



# Ka Wai Ola

NEWS FOR THE LĀHUI

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Malaki (March) 2024 | Vol. 41, No. 03

## Kuahiwī Kūha‘o i ka Mālie

PAGES 16-20

Pōhaku ‘ēho on Mauna Kea appear reddish-orange in the moonlight contrasting with snowcapped pu‘u in the distance. Protecting the sanctity of Mauna Kea now and for the future is our collective kuleana. - Photo: Andrew Richard Hara

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# A Meeting Point of the Divine and the Mundane

Aloha mai kākou,

Mauna Kea, the towering emblem on the Hawaiian landscape, stands not just as a majestic mountain but as a profound symbol deeply interwoven with the cultural and spiritual fabric of the Kānaka ‘Ōiwi, the Native Hawaiian people. This mountain, more than a geographical feature, is a beacon of light that embodies the principles of lōkahi – harmony, unity, and balance. In Daniel Kikawa’s insightful book, *The True God of Hawai‘i, The Case for ‘Īo*, he delves into the Indigenous Hawaiian understanding of lōkahi, emphasizing how it fosters pono (righteousness) and aloha (love) both in the heavens and on earth.

Central to this concept is the Lōkahi Triangle, a symbolic representation of the harmonious relationship between three fundamental elements: ‘Īo (Ke Akua, the Supreme Being) at the top, Ka ‘Āina (creation or nature) on the left bottom corner, and Nā Kānaka (the people) on the right. This equilateral triangle illustrates that only when these three components exist in perfect harmony can true lōkahi be achieved.

Mauna Kea, in its grandeur and sanctity, is a natural manifestation of the Lōkahi Triangle. Its towering peak reaching towards the heavens symbolizes ‘Īo; its sprawling landscapes and rich biodiversity embody Ka ‘Āina; and its historical and cultural significance to the Hawaiian people represents Nā Kānaka. Thus, the mountain serves as a constant, tangible reminder of the need for balance and harmony among the divine, the natural world, and humanity.

In Hawaiian culture, mountains are revered as sacred spaces, connecting the physical to the spiritual. Mauna Kea, with its celestial observatories, is not just a site for scientific exploration but also a place where the heavens touch the earth, a meeting point

of the divine and the mundane. This reinforces the concept that to achieve lōkahi, one must respect and maintain a balance between all elements of life.

However, this delicate balance is often threatened. The desecration of sacred spaces like Mauna Kea, whether through environmental degradation or cultural disrespect, disrupts the Lōkahi Triangle. Such actions not only harm the physical environment but also cause spiritual and cultural disharmony. The stewardship of these sacred lands is an inherent kuleana of the Hawaiian people, and when this is disrupted, it leads to discord and a break in the natural flow of the world.

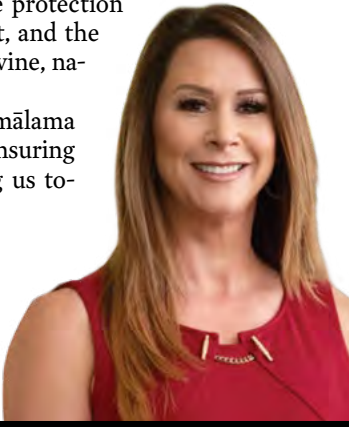
Mauna Kea stands as a beacon of light, a reminder of the importance of lōkahi in Hawaiian culture. It is a symbol that calls for the protection of sacred spaces, respect for the natural environment, and the fostering of harmonious relationships between the divine, nature, and humanity.

As we move forward, it is imperative that we mālama Mauna Kea and, by extension, mālama each other, ensuring that this beacon of light continues to shine, guiding us towards harmony and balance in all aspects of life. ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



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# OHA Releases \$6.87 Million in Grant Solicitations

By Ed Kalama

The Office of Hawaiian Affairs (OHA) announced the release of 10 grant solicitations totaling \$6.87 million intended to aid the Native Hawaiian community.

OHA's grants program supports Hawai'i based non-profit organizations that have projects, programs and initiatives that serve the lāhui in alignment with the agency's Mana i Maui Ola strategic plan.

OHA's new and improved grants initiative is titled "Ua Kā a Pa'a (Fastened and Secured as the Kōkō) with agency grants envisioned as the kōkō – or carrying net – that support nonprofits in bringing resources to beneficiaries. The refreshed program's intent is to lower barriers for organizations to apply for OHA grants, creating a stronger application pool and striking a greater balance between a rigorous process and an orientation toward supporting and uplifting community organizations.

"OHA cannot accomplish its mission alone, and we are honored to partner with community nonprofits that are serving our lāhui and improving the lives of the Native Hawaiian people. In a spirit of lōkahi, we have listened to the mana'o of our partners, and we have simplified our grants process based on their feedback," said OHA Board Chair Carmen "Hulu" Lindsey.

"While we have lowered barriers, we will continue to uphold our fiduciary responsibilities as we steward the precious resources of our beneficiaries."

Changes to the program include new solicitation categories, one-time awards with flexible implementation terms of one to three years, fewer eligibility conditions, decreased matching funds requirements, and a streamlined application and reporting process.

## The eight new solicitation categories include:

- Kumuwaiwai Na'auao (Educational Resources)
- Ola Ke Kanaka (Physical, Spiritual, Mental & Emotional Health)
- Ola Nā Iwi (Iwi Kupuna Repatriation & Reinterment)
- Ola Ka Mo'omeheu (Culture Preservation & Perpetuation)
- Ola Ka 'Āina (Health of Land and Water)
- Lako Ko Kauhale ('Ohana Resource Management & Housing)
- Ho'omohala Waiwai 'Ohana ('Ohana Economic Stability)
- Ho'omohala Waiwai Kaiaulu (Community Economic Development)

## Additionally, two grant solicitations are being released to support projects focused on special populations, including:

- 'Āina Ho'opulapula (Hawaiian Homestead communities)
- Ola Ka Lāhui (Vulnerable Populations)

A third grant solicitation – Pohala Mai (for 'ohana experiencing financial hardship) – is coming soon. The 2024 grant solicitations opened on Feb. 12 and will close on March 29. ■

OHA grants are funded with revenue the agency receives from the Public Land Trust, also known as Hawaiian Government and Crown Lands. These funds go directly to support beneficiary and community investments, including grants, sponsorships, and legal services for beneficiaries. For more, please visit [www.oha.org/grants](http://www.oha.org/grants).



# Niniau Kawaihae Named OHA Director of Community Engagement

By Ed Kalama

The Office of Hawaiian Affairs (OHA) has named Hawai'i Island native Niniau Kawaihae as its Director of Community Engagement. She began her new role on Feb. 16, 2024.

Kawaihae will oversee OHA's Beneficiary Services division which provides direct assistance to beneficiaries to assist in navigating community-based services and resources. While OHA beneficiary services agents are stationed across the islands, Kawaihae will be based at the agency's Nā Lama Kukui office on O'ahu.



OHA's new Community Engagement Director, Niniau Kawaihae - Photo: Jason Lees

She will also manage OHA's grants program, which supports Hawai'i-based nonprofit organizations that have projects, programs, and initiatives that serve the lāhui in alignment with the agency's Mana i Maui Ola strategic plan.

"It's important that we ensure a dedicated approach to engaging and serving our community effectively, and I am extremely pleased to welcome Niniau to our leadership team," said OHA Ka Pouhana/CEO Stacy Kealohalani Ferreira. "Niniau is a visionary leader grounded in Native Hawaiian values, and her vast experience and skill set will not only benefit the Office of Hawaiian Affairs but all of our lāhui as well."

Over the past 20 years Kawaihae has served in various leadership roles addressing Native Hawaiian education, healthcare and housing, and has

worked with many Native American partners across the U.S. continent to advocate for opportunities for Indigenous families.

Kawaihae comes to OHA from the Department of Hawaiian Home Lands (DHHL), where she served as a special assistant responsible for securing broadband licenses from the Federal Communications Commission (FCC) for trust lands on the neighbor islands. She previously served DHHL as the agency manager of the Native American Housing Assistance and Self-Determination Act of 1996 (NAHASDA). And she is also a former deputy director of the Office of Housing and Community Development for the County of Hawai'i.

Kawaihae said she was drawn to OHA by the directions targeted in its strategic plan, which include a focus on education, economics, health and housing.

"With so many Native Hawaiians being forced out of Hawai'i because of the high cost of living found across our pae 'āina, I see this as a critical time in our history as the first peoples of these islands," Kawaihae said. "I believe I can contribute to changing the economic status quo and look forward to being a part of the momentum already created by the leadership and staff of the Office of Hawaiian Affairs."

Kawaihae was born and raised on Moku o Keawe. She carries a political science degree from UH Hilo and a master's in organizational leadership from Gonzaga University. She is a former Harry S. Truman Scholar, a mother of five and grandmother of six. ■



# OHA Wins \$2.2M Grant Award to Revitalize Wahiawā Lands

By Alice Malepeai Silbanuz

The Office of Hawaiian Affairs (OHA) has won a \$2.2 million grant award from the Department of Defense Readiness and Environmental Protection Integration (REPI) Challenge in partnership with the Army Garrison-Hawai'i.

"The funding will advance the work outlined in our community-led conceptual master plan for our Wahiawā lands," said OHA Board Chair Carmen "Hulu" Lindsey. "Our partnerships with respected subject matter and cultural experts with ties to these lands are vital to carrying out the responsible stewardship of our lands."

The REPI Challenge is a competition that funds conservation partners near military installations and supports large-scale innovation, conservation, and climate resilience actions. OHA's I Ulu Mai Ka Ulu Lā'au project will work with community partners on reforestation, agroforestry, and native seed orchard projects on its Wahiawā lands near Schofield Barracks.

OHA's Wahiawā lands include 511 acres surrounding the Kūkaniloko birth stones.

This area, known as Kapuahuawa, was where the highest-ranking children were born and raised to be leaders of the lāhui. For more than 60 years, the Hawaiian Civic Club of Wahiawā (HCCW) has cared for the stones and grounds at Kapuahuawa and educated the community on their significance.

As part of the project, HCCW will continue their efforts to replant the native Hawaiian hardwood forest that once flourished in the area, contributing to the area's overall watershed management and providing a buffer to

this culturally significant site. HCCW will also provide advisory support on the REPI project.

Other project components include planting disease-resistant koa, 'iliahi, and rapid 'ōhi'a death-resistant 'ōhi'a by the Hawai'i Agriculture Research Center and Forest Solutions Inc. The University of Hawai'i (UH) College of Tropical Agriculture and Human Relations in partnership with educational nonprofit 'Āina Kaiāulu will also scale up its soil remediation, ecosystem services, and food production demonstration plots.

'Āina Kaiāulu will continue to provide a bridge to the Wahiawā community through workdays, education, and training opportunities to develop agriculture workforce skills.

"The REPI project presents significant benefits for Wahiawā lands by fostering collaborative conservation efforts, enhancing resilience to climate change, and providing resources for sustainable land use practices, ultimately contributing to the overall wellbeing and ecological health of the community," said Kahealani Acosta, co-founder of 'Āina Kaiāulu.

"We are here to support our Wahiawā community through this project and hope to share and preserve

the innate knowledge embedded at this sacred site."

UH Natural Resources and Environmental Management in partnership with the UH Office of the Vice President for Research and Innovation will establish a native seed orchard of 10 to 15 native workhorse trees, shrubs, and ground cover species to address the shortage of native seeds in Hawai'i. Replanting with native plant species can help to mitigate wildfires. Education and training opportunities are planned for all aspects of the REPI project.

The five-year grant pursued by OHA's Land Division staff represents the organization's first multi-million-dollar award dedicated to land management.

\$2.24 million will fund the first-year grant activities, including the purchase of equipment and materials, planning, designating project sites, site preparation, and providing resources to each community partner to support their successful project implementation. Additional funding, representing a total of \$8 million, is anticipated over the five-year grant period. ■

For more information on OHA's Wahiawā lands visit [www.oha.org/aina/wahiawa-lands](http://www.oha.org/aina/wahiawa-lands).

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OHA's 511 acres in Wahiawā surround the sacred birthing stones at Kūkaniloko (foreground). OHA is working with the community to reforest the land. - Photo: Kaipo Kr'aha

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# All in the 'Ōhana

Papahana Kuaola's Nā Leo Makamae project targets the family to support and enhance the use of 'ōlelo Hawai'i at home

By Ed Kalama

‘Ike aku, ‘ike mai. Kōkua aku, kōkua mai.  
Pēlā ka nohana ‘ohana.  
Watch, observe. Help others and accept help.  
That is the family way.

The goal is the perpetuation and normalization of 'ōlelo Hawai'i in the home. And the whole family is invited to class.

Located in the 'ili of Waipao, within the ahupua'a of He'eia, in the Ko'olaupoko region of O'ahu, Papahana Kuaola is an aloha 'āina-based educational organization connecting our past with a sustainable future. The nonprofit's mission is to cultivate 'āina and kānaka to nurture learning, relationships, and lifestyles that enable all Hawai'i to thrive.

A nearly \$85,000 grant from the Office of Hawaiian Affairs is currently supporting the nonprofit's Nā Leo Makamae project, which is offering onsite Hawaiian language instruction to 10 families who were interviewed and selected to participate.

The one-year program involves weekly in-person sessions that focus on identifying key language patterns that mākuā are likely to use when speaking with their keiki at home. By identifying these patterns, the program aims to support and enhance the use of the Hawaiian language within the family environment.

To promote the normalization of 'ōlelo Hawai'i within the homes of participating families, the program encourages the involvement of kūpuna in the classes. Older keiki, typically middle school-aged and above, participate in the lessons alongside their parents.

Separate activities and lessons are provided for the younger keiki, typically elementary-aged and below, which correspond to the lessons taught to their parents. These activities and lessons are held in a separate location to cater to the specific needs and age groups of the younger children.

"This approach creates a supportive and inclusive environment for the entire 'ohana to learn and utilize the Hawaiian language," said Keoua Nelsen, a special projects manager for Papahana Kuaola. "By targeting a multi-generational approach, the advantage is that the entire family can practice and utilize the language together. The ultimate hope and goal of the program is to normalize the use of 'ōlelo Hawai'i in their everyday lives."

In Nā Leo Makamae, each 'ohana is provided with a set of manipulatives – or objects – as well as books, flashcards, and other resources, to engage and work with their children at home. The program features the Ke Alelo Matua method, inspired by the Kealaleo (a language



From left, son Micaiah Maunakea-Payne, father Zack Payne and daughter Eliana Maunakea-Payne enjoy in a counting activity using a deck of cards to practice numbers out of sequence in Hawaiian. The activity supports teamwork and support within the family unit. - Courtesy Photos



Iwalani Dalrymple reads at home with her keiki, Kahiau. Books like "Ma hea lā 'o Spot?" are valuable tools for reinforcing the pepeke henua (locative sentence pattern) in an engaging manner.

learning method developed by Kumu Ipolani Vaughan) and Te Aatarangi, a method from Aotearoa, both of which utilize Cuisenaire rods and other manipulatives to teach language patterns to mākuā. Simultaneously, corresponding lessons are taught to the keiki to reinforce these patterns outside of the classroom.

"Additionally, the program utilizes a social learning app called Unrulr, which serves as a digital journal. Through this app, families can document their language learning journey and track their progress," Nelsen said. "They can also capture moments of their 'ohana using the Hawaiian language and share their experiences with other participating families. Instructors can use the app to pose questions for the families to respond to, further engaging and reinforcing the language lessons taught in the program."

"There is a dedicated group of 10 families here who are making good progress in learning 'ōlelo Hawai'i. Papahana Kuaola has supported their continued learning and use of the language by establishing a Hawaiian book collection that the families can borrow from. Additionally, Nā Leo Makamae has purchased books and learning resources for the families to establish their own collection

of Hawaiian language books.

"Some of the children from these families attend the same elementary school, and their parents have shared that their children discuss, plan, and confirm their attendance at Papahana Kuaola for language classes. The families have also provided us feedback reiterating the importance of Nā Leo Makamae to their overall language learning journey," Nelsen said.

"This gathering place we come to learn at has become a place we look forward to coming to weekly. We look forward to seeing the same 'ohana and our kumu. My keiki love to be here and express their joy and wanting to be here to me," said Alana Fuller-Tanaka. Her spouse, Darron Olson, daughters Ilihia and 'Iolana Olson, and kupauna Alvin Tanaka are all participating in the program.

"There's a sense of building a community where we can learn and practice Hawaiian language. There's beginning to be a feeling of that unity and building of relationships. All of this creates a safe learning environment and a wanting to be here. Coming here has been a great routine for me and my family."

Chelsie Kahealani Miller is participating in the program along with her husband, Rob Ha'aheo Miller, and their four sons: La'akea, Hokupa'a, Keaolewa and 'Alo'ilo'i. "Our 'ohana has highly benefited from Nā Leo Makamae. We're able to bring 'ōlelo into our home in the most practical ways. Knowing how to give our children commands and ask them questions that we usually ask them every day has made 'ōlelo more of a necessity in our conversations," she said.

"As I go through my day, I usually make note of what questions or commands I don't know how to 'ōlelo so I can ask our kumu during the next session. Sharing knowledge and connecting with other 'ohana has also been a big benefit for us. We're able to relate to other 'ohana's journeys in our mutual goal of learning and using more 'ōlelo in our daily lives." ■



# DOI Promotes Proper Use of Hawaiian Language

By John Aeto

In a monumental step toward increasing cultural inclusion and Indigenous visibility, the Department of the Interior (DOI) released a new addition to its Departmental Manual (DM) directed at improving its use of the Hawaiian language.

The first-of-its-kind guide for Indigenous language use in the United States seeks to assist DOI bureaus and offices that communicate with the Native Hawaiian community or produce documentation for places, resources, actions, or interests in Hawai'i.

The 1990 Native American Languages Act declares that it is the policy of the U.S. to preserve, protect, and promote the rights and freedoms of Native Americans, including the Native Hawaiian community, to use, practice, and develop Native American languages.

In a news release, DOI Secretary Deb Haaland (Laguna Pueblo) commented on the administration's efforts in Hawai'i saying that "prioritizing the preservation of the Hawaiian language and culture and elevating Indigenous Knowledge is central to the Biden-Harris administration's work to meet the unique needs of the Native Hawaiian community. As we deploy historic resources to Hawai'i from President Biden's Investing in America agenda, the Interior Department is committed to ensuring our internal policies and communications use accurate language and data."

The announcement, made on Feb. 1, 2024, coincided with Mahina 'Ōlelo Hawai'i, Hawaiian Language Month, and furthers DOI's recent commitments to integrate Indigenous Knowledge and cultural practices into conservation stewardship.

In June 2023, the DOI committed nearly \$16 million as part of President Biden's Investing in America agenda to prevent the imminent extinction of Hawaiian Forest Birds. The Hawaiian Forest Bird Keystone Initiative prioritized actively engaging Native Hawaiian cultural practitioners and experts through consultation, knowledge sharing, protocol, and traditional practices at each significant stage of conservation action.

Then, in November 2023, DOI's Office of Native Hawaiian Relations (ONHR) announced its \$20 million climate resiliency grant funded by the Inflation Reduction Act. The Kapapahuliau Climate Resilience Program, named for the imagery of navigating changing winds and currents on a Hawaiian voyaging wa'a, aims to enhance the ability of the Native Hawaiian community to navigate the effects of climate change in ways that maintain their integrity and identity as a people.

"I am grateful to Secretary Haaland and the U.S. Department of the Interior for leading the way to better integrate 'ōlelo Hawai'i and Hawaiian culture in authentic and meaningful ways across the federal government," said Krystal Ka'ai, executive director of the White House Initiative on Asian Americans, Native Hawaiians, and Pacific Islanders. "As the first Native Hawaiian to lead the White House Initiative, this work is deeply personal



DOI Secretary Deb Haaland learns about growing kalo from a student at Ke Kula 'o Nāwahīkalanī'ōpu'u in Kea'au on Hawai'i Island during a 2023 visit. - Courtesy Photo



Hawaiian immersion kumu familiarize themselves with native plants at Haleakalā National Park. - Photo: Honeygirl Duman, NPS

to me and for so many in our community."

DOI staff in Hawai'i have been identifying and developing resources to guide them through identifications and references, including flora and fauna, cultural sites, geographic place names, and government units within Hawai'i. For example, a hui composed primarily of Fish and Wildlife Service staff have shared their knowledge of 'ōlelo Hawai'i with DOI field offices and incorporated oli protocols into their conservation practices.

At Haleakalā National Park, park service staff recently partnered with Hawaiian language teachers Kaleialoha Kaniaupī'o-Crozier and Kahealani Colleado from Pā'ia Elementary School, and Kawehi Kammerer from Kame-

hameha Schools, to develop new educational materials in 'ōlelo Hawai'i for Hawaiian immersion fourth-grade students.

The virtual materials on 'āhinahina and hale are available on the park's website, and the park is planning to pilot field trip materials on Hawaiian forest birds. Haleakalā National Park is also creating a new Hawaiian language website to elevate inclusive storytelling in the National Park Service this year.

"The park's new Hawaiian language website will include general park information; however, rather than translating the existing site, new content will provide a Hawaiian perspective in 'ōlelo Hawai'i," said Honeygirl Duman, education specialist and Hawaiian community liaison for Haleakalā National Park.

"We look forward to continuing to partner with our local and Native Hawaiian community on Hawaiian language for our Haleakalā National Park programs and experiences. I see how this DM chapter will help DOI staff improve their use of 'ōlelo Hawai'i. Our experience building a Hawaiian language website will be the framework for other National Park Service sites and hopefully inspire other bureaus and offices."

To develop the new departmental manual chapter, ONHR staff conducted two virtual consultation sessions in 2023 with the Native Hawaiian community to review and gather input on the guidance.

The final guidelines recognize the origins of 'ōlelo Hawai'i as an oral tradition and acknowledge the absence of a single authoritative source for the language in a printed form.

The 2003 Pukui and Elbert edition of the *Hawaiian Dictionary* is considered the baseline standard for non-geographic words and place names in the new chapter. However, the guidance leaves room for DOI staff to consult native speakers and other source materials.

"We very much welcome DOI's new initiative to establish guidelines for using the language that many of us in the community use daily, which also happens to be an official language of our state," said Ka'iu Kimura, luna ho'okele, College of Hawaiian Language, UH-Hilo. "Our college, established by the state legislature and supported by the Office of Hawaiian Affairs, is prepared to assist the DOI as they continue to improve their use of 'ōlelo Hawai'i."

DOI is planning annual meetings with the Native Hawaiian community to learn about different perspectives and developments in the ongoing revitalization of the Hawaiian language. ■

For more information, visit [www.doi.gov/hawaiian](http://www.doi.gov/hawaiian)

*John Aeto is a Honolulu-based communications professional who specializes in the Native Hawaiian Pacific Islander community. He is the founder and partner of The Kālimoku Group, a Native Hawaiian-owned SBA 8(a) Certified communications and marketing firm. He resides in Nu'uuanu with his wife.*



# Moving Against the Tide of Artificial Wave Pools

Community members at odds over the development of another wave pool in 'Ewa

By Amee Hi'ilawe Neves

**T**he development of a second artificial wave pool in 'Ewa has sent ripples through the community. The future location of the proposed project is a mere 10-minute drive from Waikai, the location of O'ahu's first wave pool.

Nā Kia'i o Wai Hā, a grassroots organization, has filed a complaint in the First Circuit Environmental Court against the planned "Honokea Surf Village" and held a peaceful occupation at the site on Jan. 26, 2024.

"We want to continue to build support for the coalition against the wave pool, so we are considering planning another occupation event in front of this site just to raise awareness about where it's going to be. We are also planning more cultural activities with people like Uncle Wally Ito, a protector of the limu in Kalaeloa," said Healani Sonoda-Pale, a leader of Nā Kia'i o Wai Hā.

About 100 people attended the occupation and the group has collected over 500 signatures in opposition of the development.

"There were families that came up to us and said, 'We're happy you're here,' so our presence at the site, educating [people] was also important for the community because it's about empowering them to say what they feel and be part of a larger movement," said Sonoda-Pale.

Nā Kia'i o Wai Hā's court hearing against the development of Honokea West is scheduled for April 11, 2024, and they encourage the public to join them.

"We have a court case coming up. It's a hearing on our request for summary judgment. The complaint basically says that the environmental assessment just is not enough; that it doesn't adequately assess and include all of the [potential] adverse impacts this project will and may have," said Sonoda-Pale.



Citing concerns about the natural environment and the presence of iwi kūpuna, about 100 kia'i took part in a peaceful occupation at the site of the proposed Honokea Surf Village wave pool on January 26. - Courtesy Photos

In a statement released by Brian Keaulana, owner of Honokea and a professional waterman, he said, "As a descendant of generations of Native Hawaiian surfers and watermen, I am disappointed by the misguided accusations being levied against Honokea West. This project is motivated by my 'ohana's love for the 'āina, kai and our people. Honokea West will integrate Hawaiian values into every aspect of our guest experience and will share our surfing traditions and values."

According to Honokea's website, the project site was chosen based on its proximity to the west side and its ability to provide a recreational and economic boost to the coast. They also claim that no federal or state protected endangered species were found on site and that the project will not impact any significant archaeological sites.

The location of the project at an area known as One'ula has been nicknamed "Ka Hale O Limu" (The House of Limu) by many Hawaiian cultural practitioners – like the late Walter Kamana – for its ability to seed limu from Nānākuli to Waikīkī.

"There are five different types of limu manaua alone, let alone all the other types of limu that were there, plus all the kaitens and the shellfish and all the other reef magic that live there," said Kai Markell, Office of Hawaiian Affairs compliance manager and in-house iwi kūpuna expert.

"We also know that burials are consistently found throughout that area underneath, in the karsts, in sinkholes that are filled in – you don't even know it's a sinkhole because it's been filled in over time."

One of the community's main concerns about the development are iwi kūpuna believed to be buried in the area.

"Who knows what is under the surface – and if you're going to excavate all this and pump water and just ruin the whole [karst] system...that's what I'm concerned about," said Markell.

In the early 2000s, iwi kupuna were found at One'ula Beach that were later identified as chiefess of Kalan-ikūpule, Namahanakapukaleimakali'i, the half-sister of Queen Ka'ahumanu.

"People don't believe it [One'ula] is anything special. It's a dry wasteland; nobody wants to live out there – but that is why it was a place for burials of high ranking ali'i, because nobody was out there, nobody was going to go messing around, so kūpuna were safe," explained Markell.

"We want people to understand why we're against it, and we also want people to understand the importance of protecting places that have burials and these very unique sinkholes," said Sonoda-Pale.

According to Honokea's website, "In the event that historic or traditional cultural properties are encountered during construction, work in the project area will cease until SHPD (State of Hawai'i Historic Preservation Division) is notified and appropriate protocols are carried out."

While there are Hawaiians on both sides of this conflict, Sonoda-Pale says we shouldn't buy into the Hawaiian vs. Hawaiian paradigm, and, instead, stay focused on protecting the 'āina.

"We need to stick to the issue – and the issue is protecting our burials, protecting our freshwater resources, protecting our limu, and protecting these sacred spaces for future generations so that we can continue to live and thrive on this 'āina," said Sonoda-Pale. ■

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# Ensuring Respectful Treatment of our Iwi Kūpuna

By 'Ihilani Chu,  
Executive Director/Project Manger, Hawaiian Church of Hawai'i Nei

**A**t first, the need was to bring iwi kūpuna home from around the world. So many were treated with disrespect, bundled together in bags on museum shelves. Later, it was discovered that many iwi kūpuna here at home were also secretly stored in cardboard boxes on shelves in State Historic Preservation Division offices, some for more than 80 years.

With rising development here at home, so, too, did our kūpuna rise. As developers ravaged the land throughout our islands to build their hotels and high rises, iwi kūpuna began rising as they were disturbed and desecrated.

It is important to us, as Kānaka 'Ōiwi, to care for our ancestors, and now is the time for our lāhui to mālama nā iwi kupuna in a dignified manner. Caring for our ancestors empowers and strengthens the Native Hawaiian community spiritually and culturally.

The Hawaiian Church of Hawai'i Nei was recently awarded its second Office of Hawaiian Affairs (OHA) grant of \$50,000 for a two-year period to provide workshops to make sacred items to care for iwi kūpuna throughout the pae 'āina. An earlier OHA grant in 2021 helped to fund a series of 26 free workshops to teach

the Native Hawaiian community how to make hīna'i lau hala, kapa and kaula hau.

We provide the education and knowledge necessary to gather and prepare the materials, then create the items, needed to care for our iwi kūpuna. It is difficult, time-consuming work, that takes dedication, commitment, and positive energy. Our workshops are two-day events and participants must attend both days.

The first day we focus on gathering and preparing. The second day we teach participants to craft the sacred items. Where possible, we use traditional tools. Most participants are lineal descendants who belong to a Native Hawaiian Organization or group working to mālama nā iwi kūpuna in preparation for reinterment.

Founded in 2015, The Hawaiian Church of Hawai'i Nei is an Indigenous, cultural, faith-based organization committed to strengthening and empowering Hawaiian spirituality through traditional Hawaiian ceremonies, rituals and protocols. Its mission is to promote, protect, preserve, and ho'omau Indigenous Hawaiian religious practices, cultural rights, and traditions inclusive of spiritual and physical healing, spiritual and physical health, self-reflective understanding, ho'oponopono and peace.

We need help from the community if we want to get iwi off shelves and out of cardboard boxes. Our kūpuna are waiting to be returned home - to be kanu back to our

'āina, so that their 'uhane may lele wale ka pō – fly off and return to the realm of gods.

For many years, Kahu Loko'olu Quintero and I have worked under the radar making hīna'i lau hala for iwi kūpuna disrupted by many development projects. I have spent more than 30 years caring for the ancestors of Hawai'i, first as a member of Hui Mālama i Nā Kūpuna o Hawai'i Nei and now continuing this kuleana. I've been trained and educated in all aspects of the traditional care of nā iwi kūpuna, including ceremonies and protocols. This training ensures that the respectful treatment and reburial of nā iwi kūpuna is passed on.

Eventually, The Hawaiian Church of Hawai'i Nei hopes to acquire land on each island to build an ahu for the iwi kūpuna who have no other place to rest – so even if their specific kulāiwi is not known, they will always have a place to rest in peace. ■

*For more information and a workshop schedule visit: [www.hawaiianchurchhawaiiinei.org](http://www.hawaiianchurchhawaiiinei.org)*

*The Hawaiian Church of Hawai'i Nei a 501(c)(3) nonprofit. They offer traditional Hawaiian ceremonies, rituals and protocols for all aspects of life (birth, reconciliation, wedding, cleansing, memorial) to our lāhui and others in 'ōlelo Hawai'i or English.*

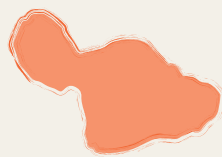


## Together, we can uplift our lāhui

Kamehameha Schools founder Ke Ali'i Bernice Pauahi Pākī Bishop was a visionary, role model and philanthropist dedicated to supporting others. Through the support of alumni, individuals, foundations and corporations, the Pauahi Foundation continues Ke Ali'i Pauahi's legacy by uplifting 'ōiwi leaders who are empowered, unified and prepared to solve the issues facing Native Hawaiians and our communities.

Learn more at [pauahi.org](http://pauahi.org)

 Pauahi Foundation



MAUI  
WILDFIRE  
UPDATE

Six months have passed since wildfires engulfed Lahaina and portions of Kula. In the aftermath, the community continues to forge a path forward, but the journey is long.

Many residents of Lahaina still do not have long-term housing, although progress has been made. Clean-up of toxic debris from the fires was completed in Kula and is in process at Lahaina – although a permanent site for the debris has not been determined and the decision to temporarily store the debris at Olowalu upset many people.

Federal entities such as FEMA (Federal Emergency Management Agency), the Red Cross and the Army Corps of Engineers, among others, showed up within days after the fires were extinguished, joining forces with state and county officials and myriad volunteers from local organizations and nonprofits across the pae ‘āina to kōkua our Maui ‘ohana.

For ‘Ōiwi with lineal ties to Maui Komohana, ensuring that their voices are heard and controlling the narrative about what happened, and why, and what Lahaina should look like in the future is critical. A return to what was before the fires swept through this community is not good enough.

The landscape of Lahaina was severely altered over more than a century, and this surely contributed to the disaster. Who controls the water of Maui Komohana remains a key issue and will help to determine Lahaina’s future. ■

FEMA: Working to Help Lahaina Heal

Submitted by Jovanna Garcia, FEMA External Affairs Specialist

In the heart of Lahaina, heavy equipment rumbles and scoops up debris, lifting it into waiting trucks, where it is carefully wrapped to prevent leaks or spills, then hauled to a temporary debris storage site. Work crews are busy clearing the land lot by lot, preparing Lahaina for reconstruction and the return of its residents.

Removing debris from the 5-square-mile burn zone – with the permission of the property owners – is just one visible sign of the massive response to the Aug. 8 wildfires.

During the past six months, the Federal Emergency Management Agency has joined forces with other federal agencies, state and county officials, nonprofits and community leaders to help put Lahaina on a path to recovery that preserves its culture and strengthens its sense of community.

Since the wildfires, FEMA has invested more than \$1.7 billion to assist in Maui wildfire recovery efforts. This includes funding critical projects administered by other agencies, such as:

- Building a \$53.7 million temporary school for the 600 students of King Kamehameha III Elementary School that is expected to open on April 1 (Army Corps of Engineers).
- Removing debris from 25 properties in the Upcountry Maui (Army Corps of Engineers).
- Negotiating a lease for a 63-acre site in the Lahaina area to construct 214 temporary housing units and install the necessary infrastructure (General Services Administration).

- Raising 96 boats from the harbor, including a commercial submarine (Coast Guard).
- Removal of more than 220 tons of hazardous materials (paints, solvents, oils and pesticides) and 30 tons of lithium batteries from the burn zone. (Environmental Protection Agency).

The post-wildfire cleanup is being done with an eye to public safety and vigilant monitoring of air, water and soil quality. Cultural experts and advisors were brought in to observe every facet of debris removal on each property. A federal Cultural Protocol Task Force was also formed to educate disaster workers and help them understand, respect and integrate local customs and practices in their work.

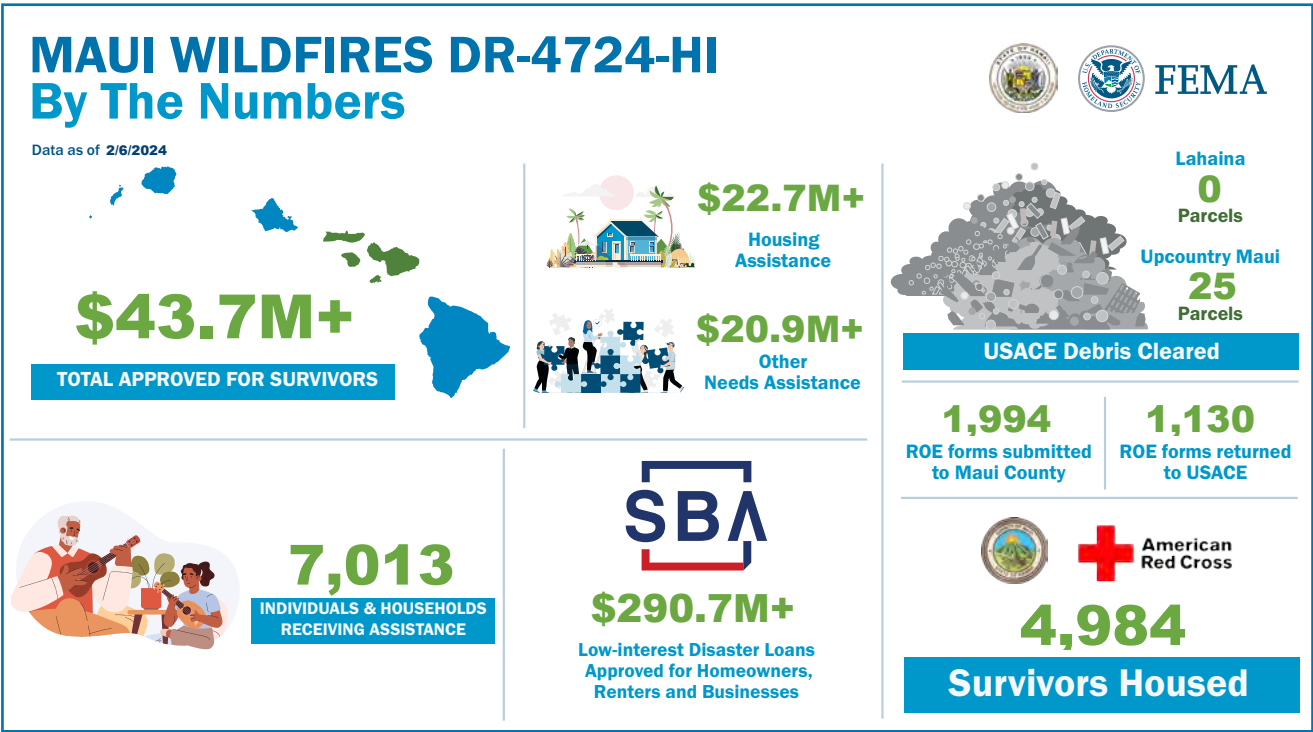
FEMA initially set up three Disaster Recovery Centers on Maui. The center at Lahaina Civic Center Gymnasium is still open. As of Feb. 4, there were more than 44,400 visits to the centers.

Already, \$43.7 million was approved for 7,013 individuals and households that applied for FEMA assistance, while the U.S. Small Business Administration approved more than \$290.7 million in low-interest disaster loans to homeowners, renters and businesses.

Maui’s limited housing market made finding shelter and long-term housing for survivors a challenge.

When the state arranged for the American Red Cross to manage emergency sheltering needs in Maui hotels and condos. FEMA funded the effort. About two-thirds of Lahaina residents required shelter. Today, there are nearly 5,000 survivors and 300-plus pets at 16 sites.

SEE WORKING TO HELP LAHAINA HEAL ON PAGE 11





# Storing Wildfire Debris at Olowalu Stirs Controversy

By Lisa Huynh Eller

Maui County's decision to use Olowalu as the temporary location for storing debris from the Lahaina wildfires sparked vocal criticism from those with ties to the area. As a result, Maui Mayor Richard Bissen has since decided against using Olowalu permanently. While his decision brought relief, concerns remain.

Olowalu is an important wahi pana. Hinano Rodrigues shared that articles in early Hawaiian language newspapers suggest that Olowalu and Ukumehame (a land division within Olowalu) were residences of choice for ali'i visiting or living on Maui. According to 'ohana stories, it also the residence of choice for Kihawahine (a goddess who took the form of a lizard).

Rodrigues is a lineal descendant of Olowalu and Ukumehame, and his family remains there today. He said his family opposed Awalua (an area within Olowalu) as the "permanent toxic waste dump" for cultural and environmental reasons. Rodrigues' great-grandmother was born in Awalua around 1875 and his mother was born in Olowalu in 1929.

Although Rodrigues would prefer the county not use Awalua at all, he credited Bissen and the county council for listening to their concerns. For now, he is "standing back" on fighting the county over the temporary site.

However, Eddy Garcia, a regenerative farmer in Olowalu, said he is still raising concerns about the site's mismanagement and a lack of proper environmental safeguards. Garcia is using his team's drone footage to monitor the site and posting reports to his Instagram account (@liveearthsystems), which has more than 27,000 followers. "We would like to see the site cease and desist its operations immediately and put an emergency plan in place to contain it before the next big rain," Garcia said.

His concerns include the lack of protocol to handle overflow in the event of heavy rainfall and the lack of hazardous material testing. "Contractors not following protocol," Garcia said. "Because of them cutting corners, the environment is going to suffer majorly." He said he received no formal response to the complaints he filed with the Army Corps of Engineers, Environmental Protection Agency (EPA), and the county.

Garcia took his concerns to the State Inspector General's office and has assembled a team of scientists to share their findings with the county in March.

According to Col. Jess Curry, Hawai'i Wildfires Recovery Field Office commander with the Army Corps, the temporary debris storage (TDS) site, was "over-designed for typical facilities" and is located at the location of a gravel mining pit and now-closed Olowalu dumpsite.

"The TDS site was designed and constructed to accommodate rain events and to prevent toxins associated with fire debris from entering groundwater or the ocean," said Curry. Regarding testing for hazardous materials, he said, "ash and debris from residential areas in Kula, Olin-



Debris removal from Lahaina began on January 16. After large items (metal, concrete, trees) are removed, the toxic ash on the surface plus 3-6 inches of the soil beneath it is removed, wrapped in industrial grade plastic, and trucked to a temporary storage site in Olowalu. A concern is the fact that Maui has no landfills certified to take hazardous waste. - Photo: City and County of Maui

da, and Lahaina are not regulated as hazardous wastes according to U.S. EPA regulations, and therefore do not require testing."

Curry said the same classification and procedures were used following other serious wildfire events, such as in Paradise, Calif., where it was also necessary to prioritize the removal of ash from residential properties to reduce impacts to human health and the environment.

"FEMA and the county have named their own advisory groups, and that is good and within their prerogative. But if both agencies are going into another's ahupua'a, especially [to store] toxic waste, they should do so with respect, consideration, sensitivity, and most of all, permission from both the Native Hawaiian families and the rest of the community, even if they are not Native Hawaiian," said Rodrigues.

"The Department of Land and Natural Resources (DLNR), as well as the Board of Land and Natural Resources (BLNR), were both remiss in conducting proper legal and cultural protocol (as defined in the Hawai'i Constitution and applicable court decisions), by neglecting to consult with the Native Hawaiians of Olowalu."

Bissen announced his decision to move forward with Olowalu as a temporary (but not permanent) site on Jan. 4 at the Maui County Council's Disaster Resilience, International Affairs & Planning Committee meeting.

"We will continue to review other potential sites for long-term storage and containment. However, with sur-

vivors' best interest in mind, halting the progress of the project for the temporary site is not an option," said Bissen. "You have my promise that the Olowalu site will not be used as a permanent site and that the debris will be removed from this temporary site once the permanent site is identified and built."

Though Rodrigues expressed disappointment that families were not contacted, he credited Bissen for deciding to take Olowalu off the permanent site list. "I truly believe that his sensitivity to the culture, and what he heard from the community, played a pivotal role – albeit somewhat after the fact. But I mahalo the mayor for that."

The county is supposed to make a final site selection for a permanent site on March 1, 2024. Wahikuli and Crater Village in Lahaina, and the Central Maui Landfill in Pu'unēnē, are the three sites undergoing evaluation for permanent debris storage. The county did not provide a specific timeline for removal of the debris to a permanent site.

According to a statement from the county's communications office, "The timing of debris being transferred to the permanent site depends on factors including how quickly property can be acquired and how quickly the permanent site can be built. That will depend on which location is selected as the Permanent Disposal Site. The mayor will select the permanent site, based on input from the community survey." ■

## WORKING TO HELP LAHAINA HEAL

Continued from page 10

FEMA's priority is to help people move from hotel rooms into longer-term housing, where they can stay for up to 18 months. To that end, FEMA has offered a Rental Assistance program (currently serving 270 households), and a Direct Lease program. FEMA has secured 1,404 leased and fully furnished properties for survivors and 162 families have been placed in these temporary homes to date.

One survivor, Corinne Bumanglag, said that moving into a longer-term, FEMA-funded temporary home has reduced the anxiety that has haunted her since the wildfires. Her partner, John, was at work when the fires overwhelmed Lahaina. She and her three boys barely escaped the first-floor unit the family was renting.

The Red Cross moved the family into a condo, but it was a short-term shelter arrangement. They had to stay packed in case they were asked to move. "I felt anxious, uncertain," she said. FEMA contacted her family and offered a longer-term temporary home about 20 miles from Lahaina, in Wailuku through the Direct Lease program. The family accepted the offer, and earlier this year was able to move into a furnished three-bedroom, two-and-a-half-bath home.

"It's for 18 months, but that's enough time to figure out a plan for the future," Corinne said.

"I am finally happy." ■

Community members were asked questions about the recovery status of Lahaina since the August 2023 wildfires

## ARCHIE KALEPA

*Waterman, ocean safety expert, founder of nonprofit Lele Aloha*



Mish Shishido, Duane DeSoto, Alicia Kalepa and Archie Kalepa - Photo: Na'alehu Anthony

Interview by Cheryl Chee Tsutsumi

### What is the main priority for recovery of the community of Lahaina at this point in time?

Many people are displaced in Lahaina, and we need to come up with an immediate solution to the housing problem. Getting people away from short-term housing to a long-term situation is one of the top priorities.

### What are the obstacles preventing a quicker recovery?

There are people who have taken opportunities to move to different parts of Maui, but the majority want to stay in Lahaina. The governor has been trying to get people who own second homes and vacation rentals to help with the housing crisis. That hasn't happened to the degree that most of us in Lahaina want.

Important things have been brought to light because of this. One is that there are too many short-term rentals and second-home vacation rentals in West Maui in particular. That needs to be addressed so we can create a better living situation for the people who were born and raised there.

Another thing is we don't have the necessary sewers, water systems, infrastructure in place to rebuild. Everywhere we turn, there are roadblocks, not only from a housing standpoint but from a resources, services and facilities standpoint.

### What is the general morale of the Lahaina community in terms of recovery efforts to date?

When you've lost everything, including your livelihood, staying positive is difficult. From the day of the fire, we knew recovery was going to be a marathon. We're in the first of four quarters, and realizing that is tough. You feel like giving up and start questioning yourself: Can I do this? Am I strong enough to keep going?

People are feeling sad, worried, exhausted, frustrated, angry, afraid, desperate. But I tell them you gotta have hope, you gotta stay the course. I've failed many times in my life, but I've also experienced success. It took hard work, staying focused and persevering, and that's what the people of Lahaina have to take to heart.

Today if we want information, we Google or YouTube it on our computer or cell phone and we get the answer immediately. We expect things to happen overnight. I can tell you as a voyager – someone who has sailed on Hōkūle'a many times – being patient and envisioning your final destination are the keys to accomplishing any task.

### In the aftermath of the tragedy, are there any victories to celebrate?

There have been a lot of victories, and they started from the day after the fire when hubs were set up, distributing food, water, gas, clothes and generators. Businesses have reopened in town, including Mala Ocean Tavern, Old Lāhainā Lū'au and Leoda's Kitchen and Pie Shop.

The Army Corps of Engineers is moving along pretty quickly with cleaning and clearing lots so owners can put either portable, temporary or permanent houses on them, and the work is being done with extreme care with regard to health and safety. Our cultural monitors have done a tremendous job educating those who aren't from Hawai'i – helping them feel a part of Lahaina so they understand and respect our culture and community.

Things are constantly changing, but every day, we gotta learn, adjust, fix problems, keep moving in the right direction. When you lose everything, have nothing, every step forward is a win.

### What is your long-term vision (the ideal state) for a rebuilt/restored Lahaina?

We have to look to the past when Lahaina was beautiful, healthy, flourishing. A hundred and fifty years ago, it had plenty of water and native trees. Then the plantations came and diverted the water and cut down the trees to plow the land and plant sugarcane. That devastated this place, and when the plantations closed, the land was left barren.

Our forests have to be replanted, so we can catch the clouds that make rain. We need to put water back in the streams and allow it to flow from the mountains to the sea, which will fill the aquifers. We have to stop moving water from one place to support development in another place; all that does is take from Peter to pay Paul. We have to remember we're on an island, and we have limited resources. We have to live within those means.

Doing those things will enable the ecosystem to be in balance. It's going to take years for that to happen again, but when do we start? Now.

### What do you want people to know/understand about what is happening in Lahaina right now?

Good work is being done toward the rebuilding of Lahaina, and I think we're striving for the same things. One thing we all agree on is rebuilding the historical sites because they are key to Lahaina's history, but we know that will be a major and expensive undertaking.

Determining a permanent disposal site for the ash and debris from the fire is also weighing heavily on our minds. Hard conversations like that sometimes don't bring out the best in us, but we have to have them in a way that we're not at each other's throats. We have to talk, not yell and point fingers. We have to be realistic and solution-based.

There are also health concerns. Who knows what toxic chemicals are in the soil and the dust that gets kicked up? Studies have to be done; there's so much we don't know, and that causes anxiety.

Families in Lahaina represent many different ethnic groups, but everybody has adopted Hawaiian values, and we're all part of the rebuilding process. We are committed: We're not only going to rebuild Lahaina right, we're going to do it better. ■



Community members were asked questions about the recovery status of Lahaina since the August 2023 wildfires

## KE'EAUMOKU KAPU

*Former cultural program coordinator for Nā 'Aikāne o Maui, Inc.*



U'ilani and Ke'eaumoku Kapu - Courtesy Photo

Interview by Kalawai'a Nunies

### What is the main priority for recovery of the community of Lahaina at this point in time?

The main priority is getting contractors in so they can start doing initial cleanup work. Right now they're in their due diligence [phase], getting properties cleaned up. I'm hoping that the community will [remain] aware.

Everybody's been kind of agitated to [understand] the process of recovery. They don't realize how complicated it can be, especially dealing with the law, like mortgages, and all these kinds of things, now that there isn't any home left.

That's one of the main priorities. We try to ease the tension, to let everybody know that we have cultural observers and monitors on the inside to protect their interests, and we monitor everything – historic properties – [our role] is a whole mix of things.

### What are the obstacles preventing a quicker recovery?

An obstacle would be the number of Right of Entry (ROE) agreements that haven't been completed. The federal government says they're bringing in at least 100 ROEs a day – you can't even go onto the property unless you get a right of entry to do so.

The sad part is, for a lot of the generational families, that when their elders passed away, the property was [not transferred] to the next of kin. Then they have to go through the whole whirlwind of the pro-

bate process of finding an attorney and seeing if they can get a judge to sign off.

### What is the general morale of the Lahaina community in terms of recovery efforts to date?

To tell you the truth, it's kind of up and down. I mean, you have a percentage of property that has been cleaned, that's a lot of hope. I think one of the most complicated parts for the community is every time they go to one of those Wednesday [community] meetings, there's not enough clarity, from the county or the state.

I think that's what counts – if everybody's on the same page on every step of the way. The hardest part is getting a notice from the hotel that they may have to vacate.

We're kind of stuck in the same box too, because our building burned down. Ours is a bit complicated, because it's a state building so the state has to sign the ROE in order for FEMA to go in there and clean – or even to allow us on the property so we can at least try to locate some of the artifacts that we've lost. Everybody is going through the same thing.

### In the aftermath of the tragedy, are there any victories to celebrate?

No, I wouldn't say so. But I think what is important is we try to find some way of bringing everybody together, not in a celebration way, but in a way of remembering so we can kind of look to each and depend on each other.

I think the better way to put it is we need to convene to find comfort with each other. Some people get agitated thinking that this is not a celebration, so why are we getting together. What I think is that a lot of times we're forgetting how we actually interrelated – not just the problem that we're facing, but the intimate kinds of challenges. This is not a separate issue pertaining to a Kānaka vision versus multi-generational families.

### What is your long-term vision (the ideal state) for a rebuilt/restored Lahaina?

My job is to educate a lot of the newcomers, as well as our residents, what Lahaina actually was [before]. I talk about our water resources, how abundant La-

haina was, that it was the capitol of the Hawaiian Kingdom.

Akoni [a friend] used to say it a lot when dealing with Moku'ula" "ka wā ma mua, ka wā ma hope" – you need to look to the past in order to go forward into the future. So my hopes and dreams are to look at the most important, national historic registered areas, and bring them back. And if we can bring back the beginning of all these things – because this town turned into 100% commercial industrial enterprise – it gives us a great opportunity to really go into the right direction by bringing back Kamehameha's residence, bringing back Nāhi'ena'ena's hale, bringing back the courthouse...

I'm hoping that when the rebuild starts, that we can look at those values on how we can slow down on the commercial industries and industrialization of our town and take it slow.

### What do you want people to know/understand about what is happening in Lahaina right now?

A lot of people really don't know the issues that we face. I'm in the town every day, and I'm still trying to get used to it, knowing this place like the back of my hand and all of a sudden this devastation happens.

I hope people out there really take into serious consideration that this is way bigger than anything we've ever dealt with before. I don't think they're thinking real seriously about how major an impact this is.

I know the county and the state are trying to engage with each other, trying to find remedies. But I really hope that they look at the heart of the community. We have a lot of people [in the community] who have generational knowledge that can add to the toolbox about how we can resolve these kinds of issues when it comes to displacements of families because as Kānaka, we know what displacement means.

A request from U'ilani Kapu, Ke'eaumoku's wife:

"Can we just end with blessings to the families and the loved ones that have passed? Lahaina is always strong, and can recover from anything. We have to let everyone know that we are there for them, no matter where they are." ■

Community members were asked questions about the recovery status of Lahaina since the August 2023 wildfires

## PĀ'ELE KIAKONA

*Lahaina Strong organizer and president of Save Honolua Coalition*



Pā'ele Kiakona - Photo: Cassie Ordonio, HPR

Interview by Adam Keawe Manalo-Camp

### What is the main priority for recovery of the community of Lahaina at this point in time?

A lot of things are equally important, that need to happen simultaneously. But I think, for the most part, it's housing – getting people into long-term, dignified housing rather than staying in the hotels with no stoves, no washer, no dryer, and living with the threat of being uprooted again and again.

Every time they [the Red Cross] change over their staff, they get new folks coming in. A lot of people have very specific [situations] that, as you look at it, it doesn't look like they should be qualifying for housing. So then they have to re-explain themselves over and over again. That's why people need to be in long-term dignified housing.

Aside from housing, [we need to] reclaim our public trust resources. If we don't do that, and it stays in the hands of private purveyors, our landscape will be basically the same. It's going to put us right back into a situation where our town can burn down again.

### What are the obstacles preventing a quicker recovery?

The lack of transparency from our government officials. For example, Olowalu being a dump location. They never consulted with the community on that – just went ahead and did what they thought was best. Now it will just be a temporary site.

But had they brought the community to the table to discuss these things prior, I think the outcome

would have been very different. We could have been months ahead, had our officials asked what the community wanted. They said multiple times, Lahaina will be built back the way that we want.

Yet we still have not seen the gesture of even welcoming our community to the table to ask us what we want. That's probably the biggest obstacle right now.

### What is the general morale of the Lahaina community in terms of recovery efforts to date?

It's been very mixed. A lot of people have already moved away because of this whole situation and the uncertainty of being uprooted over and over again. It's too much stress and a strain on people's morale.

Then there are those who know that with every disaster, if handled correctly, it can be a great opportunity. A lot of our people, I believe, are on that track of seeing the potential and the opportunities that come out of this. Even though this happened to Lahaina. I hate that it happened to us. But I'm happy it didn't happen to anybody else because the issues that the entire state faces day to day – such as having enough water, having [pono] land management, having infrastructure that's up to par, having an escape route, the fact that there are too many short-term rentals in our neighborhoods – all of these things are consolidated at Lahaina on an exponential level that is not seen anywhere else in the state.

So with this disaster, we're able to highlight these issues and potentially make changes throughout the state. Our people are fired up and ready to fight tooth and nail for our place.

### In the aftermath of the tragedy, are there any victories to celebrate?

As far as Lahaina Strong, being able to control our narrative has been a huge priority because when a government official goes on the news and they say things a certain way, people think everything's okay, so the pressure stops. There's no pressure on them to continue to do what is right for the community. We've applied pressure in places and made a change to how our government reacts to the situation, which I see as a big victory.

With our community showing its resilience [we have] come together stronger than ever. That resilience is a victory in itself. Aside from that, a lot of our

people are a lot more involved politically than they were before.

Prior to the fire, the governor enacted an emergency proclamation on housing because he wanted to fast-track building homes. Lahaina Strong and the Lahaina community has highlighted the issues of short-term rentals. Roughly 85-87% of housing north of Kā'anapali are short term rentals. That means just 13% for our community for [rental] housing.

The narrative has now turned into utilizing our [existing] inventory. We live on an island. Our resources are finite. There's going to be a point at which we cannot build anymore, and we're already close to that. Our housing crisis is not related to not having enough homes. Our housing crisis is related to how we manage our current housing.

### What is your long-term vision (the ideal state) for a rebuilt/restored Lahaina?

We hear a lot that, the term, "e ho'i ka nani i Moku'ula" – restoring the life to Moku'ula. Long-term that is the end goal.

But for that to be restored to its natural, previous glory, we need to first get our water back into our streams so the private purveyors are no longer in control of them. Because 77% of our water resources are controlled by private purveyors. If we get our water back into our hands, then we can start to revitalize Ka Malu 'Ulu o Lele.

Aside from that, I would like to see our tourism industry shift. We should be able to diversify our tourism industry to be more regenerative.

### What do you want people to know/understand about what is happening in Lahaina right now?

A lot of the media coverage lately has not been centered around Lahaina, so people think everything is fine. But people are still struggling.

The outcome of everything that happens to Lahaina, and in Lahaina, will set the foundation of what will happen throughout the rest of the state. I would like for the rest of our state to continue to show their support for the initiatives that are going on here because if it can happen to us, it can happen to anybody. And it's only a matter of time. It's not if, but when.

We're not just fighting for ourselves, we're fighting for all of Hawai'i. ■





**Waimea Valley  
Kama'āina FREE  
Admission  
Thursdays**

**from 12:00 – 3:00 p.m.**  
March 7, 14, 21, 28  
Waimea, O'ahu

Every Thursday, before the  
Hale'iwa Farmers Market begins in  
Pikake Pavilion, all Hawai'i resi-  
dents receive FREE admission to  
Waimea Valley.  
[www.waimeavalley.net](http://www.waimeavalley.net)

### Royal Hawaiian Band Performances

March 1, 8, 15 & 29, Noon - 1:00 p.m.  
Honolulu, O'ahu

Free concerts on the 'Iolani Palace  
grounds most Fridays. [www.rhb-music.com](http://www.rhb-music.com)

### Papakōlea 'Ohana Health Fair 2024

March 2, 10:00 a.m. - 2:00 p.m.  
Papakōlea, O'ahu

Health vendors, healthcare providers,  
nonprofit organizations, and state and  
local social service agencies will be at  
Lincoln Elementary School.  
[www.kula-papakolea.com](http://www.kula-papakolea.com)

### Bishop Museum's After Hours

March 8, 5:00 - 9:00 p.m.  
Kapālana, O'ahu

Pau Hana music, programs, food, plan-  
tarium shows, access to all galleries.  
[www.bishopmuseum.org](http://www.bishopmuseum.org)

### Kanikapila ma Kaiwi'ula

March 9, 10:00 - 11:00 a.m.  
Honolulu, O'ahu

Bring your 'ukulele or borrow one of  
ours! Learn techniques, share mo'olelo  
or just enjoy the music with members  
of the 'Ukulele Guild of Hawai'i. Second  
Saturday each month.  
[www.bishopmuseum.org](http://www.bishopmuseum.org)

### Prince Jonah Kūhiō Kalaniana'ole Celebration

March 9, 10:30 - 11:30 a.m., Līhu'e, Kaua'i  
Mele, hula, and mo'olelo in the Kaua'i  
Museum courtyard.  
[www.kauaimuseum.org](http://www.kauaimuseum.org)

### Kama'āina Sunday

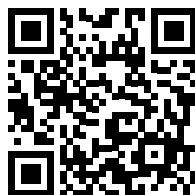
March 10, 9:00 a.m. - 2:00 p.m.  
Honolulu, O'ahu

Enjoy audio tours of 'Iolani Palace, 'ono  
food, lively entertainment, and shop  
local vendors. [www.iolanipalace.org](http://www.iolanipalace.org)

### 'Āina Ho'opulapula Mele & Hula Workshop

March 10, 9:00 a.m. - 2:30 p.m.  
Wai'anae, O'ahu

Nā kumu: Kimo Alama Keaulana, Haila-  
ma Farden, Twyla Ululani Mendez, Ka-  
hanuola Solatorio, 'Āina Asing, La'amea  
& Kahanuola, and Kalani P. Hiapo. for  
more info email [hoouluike@gmail.com](mailto:hoouluike@gmail.com).



Register with Ho'oulu 'Ike Foundation  
by 3/5, scan QR code above.



### Prince Kūhiō Day

- Holiday observed March 26, 2024 -

### NAGPRA Regulations Webinar Series: Consultation under NAGPRA

Mar 15, 7:00 a.m. HST, via Zoom

The National NAGPRA Program is  
hosting a webinar series on the new  
regulations every month. Registration is  
required your first session, the meeting  
information is always the same. Reg-  
ister once and attend any session. Past  
sessions are recorded and available for  
viewing online. [www.nps.gov/orgs/1335/](http://www.nps.gov/orgs/1335/events.htm)  
events.htm or FB @nationalnagpra

### Pu'u'honua Mākeke

March 16, 9:00 a.m. - 3:00 p.m.  
Waimānalo, O'ahu

A marketplace showcasing products,  
services, and businesses from across Ha-  
wai'i. Pu'u'honua o Waimānalo (Nation  
of Hawai'i), 41-1300 Waikupanaha St.,  
in the pavilion.  
FB/IG @puuhonuamakeke

### 2024 Kapolei Prince Kūhiō Parade

March 16, 5:00 - 8:00 p.m. Kapolei, O'ahu  
Kapolei Parkway (Kapolei Hale to Ka  
Makana Ali'i) Association of Hawaiian  
Civic Clubs [www.aohcc.org](http://www.aohcc.org)

### Community Voices: Kū i Ka Mana

March 17, 11:00 a.m. - Noon  
Honolulu, O'ahu

An informal conversation with Drew  
Kahu'āina Broderick and Noelle M.K.Y.  
Kahanu about the significance of 'Au'a,  
an installation of 'Ōiwi portraits by  
Kapulani Landgraf at Honolulu Museum  
of Art. Limited space. Register at  
[www.myhoma.org/aua](http://www.myhoma.org/aua).

### Lā 'Ohana Day

March 21, 9:00 a.m. - 4:00 p.m.  
Waimea, O'ahu

Family Day at Waimea Valley - 50% off  
admission for kama'āina and military.  
Learn about Hawaiian history and  
culture, explore the gardens, and swim  
under the waterfall.  
[www.waimeavalley.net](http://www.waimeavalley.net)

### Prince Kūhiō Maui Ho'olaule'a

March 22, 9:00 a.m. - 5:00 p.m.  
Kahului, Maui

Queen Ka'ahumanu Center  
[www.lahainahcc.com](http://www.lahainahcc.com)

### Niu Give-away!

March 23, 8:00 a.m. - 1:00 p.m.  
Kapolei, O'ahu

Wear covered shoes and a hat. Bring  
water and a potluck dish to share for  
lunch. UH West O'ahu Campus - Niu  
Nursery. For more information, contact  
[indrajit@hawaii.edu](mailto:indrajit@hawaii.edu) or [manulani@hawaii.edu](mailto:manulani@hawaii.edu)

### Prince Kūhiō Celebration

March 23, 9:00 a.m. - 3:00 p.m.  
Kalama'ula, Moloka'i

At Kiowea Park. Contact Ho'olehua  
Homesteaders Association at [kaluhioka-lanik@aol.com](mailto:kaluhioka-lanik@aol.com).

### Ali'i Sunday at Kawaiaha'o Church

March 24, 9:30 - 10:30 a.m.  
Honolulu, O'ahu

One in a series of celebrations honoring  
our ali'i. <https://kawaiahaochurch.com>



**WAIMEA VALLEY**  
HI'IPAKA LLC



**KŪHIŌ DAY  
MARCH 26**

**FREE ADMISSION  
FOR ALL KAMA'ĀINA!**

Present valid ID at ticket booth

**WAIMEAVALLEY.NET**



# Making the Sanctity of Mauna Kea a Priority

When the Office of Hawaiian Affairs (OHA) filed a Circuit Court lawsuit on Jan. 17, 2024, challenging the legality and constitutionality of Act 255, it took many in the community by surprise.

Signed into law in July 2022, Act 255 established the Mauna Kea Stewardship and Oversight Authority (MKSOA). Most of the 11 members of MKSOA are Native Hawaiian, so OHA's move seemed somehow counterintuitive.

However, it is important that our lāhui understands that by establishing MKSOA, Act 255 essentially makes MKSOA responsible for the management of Mauna Kea – and in doing so, releases the state and UH from being held accountable for their mismanagement of the Mauna for the past 60 years.

OHA finds this unacceptable.

The agency expressed serious concerns about this when the legislation was being heard, and OHA testified against Act 255 before it was signed into law. In fact, in 2022, the state attempted to have OHA's 2017 Mauna Kea lawsuit against them rendered moot and dismissed, absolving them of the accountability OHA sought in its original lawsuit.

Thus, the 2024 lawsuit seeks to repeal Act 255 ahead of the scheduled July 2024 hearing of OHA's Mauna Kea Lawsuit that would hold the state and UH accountable for its longstanding, well-documented mismanagement of Mauna Kea, and force the state to terminate UH's general lease for the mountain for breaching the terms of the lease agreement. ■

For more information visit  
[www.oha.org/maunakea](http://www.oha.org/maunakea)



A series of images from the July 2019 occupation of Mauna Kea. After years of mismanagement on the part of UH and the Board of Land and Natural Resources (BLNR), lawsuits and fruitless discussions with the state, thousands of kia'i (protectors) gathered at Mauna Kea to block access to the summit of the mauna and prevent construction of TMT because the BLNR had failed to require TMT and the National Science Foundation (NSF) to abide by federal historic preservation laws. Kia'i remained on the mauna for eight months until March 2020, breaking camp due to health concerns related to the pandemic. - Photos: Ruben Carillo



# Mauna Kea, Kuahiwi Kūha'o i ka Mālie

## *Mauna Kea, Standing alone in the calm\**

By Kealoha Pisciotta

The *Kumulipo* is a song of creation that recounts the birth of Hawai'i Nei from the heavenly realms and mountains above, to the expansive beaches, reefs, and depths of the sea below and all life contained therein. From the *Kumulipo* we learn that before human beings were created, nearly all other life forms were created, giving us an understanding of our place in the world. When creation was complete, the gods, too, were complete and walked the earth with us.

The *Kumulipo* is a mele aloha sung daily to humanity by the earth herself, ever inviting us to join in the great dance of creation.

Just as hidden meanings are encoded in our language, encoded in the earth's songs are the teachings of aloha. Her songs are love songs, sung softly, so that only an open heart can hear them and a calm mind can perceive them as they flow and envelop us in the beauty that surrounds us.

The akua are the great composers, for they sang the first songs setting the law of this land, which is aloha, into motion. When we enter the forest or the sea, we sing our own love songs to the akua, not so we can find the best flowers for making leis or to ensure the best catch, but to celebrate and participate in their process of creation and its abundant bounty.

Mauna Kea represents the zenith of our ancestral tie to creation.

What makes a sacred place sacred is that it has certain properties that magnify aloha and cause the life surrounding them to flourish. Mauna Kea is a place where songs of aloha originate, are magnified, and can be heard most clearly.

When we ascend summits or descend into the depths of the sea, we travel back in time towards our beginning – the Pō – and are transformed as the ancient songs resound. Mauna Kea and the other sacred places of Hawai'i join ranks with many such places on earth where the different peoples of the world – each with their own language and special love songs – continue to honor creation too.

Mauna Kea is where the life-giving waters of the god, Kāne, originate. These waters belong to the land, to the people, and to the sea creatures that need that them to survive. As above, so below.

It is where plant and animal species found nowhere else on the planet dwell under the persistent threat of extinction. It is where our most revered ancestors are buried, and where our kūpuna learned the ways of the heavens, allowing them to navigate the vast Pacific Ocean for a thousand years before the invention of the GPS. And it is where our kūpuna direct us to go and honor creation.

In this modern age, there are also modern "songs."

Two centuries ago, the industrial revolution began to

produce new songs, amplified into a pounding, grinding, deafening cacophony of machinery and money. These new songs celebrated empire, development, profit and greed.

Produce! Consume! Sings the machine while its operators seek to sever our connections to our ancient songs, our akua, and our very identity. "Do not question progress," they admonish while they relegate our ancient songs to the past, there to be forgotten and replaced by their new songs.



Mauna Kea represents the zenith of our ancestral tie to creation.

- Photo: Ruben Carrillo

Deconstructed, their songs do not always tell a story of progress, success, or greatness. Too often, they tell a story of de-creation and humanity's desired dominion over the earth – inadvertently heralding the destruction of the land, sea, and life itself.

We are told not to question. But we must question. And continue to question.

The alternative is to blindly accept the machine and its modern songs and to accept the claims of those who would rule over us – no matter how outrageous, how counterintuitive. Because in the name of their "freedom" there is oppression. In the name of their "peace" there is violence. In the name of their "progress" there is destruction. The refrain this song is, "my profits, my rights." Such are their lyrics.

Yet, despite their frequency, intensity and self-perpetuating nature, these brash songs of "progress" cannot

drown out the earth's songs. We are called by our ancestors to remember aloha, to sing along with the songs of creation, and to question whether life is perpetuated and protected with this "progress."

Is it unreasonably destructive? Are the outcomes just? And who profits?

Our requests to the international astronomy community regarding Mauna Kea have been simple. They were asked not to block public access to Mauna Kea, to respect our burial grounds, to protect the unique endemic life forms that reside on Mauna Kea, to refrain from using hazardous materials over our principal aquifer, to refrain from injecting hundreds of thousands of gallons of human waste per year into the ground.

Ours is a plea that they would recall the songs of aloha and consider restoration in lieu of destruction. We have called on them to partner with us, to sing the songs of life with the people of this land. To be grateful and to mālama this sacred mauna.

The Aloha 'Āina movement is about keeping the songs of aloha alive. Without these songs, a power vacuum is allowed to take hold – whereby the din of modern machinery overpowers the songs of creation. We cannot be in a state of war and peace at the same time, of simultaneous creation and de-creation. The fracas of modern political machination attempts to attenuate the ancient songs, but it will never replace nor diminish them.

When we sing along with the earth, the ancient songs of creation flow through us and across the land. When aloha prevails over the power of destruction in all forms, we are free. The process of creation continues, and the land is perpetuated in righteousness.

As we navigate the politics surrounding Mauna Kea, we need to make a conscious effort to slow down, to stop, to listen for the songs of aloha that are being sung to us by the 'āina, and to remember our kuleana to Mauna Kea as the mauna remembers us. ■

\*The title of this article is 'ōlelo no'eau 2147 found in "'Ōlelo No'eau" by Mary Kawena Pukui.

This article was adapted from an earlier version published in the inaugural issue of "Mauka to Makai" in 2010.

Kealoha Pisciotta is a public policy advocate for the Office of Hawaiian Affairs. She previously worked for the Joint Astronomy Centre as a telescope system specialist. Pisciotta is a Native Hawaiian traditional cultural practitioner and for more than two decades she has been a leading voice for the movement to protect the summit of Mauna Kea. Her advocacy has meant interventions on the frontlines and in the courts, and she has been a participant in and drafter of state, federal and international laws regarding human rights, environmental protection, and Native Hawaiian culture. She is president of Mauna Kea Anaina Hou and founder of the marine protection group Kai Palaoa.



# Mauna Kea Timeline

Compiled by Puanani Fernandez-Akamine

**Disclaimer:** This timeline does not purport to be a comprehensive accounting of all events related to the mismanagement or protection of Mauna Kea. The specific events called out in this timeline are relevant to OHA’s history and its current litigation regarding the mismanagement and protection of Mauna Kea.

**1893** ▲ Illegal overthrow of the Hawaiian Kingdom

**1898** ▲ Hawai‘i is annexed by the U.S. Congress and 1.8 million acres of Hawaiian government and crown lands (i.e., “ceded” lands) are transferred to the United States as a “special trust.”

**1959** ▲ As a condition of statehood, the U.S. Congress transferred most of the ceded lands to the newly formed State of Hawai‘i with the stipulation that they would be held by the state as a public trust for five specific purposes – one of which is the betterment of the conditions of Native Hawaiians. Mauna Kea is part of the ceded lands trust and was designated by the state as a conservation district under the management of the Department of Land and Natural Resources (DLNR).

**1964** ▲ The University of Hawai‘i (UH) identifies Mauna Kea as possessing exceptional conditions for astronomy.

**1968** ▲ 13,321 acres of ceded land at the summit of Mauna Kea is leased to UH by the state’s Board of Land and Natural Resources (BLNR) for a period of 65 years, from Jan. 1, 1968 to Dec. 31, 2033. The general lease executed between them allows UH to enter into sublease agreements. Over the next 20 years, six telescopes are built without proper permits.

**1974** ▲ UH enters into a sublease with the National Aeronautics and Space Administration (NASA) for a rental fee of \$1 for the entire 60-year lease period. It expires in December 2033, as do nearly all subsequent subleases.

**1975** ▲ UH enters into a sublease with Canada-France-Hawai‘i Telescope Corporation (CFHTC). No rent is charged.

**1976** ▲ UH enters into a sublease with the Science Research Council (SRC). In lieu of rent, UH receives 15% of the observing time.

**1978** ▲ *(September)* UH enters into a second sublease with SRC. In lieu of rent, UH again receives 15% of the observing time.

**1978** ▲ *(September)* The Office of Hawaiian Affairs (OHA) is created and charged with managing 20% of proceeds derived from the ceded lands trust during a constitutional convention, thus clarifying the state’s trust obligation to Native Hawaiians.

**1979** ▲ Legislation is enacted establishing the purpose of OHA to better conditions for Native Hawaiians and codifying that it is the responsibility of the state to cooperate with and support OHA.

**1980** ▲ UH enters into a five-year sublease with the National Oceanic and Atmospheric Administration. No rent is charged.

**1983** ▲ UH enters into a sublease with the California Institute of Technology (CALTECH) for an annual rental fee of \$1.

**1984** ▲ UH enters into a sublease with the Science and Engineering Research Council (SERC) for an annual rental fee of \$1.

**1985** ▲ BLNR approves UH’s Mauna Kea Complex Development Plan which allows up to 13 telescopes to be built by 2000.

**1990** ▲ UH enters into a sublease with the Associated Universities, Inc./National Radio Astronomy Observatory (NRAO) for an annual rental fee of \$1.

**1992** ▲ UH enters into a sublease with the National Astronomical Observatory of Japan (NAOJ) for an annual rental fee of \$1.

**1994** ▲ UH enters into a sublease with the National Science Foundation (NSF) for an annual rental fee of \$1.

**1994** ▲ *(December)* The state adopts rules for conservation districts prohibiting subleasing and/or approval of any project on that land that will have adverse and significant impact to the area’s natural and cultural resources.

**1995** ▲ UH enters into a sublease with the Smithsonian Institution for an annual rental fee of \$1.

**1998** ▲ The first legislature-ordered audit report on the management of Mauna Kea by BLNR and UH is issued. It (and three subsequent reports) found serious management defects.

**1999** ▲ There are now 24 telescope structures on Mauna Kea, and infrastructure for 12 more. NASA and UH propose to build another four to six telescopes, finding no significant impact to Mauna Kea based on a short environmental assessment (EA).

**1999** ▲ A second general lease for Mauna Kea is executed between BLNR and UH in combination with the first lease extending UH control of the summit through Feb. 27, 2041.

**2000** ▲ The 2000 Master Plan is developed by UH. It establishes an Office of Mauna Kea Management administered through UH Hilo. The plan allows for a minimum of 40 new telescopes.

**2002** ▲ OHA sues NASA and UH on behalf Mauna Kea Anaina Hou, the Royal Order of Kamehameha and others, asking the Court to force NASA to provide a complete Environmental Impact Statement (EIS) as required by federal law. Decided in 2003, OHA’s lawsuit was successful and prevented construction of additional telescopes on Mauna Kea.

**2003** ▲ A nonprofit partnership is formed between astronomers in California, Japan, China, India and Canada to design a massive telescope. That partnership evolved into the TMT (Thirty Meter Telescope) International Observatory, LLC.

**2004** ▲ *(October)* Before UH and NASA complete the EIS, BLNR grants them a permit to build the Keck Outrigger Telescope.

**2004** ▲ *(November)* Mauna Kea Anaina Hou, the Royal Order of Kamehameha,, the Sierra Club and several individuals file a lawsuit against BLNR for violating the laws that protect Mauna Kea as a conservation district.

**2005** ▲ *(February)* NASA issues its final EIS concluding that the cumulative impact of 30 years of astronomy activity has caused “significant, substantial and adverse” harm to Mauna Kea.

**2005** ▲ The second legislature-ordered audit report on the management of Mauna Kea by BLNR and UH is issued.

**2007** ▲ The Third Circuit Court rules in favor of Mauna Kea Anaina Hou, et. al. The decision revokes the conservation district use permit issued by BLNR to build the Keck Outrigger telescope and invalidates UH’s 2000 Master Plan.

**2009** ▲ TMT identifies Mauna Kea as its first-choice location for their telescope. At the time, OHA Trustees adopted a motion to support Mauna Kea as the site for the TMT.

**2011** ▲ BLNR issues a building permit to TMT.

**2014** ▲ *(July)* UH enters into a sublease with the TMT. Annual rent is \$300,000/year for the first three years increasing every two years. At year 10 rent increases to \$1,080,000/year.

**2014** ▲ *(October)* TMT groundbreaking is halted after kia’i block the roadway. This action garnered the issue worldwide attention and support.

**2014** ▲ The third legislature-ordered audit report on the management of Mauna Kea by BLNR and UH is issued.

**2015** ▲ *(March and April)* Kia’i delay TMT construction via multiple blockades and occupations.

**2015** ▲ *(April)* UH, BLNR and TMT enter into their “Consent to Sublease and Non-exclusive Easement Agreement.”

**2015** ▲ *(April)* OHA Trustees rescind their support of Mauna Kea as the location for the TMT project.

**2015** ▲ *(June)* OHA approaches Gov. David Ige, BLNR and UH to discuss proper management of Mauna Kea.

**2015** ▲ *(December)* The Hawai‘i State Supreme Court rescinds TMT’s building permit saying BLNR failed to follow due process in 2011.

**2017** ▲ The fourth legislature-ordered audit report on the management of Mauna Kea by BLNR and UH is issued.

**2017** ▲ *(September)* BLNR approves a revised building permit for TMT. Conditions of the permit include removal of three existing telescopes and an assertion that TMT will be the last telescope built on Mauna Kea.

**2017** ▲ *(November)* OHA files a complaint with the First Circuit Court (“Mauna Kea Lawsuit”) when no meaningful improvement to the management of Mauna Kea is evidenced after two years of discussion.

**2018** ▲ Nine bills pertaining to Mauna Kea are introduced at the state legislature, including SB 3090 which proposed creating a “Mauna Kea Management Authority.” SB 3090 did not pass.

**2018** ▲ *(October)* The Hawai‘i State Supreme Court rules that the revised building permit for TMT is acceptable.

**2019** ▲ *(July 10)* It is announced that construction of TMT will commence on July 15, 2019.

**2019** ▲ *(July 15)* On the day construction of TMT is set to resume, kia’i block access to the summit because BLNR failed to require TMT and NSF to abide by federal historic preservation laws and stop desecration of Mauna Kea.

**2019** ▲ *(July 17)* Nearly 40 kūpuna are arrested as “protestors.” Over the next eight months thousands of Native Hawaiians and global supporters kāko’o the occupation of the mauna. The non-violent occupation ended in March 2020 due to the pandemic.

**2021** ▲ The legislature convenes a working group on Mauna Kea via a House Resolution. The report and recommendations were due December 2021.

**2022** ▲ HB 2024 to establish the “Mauna Kea Stewardship and Oversight Authority” (MKSOA) is introduced at the legislature. The bill changes dramatically throughout the legislative review process. It is signed into law as Act 255 by Gov. David Ige in July 2022 establishing MKSOA as a state agency and the eventual “trustee” of Mauna Kea.

**2022** ▲ *(December)* BLNR files a motion to dismiss OHA’s 2017 Mauna Kea Lawsuit, arguing that Act 255 rendered it moot.

**2023** ▲ *(July)* MKSOA begins its joint management of Mauna Kea with UH. Joint management terminates in July 2028, at which time MKSOA will become the sole authority for management of Mauna Kea.

**2023** ▲ *(April)* BLNR’s motion to dismiss OHA’s Mauna Kea Lawsuit is denied by Judge Jeffrey Crabtree.

**2023** ▲ *(October)* Judge Jeffrey Crabtree adds MKSOA as a defendant in the Mauna Kea Lawsuit.

**2023** ▲ *(December)* Mauna Kea is formally listed as a traditional cultural property on the Hawai‘i Register of Historic Places.

**2024** ▲ *(January)* OHA files a complaint in First Circuit Court seeking repeal of Act 255 to ensure that BLNR and UH, not MKSOA, will be held accountable for mismanagement of the mauna when OHA’s 2017 lawsuit goes to trial in July 2024.

## National Science Foundation Section 106 Process

The National Science Foundation (NSF) is considering investment in the construction and operation of the Thirty Meter Telescope (TMT). Section 106 of the National Historic Preservation Act (NHPA) requires federal agencies to identify and assess the effects any project, activity, or program funded in whole or in part by a federal agency may have on historic properties. Each federal agency must consider public views and concerns about historic preservation issues.

Right now, NSF is identifying consulting parties to engage with during the Section 106 consultation process under the NHPA. NSF anticipates that Section 106 meetings will be held during the first half of 2024.

There are four roles (categories) identified by NSF:

- Native Hawaiian Organizations that attribute religious/cultural significance to land potentially impacted by TMT.
- Representatives of local government with jurisdiction in the area affected by TMT.
- Individuals/organizations with a vested interest in TMT due to legal, economic, or historical property concerns.
- Applicants for federal funding related to the TMT project.

For more information – or to participate in these meetings and make your voice heard – go to:

<https://new.nsf.gov/funding/environmental-compliance/thirty-meter-telescope>



# Frequently Asked Questions:

## *OHA's Act 255 Mauna Kea Stewardship and Oversight Authority Lawsuit*

### **1. Act 255 establishing the Mauna Kea Stewardship and Oversight Authority (MKSOA) was signed into law in July 2022. Why is the Office of Hawaiian Affairs (OHA) only now filing a lawsuit challenging its legality and constitutionality?**

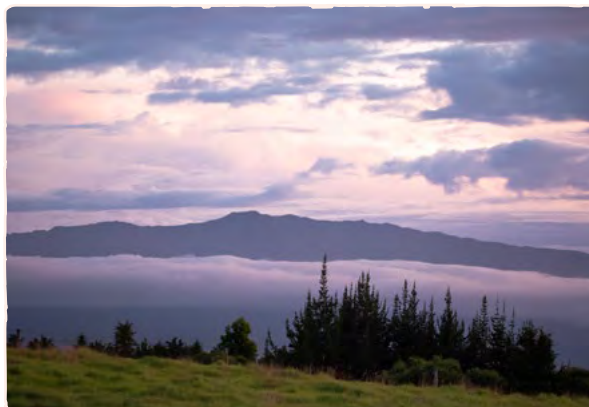
OHA has long-standing concerns about the legality and constitutionality of Act 255 and testified against the bill before it was signed into law by then-Gov. David Ige.

Specifically, OHA views Act 255 and the establishment of the MKSOA as an effort by the State of Hawai'i to circumvent accountability for more than 50 years of mismanagement of Mauna Kea and prevent OHA's current lawsuit against the state Department of Land and Natural Resources (DLNR) and the University of Hawai'i (UH) for its blatant neglect of the mauna.

OHA's 2017 lawsuit against the State of Hawai'i for mismanagement of Mauna Kea recently received a trial date in July 2024, thus the urgency in filing a lawsuit challenging Act 255. Act 255 is a strategic attempt by the state to stop that effort.

### **2. Has OHA previously expressed its opposition to Act 255 and the MKSOA?**

Yes, OHA expressed serious concerns when the legislation was being heard and testified against Act 255 before it was signed into law. Filing of the January 2024 lawsuit was the culmination of fruitless discussions in the political arena challenging Act 255.



Finally holding the state and UH accountable for their six decades of mismanagement of Mauna Kea's natural and cultural resources is the first step towards restoring pono to the mauna. - Photo: Ruben Carillo

### **3. Why doesn't OHA have a seat on MKSOA?**

During the legislative process for Act 255, OHA was named as an entity that would have a seat on the MKSOA in multiple drafts. It's important to note that OHA was removed at the last minute as a member of the proposed Authority during conference committee. Thus, it left OHA, the only constitutionally mandated agency that represents the wellbeing of Native Hawaiians and the recipient of ceded land revenues, without a seat at the table to weigh in on the management and stewardship of the mauna.

### **4. What are OHA's specific concerns about MKSOA?**

OHA has two key concerns. First, Act 255 violates the "contract clause" of the United States Constitution, in that the legislation exonerates the government agencies that have legal responsibilities in the management of the Mauna Kea lands. By establishing MKSOA, Act 255 creates a new trustee and releases the state and UH from all obligations regarding past and future mismanagement of Mauna Kea lands.

Secondly, the MKSOA created by Act 255 consists of trustees, some of whom, have obvious conflicts of interest that jeopardize their ability to serve all beneficiaries of the ceded lands trust impartially.

### **5. MKSOA representatives include respected Native Hawaiians, several of whom were leaders of the 'A'ole TMT movement. Doesn't OHA trust them?**

OHA has tremendous respect for the Native Hawaiians seated on the MKSOA but contends that the tenure of all representatives is not legal under the law. OHA's position is that Act 255 is flawed and illegal, regardless of the member composition.

OHA's complaint via the lawsuit relates solely to the legality and constitutionality of Act 255, as well

as to language in the Act that specifically empowers the MKSOA to "develop, negotiate and execute agreements that promote astronomy." Act 255 is silent about the rights of Native Hawaiians to protect the cultural and religious importance of Mauna Kea.

### **6. If the MKSOA is repealed, how does OHA want the mauna managed?**

OHA advocates for the best interest of its Native Hawaiian beneficiaries. In this case, that means ending the attempt by the legislature to avoid the state's responsibility to properly manage the Mauna Kea lands in accordance with its trust responsibilities. OHA is calling for Court oversight of DLNR and UH in their stewardship and management of Mauna Kea to end the state's more than 50-year well-documented mismanagement of Mauna Kea, as well as for the development of a well-managed, fair management plan that cures the mismanagement of the past. The management plan must be fair and impartial. It cannot prioritize astronomy over Hawaiian rights.

### **7. How would the repeal of the MKSOA authority assist in protecting the trust relationship between the state and Native Hawaiians?**

The MKSOA's priority and purpose is the privatization of the Mauna Kea lands for the benefit of the University of Hawai'i's astronomy program while providing no explicit protection of Native Hawaiian rights.

### **8. OHA contends that the establishment of MKSOA lets UH and the DLNR "off the hook" for their mismanagement of Mauna Kea. What are some of the ramifications of these entities being held accountable, and is it possible to collect back damages from the state?**

Better management of Mauna Kea requires more than absolving the state and UH of their past wrongdoing and ensuring that future management of the mauna balances the interests of Native Hawaiian cultural practices and astronomy. In terms of consequences, OHA has called for "prospective injunctive relief" to prevent future mismanagement of our trust lands at Mauna Kea and for the restoration of the trust to its natural and cultural state.

For more information visit  
[www.oha.org/maunakea](http://www.oha.org/maunakea)

## Faces of the Diaspora

# A Young Doctor Dreams of Returning Home

By Megan Ulu-Lani Boyanton

The path that led Dr. Kekoa Taparra, 33, to become a resident physician at Stanford University in Palo Alto, Calif., began with heartbreak.

Born and raised in Mililani, O'ahu, Taparra watched many of his relatives suffer before passing away from various cancers. "I remember 10 family members got cancer and then just died, and they're all Hawaiian," Taparra said. One particularly haunting memory was watching his aunt suffering from endometrial cancer continuously push a button for more and more pain medication.

On the first day of his Ph.D. program at the Johns Hopkins University School of Medicine in Baltimore some 12 years ago, Taparra met a physician, Dr. Phuoc T. Tran, who would change his life. Tran took him to help treat a patient with cancer. Shocked, Taparra asked, "Wait, you can cure this?" The realization inspired years of work to advocate for Pacific Islander health equity.



Kekoa Taparra - Courtesy Photo

As a child, Taparra never dreamed of being a doctor. "I didn't even think that that was something that you could do as a Hawaiian," he said. Instead, he debated between working as a dolphin trainer or an Apple store employee.

Throughout his childhood, Taparra and his older sister were supported by working parents – his mother as a public school teacher and his father as an electric company employee.

With Kanaka 'Ōiwi blood on both sides of his 'ohana, Taparra connected with the ocean, calling it "a big part of my identity." Taparra and his father spent a lot of time fishing together. His dad not only taught him the names of different fish in 'ōlelo Hawai'i, but also the values of sustainability and aloha 'āina.

Taparra recognizes that his generation is privileged in having shed much of the oppression and shame caused by colonization, with social media and online education resources helping reconnect Hawaiians on the islands and in the diaspora to their culture. "We have pride in being Hawaiian, but I think that, unfortunately, generations prior to us really did not grow up with that," he said.

As a student at Kamehameha Schools Kapālama, Taparra first explored his interest in science under Kumu Gail Ishimoto, although he didn't necessarily nurture a love for academia. He sought out colleges where he could

swim competitively – which led him to Fairfield University in Connecticut.

The Northeast's cold climate, affluence and racial hegemony caused culture shock – although he also encountered kindness. "You're tokenized in a way," Taparra said about being Hawaiian on the continent. "It's oftentimes very isolating and alienating."

One summer, Taparra studied abroad in Japan. He started his undergraduate program as a computer science major, but eventually graduated with two majors, two concentrations and three minors. In Japan, he acquired mentors who encouraged him to pursue science as a career.

Navigating the unfamiliar application process for Ph.D. programs, he initially just applied to Yale University – until a professor suggested Johns Hopkins. Unbeknownst to him, that would become his next educational step at the age of 21.

In Baltimore, he experienced city life, a different culture, and varying levels of safety. There, Taparra also met his future wife, Katie, who worked as a technician in his Ph.D. lab.

"I grew into my adulthood in Baltimore," Taparra reflected.

Over his four years at Johns Hopkins, Tran pushed Taparra to go to medical school as a way to take care of the lāhui, helping him prepare for the prerequisites and the Medical College Admission Test (MCAT).

Later, Taparra moved to Rochester, Minn. – a place that reminded him of home because of its warm community despite being what he referred to as "a frozen tundra" – to earn a doctor of medicine degree from the Mayo Clinic Alix School of Medicine. That took him another four years.

While working on his medical degree, Taparra and Katie dated. He brought her back to Hawai'i to meet his family and watched as she cared for his grandfather on dialysis. In medical school, he also worked in a Waimānalo clinic, with Katie helping patients take their diabetes medication and insulin shots.

"She's not Kanaka, but she truly cares about our community," Taparra said. They were married in 2019.

Last year, Taparra was selected as part of the inaugural cohort of the President Barack Obama Foundation Leaders USA program, joining the likes of politicians, nonprof-

it owners and CEOs. He recently spoke at a convening in Chicago about a lab of Pacific Islander students that he currently runs, where they learn about community health disparities, tackling structural racism, and surmounting Indigenous erasure.

"I really used that as an opportunity to uplift the voices of people in the group that I work with," Taparra said. "They are the future."

Taparra is now in his fourth year of residency at Stanford, with one year remaining. He's also balancing more schooling to earn a Master of Public Health degree from Hawai'i Pacific University.

Taparra is currently interviewing for jobs in Hawai'i, with the end goal of returning home. He wants the lāhui to know that the wisdom of our kūpuna about the 'āina and healthy living was always correct.

And to the diaspora, he says, "The true success is not just leaving [Hawai'i], if you left, but to find ways to come back and contribute to the lāhui." ■

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# Navy to Work With the Community to Restore Loko I'a Pā'aiau



Rainbow over loko i'a Pā'aiau. - Photo: Kehau Lum

By Kelli Soileau

A uniquely worded Memorandum of Understanding (MOU) was signed last November between the Navy, the Ali'i Pau'ahi Hawaiian Civic Club (APHCC), Living Life Source Foundation, and Nā Lima No'eau to affirm their commitment to work together as an 'ohana and in the spirit of aloha.

The MOU states: "Whereas the Navy and the recipients form an 'ohana or familial partnership grounded in trust to align efforts among the parties, united in compassion, understanding and aloha to achieve the successful preservation, restoration and maintenance of the fishpond system.

"So now, therefore, the Navy and the recipients embrace this historic partnership and important vision for the future in the spirit of aloha."

"It's not common for the Navy to use those [kinds of] words," said Kehaulani Lum of APHCC. "Allowing the words to be placed on the paper that say that we are 'ohana is a step in the right direction."

Lum and the other signers of the MOU, lineal descendants Kahu Bruce Keaulani and Verna Takashima, worked together with the Navy to craft the unique wording expressing their commitment to work together on the preservation and restoration of Pā'aiau, an ancient royal fishpond.

Mō'i Wahine Kalanimanu'ia, was the daughter of Kūkaniloko and, like her mother, she ruled over the island of O'ahu. She is known to have built many loko i'a (fishponds), covering hundreds of acres of Pu'uloa (Pearl Harbor) and providing abundant sustainable food resources for her people.

She had three kapu loko i'a (fishponds reserved for



Kahu Bruce Keaulani, Kehaulani Lum, Verna Takashima and Rear Admiral Stephen Barnett at the MOU signing ceremony. - Photo: Kelli Soileau

royalty) built close together: Pā'aiau, 'Opu and Kapa'akea. Today, 'Opu and Kapa'akea are now mostly filled in. A small area of Kapa'akea Fishpond is still visible, but is located on private property.

Loko i'a Pā'aiau was recorded in 1933 to be about 190 x 600 feet in size, rectangular in shape, and fed by fresh water running through surrounding taro patches. Kalanimanu'ia reigned for over 60 years and Pā'aiau, located in the Kalauao 'ahupua'a, was the site of one of her two residences.

The Navy assumed jurisdiction over the property in 1947. Over the years, the fishpond was overgrown with mangrove, kiawe and other invasive plants and filled with sediment from runoff.

While clearing mangrove, Jeff Pantaleo, a Navy archeologist, found remnants of the original fishpond wall dating back about 400 years. Of the three royal fishponds, Pā'aiau is the most intact. Pantaleo worked to have the site added to the State Register of Historic Places and



The restoration of Pā'aiau Fishpond will include rebuilding the damaged portion of the wall. The intact wall is visible in this drone photo taken by the Navy. The wall originally extended further to the left of the image, but is now filled in and developed. - Photo: Courtesy of NAVFAC Public Affairs

was instrumental in the Navy establishing partnerships with APHCC, Living Life Source Foundation, the Office of Hawaiian Affairs (OHA), descendants of Noa Webster Aluli, and other community groups to facilitate implementation of the fishpond preservation and restoration plan.

In the last eight years, Lum, Keaulani, and Takashima have seen six or seven Rear Admirals come and go. Some still keep in touch and have passed along the importance of the fishpond and the value of maintaining the Navy's relationship with the community before they leave.

The current Navy commander is Rear Adm. Stephen Barnett. He has been working closely with Lum, Keaulani, Takashima and other community members, and is the signatory on the current MOU, which has no end date.

Loko i'a Pā'aiau is the last, and only, royal fishpond in Pu'uloa that is envisioned to be restored as a fully operational fishpond. This would support the perpetuation of traditional knowledge, resources, and practices. And perhaps provide an opportunity for its stewards to return to a more traditional way of life.

Clearing the mangroves a few years ago made space for a variety of native birds to return to the area, along with some marine life. The next task is to dredge the silt that has filled the pond. This will allow fish, limu and even oysters to revive in the fresh water flowing in to the harbor.

"Restoring 'āina is a healing work, so for long-term sustainability, we don't want it to just be a project," said Lum. "Restoring these places, giving them [the wildlife] places to nourish again, to grow again, to thrive again, helps everybody."

Pā'aiau community leaders hope to bring forth the fullness of this historic wahi pana once again by cultivating the values of peace, abundance and sustainability inspired by Kalanimanu'ia's six decades of benevolent, peaceful leadership.

"There is the possibility of returning to the abundance that she [Kalanimanu'ia] created," added Lum. "The remedy to heal this place is aloha." ■



# Stewarding Hawai'i Toward a Sustainable Future

By Hannah Ka'iulani Coburn

The Aloha + Challenge is a state-wide initiative that began in 2014. It is a public-private commitment, signed by the governor's office, all county offices, and the Office of Hawaiian Affairs (OHA), that aims to achieve social, economic, and environmental goals for Hawai'i to reach by 2030.

Hawai'i became the first and only U.S. state to report progress towards achieving global Sustainable Development Goals (SDGs) by submitting a Voluntary Local Review (a synthesized progress report) to the United Nations back in 2020.

Since then, stewards of the Aloha + Challenge, The Hawai'i Green Growth Local 2030 Hub, and partners continue to work towards developing island-led solutions categorized through six priority goals: clean energy transformation, local food production and consumption, natural resource management, solid waste reduction, smart sustainable communities, and green workforce and education.

Hawai'i Green Growth also maintains the Aloha + Challenge Dashboard, which is used to track progress on each of these priority goals, to measure what is on track and what areas need improvement.

"All of these goals are rooted in existing policy and legislation that was signed, so we track various data across different department agencies, counties, and highlight academic institutional studies through our open data platform," explained Jillian Cristobal, dashboard lab coordinator for Hawai'i Green Growth.

"We track progress with the indicator deemed best amongst various stakeholders from all different fields to track progress and goals through the information and scorecards you see on the dashboard website and what we include in the reports," Cristobal said.

As the halfway mark for the initiative is approaching, the Aloha + Challenge's second and most recent voluntary local review came from 2023.

Data in this report reveals that Hawai'i is meeting certain goals, such as reaching 70% renewable energy by 2030, having an upward trend in recycling (695,931 tons of material have been recycled and composted as of 2021), and maintaining control of invasive species through hundreds of ongoing actions initiated from the Hawai'i Interagency Biosecurity Plan.

Areas of improvement for Hawai'i includes health and nutrition access, as Hawai'i's food insecurity increased from 11.2% to 16.8% between 2018 and 2020, according to a 2021 research study from the College of Social Sciences, UH Mānoa and First Insurance Company of Hawai'i.

Additionally, affordable housing in Hawai'i shows a downward trend due to most residents spending an average of 49-55% on housing and transportation costs combined.

As various stakeholders, legislators, small businesses, and organizations work to better these areas of improvement before 2030, people across Hawai'i are encouraged to become directly involved and participate in the challenge to help improve their counties.

To get involved, "Take the Challenge" on the Aloha + Challenge website and answer a few lifestyle questions. The results will provide action steps that individuals or households can take to better their communities by using everyday resources more responsibly to help make Hawai'i more sustainable today and for the generations to come. ■

For more information go to: <https://alohachallenge.hawaii.gov/>

To "Take the Challenge" go to: <https://alohachallenge.hawaii.gov/#TaketheChallenge>

# A Process for Lahaina to Recover and Thrive

By Guyton Galdeira

My ancestors called Lahaina home for generations, and I had the pleasure of calling Lahaina home from 2017-2020. I am honored that I had the opportunity to connect with Lahaina's beautiful people, the landscape, and the mana.

Some say, "have a strong mindset" and it will get you through any challenge or achieve a goal. To me, it's bigger than mindset. I'd like you to consider the concept of "MEBSet." MEBSet refers to your state of being (Mind, Emotions, Body, Spirit). To understand this, you must first accept the truth that you will always have a challenge no matter your circumstances.

## How does your MEBSet serve you?

By resolving challenges effectively. Your MEBSet will give you an outside-in perspective and allow you to: remain calm, see solutions, and spot opportunities.

By finding joy in your struggle. Have you worked out and loved the pain? Have you gone through a situation and told yourself, "I am never doing this again," only to find yourself signing up to do it a year later? The benefits you receive as a result of the struggle is so meaningful that the pain and process is appreciated more and dreaded less.

By transcending people, place, and time. An individual, a family, a group, a community, a state, a country, even the world has a MEBSet. As the Lahaina Community works together to recover what was lost, engaging the community's MEBSet can facilitate efficient prosperity.

## How does MEBSet apply to the Lahaina Community?

(M) Mind: What is your current collective community mindset? Awareness of your thoughts will allow you to shift from a pessimistic to an optimistic mentality. Most can agree that an optimistic outlook will help move you in a hopeful direction.

(E) Emotions: How are you feeling currently as a community? Emotions can overpower mindset. You know what should be done but find that you allow your emotions to get the best of you. This effect is multiplied as a community. Awareness of this allows you to shift negative emotions into positive ones which help produce desired results.

(B) Body: What is the overall physical health of your community? Physical health directly affects emotional and mental strength. The better physical shape you are in, the better your mood. The better your mood, the better your mentality. It is the same for an entire community. A community with strong physical bodies has more energy to overcome challenges and achieve results.

(S) Spirit: What is the community doing with the unknown and uncontrollable? There are three truths: there will always be unknown and uncontrollable events; there is a larger entity at play that continues to create all things; scientifically, energy can never be created or destroyed.

Relying on something greater than ourselves allows us relief and space to focus on what we can control to solve any problem and create the experience and meaning we associate with it. Once we have a unified MEBSet, we can address any challenge our community faces and thrive forever. ■

Guyton Galdeira can be reached at [info@meaningfulholdings.com](mailto:info@meaningfulholdings.com).

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# Ke Kani Ha'iha'i i ka Nahele o Hawai'i

By Lisa Kapono Mason



A young male caught before the act. - Photos: Bret Nainoa Mossman

The Hawai'i 'amakihi (*Chlorodrepanis virens*) is a chatty, sharp-looking honeycreeper that can be found on the islands of Hawai'i, Maui, and Moloka'i, but is no longer known on Lāna'i. It is one of the most common Hawaiian honeycreepers, second only to the 'apapane, with over 850,000 individuals found on Hawai'i Island alone.

This bird has shown adaptability, and possible resistance, in the face of avian malaria which is a severe threat to many other native bird species. Male Hawai'i 'amakihi start singing their heart songs in early spring, a rapid series of ascending and decending



Up close and personal with this vibrant female 'amakihi.

"zsee" sounding notes that call to females for the breeding season.

The Hawai'i 'amakihi is skilled at foraging for arthropods (insects, spiders) and flowers in many native and introduced plants. Unlike some other specialized honeycreepers, this bird is a generalist with a pointed bill and a particular liking for lehua and māmane nectar. Their plumage, a lesser used source for royal featherwork during ancient times, varies from bright yellow-green in males to a muted olive in females. If you look closely, you may notice their sleek black eye masks and partially covered nares or nose holes, which protect them from inhaling pollen while foraging. ■

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

# Seeking Wholeness and Balance

By Pālama Lee, Ph.D.



Lili'uokalani Trust (LT) is collaborating with Kamehameha Schools (KS), Papa Ola Lōkahi, and the Queen's Health System to develop a more

complete picture of wellbeing through educational briefs and reports that highlight Native Hawaiian wellbeing. Sourced from the annual 'Imi Pono household survey, our organizations use these data to inform our strategic progress and assist with programming.

At LT, we believe that a positive cultural identity is core to wellbeing. 'Imi Pono provides us with statewide data that point to a strong sense of traditional Hawaiian cultural identity, such as connection to spirituality and to the 'āina and use of 'ōlelo Hawai'i.

LT looks at the development of a positive cultural identity within our kamali'i as a key marker of resilience: knowing who they are; where they come from; and how to navigate the future guided by a strong sense of self, 'ohana, and community.

Strengthening cultural identity is a cross-cutting outcome for all LT programs.

One program that integrates cultural knowledge and practices is Pu'u Lei o Lili'u, a program for kamali'i that centers on Queen Lili'uokalani and her historical

struggles and strengths along with understanding their personal heritage (for example the history behind their names).

Other examples include Ho'opono, a program that focuses on spirituality and traditional values to ground participants as they address 'ohana issues, and Kaumaha, a practice that uses Native Hawaiian traditions to address grief, loss, and trauma.

Findings from the 2023 'Imi Pono survey that relate to a sense of cultural identity for Native Hawaiians include:

- 78% report their cultural heritage is important to their wellbeing (compared to 52% of Non-Hawaiians)
- 69% report a belief in a higher power as important to their wellbeing (compared to 56% of Non-Hawaiians)
- 45% report interacting with the 'āina (land) or kai (ocean) for cultural reasons (compared to 24% of Non-Hawaiians)
- 16% report intermediate or advanced fluency in common 'ōlelo Hawai'i (compared to 4% of Non-Hawaiians)

LT, KS, Papa Ola Lōkahi, and the Queen's Health System closely collaborate to support the wellbeing of our Native Hawaiian kamali'i, 'ohana, and lāhui. The 'Imi Pono findings confirm that culture is important to building resiliency among the lāhui. The findings align with LT's Hawaiian culture-based approach to achieving our vision: nā kamalei lupalupa (thriving Hawaiian children). ■



Wellbeing of our lāhui - mind, body and spirit - are critical. 'Imi Pono findings confirm that a strong cultural identity is also important to building resilience in our people. Having a tangible connection to the 'āina is core to our identity as Native Hawaiians. - Courtesy Photo

For more information about the surveys and results: [ksbe.edu/research/imi-pono-hawaii-wellbeing-survey](https://ksbe.edu/research/imi-pono-hawaii-wellbeing-survey)

Pālama Lee is blessed to work for Lili'uokalani Trust for 12 years. His kūpuna, the Pe'elua 'ohana, come from Kamalō, Moloka'i and the Kalama 'ohana from Kaupō, Maui. He has a Ph.D. in Social Welfare and is a clinical social worker. Pālama is the director of Research and Evaluation at LT.



# Advocacy at Capitol Hill



By KipuKai Kualii

On Feb. 13, 2024, our Hawai'i State Association of Counties (HSAC) contingent, including a few Native Hawaiian and native Hawaiian

homesteader county council members and staffers, went to Capitol Hill to visit with Hawai'i's four congressional delegates (Sen. Mazie Hirono, Sen. Brian Schatz, Rep. Jill Tokuda and Rep. Ed Case).

It was a chickenskin moment when we all gathered before the towering King Kamehameha the Great statue and sang Oli Mahalo! I couldn't help but notice the tourists in the gallery stop and give their attention to our king as well.

In a brief exchange after our aloha and mahalo greeting, Rep. Tokuda shared that she delivered my Sovereign Council of Hawaiian Homestead Association's (SCHHA's) makana (gift) of Hawaiian Red 'alaea pa'akai (Hawaiian salt) to U.S. Department of Interior Secretary Deb Haaland, a Native American from the Pueblo of Laguna tribe. She also shared that Sec. Haaland expressed how delighted she was to receive such a treasured gift from SCHHA leadership trust beneficiaries and that she was looking forward to hearing from and being with us at some point in the near future.

After sharing our makana (gifts) and greetings, we went to work on our advocacy. As the longest serving Hawai'i board member of the National Association of Counties (NACo), I gave a quick update of NACo's 10 Federal Policy Priorities, highlighting these three: 1) "Pursue better outcomes within and across behavioral health, homelessness and criminal justice systems;" 2) "Strengthen community resilience through enhanced federal, state, and county partnerships for disaster preparedness, response and recovery;" and, 3) "Pass a bipartisan farm bill with the inclusion of county priorities."

On the farm bill, especially important for Hawai'i which is mostly rural, I shared that our counties support full funding for all twelve existing titles. I also shared that we support two additional titles to the

farm bill: 1) Extending eligibility to counties under the Good Neighbor Authority Program which would allow them to re-invest receipts gained from authorized restoration projects; and, 2) Creating competitive grant programs that provide multi-year, flexible funding for rural development initiatives and technical assistance.

Each county had different "asks." Maui asked for infrastructure restoration support for Lahaina. Kaua'i asked for partnerships and funding for eliminating cesspools by 2050. Honolulu asked for affordable housing investments like more Low-Income Housing Tax Credits (LI-HTC). Hawai'i Island asked for support for investments in economic diversification and job development including new tech, environmental R&D and healthcare adjacent careers (pharmaceutical, lab techs, etc.).

Honolulu also asked for the establishment of an inter-governmental collaborative to drastically increase efforts against invasive species like coqui frogs, little fire ants and the coconut rhinoceros beetle – noting that the beetle came to Hawai'i via Hickam Air Force Base.

The critical, costly (in millions) effort to stop the brown tree snake in Guam and protect our endangered native birds was also noted, with an emphasis on the U.S. Department of Defense's (DOD) responsibility to make much larger investments – perhaps in a systems approach like a biodiversity facility – rather than just their Readiness and Environmental Protection Integration (REPI) program that has us competing for one-off grants that are too small to tackle the pervasive and growing problem of invasive species. ■

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

# 'Ō'ō Award Nominations are Open Now Through March 15



By Andrew Rosen

Founded in 1974, the purpose of the Native Hawaiian Chamber of Commerce (NHCC) was to create a foundation of

influence for Native Hawaiian business owners and professionals among their non-Hawaiian peers. Ed Auld, a founding member of the NHCC, often said that Hawaiian businessmen considered themselves businessmen that happened to be Hawaiian.

Almost 50 years later, the Native Hawaiian Chamber of Commerce has witnessed thousands of Hawaiian business owners, entrepreneurs and professionals thrive and continue the tradition of giving back to and growing the vibrant Kanaka business community that exists today. Our continuing mission is to mālama Kānaka in business and commerce.

In addition to convening leadership, building relationships, and connecting Kānaka to resources and opportunities, we call out and recognize those who stand out in alignment with this mission – Kānaka who have gone above and beyond across sectors to build Kanaka influence in business circles and throughout Hawai'i and the world in general.

Thus, the 'Ō'ō Award is recognition, not only of individuals who have contributed to our mission, but of the vision, dedication, and aloha the founding members of the NHCC had for outstanding Hawaiian leaders.

To date, the 'Ō'ō Award has honored 93 individuals who have made tremendous contributions to the Native Hawaiian community and to the lāhui at

large. In Hawai'i, a core value is being humble, and we find that honorees are often reluctant to accept praise for what they see as kuleana. However, the 'Ō'ō Award is a way for the NHCC to 'auamo our kuleana of recognizing leaders who advocate for Hawaiians in business. The leaders recognized, past and present, certainly embody that vision and the spirit of our founders to set a strong foundation of influence in the broader business community in Hawai'i and to see Hawaiians thrive!



2023 'Ō'ō Award Honorees Dr. Diane Paloma and Kahu Kenneth Makuakāne. - Photo: IMF Visions

We invite you to submit nominations for our 2024 'Ō'ō Award honorees. Submissions are now being accepted. The deadline for nominations is March 15, 2024, at 5:00 p.m. Please go to [www.nativehawaiianchamberofcommerce.org](http://www.nativehawaiianchamberofcommerce.org) to complete a nomination form. Be sure to explain why the individual you are recommending for this coveted recognition should be awarded the 'Ō'ō.

The 47th Annual 'Ō'ō Awards Gala will be held on Oct. 4, 2024, in the Coral Ballroom, at the Hilton Hawaiian Village from 5:00 – 9:00 p.m. For more information, email [andrew@nativehawaiianchamberofcommerce.org](mailto:andrew@nativehawaiianchamberofcommerce.org). ■

*Andrew Rosen is executive director for the Native Hawaiian Chamber of Commerce and a long time member. Contact Andrew at [andrew@nativehawaiianchamberofcommerce.org](mailto:andrew@nativehawaiianchamberofcommerce.org).*



NATIVE HAWAIIAN  
CHAMBER OF COMMERCE



# Be Younger Than Your Age



By Jodi Leslie Matsuo,  
DrPH

**H**ave you ever wondered why no two people age the same way? This may not be noticeable when people are in their 30s, but chances are it'll be more obvious when they reach their 40s or 50s. The reason could be that they have differing rates of aging.

There are two types of aging: chronological and biological.

Chronological age refers to a person's birth years. A 40-year-old person's chronological age is 40. However, biological age refers to the "age" of a person's body. For example, this same 40-year-old person could have a biological age of 35 (i.e., they are aging slower than their chronological age) or 45 (they are aging faster).

Biological aging is largely the result of interplay between lifestyle choices, health status, and genetics. Genetics is believed to account for only 20-30% of biological aging, meaning lifestyle choices and health status have a bigger effect on rate of aging. Some researchers suggest that people who follow optimal health behaviors (e.g., no tobacco or alcohol use, exercise regularly, eat a plant-based diet, manage their stress, etc.) should be able to live an average of 86 years. Years lived beyond that is likely due to genetics.

A review of 156 studies on factors related to biological aging identified some common themes. For example, physical activity and exercise slow biological aging, while alcohol and tobacco use accelerate aging. Having a high percentage of body fat, cardiovascular disease, diabetes, and COPD (chronic obstructive pulmonary disease) also accelerate aging.

Essentially, stress and inflammation created by negative health habits and illnesses cause our bodies to age more quickly.

Understanding that exercise slows aging should be reason enough to get

moving if you're not yet motivated. Exercise stimulates repair and maintains the health of your body's cells, strengthens the heart, improves blood circulation and insulin sensitivity, boosts your metabolic rate, and fights inflammation.

While specific foods or diets don't directly affect biological aging, diet does affect your risk for disease, which in turn affects biological aging as noted earlier.

A study compared the health differences between 22 pairs of twins. One twin in each set was randomly assigned to eat a vegan diet (no animal products including eggs and dairy) while the other twin followed a standard omnivore diet (which includes meat products and vegetables/fruit). Since twins share similar genes, any impacts on their health would more likely be due to their respective diets, rather than their genetics. After just eight weeks, the twins assigned to eat a vegan diet had lower LDL cholesterol, triglycerides, glucose and other health conditions related to cardiovascular disease.

Don't believe that your health, including the rate that you age, is out of your control!

For starters, just move more. Walk around the block. Find an online workout routine that interests you. Join a hula class. Go for a swim a few times a week.

Next, start and stick to regular appointments with your doctor. They can assess your health, make lifestyle recommendations, refer you to appropriate specialists (such as dietitians, mental health, or physical therapists), or recommend programs to make your healthy lifestyle choices easier, from food choices to tobacco cessation. ■

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

# The Closing of Makahiki Signals the Departure of the Koholā

By Cindy 'Iwalani Among-Serrao, Kanoe Morishige and  
Malia Evans

**E**very Makahiki season, thousands of koholā (humpback whales) return to the warm, shallow waters of Hawai'i Nei to mate, give birth, and raise their young.

Seeing these beautiful kinolau of Kanaloa is a reminder of the changing season as we witness their annual return to the banks and seamounts across our pae 'āina, including the marine environment of Papahānaumokuākea.

As Makahiki season ends, we begin to bid them a fond "a hui hou." Their time in Hawai'i marks a significant seasonal cycle ingrained in their annual migrations here, to their primary breeding grounds, and remind us of our pilina (relationships) to these koholā.

Their birth and migrations are well-documented in 'Ōiwi oral traditions and continue to connect us to our ocean realms here in Hawai'i and Moananuiākea. The *Kumu-lipo* announces the existence of the whale in the second wā. "Hānau ka palaoa noho i kai" - born is the whale living in the ocean."

Koholā are renowned for their vocalizations, which are a critical component of their ecology.

Sound plays a tremendous role in the survival of koholā because it is used for communication, orientation and navigation, hunting prey, and avoiding predators. During whale season, male humpback whales sing a complex song that becomes the dominant source of underwater ambient noise in many parts of Hawai'i. If you're snorkeling or diving in Hawai'i between November and April, you may hear ka leo o nā koholā – the choir of whales.

Since 2006, National Oceanic and Atmospheric Administration (NOAA) researchers have used acoustic monitoring technology and remote sensing wave gliders to better understand the presence of koholā in Papahānaumokuākea and recently published their findings.

Results of their research show high and sustained seasonal chorusing levels of whale songs measured not only in the inhabited Hawaiian Islands but at every location sampled in Papahānaumokuākea. In Papahānaumokuākea, song prevalence was highest at Middle Bank and gradually de-



An acrobatic koholā playing in Hawaiian waters. - Photo: J. Moore, NOAA

creased further to the northwest, reaching a minimum at Pūhāhonu (Gardner Pinnacles).

There is a larger pae 'āina-wide research effort in progress to track long-term trends in biological and human-influenced activities in Papahānaumokuākea through partnerships with Hawaiian Islands Humpback Whale National Marine Sanctuary. This includes expanding our knowledge regarding the presence and abundance of koholā across our pae 'āina.

As our beloved koholā begin to depart Hawai'i, we would like to remind ocean users to keep a safe and legal distance of at least 100 yards from whales, and reduce harassment and possible vessel strikes that pose risks to the animals and ocean users alike.

Additional wildlife viewing guidelines, safety tips, and hotlines can be found at

<https://hawaiihumpbackwhale.noaa.gov/visit/recreation.html>. We look forward to welcoming our koholā back in the next Makahiki season but until then, "a hui hou." ■

*Cindy 'Iwalani Among-Serrao is the Hawai'i Island program coordinator on behalf of the NOAA Hawaiian Islands Humpback Whale National Marine Sanctuary. Kanoe Morishige is the Native Hawaiian program specialist, and Malia K. Evans is the O'ahu Outreach and Education coordinator on behalf of NOAA Papahānaumokuākea Marine National Monument and UNESCO Mixed Natural and Cultural World Heritage Site.*



## E NHLC...

My 'ohana's home burned down in the Lahaina wild-fire. The property is owned by me and my deceased sibling. I want to sign up for the free Maui Wildfire Debris Removal program, but the county needs all owners to sign the Right-of-Entry Permit. What do I do? Do I have to participate in the debris removal program?



By Li'ulā Christensen,  
NHLC Senior Staff  
Attorney

The government debris removal program provides owners of homes lost in the Maui wildfires with debris removal paid for by FEMA and any insurance earmarked for debris removal. If there is no insurance, then the program is free. The program includes removal of structural ash, debris, and hazardous trees, and soil testing to ensure the site is clean and safe for rebuilding. The Army Corps of Engineers manages the clean-up, but the owner(s) must sign a Right-of-Entry Permit ("ROE") before they can start. The County of Maui manages the ROE process.

The county requires that all owners of a property sign the ROE. Where one of the owners has passed, the county requires: (1) a death certificate or obituary, and (2) a court order appointing a personal representative, letters testamentary, or a court probate document.

I previously discussed personal representatives ("PR") in the August issue of *Ka Wai Ola*. A PR is appointed by the Probate Court. The PR has the legal authority to manage the deceased person's property and assets, called their "estate." Because the PR steps into the shoes of the deceased person for the

limited purpose of administering the estate, the PR can sign a ROE for the deceased person.

After appointment, the PR receives a document commonly referred to as "letters" from probate court saying they can manage the estate. Depending on the existence of a will, these letters could be called "letters testamentary" or "letters of administration." These letters can be given to the county to allow the PR to sign a ROE. 'Ohana that need a PR appointed would benefit from talking to a probate attorney.

Participation in the government program is not required, but any owners that opt out must hire a private contractor at their own expense. Private debris removal must be approved by the county before any work can begin, and it must meet or exceed government standards.

No new building permits will be issued for a property until clean-up is completed. If not cleaned, the property may be declared a public nuisance and a health hazard. The property owner(s) may be fined and the county may remove fire debris at the owner's cost. If fines and costs are not paid, the county may record a lien on the property.

ROE applicants may call for assistance at (808) 727-1550. Information is available online at: <https://mauirecov-ers.org/debrisremoval/> and [www.poh.usace.army.mil/Missions/Emergency-Response/Hawaii-Wildfires/](http://www.poh.usace.army.mil/Missions/Emergency-Response/Hawaii-Wildfires/). ■

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

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

## Nurturing Health and Tradition

By Kanoa Ng



In the spirit of I Ola Lōkahi, we come together to nurture the health of our people and our land. Health encompasses physical, mental, and spiritual wellbeing, fostering our unity and prosperity.

**Honoring Tradition:** We honor the wisdom of our ancestors by prioritizing natural, locally sourced foods like kalo and fresh fish. These choices not only sustain our health, but also our environment and economy.

**Movement for Harmony:** Physical activity is essential to our wellbeing, whether it's through cultural practices like hula and lomilomi, or simply enjoying a walk in nature. Finding joy in movement strengthens our bodies and community bonds.

**Mental Wellness:** Our mental health is closely connected with our physical wellbeing. Cultivating resilience through practices such as meditation and by seeking support when needed helps maintain balance.

**Family and Community Care:** Health is a collective effort. Prioritizing regular check-ups and fostering open communi-

cation about health challenges creates a supportive network for all.

Adjusting for the Future: Incorporating modern practices such as immunizations and maintaining our dedication to traditional values of mālama safeguards our collective wellbeing in a changing world.

As we integrate these principles in our daily lives, it is also important to celebrate our accomplishments and understandings. We are aware of so much more as we continue to embrace the teachings from our past to the present. One such celebration is the Merrie Monarch Festival that offers a fantastic chance to immerse ourselves in the richness and vibrancy of our culture. It is a moment to rejoice in our traditions, engage with our community, and reaffirm our dedication to our cultural practices, health, and wellbeing.

With each step towards health, we propel our community towards a thriving future. ■

*Kanoa Ng is the executive director of Hui Mālama Ola Nā 'Ōiwi, the Native Hawaiian Health Care System that serves the entire island of Hawai'i. Based in Hilo, Hui Mālama offers family medicine providers and a robust schedule of workshops, classes and support groups to help you keep you and your 'ohana healthy. You can find the Hui's booth among the other vendors at the upcoming Merrie Monarch Festival. E hui pū!*

## GET REGISTERED TODAY!



For more information  
please visit  
[www.oha.org/registry](http://www.oha.org/registry)

Empowering Hawaiians, Strengthening Hawai'i





# Mahalo for Making Ho'okipa Hawai'i a Success!



By Mālia Sanders

**O**n behalf of the Native Hawaiian Hospitality Association (NaHHA), we would like to send a special mahalo to the Office of Hawaiian Affairs (OHA),

the Office of Native Hawaiian Relations, the Royal Hawaiian Center, and all our partners and sponsors who made the Ho'okipa Hawai'i Weekend 2024 event on February 3 and 4 possible.



An enthusiastic crowd enjoys the entertainment at Ho'okipa Hawai'i Weekend in Waikiki last month. - Photo: 'Ōiwi TV

Our purpose in creating Ho'okipa Hawai'i Weekend was to bring our Native Hawaiian community into Waikiki to engage and educate through cultural practice, to develop economic stability and financial empowerment among Native Hawaiians, and to provide opportunities to reinforce and strengthen Native Hawaiian connection to 'ohana, mo'omeheu and 'āina.

This programming is a prime example of how tourism works when Indigenous people benefit from the model, exercising circular economy methodology and exercising regenerative tourism. It was an opportunity to live by the objectives of Prince Jonah Kūhiō Kalaniana'ole to provide opportunities for education, to exercise cultural heritage pride, and to advance the socio-economic conditions of Native Hawaiians.

Ho'okipa Hawai'i Weekend took place at Helumoa, on ali'i trust lands in the heart of Waikiki, which was an additional honor. Our ali'i always meant for us to be a part of the innovations of the Western world, and to engage with malihini and kama'āina was something our ali'i wanted us to be part of.

At this event, elements of past and pres-

ent met so respectively. Our founders, Dr. George Kanahele and Sen. Kenny Brown, would have been very proud to see our visitors and kama'āina return to Waikiki and to have "safe space" opportunities to engage with culture. They were big advocates of that! NaHHA was able to mālama our people through this programming and thus, the visitor also found benefit in the space we created.

We hope that OHA will consider collaborating again when Ho'okipa Hawai'i Weekend returns in 2025. A save-the-date is coming soon!

Mahalo nui to the community members who attended, the cultural practitioners and Native Hawaiian small businesses who participated, the many vendors in our community who helped us make this vision a reality, and to our partners and sponsors who believed in the goals of what we set out to accomplish. Mahalo nui for the many hands who have made our first annual event such a huge success! Your aloha continues to be with us, and our aloha is always with you! Mahalo, mahalo, mahalo from Team NaHHA. ■

*Event partners and sponsors included: OHA, the Office of Native Hawaiian Relations, Royal Hawaiian Center, JSS By Design, First Hawaiian Bank, Kualoa Ranch, Enterprise Rent-A-Car, Waimea Valley, Maui Hotel & Lodging Association, NMG Network, Kyo-ya Management, Outrigger Resorts & Hotels, Kaimana Beach Hotel, Alohilani Resort, Hyatt Regency Waikiki, Designed With Aloha, PAU Vodka, The Kālimoku Group, Nake'u Awai Designs, The Gay Agenda Collective, and 'Ōiwi TV.*

*To view highlights of Ho'okipa Hawai'i go to: [bit.ly/49q6648](https://bit.ly/49q6648)*

*Mālia Sanders is the executive director of the Native Hawaiian Hospitality Association (NaHHA). Working to better connect the Hawaiian community to the visitor industry, NaHHA supports the people who provide authentic experiences to Hawai'i's visitors. For more information go to [www.nahha.com](http://www.nahha.com) Follow NaHHA on Facebook, Instagram, and Twitter @nahha808 and @kuhikuhi808.*

# Kaleleonālani ma Maunakea



Na Kalani Akana, Ph.D.

**'O**K a l e - leonālani ka inoa o ka mō'i wahine kane make 'o Emma a he inoa ho'omana'o nō ia no kāna keiki aloha i make ma ka makahiki 1862 a me kāna kāne i make ma ka makahiki 1863.

Ma muli o ko Kaleleonālani kaumaha nui, ua ho'ouana kāna kaikunāne male, 'o Kamehameha V, iā ia i 'Eulopa (1865-1866) e ho'olana i kona kūmākena. Ua ho'i mai 'o Kaleleonālani me ho'okahi miliona kālā (ka waiwai o kēia au) no ke kūkulu 'ana i ka hale pule hou 'o Kana 'Analū akā 'a'ole i nā kona lu'ulu'u. No laila, ua hāpai mana'o 'o Lot (Kamehameha V) i kāna kaikuahine male 'o Kaleleonālani e hele i Kaua'i a e pi'i iā Wai'ale'ale e like me kāna i hana ai ma mua.

'O kēia ka huaka'i i ho'okaulana 'ia ai 'o Kaleleonālani ma muli o kona wiwo'ole e noho a ao ka pō i loko o ka 'āina 'olokele kawaū o Alaka'i a ua 'ike maka kāna po'e hoa hele i kona ikaika e ho'omau i ka huaka'i ā hiki i Kilohana ma luna o Wainiha. Ua kapa 'ia 'o Kaleleonālani, 'o ia nō "Ke ali'i pi'i mauna" a i'ole "Ke ali'i a'e kuahiwi."

Ma ka makahiki 1882, ua huaka'i 'o Queen Emma Kaleleonālani i Kohala a noho me James Ka'ai, J. Kekipi, a me Kamauoha 'Ōpio. A pau 'ekolu lā, ua kāmoe 'o Kaleleonālani mā i Waimea. Ma Waimea, ua noho 'o Kaleleonālani ma ka hale o J. Paleka. Ua noi 'o Kaleleonālani iā Paleka e pi'i mauna, pi'i iā Maunakea, a e 'ike iā Wai'au (ka puana o ko Waimea kini), kekahi pūnāwai loko ma luna o Maunakea. A laila, ua noi 'o Paleka iā Wiliama Lindsey e alaka'i iā Kaleleonālani mā i luna a'e o Maunakea. He paniola helu 'ekahi ' Lindsey a kama'āina 'o ia i ka pi'ina i Maunakea.

Ua ho'omaha 'o Kaleleonālani ma

Mānā me kona mau lēdē huapala ma mua o ka pi'ina mauna. 'O kekahi o nā lēdē me ka mō'i wahine kane make 'o ia 'o ke kamali'i wahine Likelike.

Ua pi'i lākou ma luna o nā lio a ua ma'a a mākaukau "ke ali'i pi'i mauna" e pi'i i ua mauna keikei ma Hawai'i. I ko lākou hiki 'ana i ka piko o ka honua, ua hā'awe kua kekahi kupa o Kawaihae, 'o Wai'au Lima kona inoa, he hoahānau no Lindsey, iā Kaleleonālani mai kēlā 'ao'ao a i kēia



Kuini 'Emalani Kaleleonālani e 'a'ahu ana i ka lōle holo lio. - Courtesy Photo

'ao'ao o Wai'au. Ua mana'o'io 'ia, he wai ho'ōla kēia mau wai. E ola mau 'o Kaleleonālani. ■

*Kalani Akana, Ph.D., is a kumu of hula, oli and 'ōlelo Hawai'i. He has authored numerous articles on Indigenous ways of knowing and doing.*

*To read an English translation of the article, go to [kawaiola.news](http://kawaiola.news)*



## Nohoanu

By Bobby Camara



Above the treeline ‘āina pōhaku sustains a nohoanu. Cerulean sky now clear awaits mists and fogs moisture condenses. Sliding dripping down watering small kīpuka aiding survival. - Photo: Grigory Heaton — Own work

*“Kū kea i ka hulali, noho hune i ka ‘āmu‘emu’e  
Silver in shining sunlight, eking out an existence in bitter cold” - Noah Gomes*

Scattered above the treeline, on ‘āina pōhaku high on Maunakea we find nohoanu (*Geranium cuneatum*), dwelling in the cold. An endemic geranium, ours has leaves with tiny white hairs to reflect harsh unfiltered sun rays. Lau also have several teeth at the tips. Nohoanu survives growing at, and above, treelines at 9,500 feet with its companions pūkiawe, lichens, mosses, and various ferns.

One might be tempted to use silvery nohoanu in lei, but it’s best to refrain. Very slow growth and sparse distribution make this a plant to only observe while you’re outside paying attention.

We’re often amazed at the sight of plants growing out of bare pōhaku, their roots able to work their way into rock and obtain nutrients. ■



Toothed lau, slightly furry, stand up, reaching for the sky. - Photo: Forest and Kim Starr



An endemic nalo meli maoli (yellow-faced bee) forages for nectar amongst pua nohoanu. Tan stars atop still-green next generation seed pods mark a hopeful future. - Photo: Hawai‘i Forestry Extension

## OHA Grant Training Workshops



During the month of February, the Office of Hawaiian Affairs’ (OHA) Grants Program offered a series of seven in-person and one virtual New Grant Application Training workshops. The workshops were offered throughout the pae ‘āina, with two on Hawai‘i Island, two on O‘ahu, and one each on Kaua‘i, Maui and Moloka‘i. The workshops were well-received with about 200 in-person and more than 350 online participants. Grants Manager Ke‘ala Neumann and Grants Officer ‘Āhia Dye led the workshops. OHA neighbor island Beneficiary Service Agents assisted on their respective islands/communities, including Roy Newton (Maui), Kaliko Santos (Kaua‘i), ‘Ilima Kela (Hilo), Dawn Tanimoto (Kailua-Kona), and Gayla Haliniak-Lloyd and Zelia Wills (Moloka‘i). OHA BOT Chair Carmen “Hulu” Lindsey was there to kōkua at Maui’s workshop on February 13, while Trustees Kalei Akaka (O‘ahu), Keli‘i Akina (At-Large) and Keoni Souza (At-Large) helped on O‘ahu. Also lending a hand on O‘ahu were Grant Officer Angela Lopes and OHA Research and Evaluation Director Carla Hostetter. Changes to the Grants Program include new solicitation categories, fewer eligibility conditions and a streamlined application and reporting process. Pictured above is the O‘ahu workshop on February 15 (Photo: Jason Lees) and below is the Kailua-Kona workshop on February 22 (Photo: Dawn Tanimoto).

## A Win for Native Birds

In the January issue of *Ka Wai Ola*, our cover story “May Their Songs Fill our Forests Forever,” described a cutting-edge technique developed to combat avian malaria, a disease that has decimated Hawai‘i’s endangered endemic forest birds.

Called Incompatible Insect Technology (ITT), the process “infects” male mosquitos with the naturally occurring

*Wolbachia* bacteria rendering them sterile. The sterile male mosquitos are released into the ecosystem to mate with the females, preventing reproduction. Conservationists believe ITT offers the best chance to save Hawai‘i’s remaining native forest birds.

The article noted that a lawsuit by an organization called Hawai‘i Unites attempted to prevent the release of ITT



## NEWS BRIEFS

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‘Ākiapōlā‘au - Photo: Bret Nainoa Mossman

mosquitos claiming it will harm the environment – a notion disputed by scientists working to save the birds.

On February 6, *Civil Beat* reported that Circuit Judge John Tonaki granted a summary judgment to conservationists, dismissing the claims of Hawai‘i Unites as having been addressed in the final environmental assessment.

The ruling is a victory that allows the mosquito control project to continue moving forward. The American Bird Conservancy and nonprofit Birds Not Mosquitos reported in late February that they have begun releasing the non-biting male mosquitos on Maui and Kaua‘i.

## Kā‘ai Honored by the First Peoples Fund



Sam Kā‘ai - Courtesy Photo

Samuel Kaha‘i Euanolio Kā‘ai, Jr. has been named as one of four recipients of the 2024 Jennifer Easton Community Spirit Awards (CSA) by the First Peoples Fund, the oldest national organization dedicated to supporting Indigenous artists and

culture bearers.

The award celebrates outstanding artists, nominated by their students, mentees or other artists, who have generously utilized their cultural wisdom and ancestral talents for the betterment of their communities. The honorees are dedicated cultural practitioners who have personally demonstrated their commitment to safeguarding and advancing Indigenous culture. Kā‘ai, who is kupa to Maui, is a renowned carver, sculptor, weaver, poet, storyteller, and musician.

CSA honorees each receive \$25,000 unrestricted cash awards to enable them to continue their important cultural work in their own communities. Also receiving awards this year are Mikelene J. Moquino (Pueblo) a weaver and textile artist; Golga Oscar (Yup‘ik Nation) a

mixed media artist – beadwork, quillwork, weaving; and Sheila Random (Akwesasne Mohawk Nation) a basket weaver.

“Community Spirit Award honorees’ love for their people is demonstrated through patient and continuous teaching of their art forms and lifeways,” said First Peoples Fund President/CEO Lori Pourier (Oglala Lakota).

For more information visit: [firstpeoplesfund.org](http://firstpeoplesfund.org)

## Building and Construction-Based Education Available

For young adults ages 17-24 on Kaua‘i who aspire to a career in the construction, Ho‘ākeolapono Trades Academy and Institute offers students a building and construction-based education.

Their innovative, hands-on,

## Kīpuka Kuleana’s Annual ‘Ohana ‘Āina Workshop



On February 10, some 65 community members gathered at Lili‘uokalani Trust on Kaua‘i for Kīpuka Kuleana’s annual ‘Ohana ‘Āina workshop. Kīpuka Kuleana is a Kaua‘i nonprofit dedicated to perpetuating kuleana and connection to ‘āina across generations by providing direct support to families who are working to retain their ancestral lands. They do this by connecting ‘ohana to resources, helping them to raise funds and establish trusts, negotiating access and stewardship agreements. This year’s workshop featured speakers with expertise in law, land, genealogy, taxes, financing and ho‘oponopono. Topics included land protection strategies, navigating probate and land title issues, estate and trust planning, genealogy research and more. Office of Hawaiian Affairs Beneficiary Services Agent Kaliko Santos represented OHA and was recognized as one of the founders of this annual event. For more information about the work of Kīpuka Kuleana go to: [www.kipukakuleana.org/](http://www.kipukakuleana.org/) - Photo: Franz Schmutzer, Modesta Media

begin in April. For more information visit: [www.hoakeolapono.org](http://www.hoakeolapono.org).

## Sing Joins National Council on the Humanities



David Kekaulike Sing - Courtesy Photo

Dr. David Kekaulike Sing, Professor Emeritus at UH Hilo and managing partner at Educational Prism, LLC, was sworn in last month as a new member of the National Endowment for the Humanities’ advisory board, the National Council on the Humanities.

“We are delighted to welcome Dr. Sing to NEH’s National Council on the Humanities,” said NEH Chair Shelly C. Lowe (Navajo). “A trailblazer of Native Hawaiian education, Sing has shown us the transformative power of pedagogies and curricula that incorporate students’ cultural and linguistic experiences and values. We look forward to his contributions as an advisor on NEH’s grantmaking.”

Sing was nominated to the National Council on the Humanities by President Joe Biden in July 2023 and confirmed by the U.S. Senate in December 2023.

The 26-member National Council on the Humanities meets three times a year to review grant applications and to advise the NEH chair. National Council members serve staggered six-year terms. Sing will join the next meeting of the National Council of the Humanities in March 2024.

He is the first Native Hawaiian elected to the board.



12-week preparatory course provides students with the critical knowledge base and relevant skill sets to pursue a successful career in construction.

This paid internship includes hands-on experience using all types of construction tools, heavy machinery and other equipment, as well as blueprint reading, math and estimating. Participants also earn OSHA-10 certification. Upon program completion, job placement assistance is available.

Ho‘ākeolapono was founded by Anahola resident Lawai‘a Naihe, and is an OHA grantee. Their current cohort is finishing their program, and new programs will



## OHA Co-Sponsors DBEDT E-Commerce Conference



The Office of Hawaiian Affairs (OHA) recently co-sponsored the Department of Business and Economic Development and Tourism's (DBEDT) first-ever e-commerce conference. Held at the Ala Moana Hotel on February 21, more than 250 people attended DBEDT's "Made in Hawai'i Presents: Your Future in E-Commerce" conference - almost 30% of whom were Native Hawaiians. To support participation in the conference by our lāhui, OHA covered the registration fees of many of these participants. Manning a booth at the conference to share information about OHA's loan programs with attendees was OHA Loan Processor Robert Crowell (left). - Photo: Jason Lees

### NEWS BRIEFS

Continued from page 30

#### BWS Drills a New Well in Hālawā

In early February, the Honolulu Board of Water Supply (BWS) began drilling a new monitoring well in Hālawā in an effort to determine the degree to which the aquifer there has been contaminated by the Red Hill fuel leak in 2021.

The well will be approximately 320 feet deep and enable BWS hydrologists to sample water from the aquifer for petroleum and for per- and poly-fluoroalkyl substances (PFAS) – a class of chemicals that don't easily break down and can persist in the body and the environment for decades.

The Hālawā shaft has been shut down since December 2021. It is one of O'ahu's four main water supply shafts but has remained closed until BWS officials can ascertain that the water is safe. This is the second monitoring well that BWS has had to drill in response to the water contamination crisis at Red Hill. BWS

plans to drill additional wells. The work will cost millions and BWS hopes to recover the costs for the new wells from the Navy.

#### Posthumous Award for Haunani Kay-Trask



Haunani-Kay Trask- Courtesy Photo

The late UH Mānoa Professor Emerita Haunani-Kay Trask, a passionate and articulate lāhui leader, was posthumously awarded an Honorary Doctorate of Humane Letters by the UH Board of Regents at its December 7 meeting.

Trask is known for her contributions to the Hawaiian sovereignty and social justice movements and was a groundbreaking educator at UH Mānoa who played a critical role in founding the university's Center

for Hawaiian Studies which evolved into the Hawai'iunuiākea School of Hawaiian Knowledge.

During her career, Trask wrote four books and scores of scholarly articles. She was frequently invited to give keynote addresses at events around the world and won fellowships from the National Endowment for the Arts, the Rockefeller Foundation and the American Council of Learned Societies.

She was also selected as one of USA Today's Women of the Century, received the Angela Y. Davis Lifetime Achievement Award, and was elected to the American Academy of Arts and Sciences. Locally, she was recognized as one of the 100 most influential citizens of the 20th century by the City and County of Honolulu and named "Islander of the Year" by *Honolulu Magazine*.

UH professors Noelani Good-year-Ka'ōpua and Erin Kahunawai Wright are currently writing a biography of Trask's life.

#### Red Cross Remains in Maui to Kōkua

Six months after the wildfires, the American Red Cross continues to care for nearly 5,000 affected residents in the temporary emergency non-congregate sheltering (NCS) program.

Over 100 households in the NCS program have successfully returned home. The Red Cross will continue to address the needs of residents whose home sites are due to reopen, making sure they have the resources necessary to settle back into their homes.

To date, over 2,400 households and 3,000 individuals in the NCS program have successfully transitioned into stable housing. Through the Host Housing Support Program, a partnership with the Council for Native Hawaiian Advancement (CNHA), 219 local families are hosting nearly 600 disaster-impacted individuals. Additionally, there are 50 direct leases for disaster-affected individuals in Red Cross care. Participation in the host family and direct lease programs continues to grow, with applications coming in daily.

More than 1,860 Red Cross volunteers deployed to support the disaster relief operation on Maui. ■

## Kalima Lawsuit Settlement Update

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

### Settlement Payments to Living Class Members

Settlement checks have now been mailed to approximately 1,300 living Class Members. Settlement checks must be cashed within 120 days after issuance. In most cases, the checks must be cashed by March 20, 2024. Please cash your check by that date.

A small number of checks have been returned as undeliverable. If you are a Class Member and have not received your check, please contact the Claims Administrator using the contact information below.

### Settlement Payments to Deceased Class Members' Heirs

The "Probate Plan" for Deceased Class Members has begun. Probate Special Counsel Scott Suzuki has filed and will be filing Petitions in Probate Court to seek approval for payments to those entitled to the settlement funds of Deceased Class Members. Please read the Legal Notices in the Honolulu Star-Advertiser (and also available on the [kalima-lawsuit.com](http://kalima-lawsuit.com) website) for the information on hearing dates and parties involved in each petition.

This process is expected to take about two years to complete. Estates of Deceased Class Members with the most accurate and complete information about possible heirs will be processed first. Those with incomplete information will take longer.

A notice about the Probate Plan was mailed out by the Claims Administrator on Dec. 4, 2023, and contains detailed information about how the Probate Plan will work. Relatives of Deceased Class Members who have not already done so, should submit a Deceased Class Member Information Form and Family Information Form. Both can be found at the Kalima website [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com). It is critical that these forms be completed and submitted to the Claims Administrator to facilitate prompt distributions.

Family members can find more information about how Deceased Class Members' claims will be handled on [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com).

Please contact the Claims Administrator at [info@kalima-lawsuit.com](mailto:info@kalima-lawsuit.com) or at 1-808-650-5551 or 1-833-639-1308 (Toll-Free) if you have questions. If you are available at limited times, please include that information in your message. Mahalo! ■





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## A Message on Love - Aloha Nui

I had the distinct honor and opportunity to speak to the youth of Hawai'i at the 11th Annual Anti-Bullying and Violence Convention. I'd like to share my message to those 'ōpio that were not present at the convention. Here is my message:

Our 'ōpio represent our future, and it is each one of you who will ultimately determine the type of world that we will live in, and what kinds of behaviors will be tolerated.

My hope is for a future where bullying and violence are not accepted.

This annual PEARL [Peace, Empathy, Acceptance, Respect, Love] Conference has such a beautiful purpose, and to the akamai leaders who put this event together, I commend all of you for a job extremely well done.

These words - peace, empathy, acceptance, respect and love - represent such beautiful concepts and ideas. We all deserve to live in a world where these words are cherished and honored.

As Hawaiians, one of our greatest strengths is that we carry with us the wisdom of our ancestors. The values that the ancient Hawaiians held are as meaningful now as they were hundreds of years ago.

Pono is a Hawaiian value. Pono means righteousness. To be pono, is to do the right thing, at the right

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

time, in the right way, for the right reason. Being pono means treating and respecting people in a way that creates balance and harmony. Bullying has no place in a pono lifestyle.

But Hawai'i's gift to the world, and the foundational value of our Hawaiian culture, is aloha.

Aloha means a lot more than just "hello" and "goodbye." It literally means "love" - as well as "kindness, compassion, mercy and peace."

"Alo" translates to "in the presence" and "hā" refers to "the breath of life." So when greeting another person with aloha, it is a symbol of affection, of mutual regard and respect. Aloha is the joyful sharing of love. To "live aloha" means living in harmony with the people and land around you.

I encourage all of you to live a pono life and to let aloha guide your actions. Share your aloha with one other. Live aloha. Be the change you want to see. Stand up against bullying and violence, and know that you all have the power to make a difference.

Always remember that each one of you is unique and special. Embrace the differences in others, and treat everyone with kindness and respect. Let your actions be a shining example of the goodness and compassion that I know exists in each one of you.

Me ke aloha pumehana. Aloha nō. Aloha 'oe. ■

## A Legacy of Lies

Last month I shared with Hawaiians my efforts to get the Department of Land and Natural Resources (DLNR), the State of Hawai'i Historic Preservation Division (SHPD), the University of Hawaii (UH), and the Office of Hawaiian Affairs (OHA) to work together to protect Kumukahi.

In my last article, I explained how UH had obtained title to sacred Kumukahi by promising to create an educational program and curriculum within the UH system for this wahi pana (sacred place). After two long Zoom meetings with Greg Chun of UH and DLNR staff members (the two state agencies that hold title to these lands) I was shocked by their proposal.

Their solution is to "gift" the land to OHA so that OHA can create an educational curriculum, hire a contractor, pay for the Burial Treatment Plan (BTP), pay for the Historic Preservation Plan (HPP), and then pay for the (MP) Management plan! In addition, Chun suggested that it is OHA's job to work with lineal descendants to protect the area from desecration and tourism.

This plan is nothing less than the continuance of a big lie. The record shows that years ago, after UH received this land, they initiated cultural "huaka'i" (little tours) to Kumukahi for astronomy and science linked to Mauna Kea. UH Hilo took Kumukahi for astronomy purposes and did not protect its cultural resources or sacred burials.

Even more outrageous is UH's claim that they "have no money" to implement the law. You can look it up online. In 2023, the UH Foundation brought in over \$100 million, and in 2024, they anticipate bringing in \$1 billion. According to Chun, that money is not for any-

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

thing related to culture.

It is time to stop the desecration of Kumukahi. It is time for UH and DLNR to conduct LiDAR (Light Detection and Ranging) scanning of the parcels to identify cultural sites and burials.

It is time for UH and DLNR to: 1) Complete a burial treatment plan for the state lands in the area; 2) Undertake the Historic

Preservation Plan; and, 3) Create a Management Plan for the area. Only when these three steps are completed can Kumukahi be transferred to OHA as Legacy Lands.

We tried for many years to work with UH and DLNR to protect Mauna Kea. Some 25,000 people came to support our effort. More than 60 kūpuna camped there day and night until they were eventually arrested, charged as criminals, and dragged thru two years of trials. But we won. Now OHA has had to go back to court to protect Mauna Kea. Do we also have to sue UH and DLNR over Kumukahi?

I was one of the Mauna kupuna. I am sending this kāhea (call) to all Hawaiians to be ready to come forward to protect the iwi kūpuna at Kumukahi. I have practiced and worshiped at Kumukahi for more than 40 years. If I must go back to get arrested, I will do so and I will send a message to our Hawai'i 'ohana to come to join me.

There is a way for us to resolve this, but it takes honest and good faith effort on the part of everyone. To address these matters, a Zoom call was recently arranged with UH President David Lassner. However, the day before the meeting he abruptly cancelled, and I have yet to hear back from him to reschedule. I will keep you all posted.

We will go forward together, Mililani ■

**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*

## There is Room on Mauna Kea for Both Culture and Science

One of my favorite cultural heroes is a Hawaiian seafarer who balanced science and culture.

Chad Kālepa Baybayan was one of the original *Hōkūle'a* crew members. As a master navigator, Baybayan took part in the three-year Mālama Honua Worldwide voyage. He helped guide *Hōkūle'a* on her historic 42,000 nautical mile journey which included stops at 150 ports in more than 20 countries.

Baybayan was steeped in ancient cultural knowledge - the Polynesian and Hawaiian art of voyaging. He also supported 21st Century science and astronomy while serving as navigator-in-residence at the 'Imiloa Astronomy Center of Hawai'i in his last days.

Speaking of Mauna Kea, the site of several world-class research telescopes, Baybayan said, "There is more than enough room for people to have their own cultural practice and scientific research. We just need to have the collective will to share the Mauna." Babayan's words of wisdom are a far cry from the calls that seek to divide science and culture.

Mauna Kea has a dual identity. To many Native Hawaiians, it is a culturally sacred place. Mauna Kea is also a scientific site with the potential to produce major breakthroughs in the field of astronomy. Such breakthroughs hold the promise of cultural, economic, and educational benefits for all people in Hawai'i, including Native Hawaiian beneficiaries of the Office of Hawaiian Affairs (OHA).

Like many Hawaiians, I believe culture and science do not stand in opposition. Culture produces science and science produces culture.

As Baybayan saw it, the story of the ancient people who journeyed across the ocean to populate Hawai'i is a story of culture and science working together. In 2013, he eloquently described this in



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

Trustee,  
At-Large

a TEDx talk: "It's a story about an intrepid band of canoe-borne explorers, men and women, who leave the safety and comfort of distant shores and, by doing so, discover the stars." Their success took tremendous courage and collaboration.

Similarly, what we need today is a collaborative effort between OHA and the State of Hawai'i to provide proper stewardship, assuring adequate environmental and cultural management. Pono management of Mauna Kea is the cultural and fiduciary responsibility of the state.

OHA's current lawsuit which seeks to repeal the Mauna Kea Stewardship and Oversight Authority (MKSOA) and order the state to fulfill its trust obligations, is just another example that more work needs to be done to ensure that we mālama 'āina.

As we move forward, hopefully, the proper care of Mauna Kea will be assured and the TMT will secure Hawai'i's international leadership position in astronomy. The TMT is also projected to create hundreds of jobs for local Hawaiians and generate about \$150 million over 50 years. The dry atmosphere atop Mauna Kea will provide the clearest images of outer space possible from earth, enabling scientists to look farther back into our universe's past to better understand the origins of life.

But before we can look into the past, we must see a future where we can work together toward a balanced solution.

There is room on Mauna Kea for both culture and science. This is in keeping with the centuries-old values of our Native Hawaiian ancestors who made significant progress in astronomy while caring for the land. As Babayan put it, what we need is "the collective will to share the Mauna."

E hana kākou! Let's work together to unite the past with the future as our ancestors did. ■

## Ho'oulu Lāhui: Regenerating Oceania

The 13th Annual Festival of Pacific Arts and Culture (FestPAC) presents an unparalleled opportunity for Hawai'i to engage with neighboring nations across the Pacific.

FestPAC is the largest celebration of Indigenous Pacific Islanders and was created in 1972 to "halt the erosion of traditional practices through ongoing cultural exchange." The Office of Hawaiian Affairs (OHA) recognizes the monumental significance of this event, particularly since this is the first time Hawai'i will host since its inception 50 years ago.

I am excited to share that my fellow trustees and I have approved a \$1.5 million sponsorship of FestPAC. The decision to allocate funds to the Festival of the Pacific reflects OHA's dedication to promoting unity, collaboration, and positive change on a global scale for our Indigenous people. And it emphasizes Hawai'i's commitment to being a leader in addressing the challenges and opportunities that define the contemporary Pacific landscape through our culture.

With Festival Commission Chairperson, Kalani Ka'anā'anā and Festival Director, Aaron Salā we are assured that FestPAC in Hawai'i will be worth the long wait. Their vision (nu'ukia) and deep knowledge ('ike kūhohonu), are sure to unify the delegations from 28 Pacific Island Nations for "10-days of cultural exchange, appreciation, and celebration."

About 2,000 delegates are expected to participate, including 100-person delegations from American Samoa, New Caledonia, Australia, Palau, Fiji, French Polynesia, The Cook Islands, and more.

The theme this year is "Ho'oulu Lāhui: Regenerating Oceania".

Along with showcasing culture and the arts, FestPAC is scheduled to address pressing contemporary issues including economic prosperity, climate change, education, and cultural appropriation.

The festival aligns closely with OHA's



**Keoni  
Souza**

Trustee,  
At-Large

mission to mālama Hawai'i's people and environmental resources, and OHA's assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and lāhui, recognized nationally and internationally.

FestPAC will take place June 6-16, 2024, with a Wa'a Ceremony scheduled for June 5. Opening and closing ceremonies will take place at the University of Hawai'i at Mānoa and the Festival Village and Expo will be at the Hawai'i Convention Center, with other venues that include 'Iolani Palace, Bishop Museum, Kawaiaha'o Church and more. The official FestPAC website is: [www.festpachawaii.org](http://www.festpachawaii.org).

Beyond my role as an OHA trustee, I am especially excited to meet representatives from different countries and share my passion for music and dance. My wife, Mahina, was fortunate enough to participate in the 2008 FestPAC hosted by American Samoa. She was invited with her hālau, Ka Lā 'Ōnohi Mai o Ha'eha'e and nā Kumu Hula, Tracie and Keawe Lopes to join the Hawai'i delegation that year. She recounted the enlightening cultural connections she made during her time at FestPAC, as opening the door to meaningful friendships that have contributed to her resilience and strength as a Kānaka Maoli.

As preparations for the Festival of Pacific Arts and Culture gains momentum, OHA looks forward to being the lead organization to host the Pacific nations, presenting an opportunity to foster meaningful dialogue, cultivate lasting partnerships, and inspire collective action toward a brighter future for all Pacific peoples.

My 'ohana is very much looking forward to FestPAC in June, which will allow our keiki the opportunity to engage with and fully immerse ourselves in Pacific Island culture and arts. What a wonderful, once-in-a-lifetime experience for us all! ■



KALAUPAPA NATIONAL  
HISTORICAL PARK ANNUAL  
PUBLIC MEETING

The National Park Service at Kalau-papa National Historical Park invites our Consulting Parties, Native Hawaiian Orga-nizations, the State Historic Preservation Division, and Department of Hawaiian Home Lands to attend our annual meeting as part of the Programmatic Agreement associated with our General Management Plan. We will be holding two in-person events: Monday, March 25, 2024 on topside Molokai at Mitchell Pauole Center from 2:30 p.m. to 4:30 p.m.; Wednesday, March 27, 2024 on Oahu at the Atherton Hālau at Bishop Museum from 9:30 a.m. to 11:30 a.m. (parking fee will be covered by NPS). This meeting is open to the general public. Questions can be directed to Community Engagement Specialist Miki‘ala Pescaia at mikiala\_pescaia@nps.gov. Aloha, Superin-tendent Nancy Holman and the Kalaupapa National Historical Park Management.

CULTURAL IMPACT ASSES-SMENT: BANK OF HAWAII‘I,  
HAWAII KAI PROJECT

On behalf of PBR HAWAII & Associates, Inc., ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Bank of Hawaii, Hawaii Kai project. The project is located at TMK: (1) 3-9-017:040 at 6650 Kalani-ana‘ole Highway in Maunalua Ahupua‘a, Ko‘olaupoko District, Island of O‘ahu. The project seeks to remodel the former Out-back Steakhouse restaurant into a Bank of Hawai‘i branch location.

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 Keely Toledo, kto-ledo@asmaffiliates.com, (808) 439-8089. ■

*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!

**KAUAAU** - ‘Ohana Kauaua 2024 Reunion (one day event). Date: July 20, 2024; Time: 8:30 a.m. – 5:00 p.m.; Location: Windward Community College (Hale ‘Akoakoa Bldg) 45-720 Kea‘ahala Road, Kāne‘ohe, O‘ahu. For more information contact Doreen LaBatte 808-485-7544 or doreenlabatte@yahoo.com. ■

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**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/>

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**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](http://HomeswithAloha.com). Call, Text or email [Charmaine@HomeswithAloha.com](mailto: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](http://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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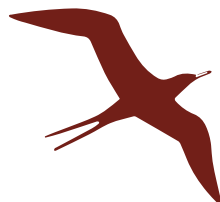
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# 'Imi Pono



## Hawai'i Wellbeing Survey 2024

*Aloha!*

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