



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Iulai (July) 2024 | Vol. 41, No. 07



KĀNEI'OLOUMA HEIAU

THE WALLS SHALL STAND UPRIGHT

PAGES 18-20



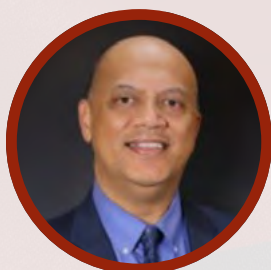
In the mid-2000s, OHA successfully intervened in a contested case against the proposed Villages of Po'ipū on Kaua'i which threatened Kānei'olouma Heiau. Pictured in this 2006 photo taken at Kānei'olouma are (l-r) attorney Sherry Broder, and Hui Malama o Kānei'olouma founders the late James Kimokeo, Rupert Rowe and Billy Kaohelauli'i. - Photos: Kai Markell

Hawai'i County **MAYORAL CANDIDATE FORUM**



THURSDAY, JULY 18 *at the* **NANILOA CROWN ROOM**

Moderated by



Kumu Lehua Veincent



Mahina Paishon

- ***Doors open at 4:30 p.m.***
- ***Broadcast begins 6:00 p.m.***
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Celebrating Resilience and Unity: The 13th Annual Festival of Pacific Arts and Culture

Aloha mai kākou,

The 13th Annual Festival of Pacific Arts and Culture (FestPAC) opened with an electrifying display of pride and solidarity.

The festival's opening ceremonies ignited the Stan Sheriff Center with a vibrant parade of nations, led by our cousins from Taiwan. What ensued was a seven-hour spectacle of pageantry, where over 20 delegations from across Oceania showcased their native attire, songs, chants, and music, celebrating a shared heritage that transcends our islands and atolls.

Central to the evening was a stirring speech by Marshall Islands' Minister of Culture and Internal Affairs Jess Gasper, Jr. His words resonated deeply, going viral on social media as he passionately articulated the festival's significance saying, "May this festival be a testament of the beauty and resilience of our cultures."

His voice, filled with both pain and pride, recounted the Marshall Islands' tumultuous history, marred by the devastating impact of nuclear testing. "In the Marshall Islands, they dropped 67 nuclear weapons," he declared, his voice unwavering. "They destroyed our way of life. They relocated our people...and yet we still have our culture! WE ARE STILL HERE! WE ARE STILL HERE!"

The crowd erupted in cheers. For many, Gasper's words struck a chord that surfaced both the historical trauma and our enduring resilience. In Hawai'i, where the echoes of colonial injustice and military devastation to our 'āina, kai and wai reverberate, his message of cultural survival resonated deeply.

As Gasper concluded his impassioned address, the spirit of unity was palpable. The arena transformed into a stage of celebration, as attendees jumped to their feet to dance and celebrate. In that moment, his declaration of resilience became a universal anthem for the festival, proclaiming that across the vastness of the Blue Continent, "WE ARE STILL HERE!"

Gasper's speech, immortalized on social media, garnered two million views within days – a testament to the power of his message. On platforms like Micronesian Viral's Facebook page, viewers from around the world witnessed the strength and beauty of the Marshall Islands and our shared defiance against historical injustices and contemporary challenges.

The festival continued to unfold with performances that bridged the diverse cultures of Polynesia, Melanesia, and Micronesia. Each delegation, with their distinct rhythms and stories, added a layer to the tapestry of Pacific unity.

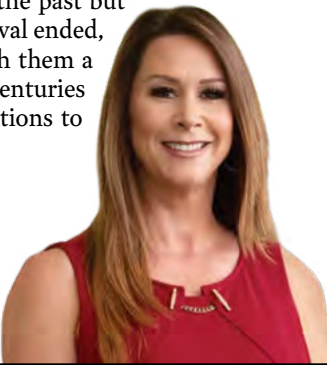
At the festival one truth became abundantly clear: in the face of adversity, the cultures of Oceania have not only survived but are thriving. From every delegation the pride and resilience of Pacific peoples shone brightly. FestPAC was a testament to the enduring spirit of a region bound by the ocean that unites, rather than divides.

Gasper's words, "WE ARE STILL HERE!" serve as a rallying cry for the Pacific's First Peoples, a reminder that our cultures are not relics of the past but living testaments to resilience and strength. As the festival ended, the echoes of drums and chants lingered, carrying with them a promise – that the spirit of the Pacific, forged through centuries of adversity, will continue to shine brightly for generations to come. ■

Me ka ha'aha'a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



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MEA O LOKO TABLE OF CONTENTS

MO'OLELO NUI | COVER STORY

Kānei'olouma Heiau: The Walls Shall Stand Upright PAGES 18-20
BY KAI MARKELL

FEATURE STORIES

Mauna'ala Curator Selection Process Vetted PAGES 6-7
BY PUANANI FERNANDEZ-AKAMINE

Faces of the Diaspora: Kevin Keali'i Olds PAGE 11
BY MEGAN ULU-LANI BOYANTON

A Multinational Exercise in Futility? PAGE 12
BY 'IMILOA BORLAND AND WAYNE TANAKA

Climate Change Threatens Salt Ponds PAGE 13
BY LISA HUYNH ELLER

Historic Declaration Signed at 'Iolani Palace PAGE 15
BY CEDRIC DUARTE

Iulai (July) 2024 | Vol. 41, No. 07

Preventing Runoff from Flooding Kāne'iolouma PAGE 21
BY KAMAKANA FERREIRA

Nāmāhoe: Kaua'i's Voyaging Canoe PAGE 22
BY KELLI SOILEAU

OHA IN THE NEWS

Building the Lāhui PAGES 4-5
BY ED KALAMA

Ferreira Selected to Newest Omidyar Cohort PAGE 5
BY ED KALAMA

COMMUNITY CONTRIBUTIONS

Ho'omana'o: The Three Souls of Rocky Jensen PAGE 8
BY NOELLE M.K.Y. KAHANU

PIWN: Walk Together, Dream Together PAGE 9
BY MALIA NOBREGA-OLIVERA

Celebrating the Legacy of UH Mānoa's Lo'i Kalo PAGE 10
BY DEREK FERRAR

Building the Lāhui

Executive Director Lawai'a Naihe is honoring his late father by serving Native Hawaiians through the Ho'ākeolapono Trades Academy and Institute

By Ed Kalama

*"E hana mua a pa'a ke kahua ma mua
o ke a'o 'ana aku iā ha'i;
Build yourself a firm foundation before teaching others."*

It's hard not to like Lawai'a Naihe, but he says it wasn't always that way.

"Growing up, I was just hard head," he said. "I had a rough childhood, and I was a troubled kid. I didn't listen and didn't do my work. I was labeled as a troublemaker and put into special education.



Lawai'a Naihe - Courtesy Photos

"Teachers said I was just too much and they didn't want to work with me. I was always getting kicked out of class. I couldn't read very well and I barely graduated from high school."

But there was one thing that gave Naihe hope. He was big, he was strong and he was athletic.

"Football was the one thing that made me consider that I might have a chance to go to college. When a coach starts telling you that you have a chance to go if you get

your grades right, you start taking that seriously. Football was my hope, and I took it seriously. But I was still struggling," he said.

After playing for Waiākea High School and then graduating from Kapa'a High School, Naihe entered the workforce. He spent a year as a corrections officer and another three years working construction, starting with masonry, framing and roofing.

Although he had a knack for construction, at the urging of a cousin he applied for college and started playing for Montana Western, eventually receiving a Division I scholarship to Weber State where he earned a teaching degree in history. He was a good enough player that the Baltimore Ravens invited him to a tryout.

"The best part about starting college late was that I was able to build other skills and develop an identity. Before college, I was already mentoring kids coaching football. Knowing from my own experience how hard life can be, I was always trying to help these kids to get

better," Naihe said.

"Working in corrections as well, we'd go from coaching some of these kids in football to them coming to jail. I was like 'How can we keep these kids out of jail? How can we do this?'"

Naihe said those experiences helped shift his life.

His goal was to become a teacher and work with special education kids. He started his educational career in Utah, moved home to teach at Chiefess Kamakahelei Middle School where he excelled at working with students with behavioral issues, and eventually became the vice principal of Kanuikapono Public Charter School.

In July 2021, Naihe left Kanuikapono to found the Ho'ākeolapono Trades Academy and Institute. The academy features three programs, a High School program that focuses on students in grades 9-12; an all-female Nā Wāhine program for adult and high school-aged females; and the Workforce program, an internship program for young adults age 17 to 24.

In three short years, Ho'ākeolapono has already served some 200 young learners. The organization is in essence a construction immersion program, taking a holistic approach to teaching trades and exposing students to all facets of construction including a general introduction to carpentry, electrical work, OSHA safety certification, site surveying and more.

A \$400,000 grant from the Office of Hawaiian Affairs (OHA) supports the nonprofit's workforce development program, which offers paid 12-week construction internships and supplies students with hand tools, tool belts, drills, hardhats, safety vests and even steel-toed shoes.

"Our mission statement is to cultivate Hawai'i's workforce," Naihe said. "Ho'ākeolapono means to ignite or spark hope. My hope was football. Football was the catalyst that allowed me to graduate from college. But only a few can go to college and get a scholarship.

"But literally anybody can work in construction. There's permitting work, architectural drawings, they need drivers, operating engineers, carpenters, painters, roofers – and the only way we can build that house efficiently is if everybody works together as a team. That is where our success comes from, and that is what sparks my happiness, because with the right team anything is possible."

"Like many of our OHA grantees, Lawai'a's commitment to support his community and its needs is incredible," said OHA Grants Officer Ahia Dye. "He is passion-driven when designing these high-quality educational and career supports and his program reinforces and expands the skills and capabilities of its haumāna with respect to their wellbeing, self-sufficiency and employment readiness."

Rachelle "Rae" Nam is the executive director of Kūku-lu Kumuhana O Anahola and her nonprofit has teamed up with Naihe's group to serve Anahola kūpuna.

Nam said Naihe's construction team recently built a ramp for a husband and wife who had been hospitalized and could no longer climb the stairs to their house. In another instance, his workers installed a walk-in shower



Ho'ākeolapono interns with Lawai'a (top row back) and Mahi'ai Naihe (third row far right).

for a kupuna who was having difficulty getting into and out of her bathtub.

Nam said Naihe used the projects as learning opportunities for his students, and provided the funds so the kūpuna would not have to worry about it.

"Lawai'a is always the guy boosting you up and not pulling you down," she said. "He is skilled professionally,

he's willing to share his expertise with the next generation and he's selective in choosing who can best mentor them. He loves this community so much and he's such a valuable team player in Anahola and all of Kaua'i, offering skills development to our youth."

Ask Naihe who has motivated him, and his brother Mahi'ai Naihe – another former athlete – is front and center.

"Life is not as hard when you have a good older brother," Naihe said. "When I was younger, he was the one who was able to take those blows away for me. Anything that I've ever done successfully, he has been directly involved."

Mahi'ai Naihe has been with the nonprofit since its in-



Interns construct a ramp to aid Anahola kūpuna.

BUILDING THE LĀHUI

Continued from page 4

ception and currently serves as the group's safety coordinator.

But the inspiration for the Ho'āke-olapono Trades Academy and Institute was Naihe's father, Charles Naihe, a pivotal member of the Hawaiian community who spent more than 25 years working for the Department of Corrections.

"I'm here because of my brother, but I'm doing what I'm doing today because of my dad and because he was Hawaiian. Before I went [to college] he told me 'Lawai'a, how cool is this? You have an opportunity to go to college, so why don't you go? But you've got to go and learn, and then come back and help Hawaiians.'

"My dad always wanted to help Hawaiians, but he barely graduated high school himself. He retired as a commander here on Kaua'i, and I know that he always tried to help Hawaiians who were in those jails."

In August of 2020, Charles Naihe broke the news to his sons that he had liver cancer. His case was terminal.

"At this same time I was getting this news that our Native Hawaiian students were dropping out and failing. So I told my dad, give me two years and I'll show you before you die that I will do everything I can to help other Hawaiians."

Naihe founded his nonprofit in July 2021, and his father passed away in 2022.

"It took him to get cancer for me to really focus. I'm so very grateful that I had those two years, because he could see what I wanted to do for him. He was very proud of me, and I hope I've kind of made up for being such a bad kid," Naihe said.

Today, Naihe said he is right where he is supposed to be.

His nonprofit now has support not only from OHA but also from the Department of Hawaiian Home Lands, Lili'u-okalani Trust, Hawai'i Small Business Development Center, Kaua'i Chamber of Commerce, Historic Hawai'i Foundation, Leadership Kaua'i and a host of others.

"You know what's been most rewarding?" Naihe asked. "Every single thing every single day. I feel happy all the time; this is exactly what I wanted to do. I get to work with kids and we get to help mold them.

"We are a Native Hawaiian organization. Our goal is to help Native Hawaiians. I am a Native Hawaiian and that is my number one goal. Everything else is a byproduct of that." ■

OHA CEO Ferreira Selected to Upcoming Cohort of Omidyar Fellows

Five other Native Hawaiian leaders also named to the prestigious fellowship

By Ed Kalama

*"A'ōhe pau ka 'ike i ka hālau ho'okahi;
All knowledge is not taught in the same school."*

There'll be a very familiar face onboard when the next cohort of Omidyar Fellows begins its work in September 2024.

The Hawai'i Leadership Forum, which is a part of the Omidyar Group, recently announced that Office of Hawaiian Affairs (OHA) Ka Pouhana/CEO Stacy Kealohalani Ferreira has been selected to join 15 other leaders and change makers as members of Cohort IX of Omidyar Fellows.



OHA CEO Stacy Kealohalani Ferreira.
- Courtesy Photo

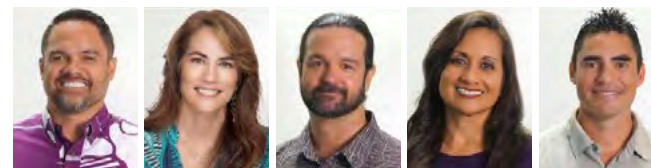
Ferreira has served as OHA's chief executive since November 2023. She is a former budget chief for the Hawai'i State Senate and a former executive for Kamehameha Schools and the Charles Reed Bishop Trust.

The Omidyar Fellows program seeks to cultivate the conditions in which Hawai'i thrives by enhancing connections among leaders and improving their desire and capabilities to mobilize communities and organizations who can create these broad and durable improvements.

Members of the cohort – comprised of leaders from the for-profit, nonprofit and government sectors – were selected through a rigorous application and selection process based on their accomplishments, innovative skills, ability to collaborate with other leaders, and motivation to make a positive difference.

Cohort IX members will undergo nine months of curriculum which will include monthly sessions; coaching; and conversations with community, business, and government leaders. At the end of the curriculum phase, Cohort IX will join the active Fellows Network comprised of 115 Fellows from Cohorts I through VIII who are dedicated to strengthening the wellbeing of Hawai'i.

Other Native Hawaiian members of Cohort IX include Shawn Kana'iaupuni, Ph.D, president and CEO of Partners in Development; Dr. Landon Oponui, executive director and medical director of Nā Pu'uwai Native Hawaiian Health Care System on Moloka'i and Lāna'i; Kainoa Casco, a climate + resiliency executive for Johnson Controls Sustainable Infrastructure in Hawai'i; David Kauila Kopper, executive director of the Legal Aid Society of Hawai'i; and Kaulana Mossman,



Kainoa Casco Shawn Kana'iaupuni Kauila Kopper Kaulana Mossman Landon Oponui

the community planning liaison officer for the Pacific Missile Range Facility.

"As the chief executive officer of the Office of Hawaiian Affairs I am continuously pushing myself to be the best leader, kaiāulu contributor, change maker and Kanaka, that I can be. This opportunity and the timing of it is perfect as it will further hone and develop my leadership skills by participating in this incredible fellowship. I am humbled and thankful to Omidyar Fellows to be selected to this cohort and for the chance to learn from the program, the Forum of Fellows, and my fellow Cohort IX members who are extraordinary leaders in their fields," Ferreira said.

"The needs of our lāhui demand exceptional leaders and I am proud to join the other Native Hawaiians in our group. I'm looking forward to examining leadership from a variety of diverse perspectives, and I can't wait to get started as we all strive for a positive collective impact on this state."

"With all humility, I'm inspired by the people who have come through this program," Kana'iaupuni said. "They are strong leaders in our community – people like Diane Paloma, Micah Kāne, and so many others. Their testimony, and more so, their hana, speak volumes about the positive impact of the Omidyar Fellows program.

"My focus is on our youth, on our lands, and on the wellbeing of our communities. It's an amazing opportunity and I'm honored to be part of Cohort IX and look to contribute to the best of my ability."

"The Omidyar Fellows program offers a unique opportunity to build resilience, enhance collaboration, and refine strategic thinking, while gaining valuable insights from other leaders and building reliable support networks," Oponui said.

"Our Kānaka leaders entrusted with the kūleana of this learning opportunity will become better equipped to address the many complex challenges facing our lāhui. Expanding our networks with leaders from diverse backgrounds and fields will better position us to collectively drive positive change across Hawai'i and beyond."

Bill Coy has directed every Omidyar Fellows cohort since 2012. At the conclusion of Cohort IX in June 2025, Coy will step down from his role. Cheryl Ka'uhane Lupenui, president and CEO of the Kohala Center, will co-facilitate Cohort IX and will lead the next cohort.

"I am so proud of what the Omidyar Fellows has accomplished," Coy said. "We see leadership as an activity, not a role, and I am confident that each Fellow will continue to utilize their strong networks and skillsets to create a stronger Hawai'i. These are some of the finest leaders I have had the privilege to work with." ■

Mauna‘ala Curator Selection Process Concerns Vetted

By Puanani Fernandez-Akamine

The Department of Land and Natural Resources’ (DLNR) May 13 announcement regarding selection of a new curator for Mauna‘ala (the Royal Mausoleum in Nu‘uanu, O‘ahu) was met with an overwhelmingly negative public response by the Native Hawaiian community.

DLNR’s selection of Doni Leinā‘ala Chong was concerning, not in terms of her as an individual, but in terms of DLNR’s actual selection process – specifically, the exclusion of Native Hawaiian royal societies, civic clubs, and the Office of Hawaiian Affairs (OHA) from that process despite historical precedents and repeated requests.

Indeed, two days after the announcement, KHON2 reporter Lucy Lopez filed a story, “Backlash on announcement of 18th Mauna‘ala curator prompts meeting with Hawai‘i organization leaders.”

On May 28, representatives of the Hawai‘i State Senate Water and Land (WTL) and Hawaiian Affairs (HWN) committees held an Informational Briefing to hear community concerns regarding the Mauna‘ala curator selection process.

Presiding over the briefing was Sen. Lorraine Inouye, WTL committee chair and majority whip. Joining her was Sen. Jarrett Keohokālōle, Hawaiian Caucus chair, Sen. Kurt Fevella, Sen. Brandon Elefante, and Sen. Maile Shimabukuro.

About 100 people, representing various Hawaiian organizations and royal societies, attended the gathering at the state Capitol.

Kumu Kawaikapuokalani Hewett, a representative of ‘Aha Moku (a state advisory committee for natural resource management under the umbrella of DLNR) and himself a candidate for the curator position, was the first to testify.

He opened with pule, an oli recounting the creation of human beings that sets the precedent for the order and rank of kūpuna in the “tradition of pono connected to our ancient kūpuna and our inherent kuleana.”

Hewett said that, “when we circumvent and cancel out the great roles and responsibilities of kūpuna within the Hawaiian culture we are disconnected, nonexistent. Everything in this world – our culture and our people – are here and exist because of ‘ike kūpuna and kūpuna kuleana.”

Kaneali‘i Williams, on behalf of ‘Aha Moku, presented on the history of Mauna‘ala, and included a timeline of important events and a list of Mauna‘ala curators dating back to 1865.

He concluded his presentation noting that the uproar surrounding DLNR’s announcement of the new curator was due to the exclusion of the Hawaiian civic clubs, the Hawaiian royal societies and the Office of Hawaiian



OHA Board of Trustees Chair Carmen “Hulu” Lindsey testifies at the Informational Briefing on May 28. - Photo: Kelli Soileau

Affairs from the process, adding “it also circumvented the appropriate cultural protocols as well as the procedures required by state law.”

Representing Ka Huli Ao Center for Excellence in Native Hawaiian Law, Post JD Legal Fellow Kaulu Lu‘uwai referenced *Ka Pa‘akai o ka ‘Āina v. Land Use Commission* saying, “the Hawai‘i Supreme Court ruled all Hawai‘i government offices and agencies are obligated under Article 12 Sec. 7 of the Hawai‘i State Constitution to protect the reasonable exercise of customarily and traditionally exercised rights of Native Hawaiians to the extent feasible, and this extends to all facets of decision-making – including the selection of agency positions that, by nature, require special expertise in Native Hawaiian traditions and customs.”

Lu‘uwai went on to note that the selection of a new curator for Mauna‘ala “appears to have failed to honor traditional protocols” and said that “addressing how decision-makers can honor Native Hawaiian culture and protocols is an important issue facing our community.”

Testifying on behalf of OHA, Board of Trustees Chair Carmen “Hulu” Lindsey spoke to DLNR’s “disregard of the law” in the selection of the new curator. “Despite Hawai‘i state law mandating that all state agencies engage with OHA on matters affecting its beneficiaries, DLNR and its chair have disregarded our cultural mores and traditions,” she said.

“Our revered ‘ike ku‘una (traditional knowledge) emphasizes the value of kūkākūkā (discussion) among all stakeholders. Ignoring this tradition in favor of a closed-door hiring process disrespects our heritage and our kūpuna.”

Lindsey remarked that DLNR’s hiring process “lacked fidelity, violated state mandates, and disregarded standing Hawaiian cultural practices and protocols, causing great distress within the Hawaiian community and dishonoring our ali‘i.”

List of all Mauna‘ala Kahu

- 1865 - Nahalau (k)
- 1873 - Joseph Keaoa (k)
- 1878 - Haumea (k)
- 1885 - Lanihau (w)
- 1886 - Keano (w)
- 1888 - Naholowa‘a* (w)
- 189? - C.D. Wiliokai (k)
- 1893 - Maria Kaha‘awelani Beckley Kahea** (w) & David Kaipe‘elua Kahea (k)
- 1915 - Fred Malulani Beckley Kahea (k)
- 1946 - William Bishop Kaihe‘ekai Taylor (k)
- 1956 - Emily Namau‘u Taylor (w)
- 1961 - ‘Iolani Luahine (w)
- 1966 - Lydia Namahanaikaleleokalani Taylor Maioho (w)
- 1995 - William John Kaihe‘ekai Maioho (k)
- 2015 - William Bishop Kaihe‘ekai Maioho (k)
- 2024 - Doni Leinā‘ala Hanuna Pahukoa Chong (w)

*Naholowa‘a served as curator/custodian under Princess Po‘omaikelani from 1888 and briefly under Princess Lili‘uokalani in 1891 until she became queen.

**The selection of Maria Kaha‘awelani Beckley Kahea, is believed to mark the first time that a Kaihe‘ekai descendant began serving as kahu of Mauna‘ala. The Kaihe‘ekai ‘ohana are lineal descendants of High Chief Ho‘olulu who, along with his brother, Hoapili, helped conceal the iwi of Kamehameha I.

Caveat: This information was compiled from multiple sources and a comprehensive listing is being actively researched. This list is accurate to the best of our knowledge.

MAUNA'ALA CURATOR

Continued from page 6

Pauline Namuo, president of 'Ahahui Ka'ahumanu Chapter 1, expressed hope that this decision would result in good discussions within the Hawaiian community that will lead to "significant changes to positions we are especially focused on [and] that we want to be sensitive to our Hawaiian culture."

Namuo spoke in support of Chong's selection as curator saying, "Ms. Chong is a member in good standing with 'Ahahui Ka'ahumanu and we are confident in her ability to serve with honor and dignity and cultural excellence... We believe that the selection process was a thorough, thoughtful and culturally respectful process and we honor that."

Jacob Aki, ikū lani nui (state vice president) of Hale O Nā Ali'i, expressed disappointment in the selection process saying it "lacked transparency." Aki asserted that Hale O Nā Ali'i is the only Hawaiian royal society with an unbroken link to ali'i burial practices since the foundation of the Hawaiian Kingdom.

He also noted that since Emily Namau'u Taylor's selection as curator in 1956, "the curator's selection has involved consultation with [the] organizations that are



Hale O Na Ali'i Ikū Lani Nui (State Vice President) Jacob Aki expressed his disappointment in the selection process. - Photo: Kelli Soileau

here today...We are deeply troubled that our voices, legacies, connection and kuleana were disregarded, ignored and dishonored by the DLNR and its chair."

When Kumu Hula Coline Kauloku Aiu, kuhina nui of the Daughters and Sons of Hawaiian Warriors Māmaka-kaua testified, she chronicled how her efforts over several months to meet with DLNR Chair Dawn Chang about the selection process were apparently disregarded.

In the aftermath of the selection, Aiu noted that conflicting public statements made by DLNR raised questions and doubt regarding the selection process and "makes it very difficult for [our organization] to affirm and celebrate

this choice."

She added, "The public outcry of our Hawaiian community is deafening. Our organization is obliged to refuse another layer of administration and control over one of the last kuleana our ali'i expected us to uphold."

Mamie Lawrence Gallagher, a lineal descendant of Ho'olulu, one of the chiefs entrusted with hiding the iwi of Kamehameha I, spoke on behalf of her 'ohana saying, "There's been a hewa breach of protocol at Mauna'ala and it is incumbent upon all of us that this wrong be corrected."

In response to the public outcry regarding the selection process, on June 4 DLNR announced the creation of a "culturally focused" position at Mauna'ala to work with the new curator. According to a quote attributed to Gov. Josh Green, the kuleana of this new position will be to "focus solely on cultural protocols and practices, and to do outreach and communications with the Native Hawaiian community."

The press release went on to state that, "Based on feedback from the community, the Royal Mausoleum curator will focus solely on the upkeep of the facility and grounds and of the opening and closing of the grounds. The culturally centered duties of the second position will be more fully developed after meetings and discussions with Native Hawaiian leaders." ■



Help us tackle the high cancer rates among Native Hawaiian men. Kū Ola is dedicated to enhancing the health and well-being of Native Hawaiian kāne across the state. Your feedback is essential to help us refine and improve our initiatives. Get involved and keep an eye out for Kū Ola events in your area. Join us in our commitment to making a lasting impact!

For more information, visit www.kuola.org or call (808) 441-7710, or email kanekukakuka@gmail.com



To get involved:

- **Join** other kāne to share your mana'o
- **Help** promote cultural practices
- **Play** a leadership role in your community
- **Bring** a friend to share in the learning



The Three Souls of Rocky Ka'ouliokahihikolo'Ehu Jensen

A Gentle Remembrance

April 8, 1944 - Sept. 10, 2023

By Noelle M.K.Y. Kahanu

Ke Ao Lama - *Enlightened World*, an exhibition at the Capitol Modern, opened recently in response to the 13th Festival of Pacific Arts and Culture, and will remain up through most of this year. In the ground floor entry way, just to the left, is Rocky Ka'ouliokahihikolo'Ehu Jensen's brilliant 8-foot-tall ki'i, "Ke 'Ea 'Ekelu o Ke Kanaka."

In his distinctive style, Rocky carved images that looked like us, with wide, flat noses and thick thighs and calves. Carved of milo in 1978, three images rise vertically. The bottom ki'i appears burdened, its pearl eyes cast downward, its mouth a grimace, pained perhaps by the weight it bears. Upon its shoulders and hands stands the second image, its mouth puckered into a small circle, its face turned slightly upwards in a hopeful gaze. In its raised hands, it holds a large seed – our collective future.

Said Rocky, "When an ancestral image is produced today, it must follow closely the ancient guidelines set down by the very first depicter of the abstract form. Of course, the modern day artist has the freedom to use his own style, as was the case in the days of old. Yet the essence of that ancient image is still alive." – State Foundation for Culture and the Arts (SFCA) catalogue entry, quoting Jensen from *Ka 'Elele*, Volume 10, Number 1 (January 1983).

Born in Honolulu, Hawai'i, on April 8, 1944, much of Rocky's cultural foundation stemmed from time he spent with his grandparents in Lā'ie, O'ahu, and Pūko'o, Moloka'i.

In the 1960s, the Jensen family moved to Los Angeles, Calif., where Rocky finished high school and junior college. He returned to Hawai'i in 1968 and enrolled at Leeward Community College while also taking art classes at the Honolulu Academy of Arts.

Two years later, he illustrated



Master carver and renowned artist Rocky Ka'ouliokahihikolo'Ehu Jensen. - Courtesy Photo

and its contemporary expressions.

Rocky especially saw it as a way to educate Hawaiians. "I have dedicated my life to help others of my blood to rediscover their lost heritage and to set the world straight on the obliterated truth." Each year, Hale Nauā III broke new ground, mounting numerous exhibitions at Honolulu Hale, the AMFAC gallery, and at Bishop Museum with the very first contemporary Hawaiian art exhibition in its 90 years of existence.

Yet few works found their way into museum collections, and Rocky was a vocal critic of the SFCA and other institutions that systematically refused to purchase Kānaka Maoli art or support Kānaka Maoli artists. Despite the lack of local recognition, Rocky was among the first Hawaiian contemporary artists to show national and internationally, including at the Museum für Völkerkunde in Vienna, Austria, in 1978.

His prolific career continued, with major commissions for the U.S. Army Museum and 'Imiloa Astronomy Center, but by the early 2000s, his life had quieted and he was living on Hawai'i Island with his wife and his daughter, Natalie Mahina Jensen, who is also an artist.

While working at Bishop Museum, I tentatively reached out to this pillar of the community, thus beginning a col-

20 pre-contact kāne for the seminal book, *Men of Ancient Hawai'i*, but he is best known as a founder of the contemporary Native Hawaiian arts movement.

In 1975, he and his wife/scholar/writer/muse Lucia Tarallo Jensen established Hale Nauā III, the Society of Hawaiian Art – the first Native Hawaiian arts organization to support Hawaiian artists and protect the Hawaiian art form

laboration that enabled a new generation of Hale Nauā III exhibitions at the museum.

In 2006, Rocky was among the first to receive the MAMo Award (the Maoli Arts Month Award), for a lifetime of achievement – a recognition of the path he had carved before us where none had existed. It was a testament to his delicate and meticulous illustrations, his "study pieces" that enabled him to embody the movements of ancestral kālai ki'i, and his wondrous contemporary works that conveyed the evolving nature of our Indigenous artistic practices.

On Sept. 10, 2023, our Hawaiian world shuttered, heaved, and dimmed, as the black hawk soared into the arms of his ancestors.

Reknowned master carver Rocky Ka'ouliokahihikolo'Ehu Jensen had passed away, suddenly and unexpectedly, marking nearly 50 years from the birth of Hale Nauā III to when he took his own life. Despite untold grief, the family chose to share their heartache, making palpable the struggles of mind and spirit that persist in so many of our beloveds.

Perhaps no other artist I know was so weighted by the burden of ancestral expectations and so disappointed by his contemporary brethren. He despaired, struggled with the lack of appreciation for, and comprehension of, his work – not so much by outsiders, but by his own people. It was as though he had become that which he carved – "Ke 'Ea 'Ekelu o Ke Kanaka" (the three souls of man) – the bottom figure upon whose shoulders all others rested.

Exhibitions are temporal, snapshots that capture who we are in that singular moment. The legacy left by Rocky is a multitude of these moments, charting who we once were, who we might have been, and who we can be again.

Next Spring, *Hawai'i Triennial 25: Aloha Nō*, the state's largest thematic exhibition of contemporary art from Hawai'i, the Pacific, and beyond, will open in multiple venues across three islands.

Rocky will be prominently featured, posthumously, as we showcase his numerous works, including some that he left behind, unfinished. A long overdue remembrance, we cast our eyes upward as an act of defiant hope, our future held in his gently carved hands. ■

Noelle M.K.Y. Kahanu is an associate specialist in the American Studies Department of UH Mānoa, and a curator for *Hawai'i Triennial 2025*.



Jensen's brilliant 8-foot-tall ki'i "Ke 'Ea 'Ekelu o Ke Kanaka" (The Three Souls of Man) is now on display at Capitol Modern. - Photo: Kelli Soileau

Walk Together, Dream Together, Achieve Together

A recent meeting of Pacific Indigenous women was a forum to build pilina and strategize

By Malia Nobrega-Olivera

In conjunction with the 2024 Festival of Pacific Arts & Culture (FestPAC), the Pacific Indigenous Women's Network (PIWN) hosted the "Weaving a Transpacific Indigenous Women's Network" conference on June 7-8, 2024. Held at the Hawai'i Convention Center, this significant two-day event brought together Indigenous women from across the Pacific to foster relationships, share knowledge, and discuss strategies to address the challenges faced by their communities.

Friday, June 7

As wāhine from various parts of the Pacific arrived at the conference, they were greeted by the beautiful voices of Kainani Kahaunale, Kaniaulono Hapai, and Emma Coloma-Nakano from Moku o Keawe. This mother, daughter, and aunty trio created a comfortable and safe space for networking among wāhine of all ages.

The event began with a circle of aloha, led by Kumu Hinaleimoana Wong-Kalu (Hawai'i), who shared mele and oli to ground the participants in Hawai'i and celebrate their connections as part of Moananuiākea. Wong-Kalu emphasized the importance of understanding one's kulana (role) and kuleana (duty), reminding the wāhine to fulfill their roles and responsibilities diligently.

Via a video message, Makau Ariki (Royal Consort) Atawhai of Aotearoa highlighted the strength of collective dreaming and achieving: "If I am to dream, I dream alone. If we all dream together then we shall achieve. Wāhine together; we are always stronger. Let's walk together, dream together, and achieve together."

Mililani Trask (Hawai'i), a founding member and kupuna of PIWN, delivered the opening keynote address. She shared the genealogy of PIWN and its commitment to self-determination for women, children, and families. Trask called for participation from all Pacific sub-regions – Micronesia, Melanesia, Polynesia, and Australia – stressing the need for diverse representation to achieve common goals.

A "Lei of Wisdom" dialogue session, moderated by youth member Julia Faye Munoz (Guāhan), featured elders Hema Wihongi (Aotearoa), Saina Faye Untalan (Guāhan), Grace Poll-Serious (Chuuk, FSM), and Ekela Kaniaupio-Crozier (Hawai'i).

Titled "The Role of Pacific Indigenous Women in Caring for our Communities and Preparing the Next Generation," the panel discussed the vital roles of Indigenous women as life-givers and caregivers. They shared their respective cultural backgrounds, experiences, and



The Pacific Indigenous Women Network board includes (l-r) Alicia Limtiaco (Guāhan), Lisa Natividad (Guāhan), Malia Nobrega-Olivera (Hawai'i), Mililani Trask (Hawai'i), and Hema Wihongi (Aotearoa). - Courtesy Photos

wisdom, highlighting the importance of passing on traditions and healing power to future generations to help address today's complex challenges.

Saturday, June 8

The second day of the conference began with a spiritual blessing and cultural sharing from the FestPAC delegation from Guāhan. This set a reflective and empowering tone for the day.

The day's first panel, "Indigenous Women Leading Environmental Justice and Empowering Sustainability," addressed climate change and environmental degradation – and their impacts on human rights – emphasizing approaches to sustainable development that consider inequalities and can be transformative if implemented. The moderator was Noelani Puniwai (Hawai'i) and included presentations by Hema Wihongi (Aotearoa) and Malia Nobrega-Olivera (Hawai'i).

The second panel of the day, "Mauliola: Taking Care of



"Lei of Wisdom" participants were (l-r) Youth Moderator Julia Faye Munoz (Guāhan) and panelists 'Ekela Kaniaupio-Crozier (Hawai'i), Hema Wihongi (Aotearoa), Faye Untalan (Guāhan), and Grace Poll-Serious (Chuuk, FSM).

Self, Girls, and Family," was moderated by Lillian Segal (Kosrae). Presenters included Emeliana Musrasrik-Carl (Pohnpei, FSM), Alicia Limtiaco (Guāhan), and Suzanna Tiapula (American Samoa).

This panel, focused on critical areas of concern – gender-based violence, health and education – that directly impact the human rights of Indigenous women and girls, and provided recommendations for effective and sustainable advocacy and public actions by Indigenous women that reflect their voices and priorities.

Saina Laura Souder (Guāhan), shared the keynote presentation during lunch called, "Indigenous Pacific Women Leaders: Looking at Ourselves through the Eyes of the Future."

Souder, an Indigenous CHamoru, explored historical networking strategies used by CHamoru women organizers and discussed the continuity and revitalization

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East-West Center Gallery Exhibition Celebrates Legacy of UH Mānoa's Lo'i Kalo



Ka Papa Lo'i 'O Kānewai - Art by: Ruth Moen, 2024

By Derek Ferrar

In the early 1980s, amid the blossoming Hawaiian cultural renaissance, a few Native Hawaiian students at the University of Hawai'i at Mānoa uncovered the remnants of an abandoned 'auwai irrigation ditch hidden away in the bushes alongside Mānoa stream, near where the Kamakakūokalani Center for Hawaiian Studies stands today.

They discovered that this land, called Kānewai, was traditionally highly valued for its kalo productivity, and it remained a royal possession well after the Māhele of 1848. Later, the area was cultivated by farmers of Chinese and Japanese ancestry, and eventually became part of the university's landscape.

Inspired by this history, the students teamed up with the university's Hui Aloha 'Āina Tuahine Hawaiian language club to restore kalo cultivation in the area, calling the project Ho'okahe Wai Ho'oulu 'Āina, based on the philosophy, "make the water flow, make the land productive."

With the guidance of kūpuna such as Harry Mitchell from Ke'ānae, Maui, and 'Anakala Eddie Kaanana from Miloli'i, Hawai'i, they rebuilt the 'auwai system leading from Mānoa stream, dug lo'i for planting kalo and gardens for other traditional food plants, and built a traditional hale wa'a structure.

Eventually, they named the farm Ka Papa Lo'i 'o Kānewai. Their emphasis was to create a unique resource for the university and the surrounding community by providing experiential learning opportunities and a peaceful retreat from the urban surroundings.

Today, as part of the Hawai'i inuiākea School of Hawaiian



Ka Papa Lo'i 'o Kānewai director and exhibition curator Makahiapo Cashman reflects on the exhibition's installation display during opening festivities. - Courtesy Photo

Knowledge, Ka Papa Lo'i 'o Kānewai continues to propagate the culture of kalo.

Each year, the lo'i hosts around 15,000 visitors, including UH classes, K-12 student groups, and people of all kinds who participate community work days on the first Saturday of each month. The lo'i sustains nearly 70 varieties of native kalo, thought to be the largest collection of Hawaiian varieties in existence.

Now, this rich legacy is being celebrated in a new exhibition, *Ho'okahe Wai, Ho'oulu 'Āina: Kalo and Community*, at the East-West Center Gallery, located just across Dole Street from the lo'i itself.

Through works of art, memorabilia, and photographs, the exhibition – co-curated by Ka Papa Lo'i 'o Kānewai Director Makahiapo Cashman and his daughter, Pili-alohamauloa, a librarian at Kamehameha Schools Maui – shares mo'olelo and artistry from those who have been touched by Kānewai Lo'i over the years.

Visitors to the exhibition are greeted outside the gal-

lery by a large wooden sculpture of a taro plant, titled *Kalo by Kalo* and made especially for the exhibition by artists Amber Khan and Kainoa Gruspe, with pieces fitted together like a giant puzzle and lau hala matting forming its leaves. Inside the gallery space, the mood is set by a video and sound projection that follows the flow of water through Kānewai, enveloping the viewer in serene lo'i-scapes.

Adorning the walls are photos capturing the lo'i's community over the decades, along with artwork that has been inspired by its environs and mission. Included are a number of significant items in the lo'i's story, such as a model of the original Hale Wa'a created by UH architecture students, and an image of the poi-pounding board used by Kānewai's founding elders. In a side room, a video loop plays the 1999 *Nā Maka o ka 'Āina* documentary *Charles Kupa and Marion Kelly at Ka Lo'i 'o Kānewai*.

"We have learned at Ka Papa Lo'i 'o Kānewai that we are guided by three kahu (values) that bring into perspective the attitude and mindset that we who work at the lo'i must have in order to provide a positive experience for our visitors and kama'āina," the curators write in the exhibition literature.

"Laulima, many hands working together, reminds us that it is because of many that we are able to experience what we are able to observe today. As we work as a collective group, we can continue this for tomorrow. Mālama refers to Mālama 'Āina and the idea that a reciprocal process is achieved when each of us cares for the land and all things that feed us mentally, physically and spiritually... [and] we hope to provide a modern Pu'uhonua, or place of refuge, for all plants, animals, and people that frequent and live in the area of Kānewai." ■

Derek Ferrar serves as communications specialist for UH Mānoa's East-West Center. He was formerly a public information specialist for the Office of Hawaiian Affairs and editor of Ka Wai Ola and has also served as editor of Hawaiian Airlines' Hana Hou! Magazine and a founding editor of the Honolulu Weekly newspaper.

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

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Faces of the Diaspora

A Hawaiian Waterman's Lifelong Love of Paddling

By Megan Ulu-Lani Boyanton

Kevin Loy Keali'i Olds is, at his core, a waterman.

Much of his 60 years of life has centered around a devotion to outrigger canoe paddling, riding the highs and weathering the lows of the Polynesian sport. "It never let me go," Olds said.

One of four siblings, he spent his childhood in Glen Cove, N.Y. His father flew jets in the military before taking a job at Pan American Airways.

With Kānaka Maoli ancestry on both sides of his 'ohana, Olds traveled to Hawai'i each year with his parents. And when Olds was in elementary school, his family relocated to O'ahu.

His family first made a homebase in the Kuli'ou'ou Valley. Olds joined the Hui Nalu Canoe Club and became a "water-based baby," fishing and playing in canoes, he said.

"Once we started learning what Hui Nalu really meant and the history behind it, the pride was there," Olds said. The club was founded in 1908 by Duke Kahanamoku, the legendary Hawaiian surfer and swimmer, along with Knute Cottrell and Ken Winter.

As Olds grew up, he embraced the changes in his ever-evolving sport. In particular, he warmed to the single-man canoe – a different vessel from Hawai'i's standard six-person canoe.

"I learned to adapt to that pretty early, and I excelled," Olds said.

His family reconnected with paternal relatives in Tahiti as a result of a voyage by *Hōkūle'a*. Olds remembers staying with relatives in the village of Tautira. His father took a team of paddlers to Tahiti to race, and they returned with a pair of small, wooden canoes. A curious Olds begged to practice on one of the single-person canoes – to no avail.

Undeterred, "one day, I just rolled over on my skateboard, put the canoe on my shoulder and skated down to Kuli'ou'ou Park, and then put the boat in the water and took off," Olds said. He started to learn on his own in secret, often paddling several times each day in Maunaloa Bay.



Kevin Loy Keali'i Olds - Courtesy Photos

"It was just magic," he said.

In 1978, at the age of 14, Olds competed in the first single-person canoe race in Hawai'i – and won. From then on, "I could count 13 years that, every race that I competed in, I was fortunate enough to still beat these men," he said. "Some respected that, and a lot resented it."

And Olds still faced trouble integrating as a Hawaiian born in the diaspora.

"People used to say, 'Hey, bruh, you're not Hawaiian. You weren't born here,'" he said. "But people give grief."

As a student at Henry J. Kaiser High School in Honolulu, Olds served as the president of the Nā 'Ōpio Canoe Racing Association, graduating in 1981. His next goal: To be the first Hawaiian to make the Olympic team in canoe paddling.

Olds enrolled at Orange Coast College in Costa Mesa, Calif. He began training with the Offshore Canoe Club, but "I couldn't bust into that group, so I came back to Hawai'i." There, he made the Moloka'i team for the Outrigger Canoe Club.

After the tragic deaths of loved ones, Olds left Hawai'i, shifting his focus to training for the Olympic team. In 1986, he made it to a European national team and traveled the world. He also moved around the U.S. for training camps in Indiana, Florida, and New York.

However, training on Olympic flatwater canoes put stress on his body. "One month before the Olympic trials,

I blew my shoulder," Olds said. It hurt his performance in the finals – a "very upsetting" time in his life, he added. Two operations allowed him to continue paddling.

Afterward, his priorities shifted from sport to 'ohana. In 1989, Olds and his ex-partner of 17 years had their daughter, Skye Kolealani, in Huntington Beach, Calif. Their son, Kyle Kana'iaupuni, followed soon after, and the family moved to Mesa, Ariz., for eight years.

With its dry, hot climate and bodies of water, "it reminded me of Nānākuli," Olds said. He spent his time canoeing the rivers, exploring old mine shafts, and riding his motorcycle.

Back then, he represented the U.S. Canoe and Kayak Team. Olds helped develop a plan for a potential aquatic center for rowing and paddling, but it fell through. The disappointment spurred Olds to move back to California in 2001.

Today, he works as a rigger for the entertainment industry, climbing the rafters of stadiums and theaters to set up for events. But paddling always calls him back. He builds canoes and serves as the head coach of the Offshore Canoe Club.

In recent years, a paddler invited him to a showing of a film about Kahanamoku's rescue of capsized yacht passengers in the nearby harbor. It left Olds inspired to create a local monument to Kahanamoku. He plans to form the Duke Kahanamoku Aquatic Legacy Foundation and raise funds for the statue.

"I believe it's going to be one of the most looked upon, viewed and visited places in all of Southern California," he said. "This is pono."

He and his partner – a retired policewoman of Hawaiian descent – are considering possible moves to Arizona, Texas or Hawai'i. For now, when Olds needs a reminder of the islands, he looks around his yard in Anaheim, Calif., with its waterfall, strawberry guava and yuca.

"Everything happens for its reasons," he said. "Sometimes, things have to fall apart to come back together." ■



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Olds serves as head coach of Southern California's Offshore Canoe Club, pictured here.

Part I: A Multinational Exercise in Futility?

By 'Imiloa Borland and Wayne Tanaka

This June, Hawai‘i welcomed over 2,000 delegates from 27 nations for the 13th annual Festival of Pacific Arts and Culture (FestPAC). The 10-day FestPAC celebration showcased Oceanic art, music, and culture while creating space for participants to discuss their most pressing issues, including climate destabilization and sea level rise.

Currently, another international convening is taking place in Hawai‘i. From June 27 through the month of July, military forces from nearly 30 nations are gathering in and around our islands for the biennial “Rim of the Pacific” military exercises (RIMPAC).

As in previous years, RIMPAC 2024 seeks to allow participating nations to foster “cooperative relationships” and promote “a free and open Indo-Pacific,” through training exercises such as amphibious landings, anti-submarine drills, and another SINKEX, wherein a decommissioned naval vessel is bombarded until it sinks and joins an unknown number of other similarly destroyed ships on the deep ocean seabed.

Notably, RIMPAC 2024 will also incorporate its largest-ever disaster relief drills – an appropriate inclusion, given the increase in global climate-related disasters we have experienced.

Glaring examples in the past two years include the 2022 floods in Pakistan that killed more than 1,700 people and upended the lives of 33 million more – half of them children; the battering of Guāhan (Guam) by Typhoon Mawar that left thousands without power for weeks; the May 2024 flooding of Brazil’s Rio Grande do Sul that killed more than 150 people, displaced 600,000 others, and contaminated rivers, food, and water sources for a population of 10 million; and, here at home, last year’s horrifyingly tragic Lahaina firestorm.

However, these recent climate-driven events beg the



Amphibious landing practice at Kāneʻohe Marine Corps Air Station at Mōkapū, Oʻahu, during RIMPAC 2004. - Photo: Jane West, US Navy



The USS Ronald Reagan (foreground) leads international warships in a photo exercise north of Hawai‘i in 2010. - Photo: Dylan McCord, US Navy

question as to whether RIMPAC, and our global militaries, are sufficiently focused on the greatest threat to “security” that any nation in the history of the world has ever faced.

There is near-universal scientific consensus that the numerous natural disasters we have recently witnessed are just an early, and relatively mild, warning sign of

what lies ahead. Earth at risk: an urgent call to end the era of destruction and forge a just and sustainable future, a report compiled by Hawai‘i’s own Dr. Charles “Chip” Fletcher, Dr. Kamanamaikalani Beamer, Dr. Davianna Pōmaika‘i McGregor, and retired Hawai‘i Supreme Court Justice Michael Wilson, among others, suggests that our Earth is at the brink of almost unimaginable devastation and that radical shifts in how we treat our planet – and each other – are the only way to save our children and grandchildren from an earthly purgatory.

As Fletcher’s report suggests, paying heed to the numerous warning signs can help push us in the right direction.

Prior to the possible displacement of an estimated 1.2 billion people by 2050, annual life-threatening heat waves impacting 75% of humanity, chronic agricultural failures leading to mass starvation on an unprecedented scale, and the extinction of a quarter of the Earth’s macroscopic species, there will be numerous and multi-faceted “wake up” calls.

These include disrupted global supply chains, the regular inundation of low-lying coastal cities, deadly outbreaks of new (and formerly eradicated) diseases, increased regional conflicts, and worsening and more frequent natural disasters, among others.

Hawai‘i has already experienced our own share of alarm bells: farms and businesses have repeatedly flooded, oceanfront homes have washed away, homeowners insurance premiums have skyrocketed due to climate-driven disasters, our beaches are vanishing, our coral reefs are bleaching, and we may soon witness the extinction of our last remaining forest birds on Maui and Kaua‘i due to disease-carrying, heat-loving mosquitoes invading their ever-warming upland habitats.

Whether and how the participating RIMPAC militaries, and the U.S. Department of Defense (DoD) in particular, will respond to the science and signs of impending



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Climate Change-Related Flooding Threatens Salt Ponds



Historic flooding, a consequence of climate change, is imperiling the salt ponds at Hanapēpē on Kauaʻi. This photo shows flooding of the salt ponds in the aftermath of the heavy rain event this past April. - Photo: Courtesy of Malia Nobrega-Olivera

By Lisa Huynh Eller

For the first time in at least 15 years, salt making families in Hanapēpē, Kauaʻi, will not be able to practice the centuries-old tradition of paʻakai.

Significant flooding from clogged drainage and a late spring rain have put the area underwater. This challenge is just the latest affecting the salt ponds and makers. But this summer they are beginning a restoration project to protect the ponds from climate-change related impacts.

“We cannot control the rain, but we can control how much water is coming over the sand dunes by doing appropriate restoration and developing collective solutions as a community,” said Malia Nobrega-Olivera, president of Hui Hana Paʻakai o Hanapēpē, a nonprofit consisting of 22 salt-making ʻohana, practitioners and area stewards.

She said the sand dunes had already begun to naturally rebound after closing the beach to vehicular traffic in 2018. However, she hopes active restoration will increase the protective function of the dunes as other coastal communities have experienced. “We’re not gonna know until we try.”

Sand dune restoration was identified as a priority action to protect the salt pans in a 2023 report released by the University of Hawaiʻi Sea Grant College Program. The report was based on a hydrologic study that practitioners and researchers conducted between 2018-2022.

Observations in the pond revealed clay layers, which allow for slow water drainage, evaporation, and the concentration of salts and which play a key role in the salt



Hanapēpē is the last place in all of Hawaiʻi where salt is made in this manner.

making practice. This and other geologic characteristics make Hanapēpē ideal for salt making. It is the last place in all of Hawaiʻi where the cultivation of paʻakai continues in this manner.

Nobrega-Olivera said scientists have sometimes suggested salt makers simply move their practice up ma uka – but the study illustrated why that isn’t possible. “We cannot just move the practice more up ma uka or move it to another part of the island,” said Nobrega-Olivera. “If that was the case, if it was that easy, we would be making salt all over Hawaiʻi today.”

To support the work identified by the study, the National Oceanic and Atmospheric Administration recently awarded \$445,146 to the County of Kauaʻi Planning Department, the Hui, and UH Sea Grant. In addition to restoration, the funding from the 2023 Bipartisan In-



A gift of Hanapēpē paʻakai is special.

frastructure Law will support the capacity of the Native Hawaiian salt making practitioners to conduct and communicate restoration projects, involve the community in the decision-making process, and remove invasive species.

Flooding is nothing new for the area; it

happens every winter. But the amount and timing of the flooding is changing.

According to the National Weather Service, this year’s mid-April heavy rain event resulted in above average totals over the entire island of Kauaʻi. The amount of April rain measured at Port Allen, the gauge next to the salt ponds, exceeded the monthly historical average by about 11 inches. Records for the highest April rainfall were broken at the Anahola, Hanapēpē, Kalāheo, Līhuʻe Airport, Līhuʻe Variety Station, ʻŌmaʻo, and Wailua UH Experiment Station gauges.

Whatever cannot be absorbed by evaporation or drained away from the ponds, remains on the surface. It’s the lack of drainage that concerns Kuʻulei Santos, vice president of the hui.

“All I want to do is get the water out so we can make salt. And if that’s not our goal, and we’re not actively talking about that, there’s nothing else to talk about,” she said. “We’re not gonna have salt this year and if all the entities can’t get aboard and see that, salt making might be gone forever.”

Her father, Frank Santos, has been making salt for 80 years. She herself has been making salt for 40 of her 49 years on earth. She expressed frustration over the lack of cooperation and decision making between the hui, county, and state agencies.

Other issues that have troubled the hui in recent years include conflicts with nearby helicopter companies and polluted runoff made worse by heavy rainfall. For several years, hui members have testified against helicopter companies seeking to expand their operations near the salt ponds.

In 2019, Kauaʻi County ordered one of those companies, Maverick Helicopters, to remove illegal structures it erected near the ponds. The company confirmed that it is no longer operating tours on the island. The absence of at least one helicopter company may bring reprieve to the hui as they face other challenges.

Nobrega-Olivera said hui members met recently to share their concerns over several issues.

“Not knowing if we can make salt or not has had a lot of impact on us. Not just because we don’t have salt. It’s tied to our emotional wellbeing, our spiritual wellbeing,” she said. “Finding solutions is a very high priority for me, personally, for our family, and from what I’m hearing, many – if not all – of the salt families.” ■

ACHIEVE TOGETHER

Continued from page 9

of the CHamoru language and culture. She shared seven recommendations and lessons gleaned from her work in Daughters of the Island: Adaptability is Key; Intergenerational Ties Matter; Engagement can be both Formal and Informal; Balance Traditional Ways with Modern Reality; Personal is Political; Indigenous Knowledge is a Platform for Organizing; and Manage Conflicts and Contradictions.

The conference closing session was a collective visioning session for PIWN led by Lisa Natividad and Julia Faye Munoz (both of

Guāhan) reviewing the needs identified by wāhine from each Pacific region represented.

Weaving a Transpacific Indigenous Women's Network was more than just a conference; it was a movement towards solidarity and empowerment for Pacific Indigenous women. By coming together, sharing experiences, and strategizing for the future, we can collectively pave the way for a stronger, more resilient Pacific community.

The conference was a powerful gathering of voices, ideas, and actions that inspired and mobilized Indigenous women across the Pacific to lead their communities with wisdom and strength. ■

PIWN would like to say MAHA-LO NUI to our funders and supporting organizations: Pawanka Fund, Ahahui Siwilia Hawai'i o Moikeha, Hawai'inuiākea School of Hawaiian Knowledge, and Waiwai Collective.

The Pacific Indigenous Women's Network (PIWN) was incorporated in 2019. Its mission is to protect and advance the human rights of Indigenous women, their families, and communities in the Pacific Region through the formation of strategic alliances with other Indigenous women and their associations. The organization aims to mentor young Indigenous women and enhance their knowledge, skills, and abilities as leaders.

For more information or to subscribe to our email list go to <http://piwn.org> or follow us on Facebook and IG @pacificindigenouswomen.

MULTINATIONAL EXERCISE

Continued from page 12

destruction – beyond disaster relief drills – could have a significant impact on the future of our islands, and our planet.

But at this point, the current response from the U.S. military appears sorely insufficient.

While acknowledging climate change as a threat to national and

worldwide security and stability, the U.S. military continues to be the world's largest institutional consumer of fossil fuels, and, like RIMPAC, its climate plans focus largely on maintaining operational capacity (e.g., contending with unreliable oil supply lines and flooded bases) instead of truly addressing our existential crisis head-on.

Despite the existential need for “rapid and legitimate decarbonization” as called for by the Fletcher report, the U.S. military has no apparent plans to lead other nations' defense forces in the climate fight, commit its immense resources to develop and share decarbonization advancements with the civilian and global communities, or consider how RIMPAC-type exercises and posturing directly and indirectly drive up the carbon footprint of both allies and adversaries alike.

The military's environmental record in Hawai'i alone, when contrasted against the pivots urged by climate scientists, also indicates the dire need for major transformative shifts.

Reports of elevated lead in Pu'uloa, PFAS, unexploded ordnance, and other contaminants across our pae 'āina, from Kaho'olawe to Pōhakuloa and most recently at Kapūkākī (Red Hill) do not reflect the reciprocity and kinship with nature that

may be our best, last, chance at a hopeful future.

Moreover, the sociocultural baggage associated with RIMPAC – from its advancement of Western imperialism to the trafficking of Native Hawaiian women and girls – also fly in the face of the global investments in Indigenous worldviews and gender justice that have been identified as key to our collective survival.

To call on the U.S. military to declare war on the climate crisis may seem like a tall order, considering these entrenched institutional challenges. But it is a call that scientists believe must be heeded by every governmental and social entity – including the institution tasked with defending us.

Otherwise, RIMPAC and other military “exercises” are mere distractions from a fate of death and destruction it is only hastening for us all. ■

'Imiloa Borland has kuleana to Moanalua, Hālawā, and ke awalau o Pu'uloa. She is a graduate of Punahou and The New School in New York City. Her work has focused on the power of aloha 'āina as a tool to demilitarize Hawai'i, Oceania, and beyond. Wayne Chung Tanaka is the executive director of the Sierra Club of Hawai'i and a former OHA public policy manager.

EDITORS NOTE

We inadvertently published an incorrect version of this public notice in our June 2024 edition of *Ka Wai Ola*. In this corrected version of the public notice are the extended application deadline and the correct link for more information.



King Lunalilo Trust

LUNALILO TRUST TRUSTEE

NOTE: DEADLINE HAS BEEN EXTENDED TO JULY 10TH, 2024.

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 **July 10th, 2024** to Trustee Selection Committee, c/o Inkinen Executive Search, by email to executives@inkinen.com.

For detailed information, please visit www.inkinen.com/lunalilo-home-trustee-2024



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An Historic Declaration is Signed at 'Iolani Palace

Osiana Traditional Leaders Forum Established During the 13th FestPAC

By Cedric Duarte

On June 11, 2024, a historic declaration was signed in the throne room of the 'Iolani Palace, marking the establishment of the Osiana (Oceania) Traditional Leaders Forum by an assembly of Pacific Island leaders.

The Tuuruma Ariki Declaration revives King Kalākaua's 19th-century vision of a unified Pacific Federation. Kiingi Tuheitia of Aotearoa proposed the declaration's name, with Tuurama referring to the wisdom of ancestors guiding the journey ahead.

The Osiana Traditional Leaders Forum is committed to regularly convening and uniting traditional Pacific Island leaders in meaningful and open discussions. The forum seeks to elevate the unified voice of Pacific Island communities by drawing upon their shared genealogy, ancestral wisdom, and cultural values to champion critical matters affecting Pacific Island peoples and the global community.

Hailama Farden, a frequent representative for the House of Kawānanakoa and the senior director of Hawaiian cultural affairs for the Office of Hawaiian Affairs (OHA), emphasized the significance of the leadership gathering at 'Iolani Palace.

"When Kalākaua sent the Ka'imiloa to Apia, Samoa, in 1887, the intent was to unify a federation of the Pacific. This moment is a realization of his vision, and thus, it is imperative that the hui ali'i gather here in the throne room to sign this declaration. And that is a dream come true established by our King well over a century ago," he said.

During Kamehameha III's reign, the Hawaiian Kingdom initiated political relationships with Pacific Island nations and expanded its diplomatic ties throughout Polynesia and the world under Kamehameha V.

Following his 1881 worldwide voyage, King Kalākaua completed the construction of 'Iolani Palace in 1882 and furthered Hawai'i's diplomacy, seeking to establish the kingdom as a leader among Asian and Pacific Island nations. By 1887, the Hawaiian Kingdom government had 103 embassies and posts worldwide, including several in the Pacific.

However, Kalākaua's efforts to unite the peoples of the Pacific were thwarted by two significant political events in 1887.

In July of that year, Kalākaua was forced to sign the "Bayonet Constitution" curtailing the authority of the



Traditional leaders from across Oceania photographed in the throne room of 'Iolani Palace following the signing of the historic Tuuruma Ariki Declaration on June 11. - Photo: Joshua Koh

monarchy and a prelude to the 1893 overthrow and Hawai'i's annexation by the United States in 1898. Then in August, in an effort to expand its empire, Germany sent warships to Samoa instigating a civil war and resulting in the country's eventual colonization by Germany in 1900.

Thus, the establishment of the Osiana Traditional Leaders Forum is a continuation of work begun by Pacific Island leaders more than 130 years ago.

The forum's creation is a result of a Talanoa held during the 13th Festival of Pacific Arts (FestPAC) in Hawai'i in June. "Talanoa" is a Tongan word familiar to Pacific Nations as a form of dialogue that brings people together to share diverse perspectives without any predetermined expectations for agreement. Planning for the Talanoa in Hawai'i began during a Traditional Leaders Talanoa in Fiji this past February.

The Hawai'i Talanoa took place over four days during FestPAC, with OHA leading the discussions. Future meetings of the Osiana Traditional Leaders Forum are planned in upcoming months, with initial policy work anticipated before the gathering. Proposed discussion topics include economic sovereignty, First People's rights, repatriation, and military cleanups.

"The theme of the 13th FestPAC, Ho'oulu Lāhui: Regenerating Oceania, is not just about the Native Hawaiian community. It was really about what Hawai'i meant to itself and what Hawai'i means to the world," said Festival Director Dr. Aaron Salā. "There was this internal need for us to redesign and reconsider the ways that we thought about ourselves as Native Hawaiians.

"We took Kalākaua's motto because he set forth the path. 'Iolani Palace was built for this reason. It wasn't ever realized during his lifetime, and here we have this

gathering of leaders who felt strongly enough to find a way to collaborate and collectively engage in order to establish a Forum that provides them more discussion and more activation of that discussion."

The signatories proposing the forum included HRH Prince David Kaumuali'i Kawānanakoa (Hawai'i); HM Kiingi Tuheitia Pootatau Te Wherowhero VII (Aotearoa); His Highness Tui Atua Tupua Tamasese (Samoa); Ratu Epenisa Cakobau Turaga Bale Na Vunivalu (Paramount Chief, Fiji); Iroj Lanny Kabua (Chairman, Council of Iroj, Republic of the Marshall Islands); Popuwisum Peter Aten (Chairman, Council of

Paramount Chiefs, Islands of Chuuk, Federated States of Micronesia); Chair Carmen "Hulu" Lindsey (Office of Hawaiian Affairs); and Sen. Jarrett Keohokalole (State of Hawai'i). Traditional leaders from Cook Islands, Maupiti, and Pohnpei did not sign, but attended to support establishment of the forum.

"I'm hopeful that not only have we changed history, but that we also change the future. That the trajectory of the work that we do as Pacific Islanders is work that is inward facing and outward facing. Inwardly collective and collaborative, and outwardly collective and collaborative," Salā said.

"I think we have a responsibility to be citizens of the Pacific as we are citizens of the world. I hope the Forum is a pathway toward being unapologetic about that work, assertive about that work, and direct about that work. And that work need not be insular among the Indigenous peoples of the Pacific; that work is meant to engage [all] communities who are committed to the resilience of the Pacific."

Speaking just prior to the signing of the declaration, OHA Board Chair Carmen "Hulu" Lindsey commented on its significance saying, "Today, we, the traditional leaders of Oceania, send a powerful message to the world and our people: a message of unity, resilience, and hope.

"Together, we march forward hand in hand, towards a future where our Kānaka, our 'āina, our wai, our way of life and culture are protected and thriving. Let us carry the spirit of this Talanoa with us as we return to our communities, knowing that our journey toward a more just and sustainable Oceania has only just begun. Together we will navigate the challenges ahead with strength, dignity, and aloha." ■

13th Festival of Pacific Arts & Culture

HAWAI'I | JUNE 6-16 2024



Photo contributors: Dan Emhof, Joshua Koh, Kai Markell

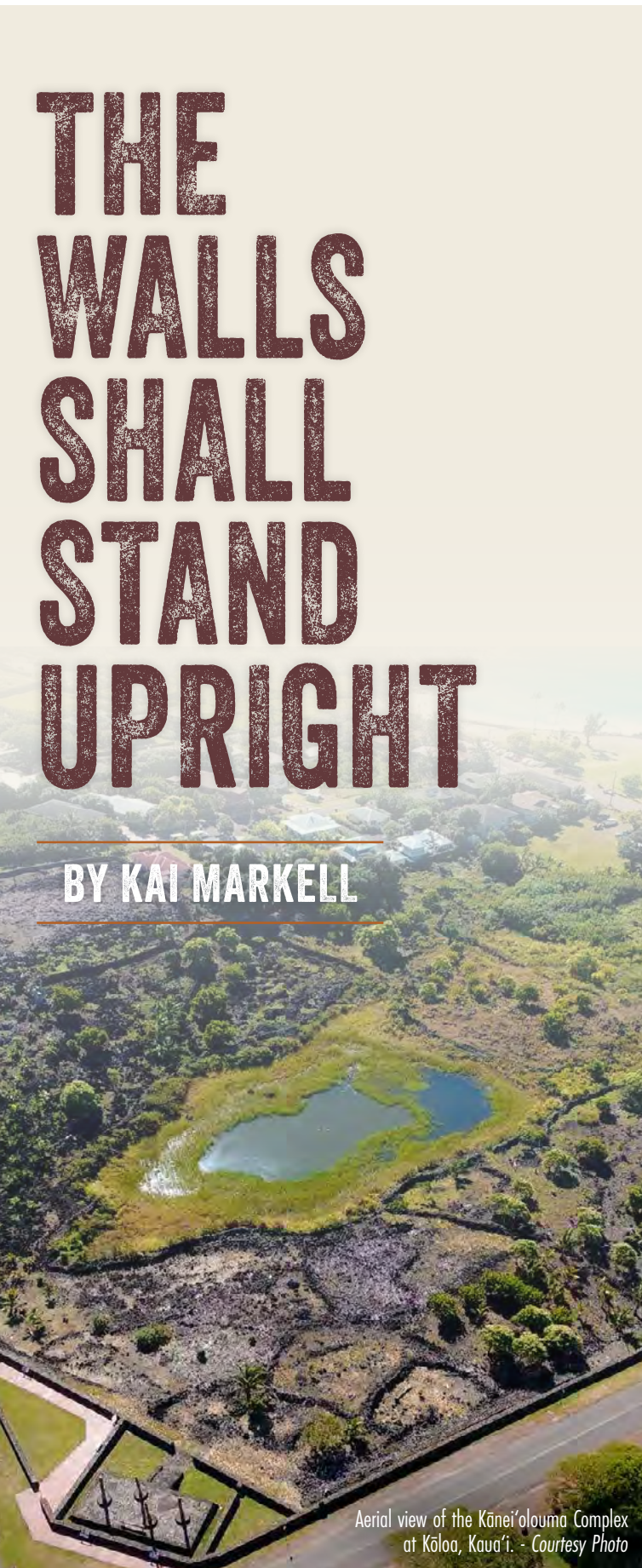


Photo contributors: Ilyas Khan, Joshua Koh, Kai Markell, Kelli Soileau



THE WALLS SHALL STAND UPRIGHT

BY KAI MARKELL



Aerial view of the Kānei'olouma Complex at Kōloa, Kaua'i. - Courtesy Photo

Around 70 years ago, on the south shore of Kaua'i, in Po'ipū, a kind and gentle Hawaiian man, with only one leg, carefully navigated rocky, uneven terrain, step-by-step, with his sketchpad and pencil. He observed, contemplated, and then sketched each observable feature – at times even individual rocks – in a massive ancient cultural site of his ancestors. His name was Henry Kekahuna.

And the wahi pana that he endeavored to document was the site of an ancient village and the historic, sacred heiau, Kānei'olouma.

According to renowned Hawaiian scholar Mary Kawena Pukui, Kānei'olouma translates as, the akua “Kāne who drove and pushed.”

Kekahuna was a surveyor who worked for the Bishop Museum. He dedicated a good portion of his life to trying to document and preserve the last vestiges of our ancient culture for future generations.

Born in 1881, little did he know that, when he was just 5-years-old, students from Lahainaluna School on Maui were also trying to preserve Hawaiian culture and history. The students had visited Kōloa on Kaua'i and documented the remains of houses and villages, fishing grounds, altars, 'auwai (irrigation ditches), and at least seven heiau, almost all of which are, sadly, now gone.

Kānei'olouma was one of the heiau they documented.

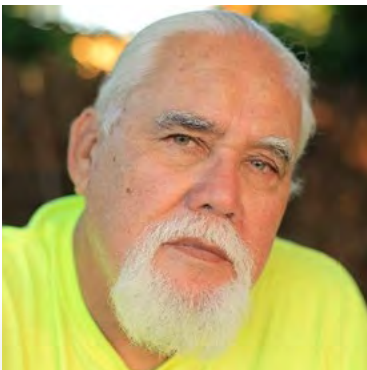
Later in life, Kekahuna (when he was in his 60s), would continue the legacy and work of the students of Lahainaluna by continuing to document the cultural sites that remained and interviewing knowledgeable people still alive who could speak to the cultural purposes and practices of the ancients.

He documented over 60 heiau across the islands, and of those still standing, his detailed maps and notes have served as a blueprint for restoration projects to bring the integrity of these sites back to fruition.

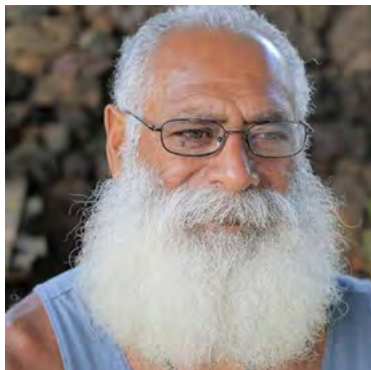
Kekahuna gave presentations and wrote papers for historical preservation societies, pleading with anyone who would listen that the quickly disappearing treasures of the Hawaiian people need to be documented, preserved, and restored – for they are unlike any other ancient sites in the entire world.

He could foresee the importance of understanding one's history, foundation, culture, and identity for future generations of Hawaiians, and for all who love Hawai'i. He also knew that restoring an authentic ancient working Hawaiian village in Kōloa would draw people from around the world to learn about our people, history, and culture and help pave a way forward into the future for us all.

About 20 years ago, three Kānaka 'Ōiwi in Kōloa – Rupert Rowe, Billy Ka'ohelaui'i, and the late James Kimokeo – picked up the proverbial baton from the Lahainaluna students and Kekahuna, and set out to help document, protect and restore Heiau Kānei'olouma.



Rupert Rowe



Billy Kaohelaui'i

At the time, there were half a dozen heiau for the Po'ipū and Kōloa area that marked the last vestiges of a once thriving community and the Kōloa Field System.

The Kōloa Field System is one of the oldest systems in Ko Hawai'i Pae 'Āina (the land) featuring abundant flowing water through a unique system of above ground, below ground and aqueducts. The ahupua'a of Kukui'ula (referred to as the 'Aiea' and Weliweli).

An archaeologist even found an 'āloa (stone) whereby you could lift a stone in the water under the kauhale – like in the old days.



MOKU OF KONA
AHUPUA'A OF KŌLOA
'ILI OF WAI'ŌHAI
PO'IPŪ BEACH PARK

1. Ke Kālewa - Ali'i viewing area
2. Ke Anaina - Spectator viewing area
3. Ka Pā Hale - Housesites
4. Ka Puna 'o Wai'ōhai - Wai'ōhai Stream
5. Ka Loko l'a - Fishponds
6. Hale o l'a - Hale o l'a Fishpond

zen ongoing developments planned
many believed threatened to destroy
and vibrant Hawaiian agrarian com-

of the most productive agricultural
the Hawaiian archipelago) with abun-
the 'auwai system that includes above
ts that spread over 100 miles across
to in ancient times as 'Aipō), Kōloa
'auwai running under a chief's house,
the floor to reveal clean fresh running
or plumbing.

Over 200 years ago, impressive descriptions of the Kōloa Field System were offered by the first seafaring Europeans to Kaua'i. In January 1778, British explorer Capt. James Cook wrote, "what we saw of their agriculture, furnished sufficient proofs that they are not novices in that art. The vale ground has already been mentioned as one continuous plantation of kalo and a few other things, which all have the appearance of being well attended to."

Fourteen years later, in 1792, British Naval Capt. George Vancouver observed that, "The low country which stretches from the foot of the mountains towards the sea, [is] occupied principally with the kalo plant... interspersed with some sugar canes of luxuriant growth and some sweet potatoes."

Cook and Vancouver both bore witness to an intensely developed and

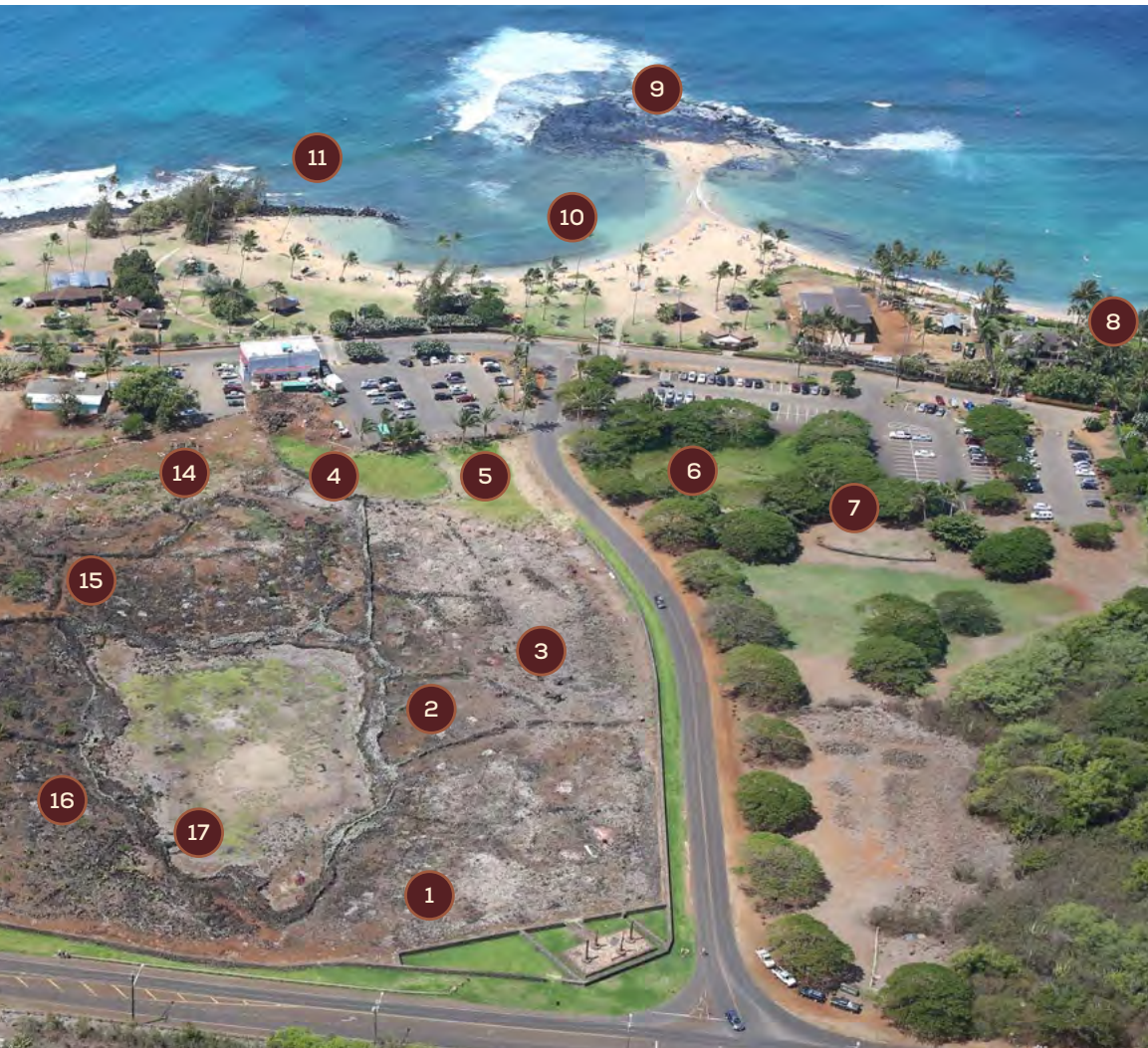
highly productive agricultural system from the shoreline all the way up to the foothills, as the genius of the ancestors utilized that actual environment to maximize crop yields in a limited space with limited water.

Much like the formerly verdant Lahaina on Maui, Kōloa today appears arid, dry, and devoid of ka wai ola a Kāne (the life-giving waters of Kāne).

Given food insecurity and shortages in the islands and impending water scarcity around the world, what do we, as a people, value in this life for our future, our children? More luxury developments and swimming pools and water fountains? Or that which sustains the life, the mauili ola, of us all?

Since the 1970s, nearly 1,000 historic and cultural sites in the Kōloa

SEE THE WALLS WILL STAND UPRIGHT ON PAGE 20



ea

pring

7. Ka Pā Hula - Hula platform

8. Kihahuna Heiau

9. Nukumoi - Nukumoi Islet

10. Ho'oleinakupua'a - Ho'oleinakupua'a Bay

11. Po'opōkū - Po'opōkū Point

12. Ka Palena o Kōloa a me Weliweli

- Kōloa-Weliweli ahupua'a border

13. Po'ipū - Po'ipū Bay

14. Ka Lo'i Kalo - Taro Patch

15. Ka Pā Hale - Housesites

16. Kani Kōlea - Kani Kōlea section

17. Ka Puna - Spring

Ke Kahua o Kānei'olouma

Ke Kahua o Kānei'olouma (Kānei'olouma Complex) is a 13-acre cultural site at Po'ipū, Kōloa, Kaua'i. Dating back to the mid-1400s, parts of the complex are heiau, sacred gathering sites for religious worship, while other parts provide infrastructure for habitation.

The complex includes remnants of dwelling sites, fishponds, taro patches, above-ground aqueducts, irrigation ditches, as well as shrines, altars and platforms for idols. The largest section of the complex features an arena situated in a natural amphitheater where makahiki events were held.

Hui Mālama o Kānei'olouma was officially designated steward of the complex in August 2010 when the County of Kaua'i granted the group formal custodianship. Hui Mālama o Kānei'olouma, led by founding directors Rupert Rowe (executive director) and Billy Kaohelaui'i ('āina momona director), has an enduring vision and mission to "protect, restore, interpret and share Kānei'olouma as a cultural preserve and resource."

After two decades of dedicated restoration work at this wahi pana, Kaua'i County is allowing runoff from ma uka developments to route through Kānei'olouma.

For more information go to:
www.kaneiolouma.org/

THE WALLS WILL STAND UPRIGHT

Continued from page 19

area have reportedly been destroyed to make way for development. As in many other places around our islands, heiau, burial sites, house sites, agricultural sites and other evidence of ancient Hawaiian habitation and existence have been categorically bulldozed.

The pōhaku which were carefully chosen and placed to build these important aspects of Hawaiian society, were scattered, broken up, and taken or sold to build new walls for new development projects of residential, resort, industrial and commercial ventures.

Kānei'olouma Heiau was covered in thick brush and reportedly used by the County of Kaua'i as a place to divert water run-off since the natural flow of water, via streams, 'auwai, or ground absorption, had been disrupted by an increasingly concretized and asphalted 'āina resulting from wanton development.

In response, Rowe and his kia'i (guardians), formed Hui Mālama i Kānei'olouma with Rowe as the po'o, or leading kahu of the site.

Efforts to clear out the overgrown brush, negotiate agreements with government landowners, and begin restoration efforts commenced through back-breaking hard work and a growing body of hui members and volunteers. A stewardship agreement was executed. The heiau was coming alive.

In addition to the chiefly residences in and around the heiau complex, lo'i kalo, ahu (altars), loko i'a (fishponds) and other significant features of the site, the center of the heiau is an arena for the practice and exhibition of makahiki skills and warrior finesse – the only one of its kind currently known to exist in such a temple.

Even Kamehameha Schools would bring its high school football team to visit the site, imbued as it is with the mana of the ancients. For it was Kekahuna's maps which were utilized to restore the Ke'ekū and Hāpaiali'i heiaus on Princess Pauahi's lands in Keauhou on Moku o Keawe.

Kumu John Keola Lake and other cultural practitioners visited Kānei'olouma and guidance was offered to Rowe, as well as prayers, chants, blessings and protocol. Rowe also received direct guidance from the ancestors – and continues to do so.

Kekahuna's detailed maps were instrumental in guiding the restoration project, and the workers chosen to restore the walls and the enclosures, especially the young kākā, were rediscovering their own identity and ancestral roots.

The pueo (native owl) which flew and landed on the wall construction posts surrounding the heiau rock work, hopping from perch to perch to stare into the eyes of each worker one-by-one, was a powerful hō'ailona (divine sign) from the ancestors.

So, too, was the large niuhi (tiger shark) which entered the shoreline area and swam up and onto the reef papa (shelf) to thrash around outside of the water, while peer-



Four ki'i gifted to Hui Mālama o Kānei'olouma from Moku o Keawe watch over the heiau and surrounding complex. The ki'i were carved by Kanani Kaulukukui, Jr., and were erected with elaborate ceremony. - Photo: Kai Markell

ing into the eyes of the young kākā standing on the shoreline. So many hō'ailona.

In 2010, on the 200th anniversary of the unification of the Hawaiian Islands by Kamehameha Pai'ea at the annual Ho'oku'ikahi Cultural Festival at Heiau Pu'ukoholā in Kawaihae, representatives of Hui Mālama o Kānei'olouma attended the celebration bearing an 'ālana (free-will offering) from Heiau Kānei'olouma consisting of an akua pōhaku (god stone) that they gifted to Heiau Pu'ukoholā where it was placed upon the temple platform itself.

This signified a spiritual unification between Hawai'i Island and Kaua'i, traditionally at odds in ancient times.

To effectuate the powerful symbolism, aloha aku, aloha mai (aloha given, aloha received) several years later, the first temple figures carved from 'ōhi'a wood originating from Hawai'i Island and fashioned by kālāi lā'au (wood carver) Kanani Kaulukukui, Jr., were erected upon Kānei'olouma in an elaborate ceremony steeped in Kaua'i tradition and protocol.

The upkeep, maintenance, and restoration project at Kānei'olouma made tremendous progress until the world shutdown in response to the COVID-19 pandemic.

As time went on, agreements and understandings with Kaua'i County leaders changed when administrations changed.

Back in 2007, the Kaua'i Historic Preservation Review Commission unanimously voted to recognize the historic, cultural, spiritual, and archaeological significance of the Po'ipū area by opposing the "Villages of Po'ipū" development while the Kaua'i County Council voted unanimously to support a resolution recognizing the historic, cultural, spiritual, and archaeological significance of the Kōloa area.

How political times have changed as the county now

seemingly collects more and more property taxes from these large-scale development projects at the expense of Hawaiian culture and history.

In 1984, OHA cultural specialist, the Rev. Malcolm Nāea Chun, and OHA archaeologist Earl "Buddy" Neller traveled to Kōloa to try and save Heiau Kiahuna which was another site documented by the students of Lahainaluna and one of only a few remaining in the area.

In 2024, Kaua'i County appears to take no responsibility for drainage impacts to the heiau and is apparently "okay" with increasing prolonged drainage flows to the heiau.

Developments have continued to be approved and constructed over the past 15 years while the kia'i of Kānei'olouma were trying to bring Hawaiian life back to the area to honor the hard work and vision of the Lahainaluna students, of Henry Kekahuna, and of all those who value the importance and significance of pōhaku over sums of money no nā mamo (for the descendants).

And in the words of Kaula Kapihe, the prophet and oracle, "e hui ana nā moku, a kū ana ka paia; the islands shall be united, the walls shall stand upright."

Kānei'olouma.

Ua kapu ke ola na Kāne.

Life is Sacred to Kāne. ■

OHA Compliance Enforcement Manager Kai Markell has worked for the Office of Hawaiian Affairs for more than 20 years with kuleana for ensuring that other government agencies comply with their constitutional, statutory, and judicial mandates to assist Native Hawaiians, specifically regarding land use, protection of endangered species, and handling of iwi kūpuna. He is a graduate of Kamehameha Schools Kapālama and UH Mānoa's Richardson School of Law.

Ongoing Efforts to Prevent Runoff from Flooding Kānei'olouma Heiau

By Kamakana Ferreira, OHA Lead Compliance Specialist

The Office of Hawaiian Affairs (OHA) is considering advocacy options regarding possible drainage impacts to the Kānei'olouma Heiau and complex from the Kauanoe o Kōloa Project, a 280-unit luxury condominium subdivision, in Kōloa, Kaua'i, due to concerns that the Kaua'i Planning Commission approved the project's master drainage plan (MDP) in December 2023 without fully considering recommendations from the project's Ka Pa'akai Analysis and possible impacts to the heiau.

Previous landowners obtained a Class IV Zoning Permit in 2006. However, the land has changed ownership several times since then. Notably, Condition No. 26 of the permit required preparation of a MDP to include all lands ma uka of Po'ipū Road, including Kānei'olouma Heiau.

In 2023, the current developer, Meridian Pacific, tried to amend the condition to limit the drainage study to lands that they own as they felt changes to the area from other development projects since 2006 hindered any ability to adequately develop an MDP for the area as originally intended. However, Save Kōloa and Friends of Māhā'ulepū (FOM) successfully jointly filed a petition for a contested case as intervenors.

Through working with the county's engineers, Meridian then sought to gain approval of a revised MDP on Dec. 5, 2023. The planning commission heard the matter on December 12.

Out of caution, Save Kōloa and FOM filed a second petition to intervene on the approval of the MDP, providing a written statement from an independent hydrologist that argued the MDP did not adequately consider cumulative impacts and failed to model existing water flows in the area accurately. The request was denied.

During the meeting, one commissioner noted that everything in the MDP was "theory" and that "it's just a wait and see what happens" situation. Other commissioners appeared to share this sentiment as well as the developer's drainage engineer.

Engineers also testified that the Weliweli subdivision was built without any requirements for any kind of drainage plan or detention basin and that currently, drainage dumping into Kānei'olouma Heiau was only coming from this area.

It was argued that the MDP would not change the current flow of water to the heiau because the intent of the plan is to maintain existing flows, not alter them. However, because more water runoff will likely increase with the new project, the developer's engineer explained that a detention basin would hold the water and release it slowly over time to maintain current flows in the area. Thus, Kānei'olouma could experience longer periods of drainage



A view of the flooded Kānei'olouma Complex looking ma uka (note - the body of water furthest away is actually a natural spring). The area of flooding is in the foreground. Flooding of the area is an increasingly frequent event - due both to climate change and runoff from upland development. The complex includes a heiau, shrines, a natural amphitheater, and house sites. For 20 years, Hui Mālama o Kānei'olouma has worked to restore this historical and cultural wahi pana. - Photo: Kai Markell

runoff at the current flow rate.

Despite uncertainties amongst commissioners on foreseeable impacts, and the pending contested case hearing (that was scheduled for February 2024), the planning commission approved the MDP. OHA believes it is unfortunate that the project's 2022 Ka Pa'akai Analysis recommendations were not discussed directly in this case.

With the commission's approval of the MDP, the contested case brought by Save Kōloa and FOM was deemed moot.

Beneficiary concerns in the area are not new. In the mid-2000s, OHA successfully intervened in a contested case against The Villages of Po'ipū project which also threatened Kānei'olouma Heiau and the area's historic and cultural landscape. And in 2006, Hui Mālama o Kānei'olouma founder Rupert Rowe advocated with other Kōloa community members for consideration of drainage impacts to Kānei'olouma Heiau, which led to Condition 26 requiring an MDP.

Due to overwhelming community concerns, OHA engaged directly with the County of Kaua'i Planning Department in April 2022 to request copies of any permit applications and approvals in the area. Previously, these

permit applications were not being consistently sent to OHA for review.

The deputy planning director initially shared that a cultural impact assessment for the project was done circa 2006, but later said they could not find a cultural impact statement for the older permits. OHA was informed that the county would instead now recommend a Ka Pa'akai analysis prior to final action of the planning commission for a subdivision permit application.

Presumably in response to community concerns, the developer hired a contractor to complete a Ka Pa'akai Analysis for the project in June 2022. Several beneficiaries testified about the Kauanoe project at OHA's June 2022 Kaua'i Community Meetings.

Again, despite the Ka Pa'akai Analysis being completed in 2022, OHA notes that it was not directly discussed during open session of the planning commission meetings when they took up approval of the MDP in 2023. Recommendations from the Ka Pa'akai Analysis – which included follow up monitoring and taking a cumulative impact approach – would have indeed been useful to their discussions since there were obvious concerns about unforeseeable impacts. ■

Nāmāhoe

Kaua'i's Voyaging Canoe

By Kelli Soileau

John Kruse, Dennis Chun, and the late Patrick Aiu are longtime members of the Polynesian Voyaging Society and crew members on the *Hōkūle'a* voyaging canoe. Inspired by their experience, they wanted to build a canoe for the Kaua'i community to perpetuate the Hawaiian traditions of canoe culture, celestial navigation, and open-ocean voyaging for present and future generations.

"The community on Kaua'i needed to have its own voyaging canoe to help perpetuate the culture and values of our ancestors, and to provide educational opportunities for our young people," said Chun.

The trio established the nonprofit group Nā Kālai Wa'a o Kaua'i (The Canoe Builders of Kaua'i) in 1996 and embarked on building a voyaging canoe. In 2016, after two decades of construction, the 72-foot-long double hulled sailing canoe, *Nāmāhoe*, was launched at Nāwiliwili harbor.



Nāmāhoe at the homecoming of *Hōkūle'a* in 2017. - Photo: Kaipo Kī'aha

The hulled design of the voyaging canoe as well as the guiding constellation, known as Gemini, that serves as a celestial marker for wayfinding and open-ocean navigation.

In the months following the launch, *Nāmāhoe* did sail runs, crew training and eventually embarked on the 110-mile journey from Kaua'i to O'ahu in June 2017 to greet *Hōkūle'a* when she returned to Hawai'i from her Mālama Honua Voyage.

This crossing of the Ka'ie'iewaho channel, the widest channel among the populated islands of the pae 'āina, was a significant achievement, testing the canoe's capabilities and the crew's skills. The voyage from Kaua'i to O'ahu is usually against the tradewinds and takes longer than sailing the other direction.

In 2020, *Nāmāhoe* was pulled out of the water for general maintenance work and to ensure its seaworthiness. At the time, COVID-19 pandemic restrictions prohibited groups of people gathering, so workdays were put on hold.

Now that restrictions are lifted, and people have returned to gathering, Nā Kālai Wa'a o Kaua'i will be scheduling workdays to invite the community back to connect with *Nāmāhoe*.

If you live on Kaua'i and are interested in learning about canoe building, traditional canoe sailing, and how to follow the movement of the stars to a destination, becoming involved with Nā Kālai Wa'a o Kaua'i is a rich resource.

Kruse, Chun, and other volunteers work on *Nāmāhoe* Sundays before noon. She is currently out of the water (in drydock) and located across from Honsador Lumber next to the Kaua'i Petroleum tanks in Nāwiliwili.

Visit their website www.namahoe.org to learn more. ■

While they were building the canoe, Aiu had a dream that inspired its name. He dreamt that he was sailing between O'ahu and Kaua'i in ancient times and the navigator mentioned a future canoe would be named *Nāmāhoe*.

"Nāmāhoe" means "the twins" in Hawaiian and encapsulates both the physical twin-

'Ōhelo: Three Species of *Vaccinium*

By Bobby Camara



Still-wet kapa dyed with 'ōhelo. It will dry to a livelier pink. - Photo: L. Schattenburg-Raymond



Hua of 'ōhelo kau lā'au are an even-colored bright red and usually hide under and amongst bright green newly emerged lau. - Photo: Bobby Camara



Fat globes of 'ōhelo papa attract nēnē. We note their resemblance to cousin blueberries. - Photo: Bobby Camara

All three of our species of 'ōhelo, *Vaccinium reticulatum*, *V. calycinum*, and *V. dentatum*, are endemic to Hawai'i Nei. Keen-eyed folks will be able to sort them out by their unique characteristics and habitats at places such as Hawai'i Volcanoes National Park. Go Look next time you visit.

V. reticulatum is the "regular" 'ōhelo papa, sprawling in the open on 'āina pōhaku and cinderlands. It's the one most gathered for pies and jam – but be mindful that our increasing populations of nēnē also enjoy dining on the fruit. Plump orbs range in color from palest yellow to dark red and, especially at higher elevations, purple ones have a dusty "bloom" on the fruit.

V. calycinum, 'ōhelo kau lā'au, is the tallest, and is also deciduous. They are often placed up in crotches of trees, thus its inoa Hawai'i. The pua are often green, and are followed by bright red fruit, often as new leaves are appearing.

Look carefully and you'll find *V. dentatum* mixed in with mosses and small ferns on mossy tree trunks in rain forest. It also favors bogs, and other wet sites ma uka.

While variable species and hybrids may puzzle some, 'ōhelo is a sensory delight, especially up close, and its dye is always a pink surprise. ■



Try look close! Veins of lau, maroon liko, and hollow pua: 'ōhelo papa no Pelehonuamea. - Photo: Bobby Camara



Very similar to hoahānau, but with sparse and longish hua, and pale pua (*V. dentatum*). - Photo: A. Cressler

Kū'ula: The Next Generation of 'Ōiwi Research



By Kanoe Morishige and Moani Pai

Papahānaumokuākea inspires many Kānaka 'Ōiwi to weave Hawaiian knowledge with Western knowledge systems to enhance our understanding of our oceans. Like other

Pacific Indigenous communities, Kānaka 'Ōiwi are underrepresented in STEM and resource management fields.

The concept of integrating 'Ōiwi knowledge systems with Western science began to gain momentum 16 years ago. Students needed opportunities to explore these concepts as practitioners, rooted in their identity as 'Ōiwi scholars, scientists, educators, and community members.

Since 2006, the Kīpuka Native Hawaiian Student Center at UH Hilo, led by Gail Makuakāne-Lundin, has been providing a faculty development program, Uluākea, which incorporates Hawaiian epistemologies into professional development and teaching.

In 2008, Dr. Misaki Takabayashi, then a professor in the Marine Science Department, collaborated with Moani Pai, a seasoned 'Ōiwi employee of NOAA for Papahānaumokuākea, to create the Kū'ula course for undergraduate and graduate students. Kū'ula was offered biennially, resulting in five different cohorts from 2008-2016.

'Aulani Wilhelm, the founding superintendent of Papahānaumokuākea Marine National Monument (PMNM), provided further support and resources for student research trips to Kuaihelani (Midway Atoll) or to Kaua'i when Kuaihelani was closed. The later cohorts were co-taught by Pelika Andrade and Makani Gregg.

The objectives of Kū'ula included identifying the similarities and differences of sciences grounded in 'Ōiwi and Western world views by exploring their context and methodologies; integrating these knowledge systems to advance knowledge of natural systems of Hawai'i today; and learning how traditional knowledge is applied in contemporary conservation by participating in service-learning projects.

Students learned how to work alongside communities by immersing themselves in service, connecting with landscapes and oceans, and delving into Hawaiian oral histories and traditions like oli, mele, mo'olelo, and ka'ao. They learned how to conduct research that serves and supports our communities, instead of solely pursuing academic and career advancement.

Kū'ula provided the students with a sense of community and demonstrated that "science" should not be separate from our practices as Kānaka 'Ōiwi. Within Western educational institutions, 'Ōiwi students often feel pressured to put aside Hawaiian self-identity, beliefs, and culture when learning about science. Kū'ula afforded these students the opportunity to experience firsthand the beauty and power of Papahānaumokuākea and begin building their pilina with this special place that has been

protected through decades of long-term engagement with 'Ōiwi communities. They met with various community leaders and federal and state agencies who provided valuable insight and inspired students to integrate all sectors of conservation, education and research, and perpetuate pono research working alongside communities.

Kū'ula cultivated the growth of the next generation of natural resource managers and professionals. We estimate that over 90% of former Kū'ula students are either working in natural resource management positions or pursuing graduate degrees that are integral to the growth and evolution of how we care for and manage our natural environment. Some former students were hired by NOAA PMNM or are currently employed within NOAA. Others are giving back through participation and involvement with the Papahānaumokuākea Native Hawaiian Cultural Working Group.

Kū'ula's contribution to current and future Indigenous leadership in resource management continues to grow throughout Hawai'i.

Pelika Andrade led a group of Kū'ula students to create a nonprofit organization, Nā Maka o Papahānaumokuākea, to support thriving relationships with Papahānaumokuākea, which has supported more than a decade of community-based intertidal monitoring. Former students have also trained as science divers at UH Hilo and conducted coral reef surveys in Papahānaumokuākea.

This love for Hawai'i extends beyond careers into personal and familial practices. Papahānaumokuākea, our Kūpuna Islands, continues its legacy of empowering the next generations of Aloha 'Āina. ■

Moani Pai is the Administrative Officer of NOAA's PMNM and joined NOAA in 2002. For more than 20 years, Moani has helped to guide the expanding protections for the Papahānaumokuākea and helps to guide the weaving of Native Hawaiian values and worldview throughout the management structure of the monument.

Kanoe Morishige is the Native Hawaiian Program Specialist for NOAA PMNM supporting Native Hawaiian advocacy and engagement that is foundational to guiding its co-management. Her experiences are rooted in perpetuating Native Hawaiian knowledge systems, engaging with our communities, conducting intertidal research, and supporting biocultural initiatives in resource management.

The Office of Hawaiian Affairs (OHA) is a co-trustee and co-manager for the Papahānaumokuākea Marine National Monument. OHA also provides financial support to the Cultural Working Group (CWG) comprised of academic scholars, teachers, cultural practitioners, community activists, and resource managers that have experience with issues concerning the Northwestern Hawaiian Islands. OHA ensures the CWG has logistical and administrative support. The views of the CWG do not necessarily reflect those of OHA and other co-trustees and co-managers.

JOIN US FOR OUR NEXT COMMUNITY MEETING

Kaua'i



Dan Ahuna
Trustee for Kaua'i and Ni'ihau

COMMUNITY
MEETING

Tuesday, July 23, 2024
at 6:00 p.m.

OHA BOARD OF
TRUSTEES MEETING

Wednesday, July 24, 2024
at 9:30 a.m.

Both meetings will be held at
**Kaua'i Community College,
Fine Arts Auditorium**
3-1901 Kaumuali'i Hwy.
Līhu'e, HI 96766



TUNE IN LIVE!

All meetings will be available via livestream. To watch and see a complete schedule of future meetings please visit www.oha.org/BOT

He Hoa o ke Awāwa

By Lisa Kaponi Mason



Puaiohi are brownish-gray and delicately styled with white eye rings and pale pink legs. - Photo: CRK

Nestled inside moss-lined crevices along the steep rocky ledges of Kaua'i's upland steams, Puaiohi (*Myadestes palmeri*) quietly guard their nests, sheltered from the heavy rains.

The elusive and critically endangered Puaiohi, or small Kaua'i thrush, represents a different lineage than the famous Hawaiian honeycreepers. Five unique thrush species once graced the islands, two of them endemic to Kaua'i, but only Puaiohi and the Hawai'i 'Ōma'o remain today.

Kaua'i's thrushes (the other is the extinct Kāma'o) are known for their shy and inconspicuous nature, slender bills and round bodies. They forage on the ground and understory for native

fruits and insects.

The name, pu-a-i-o-hi, sounds like the bird's reedy, five-syllable song and alludes to their preferred lush habitat. Puaiohi are best found by listening for their chattering calls along the gurgling, steep waterways of the Alaka'i Plateau. Up until 2016, 240 Puaiohi were bred and released through conservation breeding efforts. Today, a stable population of roughly 500 remains. ■

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



A 14-day old chick hand-reared at the Keauhou Bird Conservation Center. - Photo: KBCC



Taking a break after a quick bath in the stream. - Photo: CRK

E NHLC...

How does the Festival of Pacific Arts and Culture advance justice across Moananuiākea?



By Angela Correa-Pei,
Of Counsel Attorney, NHLC

As Hawai'i proudly hosted the 13th Festival of Pacific Arts and Culture (FestPAC) in June, it was empowering to witness the celebration of Native Hawaiian culture and those of the 27 other participating nations – an exceptional collective of Indigenous peoples.

A primary objective of the festival is “to promote cultural exchange and understanding among the participating nations.” Through this exchange, we not only gain a deeper appreciation for one another's cultural practices and values, we are reminded of the challenges Pacific Island nations are facing from political struggles to the continued taking of Indigenous lands, and the detrimental effects of climate change on island homes of the Pacific.

In September 2007, the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The UN and the member states that have accepted it acknowledge “that Indigenous peoples have suffered from historic injustices as a result of their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests.”

UNDRIP further asserts the urgent need to respect and promote the inherent rights of Indigenous peoples, especially to their lands, territories, and resources. The UN proclaimed, among other things, the rights of Indigenous peoples to self-determination, the right to maintain and strengthen their distinct political, legal, social and cultural institutions, and their right to not be forcibly removed from their lands.

Through the knowledge shared at FestPAC, we are better equipped to advocate for one another for justice consis-

tent with UNDRIP's Indigenous human rights standards and principles, as well as our respective Indigenous traditions and customs.

For example, we keenly felt the absence of the Indigenous Kanak people of New Caledonia who are fighting for their political empowerment after France's parliament passed a new constitutional amendment on May 15, 2024, that will allow French residents who have lived in the Pacific Islands territory for 10 years or more to vote in provincial elections. The Kanak, who make up 40% of the island's population, fear this will undermine their efforts to win independence from France. As another example among many, we were also reminded that the 33 islands of the Republic of Kiribati, according to the Human Rights Watch, are each day closer to becoming “uninhabitable as ocean levels continue to rise due to climate change.”

Each nation celebrated during FestPAC, including our own, continues to face challenges to our 'āina and the rights of our peoples. However, coming together is a confirmation that we are a united people of Moananuiākea. Together we are strong, and we will seek justice for the betterment of the collective while honoring and preserving the integrity of our distinct and beautiful peoples and cultures.

Despite the challenges we face and our continued, hard pursuit of justice, FestPAC instills hope and bolsters our conviction to stand together for our shared future. Eō, ho'oulu lāhui. ■

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

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

Mahalo to All FestPAC Volunteers!



By Mālia Sanders

Within the vast Moananuiākea lies Hawai'i, the northernmost islands of the Pacific and recent host of the 13th Festival of Pacific Arts and Culture (FestPAC), a once-every-four-years event honoring the tapestry of Indigenous peoples of the Pacific, each thread representing unique and diverse cultures. It has been a tremendous honor for the Native Hawaiian Hospitality Association (NaHHA) to be included and take the lead in volunteer management efforts during the 10-day festival.



FestPAC volunteers were critical to the success of this international event.
- Photo: TGA Collective

Behind the scenes of this convening, there existed a force of generosity and dedication that was the backbone of the inner workings of the festival – the volunteers.

These individuals, representing the diversity of Hawai'i and numbering over 500, ensured the success of the event through their time, energy, and passion, to uplift Hawai'i as the host. Volunteers executed a diverse set of tasks including logistical support, deliveries, staging, bus loading, people moving, and providing directions, translations, and general wayfinding to the many exhibits, symposiums, and multiple venues from West O'ahu to Waikiki. We extend our deepest gratitude to each and every one of these volunteers.

As part of their commitment to participate, each volunteer attended cultural education and sensitivity programming. The first course, Ho'okama'aina, offered an introduction to the core values of hosting and included deep dives into the foundational values of Hawai'i.

The second course, Cultural Etiquette

in the Pacific, offered relevant competencies, knowledge, customs, traditions, and sensitivities of the member delegations, allowing volunteers to communicate and present themselves in ways that were appropriate and respectful.

NaHHA would like to thank FestPAC Commissioners for their vision and guidance. We would also like to extend our deepest gratitude to the team of Gravitas Pasifika who executed the festival and provided faith and trust in NaHHA to execute the volunteer effort.

Our aloha is with Team NaHHA and our 'ohana at TGA Collective who made the tremendous lift of gathering, training, organizing, and executing the volunteer effort these past few months. We mahalo the tireless efforts of the organizations and their teams involved in this work, who gave of themselves, their passions, their gifts, and their hearts to ensure that Hawai'i presented well. We have made many new friends and look forward to future collaborations. We could not have done it without you – mahalo nui loa!

As we reflect on the 13th FestPAC and look forward to future opportunities to collaborate, we are reminded that none of it would be possible without the dedication and generosity of our Hawai'i community. The people of Hawai'i are the heart and soul of our islands, ensuring that FestPAC remains a beacon of cultural exchange and understanding for years into the future.

We are so proud of everything accomplished and all that is yet to come. Your contributions are a testament to the power of community and collaboration in celebrating and preserving the rich diversity of all Pacific cultures. With our aloha, Team NaHHA. ■

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

Economic Development at the Anahola Marketplace



By KipuKai Kualii

Homestead Economic Development has been the goal of board members of the Anahola Hawaiian Homes

Association (AHHA) for over twenty years now. Though currently their president, I first came to AHHA years ago when hired to manage their construction grant for the community certified kitchen that became the foundation for our Anahola Marketplace (AMP).

All our economic development thus far is due to our Homestead Community Development Corporation (HCDC) which was founded to provide the technical assistance, resources, capacity-building, and leadership required.

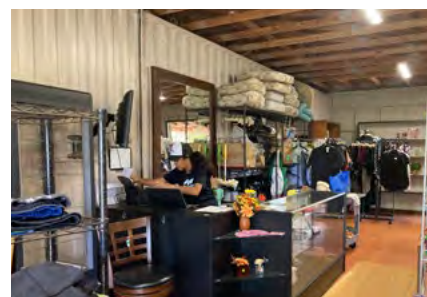
At Anahola Café, a community certified kitchen, we are creating food industry jobs and workforce development opportunities while also providing ono menu items like my favorite teri burger and "frings," everyone's favorite fish and chips, and a deluxe saimin including won ton, roast pork,

egg and green onions that rivals the deluxe saimin at Hamura's in Līhu'e.

At the café's open-air pavilion, we host a "Last Saturday" event each month with live bands and pop-up craft and food vendors. On the second Saturday, we host "Open Line Dancing" with Kaua'i's own Jeffrey Callejo, who also provides lessons on Thursday nights. Our Anahola Marketplace helps create a stronger rural economy by providing affordable retail spaces and business support services to numerous vendors including Culture To Canvas, Edge Hair Salon (by Windy Kirifi), Hapa Kine Tracts, Kaua'i Scuba Adventures and many others.

Our newly renovated thrift store provides jobs and workforce development while also addressing our community's need for discounted clothing, furniture, and household goods locally. We get a lot of very nice items donated all the time and we're keeping the prices low to ensure they "move" as well as to keep the storefront from getting too crowded.

On behalf of our entire AHHA Board, you're all invited to come eat, shop, dance and relax at our homestead marketplace in Anahola, Kaua'i. See you soon! ■



Glimpses of the Anahola Marketplace (AMP) clockwise from top left: the community thrift store provides jobs and upcycled goods; AMP's highway sign beckons motorists to stop and visit; the saimin at Anahola Cafe is said to rival Hamura's; and line dancing lessons are offered on Thursday evenings. - Courtesy Photos

A Celebration of Leadership

47th Annual 'Ō'ō Awards & Gala



By Andrew Rosen

The Native Hawaiian Chamber of Commerce (NHCC) proudly announces the 47th annual 'Ō'ō Awards & Gala, set for October 4 from 5:00 – 9:00 p.m. in the Coral Ballroom at the Hilton Hawaiian Village.

This prestigious event honors Native Hawaiian business leaders who exemplify courage, resilience, and dedication to their craft and the people of Hawai'i. These Ōiwi leaders remind us that Hawaiian culture and values remain crucial pillars in our business practices and legacy for future generations. This year, we are honored to present the 'Ō'ō Award to three outstanding honorees

Paula Lynn Ka'ulani Akana is the president and CEO of The Friends of 'Iolani Palace. Her journey at 'Iolani Palace began in July 2019, following a distinguished 35-year career as a broadcast journalist with KITV Island News, where she focused on Hawaiian issues and culture. She has also hosted the Merrie Monarch Festival and the Queen Lili'uokalani Keiki Hula competitions. Paula is a proud graduate of Kamehameha Schools and UH Mānoa, where she earned a B.A. in journalism.

Corbett Aaron Kamoha'ikiokalani Kalama is the president and CEO of RESCO, parent company of Locations, overseeing strategy and operations, in-

cluding brokerage operations and developer relationships. He was EVP, at the Weinberg Foundation's Hawai'i Office and held various roles at First Hawaiian Bank. He serves on the boards of the Harold K.L. Castle Foundation, First Hawaiian Bank Foundation and is president of Friends of Hawai'i Charities. He is also a director and coach at Kailua Canoe Club and a former Kamehameha Schools trustee. He graduated from Western Oregon University and the Pacific Coast Banking School at the University of Washington.

Thomas Keali'i'aimoku Nāhi'ena'ena McClellan has devoted his career to the betterment of Native Hawaiians, focusing on empowering the next generation of business leaders with tools to uplift their lives and communities. He has provided resources, mentoring, and financial support to aspiring entrepreneurs and students. While his business achievements are well-known, his greatest contributions are his quiet efforts to advance the lāhui.

NHCC Board President Mike Rawlins expressed gratitude for these leaders, who tirelessly work to uplift others and improve lives, representing a long line of deserving Kānaka Maoli. ■

Join us in celebrating the exceptional achievements of these honorees who embody the spirit of Hawaiian leadership and community dedication. For more information and to purchase tickets, visit www.nativehawaiianchamberofcommerce.org.



Paula Akana - Courtesy Photos



Corbett Kalama



Thomas McClellan

DHHL Awards 52 Turnkey Homes

in Waikapū, Maui



By Diamond Badajos

The Department of Hawaiian Home Lands (DHHL) awarded 52 turnkey homes last month as part of phase one of the Pu'uhona Homestead lot awards. Pu'uhona is the department's first project initiated through the \$600 million allocation by state lawmakers in 2022 to support a multifaceted approach to reduce the DHHL Waiting List.



Groundbreaking for DHHL's new turnkey homes at Waikapū, Maui. Photos: Courtesy of DHHL



Former Lahaina resident Ellabelle Kaiama and 'ohana, DHHL Director Kali Watson, former Maui Hawaiian Homes Commissioner Randy Awo, and Lt. Gov. Sylvia Luke.

"The awarding of these homes to these families today is a fantastic step forward for our state," said Gov. Josh Green. "Housing is such a critical need for our residents in general, and Native Hawaiian beneficiaries on the waiting list have been acutely aware of that need for a very long time. That these homes are going to beneficiaries on Maui seems especially appro-

priate, and a great sign of hope that more progress is coming soon."

The department acquired the roughly 47-acre Waikapū parcel through a land transfer with the Dowling Company, Inc., in exchange for affordable housing credits from the county of Maui.

"The department will persistently seek out lands in areas we can establish secure and resilient communities for those we serve," said Department of Hawaiian Home Lands Director Kali Watson. "The people of Maui have faced numerous challenges since the wildfires. We hope these homes will inspire and uplift a community recovering from a devastating tragedy."

Pu'uhona is the name of the first of four pu'u, or hills, that travel up to Hana'ula, Waikapū's highest peak. Likely named in reference to the native tree, hona, that was highly valued for the fibers found in its inner bark used to craft rope and cordage for fishnets. The creation and intertwining of these materials represent the unity and growth of a community as individual strands come together to form a stronger bond.

Pu'uhona will be awarded in three separate offerings and will comprise 137 turnkey homes and 24 improved vacant lots. Groundwork on the project began in May 2023 with phase one home construction to commence in the summer of 2024.

Of the 52 homes offered in phase one, three- to five-bedroom homes were made available. Homes range in price from \$509,800 to \$699,000.

"It has been an honor and privilege to work collaboratively with the Department of Hawaiian Home Lands," said Dowling Company president and developer, Everett Dowling. "We hold DHHL and its beneficiaries in high-esteem and are committed to providing quality homes that will anchor them in a community where they can thrive and build lasting legacies for generations to come."

To learn more about Pu'uhona visit <https://dhhl.hawaii.gov/current-projects/>. ■

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

Cultivating Health and Wellness Among Native Hawaiian Men



By Jodi Leslie Matsuo, DrPH

In 1989, Dr. Kekuni Blaisdell highlighted the urgent need for culturally based health services for Native Hawaiians to promote understanding and allow easy access to health services tailored to the Hawaiian community. The Native Hawaiian Cancer Committee (NHCC) of the American Cancer Society, led by Blaisdell, adopted this vision, naming it the “Kāne Initiative” in 2002. The purpose of this initiative was to address high cancer rates among Native Hawaiian men.

In 2008, this groundbreaking project led to the formation of No Ke Ola Pono o Nā Kāne (For the Good Health of Men) wherein kāne volunteers across the state engaged in kūkākūkā (discussion groups), modeled after the traditional Hale Mua.

The groups addressed health disparities and concerns and promoted wellness using this cultural approach. A team of kāne – a kauka (physician), alaka'i (leader), and kōkua (support person) – staffed each discussion session, supporting the men in their health journey.

This project was instrumental in developing targeted health resources that empower Native Hawaiian men. The Kāne Project has developed several health and cultural modules that were integrated in the kūkākūkā groups, which were informed by discussions with Native Hawaiian men:

- **'Ai Pono (Healthy Eating):** Emphasizes the importance of consuming fresh, locally sourced food, highlighting the Hawaiian belief in the strength derived from well-nourished bodies.

- **Kaula (Cordage):** Focuses on the significance of cordage in Hawaiian culture, symbolizing the connections

among people, environment, and spirituality, and illustrating the deep relationship between the Hawaiians and their land.

- **Loko I'a (Fishponds):** Highlights the traditional and health-promoting roles of fishponds in Hawaiian society, stressing community collaboration in maintaining these vital ecosystems.

- **Pule (Prayer):** Explores the role of prayer in physical and spiritual health, reflecting its integral place in Hawaiian life and wellness.

- **Na'au (Colorectal Cancer):** Educates about colorectal health and preventive measures to avoid diseases, emphasizing the importance of dietary choices.

- **Ka Hā i ka Mauliola (Lung Cancer):** Details the functions of the lungs and the impact of harmful substances, reinforcing the Hawaiian belief that “Breath is the source of life.”

- **Po'o and Pu'u (Head and Throat Cancer):** Discusses the significance of maintaining the health of the head and throat, crucial for preserving the oral traditions that connect Hawaiians to our gods and ancestors.

In recent years, the project has committed to expanding the number of kūkākūkā groups and including 'ohana in its community focus. The Kū Ola Project invites all interested kāne to join us as we travel to each island to meet with kāne groups. Get more info at kuola.org ■

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 @DrLeslie-Matsuo.

E ō e Kamāwaelualani Moku!



Na Kalani Akana, Ph.D.

He mokupuni kūikawā 'o Kaua'i. 'O kona inoa kahiko 'o Kamāwaelualani Moku. Ma ke mele na Kahakui-kamoana, 'o Kaua'i wale nō ka “pua ali'i” o nā mokupuni a pau i hānau 'ia. 'O ia paha ke kumu i mālama māke'e 'ia 'o Holoholokū i wahi pana hānau pua ali'i a puka mai nō ka 'ōlelo, “Hānau ke ali'i i loko o Holoholokū, he ali'i nui; hānau ke kanaka i loko o Holoholokū, he ali'i nō; hānau ke ali'i ma waho a'e o Holoholokū, 'a'ōhe ali'i, he kanaka ia.”

Ua 'ike anei 'oe no Holoholokū mai ka pōhaku Naha ma Hilo, ka pōhaku a Kamehameha i ho'onaueue ai? Eia hou kekahi, no Kaua'i nō ka pōhaku ho'okalakupua 'o Kapolei?

'O Kaua'i me Ni'ihau wale nō ke aupuni noho ali'i i ka'a 'ole iā Kamehameha I, 'oi ai ua ho'ā'o 'o 'ia e ho'ouka kaua iā Kaula, ka mō'i hope o Kaua'i. Ma muli o kēia na'i 'ole 'ana, 'a'ole i lawe 'ia nā mea mo'omeheu o Hawai'i Moku i Kaua'i, e la'a, ka hana o ka Makahiki me ka huaka'i 'ana o Lonoikamakahiki. 'A'ole i ho'ono-ho 'ia ka 'ōnaehana ho'omana akua 'o Kūkā'ilimoku ma Kaua'i.

Kama'āina paha kākou i nā pōhaku ku'i 'ai o Kaua'i, 'o ia nō nā pōhaku ku'i 'ai puka a me ka pōhaku ku'i 'ai “pēkeu.” Ua loa'a nō ka pōhaku ku'i 'ai ma'a mau ma Kaua'i, 'o ia ka mea me ka pōkeo o luna akā ma Kaua'i wale nō ka pōhaku ku'i 'ai

puka me ka mea pēkeu.

Pehea nā kupua kaulana me nā me'e kaulana? No Kaua'i nō 'o Palila, ka mea i ho'ā'o iā Olomana, ka pilikua 'ino'ino o Ko'olaupoko. No Kaua'i 'o Kamapua'a, ka mea nāna i kūna'ina iā Olopana o O'ahu. No Kaua'i 'o Kawelo, ka mea nāna i huki iā 'Uhumāka'ika'i i mōhai no kāna na'i 'ana i ke aupuni o kona mau mākuā. No Kaua'i 'o Lohi'au, ke ali'i u'i o Hā'ena a me ka ipo a Pele!

Ua noho ke ali'i kaulana 'o Mō'i-keha (Mō'ikehā) ma Puna, Kaua'i 'oi ai no Moa'ulanuiākea, Tahiti, no 'o ia. Ua lawe ho'ā'o 'o ia iā Ho'oiipoakamalanai. 'O kā lāua keikikāne 'o Kila, a ua lilo 'o ia ka mō'i o Kaua'i. 'O kāna keiki mai Lu'ukia 'o La'amaikahiki. 'O ia ka mea nāna i lawe mai mai Tahiti nā pahu 'o 'Opuku lāua 'o Hāwea. 'Eā, mea mai ko Hakipu'u me ko Kūkaniloko po'e na lākou ua mau pahu. Pololei kēia. Ma mua o ko La'a ho'i 'ana i Tahiti ua a'o 'o ia i nā kānaka e hana i ka pahu.

Pēia ke kūikawā o Kamāwaelualani Moku. He aupuni kū'oko'a i ka wā o Kamehameha. He mau wahi pana mana kapu ko Kaua'i e like me Holoholokū. He kumu no nā kupua. He mo'omeheu a he 'ōlelo kūikawā ko Kaua'i. E ō Kamāwaelualani Moku! ■

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 kawaiiola.news



Pōhaku ku'i 'ai puka a me ka pōhaku ku'i 'ai pēkeu no Kaua'i. - Courtesy Photo

LT is Woven into the Close-Knit Community of Moloka'i

Submitted by Kīpuka Moloka'i

This summer, a hui of 'ōpio kāne (young men) from Lili'uokalani Trust (LT) participated in the Ho'okanaka 'Aha Kāne program at Kiowea Pavilion & Park on Moloka'i.

For three nights, they camped under the stars, participated in warrior training, honed their speech and debate skills, deepened their connection to Hawaiian culture, and explored culinary arts, fishing, and agriculture.

The 'ōpio kāne are from LT's Kīpuka Moloka'i, nestled in Kalama'ula at the Kūlana 'Ōiwi complex.

Ho'okanaka 'Aha Kāne was an uplifting experience for the hui. "My favorite part was learning the ha'a," said a participant. "At first, I felt shame, but watching and learning with the other kānaka, I stood proud to be with them in the men's house. I felt stronger together, as one."

They also participated in crafting and wielding the 'ihe (spear), where they focused on their target, threw with intention, and defended themselves. The activity was a metaphor for establishing strong pilina (hitting the target) and navigating bullying and negativity (dodging and defending).

Ho'okanaka 'Aha Kāne is one of several programs highlighting LT's commitment to the Moloka'i community. As dedicated team members of LT's Kīpuka Moloka'i, it is our privilege to support our island's families by offering youth culturally rich programs like Ho'okanaka 'Aha Kāne. Our work aligns with Queen Lili'uokalani's vision to enrich the lives of Hawaiian children, the mission of her Trust established in 1909.

At Kīpuka Moloka'i, we provide enriching programs to empower our youth and support their families. Our social services team provides year-round counseling for kamali'i ages 0-17, along with management services, social-emotional learning, and family-strengthening groups, such as the Ho'opono Program.

Additionally, through global and national partnerships, our

youth are introduced to new technologies and innovative fields, enabling them to collaborate with peers worldwide and learn from industry professionals.

We enjoy engaging with Moloka'i's families at community gatherings. Our activity tables and booths enable our youth workers and social workers to share information about our organization while carrying on the legacy of our Queen. Additionally, our teammates feel privileged to volunteer every year at our local high school, where we speak at Career Day, participate in mock interview panels, and join students on their Challenge Day.

On Moloka'i, kamali'i and their 'ohana embrace a lifestyle defined by purpose, a harmonious bond with nature, and a laid-back pace. Through our endeavors, we hope to inspire the youth to honor their heritage while pursuing educational and personal development. We are optimistic that our 'ōpio will always have a special place like Moloka'i to call home, and that LT will continue to guide them. ■



Ho'okanaka 'Aha Kāne leaders are helping to uplift Moloka'i 'ōpio kāne.



At Ho'okanaka 'Aha Kāne, young men deepen their connection to their culture.
- Photos: Kīpuka Moloka'i

Kaizen is My Core Value



By De'ja Ontiveros
Grade 8
Waimea Middle School

Kaizen is a core value of our school that resonates

with me strongly. It reflects my belief that perfection is unattainable and that every day presents an opportunity to learn from yesterday's mistakes and improve upon them. In this article, I will delve into what Kaizen means to me, how I apply it daily, and how it relates to teamwork.

To me, Kaizen represents the idea of being able to revise and redo one's choices to improve upon them. Although I am not immune to bad days, I always strive to learn from my mistakes and use them as an opportunity to do better.

I believe that Kaizen is a value that can be imparted to others, as it is a way of life that encourages constant self-improvement. Moreover, Kaizen also teaches me that mistakes are a natural part of life and that it is okay to make them as long as one is willing to learn from them.

In my daily life, I often find myself getting frustrated with tasks that do not go as planned.

However, I have learned to take a break and reflect on the

core values that guide my life. Kaizen is often the first value that comes to mind, as it reminds me that I can always come back to a task later or try again to achieve a better outcome. Additionally, I find that Kaizen also applies to my personal life, where I try to correct any mistakes that I have made and improve myself.

Kaizen is also a value that has implications for teamwork and cultural norms. When working with a team, I find it important to remind my colleagues to embrace Kaizen and learn from any mistakes that they may have made.

This approach fosters a culture of constant self-improvement and encourages everyone to work together to achieve better outcomes. Additionally, as someone who values Hawaiian culture, I also believe that Kaizen is in line with traditional Hawaiian values of respect and trust. To work together effectively, we must have respect for one another and be honest and trustworthy.

In conclusion, Kaizen is a core value that defines me as a person. I believe it is important to embrace this value to continually improve oneself and achieve better outcomes. By embodying Kaizen in our daily lives, we can create a culture of constant self-improvement and work together to achieve success. ■

**Kaizen is a Japanese concept referring to continuous improvement.*

GET REGISTERED TODAY!



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

Empowering Hawaiians,
Strengthening Hawai'i



60th Annual Parker Ranch Rodeo and Horse Races

July 4, 9:00 a.m. - 1:00 p.m.
Waimea, Hawai'i Island

Gates open at 7:30 a.m. Tickets available online www.parker-ranch.com

Waikiki Steel Guitar Festival

July 8 - 13 | Waikiki, O'ahu

A week-long celebration of Hawaiian music and the Hawaiian steel guitar held at the Royal Hawaiian Center's Royal Grove stage with live evening performances and livestreamed programs Friday and Saturday on FB and YouTube. www.waikikisteelguitarweek.com

Screen on the Green

July 4, 11, 18 & 25, Sundown
Waimea, O'ahu

Free outdoor movie night on the Main Lawn. Chairs and blankets welcome! 7/4 Kung Fu Panda 4; 7/11 Wish; 7/18 Barbie, 7/25 Hometown Legends. www.waimeavalley.net

Royal Hawaiian Band Performances

July 5 & 12, Noon - 1:00 p.m.
Honolulu, O'ahu

The Royal Hawaiian Band holds free concerts on the 'Iolani Palace Grounds most Fridays. www.rhb-music.com

Pu'uuhonua Mākeke

July 13, 9:00 a.m. - 3:00 p.m.
Waimānalo, O'ahu

A marketplace to showcase products, services, and businesses from Pu'uuhonua across Hawai'i. Pu'uuhonua o Waimānalo (Nation of Hawai'i), 41-1300 Waikupanaha St., in the pavilion. FB/IG @puuhonu-amaakeke

Kama'āina Sunday

July 14, 9:00 a.m. - 2:00 p.m.
Honolulu, O'ahu

Enjoy audio tours of 'Iolani Palace, 'ono food, lively entertainment, and shop local vendors. www.iolanipalace.org

Hawai'i 'Ukulele Festival

July 14, 10:00 a.m. - 5:00 p.m.
Waikiki, O'ahu

A celebration of all things 'ukulele at Kapi'olani Park Bandstand featuring live 'ukulele entertainment, a crafters village, food court and 'ukulele gifts, books, apparel, jewelry, and art from Hawai'i's local 'ukulele community. www.hawaiiukulelefestival.com

Lua: The Hawaiian Martial Arts

July 16, 2:00 - 3:00 p.m.
Kaimukī, O'ahu

Learn about the art of lua from 'Ōlohe Lua Umi Kai of Pā Ku'i a Lua. Kai is a master lua practitioner and expert in Hawaiian martial arts. This is a free event at the Kaimukī Public Library.

NAGPRA Regulations Webinar Series

July 19, 7:00 a.m. HST | Online

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

47th Annual Prince Lot Hula Festival

July 20, 9:00 a.m. - 4:00 p.m.
Honolulu, O'ahu

Enjoy spectacular hula, Hawaiian inspired craft fair, cultural demonstrations, local food and more at the Frank F. Fasi Civic Grounds. www.princelothulafestival.org

Wai Ola - 'Aukele and the Waters of Life

July 20, 7:00 p.m. &
July 21, 2:00 p.m.
Honolulu, O'ahu

A celebration of hula ki'i through the story of 'Aukele, a Hawaiian folk hero. Performed at Tenney Theatre, Honolulu Theatre for Youth www.centerforinternationaldance.org

Lā 'Ohana Day

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

Third Sunday of each month kama'āina and military families get 50% off general admission to Waimea Valley. Learn about Hawaiian history and culture, explore the botanical gardens, and swim under a 40-foot waterfall. www.waimeavalley.net

OHA Genealogy Workshop

July 22, 6:00 - 8:00 p.m.
Līhu'e, Kaua'i

An introduction to genealogy and documentation resources. Workshop will be held at the Kamehameha Schools Resource Center. To reserve a spot, call OHA's Kaua'i office at (808) 241-3390.

Waimea Valley Summer Concert

July 27, 2:00 p.m.
Waimea, O'ahu

Hawaiian mele & hula with Kamuela Kahoano, Walea, Ben Vegas, Nā Leo Unplugged (40th Anniversary Special Performance). www.waimeavalley.net

He Wai Ola, Ola Kānewai (Water is Life, Kānewai Lives)

July 28, 1:00 - 2:30 p.m.
Mānoa, O'ahu

Panel discussion on water rights, issues, and movements in Hawai'i, as part of the Ho'okahe Wai, Ho'oulu 'Āina: Kalo and Community exhibit on view through September 15. www.eastwestcenter.org

Kū I Ka Mana: Caring for Communities

July 28, 2:00 - 3:30 p.m.
Honolulu, O'ahu

Panel discussion with Lynette Cruz, Kaheleonolani Dukelow, Walter Ritte, and Tammy Smith on practices of kapu, mālama, and aloha to protect, sustain, and empower Kanaka 'Ōiwi communities. Moderated by Mehanaokalā Hind. This program is a part of Kapulani Landgraf's 'Au'a exhibit on view until September 29. www.myhoma.org/aua

Lā Ho'iho'i Ea

July 28, 10:00 a.m. - 6:00 p.m.
Honolulu, O'ahu

This year's honorees are Sparky Rodrigues and Leandra Wai for their ongoing efforts to mālama Mākua Valley and fight to preserve and reclaim Mākua as a piko of peace. www.lahoihoiea.org

La Ho'iho'i Ea Celebration

July 28, 5:00 p.m.
Kohala, Hawai'i Island

At the King Kamehameha statue. Contact Kealoha Sugiyama acallforlove@gmail.com.



Lā Ho'iho'i Ea Sovereignty Restoration Day

July 31

Holiday established by King Kamehameha III in 1843, following the rightful return of the sovereign government to Hawai'i by Britain after the illegal seizure of the Hawaiian nation by one of its representatives in 1840.



EXHIBITS

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.

Ka 'Ula Wena: Oceanic Red

May 25 - January 12, 2025
Kapālama, O'ahu

An original Bishop Museum exhibition exploring manifestations of red across the vast Moananuiākea. Red, beyond color, elevates the senses, shifts emotions, affirms kinships, enlivens passions, and consecrates the sacred. www.bishopmuseum.org

He'e Nalu: The Art and Legacy of Hawaiian Surfing

An exhibition presented across three venues | Honolulu, O'ahu
• June 7 - July 21, Arts and Letters Nu'uano www.artsandlettersnuuanu.org
• June 7 - July 3, Aupuni Space www.aupuni.space

• June 7 - August 5, Manini Gallery at Hawai'i Theatre Center www.bit.ly/HTC_GalleryAnd-GiftShop

The exhibit covers 2,000 years of surfing history from the earliest stories of surf deities to contemporary works of art and surfing innovations through the lens of thirteen modern Kānaka 'Ōiwi creatives and cultural practitioners. Schedule and programs listed online.

Ke Ao Lama

June 7 - December 31
Honolulu, O'ahu

Series of exhibits dedicated to celebrating the 13th Festival of Pacific Arts and Culture (FestPAC). www.capitolmodern.org



Waimea Valley Kama'āina FREE Admission Thursdays from 12:00 - 3:00 p.m.
July 4, 11, 18, 25
Waimea, O'ahu

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

Injunction Stops Surf Village Development

In a May 28 decision, the First Circuit Environmental Court issued an injunction to stop development of the controversial Honokea West Surf Village.

The injunction follows a complaint filed by Nā Kia'i o Wai Hā, a grassroots organization comprised of Native Hawaiians, lineal and cultural descendants of Pu'uloa, 'Ewa, O'ahu, and 'Ewa residents. Honokea West was co-founded by local businessman Keno Knieriem (Honokea CEO) and renowned surfer Brian Keaulana (Honokea president).

Centered around an enormous, 6.8-million-gallon wave pool, Honokea West Surf Park would also offer other sports amenities, athletic training facilities, an aquatic film studio, shopping, restaurants, cabins, and bungalows. Proponents say it will provide up to 200 full time jobs.

However, opponents say the site is just minutes away from two other existing water parks: Waikai, with a 52-acre lagoon and its own wave pool, and Wet 'n' Wild Hawai'i, a 29-acre water park.

Nā Kia'i o Wai Hā also cites serious concerns about disturbing the iwi kūpuna buried in the area's vast underground karst (caves, sinkholes, streams) system, potential damage to cultural and historic sites, and the environmental impact to the area known by cultural practitioners as "Ka Hale o Limu" (The House of Limu).

And they worry that another water park will exacerbate pressures on O'ahu's already limited freshwater resources in the aftermath of the Red Hill jet fuel spill and the closure since 2021 of the Hālawā Shaft – O'ahu's largest source of freshwater.

The injunction prevents further progress on the surf park unless and until the developers and HCDA produce revised environmental documents.

"Major's Bay" Renamed Waiapua'a Bay

Major's Bay Recreation Area at the Pacific Missile Range Facility (PMRF) on the west side of Kaua'i is now called Waiapua'a Bay Recreation Area. Waiapua'a is the traditional Hawaiian name for the area.

A sign unveiling ceremony on May 31 was attended by Hawaiian cultural advisors, county officials, and PMRF staff.

Waiapua'a, which means "water of the pig" is the oldest recorded name for the bay where the PMRF has been located since 1957. Waiapua'a is also the name of a valley on the island of Ni'i-hau.

"For too long, the names of places like these have echoed with the sounds of distant lands and distant peoples," said PMRF Commanding Officer Capt. Brett Stevenson. "This is not merely about changing signs or updating maps. It is about recognizing the full narrative of our island's history, and it's about acknowledging the contributions and sacrifices of Native Hawaiians and weaving their stories back into the fabric of our shared identity."

Kumu Hula Troy Allen Hina-no Lazaro led protocol for the event, offering a welcome oli and pule. Historian and cultural practitioner E. Kalani Flores shared the history of Waiapua'a as a wahi pana and discussed the importance of Hawaiian place names in making connections and establishing an understand-

ing of place.

Kaua'i County Council Chair Mel Rapozo was quoted in a *Kaua'i Now* article saying, "Our next generation will not know this as 'Major's Bay.' To me that is incredible."



Capt. Brett Stevenson places a lei in front of the new sign for Waiapua'a Bay Recreation Area at the sign unveiling ceremony. - Photo: Louis Lea, US Navy

Fun at FestPAC 2024



At the Bishop Museum, one of FestPAC's many venues, wood carvers and tattoo artists worked outdoors under tents on site for the duration of the festival to demonstrate their work. One such artist was Mokomae Araki, a tattoo artist from Rapa Nui (Easter Island). He is pictured here with OHA Beneficiary Services Agent Kaimo Muhlestein who was delighted to receive a tattoo (see the kūpe'e on her wrist) from Araki. The design Muhlestein chose was from an 'ohana kapa pattern created by her late cousin, Loea Kapa Moana Eisele. Indigenous Pacific artists - representing all types of media, from traditional to contemporary - showcased their work at FestPAC alongside the colorful pageantry and dynamic performances presented at venues across O'ahu from June 6-16. - Photo: Joshua Koh

Mauna Kea Access Road Seizure a Breach of Trust

On May 30, the Hawai'i Supreme Court issued a unanimous decision in favor of native Hawaiian beneficiaries of the Hawaiian Homes Commission Act (HHCA) in *Kanahele, et. al. v. State, et. al.* ("Kanahele") who asserted that the Department of Transportation (DOT) wrongfully exercised control of the Mauna Kea Access Road which is held in trust for their benefit.

Mauna Kea Access Road is built on Hawaiian home lands. In 2018, the DOT unlawfully claimed control over these lands when it designated the road a state highway without following required processes.

Relying on its claimed control and authority over the Access Road, the DOT subsequently closed the road in 2019 during

the peaceful demonstrations by kia'i (protectors) opposing the development of the Thirty Meter Telescope (TMT) on Mauna Kea. This led to the arrest of dozens of kūpuna.

The court held that the DOT violated the requirements of the HHCA when it asserted control over the lands underlying the access road, that the Department of Hawaiian Home Lands and HHC breached their duties by not objecting to the DOT's action, that HHCA beneficiaries had a right to sue the state for these breaches of trust, and that the access road was improperly designated a state highway.

Represented by the Native Hawaiian Legal Corporation (NHLC), plaintiffs in this case were Pualani Kanaka'ole Kanahele, Edward Halealoha Ayau and Keli'i "Skippy" Ioane. Following this ruling, the case will return to the trial court to determine appropriate relief, including damages owed by the state. For more info: <https://nativehawaiianlegalcorp.org/mkardecision/>.

Kohala Oral History Project Documentary

A documentary film that captures the memories of 24 kūpuna from Kohala will be available to view online for the next three years on the Public Broadcasting System (PBS) Hawai'i's YouTube channel. The film, *This is Kohala*, premiered on PBS last March and was produced by the Kohala Oral History Project.

The project began in 2019 when Lucas Manuel-Scheibe and his mother, Jocelyn Manuel, began recording the stories of his 80-year-old grandmother Martina Manuel. This led to a larger mission to document the narratives of other Kohala kūpuna. Documentary filmmaker Bryan Campbell worked with Manuel to create the film from the 24 interviews recorded between 2021-2022.

The documentary begins with the kūpuna's collective mem-

NEWS BRIEFS

Continued from page 30

ories of mo'olelo from ancient times and continues chronologically recording their memories of plantation days to the present. The kūpuna's personal stories are intercut with archival footage and images.

In addition to Manuel, kūpuna interviewed included notable community members such as David Fuertes, Kealoha Sugiyama, Jeff Coakley, Hope and John Keawe, Maile Spencer Napoleon, and the late Fred Cachola.

Watch *This is Kohala* at: www.youtube.com/watch?v=NOm-1RMT_N9Q.

New Book by Ray Schoenke

Hawai'i-born author, Ray Schoenke, 83, debuted his latest



book, *Fat Girl Sings*, at a book signing event on June 12 at Inspiration Hawai'i Museum in Honolulu. *Fat Girl Sings* received a 2023 Global Book Award bronze medal, was recently named an Eric Hoffer Book Award Nominee, and was named as a 2024 Distinguished Favorite in the Memoir category of the prestigious Independent Press Award.

Schoenke, who resides in Maryland, was among the earliest Polynesian NFL players and was inducted into the Polynesian

Football Hall of Fame in 2015. He had a 12-year career as an offensive lineman with the Dallas Cowboys and the Washington Redskins. He is the retired CEO of Schoenke & Associates and served as chair of the Hawaiian Arts and Culture Board for the Bishop Museum.

Fat Girl Sings is Schoenke's personal memoir – a sharing of early trauma, self-discovery, and his struggle to embrace himself as a Hawaiian while defying racial stereotypes in both the sports and business arenas.

"My book speaks of how I internalized the better parts of myself (Fat Girl) to confront the challenges I faced and how I struggled to reconnect with those parts of myself over the course of my lifetime," said Schoenke. "What I want Hawaiian people to take away from my story is to never give up and to be proud of our heritage. You may have to work harder, better, or longer than your non-Polynesian peers to earn the recognition you deserve, but you can earn that recognition."

A Safe Haven for Endangered Seabirds on Moloka'i

Last month the American Bird Conservancy (ABC) and Moloka'i Land Trust announced the completion of a 5,600-foot-long predator-proof conservation fence at the Mokio Preserve on the north shore of Moloka'i.

Vulnerable endemic seabirds will now be able to rebuild their populations within the nearly 100-acre elevated wildlife sanctuary protected from sea level rise and invasive predators.

ABC Oceans and Islands Director Brad Keitt said that benefits from the newly installed fence are already evident with the presence of 'ua'u kani chicks within the sanctuary. In previous years all chicks were lost to mongoose predation. Through social attraction and active translocation, "we hope to establish species that are losing their nesting sites due to sea level rise

in the Northwest Hawaiian Islands," he said.

Years of cattle, goat, and deer traffic due to ranching introduced and spread non-native grasses and predators. The fence is part of a long-term restoration effort, transforming this site from an area overgrown with non-native grass and kiawe trees to a thriving dune coastal ecosystem that supports numerous endangered plant and pollinator species unique to Hawai'i.

Construction of the fence began in August 2020. Predator-proof fencing is the most effective means of protecting endangered ground-nesting seabirds which lack defenses from feral cats, mongoose, rats, and mice that attack adults and eat their eggs or hatchlings.

The Mokio Preserve is ranked as a top five priority location for seabird restoration across all U.S. Pacific Islands and identified as a potential habitat for multiple seabird species. These include species such as mōlī, ka'upu, 'ua'u, 'a'o, 'ake'ake, noio, koa'e kea, koa'e 'ula, 'ā and 'iwa.

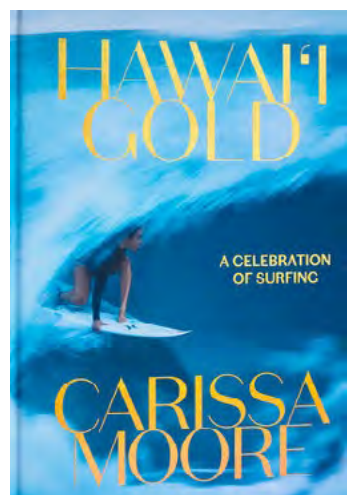
For more info visit: <https://abcbirds.org/program/seabirds/challenges/>.

A Celebration of Surfing

Native Hawaiian Olympian and world champion surfer Carissa Moore recently released her first book, *Hawai'i Gold: A Celebration of Surfing*.

Moore, 31, was the first winner of the Olympic Gold Medal in women's short board surfing in 2020 and was also the World Surf League's (WSL) Women's World Tour Champion in 2011, 2013, 2015, 2019 and 2021. She is considered one of the greatest female surfers of all time and was named to the Surfer's Hall of Fame in 2014.

Hawai'i Gold: A Celebration of Surfing celebrates Hawai'i's surfing history and culture as Moore shares her own story and perspective on the sport. Moore's book pays tribute to the significance of surfing in Hawai'i as shared by notable Hawaiian surfing 'ohana such as the Aikau,



Moniz and Ho families, and individual athletes such as Zeke Lau, Kelia Moniz and Keala Kennelly, and highlights traditions such as paddle outs and surfboard shaping.

The book features stunning photography that captures some of Hawai'i's most famous surf breaks and legendary surf icons. The book's forward was written by renowned carver, surfer, and waterman Tom Pōhaku Stone.

Wildfire Mitigation Efforts in Waimea

Parker Ranch in Waimea, Hawai'i Island, recently announced a significant enhancement to its wildfire mitigation strategies through the establishment of a new fuel break on its lands. The initiative was developed in collaboration with the Hawai'i Department of Transportation (HDOT) and the Hawai'i Fire Department (HFD).

Recent wildfires across the pae 'āina, most notably on Maui, have highlighted the urgent need for proactive measures to protect our communities, natural resources, and critical infrastructure. The fuel break, covering approximately 8 miles from Mana Road around DHHL's Pu'u Kapu pastoral lots, will serve as a strategic barrier to help control the spread of wildfires and provide safer zones for emergency responders.

The fuel break project is part of a broader collaboration involving state and local authorities,

reflecting a community-wide effort to enhance resilience against wildfires. The Hawai'i Fire Department has expressed strong support for this initiative, recognizing its potential to significantly impact the community's ability to withstand and recover from wildfire incidents.

The implementation of the fuel break will be funded by the state under Gov. Josh Green's Emergency Proclamation.

EPA to Disband Red Hill Oversight Group

On June 12, *Honolulu Civil Beat* reported that the Red Hill Community Representation Initiative (CRI) will be disbanded.

Formed last year through an agreement between the US Environmental Protection Agency (EPA), the US Navy, and the Defense Logistics Agency, the purpose of the CRI was to provide residents and kia'i wai (water protectors) an open line of communication with the military in the aftermath of the Red Hill jet fuel leak in 2021 that contaminated drinking water, sickened thousands of people and pets, and forced the closure of the Board of Water Supply Hālawā Shaft – the primary source of water for the island of O'ahu.

Hālawā Shaft remains closed almost three years later.

Over the months, relations between the CRI and the military deteriorated as citizens and the military jockeyed to control the meetings and agenda. As a result the EPA has "cancelled" the CRI citing a failure to "reach a consensus on ground rules."

Environmental justice attorney Marti Townsend noted that this comes at a time when the Navy is hoping to improve its public image, as leases on Hawaiian land currently used by the US military will expire soon.

The EPA claimed that Hawai'i's entire congressional delegation supported the dissolution of the CRI – a claim that was refuted the following day in a joint statement issued by Sens. Mazie Hirono and Brian Schatz, and Reps. Ed Case and Jill Tokuda. ■



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Reflections on the Life of Kamehameha I

This month's column is an adaptation of a speech that I delivered at the Kamehameha Statue Lei-Draping Ceremony at the U.S. Capitol Visitor Center in Washington, D.C., on June 16.

Today, we gather to reflect on the life and accomplishments of our beloved monarch, King Kamehameha I. Known as Pai'ea, Kamehameha the Great, his legacy stands as a beacon of hope and inspiration for generations to come.

Every June, we set aside this day to honor the farsighted leadership of our ali'i, whose unwavering determination shaped the course of Hawaiian history. Kamehameha was not just a warrior king, but a visionary statesman who led our people with wisdom and grace. But what set him apart? Why does his legacy continue to resonate with us? Why was he honored as Kamehameha the Great?

At the core of his legacy lies the foundation of Ke Aupuni Hawai'i – the Hawaiian Nation. In a time marked by conflict and division, Kamehameha challenged the status quo, unifying our scattered islands under a single sovereign authority. Through a remarkable blend of strategy, military acumen, and diplomatic skill, he conquered adversity, culminating in his triumph at the battle of Nu'uanu in 1795. This victory established him as the undisputed ruler of Hawai'i, laying the grounds for a period of unprecedented stability and prosperity.

But Kamehameha's greatness extended far beyond the battlefield.

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

OHA leaders in Washington, D.C., (l-r): Sr. Director of Hawaiian Cultural Affairs Hailama Farden, trustees Carmen "Hulu" Lindsey, Kalei Akaka and Keli'i Akina, and CEO Stacy Ferreira. - Photo: Lehua Itokazu

His visionary leadership and statesmanship were evident in the reforms he implemented to centralize power, foster unity, and ensure the welfare of all his subjects. Through his legendary "law of the splintered paddle," he ensured the protection of the weak and vulnerable, demonstrating his unwavering commitment to justice and fairness.

His administrative reforms transformed Hawaiian governance, streamlining operations, maintaining law and order, and ensuring the equitable distribution of resources. Moreover, his astute diplomatic engagements with foreign powers guarded Hawaiian sovereignty, paving the way for a strong and united Hawaiian nation.

Yet, perhaps Kamehameha's most enduring legacy lies in his commitment to preserving and promoting Hawaiian culture, traditions, and values. Throughout his reign, he sought to uphold the rich heritage of our people, enacting laws to safeguard our land, resources, and time-honored customs. His support for traditional arts, crafts, and education fostered a sense of pride and continuity among Hawaiians, ensuring the transmission of our culture to future generations.

In conclusion, Kamehameha the great's legacy is one of unity, resilience, and servant leadership. As we honor his memory today, let us embody the enduring spirit of aloha and unity that he embraced, striving to uphold the values he held dear. May his inspiring legacy continue to guide us as we navigate the challenges of the present toward a brighter future for Hawai'i and all its people. ■

Pacific Indigenous Women Set Sail for Future Collective Work

On June 7-8, 2024, the Pacific Indigenous Women's Network (PIWN) hosted a two-day event in conjunction with the 2024 Festival of Pacific Arts & Culture (FestPAC) at the Hawai'i Convention Center titled, "Weaving a Transpacific Indigenous Women's Network."

This event brought Pacific Indigenous sisters to-

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

PIWN (Pacific Indigenous Women's Network) began by allowing the attendees themselves to create an agenda for the coming weeks discussions.

As a result, our kūkā sessions were broad ranging and reflected the realities of each Pacific sub-region, including differences in climate change impacts, aquatic endemic species threatened with extinction or overharvesting, the expanding threat



The Pacific Indigenous Women's Network hosted a conference during FestPAC to chart a roadmap for their work in the coming years. - Photo: Courtesy of PIWN

gether to weave a network of relationships across the vast expanse of the Pacific. On June 7, we convened to hear our elders' call to respond to the challenges confronting our communities.

On June 8, PIWN hosted an Indigenous women's conference, dedicating the entire day to deliberating on community concerns that profoundly impact our collective wellbeing. This conference explored avenues for collaborative action, emphasizing the consolidation of partnerships and the strategic mobilization of resources to better serve our cherished island and oceanic homelands. Informal discussions continued following the two-day conference for the duration of FestPAC.

Indigenous Women from Polynesia, Melanesia and Micronesia, the sub-regions of Te Moana Nui Ākea (the vast Pacific) gathered at the FestPAC in Hawai'i, on O'ahu Island for two weeks to discuss and chart a roadmap for our collective work together in the coming years.

Unlike other groups who gathered for regional meetings, the

of deep-sea mining, and militarism.

We were honored to host many ali'i wāhine from the Pacific as well as saina (elders) Laura Torres Souder, a keynote speaker, and Maga'haga Lourdes A. Leon Guerrero, governor of Guåhan.

One significant outcome of our discussions was the decision to broaden the Pacific Indigenous Women's Network (PIWN) structure by adding a "Kūpuna Council" as an advisory body to the governing board. This will ensure that the board has the cultural wisdom of kūpuna and the hands-on experience they have acquired during their lives.

A report is being prepared for distribution to PIWN sisters and supporters which will also be shared with government and UN partners. If you are interested in the Pacific Indigenous Women's Network please check out our website at info@piwn.org

Aloha,
Saina Mililani ■

A Once in a Lifetime Event

The 13th Festival of Pacific Arts and Culture (FestPAC) was hosted for the first time in Hawai'i from June 6-16 and included nearly 2,500 delegates from 28 Pacific Island nations. First launched in 1972, FestPAC is the world's largest celebration of Indigenous Pacific Island culture. This year's theme was "Ho'oulu Lāhui: Regenerating Oceania," which complemented the festival's goals of nurturing traditions, facilitating cultural exchange, and looking ahead at challenges including sustainability and climate change. Hawai'i has participated in FestPAC since 1976.



Trustee Akaka, husband Tyler, and baby Ana Kapuahilehua-i-waiwamaikahikina'i'ola'a at the King Kamehameha Lei Draping Ceremony at Ali'iōlani Hale. - Courtesy Photos

FestPAC realized my hope to unify our island nations as a collective to empower one another and strengthen our advocacy with government and community through the continuation of the Talanoa, a gathering of Pacific leaders, and signing of the Tuurama Ariki Declaration at the 'Iolani Palace establishing the Osiana Traditional Leaders Forum. This unity helps fulfill the vision King David Kalākaua begun on his 1887 voyage to establish a Polynesian Confederacy to connect the Hawaiian people with our Polynesian cousins.

This once-in-a-lifetime festival highlighted the rich cultural heritage, diver-



Kaleihikina Akaka

Trustee,
O'ahu

sity, legacy, and connection we have as Indigenous people. This celebration of one another's cultures, stories, and traditions was a wonderful experience from the regalia to the language, the arts, chants, dance, music and more. This diversity in harmony stirred pride amongst all participants and built friendships that will last a lifetime.

Mahalo to all who made FestPAC a world class event proving that all is possible through 'ohana and community. ■



Trustee Akaka and her 'ohana with Te Makau Atawhai Paki (the wife of Māori Kingi Tuheitia), and Te Pāti Māori Aotearoa Member of Parliament Hana-Rawhiti Kareariki Maipi-Clarke.



Cultural Exchange at the 'Iolani Palace Throne Room with Trustee Hulu Lindsey, Trustee Akaka, and Chair of the Council of Pacific Arts and Culture and Cook Islands Secretary of Culture Emile Kairua.



OHA Trustees with Tonga's Honourable Frederica Tuita.

FestPAC Hawai'i 2024

We recently celebrated the Festival of Pacific Arts and Culture 2024 (FestPAC) with the theme, "Ho'oulu Lāhui: Regenerating Oceania." Ho'omaika'i to the FestPAC Hawai'i team, including my friends Aaron and Makanani Salā, and the numerous hands and entities that put it all together to make it the success that it was. The memories created will last a lifetime, and I am deeply honored to have been a part of it. Attending the festival was a transformative experience for me, both professionally and personally.

One of the most impactful aspects of FestPAC was the opportunity to engage in meaningful dialogue with representatives from various Pacific nations. Our discussions centered around the necessity of working together to achieve economic prosperity, address climate change, and advocate for the rights of Indigenous peoples. These conversations reinforced the idea that we are stronger together as we navigate the complexities of these issues. The forum was a beacon of hope, suggesting a future where Oceania stands united, resilient, and prosperous.

Beyond the professional and political discourse, FestPAC was a vibrant showcase of Pacific culture. The festival was alive with the sounds of traditional singing, the rhythms of dancing, and the intricate beauty of local weaving, carving, and crafts. Sharing these experiences with my family was profoundly moving. We enjoyed the opening ceremony at the Stan Sheriff Center as well as the festival village at the convention center.

My 5-year-old daughter was in awe exploring the festival village and marveled at the ocean water that greeted her as she entered. My wife and I reminded her that our lands are not separated – we are connected by one ocean. Next, we saw the glorious wa'a adorned with lei, a symbol of our ancestors' ingenuity and wayfinding spirit. My keiki giggled as she heard her kumu's voice chanting over the wa'a.

The projection of celestial bodies that led our people across vast oceans was another highlight. We showed our daughter Hānaiakamalama, the Southern



Keoni Souza

Trustee,
At-Large

Cross. It holds personal significance, as it is part of her name: Nākiakūpa'ao Hānaiakamalama. We love this name that connects her to her mother, Mahina (moon), linking the moon and stars. This name also honors her family's home in Nu'uano, at the base of Hānaiakamalama, Queen Emma's Summer Palace. Thus, her name highlights both the celestial connection and her mother's childhood home. Seeing her connect with this part of her heritage, playing and

dancing among the stars, was a beautiful experience, bridging past and present in a tangible and meaningful way.



Trustee Keoni Souza with his daughter and wife at the Festival Village. - Courtesy Photos



Trustee Brickwood Galuteria (l) and Trustee Souza (r) with FestPAC organizers Makanani and Aaron Salā.

FestPAC offered a rare blend of professional enrichment and personal joy. It highlighted the importance of cultural exchange and collaboration in addressing the pressing issues of our time. Most importantly, it reminded us of the strength and resilience inherent in our Pacific identity. Through sharing these experiences, we hope to inspire others to recognize the power of unity and the beauty of our Indigenous communities as we strive towards a brighter future for Oceania. I hope that the connections we forged and the lessons we learned will continue to guide us, fostering a spirit of cooperation and mutual respect that will benefit future generations. Mahalo FestPAC Hawai'i! ■

CULTURAL ASSESSMENT:
HO'OKIPA BEACH PARK

On behalf of the County of Maui Department of Parks and Recreation (DPR), SWCA Environmental Consultants (SWCA) is preparing a Cultural Assessment of Ho'okipa Beach Park to support and inform future planning efforts. Rising sea levels caused by climate change pose a significant risk to Ho'okipa Beach Park and its facilities. The DPR is considering redesigning the park and relocating its facilities due to future climate threats such as flooding and land loss.

Given the sensitivity and cultural significance of Ho'okipa Beach Park, the County DPR is undertaking a thorough Cultural Assessment before any planning decisions are made regarding the potential redesign of the park. We are seeking the kōkua and mana'o of community members regarding:

- Identifying kama'aina, kūpuna, and other individuals who might be willing to share their cultural knowledge of the study area.

- Information on the mo'olelo, wahi pana, traditional knowledge and historical events associated with the study area and or the broader geographical area.
 - Information on place names and cultural traditions associated with the study area.
 - Information on cultural resources found within the study area.
 - Information on the present and past land use of the study area.
 - Knowledge of traditional gathering practices within the study area, both past and ongoing.
 - Information on any current cultural practices being carried out within the study area.
 - Any concerns the community might have regarding cultural practices within or near the study area.
- Please contact us at hawaiiiculturalconsultation@swca.com or by phone at (808) 646-6309. Mahalo! ■

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), Kau Rin (808-753-6216), Bu Makanani (808-280-7615) or Leiko Kahunanui Mo'ikeha (808-250-4692), or email haaheo.maui@gmail.com. Mahalo and hope to see you all soon!

KAUAUA - 'Ohana Kauaua 2024 Reunion (one day event). Date: July 20, 2024; Time: 8:30 a.m. - 5:00 p.m.; Location: Windward Community College (Hale 'Akoakoa Bldg) 45-720 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).

NAEHU-SAFFERY - Descendants of Edmund Saffery, wives Kupuna & Waiki Naehu are holding reunion meetings. Combined 14 children: Fanny (Kaiakamalie), 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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Ho'omaika'i!



The Ka'ōnohi Awards have been presented by Papa Ola Lōkahi since 1994 to individuals who have made significant contributions to the health, healing, and well-being of Native Hawaiians.

The award is given in honor of Dr. Alexander Ka'ōnohi, a naturopathic physician, pharmacist, and botanist, descended from a long line of healers, who integrated western and traditional practices into his daily healing work.

- Alika Maunakea, PhD**
Rising Star
- Dane Silva, DC** posthumous
Hawai'i
- Earl Kawa'a, MSW**
Moloka'i
- Francine Dudoit-Tagupa, RN**
Practitioner of Hawaiian Healing Traditions
- Jerry Walker, DrPH**
Kaua'i
- Jodi Leslie Matsuo, RD, DrPH**
Community Health
- Kawewehi Pundyke**
Maui
- Kula No Nā Po'e 'O Hawai'i**
Community Organization
- Leinā'ala Bright, MPH**
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- Malina Kaulukukui, MSW**
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AINA REALTOR - NEED HELP FINDING HOUSING SOLUTION HERE IN HAWAII? - As a Native Hawaiian Realtor, I am dedicated to helping the Hawaiian People own real estate here in Hawaii. Whether it's owning for the first time or buying an investment property, I am here to help. Jordan Aina - RS-85780 (808) 276-0880 - Locations Hawaii LLC, RB-17095.

AINA REALTOR - My mission as a Realtor is to keep native Hawaiian Families in Hawaii. Let's work together to find housing solutions and build a better future for our younger generations. Please call me with your ideas and questions and we can figure out a way. Jordan Aina - RS-85780 (808) 276-0880 - Locations Hawaii LLC, RB-17095.

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

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E Ō Mai, e Kuleana Land Holders!

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

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



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**‘O ke kahua ma mua,
ma hope ke kūkulu.**

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