



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

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## SPEAKING OUT AGAINST DEEP-SEA MINING

PAGES 12-15

Over the past two years, Lāna'i native Sol Kaho'ohalahala has become Hawai'i's leading advocate in the fight to stop deep-sea mining.

- Photo: Andrew Richard Hara

*See inside!*

**FESTPAC HAWAI'I 2024 SCHEDULE INSERT**



# Apply today!

## KANAAHO GRANT FOR LAHAINA & KULA

The Office of Hawaii Affairs has launched the OHA Kanaaho Grant to provide direct financial assistance to impacted Native Hawaiian homeowners and renters in the wildfire impact zones of Lahaina and Kula. See below for the following requirements.

- ✓ Applicant must be Native Hawaiian.
- ✓ Proof of residency.
- ✓ Proof of ownership or renter status for a residence that is located in the impacted disaster district zones as determined by County Officials.
- ✓ Applicants must submit a signed W-9 form.

For more information, visit

[www.oha.org/kanaahogrant](http://www.oha.org/kanaahogrant)

**OHA KANAAHO GRANT FOR LAHAINA & KULA**

The OHA Kanaaho Grants will provide critical support to Native Hawaiian **homeowners** and **renters** in the wildfire impact zones of Lahaina and Kula. A \$9,000 grant will be awarded to eligible **homeowners** who experienced hardship. A \$4,000 grant will be awarded to eligible **renters** who experienced hardship.

*Documentation Checklist:*

To qualify for OHA's Kanaaho Grants you must meet the grant requirements list below. Please mark the boxes you will provide for each requirement. OHA's Kanaaho Grant will be distributed to **qualified head of household** who meet all the eligibility criteria below:

- 1. Applicant must be Native Hawaiian.** A government issued photo ID is required and one of the following documents must be provided:
  - Birth certificate that states "Hawaiian"
  - Department of Hawaiian Home Lands lease or waitlist verification
  - Kamehameha Schools Ho'oulu letter
  - OHA Hawaiian Registry Program card
- 2. Proof of Residency.** Applicant is the head of household for a primary residence that is located in the impacted disaster district zones as determined by Maui County officials. Proof of residency may include any one of the following documents:
  - 2022 Tax Return
  - Car registration
  - HI-EMA letter
  - Bank statement
  - Utility bill
  - County of Maui Letter, or inclusion in the Maui Wildfire Damage Log
  - Voter registration
  - FEMA Photo
- 3. Applicant must provide proof of ownership or renter status for a primary residence located in the impacted disaster district zones as determined by County Officials.** Documents and must include:

## Engage with the Richness of our Diverse Pacific Traditions at FestPAC

Aloha mai kākou,

A celebration of immense cultural significance is fast approaching. The 13th Festival of the Pacific Arts and Culture, known as FestPAC, is set to take place on O‘ahu from June 6-16, 2024.

This quadrennial event, launched by the South Pacific Commission (SPC) in 1972, serves as a vital platform for Pacific leaders and Indigenous experts to come together to discuss and develop political action to seize opportunities and address challenges being experienced across the Blue Continent. It also promises to provide numerous interactive and dynamic events that share our heritage and rich history of Pacific arts and cultures.

The 2024 festival holds particular significance, as Hawai‘i will not have the opportunity to host FestPAC again for another half-century. It’s a once-in-a-lifetime chance to immerse oneself in the vibrant cultures of the Pacific and celebrate the theme of “Ho‘oulu Lāhui: Regenerating Oceania.”

One of the most captivating experiences of the festival is the wa‘a arrival ceremony. Held at Kualoa Regional Park, this symbolic event marks the beginning of FestPAC, as traditional canoes from various Pacific nations gracefully sail onto the shores of Kāne‘ohe Bay. It will be a powerful representation of unity and the shared maritime heritage that binds us Pacific Islanders.

The excitement will continue with the Opening Ceremony at the University of Hawai‘i Stan Sherriff Center. Expect to be fascinated by the array of cultural performances, showcasing the diversity of Pacific arts. The highlight of the ceremony will be the Parade of Nations, a vibrant procession that honors each participating country and its unique cultural identity.

Throughout its 10-day run, FestPAC promises a wealth of cultural immersion and activities for you and your ‘ohana. From traditional arts and crafts workshops, performing and visual arts, to captivating storytelling sessions, there’s something for everyone to enjoy and learn from.

As the festival draws to a close, the Closing Ceremony offers a poignant finale, celebrating the achievements and camaraderie forged over the course of FestPAC. Expect stirring performances and heartfelt expressions of gratitude as participants bid farewell to this extraordinary gathering.

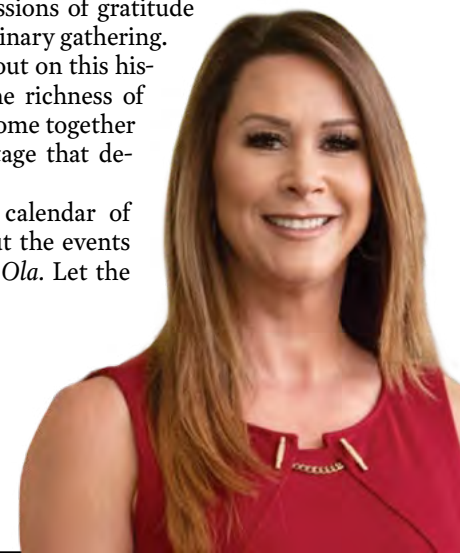
So, mark your calendars and don’t miss out on this historic occasion! Come and engage with the richness of our diverse traditions of the Pacific. Let’s come together to celebrate, learn, and preserve the heritage that defines us as proud Pacific Islanders.

For more information and a detailed calendar of events, visit festpachawaii.org or check out the events schedule included in this issue of *Ka Wai Ola*. Let the countdown to FestPAC 2024 begin! ■

Me ka ha‘aha‘a,

**Stacy Kealohalani Ferreira**

Ka Pouhana | Chief Executive Officer



**Stacy Kealohalani Ferreira**  
Ka Pouhana  
Chief Executive Officer

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# OHA 2024 Legislative Summary: Successful Outcomes for Several Bills Impacting Hawaiians

By Michele McCoy, OHA Public Policy Advocate and  
Chantelle Belay, OHA Public Policy Manager

Top of mind as the the 2024 Legislative Session opened in January was the destructive wildfire that devastated Lahaina last August; Maui's recovery was indeed a top concern for legislators this year.

Fortunately, state revenues exceeded expectations and thanks to the unexpected budget surplus, the legislature was able to pass and fund bills that have both near and long-term benefits for the lāhui. Enforcement and compliance of existing protections were also key components of the successful session.

The following is a summary of some of the key bills and a resolution for which OHA provided testimony and other advocacy. These measures addressed issues of great concern to the lāhui and/or sought to raise awareness of these issues. All were passed by the legislature and transmitted to Gov. Josh Green for signature.

## **HB2074 (Relating to Kaiapuni Education):**

This is one of the most significant bills that passed. It allocates funds to the Department of Education for kaiapuni (Hawaiian language immersion) programs and establishes three full-time equivalent (3.0 FTE) kaiapuni education curriculum specialist II positions and 10 full-time equivalent (10.0 FTE) kaiapuni classroom teacher positions. This measure will have both short and long-term benefits for Native Hawaiians by ensuring that future generations have access to a quality kaiapuni education by providing desperately needed resources and funding.

## **SB2289 (Relating to Kalaupapa):**

Providing an important nexus for historic preservation with an important link to Hawai'i's past – and ensuring the community's participation in deciding its future – was this bill which would require the Department of Health (DOH) to include Kalaupapa Settlement details and updated information in its annual report, as available, regarding the permanent transfer to other governmental or qualified non-governmental entities the powers and duties of the DOH over Kalaupapa Settlement. The measure also requires the DOH to report on its community engagement efforts with community stakeholders and the Moloka'i community.

## **SB2575 (Relating to the Environment):**

Another important bill designed to help protect Hawai'i's fragile environment for future generations will prohibit the mining, extraction, and removal of minerals from the seabed in all State of Hawai'i marine waters, with certain exemptions. This measure prohibits the issuance of any permit for, or in connection with, the development or operation of any facility or infrastructure associated with the mining, extraction, or removal of minerals from the seabed within Hawaiian waters.

## **SB3154 (Relating to Regulation of Archaeological Activities):**

This related bill clarifies that failure to comply with approved mitigation commitments, conduct an archaeological inventory survey, or comply with other administrative requirements pertaining to archaeology approved by the Department of Land and Natural Resources shall result in civil and administrative violations. This measure was part of the governor's package, and we anticipate his signature.

## **SB2591 (Relating to Burial Sites):**

This bill imposes fines on private landowners who fail to disclose burial or archaeological sites on their property, providing protection for these important sites. Requires that fines collected be deposited into the Hawai'i Historic Preservation Special Fund.

## **SB2659 (Relating to Regenerative Tourism):**

This bill is an effort designed to change the tourist industry, which funds much of Hawai'i's economy, by not only bringing Native Hawaiian voices into decision-making processes but also by respecting Hawaiian cultural values. The idea is to incorporate a regenerative framework into the Hawai'i State Planning Act by expanding objectives and policies for the visitor industry. This measure requires periodic updates to the Tourism Functional Plan, specifies elements to be included in the Tourism Functional plan, and requires an update to the existing Tourism Functional Plan.

Finally, the legislature passed **HR21/HCR32** which requests that the Office of Hawaiian Affairs identify the scope of Native Hawaiian cultural appropriateness for the purpose of addressing Native Hawaiian social/economic disparities. A hopeful move toward addressing the long history of injustice in Hawai'i. ■



Kuleana Coral Reefs co-founder and Executive Director Alika Peleholani Garcia rescues corals for transplanting off the Wai'anae Coast. - Photo: Blake Nowack



Kuleana Coral Reefs' three co-founders (l-r): Dr. Danny Demartini, Alika Peleholani Garcia, and Kaponu Kaluhiokalani.

# Diving Deep to Fulfill Their Kuleana

By Nathan Hokama

The Hawaiian creation chant, *Kumulipo*, details the origins of life, starting with a single coral polyp in the ocean that eventually led to the creation of human beings. This is the basis of Alika Peleholani Garcia's thriving nonprofit, Kuleana Coral Restoration, which restores and protects Hawai'i's coral reefs by blending high-tech marine science with Native Hawaiian cultural values to create a better habitat for marine life to flourish. The goal is to support 'āina momona – abundant reef ecosystems.

Garcia said his work has opened his eyes to the connection between coral, marine life, shoreline protection, subsistence, food security, and sustainability — all of which are top concerns today. However, it wasn't always that way.

"I'm a Native Hawaiian and I didn't know about these things until I was 36 years old. I didn't know about the *Kumulipo*," he admitted, adding, "Coral polyps provide life for the sea worm, the sea urchin, and other inhabitants."

His current project involves helping rebuild Lahaina's shoreline following the devastating wildfires last August. A hui of organizations reached out to Garcia for support. It is a reminder that the health of our coral reefs are essential to the life of our planet.

"The coolest thing about this project is that I'm learning about our culture, Indigenous wisdom, to restore our community," Garcia said. "It's a special beginning, a new mindset. Lahaina will teach us how we restore our communities across the state."

## A Change in Business Direction

After graduating from Damien Memorial High School, Garcia worked as a commercial fisherman to pay for college. He didn't think much about the impact he had on the ocean.

In November 2015, Garcia started a for-profit business called Hawaiian Reefer, LLC, which was intended as a commercial fishing company. He caught and sold invasive fish species for food and aquariums.

The company received an OHA Mālama Loan, and Garcia used it to purchase two diver propulsion vehicles (DPVs), also known as "diving scooters," and a dive compressor to fill their scuba tanks to support commercial fishing efforts. Today, the company rents out its boats and scuba tanks to scientists involved with other projects, which helps provide another revenue stream.

As years passed, Garcia felt his heart pulling him in another direction. "We had been fishing over the past 15 years and realized that commercial fishing takes a lot and doesn't give back," he said. "I was having a conversation with Kaponu Kaluhiokalani,

my business partner, about ways to give back for that we and our families had received."

That prompted a pivot to the creation of their nonprofit Kuleana Coral Restoration – a venture that more squarely aligned with their values.

## Clear Direction

Garcia, who has also been employed as a firefighter for the past 16 years, brings a "firefighter's mentality" to his work. "We don't want to put out fires; we don't want to even let the fire start," he said. "We're applying those same principles to [protecting] coral reefs."

Garcia and his partners, co-founder Daniel Demartini, Ph.D., who serves as director of science; and co-founder Kaluhiokalani, a fellow firefighter who serves as director of outreach, are staying busy responding to community requests for their services.

Today, with a team of five full-time employees and seven part-time staff members, Kuleana Coral Restoration is supporting community-based restoration projects across the state.

Garcia said he works every day, balancing the demands of Kuleana Coral Restoration with 24-hour shifts 10 days a month for the Honolulu Fire Department, while still making time for his 'ohana – wife, Natasha, and 2-year-old son, Reef.

## Kuleana Coral Restoration has identified four organizational goals:

**1. Creating fish habitats:** Hurricanes 'Iwa (1982) and 'Iniki (1992) resulted in long-term negative impacts on fish populations in Pōka'i Bay in Wai'anae, O'ahu, affecting food security for residents. To address this, Kuleana Coral Restoration has planted 500 coral colonies in Pōka'i Bay to create a habitat for fish and increase those populations.

**2. Coastal protection:** Over the next decade, Hawai'i will need to prepare for sea level rise and other effects of climate change by building artificial reefs to protect shorelines. This entails placing concrete or other porous material on the ocean floor to encourage the growth of coral colonies.

**3. Emergency reef repair:** When a luxury boat ran aground last year in Honolua, just north of Kapalua, Maui, huge swaths of coral reef died. Kuleana Coral Restoration has the capacity to save damaged coral reefs before they die if they are dispatched to the site within a month, thus Garcia prioritizes rapid response efforts. He notes this is also a matter of environmental justice, as some areas are not con-

SEE DEEP DIVE ON PAGE 9



The Native Hawaiian Research Hui conducted a roundtable session, "Developing Indigenous-focused Indicators of Wellbeing Among Native Hawaiians," at the U.S. Indigenous Data Sovereignty and Governance Summit in Arizona in April. (L to R): Dr. Brandon Ledward (KS), Nina Murrow (Queens), Dr. Samatha Keaulana-Scott (POL), Dr. Pālama Lee (LT), Dr. Randall Akee (summit organizer and roundtable moderator), Kanilehua Kim (Queens), Wendy Kekahio (KS), and Keith Makale'a Gutierrez (OHA). - Courtesy Photo

## Networking to Enhance Indigenous Data Sovereignty

By Keith Makale'a Gutierrez, OHA Research Manager

It was a hot Arizona morning in the Sonoran Desert. The surrounding homelands of the Tohono O'odham Nation were illuminated by the bright Tucson sun, while a cleansing smoke feathered across the main ballroom.

Our hosts, the U.S. Indigenous Data Sovereignty Network (USIDSN) and Pascua Yaqui Tribe, opened the summit, welcoming our small group of Native Hawaiian researchers and evaluators, and all summit participants, with a traditional Yaqui and O'odham welcome.

The traditional blessing ceremony opened the U.S. Indigenous Data Sovereignty and Governance Summit. Over 400 Indigenous leaders, scholars, researchers, policy experts, advocates, and allies gathered for the convening dedicated to Indigenous data sovereignty and Indigenous data governance.

Attendees hailed from Native American Tribes, Tribal government organizations, government bodies and universities. Also present were Indigenous representatives from Canada, Aotearoa, Australia, Hawai'i, and the U.S. The mixed-medium format virtually hosted scores more of participants across the globe.

To date, it was the largest in-person gathering dedicated to Indigenous data

sovereignty and Indigenous data governance.

The two-day summit had a packed agenda that included keynote speeches, roundtable sessions, oral sessions with presentations, a tribal leader panel, cultural performances and the launch of the inaugural USIDSN Data Warriors Awards and Scholarships.

We attended as the Native Hawaiian Research Hui (NHRH), one of two groups representing Native Hawaiians. NHRH includes Kamehameha Schools (KS), Lili'uokalani Trust (LT), the Queen's Health System (Queen's), Papa Ola Lōkahi (POL), and the Office of Hawaiian Affairs (OHA). The hui's mo'okū'auhau dates to 2020, when KS, LT, and OHA saw a need for increased research and Native Hawaiian data collaboration during the early days of the pandemic. Queen's and POL joined in the following years.

NHRH's work focuses on collaborative projects surrounding access to, and dissemination of, Native Hawaiian data in research, evaluation, public health, and overall wellbeing.

At the summit, NHRH conducted a roundtable session, "Developing Indigenous-focused Indicators of Wellbeing Among Native Hawaiians," moderated by one of the summit organizers, Dr. Randall Akee. Akee, also Native Hawaiian, was interested in NHRH's collaboration on the

'Imi Pono Hawai'i Wellbeing Survey and the Kūkulu Kumuhana framework.

The 'Imi Pono Hawai'i Wellbeing Survey examines wellbeing from a holistic, Indigenous, and strength-based perspective. The survey instrument, data dashboard, and research products draw heavily from the hui's experience working with Hawaiian communities by providing meaningful data to tell a more complete story of wellbeing among Native Hawaiians and Hawai'i residents.

Now in its fourth year, the annual survey utilizes the Kūkulu Kumuhana framework to center Kānaka Maoli perspectives across six wellbeing dimensions: Ea (self-determination), Pilina (relationships), Waiwai (knowledge and wealth), 'Ōiwi (cultural identity), 'Āina Momona (healthy/productive land), and Ke Akua Mana (spirituality) to address social inequalities and support collective efforts for Native Hawaiian research, evaluation, advocacy, and programming.

Developed through a separate partnership that includes several NHRH organizations, the Kūkulu Kumuhana framework aims to elevate Hawaiian knowledge, principles, and practices.

Our presentation highlighted how we practice Native Hawaiian Data Sovereignty through our work by showcasing a project that utilizes the Kūkulu Kumuhana dimensions in the 'Imi Pono Hawai'i

Wellbeing Survey as an act of Ea. Centering Hawaiian voices in Hawaiian community-driven research projects grounded in Hawaiian concepts of holistic wellbeing demonstrates our self-determination over ourselves, our data, and our work.

By intentionally grounding survey questions and publications in concepts like 'āina momona and Ke Akua mana, we underscore how, through this act of ea, we can counter deficit-based narratives about Native Hawaiians often found in euro- and western-centered perspectives.

Networking with the broader Indigenous data sovereignty community led to thought-provoking discussions – including the diaspora and building pilina beyond the homeland.

"Our work in NHRH is aligned with the powerful message shared by Māori keynote speaker Kirikowhai Mikaere who said, 'the data we collect should transform the lives of our people.' As a hui, we are data designers for our people and our aim is for our data to illustrate the beauty and wholistic wellbeing of Kānaka that is intrinsically connected to akua and 'āina," said Dr. Samantha Keaulana-Scott of Papa Ola Lōkahi.

A keynote speech by Māori Data Iwi Leaders emphasized that by ensuring

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# From Moloka'i, For Moloka'i

Having just earned her doctorate, Executive Director Pūlama Lima of Ka Ipu Makani sets her sights on continuing to serve the Moloka'i community

By Ed Kalama

**P**ūlama Lima, Ph.D., studies the past to help build a better future for her cherished Moloka'i community.

In May, the Kamehameha Schools graduate became the first Moloka'i resident to ever be presented with the unique recognition of being "hooded" with a doctoral degree at a special University of Hawai'i commencement ceremony held every four years at the Moloka'i Education Center, which is a part of UH Maui College.

The event celebrates Moloka'i residents who have earned a certificate or degree from any UH campus between Fall 2001 and Spring 2004. Lima, one of 42 students honored, earned her doctorate in anthropology from UH Mānoa. She also holds master's in applied archeology and a double major bachelor's in Hawaiian studies and anthropology from UH Hilo.

"Pūlama obtaining her Ph.D. is a major accomplishment on so many levels," said Associate Professor Kekuewa Kikiloi, Ph.D., of the Kamakakūokalani Center for Hawaiian Studies at the Hawai'i inuiākea School of Hawaiian Knowledge at UH Mānoa. Kikiloi served on Lima's dissertation committee.

"Ever since I met her, she's been determined and set on her goal to get her doctorate. She is one of the few Hawaiians to ever obtain this level of education and expertise in this field. Her thesis was an amazing example of aloha 'āina, or love of homeland, helping to reconstruct the traditional history of the place she loves - the island of Moloka'i - through oral traditions, genealogies, and archaeology."

Lima said her inspiration for higher education is embedded in the history of her island home. She said in ancient times, kahuna from neighbor islands would send their best kahuna to Moloka'i to train under the island's kahuna in fields such as architecture, navigation and healing.

"Moloka'i was known for our kahuna, and in the mo'olelo of Moloka'i our kahuna are described as experts. Acknowledging that history of our kūpuna and that we are a part of that legacy has always been inspirational," Lima said.

"I've always wanted to reinvigorate our community, to remind them that we come from a legacy

of experts, we come from a legacy of the best of the best. I've always wanted to perpetuate that narrative and integrate that into our community."

Lima said the value of education was imparted to her by her mother, Vashti Lima, who was a waitress for nearly 40 years and, as a single parent, put her three daughters through college.

"She was a hustler, she was always working and she did that to provide for us and to give us opportunity. The value of hard work was always recognized, and she instilled that value within me and my sisters," Lima said.

"It was really the value of excellence. An A grade was not enough, you needed an A+, and when you arrived at some type of peak, then what's the next mountain that you're trying to climb? Her teaching was always to succeed, and we needed to do that to benefit our family and our community."

Lima certainly works hard.

She has worked as an archaeologist in both the private and federal sectors including the Kalaupapa National Historic Park and commutes semi-regularly to O'ahu for her day job where she is the curator for archaeology at the Bishop Museum. When she's not working or studying, she and husband Nahulu Maioho - another noted Hawaiian scholar - are busy rearing three young children.

But she is most passionate about her work with the community nonprofit Ka Ipu Makani Cultural Heritage Center, which she founded in 2015 and where she serves as executive director. Ka Ipu Makani services the entire Moloka'i population, addressing the lack of cultural resource management and heritage preservation on the island.

"In essence, our mission is to foster an awareness of community stewardship over our culture and natural resources on Moloka'i. We have three programs, culture and 'āina-based education, heritage preservation, and restoration and stewardship," Lima said.

"We provide all types of opportunities for community members to get engaged in cultural and natural resource management, and even more so stewardship. The question is, how do we care for our own place, and do it through a lens that is appropriate to place, but also in consistency and alignment with the way that our kūpuna practiced preservation, management and stewardship?"

Ka Ipu Makani recently received a \$100,000 grant from the Office of Hawaiian Affairs to support its Moa'e Digital Repository, an online searchable repository of Moloka'i cultural and historical records



Pūlama Lima with her mother, Vashti, celebrating her doctoral degree in anthropology from UH Mānoa.



An OHA grant is supporting Ka Ipu Makani's creation of the Moa'e Digital Repository.



Pūlama Lima, husband Nahulu Maioho, and their three children. - Courtesy Photos

SEE MOLOKA'I ON PAGE 11

# Faces of the Diaspora Series: A Passion for Protecting the Ocean

By Megan Ulu-Lani Boyanton



Native Hawaiian conservationist Rachel Kippen works to protect Moananuiākea from the west coast. - Courtesy Photo

Although Rachel Kippen, 39, hasn't lived in Hawai'i for two decades, she channels her Kanaka Maoli ancestry every day in her ocean conservation work and artistic passion. She's driven by her kuleana to create positive change – one sparked by her parents.

Her father, Colin Kippen, Jr., is a lawyer who advocates for Indigenous populations, including Native Hawaiians. Her late mother, Deborah, was a doctor at Honolulu's Kalihi-Palama Health Center and other medical clinics nationwide.

Kippen's parents met as students at Whitworth University in Spokane, Wash., where they both worked in the dining hall. Kippen described her dad as a “charmer from O'ahu,” while her mom was a towheaded Minnesotan with “no interest in dudes.”

He tried to help her one day, and she snubbed him, which left him intrigued. After sparking a relationship, the two moved to Hawai'i and married in 1971, then finished their bachelor's degrees together at the University of Hawai'i and finished their higher education at the University of Iowa.

They eventually returned to Washington, and Kippen was born in Seattle in 1984. Soon after, her family moved to Bainbridge Island near the Suquamish reservation where her dad served as a tribal judge.

Her father prioritized keeping Kippen and her two brothers in touch with their Hawaiian ancestry. He helped organize a cultural exchange between the Suquamish and Kānaka Maoli. Kippen joined a hālau hula with her mother.

“Even though I understood that it was important to my dad that we be proud of being Hawaiian, I still didn't

fully feel like I got what that meant,” Kippen said. “I actually honestly don't feel like I totally got what that meant probably until a decade ago.”

Kippen moved to O'ahu as a preteen – an “abrupt change” in her young life, she said. She sounded different from local kids, using words like “pop” instead of “soda.”

“Of course, people didn't immediately assume – and still don't immediately assume – that I'm Hawaiian,” Kippen said. “That's just part of being a mixed person.”

Although she initially felt like an outsider, she soon made friends and was admitted to Kamehameha Schools. Kippen didn't continue hula after moving home. Instead, she gravitated toward ocean activities. She kayaked, paddled outrigger canoes, and played water polo.

Kippen also had a kolohe streak. Her friend's father, Tom Pōhaku Stone, taught Kippen how to surf, and she'd sometimes skip school to catch waves.

Upon graduating from high school, “we were encouraged to leave” by academic mentors, she said. “To see what the world has to offer, and then come home.”

Kippen moved to Southern California to attend school. Although many of her Kamehameha classmates were jarred by their own continental relocations, she was unshaken. Kippen earned a bachelor's degree at the University of Redlands and a master's degree at Prescott College – both in environmental studies.

Since then, she's worn many hats. Kippen worked as an aquarist assistant at Sea Life Park Hawai'i's Hawaiian green sea turtle rehabilitation and release program. She has also taught marine science at several California institutions, including the Marine Science Institute, the California Academy of Sciences and California State University, Monterey Bay.

While working at nonprofit Save Our Shores in Santa Cruz, Calif., she met her Ohio-born husband, Jim Laske, in 2013 after he applied to volunteer. He reminded her of the local boys in Hawai'i and his background in interna-

tional development meant he wanted to make the world a better place – just like her.

Early in their relationship, Kippen jokingly sent Laske a text in 'ōlelo Hawai'i. To her surprise, he responded in Tongan – turns out he had lived in Tonga for three years.

In February 2022, the pair married in a backyard ceremony behind Kippen's parents' house in Maunawili on O'ahu, surrounded by 'ulu trees and family members.

Over the past 12 years, Kippen has worked on the issue of ocean pollution and its prevention, along with related climate planning. Outside of her career, she's used art to explore her relationship with the earth and her kūpuna. For example, inspired by lau hala weaving, she created an art piece woven using plastic pollutants.

Kippen recently moved from Santa Cruz, Calif., to Seattle for a job in marine debris.

“What I've struggled with as an adult is ‘what does it mean to have a home?’” Kippen said. She and Jim chose Washington state because of her familial connection to the place. The large Hawaiian diasporic community there is a bonus.

Kippen's father and her older brother, Noah, still live on O'ahu. Her little brother, Sam, settled in St. Louis, Mo., due to the cost of housing.

For Kippen, “there's absolutely no way we would ever be able to buy a home” in Hawai'i. “I don't know if I'll be able to ever make a life there,” she said.

However, she and her siblings hope to keep the Maunawili house in their 'ohana “forever.”

No matter where she is, Kippen vows to correct stereotypes about Hawai'i and Hawaiians and perpetuate our cultural values. And she wants to reassure young Kānaka Maoli struggling with cultural imposter syndrome: “As you're growing up and trying to figure out your identity... [have no doubts that] you are Hawaiian.” ■

## TAILORED MORTGAGE SOLUTIONS FOR SMALL BUSINESS OWNERS

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## INDIGENOUS DATA

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Māori voices are heard and valued, the next generation won't only hear the narrative of deficit statistics and can recognize the massive contributions that Māori make to their community and nation.

This resonates with our own experiences in Hawai'i as we grapple with a similar colonial history where research is often extractive.

In all, the summit proved an amazing, inclusive, and productive event. The format allowed broad reach and participation from a global audience and helped build a sense of kinship amongst the various Indigenous communities represented.

Just as we do at home, the summit ended with cultural protocol to close the event and honor the time and space we shared as one community of Indigenous people, leaving us with strengthened resolve to continue exerting our self-determination and ownership over our own places and data. We look forward to elevating the work of our communities through future collaborations with NHRH. ■

For more information on USIDSN, visit their website at: <https://usindigenoussdatanetwork.org/>

## DEEP DIVE

Continued from page 5

sidered "priorities" compared to tourist destinations like Waikiki.

**4. Ecological resilience:** In collaboration with the University of Hawai'i's Coral Resilience Lab, Kuleana Coral Restoration is selecting thermal resilient coral species to prepare for higher ocean temperatures. Thousands of thermally resilient coral fragments have already been placed in Maunalua and Kāne'ōhe bays on O'ahu, and at Olowalu in West Maui. In anticipation of heavier rainfall, Kuleana Coral Restoration is also exploring coral colonies resilient to runoff sediment.

### Preparing the Next Generation

To increase the number of Native Hawaiians with marine science expertise, Kuleana Coral Restoration is providing scuba training and workforce development training for 24 Native Hawaiians and Pacific Islanders over a three-year period (about eight individuals a year) through a grant from the National Oceanic and Atmospheric Administration. The Council for Native Hawaiian Advancement is supplementing this with cultural training and technical assistance.

In a separate program, Kuleana Coral Restoration is also providing scientific diver training. "We are importing

marine science knowledge and blending it with Hawaiian cultural knowledge to create jobs for Native Hawaiians and local people," Garcia said.

"We are not cultural practitioners; we have fishermen's knowledge," Garcia said. "But we are invited to many conferences to speak about Indigenous knowledge because we know how to work with our communities." ■



Alika Pelehalani Garcia of Kuleana Coral Restoration dives off the Wai'anae Coast as part of a coral rescue and replanting operation. - Photo: Blake Nowack

### Casting into the future

KS Kaiāulu brings community together with our larger 'ohana of partners, whose rich Hawaiian culture, 'ōlelo and 'āina-focused opportunities can nurture 'ōiwi leaders — and empower them to use their knowledge, skill and passion to strengthen Hawai'i, its people and our global community.

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# Exploiting Hawaiian Reef Fish

## The Extractive Aquarium Pet Trade Industry Threatens West Hawai'i Fisheries

By U'ilani Naipo

### Auē, aloha nō e nā 'i'a Hawai'i.

Aloha is not good enough for the world; the world wants even more of Hawai'i.

Hawai'i continues to be exploited and sold off piece by piece: our 'āina, our culture, our identity. And the Department of Land and Natural Resources (DLNR) is determined to, once again, support the exploitation of Hawai'i's reef fish.

Displaced from their function and vital role in Hawai'i's marine ecosystem, our reef fish have been – and could once more be – extracted from our reefs and sent off to become personal museum pieces all over the world.

A *Honolulu Civil Beat* article (June 1, 2020) notes that, “Between 1976 and 2018, more than 8.6 million fish were taken from West Hawai'i waters for use in aquariums around the world.”

Hawai'i's cultural and natural marine resources were repurposed and retitled “Hawaiian Tropical Fish” for the international pet trade industry. West Hawai'i has been directly and heavily impacted by the taking of millions of fish and the abrupt disturbance to the social norms of places like the traditional fishing villages of South Kona.

“Once the Department of Land and Natural Resources got involved [in this issue], the negotiated solution was to create the ‘West Hawai'i Regional Fishery Management Area’ with ‘Fish Replenishment Areas,’ giving a carveout (at the time) of more than 50% of West Hawai'i nearshore reefs for aquarium trade collectors,” said Charles Young, a cultural practitioner and *hoa'āina* (tenant/steward) from Keālia.

Today, Hawaiian *kole* (tang) are sold for \$180 to saltwater aquarium enthusiasts, thus the pet trade industry competes with subsistence and commercial fishers who provide sustenance for themselves and others.

The same competing harvest pressures – aquarium collectors take the young fish, while fishers harvest mature adults for sustenance – give species little chance to reproduce and replenish their stock. This contributed to the severe depletion of *pāku'iku'i* (Achilles tang) in West Hawai'i waters, resulting in the current two-year moratorium on *pāku'iku'i* harvest.

Meanwhile, highly coveted *lau'ipala* (yellow tang) sell for as much as \$250. The proposed total allowable catch of *lau'ipala* alone (200,000 fish), has a market value of \$33-\$50 million.

### Ināheha lākou i oli komo ai?

If the Division on Aquatic Resources (DAR) can confidently say the proposed allowable take for the aquarium pet trade is sustainable then they, and the permit applicants, must inform and answer to those directly impacted.

Yet *hoa'āina* of West Hawai'i marine managed areas have not been informed of the revised environment impact state-

ment, DAR's proposed recommendation, or the aquarium collection permit applications. Nevertheless, DAR plans to bring permit applications before the Board of Land and Natural Resources (BLNR), requesting approval to once again issue aquarium collection permits.

An injunction against issuing commercial aquarium collection permits was in place for more than six years. Now that it has been lifted, DAR and the permit applicants have an obligation to conduct community outreach to the communities that make up the West Hawai'i Regional Fishery Management Area.

The cultural, ecological and subsistence value these marine resources have to Native Hawaiians – and the four decades of contentious, unethical extraction of fish from West Hawai'i waters – demands a sincere outreach effort to the communities being directly impacted to hear their *mana'o* on these activities.

“DLNR has authority over public trust lands which also includes its oceans. Using this authority the DLNR leases thousands of acres of public trust land and issues hundreds of permits for all manner of ocean activities from commercial fishing to tour boating,” Young said.

DLNR's stated mission is to “Enhance, protect, conserve and manage Hawai'i's unique and limited natural, cultural and historic resources held in public trust for current and future generations of the people of Hawai'i Nei, and its visitors, in partnership with others from the public and private sectors.”

Inherent in DLNR's mission is its duty to *mālama*. “This duty must also bind all to whom access and/or use of the Public Land Trust through the DLNR's leases and permits,” Young added.

At issue is whether issuing permits for aquarium fish collecting meets that duty.

“This industry serves markets outside of Hawai'i where

huge profits are being made from Hawai'i's precious natural resources with no reciprocation to the many residents, in particular Native Hawaiians, who are being denied access to the millions of fish taken from their waters,” Young pointed out.

“Although aquarium fish collecting has been permitted for many years – during which time the industry has realized untold profits – I believe that DLNR erred when it granted the very first permit. Hawai'i's lands and oceans are to be shared and accessed fairly by all its beneficiaries. Aquarium trade permits allow a few individuals to profit by granting them limited and exclusive access. South Kona communities agree that aquarium fish collecting is unacceptable.”

### Pēia ka nohona Hawai'i? Minamina wale kā ho'i.

As noted, Hawai'i does not benefit from the billion-dollar international pet trade industry, yet at the expense of our taxpayers and natural environment, DLNR is proposing the most highly managed – and doubtless the most costly – privatized fishery in Hawai'i.

DLNR's support of this extractive fishing industry exceeds its fiduciary duties to protect fisheries for the subsistence and commercial fishers who feed the people of Hawai'i, and calls into serious question the motives of DLNR leadership in supporting this industry – given its stated mission to preserve Hawai'i's cultural and natural resources.

Extracting reef fish for the exploitative pet trade industry is not consistent with Native Hawaiian subsistence, cultural, or religious practices. Permitting others, without the consent of the greater Native Hawaiian communities and *hoa'āina* of West Hawai'i, is disrespectful and *hewa* (wrong).

Article XII Section 7 of Hawai'i Revised Statutes reads:

SEE REEF FISH ON PAGE 11



*Lau'ipala* (yellow tang) is one of the species of Hawaiian reef fish highly coveted by aquarium fish collectors who will pay up to \$250 for a single fish. Over the past four decades, millions of fish have been taken from West Hawai'i waters by the aquarium pet trade industry and, according to environmental law firm Earthjustice, fewer than 1% survive beyond one year. - Photo: Kaikea Nakachi

## MOLOKA'I

Continued from page 7

which was launched in February.

Lima said the educational resource project is being done in partnership with the Moloka'i Library Services cadre and includes items like the digitization of Moloka'i High School yearbooks going back to the 1940s and issues of the old *Ka Leo O Moloka'i* newspaper which ran from 1950-1955. The repository also includes reports, maps and photos from various Moloka'i library institutions as well as oral histories collected from Moloka'i kūpuna.

OHA Grants Manager Ke'ala Neumann said that Lima has a compelling vision for the perpetuation of 'ike Hawai'i for the people of Moloka'i.

"Pūlama Lima is an exceptionally gifted and talented Native Hawaiian scholar, wholeheartedly dedicated to her lāhui, with a special commitment to the kānaka of Moloka'i. Through her work, she not only seeks the 'ike of the past but also ensures its relevance for current and future generations. Her efforts through the Ka Ipu Makani Cultural Heritage Center exemplify just that," Neumann said.

Lima said being raised on Moloka'i was part of the reason she was drawn to study the past through her archaeological work.

"Growing up on Moloka'i, because we were bless-

ed with the lack of development, it saved a lot of our sites, and it saved a lot of things from being destroyed. We were privileged and fortunate enough to grow up in these spaces and to have seen and experienced these places and it was always intriguing to me," she said.

"We need kānaka in this field in order to preserve and protect our wahi kupuna (ancestral Hawaiian sites) and our iwi kūpuna more importantly. We also need to perpetuate our narratives, and have our stories told through a kānaka lens – not by somebody else saying that 'this is your history.' As Hawaiians, we should have the authority and we should have the mana to tell those stories."

Though she studies the past, the future is always on Lima's mind.

"My biggest future goal for Moloka'i is with the Ka Ipu Makani Cultural Heritage Center and establishing a physical space on Moloka'i that is centered in heritage preservation. We need to provide a physical space to do that type of work. Whether it's an archive, a museum, a cultural heritage center, that is my ultimate goal, even if it's not going to be me that actualizes it," she said.

"I've been mentoring and training the next generation to say if this doesn't happen in my years, and this is something you guys value, here's the starting point after the work that I've done. A lot of the work that I'm doing now has been guiding in that direction. We need to return the 'ike and knowledge back to Moloka'i." ■



Ka Ipu Makani has digitized issues of the old Ka Leo O Moloka'i newspaper with help from an OHA grant. - Courtesy Photo

## REEF FISH

Continued from page 10

"The State reaffirms and shall protect all rights customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of Native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights."

Therefore, the state has an obligation to protect the resources that Native Hawaiian customary and traditional practices depend upon. And DLNR's mission is to preserve and protect Hawai'i's cultural and natural resources.

In December 2023, BLNR approved a petition by hoā'aina to enter into rulemaking regarding commercial aquarium collection – specifically to prohibit taking marine life for commercial aquarium purposes. As of press time, the petitioners are still awaiting DAR's rulemaking.

Commercial aquarium collection unfairly commercializes public trust resources and exploits Hawaiian cultural and natural resources at the expense of our cultural values and our inherent subsistence rights.

Issuing aquarium collection permit(s) privatizes the extraction of our reef fish to benefit a few aquarium collectors and a small handful of local players, providing no economic benefit to Hawai'i. ■

*U'ilani Naipo is a lineal descendant to the ancestral lands and seas of Miloli'i Fishing Village, Kapalilua. As a hoā'aina of Kapalilua, she is a strong advocate of place-based traditional and customary natural resource governance and management. She serves as administrator for the Miloli'i Community-Based Subsistence Fishing Area.*

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# ELEVATING INDIGENOUS VOICES IS CRITICAL TO GLOBAL CONSERVATION EFFORTS

For the past two years, Solomon Kaho'ohalahala of Lāna'i has provided an impactful Indigenous perspective at the international level in the effort to prevent deep-sea mining.

By Puanani Fernandez-Akamine



"As Indigenous people, it is time for us to be at the table, regardless of whether or not we are officially represented as a nation state, so our voices can still be heard." - Photo: Andrew Richard Hara

“My foundation has always been with Lili‘u,” Solomon Pili Kaho‘ohalahala said reverently. “Had the Queen not had the vision to see our place in the future, I don’t know that I would be doing what I’m doing.”

Unassuming and gentle with his words, Kaho‘ohalahala has become Hawai‘i’s leading advocate in the fight to stop deep-sea mining (DSM).

As he speaks out against DSM at the international level before world leaders, scientists and policy-makers, the *Kumulipo*, Hawai‘i’s renowned creation chant, is Kaho‘ohalahala’s inspiration.

It was translated by Queen Lili‘uokalani during her imprisonment in ‘Iolani Palace following the overthrow of the Hawaiian Kingdom, and Kaho‘ohalahala says this is significant.

“The Queen herself said that her purpose for translating the *Kumulipo* into English was her hope that there would be a use for it in the future. She encouraged scientists and genealogists to examine our *Kumulipo*,” Kaho‘ohalahala said.

“The *Kumulipo* is not just a chant. It has within it things we need to contemplate and that are necessary for us to know. It is helping us to understand that we have a genealogy that is part of our culture – and it is one that speaks of our creation and that takes us into the depths of the deepest part of the ocean.”

Kaho‘ohalahala is from Lāna‘i where his ‘ohana has lived for seven generations. He has dedicated most of his life to mālama ‘āina, which has led to his current involvement in the rapidly growing deep-sea mining issue.

Back in 1978, Kaho‘ohalahala helped create marine life conservation districts on Lāna‘i.

“We started working in our own backyards,” he said.

Recognizing that other conservation areas in Hawai‘i were also suffering from a lack of resources, environmental degradation, over-fishing and a lack of enforcement, Kaho‘ohalahala helped establish the Maui Nui Ma Kai Network – an Indigenous conservation hui founded by six community organizations from Lāna‘i, Maui and Moloka‘i that support one another in their respective efforts “to implement and maintain our own cultural ways to mālama our ‘āina from ma uka to ma kai.”

Island-specific, local conservation efforts led to statewide and then national efforts. Kaho‘ohalahala became active with the Protect Kaho‘olawe ‘Ohana and efforts to protect Papahānaumokuākea (Northwestern Hawaiian Islands).

Kaho‘ohalahala also served three terms in the Hawai‘i State Legislature, resigning in 2005 to become director of the Kaho‘olawe Island Reserve Commission. He currently serves as Native Hawaiian Elder on the Papahānaumokuākea Marine National Monument’s Reserve Advisory Council and is a member of its Native Hawaiian Cultural Working Group, a cultural community member of the Pacific Remote Islands Marine National Monument, chair of the Hawaiian Islands Humpback Whale National Marine Sanctuary, and has been a crewmember for *Hōkūlé‘a* since 1975.

But it was his involvement in helping secure marine national monument designation for Papahānaumokuākea in 2006 under President George W. Bush, and its expansion in 2016 from 139,818 square miles to 582,578 square miles under President Barack Obama, that led to Kaho‘ohalahala’s involvement in

## CONSERVATION

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conservation efforts at the international level.

The August 2016 announcement about Papa-hānaumokuākea's expansion coincided with a meeting in Honolulu of the International Union of Conservation of Nature (IUCN) which was being hosted in Hawai'i for the first time.

"As hosts, we were supportive of the international community and conservation," Kaho'ohalahala said. "We also advocated for the inclusion of Indigenous voices to be elevated because Indigenous people have their own way of mālama – and that is conservation. It was an opportunity for us to see that we were not alone in this – that there was conservation happening with Indigenous people and local communities globally."

Kaho'ohalahala's powerful advocacy at the IUCN meeting led to invitations to attend other international gatherings on conservation and biodiversity.

"At these conventions they were looking at the protection of the earth based on the idea of 30%," he explained, referring to what is known as "30x30," a biodiversity framework (adopted in 2022 by more than 190 countries) that calls for the effective protection and management of at least 30% the world's terrestrial, inland water, and coastal and marine areas by 2030.

"Scientists have determined that in order for us to continue to sustain life on this planet, 30%, at minimum, of the ocean and land have to be protected."

As Kaho'ohalahala networked with ocean conservationists from around the world, more international meeting invitations followed and eventually, he was invited to speak at one of the conferences. And when he did, he told them about the *Kumulipo*.

"The *Kumulipo* tells us we come from the deep ocean and [about] the creation of our eldest ancestor, Uku Ko'ako'a (the coral polyp). This is our mo'okū'auhau (genealogy). This is our understanding of who we are and where we come from."

Indigenous voices are rarely heard at international assemblies of scientists and world leaders, and Kaho'ohalahala presented a perspective that had not previously been considered.

It made an impact.

In 2022, Kaho'ohalahala was invited to attend a meeting of the International Seabed Authority (ISA) as an Indigenous Native Hawaiian guest of Greenpeace, a nonprofit NGO (non-governmental organization) with "observer status" at the ISA. The ISA an entity under the umbrella of the United Nations charged with the regulation of the "high seas" – areas of the ocean beyond national boundaries.

"I was told, 'you should go to this meeting because they are talking about creating rules and regulations for the extraction and mining of the deep sea,'" he recalled.

"When I got there, I realized they were already attempting to create rules and regulations for the permitting and licensing of mining [operations] in the deep sea. And the area of concentration for the mining would take place just 500 miles southeast of Hawai'i."

The focus of the ISA's deliberations is the Clarion-Clipperton Zone (CCZ), an area in the Central Pacific Ocean of more than 1.7 million square miles. The seabed in the CCZ is 2.5 to 3.5 miles deep and hosts more than 5,500 unique marine species. It is also an area rich in polymetallic nodules – potato-sized rocks that contain a wealth of precious minerals (see related story on page 16).

"If you look at the area superimposed over the continental U.S., it stretches from California to Washington, D.C., and it is the combined size of Washington, Idaho, Oregon, Nevada, California and Arizona. That is [how large an] area of ocean that would be mined.

"And these licenses would be granted for periods of up to 30 years – during which time private contractors would be dredging and digging and mining the ocean bottom. When I realized that this is what the ISA was considering for rulemaking, I was absolutely astounded," Kaho'ohalahala said.

When he at last had an opportunity to intervene in the proceedings, Kaho'ohalahala introduced two ideas to the assembly. The first was that, because of the overthrow, "Hawai'i was removed from its place



'Ekelu Lindsey and Sol Kaho'ohalahala offer an oli before speaking at a convening of the United Nations International Seabed Authority (ISA) in Kingston, Jamaica. They have been attending the ISA meetings as "guests" of Greenpeace, a non-governmental organization with "observer status." - Courtesy Photos



International Seabed Authority (ISA), an arm of the UN, is made up of 169 nations. It is this assembly that will decide the future of deep-sea mining.

SEE CONSERVATION ON PAGE 14

# The Kumulipo

Lines 1-15

'O ke au i kahuli wela ka honua

'O ke au i kahuli lōle ka lani

'O ke au i kuka'ia ka lā

E ho'omālamalama i ka malama

'O ke au o Makali'i ka pō

'O ka walewale ho'okumu honua ia

'O ke kumu o ka lipo, i lipo ai

'O ke kumu o ka Pō, i pō ai

'O ka lipolipo, 'o ka lipolipo

'O ka lipo o ka lā, 'o ka lipo o ka pō

Pō wale ho'i

Hānau ka pō

Hānau Kumulipo i ka pō, he kāne

Hānau Pō'ele i ka pō, he wahine

Hānau ka Ukuko'ako'a, hānau kāna,

he 'Āko'ako'a, puka.

Translated by HRH Queen Lili'uokalani, 1895-1897

At the time that turned the heat of the earth,  
At the time when the heavens turned and changed,  
At the time when the light of the sun was subdued  
To cause light to break forth,  
At the time of the night of Makali'i (winter)  
Then began the slime which established the earth,  
The source of deepest darkness,  
Of the depth of darkness, of the depth of darkness,

Of the darkness of the sun, in the depth of night,  
It is night,  
So was night born  
Kumulipo was born in the night, a male  
Pō'ele was born in the night, a female  
The coral insect was born, from which was born  
perforated coral.

## CONSERVATION

Continued from page 13

as a nation state among nation states, and therefore we have never sat at a table of nation states to have these discussions. I said that I'd like to think that there is a vacant seat at the table, and I would like to be the voice of that vacant seat until our political history is resolved."

The second was explaining the significance of the *Kumulipo*, and that our genealogy, as Hawaiians, comes from the deep ocean. "It tells us where the mana and the energy of *Kumulipo* and *Pō'ele* and the organic matter at the bottom of the ocean is energized to create the first living creature, which is the *uku ko'ako'a* (coral polyp). For us, it is an important and very sacred place of creation.

"Therefore, how is it that we would allow a process to intervene and intrude into our place of creation for the purpose of extraction? The extraction is being justified to [support] the green economy, but

at no time did anyone consider that we have a connection to this place. So I am intervening and I am saying that we have a cultural connection to this place."

Kaho'ohalahala's remarks and the discussion that followed forced the assembly to consider what for many was a new concept: intangible cultural heritage.

The assembly had considered *tangible* cultural heritage in their discussions of the deep sea. But the tangible cultural heritage they talked about refers to the presence of man-made artifacts, sunken ships or architecture, or human remains found in the ocean.

Kaho'ohalahala explained that the cultural heritage he was describing is *intangible*. "I'm talking about the energy that is created in that space that creates life. That is not something you can hold in your hands. That is why I introduced the *Kumulipo* – because our story of creation is not tangible.

"So how do you now accommodate my relationship to the ocean – which you are

now deciding to intervene in and disrupt and perhaps even destroy? Because it is a sacred place for us."

That conversation opened a door to Kaho'ohalahala within the ISA and over the past two years, he has attended three ISA meetings (held three times a year in Kingston, Jamaica) – most recently last March.

Proponents of DSM at the ISA pitch the mining for polymetallic nodules as a solution to support "green" technologies designed to reduce carbon emissions in an effort to slow global warming and mitigate the impact of climate change. They argue that the deep ocean does not belong to any one nation, but is the "common heritage of humankind," and that the area is vast and empty.

But in addressing the ISA, Kaho'ohalahala has laid claim to the Pacific Ocean.

"It is not a place that has been vacant. It is not a place of nothingness. The people of Oceania have traversed this ocean for millennia. We are the people who un-

derstand the intimacy of the ecosystems of these areas. It is our country. It is our home."

A significant development in the efforts to stop DSM happened in June 2023. A new, legally binding international treaty that establishes a coordinated approach to establishing marine protected areas on the high seas – a critical step toward conserving ocean biodiversity and reaching the global 30x30 conservation target – was adopted at the United Nations.

Called the Biodiversity Beyond National Jurisdiction (BBNJ), 90 UN member nations have signed the treaty since the agreement was opened for signature last September. As of press time, however, only five countries have ratified the treaty. The BBNJ will "enter into force" when at least 60 countries ratify it.

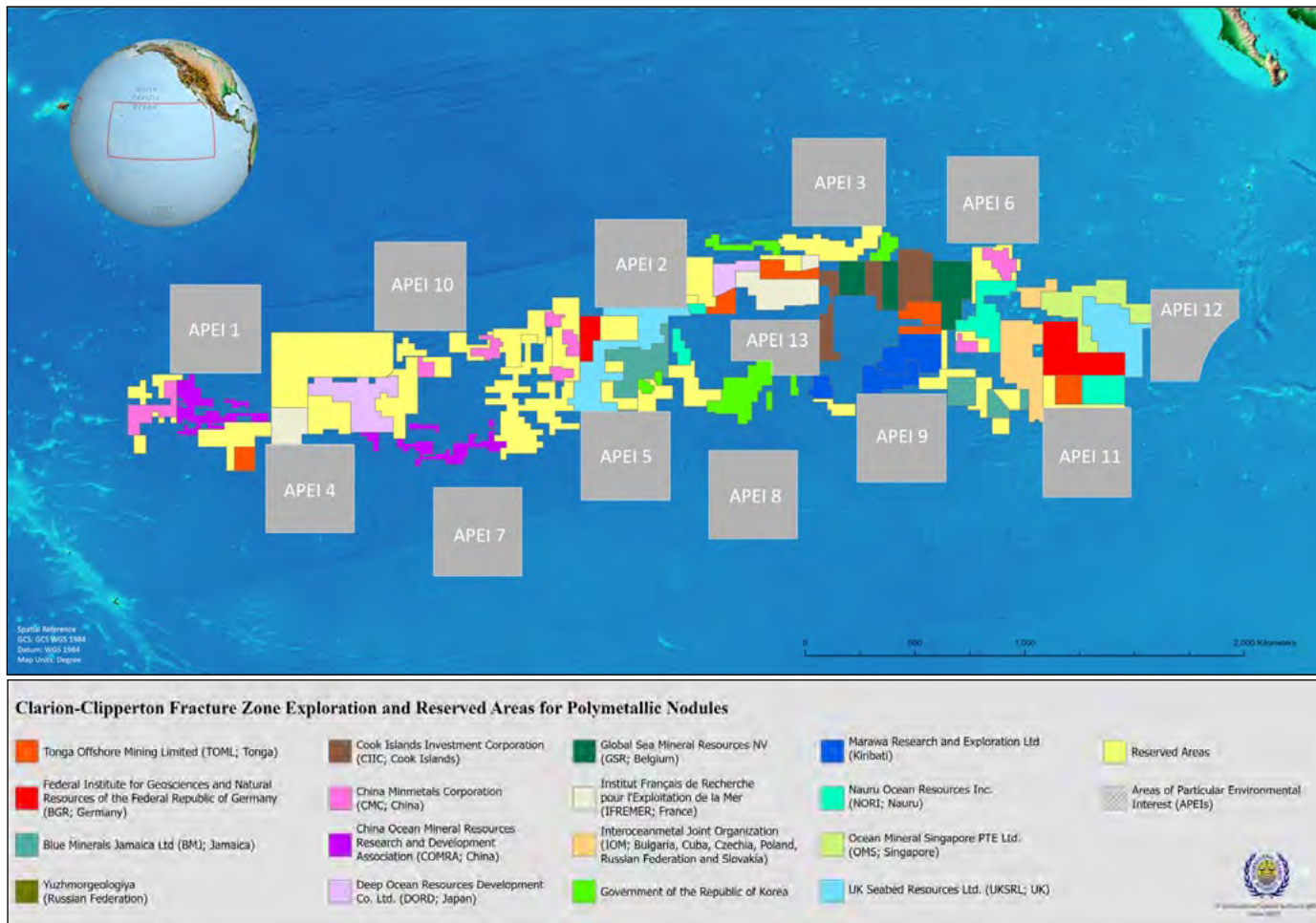
The BBNJ is an agreement that protection of the ocean must be extended beyond national jurisdictions. "That's why this is significant. Because the CCZ is in this area of jurisdiction beyond national boundaries," Kaho'ohalahala explained. "That overlaps with what is currently happening at the ISA [and efforts to] mine the CCZ under the premise that it was a place that belonged to no one."

Kaho'ohalahala says that additional countries are now in the process of ratifying the treaty. Once it is ratified by 60 nations, the ISA will have to incorporate the protections of the BBNJ into any of its decisions regarding DSM.

Thanks to efforts to stop DSM, the permitting process is on hold – providing a brief reprieve. However, the fight is far from finished. There are numerous countries and corporations hoping to cash in on the billions of dollars that could be made by mining the deep sea for the valuable polymetallic nodules – while claiming they are helping to save the earth.

Ironically, the rush to extract precious metals from the deep sea is probably not even necessary. According to Kaho'ohalahala, some researchers posit that there are sufficient stores of the rare metals needed for green technology from terrestrial mining that has already occurred – they just need to be recycled to meet the demand.

Due to Kaho'ohalahala's interventions in ISA proceedings relative to DSM, the secretariat of the ISA has allowed the convening of an intersessional (working) group. Kaho'ohalahala is a member of



Although deep-sea mining has not yet been approved, as shown in this chart the International Seabed Authority (ISA), an arm of the United Nations, has already granted 16 licenses to mine polymetallic nodules in the Clarion-Clipperton Zone (CCZ) of the Pacific Ocean – the western end of which is just 500 miles southeast of Hawai'i Island. The catastrophic environmental impact of deep-sea mining on Pacific Island nations, and Hawai'i in particular, cannot be overstated. - Photo: International Seabed Authority

SEE CONSERVATION ON PAGE 15



The Patania II is a 35-ton mining machine developed to collect polymetallic nodules from the deep sea. In 2021, a prototype of the machine was being tested in the Pacific south of Hawai'i by Global Seas Mineral Resources (GSM), a Belgium-based company, when it became detached from the cable linking it to the mining ship at the surface and sank almost 2.5 miles to the ocean floor. GSM was eventually able to retrieve the machine, but it serves as a warning as to the risks associated with deep-sea mining. - Photo: seatoools.com

## CONSERVATION

Continued from page 14

that group, along with representatives of other nations and ocean experts from supportive NGOs. The group is being facilitated by Clement Yow Mulalap of the Federated States of Micronesia, a seated ISA member state.

In preparation for the next ISA meeting in mid-July, Kaho'ohalahala, along with working group members from Aotearoa, Cook Islands, Fiji and Tahiti, drafted a document titled "The May 2024 Submission to the Intersessional Working Group on Intangible Cultural Heritage" for incorporation into ISA's agenda and consideration by its council and assembly.

"This upcoming meeting is important," Kaho'ohalahala said. "They will come to some kind of decision, and we're hoping our concerns will be given consideration." He said it was a good sign that at the most recent meeting in March, the working group was invited to express their concerns via an open discussion on the floor of the ISA facilitated by Mulalap.

With an eye to the future, Kaho'ohalahala has been mentoring 'Ekolu Lindsey of Maui Nui Ma Kai Network to carry forward the fight to stop DSM. Lindsey, from Maui, has accompanied Kaho'ohalahala to the ISA and is contributing to the document that will be presented in July. Kaho'ohalahala also shared that Maui Nui Ma Kai Network, having been incorporated as a nonprofit, is currently seeking NGO status at the ISA.

Global warming and climate change pose an existential threat to our collective survival. Far from being a solution to this crisis, DSM will exacerbate the harm already inflicted on our planet by unregulated, profit-driven human activity.

DSM is not just a problem for the people of Oceania –

its impact on our climate – in large part regulated by our oceans – will affect all life on our planet.

Reiterating that, up until this point, Hawaiians have been left out of DSM policymaking because of our political history, Kaho'ohalahala believes that there has never been a more important time for our people to be involved and active.

"If there was ever a time that Hawai'i needed to contribute to the betterment of the global community of people of whom we are part – and of the earth which is part of us – this is the time.

"The UN has called for Indigenous participation. They have called for integration. They have called for equity and justice. It's important for us to participate because it's going to impact us – whether we participate or not. So, we'd best make sure that we inform them about our place in the ocean and our place in the international body. If we don't say anything, then what [ultimately] happens will be our fault.

"We cannot relent, and we cannot give up. We have to keep moving forward, but we have to know where we need to be, and why we need to be there, and what we envision ourselves to be." ■

*Last month, Sol Kaho'ohalahala received a Lifetime Achievement Award from London-based Blue Marine Foundation, a non-governmental organization committed to ocean protection and conservation. This award is given in recognition of an outstanding career that has made demonstrable difference to our knowledge and understanding of the world's oceans and what needs to be done to improve and conserve their health.*

*"As Kānaka, we don't come into this honua until much, much later in this mo'okū'auhau of creation. By the time we are brought into the honua, it is already in a place of balance. All things have evolved to their highest and best; they're all integrated, and they've allowed us to now come into a space that we can be part of. We are not here to have dominance over the things that precede us. We are here to be a part of it. And our kuleana is to mālama that. So we have a responsibility – an inherent responsibility – to care for everything that precedes us."*

*– Sol Kaho'ohalahala*



Photo: Andrew Richard Hara

# DEEP-SEA MINING TO SUPPORT GREEN ENERGY: THE BIG LIE

Potato-sized polymetallic nodules on the ocean floor. - Photo: NOAA

By Puanani Fernandez-Akamine

Supporters of deep-sea mining (DSM) claim a “solution” to global warming is mining the metals coveted for green technologies (e.g., copper, nickel, and cobalt needed for electronic vehicles) from the deep sea.

These metals are found on the ocean floor at depths of 2.5 to 3.5 miles in the form of polymetallic nodules. These potato-sized rocks are comprised of layers of precious metals that build up around marine debris, such as shell fragments.

The nodules form extremely slowly, at an estimated rate of 2-15 millimeters per million years. Thus, the nodules can be tens to hundreds of millions of years old.

What DSM proponents blithely ignore, is the potentially catastrophic ecological damage that mining will wreak upon the environment because of the indiscriminate and aggressive process used to retrieve these nodules.

DSM involves the use of enormous mining vehicles weighing 25-40 tons that crawl along the ocean floor scraping off the top layer of the seabed – a process comparable to strip mining on land.

The nodules – along with surrounding sediment and unfortunate marine life – are sucked into a giant tube and pumped to a surface ship. The nodules are extracted from the slurry, and then the excess water and sediments (post-extraction wastewater) are pumped back into the ocean through another tube.

This wastewater forms sediment “plumes” that can spread up to 900 miles in multiple directions from the mining site and contain metals and other toxins that harm all exposed marine life.

Mining companies are especially interested in an area of the Pacific Ocean known as the Clarion-Clipperton Zone (CCZ), just 500 miles southeast of Hawai‘i Island.

According to the Ocean Foundation, a simulation of seabed mining was conducted off the coast of Peru in the 1980s and when the site was revisited in 2015 some 26 years

later, it showed no evidence of recovery. This suggests that the destructive impact of DSM is permanent.

Our dependence on healthy oceans for our very lives and for the lives of future generations cannot be overstated. And damage to one part of the ocean affects the whole; the world’s oceans are one interconnected body of water.

The world consumes about 176 billion tons of seafood every year. And 70% of the oxygen we breathe is produced by photosynthesizing organisms, such as phytoplankton, that live in the ocean. That is more than twice the oxygen produced by tropical rainforests.

Thus, the ocean itself plays a critical role in slowing climate change.

To date, more than 800 marine scientists and policy experts have signed a statement calling for a pause on deep-sea mining saying it would place considerable stress on already threatened marine ecosystems. There are more than 120 organizations around the world working to protect the deep ocean. In addition, 25 countries already have moratorium, pause, or ban positions on DSM, as have companies such as BMW, Volvo, Samsung and Google.

Recent reports indicate that electric vehicle battery chemistry is moving away from metals like cobalt and nickel towards metals like lithium – which is not found in relevant quantities in the deep sea.

The International Seabed Authority (ISA), an arm of the United Nations, is made up of 169 countries, all of whom signed and ratified the UN’s Convention on the Law of the Sea which entered into force in 1994.

It is the ISA that will decide the future of DSM.

A bill recently passed by the Hawai‘i State Legislature and awaiting Gov. Josh Green’s signature would ban DSM in Hawaiian waters. Once the bill becomes law, Hawai‘i will join California, Oregon and Washington State, all of whom have bans on DSM in their waters. This is important because some areas of interest for mining in the CCZ are within 260 nautical miles of Hawai‘i. ■



Special

Ka Wai Ola Insert - Schedule of Events

June 6-16, 2024 | Honolulu, Hawai'i

# 13<sup>th</sup> FESTIVAL OF PACIFIC ARTS & CULTURE

The Festival of Pacific Arts & Culture (FestPAC) is the world's largest celebration of Indigenous Pacific Peoples. It is a vibrant and culturally enriching event celebrating the unique traditions, artistry, and diversity of Oceania. FestPAC serves as a platform for Pacific Island nations to showcase their rich heritage and artistic talents.

The roots of FestPAC trace back to the 1970s when leaders of Pacific Island nations discussed the need to preserve and promote their unique cultural identities. Their vision was to create a space where Pacific Islanders could convene to share their traditional arts, crafts, music, dance, and oral traditions with the world. This initiative was driven by the desire to strengthen bonds among Pacific Island communities and foster a greater understanding of and appreciation for their respective cultures.

FestPAC Hawai'i programs are **FREE** and open to the public.

This insert is current as of May 24, 2024. For updated schedule information visit

[www.festpachawaii.org](http://www.festpachawaii.org)



## Nā Hanana Kūhelo – Ceremonies and Protocol

### Wehena: Opening Ceremony

Thursday, June 6, 2024

4:00 - 9:00 p.m., UH Mānoa Stan Sherrif Center  
Performances, speeches, and a Parade of Nations

### Sister City Signing

Friday, June 7, 2024

8:30 - 10:00 a.m., Hawai'i Convention Center

### Ekalesia: Ecumenical Service

Sunday, June 9, 2024

1:00 - 3:00 p.m., UH Mānoa Stan Sherrif Center  
A two-hour non-denominational service.

### Panina: Closing Ceremony

Sunday, June 16, 2024

3:00 - 7:00 p.m., UH Mānoa Stan Sherrif Center



## Festival Village

### Festival Village

June 7-8 & 10-15, 2024

10:00 a.m. - 6:00 p.m.,

Hawai'i Convention Center Exhibition Hall  
1801 Kalākaua Avenue, Honolulu

## Hana No'eau – Heritage Arts

June 7, 8, 10-15, 2024  
Hawai'i Convention Center Exhibition Hall

Practitioners from diverse Pacific nations will showcase their heritage art in designated festival village hales. Delegations will collaborate within their groups, offering a unique space for cultural immersion and exchange. Additionally, three shared spaces within the festival village will foster impromptu cultural exchanges and demonstrations, with both scheduled programming and opportunities for spontaneous public-accessible exchanges.

### Nā Mea Kaua, Nā Makau, Nā Hana Wehi Weaponry, Fishhooks, Adornments

June 7-8 & 10-15, 2024  
Program Lead 'Umi Kai | 10:00 a.m. - 6:00 p.m.,  
Hawai'i Convention Center Exhibition Hall

### Kālai – Carving Projects

June 7-8 & 10-15, 2024  
Program Lead Andre Perez | 9:00 a.m. - 5:00 p.m.,  
Bernice Pauahi Bishop Museum, 1525 Bernice Street,  
Honolulu | www.bishopmuseum.org

### Kākau Uhi – Tattoo

June 7-8 & 10-15, 2024  
Program Lead Kalehua Krug | 10:00 a.m. - 6:00 p.m.,  
Bernice Pauahi Bishop Museum 1525 Bernice Street,  
Honolulu | www.bishopmuseum.org

### Kapa – Traditional Cloth

June 7-8 & 10-15, 2024  
Program Lead Dalani Tanahy | 10:00 a.m. - 6:00 p.m.,  
Hawai'i Convention Center Exhibition Hall

### Literary Art Space

June 7-8 & 10-15, 2024  
Program Lead Dave DeLuca | 10:00 a.m. - 6:00 p.m.,  
Hawai'i Convention Center, Room 311

### Ulana – Weaving

June 7-8 & 10-15, 2024  
Program Lead Ipolani Vaughn | 10:00 a.m. - 6:00 p.m.,  
Festival Village - Hawai'i Convention Center Exhibition  
Hall

### Wa'a – Traditional Voyaging

June 7-8 & 10-15, 2024  
Program Lead Bonnie Kahape'a-Tanner |  
10:00 a.m. - 6:00 p.m. | Wa'a Village at Kualoa Re-  
gional Park, 49-479 Kamehameha Hwy, Kualoa

### Special Events

#### Fashion Showcase

June 7-8 & 10-15, 2024  
Program Lead Manaola Yap | 3:00 - 4:00 p.m.,  
Hawai'i Convention Center Exhibition Hall

#### Pā'ū Fashion Showcase

Saturday, June 8, 2024  
7:00 - 10:00 p.m., Honolulu Night Market at Our  
Kaka'ako, 660 Ala Moana Boulevard, Honolulu  
www.ourkakaako.com/hnm

#### Wa'a Festival

Saturday, June 8, 2024  
Program Lead Bonnie Kahape'a-Tanner |  
10:00 a.m. - 6:00 p.m., Kualoa Regional Park



Bishop Museum



Honolulu Night Market



Kualoa Regional Park

## Nā Hana Pāku'i – Symposia

June 7-8 & 10-15, 2024  
Hawai'i Convention Center

In addition to arts events, FestPac includes supplementary programs like symposia/conferences, workshops, masterclasses, educational forums, and panel discussions offering in-depth exploration of traditional crafts, artistic techniques, and cultural issues, promoting skill development, knowledge exchange, and meaningful conversations among thought leaders, artists, and community members.

### Expo

June 7-8 & 10-15, 2024  
10:00 a.m. - 6:00 p.m., Hawai'i Convention Center

### Protecting Oceania: Pacific Philosophers Conference

June 10-13, 2024  
8:00 a.m. - 5:00 p.m., Hawai'i Convention Center

### 'Aha Niu: International Coconut Summit

June 12-13, 2024  
9:00 a.m. - 4:00 p.m., Hawai'i Convention Center

## Pacific Conversations and Cultural Exchange

June 11-13, 2024

Hawai'i Convention Center,  
Morning: Kalakaua Ballroom B, Level 4  
Afternoon: Conference Rooms 305-307 &  
Lili'u Theater Room 310 – Level 34

### Ea Moananuiākea: Pacific Sovereignty

June 11, 8:00 a.m. - Noon  
Ancestral knowledge, indigenous rights,  
political activism, self-determination.

Keynote speaker: Dr. Jamaica Heolimeleika-  
lani Osorio, "Indigenous Empowerment."

### Mo'olelo Moananuiākea: Pacific Story

June 12, 8:00 a.m. - 2:45pm  
Vibrant Pacific stories through song, dance,  
and games of strength, strategy, and skill.

### Ola Moananuiākea: Pacific Life

June 13, 8:00 a.m. - Noon  
Climate change, sea level rise, ocean  
restoration, impact on ancestral culture,  
language, and identity.

Keynote speaker: Hawaiian Pwo Navigator  
Nainoa Thompson, "10 Million Navigators."

## Hīmeni – Choral Performance

June 9, 10 & 12, 2024  
Kawaiaha'o Church

Program Lead Nola Nāhulu | FestPAC choral performances will showcase and highlight the cultural diversity of the Pacific. This segment of programming will bring together both traditional and contemporary choral music, incorporating Indigenous languages and highlighting artistic heritage.

### Ecumenical Service

Sunday, June 9, 2024  
1:00 - 2:30 p.m., UH Mānoa  
All delegation choral groups are invited to share  
music and song.

### Choral Concert

Monday, June 10, 2024  
6:00-8:00 p.m. Kawaiaha'o Church  
957 Punchbowl St, Honolulu

### Choral Concert

Wednesday, June 12, 2024  
6:00 - 8:00 p.m. Kawaiaha'o Church  
957 Punchbowl St, Honolulu



Kawaiaha'o Church



University of Hawaii  
Manoa

## Hō'ike Ki'i – Visual Arts

June 7-8 & 10-15, 2024

Hawai'i Convention Center & Capitol Modern:  
The Hawai'i State Art Museum

Curators: Frances Koya Vaka'uta, PhD, C. Makanani Salā, PhD and Alyssa Mei Ungacta Chau. A vibrant fusion of drawing, painting, prints, sculptures, photography, and multimedia presentations, this visual arts program highlights the evolving nature of Pacific art. With a focus on the intersection of tradition and innovation, this program provides an immersive and cross-cultural experiences across art expressions.

### FestPAC 50th Anniversary Exhibition PILINA – Our Relationships Are our Heritage and Wealth

June 7 - December 31, 2024  
10:00 a.m. - 4:00 p.m., Monday to Saturday  
Capitol Modern: The Hawai'i State Art  
Museum

### FestPAC 50th Anniversary Exhibit Opening Event

June 7, 2024, 5:00 - 10:00 p.m.  
Capitol Modern: The Hawai'i State Art  
Museum

### Regenerating Oceania Exhibit Ho'oulu Lāhui: Regenerating Oceania Exhibit

June 7-8 & 10-15, 2024  
10:00 a.m. - 6:00 p.m.  
Hawai'i Convention Center



Hawai'i State Art Museum

## Film and New Media

June 7-8 & 10-15, 2024  
Hawai'i Convention Center

Program Lead Cheryl Hirasa | The Artistic/Heritage Arts Program - Film and New Media celebrates the diverse and rich cinematic and digital media creations by Indigenous Pacific people or content that revolves around the Pacific culture. Curated film screenings, filmmaker Q&A sessions, and panel discussions integrate cultural insights and context to enhance understanding and appreciation of the films showcased.

### Film Screenings and Panel Discussions

June 7-8 & 10-15, 2024,  
1:00 - 5:00 p.m., 3rd Floor Theaters



Photo: Steve Hardy



Photo Courtesy: FestPAC

## Ha'i'ōlelo – Oratorical Arts

Thursday, June 13, 2024  
10:00 a.m. - 6:00 p.m.

Hawai'i Convention Center  
'Emalani Theater, Lili'u Theater and  
the Festival Village sharing spaces

A vibrant celebration of the rich and diverse oratory traditions that define the Pacific region. This section of the festival showcases the mastery of language, storytelling, and eloquence that have been integral to the cultural heritage of the Pacific islands. Participants from various Pacific nations come together to share their unique oratorical styles, fostering cultural exchange and appreciation.



Photo: Nic Asello

## Ho'okani Pila – Live Music

June 7-8 & 10-15, 2024  
Live Music - Various Locations

Program Lead Zachary Lum | Ho'okani pila is live music performances, mostly in the form of bands. Embracing both tradition and modernity, Pacific musicians skillfully blend contemporary elements into their performances, ensuring that the cultural music of the Pacific remains an enduring testament to our rich and diverse heritage.

June 7-8 & 10-15, 2024  
3:00 - 5:00 p.m.  
Kani Ka Pila Grille, 2169 Kalia Rd, Waikīkī

June 7-8 & 10-15, 2024  
3:00 - 5:00 p.m.  
Kaimana Beach Hotel, 2863 Kalākaua Ave, Waikīkī



Pacific  
Community  
Communauté  
du Pacifique



## Hulabula Ho'oilina – Heritage Dance Performances (tentative schedule)

**Program Lead Hiwa Vaughan** | *Heritage dance in the Pacific refers to dance forms that have been passed down through generations and are deeply rooted in the cultural identities of the various Pacific Island nations and territories. These dances often play a significant role in rituals, ceremonies, storytelling, and social events, preserving the unique cultural heritage of the region. Each Pacific Island nation has its own distinct heritage dances, characterized by specific movements, music, costumes, and meanings. The initiative aims to facilitate cultural exchange by providing platforms for heritage dance groups across the Pacific to present and share their cultural practices.*

### Venues:

**Ala Moana Center Stage,**  
1450 Ala Moana Blvd, Honolulu

**Capitol Modern, Hawai'i  
State Art Museum,**  
250 South Hotel St. Honolulu

**Hawai'i Convention Center,**  
1801 Kalākaua Avenue, Honolulu

**Kani Ka Pila Grille,**  
2169 Kalia Rd, Waikīkī

**Kapi'olani Park Bandstand,**  
2686 Kalākaua Ave, Waikīkī

**Pālama Settlement,**  
810 N. Vineyard Blvd, Kalihi

**The Royal Grove, Royal  
Hawaiian Center,**  
2201 Kalākaua Ave, Waikīkī

**Windward Mall,**  
46-056 Kamehameha Hwy, Kāne'ohe

**Waikīkī Beach Walk,**  
227 Lewers St, Waikīkī

**UH Hawai'i - West O'ahu,**  
91-1001 Farrington Hwy, Kapolei

**Polynesian Cultural Center,**  
55-370 Kamehameha Hwy, Lā'ie

### Friday, June 7, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

3:00 - 7:00 p.m. Windward Mall

4:00 - 8:00 p.m. Waikīkī Beach Walk

5:00 - 10:00 p.m. Pālama Settlement

### Saturday, June 8, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

3:00 - 7:00 p.m. Windward Mall

11:00 a.m. - 5:00 p.m. Kapi'olani Park Bandstand  
(Kamehameha Day Celebration  
Ho'olaule'a)

4:00 - 8:00 p.m. Waikīkī Beach Walk

5:00 - 10:00 p.m. Pālama Settlement

### Monday, June 10, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

11:00 a.m. - 1:00 p.m. Polynesian Cultural Center

11:00 a.m. - 3:00 p.m. Capitol Modern

11:00 a.m. - 7:00 p.m. Ala Moana Center Stage

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

3:00 - 7:00 p.m. Windward Mall

3:00 - 9:00 p.m. UH Hawai'i - West O'ahu

4:00 - 8:00 p.m. Waikīkī Beach Walk

### Tuesday, June 11, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

11:00 a.m. - 1:00 p.m. Polynesian Cultural Center

11:00 a.m. - 3:00 p.m. Capitol Modern

11:00 a.m. - 7:00 p.m. Ala Moana Center Stage

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

4:00 - 8:00 p.m. Waikīkī Beach Walk

### Wednesday, June 12, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

11:00 a.m. - 3:00 p.m. Capitol Modern

11:00 a.m. - 7:00 p.m. Ala Moana Center Stage

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

4:00 - 8:00 p.m. Waikīkī Beach Walk

### Thursday, June 13, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage, Hawai'i  
Convention Center

11:00 a.m. - 1:00 p.m. Polynesian Cultural Center

11:00 a.m. - 3:00 p.m. Capitol Modern

11:00 a.m. - 7:00 p.m. Ala Moana Center Stage

3:00 - 5:00 p.m. Kani Ka Pila Grille

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

3:00 - 9:00 p.m. UH Hawai'i - West O'ahu

4:00 - 8:00 p.m. Waikīkī Beach Walk

### Friday, June 14, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage,  
Hawai'i Convention Center

11:00 a.m. - 1:00 p.m. Polynesian Cultural Center

11:00 a.m. - 3:00 p.m. Capitol Modern

11:00 a.m. - 7:00 p.m. Ala Moana Center Stage

3:00 - 5:00 p.m. Kani Ka Pila Grille

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

### Saturday, June 15, 2024

10:30 a.m. - 6:00 p.m. Festival Village Stage,  
Hawai'i Convention Center

11:00 a.m. - 1:00 p.m. Polynesian Cultural Center

3:00 - 7:00 p.m. The Royal Grove, Royal Hawaiian Center

4:00 - 8:00 p.m. Waikīkī Beach Walk



Royal Hawaiian Center



Polynesian Cultural Center



Scan Me!



Waikīkī Beach Walk



Ala Moana Center Stage

## Kamehameha Day Celebrations

### Moloka'i

#### The King's Gala

June 7, 5:00 - 9:00 p.m. | Kaunakakai  
Hiro's 'Ohana Grill at Hotel Moloka'i.

#### King Kamehameha Celebration Parade & Ho'olaule'a

June 8 | Kaunakakai  
5:30 p.m. Floral Parade  
6:00 - 10 p.m. Ho'olaule'a, at  
Moloka'i Community Health Center

### O'ahu

#### King Kamehameha Statue Lei Draping

June 7, 1:00 - 5:00 p.m. | Honolulu  
Annual lei draping ceremony at  
Kamehameha's statue in front of  
Ali'iolani Hale.

#### 107th Annual King Kamehameha Day Celebration Floral Parade & Ho'olaule'a

June 10 | Honolulu  
9:00 a.m. - 1:00 p.m. Floral Parade  
(Iolani Palace, to Kapi'olani Park)  
11:00 a.m. - 5:00 p.m. Ho'olaule'a  
at Kapi'olani Park, enjoy live music,  
food and more.

#### King Kamehameha I Tribute

June 11, 9:00 - 9:30 a.m. | Honolulu at the  
Kamehameha statue at Ali'iolani Hale  
Sponsored by the Daughters and Sons  
of Hawaiian Warriors - Māmakakaua.

#### King Kamehameha Celebration

June 8, 9 a.m. - 3:00 p.m. | Kailua-Kona  
9:00 a.m. Floral Parade  
11:30 a.m. - 3:00 p.m. Ho'olaule'a at  
Hulihe'e Palace <https://konaparade.org/>

#### North Kohala Kamehameha Day Celebration

June 11 | Kapa'aua  
Sunrise Morning protocol  
9:00 a.m. Lei draping and Pā'ū Pa-  
rade | 11:00 a.m. Hana No'eau

### Kaua'i

#### King Kamehameha Celebration

June 15 | Lihū'e  
9:00 a.m. Floral Parade Vidinha  
Stadium to Rice St. to the His-  
toric County Bldg. | 10:00 a.m.  
Ho'olaule'a, Historic County Building  
Lawn

### Maui

#### Nā Kamehameha Commemorative Ho'olaule'a & Pā'ū Parade

June 15 | Wailuku  
9:00 a.m. Ho'olaule'a  
9:45 a.m. Pā'ū Parade - Front St.

### Washington, D.C.

#### Kamehameha Statue Lei Draping

June 16, 2:00 p.m. | United States Capitol  
Visitor Center

For more information on upcoming  
King Kamehameha Celebration events  
visit [https://sfca.hawaii.gov/resources/  
king-kamehameha-celebration-commis-  
sion/](https://sfca.hawaii.gov/resources/king-kamehameha-celebration-commission/)

## Pacific Inspired Events

### Ka 'Ula Wena: Oceanic Red

May 25 - January 12, 2025 | Hono-  
lulu, O'ahu

An original Bishop Museum exhibition  
that explores manifestations of red in the  
landscapes, memory and created expres-  
sions of Oceania. [www.bishopmuseum.org/kuw/](http://www.bishopmuseum.org/kuw/)

### Ke Ao Lama (Enlightened World)

June 7 - 14, 10:00 a.m. - 4:00 p.m.,  
Mon. - Sat. | Honolulu, O'ahu

Capitol Modern will feature several unique exhib-  
its, presentations and performances and spaces for  
cultural practitioners related to the 13th Festival  
of Pacific Arts and Culture to showcase the  
proliferation of Pacific peoples' ingenuity, from  
traditional practice to contemporary expression,  
highlighting the evolution of enlightened native  
thought and creativity. See programming at [www.capitolmodern.org](http://www.capitolmodern.org).

### Kau Ka Pe'a Holo Ka Wa'a: Celebrating Voyaging Throughout Moananuiākea

June 13, 10:00 a.m. - 10:00 p.m.  
Honolulu, O'ahu

A full day honoring the voyaging traditions  
of the Pacific with educational booths and  
activities, oral history talk-story sessions, and  
planetarium presentations. The evening will  
focus on mele and mo'olelo by Hawai'i and  
Pacific Islander voyaging groups in honor of  
Mau Piailug, a proclamation to Mau Piailug  
and 'ohana, and closing music concert. [www.BishopMuseum.org](http://www.BishopMuseum.org).

### Celebrate Micronesia Festival 2024

June 15, 9:00 a.m. - 4:00 p.m.  
Honolulu, O'ahu

A celebration of the traditional and contem-  
porary art, dance, fashion, stories, poetry,  
food, and music of the people and cultures  
of the Republic of Palau, the Commonwealth  
of the Northern Marianas, Guåhan (Guam),  
Yap, Chuuk, Pohnpei, Kosrae, Kiribati and  
the Republic of the Marshall Islands. \$5 for  
kama'aina and military with ID. [www.BishopMuseum.org](http://www.BishopMuseum.org)

### Kū I Ka Mana: E Aua Mai (Come Observe)

June 16, 10:00 a.m. - Noon | Honolu-  
lu, O'ahu

Kākau Uhi (Hawaiian tattooing) demon-  
stration with Sulu'ape Keone Nunes,  
Keone'ulaikapōpanopnao Kamali'ikūpono  
Hanohano and Mo'okāne Cory Kamehana-  
okalā Taum. [www.myhoma.org/aua](http://www.myhoma.org/aua).

### Ho'okahe Wai, Ho'oulu 'Āina: Kalo and Community

May 19 - September 15, 9:00 a.m. -  
5:00 p.m. (Mon - Fri); 12:00 - 4:00  
p.m. (Sun) | Mānoa, O'ahu

An exhibition at UH Mānoa's East-West  
Center Gallery honors Ka Papa Lo'i 'o  
Kānewai through shared mo'olelo about  
the university's lo'i kalo through art, video  
and photography. Free.

### 40 Shades of Red

May 30 - June 9, 10:00 a.m. - 5:00  
p.m. (Mon - Sat); 12:00 - 5:00 p.m.  
(Sun) | Honolulu, O'ahu

Hawai'i Quilt Guild 40th Anniversary  
Quilt Show at Nā Lama Kukui's 2nd floor  
atrium, 560 N. Nimitz Hwy. Free.

### Kama'aina Thursdays

June 6, 13, 20 & 27, 12:00 - 3:00 p.m.  
| Waimea, O'ahu

FREE admission to Waimea Valley for  
kama'aina. [www.waimeavalley.net](http://www.waimeavalley.net)

### Royal Hawaiian Band Performances

June 7, 14, 21 & 28, Noon - 1:00 p.m.  
Honolulu, O'ahu

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

### Ocean Day in Waimea Valley

June 8, 9:00 a.m. - 2:00 p.m.  
Waimea, O'ahu

FREE! An educational event to cele-  
brate World Ocean Day with activities,  
entertainment, an art contest and more.  
Sponsored by Mālama Pūpūkea-Waimea

### Kama'aina Sunday

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

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

### Mamo Wearable Art Show

June 10, 7:00 - 9:00 p.m.  
Waikiki, O'ahu

MAMo Wearable Art Show celebrates and  
uplifts Native Hawaiian art, artists and  
culture with a showcase of breathtaking  
wearable art created by talented designers  
& artists and based on Native Hawaiian  
culture. Tickets [www.paifoundation.org](http://www.paifoundation.org)

### Hawaiian Steel Guitar Festival

June 10, 11:00 a.m. | Kāne'obe, O'ahu

Enjoy Hawaiian music featuring master  
steel guitar players from O'ahu at Wind-  
ward Mall and livestreamed on FB &  
YouTube. Learn more [https://hawaiiansteel-  
guitarfestival.com/](https://hawaiiansteel-guitarfestival.com/)

### Māhū Madness

June 11, 7:00 - 9:00 p.m. | Waikiki,  
O'ahu

Enjoy a night of "drag" in an elegant and  
sophisticated environment. This event will  
exhibit some of Hawai'i's most talented  
queens, featuring Sasha Colby, winner  
of Season 15 of RuPaul's Drag Race, and  
former resident of Waimānalo. [www.  
paifoundation.org](http://www.paifoundation.org)

### Pu'uhoonua Mākeke

June 15, 9:00 a.m. - 3:00 p.m.  
Waimānalo, O'ahu

A marketplace showcasing products,  
services, and businesses from pu'uhoonua  
across Hawai'i. Pu'uhoonua o Waimānalo  
(Nation of Hawai'i), 41-1300 Waikupanaha  
St., in the pavilion. FB/IG @puuhoonua-  
makeke.

### Kū I Ka Mana: Act of War - The Overthrow of the Hawaiian Nation

June 16, 2:00 - 4:00 p.m., Honolulu,  
O'ahu

Screening of the 1993 film by Nā Maka  
o ka 'Āina followed by discussion with  
scholar activists Jonathan Kamakawiwo'ole  
Osorio and Kaleikoa Ka'eo on the historic  
significance and contemporary relevance  
of the film. Moderator: Drew Kahu'aina  
Broderick. Doris Duke Theatre. Register  
[www.myhoma.org/aua](http://www.myhoma.org/aua). ■



O'ahu Pā'ū Riders, Kamehameha Day Parade, 2012.  
Photo: Wikimedia Commons - Daniel Ramirez.



Indigenous South Pacific leaders have officially recognized whales and dolphins as legal persons. The cetaceans now have inherent rights - such as freedom of movement, the right to a healthy environment, and the right to thrive alongside humanity. Pictured here are two humpback whales swimming in Tongan waters. - Photo: Pexels; Elianne Dipp

# Whales are Now Legal Persons

By Kelli Soileau

Indigenous Pacific Island leaders officially recognized cetaceans (whales and dolphins) as legal persons in a new treaty, “He Whakaputanga Moana,” (Declaration for the Ocean).

In March, Māori King Tūheitia Potatau Te Wherowhero VII from Aotearoa (New Zealand), Tou Travel Ariki, kaumaiti nui (president) of House of Ariki from the Cook Islands, elders, and other leaders from Tonga, Tahiti, and Rapa Nui (Easter Island) signed the treaty at the April declaration ceremony in Rarotonga, Cook Islands.

Whales now have inherent rights, such as freedom of movement, the right to a healthy environment, and the right to thrive alongside humanity. With this treaty, the giant of the seas will be protected in South Pacific waters by legislation and its habitat secured.

“He Whakaputanga Moana is not merely words on paper. It’s a Hinemoana Halo, a woven cloak of protection for our taonga – our treasures – the magnificent whales,” the King Tūheitia said.

“We can no longer turn a blind eye,” said Kaumaiti Nui Ariki. “Whales play a vital role in the health of our entire ocean ecosystem. Their decline disrupts the delicate balance that sustains all life in Te Moana nui a Kiwa. We must act with urgency to protect these magnificent creatures before it’s too late.”

He Whakaputanga Moana draws upon the traditions

of Te Ao Māori (Māori worldview) and emphasizes the interconnectedness of all living things. Recognizing the urgent threats whales face from unsustainable extractive practices, pollution, and climate change, the declaration outlines a comprehensive plan for their protection – including establishing marine protected areas and implementing rāhui (customary restrictions guided by ancestral wisdom).

While not a binding international treaty, the He Whakaputanga Moana declaration, based on customary law, still carries significant weight. Already, it has sparked a global conversation about the legal and ethical status of whales.

Whales are a key part of an initiative to embrace Indigenous values and protect nature as a viable and sustainable solution to climate change.

“Whales aren’t just resources to be exploited, but sentient beings and our ancestors,” said Mere Takoko, vice president of Conservation International Aotearoa, and a descendant of Maui and Paikea. “My whakapapa (genealogy) is intricately woven with the moana (ocean); its mana (spiritual essence) flows through me,” she said in an online article (atmos.earth).

The treaty will allow Māori and other Indigenous groups to start talks with governments in Aotearoa, the Cook Islands, Tahiti, Tonga and other Polynesian countries to develop a legal framework to enforce protections around whales.

Calling He Whakaputanga Moana a “declaration for future generations,” King Tūheitia said in his speech at

the declaration ceremony, “Our mokopuna (descendants) deserve to inherit an ocean teeming with life, where the songs of whales continue to resonate across the vast expanse.”

The government in Aotearoa previously granted legal personhood to the Te Urewera Forest in 2014, and to the Whanganui River and Mt. Taranaki in 2017.

Mauna Taranaki, named Te Kāhui Tupua, holds the same legal rights as any individual human being, including the ability to own assets, appear in court, and make submissions. The purpose of this legal recognition is to protect the mountain’s interests and enhance its mana.

The Whanganui River is recognized as an indivisible and living whole, with its own rights and interests. The legislation aims to protect and restore the health and wellbeing of the river ecosystem.

These acts reflect the growing respect for Indigenous knowledge systems and their significance in environmental protection on a global scale.

“The sound of our ancestor’s song has grown weaker, and her habitat is under threat, which is why we must act now,” King Tūheitia emphasized. “Let this declaration be a turning point. Let us ensure the whales, our kin, our pouwhenua (guiding posts), continue their migrations for generations to come. Kia ora, kia kaha! (Be well, be strong!)” ■



**WAIMEA VALLEY**  
HI'IPAKA LLC

- **FREE KAMA'ĀINA ADMISSION ON KAMEHAMEHA DAY TUESDAY JUNE 11**
- **SUMMER CONCERT SERIES: 1<sup>ST</sup> SHOW SATURDAY JUNE 29**



**WAIMEAVALLEY.NET**



## LUNALILO TRUST TRUSTEE

Lunalilo Trust's Trustee Selection Committee seeks a Trustee with the commitment and ability to perpetuate King Lunalilo's vision and legacy. Executive leadership experience in one or more of the following areas is desired: Business Administration, Elder Care, Finance and Investments, Healthcare, Real Estate and Social Services.

The desirable qualities and characteristics of a trustee should include recognized reputation of integrity, ethical conduct, moral character and servant leadership; board governance experience; a genuine concern for the well-being of Native Hawaiians, particularly kūpuna; and a deep understanding of the person and legacy of King Lunalilo and how these are manifested and implemented in the mission and the Kauhale Kupuna Strategic Plan of the Trust.

Qualified applicants should submit: cover letter; resume; and statement expressing their perspective of the Trustee's role, their vision, objectives, and goals for the Trust, and how those goals will be achieved. Apply by **June 28th, 2024** to Trustee Selection Committee, c/o Inkinen Executive Search, by email to [executives@inkinen.com](mailto:executives@inkinen.com).

For detailed information, please visit [www.inkinen.com/lunalilo-home-trustee-2024](http://www.inkinen.com/lunalilo-home-trustee-2024)

## 'Uala: Then and Now

By Tori Kili'ohu Valdez

'Uala (Hawaiian sweet potato), is one of the important canoe plants that came here with our kūpuna – but the 'uala today is nothing like the ones our kūpuna cultivated.

There are hundreds of documented varieties and many of them had specific characteristics that aligned with the 'āina they were grown in – and some strains were grown only by certain families. 'Uala grows in a range of environments. It needs little to no water and can even grow in 'a'ā (rocky soil) if tended to correctly.

For these reasons, 'uala cultivation was widespread, especially in the dry regions of our pae 'āina. It is documented in various nūpepa Hawai'i that the 'uala grown in the 19th century grew to sizes much larger than those seen today. A single 'uala could feed many mouths.

As early as 1844, Hawaiian language newspapers bore witness to the prowess of our mahi'ai 'uala (sweet potato farmers). In 1865, the *Pacific Commercial Advertiser* described a 22-pound 'uala harvested by a farmer in Hilo, Hawai'i. In 1871, the same newspaper reported that an 'uala weighing 25 pounds was harvested in Hāna, Maui.

*Ka Nūpepa Kū'oko'a* also participated in the bragging with an article announcing a 14-pound 'uala harvested in Kula, Maui, in 1875.

But the largest 'uala of all was reported in on Sept. 4, 1875, when a 30-pound 'uala was harvested by a farmer in Makena, Honua'ula, Maui. This 'uala probably fed the entire kauhale (village).

These examples provide evidence that large 'uala were cultivated in different areas on all islands. I have also come across articles describing extremely large 'uala being harvested in places on Ni'ihau (1858) and on Moloka'i (1867).

*The Works of the People of Old*, by Samuel Kamakau, also speaks of the cultivation of huge 'uala during the late 1860s. Kamakau wrote, "Tubers ('uala corm) appeared: huge ones that filled each mound, and so big that in order to cook them thoroughly they had to be cut in pieces." He goes on to describe the use of 'uala as rollers under boats because they were so large. The lands of ko Hawai'i pae 'āina were fertile and yielded an abundance of food.

If 'uala this large were grown today, it would enhance 'ohana sustainability and food security – and we can look to the information documented in old nūpepa articles about how to do that. Such large 'uala would cook well in an imu, whereas today's smaller 'uala often fall apart.

That was the 'uala of the starchy 'uala poi! You could cut up such a large 'uala and steam it on a stove or bake in an oven. It is so versatile. 'Uala is a food plant that everyone can grow. I urge people now to investigate different native varieties of 'uala and grow bigger 'uala to feed the lāhuli! ■

Tori Kili'ohu Valdez is a haumana at UH Hilo.



'Uala tubers were reported in 19th century Hawaiian newspapers as growing to sizes in excess of 20 lbs. - Courtesy Photo

# Noa 'ia e Mauri!



Na Kalani Akana, PhD

*Nota: Eia ka hope o 'ekolu mo'olelo e pili ana i ka po'e o ka Pākīpika e hele ana i Hawai'i no ka Festival of Pacific Arts (FestPAC ma Iune nei.*

**N**oa 'ia e Mauri! 'O kēia ka welina o ka po'e no Rotuma i a'o 'ia mai ia'u e kekahi kupuna no Rotuma. 'O kekahi mea kupanaha o ia luahine, he mau mo'opuna 'ōlelo Hawai'i nō kāna i ho'ona'auao 'ia ma ke kula kaiapuni—he mau haumāna hapa Rotuma a hapa Hawai'i no lākou.

Aia 'o Rotuma ma luna o Fiji a ma lalo o Tonga. 'O Tūvalu me Wallis lāua 'o Futuna kona mau hoa Pākīpika. 'O kona nui ma kahi o 16 mile<sup>2</sup> ma kahi o ka hapa iki mai o Kahoolawe (45 mile<sup>2</sup>). 'Oiai aia 'o Rotuma ma loko o ke aupuni o Fiji ma Melanekia, he mokupuni Polenekia nō 'o Rotuma.

Ma ko lākou mo'olelo, 'o Raho, kekahi ali'i o Sāmoa, ka mea nāna i ho'okikino i ka mokupuni 'o Rotuma me 'elua 'eke i piha me ke one. Akā, ua hana 'āpiki kekahi ali'i no Tonga a lilo ka mokupuni iā ia. 'O kēia kanka 'o Raho ua ha'alele 'o ia a noho ma Hatana, kekahi moku hāpapa ma ka 'ākau komohana o Rotuma.

Ma muli o ka pilina me Sāmoa me Tonga ua nui nā hua 'ōlelo i ho'ai'e 'ia (ma kahi o 40 pākēneka) e ko Rotuma kūpuna akā 'o ka 'oia'i'o he

'ōlelo kū'oko'a ka 'ōlelo Rotuma. 'O ka 'ōlelo pili loa me Rotuma 'o ia nō nā 'ōlelo no Fiji Komohana—kapa 'ia 'o Wayan. 'O kekahi mea hoihoi e pili ana i ka 'ōlelo Rotuma, ho'ohana 'ia ka panoko (metathesis). Ma kēia hana ponoko 'ana, lilo nā leokani ma ka hopena o ka hua 'ōlelo. E la'a, 'o nā hua 'ōlelo no "elima" 'o lima me liam. Eia kekahi hou, 'o nā hua 'ōlelo no "moe" 'o mose me mōs. A laila, ua ho'onui 'ia nā leokani mai ka 'elima ma'a mau ma waena o nā 'ōlelo Polenekia ā i ka 'umi.

'O kā Rotuma hula kaulana ka tautoga. Ua like ia ma ka nānā 'ana me ka fatele o Tūvalu me ka lakalaka o Tonga. Ua kapa 'ia ka pū'ulu tautoga ka hafa (hapa) no ka mea, 'o kekahi hapa o nā lālani hula ka no nā kāne a kekahi hapa no nā wahine – like kēia ho'onohonoho 'ana me ko Polenekia Komohana po'e a pau. 'O nā kuhi lima lahilahi o nā wahine like me ko Sāmoa me ko Tonga. 'O ka 'ai ha'a o nā kāne he ha'ane'en'e o ke kino mai kekahi wāwae a i kekahi wāwae. 'O i aku ka 'ēleu o nā lima o ke kāne. Mai poina, inā hoihoi 'oe e 'ike i ka tautoga o Rotuma ma FestPac, pono e huli i ka po'e no Fiji! La' ma alalum! A hui hou! ■

*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*



Tautoga o Rotuma. - Courtesy Photo

# Children from LT Create Music from Upcycled Timber



By Cathy Cruz-George

**K**amali'i of Lili'uokalani Trust (LT) recently embarked on a musical journey, creating lap steel guitars from timber sourced from invasive trees cleared during the restoration of historic lo'i kalo terraces in Maunawili and Pu'uhonua o Waimānalo.

The guitar-making program, "Forest to Frets," is a partnership between the Trust and The Kealakai Center for Pacific Strings.

For eight weeks in April and May, the kamali'i participated in the program as part of the LT's "Tūtū's Hale" series in Waimānalo. The youth, ages 6-15, sketched designs onto fingerboards, selected roughed-out bodies of guitars, then sanded and varnished raw wood with hand-applied shellac. They laser-cut and attached the fingerboards onto guitar bodies, strung them with steel strings, and learned to convert electromagnetic energy into musical notes by disassembling magnetic pickups. The program concluded with a ho'ike for their families.

In the process, the kamali'i learned about the lap steel guitar's creator, Joseph Kekuku, a teen in the late 1880s who revolutionized guitar playing by laying the instrument across his lap and sliding metal against the strings to change the pitch. The technique sparked a musical revival in the 19th century Hawaiian Kingdom and later influenced genres like rock 'n' roll, blues, and country.

The kamali'i not only crafted their own lap steel guitars but also took great pride in Hawaiian music's global influence. One participant, Sofie R., says she gained an appreciation for her ancestors in their efforts to share the instrument with the world.

The program was led by Kilin Reece, a luthier and the executive director for The Kealakai Center for Pacific Strings. (A luthier is a person who crafts and repairs stringed instruments like violins and guitars). Reece has conducted extensive research on the history of Hawaiian music and is enthusiastic to share his mana'o with LT's youth.

"After a lifetime doing lutherie, I get to step back and just be the student and be in awe of these children," Reece says. "They are so brilliant. The world's greatest Hawaiian steel guitarists are waiting in the wings to share their mastery and their musicality with these young people."

There is symbolism in transforming invasive wood into beautiful music — akin to the Trust's mission of teaching children resilience amid adversity.

"In the process of restoring instruments, we are restoring Hawaiian culture, the mo'olelo, and the families that may have experienced trauma," said Raiatea Helm, program coordinator for LT's 'Ōlino Pathways. "We have an opportunity to bring back this history that has so much value to our wellbeing.

"There is a significance in working with children, and seeing the work done for the children," she added. "I am very, very grateful for the opportunity, for the people, and the partners we work with. We work for our Queen and our ali'i." ■

*Cathy Cruz-George is on the Communications Team of Lili'uokalani Trust.*



Kamali'i from Waimānalo proudly hold the guitars they made as part of LT's "Forest to Frets" 8-week guitar-making program in partnership with The Kealakai Center for Pacific Strings. On the far right is luthier Kilin Reece, who led the program. - Photo: Lili'uokalani Trust

# No ka Hō'ola 'Ōlelo Hawai'i ma ka He'enalu



Na Ka'iwakīkahaponu L. Foster, Grade 12  
S.M. Kamakau Public Charter School

*A 'au mālie  
Eia mai ka makakai he'enalu  
Kai hehe'e kākala o ka moku  
'Auhea 'oukou e nā hoa he'enalu, nā hoa haku  
mele, nā hoa aloha 'olelo, aloha lāhui.  
O'ahu o Kākuhihewa  
Ko'olauloa, Ko'olaulopo*

*Aia nō Kona, Aia nō 'Ewa  
Aia 'o Waialua, Aia 'o Wai'anae  
Aia ka piko i Kūkaniloko  
Hānau 'ia nā ali'i  
Kani mai 'o 'Ōpuku me Hāweo  
Ola nā mamo o Kākuhihewa*

I kēia mahina e ho'ohanohano ai kākou i ko kākou 'olelo makuahine, ka 'olelo Hawai'i, ha'aheo au e hāpai i kēia lono ho'ohau'oli hauli.

I ka makahiki i hala iho nei, ua ho'okumu ko Kamakau i ka pū'ali he'enalu 'olelo Hawai'i piha, mua loa o ko Hawai'i pae 'āina, o kēia au. A komo mākou ma nā ho'okūkū he'enalu 'āpuni 'o kō O'ahu pae 'āina. A paio aku paio mai mākou me nā kula ki'eki'e 'ē a'e, e like ho'i me kō Kamehameha, kō Punahou, kō Kahuku, kō Waialua, kō Wai'anae, a pēlā wale aku.

Ma ka wā iā Kākuhihewa, aia kekahi kūlana nalu kaulana āna i he'e ai. 'O ia 'o Mākāhā, i Kou, i Honolulu.

"Kū ka puna, ke ko'a i uka  
Ka mākāhā o ka nalu o Kākuhihewa  
Ua 'ō 'ia, nohāhā ka papa"

Aloha nō! 'A'ole ho'i i kama'āina nā maka o kēia hanauna i ia kūlana nalu. 'A'ole paha i kama'āina nā pepeiao o kēia hanauna i ke kani ha'iha'i o ia po'inanalu. 'A'ole paha i kama'āina nā ihu o kēia hanauna i ke ea 'ehukai ke pā mai ka makani Kona. 'A'ole nō ho'i i pae kēia hanauna ma ua nalu ala no ke kūkulu 'ia o kekahi pā pōhaku pale kai ma laila. Minamina!

Eia nō na'e ka manawa e 'au, pae, a he'e nei i mua. Ola nō kēia mau lama 'ālohilohi o ka wā i hala ma o nā mo'olelo, nā mele hīmeni, me nā mele oli. No kākou, nā mamo 'olelo Hawai'i o kēia hanauna ke kuleana e ho'āla i nā inoa o kēia mau wahi i ola ma o nā mele, ma nā waihona no'ono'o, ma nā na'au, a ma nā waha ho'i o kēia kēia kanaka o Hawai'i pae 'āina.

No laila e nā hoa, eia nō mākou, ko Kamakau e kū nei i ka welo o kēia 'ohana 'olelo Hawai'i ma ka ho'ola 'ana i ka 'olelo Makuahine ma kā mākou mau hana like 'ole, e la'a ho'i me ka hoe wa'a me ka he'e nalu.

Ola nā iwi iā kākou  
Ola ka inoa 'o Mākāhā!  
Ola ka 'olelo!  
Ola ka lāhui! ■

## U.S. Navy Pacific Missile Range Facility and NASA Kōke'e Park Geophysical Observatory Real Estate Environmental Impact Statement



**The Navy and NASA invite you to participate in the environmental planning process and submit comments.**

The U.S. Department of the Navy (Navy) and the National Aeronautics and Space Administration (NASA) are jointly preparing an Environmental Impact Statement (EIS) to evaluate the potential environmental impacts of proposed real estate agreements with the State of Hawai'i for the Pacific Missile Range Facility (PMRF) and the Kōke'e Park Geophysical Observatory (KPGO). The Navy and NASA invite you to participate in the environmental planning process.

The Navy proposes to maintain long-term Department of Defense use of 8,348 acres of State of Hawai'i lands on Kaua'i for operational continuity and sustainment of the military readiness mission. The Navy operates on 410 acres of the total acres leased from the State. The majority of the leased and easement areas remain intentionally undeveloped as they are used as an encroachment buffer and security for the facility's mission. NASA proposes to maintain long-term use of 23 acres of State of Hawai'i land on Kaua'i for continued operations of KPGO. The Proposed Action is needed because existing real estate agreements for these State lands are set to expire between 2027 and 2030.

**The Navy and NASA will host public scoping meetings at three locations on Kaua'i. Attend any of the public scoping meetings to talk story, learn more, and submit written or oral comments. Your voice is important to this planning process. Meetings will be held from 5 to 8 p.m. HST at the following locations:**

### PUBLIC SCOPING MEETINGS

Tuesday, June 4, 2024  
Kaua'i Veterans Center  
3215 Kaua'i Veterans Memorial Hwy,  
Līhu'e

Wednesday, June 5, 2024  
Kekaha Neighborhood Center  
8130 Elepaio Road,  
Kekaha

Thursday, June 6, 2024  
Sheraton Kaua'i Coconut Beach Resort  
650 Aleka Loop,  
Kapa'a

### AGENDA

5 to 8 p.m.  
Information stations – meet the project team, talk story, and ask questions. Visit the comments station to provide a written or oral comment.

6 to 6:30 p.m.  
Project presentation by Navy and NASA.

The Navy and NASA are initiating a public scoping period under the National Environmental Policy Act and Hawai'i Revised Statutes (HRS) Chapter 343 to receive comments on the scope of the EIS. Members of the public are encouraged to participate in the environmental planning process by providing input on the proposed real estate action including potential alternatives, environmental or cultural concerns, information the public would like the Navy and NASA to know, and any other information the public would like to see addressed in the EIS. The scoping meetings will also serve as an opportunity to obtain public input concerning potential effects to historic properties pursuant to Section 106 of the National Historic Preservation Act and HRS Section 6E-42. Your voice is important to this planning process.

The public scoping period begins *May 8, 2024, and ends June 17, 2024*. Please attend a public scoping meeting and visit the project website to learn more. For language assistance or special accommodations, contact the PMRF Public Affairs Officer, at (808) 335-4740 or [PMRFPublicAffairs@us.navy.mil](mailto:PMRFPublicAffairs@us.navy.mil). Requests for language assistance or special accommodations should be made at least seven days prior to the public meeting.

**Submit Comments in Person, Online, or by Mail.** Submit comments by *June 17, 2024*. The public may submit comments in any of the following ways: In person at a public scoping meeting, through the project website at [PMRF-KPGO-EIS.com](http://PMRF-KPGO-EIS.com), by email to [info@PMRF-KPGO-EIS.com](mailto:info@PMRF-KPGO-EIS.com), or by mail, postmarked by *June 17, 2024* to the following address: Naval Facilities Engineering Systems Command, Hawai'i, Environmental OPHEV2, Attention: PMRF and KPGO RE EIS Project Manager, Ms. Kerry Wells, 400 Marshall Road, Building X-11, Pearl Harbor, HI 96860.

**For more information visit [PMRF-KPGO-EIS.com](http://PMRF-KPGO-EIS.com)**



# 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 had to be cashed by March 20, 2024.

The Special Master has extended by 30 additional days the date by which checks must be cashed. If you have not cashed your check within 150 days after the check was issued, the old check will be voided and a replacement check will have to be issued. This will cause further delays. Please contact the Claims Administrator if you have not cashed your check.

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 to report that you have not received your check and to update your address.

Living Class Members should continue to update their contact information in case there is an additional payment after the probate period is completed. Please continue to update your contact information even after you receive your check.

## 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* for the information on hearing dates and parties involved in each Petition. This information also is available on the [kalima-lawsuit.com](http://kalima-lawsuit.com) website under the "Documents" link, which is updated whenever a new petition is filed.

This Probate 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.

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 on the Kalima website. It is critical that these forms are completed and submitted to the Claims Administrator to facilitate prompt distributions. If you have done so already, there is no need to repeat this process unless your information has changed.

A notice describing the Probate Plan was mailed out by the Claims Administrator on Dec. 4, 2023, and contains detailed information about how the Probate Plan works. It is also available under the "Documents" link at the [kalima-lawsuit.com](http://kalima-lawsuit.com) website. 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 only available at limited times, please include that information in your message. Mahalo. ■

# E NHLC...

What is a Ka Pa'akai analysis?



By Ashley K. Obrey,  
Senior Staff Attorney

The "Ka Pa'akai" analysis is a legal framework that government agencies must follow when considering proposals that may impact the exercise of Native Hawaiian traditional and customary rights.

Developed by the Hawai'i Supreme Court in *Ka Pa'akai O Ka 'Āina v. Land Use Comm'n*, the three-part inquiry operationalizes constitutional protections for Native Hawaiian rights by requiring that state and county agencies conduct detailed investigations and make specific findings as to:

1. The identity and scope of valued cultural historical, or natural resources in the...area, including the extent to which traditional customary native Hawaiian rights are exercised in the...area;
2. The extent to which those resources – including traditional and customary Native Hawaiian rights – will be affected or impaired by the proposed action; and
3. The feasible action, if any, to be taken by the agency to reasonably protect such practices if they are found to exist.

The framework seeks to balance "the competing interests of protecting Native Hawaiian culture and rights, on the one hand, and economic development and security on the other." When done properly, the analysis helps the state evaluate "whether it fulfilled its constitutional obligation to preserve and protect" traditional and customary practices.

Since 1978, Article XII § 7 of the Hawai'i constitution has mandated that the state "protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes...subject to the right of the State to regulate such rights." Several statutes and nearly two decades' worth of case law clarified this mandate. However, it was the Supreme Court in the 2000 Ka Pa'akai decision that acknowledged that, in order to be meaningful, the law must be enforceable. Together with Act 50 (2000) requiring that developers address effects on cultural practices in environmental impact statements, Ka Pa'akai be-

gan to change the way agencies approached the protection of Native Hawaiian rights.

At issue in Ka Pa'akai was the Land Use Commission's (LUC) decision to reclassify approximately 1,000 acres of land in Ka'ūpūlehu, Kona, from conservation to urban for a luxury development. The community provided critical and substantial testimony establishing the rich history of cultural and traditional use of the property to the LUC, which it failed to consider.

In overruling the LUC, the Court held that the constitution "places an affirmative duty on the State and its agencies" to protect traditional and customary rights. This means that the state is obligated to act to further the constitutional mandate. And it must do so independently; it may not delegate its kuleana to the project proponent. Nor may it treat the process as a simple box-checking exercise. The goal is to truly understand impacts in order to ensure protection of cultural resources and practices.

Since the Ka Pa'akai decision, practitioners, 'ohana and communities have asserted their constitutional right to be heard before agencies making decisions on matters impacting nearshore environments, rights to water, culturally sensitive/significant areas, iwi kūpuna and gathering rights. The Hawai'i Supreme Court has also applied Ka Pa'akai in cases addressing construction on Mauna Kea, interim instream flow standards in central Maui and a groundwater use permit on Moloka'i.

With the Court's recent holding that Ka Pa'akai applies to agencies whenever they act, including rulemaking, it can continue to be a meaningful tool in community advocates' toolboxes whenever new land or water proposals seek government approvals. ■

*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 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).*

*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).*

## 'Ula'ula e Like me ke Ahi

By Lisa Kapono Mason



With a bright red face plate, sleek black body, and tall yellow legs, the 'alae 'ula are easily recognizable amongst other wetland birds. But, unlike other swimmers, these birds' feet are not webbed. Look closely for their uniquely shaped lobed toes - Photo: Doug Greenberg

One day, Māui, the demigod son of Hina, saw smoke rising from the coast and decided to investigate, for at that time, no man knew how to make fire.

He discovered that Elehuapī, the leader of the 'alae 'ula, and her fellow moorhens were secretly cooking on an open flame while Māui and his brothers were out fishing. The next morning, Māui cleverly pretended to be at sea and hid nearby, watching the birds roast their bananas.

When he confronted Elehuapī, she withheld the fire's origin until Māui squeezed her legs so hard she finally revealed the secret: rub two dry hau sticks together until they ignite. Furious at her initial deceit, Māui burned the top of her head, forever marking all 'alae 'ula red for everyone to see.

From that day, the imu was made, and travelers to the uplands could have sustenance while on their bird-catching and tree-finding journeys. This is one of several stories of how the 'alae gave fire to humans.

'Alae 'ula (*Gallinula galeata sandvicensis*) are noted in many mo'olelo and ka'ao as family mediums, in ho'opi'opi'o (a form of sorcery), and as a kinolau of the goddess Hina.

Once abundant in areas rich with freshwater, they are recognized today as biocultural indicators of healthy and productive wetlands. Today, the endemic and endangered 'alae 'ula are found only on Kaua'i and O'ahu, with hopes for future translocations to Hawai'i Island. ■



A juvenile 'alae 'ula foraging. Populations of 'alae 'ula are being supported through the protection and rehabilitation of wetlands and the revitalization of native Hawaiian agriculture, namely lo'i kalo.

- Photo: Bret Mossman

# Growing the Legacy of Papahānaumokuākea: Part II



By Dr. Kekuewa Kikiloi and Pelika Andrade

A name song for Papahānaumokuākea composed by Kainani Kahaunaele and Halealoha Ayau opens in acknowledgment of the dawning of the sun to our East. It is also symbolic of the greater dawning of knowledge that is spreading across our pae 'āina.

It speaks of the yearning for deep knowledge found in the depths of our oceans and in the far recesses of our Hawaiian Universe. In both our physical and spiritual worlds, these depths are Papahānaumokuākea.

Over the past 24 years of reconnecting and remembering within the expanse of Papahānaumokuākea, our knowledge and understanding has grown immensely. Our eldest kūpuna; the islands, reefs, plants and animals have taught us many lessons pertaining to resource management, while adding to rich layers of understanding of our histories, heroes, ritual protocols, and ceremonies while nurturing the idea of limitless possibilities in transforming the many dimensions of our Hawaiian world.

Papahānaumokuākea has been the ancestral source of inspiration that has been seeding initiatives, programs, organizations, and businesses that circle back to renew Papahānaumokuākea.

Today, the Papahānaumokuākea Marine National Monument (PMNM) Cultural Working Group (CWG) collectively represents the legacy of this place that has sprouted and taken root. Though it is not a complete list, the following are some examples of the branches that stem from, or have contributed to, the genealogy of Papahānaumokuākea.

The Edith Kanaka'ole Foundation possesses a high level of Hawaiian cultural knowledge and skills relating to land and resource practices as well as cultural site restoration, protocol, and ritual. They are instrumental and foundational in Hawai'i's contemporary understanding of history and ancestral knowledge.

Huliauapa'a is a nonprofit organization that provides training, community engagement and advocacy in combination with Nohopapa Hawai'i which is focused on research and compliance projects.

Their Wahi Kupuna Internship program trains and cultivates the next generation of conscious cultural resource managers, while their Kali'uokapa'akai community of practice advocates for change in cultural resource management. Both organizations have done research and provided administrative support for PMNM, CWG and the Office of Hawaiian Affairs.

MARE 488 Kū'ula, a marine science course from UH Hilo, has contributed in leaps and bounds in how institutional research is conducted and applied in management. Its students have gone on to serve in agency positions within the monument, the State of Hawai'i Department of Land and Natural Resources, or hold education and/or community advocacy positions.

HWST 365 Pana Paemoku o Kanaloa, a Hawaiian studies course from UH Mānoa has provided an important historical overview of the Northwestern Hawaiian Islands, as well as covering modern issues today. Students from these classes also feed into different organizations and agencies in resource management.

Nā Maka Onaona, whose beginnings sprouted out of the Kū'ula course from UH Hilo, has led intertidal research creating an innovative fishery model while providing tools to support communities in indigenous literacy.

And within the CWG, our Nomenclature Hui continues to push the agenda in resetting and reclaiming fundamental and familial relationships with the world around us. We also take tremendous pride in *Mai Ka Pō Mai*, which serves as a guiding document and sets a foundation for Indigenous cultures and values to contribute to contemporary structures of management.

We are farmers, fishermen, fishpond keepers, rock wall builders, researchers, policy makers, community gatherers and advocates, and also voyagers that sail our ocean highways.

Deep and abundant is the knowledge of Papahānaumokuākea. We have only begun on this journey of enlightenment failing and succeeding along the way, but continuously growing. What transformations await us in this realm of limitless possibilities? And what other branches will the roots of Papahānaumokuākea grow? E ola a ola nō!

Kekuewa Kikiloi, Ph.D., and Pelika Andrade, are co-chairs of the Papahānaumokuākea Native Hawaiian Cultural Working Group (CWG). The CWG provides advice and recommendations through OHA to the Monument Management Board. Read *Mai Ka Pō Mai* at [oha.org/mai-ka-po-mai](http://oha.org/mai-ka-po-mai).

## Uncle Pat Writes DHHL Chair & Hawai'i Island Mayor



By KipuKai Kualii

I'm Patrick L. Kahawaiolaa, a native Hawaiian defined, pursuant to the HHCA, 1920, as amended July 9, 1921, (42, 42 stat. 108) 67th Congress and the current president of the Keaukaha Community Association (KCA), formally settled as Kūhiō Settlement Dec. 16, 1924, with 61 native Hawaiians being awarded a residential lot to begin the process of "rehabilitating the race" as was envisioned by Ali'i Prince Jonah Kūhiō Kalaniana'ole when, as a Territorial Senator to the U.S. Congress, he and others were instrumental in getting the HHCA, 1920 enacted into law and in 1959 this Act of Congress was incorporated as a proviso to Statehood, an Act to Provide for the Admission of the State of Hawaii into the Union, Act of March 18, 1959, (Pub L 86-3, 73 stat. 4, the Admission Act §1).

It continues to disturb me and the native Hawaiian community of Keaukaha when now for approximately 60 years (1964-2024), for whatever the reasons our community, our trust lands and its people continue to suffer by the illegal use of our trust lands for the Hilo airport, roads, county flood control and, in this case, the Hilo Wastewater pumping station, the sewer transmission lines beneath our trust land through Pua Ave, Nahale-a Street along the lands of Honohononui (KSBE) through the airfield to the plagued Hilo Wastewater Treatment Plant (HWWTP)... and now again to be reminded of the lack of maintenance and continued deteriorating conditions being reported which this county is now under a consent decree with the EPA since 2016 and many other unknown issues associated with its catastrophic problems waiting to occur and it is not even being discussed about the catastrophic problems within Puhi Bay where the outfall has been located of the past 60 years...

My biggest concern is that while the state and county governments continue

to give lip service to closing cesspools, it is the critical areas of Hilo that receive all the attention. That's my perception and that waste comes through those lines that traverse our lands to the HWWTP, saving the county millions of dollars had these lines been placed on another route.

We have not discussed the cost of cesspool closures, sewer connections, with which the Department of Health (DOH) and EPA are also involved, but all acting like the 800 lbs elephant in the room.

If you use our trust lands, pay fair compensation for that use – water sources, utilities, all uses of our trust lands – but the "fair compensation" portion is never discussed with beneficiaries.

You talk and hold discussions with our managers, DHHL, but their existence is based in statutes and provisions that they, in *Nelson v. Hawaiian Homes Commission*, 277 P.3d 279, in the Findings and Facts and Conclusions of Law (FOFCOL) of Judge Castingetti, "...they cannot serve two (2) masters..." Their obligation is to the beneficiaries, not to their employer the State of Hawai'i, or the governor, but to the beneficiaries, as defined.

I'm always available to discuss ways to keep my community informed...but the county government need also be receptive to provide meaningful solutions with community support and not saying 'we're from the government and we're here to help you because we know better'

It is the beneficiaries of the trust and our trust lands that are suffering, not the state DHHL, State of Hawai'i or county." ■

*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 Kaua'i County Council vice chair and the Anahola Hawaiian Homestead Association (AHHA) president.*

## Waikīkī, Home to Keepers of Tradition



By Luana Maitland

*NaHHA would like to share a feature from one of our Lamakū Ho'okipa, our Beacons of Hospitality, who are making a positive*

*impact through the value of mālama and as a contributing member of the Native Hawaiian community.*

Waikīkī, Hawai'i's largest tourist destination and home to the majority of O'ahu's hotels, is not often thought of as a place of genuine Hawaiian culture. However, at Outrigger, it is our mission to keep Hawaiian culture and traditions alive for visitors and kama'āina alike through music, dance, and traditional practices.

Thanks to Outrigger's steadfast commitment to uplifting cultural significance, I hold an extraordinary role for this industry; one that is completely dedicated to sharing my Hawaiian culture with my colleagues, visitors and kama'āina.

I can say from personal experience that this company goes the extra mile to care for people and place because it gave me the opportunity to remain here in Hawai'i and share my passion for our culture without tacking it on to another role or additional scope of work. From the start, this company sought to introduce cultural programming across its properties, rooting them in Hawaiian culture. It has incorporated Hawaiian-rooted design in alignment with cultural partners such as the Bishop Museum and has constructed cultural centers at key-stone properties like the Outrigger Reef Waikīkī Beach Resort.

For the last decade, Outrigger has allowed me to share my mana'o and passion for Hawaiian culture across

the portfolio of its properties. It has allowed me to extend my services beyond my corner of the Outrigger Reef Waikīkī Beach Resort, to all Outrigger properties.

I came into my current position as area director of cultural experience because I have dedicated my life to being of service, having held various positions in the visitor industry, from reservationist to customer service to sales. Growing up, I learned about the importance of preserving the traditions passed down from my relatives and ancestors thanks to my grandmother who always shared her stories and taught me about my heritage.

I truly appreciate Outrigger's dedication to uplifting my home and the host culture of these islands. I hold a special place in my heart for Outrigger properties here on O'ahu, and I have the utmost confidence that our authentic aloha spirit permeates through all properties.

Here at the Outrigger Reef Waikīkī Beach Resort, we are the home of nightly Hawaiian music at Kani Ka Pila Grille and we pay homage to the birthplace of surfing through our multi-platform Surfers in Residence program. And at all our hotels we offer 'ukulele lessons, hula, and lei-making workshops.

It is a privilege to lead programming like this because I get to breathe new life into traditions that have been passed down through my family and community. It may look different to others, but I find beauty in the nuances of our culture. ■

*Luana Maitland is the area director of cultural experience at Outrigger Reef Waikīkī Beach Resort, and Kani Ka Pila Grille. She leads a team that focuses on perpetuating cultural traditions at the A'o Cultural Center and Herb Kane Lounge, immersing guests in culturally rich educational opportunities. For more information, contact [luana.maitland@outrigger.com](mailto:luana.maitland@outrigger.com)*

# Take Up the Fight Against Prostate Cancer



By Jodi Leslie Matsuo,  
DrPH

**P**rostate cancer is the most common cancer among men

in Hawai'i. Compared to other ethnic groups, Native Hawaiian men were more likely to have an aggressive form of prostate cancer and succumb to this disease.

Genetics may account for about 20% of prostate cancer cases. Most are diagnosed in people 65 years and older. The good news is that a healthy lifestyle may make a difference in preventing and fighting prostate cancer, even if you have increased genetic risk.

Nutrients in your diet can affect how your genes function. Omega-3 fatty acids lower inflammatory chemicals and enzymes involved in promoting growth of cancer cells of the prostate and other parts of the body. Sources of omega-3 fatty acids include fatty fish, such as ahi, aku, 'opelu, salmon, sardines, limu, and flax seed.

Polyphenols, a category of chemicals that occur naturally in plants, influence prostate cancer cell development in multiple ways. There are many types of polyphenols, each with different benefits. Green tea and red/purple grapes help to suppress or slow tumor growth and even kill cancer cells. Tomatoes, particularly tomato sauce, acts as an antioxidant, protecting cells from turning cancerous in the first place. 'Ōlena (turmeric) and soy (tofu, edamame, soymilk) work to deactivate genes involved in cancer growth.

Selenium and zinc, found in fish, limu, soy and other beans, nuts, and mushrooms, help repair damaged DNA, preventing genetic mutations that can lead to prostate cancer. Taking a multivitamin supplement daily is highly recommended, as it contains these minerals and other vitamins that all play a role in cancer preven-

tion in general.

Dairy products and other high calcium foods have been connected to increased risk of prostate cancer. This includes milk, cheese, ice cream, and butter. Research has shown that even skim and low-fat dairy milk should be avoided.

Getting regular exercise reduces risk of prostate cancer by regulating the hormones involved in the development of prostate cancer. Exercise strengthens the immune system, improving its ability to detect and destroy cancer cells.

Stress management is another critical component in preventing prostate cancer. Chronic stress increases cortisol, which in turn decreases testosterone production in the body. Low testosterone can cause weight gain, insulin resistance, and inflammation – all risk factors for prostate cancer. In addition, low testosterone may cause an increase in the size and density of the prostate gland, additional risk factors for prostate cancer.

Managing body weight and decreasing body fat may be one of the most important things you can do to decrease prostate cancer risk. Increasing body fat encourages cancer development, growth, progression, and survival. It creates imbalances and inflammation in the body that contribute to DNA damage, increasing the risk of cell mutations that lead to cancer. Following a healthy diet, exercising, managing stress, and getting enough sleep are all connected to metabolism, the ability to lose body fat.

Kāne: remember to get regular prostate cancer screenings as well. Prioritize your health both for your quality of life and for your 'ohana." ■

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

## “Ka Uluwehi o ke Kai”

“Plants of the Sea” - na Aunty Edith Kanaka'ole

By Bobby Camara

**L**imu. In this instance, seaweeds. A dizzying array of colors, textures, tastes, habitats. An integral part of our culinary experience. And, new species are still being discovered, especially at Papahānaumokuākea.

In the realm of “Don't ask. Don't tell,” it's the height of “maha'oi-ness” to ask, “Wea you got da koku?” As if anyone would share the location of their gathering places. Especially these days, when so many desire so much. One must simply appreciate and enjoy the gifts of the sea.

Back then, before poke bars and poke bowls were found on the continent, before sesame and mayo and sriracha became part of the mix, limu played a big role in the deliciousness of seafoods and stews. Sometimes subtle, sometimes nearly overpowering, we have very particular opinions of how and when to use limu. Very often, poke just consisted of fish, limu, inamona, and pa'akai. Simple. Tasty. Fresh.

Kohu has a nearly overpowering iodine taste, and it's used sparingly. Still sold in salted balls, traditions continue. A favorite when camping at the shore is bright green, crunchy pālahalaha. Pick, rinse, eat. Kala is part of ritual because it can mean to release or to forgive. ■



Limu pālahalaha (*Ulva fasciata*) - “sea lettuce” is an apt “inoa haole” for this native seaweed. It seems to grow where freshwater from coastal springs mix with ocean water. - Photo: Bill Thomas, SOEST



Limu kohu (*Asparagopsis taxiformis*) - Feather-duster plumes of native limu kohu vary in color and size. Picking is always preferable to pulling, especially with such a popular resource. - Photo: NOAA 2017



This probable new limu species from Kānemiloa'i, photographed in 2012, is just one of many new and varied species of sealife being collected during official cruises to Papahānaumokuākea. - Photo: Greg McFall, NOAA



Limu kala (*Sargassum aquifolium*) - one of three common endemic species at wave-slammed rocky shores. Tough and able to withstand harsh conditions. - Photo: Alison Young

## Napoleon Lifetime Achievement Award



Nanette Napoleon - *Courtesy Photo*  
The Association for Gravestone Studies (AGS) recently announced that it has awarded the Harriette Merrifield Forbes Lifetime Achievement Award to Nanette Napoleon, an Ōiwi researcher and writer from Kailua, O'ahu.

For almost four decades, Napoleon has led the effort to preserve Hawai'i's historic burial grounds. With a focus on education, Napoleon has written extensively on this subject, conducted walking tours at Mauna 'Ala, and helped local families locate and preserve grave sites of their ancestors. She is the author of *O'ahu Cemetery: Burial Ground & Historic Site*.

Napoleon, who specializes in Hawaiian history, has been nicknamed "Hawai'i's Cemetery Lady." The body of work she has produced over nearly 40 years are lasting contributions to the field of gravestone study and preservation.

The Forbes Award is presented annually by the AGS Board of Trustees to honor an individual, institution, or organization to recognize exceptional service to the field of gravestone studies. AGS was impressed with her work which includes print, photography and other media, oral histories and various outreach activities and noted that her work spans the islands and has helped to preserve cultural heritage of all Hawai'i's people – both Indigenous and non-native.

The award will be presented to Napoleon at the AGS Award Banquet on June 22, 2024 at Emory University in Atlanta.

## Methodist Church to Apologize for Overthrow

In April, the United Methodist Church (UMC) General Conference approved a formal apology petition for the denomination's role in the 1893 overthrow of the Hawaiian Kingdom. It is a decision celebrated by UMC members in Hawai'i.

The petition calls for the Califor-

nia-Pacific Conference Hawai'i Acts of Repentance Task Force to work with the UMC Commission on Religion and Race on an official apology. Conference delegates acknowledged a "history of racism and imposed colonial rule" that continues to hold back Native Hawaiians.

The apology petition was initiated by UMC members in Hawai'i after Joyce Warner, the late historian of First United Methodist Church of Honolulu, discovered that one of its early pastors, the Rev. Harcourt W. Peck, played a significant role in the overthrow.

Peck served as a sharpshooter and aide to the commander of the overthrow. A year later, he became pastor of First Methodist Episcopal Church in Honolulu, rejoining a sharpshooter company and serving as chaplain to the new "Republic of Hawai'i."

The California-Pacific Conference of the UMC presented the petition to the General Conference. It calls upon the church to engage with and listen to Native Hawaiians.

The Hawai'i District of the UMC created a video regarding the church's role in the overthrow and the need for atonement: [www.youtube.com/watch?v=Seo2bTD6vgc](http://www.youtube.com/watch?v=Seo2bTD6vgc).

## Coast Guard Ship Honors Melvin K. Bell



Melvin Kealoha Bell.  
- *Photo courtesy of Robert Bell*

At a historic commissioning ceremony in late March, a U.S. military vessel was named for a Native Hawaiian. The newly inaugurated U.S. Coast Guard Cutter *Melvin Bell* was named for Melvin Kealoha Bell who was born and raised in Hilo and a descendant of the Pi'ilani line of Maui's ruling chiefs.

It is the first time a U.S. military vessel has been named after a person of color.

Bell joined the Coast Guard in 1938 at the age of 18 and, with his formidable skills in electronics, was able to become a "radioman" during a time when the U.S. military routinely denied minorities technical positions.

Bell was assigned to the Primary Radio Station Diamond Head and is credited with triggering the first radio alarms when Japan attacked Pearl Harbor in 1941 and was involved in deciphering Japanese military codes that helped to secure America's victory at the Battle of Midway in 1942.

In 1958, Bell was promoted to the rank of master chief; the first person of color to do so.

The following year, Bell accepted a civil service position with the Coast Guard of Honolulu. After a distinguished career, he retired in 2004 – in all a remarkable 65 years of service with the federal government.

Bell passed away on Sept. 9, 2018, at the age of 98. More than 80 members of the Bell 'ohana attended the commissioning ceremony on March 28, 2024, in New London, Conn.

## Housing Advocates Oppose DHHL Purchase of Waipouli

In May, residents of Courtyards at Waipouli Apartments, located in Kapa'a, Kaua'i, testified in opposition to the proposed acquisition of the property by the Department of Hawaiian Home Lands (DHHL) and the Hawai'i Housing Financing and Development Corporation's (HHFDC) funding of the project.

In a press statement, housing advocacy nonprofit Kū Pono ka Leo o ka 'Āina said that "residents are concerned that the acquisition could have far-reaching consequences for the community, including displacement, loss of affordable housing options, and disruption of community cohesion."

They go on to say that residents are "raising questions about the project's public purpose" since there is no relocation plan for the current residents – many of whom are also Native Hawaiian, but with less than 50% Hawaiian ancestry.

Residents are calling on DHHL and HHFDC to engage in meaningful dialogue with the community and consider alternatives. They have been organizing to form Kaua'i's first local workforce housing cooperative to address the island's housing crisis. Many residents of Waipouli work in the service industry.

"The formation of Kaua'i's first

local workforce housing cooperative represents a ray of hope for our community," said Chasetyn Hasegawa who is Kanaka Ōiwi but will not qualify to remain at Waipouli should the acquisition by DHHL be finalized.

Residents are organizing to approach the U.S. Department of Housing and Urban Development (HUD) to file a complaint with HUD's Region IX Regional Office of Fair Housing and Equal Opportunity in San Francisco, Calif., against DHHL's proposed acquisition of Waipouli.

## Lunn Named Retailer of the Year



Danene Manuheali'i Lunn  
- *Courtesy Photo*

Ho'okela Awards luncheon at the Hilton Hawaiian Village Waikiki Beach Resort in April.

Lunn has been dressing Hawai'i for more than 30 years. This award celebrates her significant contributions to the retail industry and underscores her pivotal role in reshaping the landscape of Hawaiian fashion, setting new standards for local designers and retailers alike. Her innovative ideas, collaborative leadership style, and unwavering commitment to customer satisfaction have solidified her reputation as a trailblazer in the retail sector.

Tina Yamaki, RMH president, commended Lunn, saying, "Danene is, and will continue to be, someone who moves the retail needle forward. Her dedication is evident in her innovative ideas, collaborative management style, deep understanding of customer needs, and support of local community organizations. Danene continues to be a true trailblazer in retail and continues to attract all generations."

The Retailer of the Year award is presented annually at the statewide RMH conference and awards luncheon to recognize outstanding

achievements in Hawai'i's retail sector. Award recipients are selected based on nominations from the community, industry leaders, and peers, with a focus on exceptional service both on the job and in the community.

## Hufford Featured in NEA Film Series



Roan Kahalewai McDonald Hufford.  
- *Photo: Lynn Martin Gratton*

The National Endowment for the Arts (NEA) has premiered a series of films celebrating the lives and work of the nine 2023 NEA National Heritage Fellowship (NHF) recipients – one of whom is renowned Waimea-based kapa maker Roen Kahalewai McDonald Hufford.

Produced by Hypothetical Films, the vignettes feature the lives and communities of these artists and provide a glimpse into the history of their respective art forms and how each contributes to the continuation of long-held traditions.

"Our nation is strengthened through the meaningful practices and expressions of traditional artistry," said NEA Chair Maria Rosario Jackson, Ph.D. "These tribute videos help to share their stories with audiences around the country and the world. Each fellow embodies a spirit of dedication and generosity that contributes to our nation's living cultural heritage and gives hope to future generations in ways that only the arts can."

Hufford's work and stunningly beautiful designs have helped reclaim this art form. Although kapa-making was a fixture of life throughout the Pacific, in Hawai'i it reached levels of sophistication and refinement not seen elsewhere.

National Heritage Fellowships are the nation's highest honor in the folk and traditional arts. Since 1982, the NEA has awarded nearly 500 National Heritage Fellowships. Hufford's mother, celebrated kapa maker Marie Leilehua McDonald, was a 1990 National Heritage Fel-

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low. The films are available for viewing on NEA's website and YouTube channel. Go to: [www.arts.gov/honors/heritage/roen-kahalewai-hufford-hawaiian](http://www.arts.gov/honors/heritage/roen-kahalewai-hufford-hawaiian).

## New Moananuiākea Voyage Sail Plan

Out of respect for our Maui 'ohana after the devastating wildfires last August, *Hōkūlē'a* and her crew returned to Hawai'i last December - executing an unplanned pause of its Moananuiākea Voyage. Since then, the Polynesian Voyaging Society (PVS) has been developing a new sail plan to resume the voyage.

After consulting with science and weather experts, community partners and voyaging leadership, PVS has decided to keep the canoes in Hawaiian waters until next year when severe El Niño weather conditions should abate.

Circumnavigation of the Pacific will resume in March 2025 when *Hōkūlē'a* and *Hikianalia* will depart Hawai'i and sail to the major island groups of Polynesia.

PVS CEO and Pwo Navigator Nainoa Thompson said that based on his nearly five decades of experience, "we're in a changing ocean and we need to pay attention."

While PVS waits for more favorable weather conditions before continuing its Moananuiākea Voyage, its crews will focus on training, statewide engagements, educational outreach and a series of initiatives. These initiatives include two deep-sea training voyages to the Intertropical Convergence Zone (more commonly known as the "doldrums") in early summer; a pae āina (island-wide) sail once the 2024-25 school year begins to connect with schools and communities across Hawai'i; and, more imminently, PVS and its crewmembers will participate in the Festival of Pacific Arts & Culture (FestPAC), convening with other voyaging societies and leaders from around the Pacific who are expected to journey to Hawai'i to attend the world's largest celebration of Oceania.

## Hawai'i Art Summit to Coincide with FestPac



Art Summit keynote speaker Manulani Aluli Meyer. - Courtesy Photo

More than 30 artists, curators, and thinkers will gather for Art Summit 2024, June 13-15, a free three-day event presented by Hawai'i Contemporary. The summit will focus on "Aloha Nō," the theme for the upcoming Hawai'i Triennial 2025 (HT25) and offer opportunities to consider ideas of "Aloha Nō" through a series of conversations, artist spotlights, film screenings, and artist-led workshops. The keynote speaker will be Kanaka Ōiwi philosopher Dr. Manulani Aluli Meyer.

The multi-site event will coincide with the 13th Festival of Pacific Arts and Culture (FestPAC), the largest celebration of the cultures of Indigenous Pacific Islanders. Through its

line-up of local-global voices, the symposium-style program will add viewpoints from the contemporary visual arts sphere to FestPAC's celebration of traditional Indigenous practices, while situating Hawai'i at the center of local-global discourses around contemporary art and ideas.

"The occasion to gather in person is an invaluable opportunity that we do not take for granted," said HT25 curators Wassan Al-Khudhairi, Binna Choi, and Noelle M.K.Y. Kahanu in a joint statement. "We envision a shared time for mutual learning, reflection, and togetherness that evolves our understanding of Aloha Nō. It will not only expand our curatorial thinking but also galvanize HT25 to be a collective endeavor." The summit will be hosted at Hawai'i Convention Center on June 13, at Honolulu Museum of Art on June 14, and at Capitol Modern (formerly Hawai'i State Art Museum) on June 15. Register to attend at: <https://hawaiicontemporary.org/art-summit-2024-schedule>.

## Davis Represents Hawai'i at the UN



Kahu Wendell Davis. - Photo Courtesy AHEC

Kahu Wendell Davis, senior pastor at Kāne'ohe Congregational Church, represented Hawai'i at the 23rd Session of the United Nations Permanent Forum on Indigenous Issues held as part of the World Council of Churches' activities in April. Davis was there on behalf of the Association of Hawaiian Evangelical Churches (AHEC) and the United Church of Christ (UCC).

Davis joined other Indigenous spiritual leaders from around the globe. The session was marked by shared spirituality and profound collective experiences. Discussions during the forum focused on topics such as empowering Indigenous youth, advocating for self-determi-

nation, and promoting continuity among Indigenous peoples. Unity, climate change action, language preservation, land rights, and other critical issues were addressed, setting the stage for ongoing dialogue and action.

Davis delivered both scripture readings and a sermon message at the forum. Representing AHEC's youth, Davis' daughter, Puakailima Davis, also attended, contributing to the gathering by sharing a hula and a scripture reading in Hawaiian.

AHEC said in a press release that "this event marks a significant step forward in our continued commitment to enhancing the voice and impact of indigenous communities globally. It is both a foundation for future engagements and a beacon of hope for Indigenous peoples worldwide." ■

SEE NEWS BRIEFS ON PAGE 32

## OHA Trustees Visit Moloka'i Last Month



The Office of Hawaiian Affairs Board of Trustees traveled to Moloka'i for OHA's annual Moloka'i Community Meeting and on-island Board of Trustees Meeting last month. While there, they visited Ho'akā Mana, a Native Hawaiian organization in Kaunakakai dedicated to creating healthier families by establishing foundations of Indigenous identity. Afterwards, they visited the Moloka'i History Project, which just opened last October, and were able to view its current exhibit that honors generations of Moloka'i paniolo and paniolo culture. Following a tour by Judy Mertens, a History Project founder, OHA trustees and staff gathered with museum staff and kūpuna from Alu Like in the garden behind the museum for a short presentation, talk story, and an impromptu kani ka pila. Pictured (l-r) are trustees Keoni Souza, Brickwood Galuteria, Carmen "Hulu" Lindsey and Luana Alapa, CEO Stacy Kealohalani Ferreira, and Trustee Dan Ahuna. - Photo: Lehua Itokazu

## NEWS BRIEFS

Continued from page 31

KS Maui Student wins MLK  
Peace Poetry Award

Eighth grader Moss Limuakamokealoha Kuo, a student at Kamehameha Schools Maui, was the statewide Hawaiian Language Grand Prize winner for her poem, "Te Maluhia i ke Aloha," at the 25th Annual Dr. Martin Luther King, Jr. Peace Poetry competition on May 18. OHA BOT Chair Carmen "Hulu" Lindsey presented Kuo with the grand prize — a baritone 'ukulele donated by Kala 'Ukulele. Nearly 300 people attended the award ceremony at Carden Academy on Maui. The annual statewide competition, sponsored by the Maui-based International Peace Poem Project, honors King, the civil rights leader who promoted nonviolent means to achieve social justice and equality. Other winners in various categories received a limited-edition commemorative poster featuring Hokule'a sailing past the Washington Monument during her Moananuiākea Voyage donated by photographer Na'alehu Anthony. - Photo: Gary Kubota

**DISCLAIMER:**  
Trustee Trask's article  
was not approved for  
publication.



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## Talanoa Gatherings at FestPAC

The 13th Festival of Pacific Arts and Culture (FestPAC) is a prominent event celebrating the rich cultural heritage of the Pacific region. Among the various activities that highlight this festival, Talanoa gatherings hold a significant place. These sessions are more than just discussions; they embody a traditional form of conversation that is deeply embedded in Pacific Islander culture.

Talanoa is a traditional form of dialogue practiced in many Pacific cultures. It is a Tongan term, but the concept is shared across Pacific communities. Talanoa involves storytelling, sharing experiences, and open-ended discussions. Unlike Western-style meetings with strict agendas and time constraints, Talanoa is characterized by its relaxed and inclusive nature. Participants engage in conversations that are genuine, heartfelt, and aim to foster mutual understanding and respect. It is a process where emotions, experiences, and knowledge are freely exchanged, facilitating a deeper connection among individuals.

Participation in Talanoa is open to all community members, reflecting the inclusive spirit of the practice. At FestPAC, Talanoa gatherings attract a diverse group of participants, including cultural practitioners, artists, community leaders, academics, and policymakers. The sessions are often intergenerational, bringing together elders who share wisdom and younger members eager to learn and contribute. This mix ensures that a wide range of perspectives and experiences are represented, enriching discussions, and fostering a holistic understanding of issues.

Subjects discussed during Talanoa sessions are as diverse as the participants themselves. Common themes include cultural preservation, climate change, social justice, and community wellbeing. These discussions are crucial in addressing contemporary issues faced by Pacific communities while grounding the conversation in traditional values and knowledge. By focusing on topics that resonate deeply with the participants, Talanoa gatherings help generate practical solutions and strengthen community bonds. There will be four Talanoa Sessions at FestPAC.



**Carmen  
"Hulu"  
Lindsey**

CHAIR  
Trustee, Maui

**Cultural Preservation and Revival:** A prominent Talanoa session focuses on preserving and reviving Indigenous cultures. Participants discuss strategies for maintaining traditional arts, languages, and customs in the face of globalization and modernity. Elders share stories and practices from the past, while younger participants explore innovative ways to integrate these traditions into modern life. This importance of cultural identity and the role it plays in community resilience is

emphasized.

**Climate Change and Environmental Stewardship:** Climate change is a pressing issue for Oceania. Environmental activists, scientists, and community members will gather to discuss the impacts of climate change on their 'āina. Through storytelling and shared experiences, participants highlight the challenges, such as rising sea levels and extreme weather events, and brainstorm collective actions to mitigate these effects.

**Social Justice and Equity:** This session focuses on issues such as gender equality, human rights, and access to education and healthcare. Talanoa participants share personal stories of struggles and triumphs, fostering solidarity and collective responsibility to empower marginalized voices and promote a more just and inclusive society.

**Youth Empowerment and Leadership:** Our collective future is in the hands of the next generation. In this Talanoa session, young participants are encouraged to share their aspirations, challenges, and ideas for leading their communities forward. Mentors and elders provide guidance and support, and the dialogue focuses on harnessing the energy and creativity of youth to drive positive change and ensure a sustainable future.

Talanoa gatherings play a crucial role in fostering dialogue, understanding, and collaboration among Pacific communities. By providing a platform at FestPAC for inclusive and heartfelt conversations, these sessions help preserve cultural heritage, address contemporary challenges, and inspire people to contribute to their communities. The diverse range of topics discussed underscores the richness and complexity of Pacific Islander experiences and the enduring importance of this traditional practice in modern times. ■

## Moloka'i Nui a Hina

*Me Moloka'i (nui) a Hina  
'Āina i ka wehiwehi  
E ho'i no au e pili  
'Ae 'ae  
E ka makani ē  
E pā mai me ke aheahe  
'Auhea ku'u pua kalaunu*

*And Hina's great Moloka'i  
Festive land  
May I return to stay,  
Yes, yes  
O wind  
Blow gently  
Heed, my crown flower*



**Keoni Souza**

Trustee,  
At-Large

Residents have grown weary of constantly battling to safeguard what they cherish; now they are eager to progress, thrive, and achieve self-sustainability. I am fully committed to supporting their efforts and addressing their needs in any way possible.

Reflecting on my own familial ties to Moloka'i, I am reminded of my grandmother, Mona Ha'aha'a Ka'apana Medeiros, who hailed from 'Ualapu'e, Moloka'i. Additionally,

my great-great-grandfather, Rev. Isaac Daniel Iaea, was born in 'Ewa but pastored on Moloka'i for many years and raised his family in 'Ualapu'e.

During my visit I was fortunate to meet Leilani Wallace, who shared the story of how my great-great-grandfather Rev. Iaea had married her parents. It was touching to learn about these familial connections and the impact my ancestors had on the community. Hearing Leilani's story reaffirmed my commitment to understanding and preserving the rich heritage of Moloka'i.

As we continue to engage with the Moloka'i community and work alongside its residents, it's important to reaffirm the aloha we have for Moloka'i and its people. Their strength and passion inspire us, and we are dedicated to standing by them, ensuring that their voices are heard, and that their needs are met. By remaining aligned with OHA's mission and strategic plan, we honor the invaluable contributions of Moloka'i and strive to create a future where its people thrive. ■

OHA had an amazing visit to Moloka'i from May 14-16, 2024. We had the opportunity to meet with many community members during our site visits to Ho'akā Mana, Moloka'i History Project, and the OHA office at Kūlana 'Ōiwi.

Our discussions centered on vital topics such as homesteads, infrastructure, rights to cultural sites, assistance for our kūpuna, and healthcare. These conversations underscore the importance of continued dialogue to ensure that all voices are heard and needs are addressed. We are committed to ongoing discussions with state and county representatives to safeguard and preserve the interests of the people of Moloka'i.

During our community meeting, we were honored to have 'Anakala Walter Ritte present. Mahalo e 'Anakala for all your years of service and advocacy. His words struck a chord with me as he spoke about Moloka'i's shift from a defensive stance to an offensive one. The



Trustee Souza arrives on Moloka'i. - Photos: Kau'i Robello



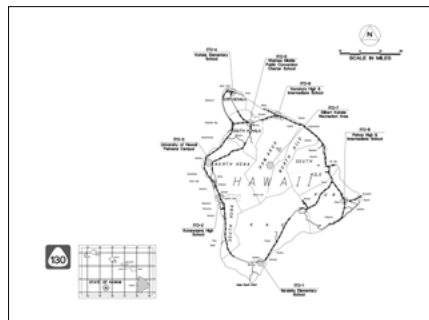
Trustee Souza with Auntie Leilani Wallace at the OHA Board of Trustees Meeting last month on Moloka'i.

## UNMARKED BURIAL, WAIALUA DISTRICT, ISLAND OF O'AHU

All persons having information concerning an unmarked burial, designated as State Inventory of Historic Places (SIHP) 50-80-03-09346, on TMK: (1) 6-8-004:005 in Mokulē'ia 2 Ahupua'a, Waialua District, Island of O'ahu are requested to contact Regina Hilo, DLNR-SHPD Burial Sites Program (808) 692-8015, 601 Kamokila Blvd., Suite 555, Kapolei, HI 96707.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve the burial in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the O'ahu Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from this specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a. Mahalo.

## NOTICE OF CONSULTATION SECTION 106 OF THE NATIONAL HISTORIC PRESERVATION ACT



Notice is hereby given that the Federal Highway Administration (FHWA) and State of Hawai'i Department of Transportation, Highways Division (HDOT) propose Height Modernization Facilities, Phase 2 Continuously Operating Reference Stations (CORS) / Virtual Reference Stations (VRS).

The proposed undertaking will install Virtual Reference Stations (VRS) on existing buildings at eight locations on

the Island of Hawai'i. The VRS consists of an antenna dome and mount that will be bolted to an existing masonry building at the eight proposed VRS locations. A new equipment cabinet will be installed. Conduits will be mounted to walls and ceilings to provide electrical and telecommunication connections from existing sources. At some locations, trenching for electrical and telecommunication may be needed and will be approximately 12 inches wide by 30 inches deep.

Pursuant to Section 106 of the NHPA, Native Hawaiian Organizations and Native Hawaiian descendants with ancestral, lineal, or cultural ties to, cultural and historical property knowledge of and/or concerns for, and cultural or religious attachment to the proposed project area are requested to contact HDOT. Other individuals and organizations with demonstrated legal, economic, or historic preservation interest in the undertaking are asked to contact HDOT and share information you may have on historical and cultural sites.

Interested participants are requested to contact Evan Kimoto via email at [evan.kimoto@hawaii.gov](mailto:evan.kimoto@hawaii.gov), or by U.S. Postal Service to Hawai'i Department of Transportation Highways Division, 601 Kamokila Blvd, Room 688, Kapolei, Hawaii 96707.

Please respond by June 30.

## NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN

An isolated human skeletal remain was identified by Honua Consulting LLC. during an Archaeological Inventory Survey conducted in 2022, related to a Restaurant Project at 810 Halekawila Street, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu, TMKs: [1] 2-1-050:058.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are believed to be over 50 years old and reasonably believed to be Native Hawaiian.

SEE PUBLIC NOTICE ON PAGE 30



## PUBLIC NOTICE

Continued from page 29

Background research indicates that these remains were located between Land Commission Award (LCA) 1503:1 & 1503:2, awarded to Puaa, and LCA 1504, awarded to Pahika. Other families associated in the vicinity are: Kaholomoku; Puaaloalo; Puunui; V. Kamamalu; M. da Silva.

The project proponent has proposed relocation to the established on-site burial preserve; however, the decision to preserve in place or relocate shall be made by the O'ahu Island Burial Council in consultation with SHPD and recognized lineal and/or cultural descendants, per HAR 13-300-33. Appropriate treatment shall occur in accordance with HAR 13-300-38.

All interested persons having any knowledge of the identity or history of these human remains are requested with 30 days of the publication of this notice to contact Ms. Regina Hilo, SHPD Burial Site Specialist, at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707 [TEL (808) 436-4801, FAX (808) 692-8020, EMAIL Regina.Hilo@hawaii.gov]. All interested parties shall file descendency claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from these specific human remains or cultural descent from ancestors buried in the same ahupua'a or district.

BURIAL NOTICE;  
WAIKAPŪ, MAUI

A burial site containing fragmentary human skeletal remains (State Inventory of Historic Places # 50-50-04-09015) was identified by Cultural Surveys Hawai'i, Inc.

during an archaeological inventory survey for the Hawaiian Electric Company, Inc. (HECO) Waiko Road Transmission Line Relocation Project, within Waikapū Ahupua'a, Wailuku District, Maui Island, TMK: [2] 3-8-005 (Waiko Road Right-of-Way).

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

The project area is located within Land Grant 3152 to Henry Cornwell. The project proponent is HECO: Rouen Liu, PO Box 2750, Honolulu, HI 96840, Tel: (808) 543-7245.

The decision to preserve in place or relocate shall be made by the Maui/Lāna'i Islands Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants (HAR §13-300-33). Appropriate treatment shall occur in accordance with HAR §13-300-38.

All persons having knowledge of these human remains are requested to contact Kealana Phillips, SHPD Burial Sites Specialist, at 130 Mahalani St., Wailuku, HI 96793, Tel: (808) 243-4641, Email: andrew.k.phillips@hawaii.gov

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

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

## SEARCH

**KAHUNANUI/MAIHUI** - E nā 'ohana 'o Kahunanui/Maihui, our 'ohana is planning a family reunion for March 20-23, 2025. We need updated addresses and 'ohana names. Gather your photos as we will display all the old and new! More details to follow. For more info contact: Kiana Kahunanui (808-779-9997), Kauli Rin (808-753-6216), Bu Makanani (808-280-7615) or Leiko Kahunanui Mo'ikeha (808-250-4692), or email haheo.maui@gmail.com. Mahalo and hope to see you all soon!

**KAUUAU** - '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 'Ākoakoa Bldg) 45-720 Kealahala Road, Kāne'ohe, O'ahu. For more information contact Doreen LaBatte 808-485-7544 or doreenlabatte@yahoo.com.

**LOPES** - Descendants of Seraphine Lopes & Pakele Kaluahine Kahumoku "Last 'Ohana Reunion" is being held July 26-29, 2024 at Swanzy Beach Park in Ka'a'awa, O'ahu. The reunion gathering day is July 27 from 10a to 8p. Join us for potluck lunch and dinner. Reunion will include music, games, talk story and genealogy updates. Camping is allowed but you must obtain a camping permit. Musicians are needed, and monetary donations are welcomed. For more info, to sign up to kōkua, and camping permits, contact Ramona "Bully" DiFolco (808-263-0121) or cell (808-282-8921).

**MO'OKINI-PARKER-KAUKA** - Calling all descendants of Mary Molly Keolaakalani Mo'okini-Parker-Kauka. E hele mai as we honor Tutu's memory and her legacy with sweet fellowship, food, and family. Come and share your mana and mana'o with the rest of the family. We would love to have you. Saturday, June 8, 2024, at 10:00am-4:00pm (HST) at Jesus Christ of Latter-Day Saints (Auwaiolimu Ward) at 1931 Lusitana Street in Honolulu. 'Ohana-style potluck; 'Ohana LIVE mele & hula; Mo'okuauhau. Call/text Maydell at 808-754-0875.

**NAEHU-SAFFERY** - Descendants of Edmund Saffery, wives Kupuna & Waiki Naehu are holding reunion meetings. Combined 14 children: Fanny (Kaiaokamalie), Edmund II (Wallace), Henry (Kaanaana), Caroline (Rose), William (Cockett & Makekau), John (Kahaulelio & Nahooikaika), Thomas (Luna), Mary (Palena), Emma (Pogue), Anna (Kealoha & Nahaku) Juliana (Freitas), Charles (Hawele & Kauwahi), Helen (Tripp), Emalia Nellie (Ernestberg & Conradt & Kaloa). Interested in helping? Contact Dayton Labanon (808-232-9869, dlabanon@gmail.com), Manu Goodhue (808-551-9386, manu\_losch@hotmail.com), or Naomi Losch (808-261-9038), tinyurl.com/NSOASite ■

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Fax: 808.560.3968

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**DHHL RESIDENTIAL LEASE** - Punchbowl, O'ahu. Must be qualified DHHL beneficiary. See link for information: <http://interested-party.byethost24.com/>.

**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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For more information go to:  
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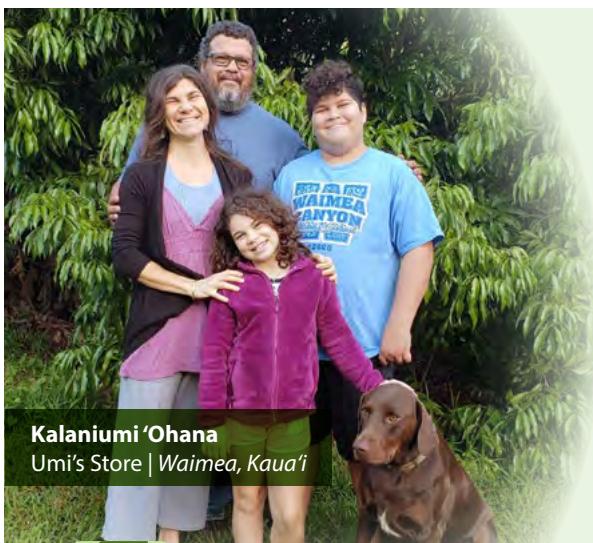
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**Loan amounts:**  
**\$2,500 - \$149,999** | **4% APR**



### Hua Kanu Business

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

**Loan amounts:**  
**\$150,000 - \$1,000,000** | **4% APR**



For eligibility requirements  
visit our website or contact us.

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\*Interest rates may be subject to change.

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