



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Kepakemapa (September) 2024 | Vol. 41, No. 09

# PŌHAKULOĀ A LAND BESIEGED

PAGES 15-17

For 75 years, mostly hidden from sight, Pōhakuloa, a high plateau in the center of Moku o Keawe, has been used for military live-fire training. This has damaged the ʻāina (including the habitats of endangered species), contaminated the soil and imperiled the water table. In this photo, dust partially obscuring troop movement provides a visual metaphor of the problem. - Photo: Bobby Camara



PRESENTS A SPECIAL ADVERTISING SECTION

# KĀKO‘O ‘OIHANA ‘ŌIWI

*Supporting Native Hawaiian-owned Businesses*

## FREE ad space!

(actual size)

### SIZE OF AD

width: 3.12 inches

Height: 3.03 inches

### FILE FORMAT

4-color (CMYK) PDF or

high-resolution JPEG/TIFF (300 dpi)

### DELIVERY

Ad materials can be submitted via  
email to [kaleenap@oha.org](mailto:kaleenap@oha.org)

ADS ARE  
FULL  
COLOR!

The **November 2024** edition of *Ka Wai Ola* will feature a **FREE** advertising section for Native Hawaiian-owned businesses\*.

### DEADLINES

**Space Reservations must be placed**

by Wednesday, October 9, 2024 by 4pm

**Final camera ready ads must be submitted**

by Wednesday, October 16, 2024 by 4pm

\*Businesses will need to verify Native Hawaiian ancestry through the Hawaiian Registry Program (HRP). To inquire, visit [www.oha.org/registry](http://www.oha.org/registry)

Spaces are available at a first come, first served basis

*Sign up today!*

To learn more and apply go to:

**[www.oha.org/freads](http://www.oha.org/freads)**

For questions about this promotion please email [kaleenap@oha.org](mailto:kaleenap@oha.org)

Eō Moku o Keawe!  
Celebrating Culture, Community, and Self-Determination at CNHA’s Annual Conference

Aloha mai kākou,

The Council for Native Hawaiian Advancement (CNHA) will host its annual conference Sept. 17-19, 2024, at the Hilton Waikoloa Village on Hawai‘i Island. This three-day event, “Eō Moku o Keawe!” promises to be an enriching gathering focused on cultural perpetuation, housing, fashion, tourism, education, and self-determination.

CNHA’s annual conference is a hallmark event that brings together leaders, educators, cultural practitioners, and community members to engage in meaningful discussions and workshops. It serves as a vital platform for sharing knowledge, building relationships, and collectively addressing the challenges and opportunities facing the Native Hawaiian community.

CNHA is dedicated to advancing the interests of Native Hawaiians and this year’s conference is set to build on the momentum of past gatherings.

Less than a year ago, in November 2023, the CNHA conference took place on Maui, where CNHA CEO Kūhiō Lewis provided me the honor of delivering the keynote speech. As the newly appointed Pouhana of the Office of Hawaiian Affairs (OHA), I had the privilege of sharing my personal journey, introducing my ‘ohana, and outlining the strategic direction for OHA under our 15-year plan, Mana i Maui Ola.

The convention provided a unique platform to present OHA’s vision, which is grounded in collaboration with the Board of Trustees and designed to ensure the long-term wellbeing and empowerment of the lāhui.

One of the most profound moments from that keynote was when Kūhiō and CNHA Cultural Ambassador Hinaleimoana Wong-Kalu prayed a blessing over me, OHA and our Hawaiian people. Their heartfelt blessing not only reaffirmed the lāhui’s strength but also underscored the significance of unity in our shared mission for self-determination and cultural resilience.

As we look ahead to the 2024 conference, OHA will be offering two sessions. The first session, scheduled for Tuesday, September 18, from 11 a.m. to 12:45 p.m., will be a panel discussion focusing on OHA’s request to transfer Mauna‘ala from the Department of Land and Natural Resources (DLNR) to OHA.

This discussion will address the critical timing and necessity of the request, OHA’s intentions regarding co-stewardship with the ali‘i trusts, and the next steps in this important endeavor. Attendees will have the opportunity to engage directly with the panelists during a Q&A session, fostering an open dialogue about the future stewardship of Mauna‘ala.

From 2 p.m. to 3:45 p.m., Hailama Farden, OHA’s senior director of Hawaiian cultural affairs, will lead a workshop titled “He Mana Kō Ka Inoa: Hawaiian Naming Practices.” This session will delve into the profound significance of traditional Hawaiian naming practices, emphasizing the power and mana that names carry within our culture. As a leader in the Hawaiian language revitalization movement, Haila- ma’s insights will offer invaluable knowledge to all who attend.

If you haven’t yet registered, visit [www.hawaiiancouncil.org/](http://www.hawaiiancouncil.org/) for more information. I look forward to seeing you there as we come together to celebrate and advance the vision of a thriving lāhui. Eō Moku o Keawe! ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



Stacy Kealohalani Ferreira

Ka Pouhana  
Chief Executive Officer  
Kēhaulani Pu‘u  
Ka Pou Nui  
Chief Operating Officer

COMMUNICATIONS

Puanani Fernandez-Akamine  
Interim Communications Manager &  
Publications Editor

Ed Kalama  
Communications Strategist

Kelli Soileau  
Communications Strategist

Joshua Koh  
Multimedia Designer

Jason Lees  
Multimedia Designer

Kaleena Patcho  
Multimedia Designer

EMAIL/WEBSITES

kwo@OHA.org  
<https://KaWaiOla.news>

@kawaiolanews

@kawaiolanews

/kawaiolanews

MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER STORY

Pōhakuloa: A Land Besieged PAGES 15-17

By Puanani Fernandez-Akamine

FEATURED STORIES

Vox Populi, Vox Dei; The Voice of Her People PAGE 5

By Dr. Ronald Williams, Jr.

Faces of the Diaspora: Keli‘i Kekuewa PAGE 6

By Megan Ulu-Lani Boyanton

The Pride of Paddling Under Ka Hae Hawai‘i PAGE 8

By Ku‘uwehi Hiraishi

Short Term Rentals, Long Term Issues PAGE 9

By Ameer Hi‘ilawe Neves

Black Sand Beach in Danger of Development PAGES 10-11

By Lisa Huynh Eller

Maunakea Access Road Victory PAGE 12

By Kalawai‘a Nunies

Kepakemapa (September) 2024 | Vol. 41, No. 09

The Army and Pōhakuloa PAGE 14

By Puanani Fernandez-Akamine

OHA IN THE NEWS

Pilina with Wao Kele o Puna PAGE 13

By Kalena Blakemore

COMMUNITY CONTRIBUTIONS

Lili‘uokalani’s Legacy Endures PAGE 4

By The Hawai‘i Pono‘i Coalition

Hawaiian Music Hall of Fame 2024 Inductees PAGE 7

By Ed Kalama

Regarding Kualoloa and ‘Ailā‘au PAGES 18-19

By Bobby Camara with Pualani Kanaka‘ole and Donald Swanson

Ha‘i Mana‘o: Stories of Fire and Water PAGE 25

By Christina Medina

# Lili‘uokalani’s Legacy Endures

## Hawaiian History Month 2024 Celebrations

Submitted by the Hawai‘i Pono‘i Coalition

September 2024 marks a vibrant celebration of Hawaiian History Month, dedicated to honoring Hawai‘i’s last reigning monarch, Queen Lili‘uokalani, and the rich cultural heritage of the Hawaiian people.

Organized by the Hawai‘i Pono‘i Coalition and numerous community partners, this year’s celebration offers a variety of events that will be available both in-person and virtually, inviting the global community to come together in remembrance, reflection, and celebration.

The celebration begins on September 1 with the Eō E Lili‘u Concert at Kawaiaha‘o Church. The concert invites attendees to singalong as we honor Queen Lili‘uokalani’s legacy with a variety of mele either dedicated to her or composed and written by her.

On September 2, the queen’s birthday, a full day of family-friendly activities are planned to commemorate her life and contributions. The day begins with the Hau‘oli Lā Hānau e Lili‘uokalani Memory Walk from St.



Ho‘okupu are offered at the statue of Queen Lili‘uokalani during last year’s Hawaiian History Month celebration. - *Courtesy Photo*

Andrews to ‘Iolani Palace. The public is invited to enjoy free tours of the palace, Eō E Lili‘u Tributes, a live performance of The Queen’s Women, and a Documentary Short Films Showcase that will delve into various aspects of the queen’s impact on Hawaiian culture and history.

On September 4 and 6, the focus shifts to Teaching 1898: America’s Imperial Legacy in Oceania at the King Kamehameha V Judiciary History Center. This event aims to strengthen the understanding of the imperial experience of 1898 and its impact on the lands and people affected. The discussions will resonate with diverse communities highlighting the shared and parallel legacies of imperialism and how this knowledge can address present and future challenges.

Health and history intersect on September 11 and 13 with Ho‘ōla - History of Hawaiian Health. This event will include a panel discussion on climate change and health, as well as a Holoholo Honolulu Trolley Tour that shares historical health stories from the area. This program offers a unique perspective on the intersection of health, history, and the environment, with a focus on the Hawaiian community.

The last two weeks of the month will feature *Puana*, an original hana keaka (Hawaiian theatre) production. On September 19-20, there will be panel discussions with the director, playwright, composers, and actors of

SEE LILI‘UOKALANI’S LEGACY ON PAGE 5



Kamehameha Schools’ policy on admissions is to give preference to children of Hawaiian ancestry to the extent permitted by law.

**E ULU KĀKOU!**

At Kamehameha Schools, we foster a learning environment that empowers haumāna to become the confident, resilient and responsible ‘ōiwi who will champion our lāhui and the world.

**K-12 APPLICATION WINDOW**  
August 15 - September 30, 2024

Learn more about our educational programs at [ksbe.edu/legacy](https://ksbe.edu/legacy)



# Vox Populi, Vox Dei; The Voice of Her People

*To have ignored or disregarded so general a request I must have been deaf to the voice of the people, which tradition tells us is the voice of God.*

—Lili'uokalani

By Dr. Ronald Williams, Jr.

In the spring of 1931, the 16th edition of the University of Hawai'i's yearbook, *Ka Palapala*, was published. In addition to hosting the ubiquitous student photos and sports team pages, the volume sought to capture “not only the salient features of the past year, but also the outstanding events of many years past.”

Sections highlighted “outstanding” episodes in Hawaiian history. The 1893 minority-led coup that overthrew the native monarchy is found within a unit titled, “The Transition,” where explanatory text declares: “This period reveals the Islands on the verge of dynamic changes. Queen Liliuokalani was on the throne and had ruled despotically, bringing about changes without consulting the will of her people. Revolution soon followed and her throne was seized from her.”

The charge that Hawai'i's sovereign selfishly pursued an expansion of power through a new constitution “without consulting the will of her people” is a demonstrably provable lie rejected by the primary-source record.

The institutional repetition of this false narrative was meant to distance the public from an uncomfortable truth. The islands of Hawai'i were an internationally recognized nation, led by Kānaka 'Ōiwi, when, in 1898, they were illegally seized by the United States for use as a strategic port to support that country's ongoing war in the Philippines.

The hypocrisy of a country with an asserted devotion to government “of the people, by the people, and for the people,” seizing an independent nation against the stated wishes of a great majority of its citizens, demanded an attempt at justification.

From the first days of her reign, Queen Lili'uokalani encountered an engaged and passionate populace that repeatedly demanded the removal of the widely despised Bayonet Constitution of 1887 – a document that disenfranchised many while shifting power to a White minority.

Hui Kālāi'āina Hawai'i – a native-led political party founded in 1888 with the central purpose of seeing a new constitution adopted – organized a nation-wide petition drive. Her majesty later wrote, in recalling the event, “Petitions poured in from every part of the Islands for a new constitution. To have ignored or disregarded so general a request I must have been deaf to the voice of the people, which tradition tells us is the voice of God.”

These petitions, today preserved in the public archives, state in part: “Ke nonoi aku nei me ka iini nui, e hookoia e Kou Kuleana he Moiwahine no ke Aupuni Hawaii, ka hoohana ana aku e hiki ai e loaa koke mai he Kumukānawai hou no ko kakou Aina a me ko kakou Lahui.”



Her Royal Highness Queen Lili'uokalani. - Photo: Hawai'i State Archives

(We petition you with an immense desire, to use the authority granted you as Queen of the Hawaiian Kingdom, to execute the endeavor of obtaining soon a new Constitution for our country and our people).

Employing another venue to voice their wishes, voters drafted, signed, and delivered numerous Palapala Ho'opi'i (petitions) to the Hawaiian Kingdom Legislature.

On the opening day of the 1892 session, Rep. Iosepa Nāwahīokalani'ōpu'u submitted a petition from voters of “Hilo Hema” (South Hilo), demanding a “Kumukanawai Hou” (new constitution). Subsequently, 58 similar petitions, containing a total of 2,898 signatures, were submitted by 11 different legislators representing districts across the Hawaiian nation.

The voice of the people was, once more, loud and clear.

On 29 December 1892, a writer to the *Daily Bulletin*, in a piece titled by the editors, “The Popular Desire,” explained, “It has been shown clearly and satisfactorily that the present Constitution is obnoxious to the majority of the voting population. Petition after petition has come into the House praying for a revision or replacement of the present document. Speech after speech, writing after writing, meeting after meeting, all tended toward the

same object.”

Editors at *Ka Leo o ka Lahui* reminded their readers, “Vox Populi! Vox Dei!! O ka Leo o ka lahui; ka leo ia o ke Akua.”

On 14 January 1893, Queen Lili'uokalani was presented a new constitution by officers of Hui Kālāi'āina in front of thousands who had gathered on the lawn at 'Iolani Palace. She delivered the document to Her cabinet for their approval.

Three days later She was overthrown in a previously planned coup. Lili'uokalani could have maintained the status quo, deflecting the wishes of her people and maintaining Her crown. But that's not the woman she was. That's not the leader she was.

Amidst the swirl of politics, the dangers of sworn enemies, and a unsettled time, Her Majesty Queen Lili'uokalani did one of the most difficult things that a sovereign is asked to do. She turned to the voices of her people – and listened.

He Inoa No Lili'uokalani. ■

## LILI'UOKALANI'S LEGACY

Continued from page 4



A hula is offered beneath the window of the room where Queen Lili'uokalani was imprisoned at 'Iolani Palace. - Courtesy Photo

*Puana*, offering insights into the creative process behind this unique production that explores the deep connections Kānaka Maoli have with our kūpuna (ancestors) through song. The play weaves together stories from family artifacts and poetic compositions, guiding contemporary musicians in their artistic journeys. The world premiere of *Puana* is September 27-28.

Hawaiian History Month is a time to reflect on the enduring legacy of Queen Lili'uokalani, a leader whose commitment to peace, justice, and the wellbeing of her people continues to inspire us today. Join us as we honor Queen Lili'uokalani, celebrate our culture, and look toward a future of resilience and hope. ■

For more information visit:  
<http://hawaiianhistorymonth.org>  
 and follow us on social media  
 @hawaiiponoi #hawaiianhistorymonth

## Faces of the Diaspora Series

# Coaching Beneath the Bright Lights of the NFL

By Megan Ulu-Lani Boyanton

Football has always fascinated Keli'i Kekuewa, who used to watch his father coach on Hawai'i Island. "My dad's my hero," Kekuewa said. So, "I knew I was gonna play football."

At 31 years old, he's now a coach himself, following in his father's footsteps. But Kekuewa is also blazing his own path forward by establishing his family name in the National Football League (NFL).

He recently kicked off his first season as the assistant offensive line coach for the Carolina Panthers in Charlotte, N.C. Prior to that, he trained the Seattle Seahawks as both an offensive assistant and an assistant offensive line coach for four years.

Kekuewa has traveled around the U.S. to pursue his dream of stadium turf and pigskin. He attributes much of his success to his 'Ōiwi lineage; his 'ohana originated from Hōnaunau.

"I learned early on how important it was to be Hawaiian," Kekuewa said.

Born in Honolulu, Kekuewa spent his early years living on-campus at Kamehameha Schools Kapālama where his mother worked as a high school dorm advisor, and his father was a food services manager.

His grandfather, Kahu David Kaupu, served as a pastor at both Kamehameha and Kaumakapili Church, so his faith in Ke Akua shaped Kekuewa from a young age. Every Sunday, he attended church.

When his mother accepted a position at the new Kamehameha Schools Hawai'i campus, 9-year-old Kekuewa and his family moved to Kea'au on Hawai'i Island. With three sisters, he held his own as the only son.

He was accepted to attend Kamehameha Schools and his education there connected him with his Hawaiian culture and also sparked an interest in land management. Athletics was his other passion. In addition to football, he tried wrestling, baseball, basketball, soccer and judo. In 2006, Kekuewa made the junior varsity football team as a freshman.

Early on, his father told him that he'd be an offensive lineman. By the end of his first season, Kekuewa started to practice with varsity players – something he was very proud of.

Kekuewa dreamed of securing a scholarship to play in college and worked hard to make that happen. Throughout high school, he attended football camps on the continent, visiting Oregon, Washington State and Utah.

"That's what kind of helped me grow in confidence to move up to the mainland and play and go to school," he said. "I wanted the experience of playing big-time football."

During his senior year, Kekuewa was offered the opportunity to walk on to Oregon State University's football



Keli'i Kekuewa recently kicked off his first season as the assistant offensive line coach for the Carolina Panthers in Charlotte, N.C. - *Courtesy Photos*



Keli'i and Namelelani Kekuewa.

He graduated in 2011, and was then recruited to Bowling Green State University in Ohio. Kekuewa studied for a bachelor's degree in environmental policy and analysis, with two potential dream employers: the Hawai'i Department of Land and Natural Resources or Kamehameha Schools.

Through football, Kekuewa became fast friends with another player named Nick Hager. Together, they spent a spring break working on Hager's family farm in Ohio. After that experience, Kekuewa felt more deeply linked to his maternal grandmother's North Dakota roots.

"I called my parents up, and I was like, 'This is the

place I want to be,'" he said.

His time in college as a center on the offensive line made Kekuewa want to join the NFL. After graduating in May 2014, he trained through the winter, but, ultimately, didn't get the call.

After returning home to Hawai'i, Kekuewa looked into land management jobs before deciding to pursue a master's degree. His former college head coach – then a new hire at Wake Forest University in North Carolina – urged Kekuewa to help him train the football team as a graduate assistant.

Although he wasn't sold on coaching at first, he slowly warmed up to it over three seasons. "I loved that I could still be part of the game," Kekuewa said. "I was helping people live their dreams."

During that time, he also maintained a long-distance romantic relationship with fellow Kamehameha Schools Hawai'i graduate, Namelelani Akiona.

In December 2016, Kekuewa graduated with his master's degree, then landed a gig coaching at the University of Minnesota in 2017. When he and Namelelani got engaged, she moved to Minnesota too.

In July 2018, he and Namelelani were married on Hawai'i Island. That year, he also accepted a job at Arkansas' Henderson State University where he ran his own position room. There, living in the small town of Arkadelphia, was the first place where he and his wife felt "othered" as Native Hawaiians.

Kekuewa's next career opportunity was coaching defensive line at the University of Notre Dame in Indiana. He also started to train tight ends. A fellow coach recommended him for a job with the Seahawks.

In 2020, Kekuewa began working for the Seattle team. Although the COVID-19 pandemic hindered their plans, he and his wife eventually moved to Washington state and fell in love with it – largely because of the Hawaiian diaspora. Namelelani joined a hālau hula, and Kekuewa also danced occasionally.

"Seattle was way bigger for my wife and I than just football," Kekuewa said. "It was a way for us to connect to home."

But, in early 2024, with Coach Pete Carroll no longer leading the team, his staff was let go – including Kekuewa. He then joined the coaching staff for the Panthers, moving last February to the other side of the continent.

Although he and Namelelani miss Seattle, Kekuewa takes comfort in his consistent connection to Hawai'i: his wife. "She keeps me deeply rooted in my kuleana to our lāhui," he said.

Eventually, Kekuewa knows he'll happily return to Hawai'i Island. But, for now, he feels pulled to his profession, every day staying focused on representing aloha.

"My biggest driving force in my coaching philosophy and everything – and as little as it sounds – is always giving aloha," Kekuewa said. ■

# Hawaiian Music Hall of Fame Announces 2024 Inductees

By Ed Kalama

**F**our individuals and the world's top selling female Hawaiian musical group have been named to the 2024 class for induction into the prestigious Hawaiian Music Hall of Fame (HMHF).

The inductees will be honored at the Oct. 27, 2024, "Lei of Stars" ceremony at the 'Alohilani Resort Waikiki Beach which will feature a Sunday brunch.

"The Hawaiian Music Hall of Fame annually honors persons who have contributed to promoting, preserving and perpetuating Hawaiian music and hula," said HMHF President Toni Lee.

Kumu Hula George Ainsley Kananiokeakua Holokai, who passed away in 2006, enjoyed an illustrious career as a dancer, drummer, musician and was a regular judge at hula competitions. He was a skilled chanter for the



George Holokai



Noelani Mahoe

Aloha Week Court and a beloved hula and 'ukulele instructor for the City and County of Honolulu. He is a recipient

← Photos: Courtesy of Hula Preservation Society

of the Lifetime Achievement Award from the Hawai'i Academy of Recording Arts.

Edwina Noelani Kanoho Mahoe is a musician, singer, recording artist, author, historian, kumu hula, music teacher and show producer. In the early 1960s she formed the Leo Nahenahe Singers along with Ethelynne and Mona Teves and Lynette Kaopuiki. She holds a Lifetime Achievement Award from the Hawai'i Academy of Recording Arts.

Ledward Ka'apana is a Grammy-nominated musician well known as a slack key guitar master. He also plays steel guitar, 'ukulele, autoharp and bass guitar. In his teens, Ka'apana formed the legendary musical group Hui 'Ohana along with his brother Nedward Ka'apana and falsetto great Dennis Pavao. Hui 'Ohana released 14 commercially successful albums. Ka'apana also led the group I Kona and performed with the Pahinui Brothers, Genoa Keawe and Barney Issacs.

Kimo Alama Keaulana has more than 50 years of experience teaching all forms of hula. He has presented workshops, presentations and lectures for the Bishop Museum, the Kamakūokalani Center for Hawaiian Studies, the Kawaihuelani Hawaiian Language Center, Lili'uokalani Trust and many other civic organizations and societies. As a musical historian, his "Kimo Alama Keaulana Collection," housed in the Bishop Museum Archives, is one of the museum's most widely used collec-



Ledward Ka'apana



Kimo Keaulana



Nā Leo Pilimehana

tion and contains nearly 1,000 Hawaiian language songs with their translations, annotations and cross references.

As the world's top-selling female Hawaiian music group, Nā Leo Pilimehana – Lehua Kalima Alvarez, Nalani Jenkins and Angela Escontrias – celebrated its 40th anniversary in 2024. The group has released more than 20 No. 1 hits, produced more than 20 CDs with a worldwide distribution, and they continue to write, record and perform. Nā Leo has more than 20 Nā Hōkū Hanohano Awards winning honors over four decades – the 80s, 90s, 2000s, and 2010s. ■

*The annual Lei of Stars awards ceremony is a fundraiser for the Hawaiian Music Hall of Fame. Individual tickets are \$200 and corporate tables of 10 are \$5,000 to \$10,000. For more information contact Toni Lee at [parade.lady001@gmail.com](mailto:parade.lady001@gmail.com).*



UNIVERSITY OF HAWAII  
CANCER CENTER



Kū Ola

...enhancing the health and well-being of Native Hawaiian kāne!

Discuss Cancer Awareness with your 'Ohana!

See you in your Community!

Online at [www.kuola.org](http://www.kuola.org)

Call us: (808) 441 - 7710

Email us: [kanekukakuka@gmail.com](mailto:kanekukakuka@gmail.com)

*"Changed kāne change their 'ohana,  
who change the lāhui."*

-Kū Ola Participant

# JOIN US FOR OUR NEXT COMMUNITY MEETING

*Hawai'i Island*



**MILILANI B. TRASK**

• Trustee for Hawai'i Island •

## COMMUNITY MEETING

**Wednesday, Sept. 25, 2024  
at 6:30 p.m.**

## OHA BOARD OF TRUSTEES MEETING

**Thursday, Sept. 26, 2024  
at 9:30 a.m.**

Both meetings will be held at

**Nani Mau Gardens**  
421 Makalika St.  
Hilo, HI 96720



**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](http://www.oha.org/BOT)

# The Pride of Paddling Under Ka Hae Hawai'i

By Ku'uwehi Hiraishi

Indigenous athletes can rarely represent their homeland on the international stage because their 'āina remains occupied by colonizers. But every year, during the world championships of outrigger canoe racing, Native Hawaiians proudly paddle under ka hae Hawai'i.

"He kūpono ka hana 'ana ma lalo o ka hae Hawai'i no ka mea ma ka nānā i nā hō'ailona e kū ana ma nā hale pe'a he hō'ike no kēlā me kēia hui." (Pikī Hayward of Kona's Kai 'EhITU Canoe Club says competing under ka hae Hawai'i is appropriate because every other group is represented by their flag)

Hayward was one of more than 2,800 paddlers from 27 countries gathered at Hilo One ("sands of Hilo") in August for the 2024 International Va'a Federation (IVF) World Sprints Championships – often called the Olympics of outrigger canoe paddling. Hilo native Alana Cabatu of Puna Canoe Club was there as well. She competed in the Open and 40s Women.

"To be able to represent Hilo One, our stomping grounds, our wahi pana at the highest level at world sprints, there's no greater honor," said Cabatu.

She was one of 336 paddlers from across the pae 'āina representing Team Hawai'i, which had the largest representation at the event.

"It means everything that Indigenous people can see themselves on a piece of paper, on TV representing their country," says Cabatu, "It really starts to shift the narrative of this place. We don't represent a state, we represent a country."

Puna Canoe Club steerswoman Julein Haunani Keamo says she was very happy to race under ka hae Hawai'i.

"A laila komo ka 'ao'ao kuleana. Oiai ma lalo o Amelika 'oko'a ke 'ano o ke kuana'ike, 'a'ole like ka no'ono'o no ke kuleana." (Keamo says this privilege comes with kuleana and there isn't the same sense of kuleana in competing for America)

Darlene Iokepa Kakalia, a lifetime member of Hilo's Kamehameha Canoe Club and its predecessor, the Prince David Kawana-nākoa Canoe Club, says representing Hawai'i is empowering for the lāhui.

"This is the one event that I know of that allows Hawai'i to be its own country, and that has made a big impression on a lot of Native Hawaiians here. It makes us even prouder – and prouder because it's here in Hilo," said Iokepa.

"The Hilo community knows how to rally," said Sue Lee Loy, Hawai'i County Councilmember for Keaukaha, Pana'ewa, and Waiākea Uka.

"I mean talk about different adversities that come up, the different communities had to come together, the food trucks and vendors down at Bayfront, the security, the canoe paddlers – everybody in Hilo got together and made it happen," Lee Loy added.

"This is an amazing opportunity for us to share the culture that we have here in Hawai'i with the world, and to see our canoe clubs from across the state and especially our island representing us so well," Hawai'i County Mayor Mitch Roth said.

This isn't the first time Hilo Hanakahi hosted world sprints. In 2004, former Kamehameha Canoe Club head coach, the late John Kekua, convinced the International Va'a Federation to bring the race to Hilo Bay. Hayward remembers the race and



Paddlers jubilantly wave the hae Hawai'i at the August 2024 IVF World Sprints Opening Ceremony in Hilo. - Photos: Courtesy IVF



Photo op during the awards ceremony for the double-hulled canoe Master 50 Men's race. In first place was Hawai'i's Kai 'EhITU Outrigger Team (center). Second place went to Tahiti's Raiatea Paddling Connection (left), and in third place was Aotearoa's Tarawera Outrigger Canoe Club (right).

says he's seen the sport's popularity grow ever since.

"Kuhi wau mamuli o kēlā wā o ka ma'i ahulau. Ua ho'omaka e nui nā kānaka ma ka hoe wa'a 'ana ke ko'okahi. Ma ka ho'i hou i ka hui like 'ana loa'a mai ka wa'a e hui like ai. A laila ua nui maila nā kanaka e hoe ana i kēia manawa." (Hayward says he assumes its because of the pandemic that lots of people began paddling one-man outrigger canoes. Once social distancing ended and the six-man canoes returned, the number of paddlers grew)

Paddling is one of the most popular sports in Hawai'i with a UH study finding one-in-five residents having paddled. The sport is even higher in popularity among Native Hawaiians, where 42% have participated in the activity. There's also a healing nature to being out on the ocean, being part of a team, and connecting to history and culture.

Keamo says there are a lot of Hawai'i paddlers who have no exposure to 'ike Hawai'i outside of the sport.

"A'ohe pō'aiapili e ho'oulu ai i ka 'Ōlelo Hawai'i, ke kuana'ike Hawai'i, me ka lawena Hawai'i. No laila ke komo ka po'e ma kēia pō'aiapili Hawai'i, hiki ke ho'oulu i kēlā 'ao'ao." (Keamo says there's no other opportunity to develop an understanding of Hawaiian language, perspective, and behaviors. But when people enter this uniquely Hawaiian space, they can strengthen their 'ike Hawai'i). ■

# Short Term Rentals, Long Term Issues for Hawai'i County

By Amee Hi'ilawe Neves

Like other communities across the pae 'āina, Hawai'i Island is struggling with the issue of illegal short-term rentals, also called transient accommodation rentals (TARs), that cater to tourists rather than locals.

According to an analysis by the Hawai'i Appleseed Center for Law & Economic Justice, one in 24 homes on Hawai'i Island are short term rentals – 52% of which are owned by non-Hawai'i residents.

To address this problem, Hawai'i County Council Chair Heather Kimball and Councilwoman Ashley Kierkiewicz introduced a three-bill package (Bills 121, 122 and 123) to register all TARs in the county.

"We are in a housing crisis in the county. Across the state, local residents are having a harder time finding places to live," said Kimball. "We need that middle income housing, and this bill package was really designed to address two of what I think are three prongs that we have to address when it comes to housing."

The first prong is ensuring more housing is built in the islands. The second prong is that housing doesn't slip into other uses, like TARs. The third prong is helping locals keep their homes.

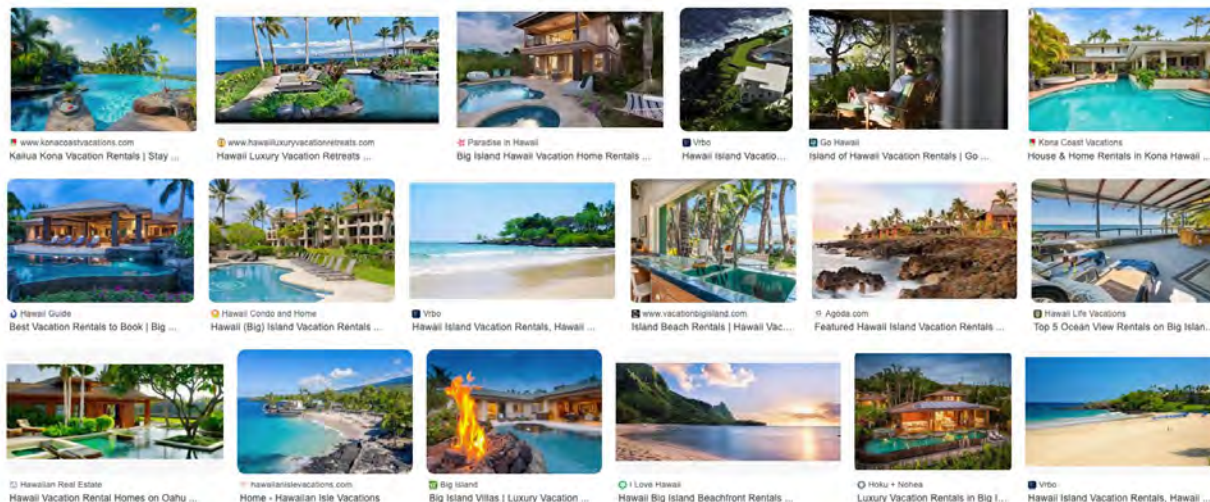
Bill 121's objective is to register all TARs in the county and ensure they're operating safely and adhering to the same standards. This includes new regulations for owner-hosted, operator-hosted and non-hosted TARs.

Bill 122 would repeal provisions for bed and breakfast establishments and include them under Bill 121. Bill 123 seeks to amend the county's 'ohana dwelling code, changing the name to "accessory dwelling unit." This removes restrictions for these buildings providing they serve as long-term housing.

"What we really want to ensure is that we're preserving the character of the residential neighborhoods and particularly making sure that agricultural land is actually being used for agriculture," said Kimball.

The emphasis of the bill package is to preserve Hawai'i County communities. In 2022, the planning department received over 27 TAR complaints in Hilo and 38 TAR complaints in Kona.

"I think that having a transient accommodation rental next door can be a fine experience [but] in many cases, it ends up being a nightmare for our residents when they're unhosted," said Kimball. "Bill 121 [makes] the



A google search turns up dozens of luxury short-term rental properties on Hawai'i Island. Fifty-two percent of short-term rentals on the island are owned by non-Hawai'i residents. - Courtesy Photo

good neighbor stamp standards more concrete."

Some changes TARs owners can expect include increased fees, fines and penalties for violations.

"The fees are going up for registration in the format that the bill is currently in. The other thing that is new is the penalties are heavier if you're in violation of any of the standards. If folks just continue to fail to address the issue, the director can start charging them two times their nightly rate. So, there is a bigger stick in the legislation, for violations of the code," Kimball said.

The bill package will still allow owners to continue operating their TARs as long as they do it legally.

"There's going to be more paperwork. The fees are there, but I think they are very reasonable and if you're operating legally now, there is a pathway for you to continue operating," said Kimball.

Despite this, the bills received over 100 testimonies in opposition at a July hearing.

"No disrespect to anybody that submits testimony. I do think that this is a vocal minority. I only started this because my community was asking for strong regulations around illegal short-term vacation rentals," Kimball said.

Dan Corson and Berndt Stugger are the founders of Hāmākua Chocolate Farm located in Pāpa'ikou. They testified expressing concerns for their Airbnb farm.

"The way, currently, that this bill is written is it doesn't completely address that specific issue. It also hurts peo-

ple by taking away their additional possibility for income without benefiting long-term rental markets and that's what we are not okay with," said Stugger.

"Airbnb actually allows the farmer to continue farming because the cost of the land is expensive," said Corson. "It's a way of being able to share your farm and your passion and your lifestyle with people and to be able to keep the farm going."

Corson and Stugger believe the current bill package is too general and should focus on non-resident owners rather than TARs as a whole.

"We want Hawai'i to be Hawai'i and I think that we need to be able to strike a balance. If we do it in a thoughtful way, I think that there is a way that we can transition. The way they've done it, just seems to be too big of a step all at once," Corson said.

The package requires more work before it can be passed, but Kimball looks forward to hearing community voices to improve upon it.

"These are deep structural issues that are challenging to address. But if we are ever going to ensure that the next generation can stay here, that we have a strong middle class, and that Hawai'i is not being sold out to outside investors, we must get into these issues, we have to do this hard work and sometimes it's going to be unpopular. But I do believe that this is for sure the right thing to do," Kimball said. ■

OHA provides direct disaster aid through the

**KANAAHO GRANT**  
for Lahaina and Kula

The applicant must be:

- ✓ Native Hawaiian
- ✓ Provide proof of residency
- ✓ Provide proof of homeownership or renter status and
- ✓ A completed W-9 form is also required for payment purposes only. The relief aid will not be taxed.

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



# Punalu'u Black Sand Beach in Danger of Development

By Lisa Huynh Eller

For three generations, many in the rural community of Ka'ū, on the southern point of Hawai'i Island, have been fighting against the development of their culturally and environmentally sensitive coastline. They face a future in which that coastline is either protected for generations to come or developed and changed – some say, lost – forever.

Black Sand Beach, LLC, a company owned by developer Eva Liu, is proposing to build a 225-unit residential and commercial project on 434 acres at the former Sea Mountain site at Punalu'u. Liu's company purchased the parcels, which includes most of the land ma kai of Punalu'u Black Sand Beach, in 2020.

"Punalu'u has been neglected for years, leading to its deterioration – something that anyone who loves Ka'ū, respects its culture, and is dedicated to environmental protection would not want to see," Liu wrote in an email. "That is why our plan has received widespread support from the community. For those who oppose it, we maintain open communication, giving them the opportunity to understand our plans and the current state of Punalu'u."

Liu is seeking Hawai'i County's approval for a special management area use permit to move forward. But at the Windward Planning Commission's (Commission) hearings earlier this year, the public testified overwhelmingly against the project.

The reasons for their opposition were cultural, environmental, economic and legal in nature.

"If you know the mo'olelo of the people of Ka'ū, you know how we connect to our environment. When people look at development to this extent, it's damaging to our natural ecosystem that we evolved with," said Nohea



The iconic and pristine Punalu'u Black Sand Beach will be changed forever if a proposed 225-unit residential and commercial project is approved. Ka'ū residents, led by 'Iewe Hānau o ka 'Āina, have partnered with the Center for Biological Diversity to file a legal intervention opposing the project. - Photos: 'Iewe Hānau o ka 'Āina.

Ka'awa, president of 'Iewe Hānau o ka 'Āina, a group of citizens and lineal descendants of Punalu'u and Ka'ū opposing the development.

"We never see ourselves as separate from our environment. The honu living at Punalu'u are our 'ohana. The honu to us is kinolau of demigods that stem from the same genealogies of who we are."

In March, the Center for Biological Diversity and 'Iewe Hānau o ka 'Āina filed a legal intervention opposing the project. The groups were later joined by the Native Hawaiian Legal Corporation.

In May, the Commission voted to grant standing to the center and 'Iewe in a contested hearing case, a quasi-judicial process in which evidence and testimony is presented by involved parties. Once the hearing concludes, the Commission will vote on whether to give its approval for the permit.

The Commission denied standing to a third party, the Association of Apartment Owners of Colony 1 at Sea Mountain, which represents 76 individual properties encircled by the developer's holdings.

Though the association has taken a neutral stance on the permit, they are concerned about the dilapidated state of the public water, fire suppression and wastewater systems. In a letter to the Commission, the association noted that the proposed project site does not have a current environmental impact statement (EIS) or environmental assessment. Group 70 International, a consulting firm based in Honolulu, produced a draft EIS in 2006.

Maxx Phillips, Hawai'i program director and staff attorney at the Center for Biological Diversity, said Punalu'u is already overrun by tourists.

Every day, tour buses drop off crowds of visitors. Some of them illegally take sand or get too close to endangered



The known presence of iwi kūpuna at the proposed resort site has not deterred the developer.

and threatened sea turtles. The unmanaged impacts of tourism crowd out locals, increase traffic, and compound infrastructure problems. The situation would become much worse if development is allowed, said Phillips.

"No matter what a developer says, no matter if they use our words, our place names, even our people, the reality is this resort development will change Punalu'u for the worse. We just cannot afford that anymore," said Phillips. "Our natural resources, our cultural resources, are too precious. We don't want to look in the faces of our mo'opuna and say, 'we wish we did more.'"

Elsa Kalani Kauleleaiwi Dedman, a Native Hawaiian with kuleana land that is surrounded by the proposed development, has many concerns about the project. Chief among them is the ability of current and future generations of Native Hawaiians to practice their culture on their land.



Punalu'u Black Sand Beach is an important habitat for endangered sea turtles. Already, the daily busloads of tourists visiting the beach pose a threat to these animals.

PUNALU’U BLACK SAND BEACH

Continued from page 10



Kia’i opposing the development want the wahi pana of Punalu’u to be protected in perpetuity through a conservation easement or other legal mechanism. - Courtesy Photo

“Personally, I was denied my traditional spiritual practice to worship at Lanipau Heiau, which is located adjacent to the Sea Mountain Golf Course,” she said. “The developer’s land use planner told me in February that I could not go there because it was off limits. This heiau is a known heiau of Kekealani, my ancestor.”

Dedman said the proposed resort continues the desecration that began in the 1970s, when C. Brewer & Co. built Sea Mountain. Despite the known presence of iwi kūpuna in the former and proposed resort location, Liu and Black Sand, LLC want to use the same site.

“This is horrendous because our Kānaka Maoli believe the bones of our kūpuna are imbued with mana, life force. Their proper care and respect are a critical component to our wellbeing. This proposed development is going to continue the genocide of the Indigenous Kānaka Maoli.”

Some government officials have voiced their concerns over the project’s policy-related shortcomings.

Hawai’i County Planner Ron Whitmore submitted testimony that the project is inconsistent with three policies in the Ka’ū Community Development Plan. More specifically, he said the project does not include affordable housing, did not establish a new shoreline setback, and did not complete the necessary assessments related to impacts on resources.

Those who oppose any development in Punalu’u are fighting for a future in which the area is preserved in perpetuity, perhaps through a conservation easement or other legal mechanism.

‘Iewe Hānau o ka ‘Āina held its first meeting for residents, native and non-native, to come together to share their hopes for their home. Ka’awa said they want, among other things, for lands to be returned to their rightful owners, for water and other natural resources to be protected, and for keiki to have jobs that help restore the area.

“People need to know that we don’t always have to accept what is thrown our way. We have solutions,” she said. “We hope to minimize the impacts caused by overuse of our natural resources, and to perpetuate traditional and customary practices. We want to keep educating and empowering our keiki.

“We were gifted Ka’ū by our ancestors, and we want to gift Ka’ū to our descendants.” ■

**ARE YOU READY TO BE A HOMEOWNER?**

In this current real estate environment, the road to buying a house may seem challenging. I can guide you through your journey to homeownership.

**Malama Kealoha**  
Area Manager | NMLS#1502632

**Contact me today to learn how.**

**808.823.8050**

Security National MORTGAGE COMPANY  
HAWAII

Equal Housing Lender | Co. NMLS# 3116 | snmc.com/disclaimer

SCAN THIS TO GET STARTED

**Do you have asthma?**

**WE WANT YOUR FEEDBACK**

**We’d like to develop a culturally tailored asthma mHealth tool for Native Hawaiians**

To be eligible to participate:

- Do you self-identify as Native Hawaiian?
- Do you reside in the State of Hawaii?
- Do you read and speak English?
- Are you 13 years or older?

Looking for parent/caregiver & child pairs

To learn more about the study please contact:

Donna-Marie Palakiko  
dmp@hawaii.edu

OR complete a short survey at

THE UNIVERSITY OF HAWAII AT MĀNOA, DEPARTMENT OF NURSING IS CONDUCTING THIS RESEARCH STUDY

**RE-ELECT Keli’i AKINA**

- Committed to OHA’s beneficiaries
- Protecting and Growing OHA’s trust fund
- Using the trust fund to meet the needs of Hawaiians

**INTEGRITY. KULEANA. WISDOM.**

**Trustee At-Large**

PAID FOR BY THE KELI’I AKINA CAMPAIGN COMMITTEE • PO Box 62312 • Honolulu, HI 96839 • www.keliIAKINA.com

# Maunakea Access Road Victory Shines Light on Ongoing Misuse of Trust Lands

By Kalawai'a Nunies

On July 17, 2019, peaceful protests opposing the development of the TMT on Maunakea reached a critical and sorrowful moment when 33 kūpuna and one caregiver were arrested on the Maunakea Access Road (MKAR) which leads to the summit of the mauna.

Adding to the deep kaumaha of that day was the fact that the road is built on Hawaiian Homelands – lands that are held by the state in trust for Native Hawaiian beneficiaries under the Hawaiian Homes Commission Act (HHCA).

In 2018, one year prior to the arrests, the Department of Transportation (DOT) declared the road and the lands underlying it as belonging to the DOT, not the Department of Hawaiian Home Lands (DHHL) or the Home Lands trust.

HHCA/DHHL beneficiaries Pualani Kanaka'ole Kanahele, Edward Halealoha Ayau, and Keli'i "Skippy" Ioane, represented by Native Hawaiian Legal Corporation (NHLC), challenged the DOT's taking of Hawaiian land without compensation, consultation with beneficiaries, or due process as required under the HHCA in *Kanahele, et. al. v. State, et. al.* ("Kanahele").

After years of litigation the question was settled by the Hawai'i Supreme Court in a unanimous, definitive opinion written by Justice Sabrina McKenna that was issued on May 20, 2024. The court held that the DOT was wrong in taking the lands, and that DHHL breached its trust duties by allowing the DOT to do so without following due process or requiring compensation.

The Supreme Court opinion noted that, "...land designated as Hawaiian home lands must remain under the control of the DHHL unless the land is sold or exchanged consistent with the HHCA...There is nothing in the record indicating a land exchange or sale was completed... The State blatantly disregarded unambiguous requirements of the HHCA, and in doing so, breached its constitutional and fiduciary obligation to faithfully carry out the HHCA.

"...It is troubling that the DOT unliterally designated the MKAR as a state highway via an internal memo. Instead of following the procedures for a land exchange or sale as described in HHCA sections 204(a)(3) and 205 and 43 C.F.R. part 47, the State – particularly the HHC members and DHHL – blatantly breached their fiduciary duties by allowing the illegal taking and then failing to remedy the designation that violated the HHCA."

The case continues to determine the appropriate remedies to address these breaches of trust.

Beyond concerns addressed in Kanahele regarding the state's mismanagement of the land beneath the



Maunakea kia'i plant a hae Hawai'i near the access road. - Courtesy Photo



Kia'i block the Maunakea Access Road to prevent the development of the Thirty Meter Telescope in July 2019. - Photo: Ruben Carrillo, 4 Miles

Maunakea access road, it also aims the spotlight on the fact that, across the pae 'āina, there are many instances of public use of Hawaiian Home Lands without compensation by other state agencies.

Many roads, schools, and parks across the state sit on Hawaiian Home Lands. These public uses do not advance the purpose of the HHCA to get Native Hawaiians onto the 'āina.

In the Kanahele opinion, McKenna specifically mentions another example of uncompensated public uses of Hawaiian Home Lands: "As an example of an unlawful taking, 65 acres of Hawaiian Home Lands were used by the State Department of Education for Nānākuli High School. The record does not appear to explain whether or how this matter was resolved."

Uncompensated use of DHHL trust lands for purposes other than homes for beneficiaries is a serious injustice impacting Hawaiian families.

"When state agencies use Hawaiian Home Lands without the trust being compensated, beneficiaries suffer. A very small percentage of land in Hawai'i was taken into trust for the Hawaiian Home Lands program. Those lands are for Hawaiian families to get back to the 'āina," said NHLC Executive Director Makalika Naholowa'a.

"That's what Prince Kūhiō fought for in the 1920s when the HHCA was passed by the U.S. Congress, and that's the purpose all agencies in the state should respect today. More people are on the homestead waitlist than there should be, and many have died waiting because these lands are not being put to their intended use for Native Hawaiians."

A task force was created by the United States Secretary of the Interior and Gov. John Waihe'e in the 1980s to investigate public misuse of trust lands. The task force concluded that, in many ways, the state had not met its fiduciary obligations under the HHCA which are established in the Act, agreed to by compact with the federal government, and committed to in the state constitution.

The task force reported, "[t]he State has not identified with precision the Hawaiian Home Lands that constitute the assets of the trust; it has not at all times accounted accurately for revenues associated with trust lands; it has not maintained auditable financial records and statements; and, it has entered into conveyances and encumbrances of Hawaiian Home lands that have not been authorized by law."

Subsequent legislation, including Act 395 of 1988 and Act 14 of 1995, was intended to address these issues, providing for funds and land exchanges to compensate the trust for past and existing land uses at those times. However, it's unclear what land exchanges have occurred and the scale of uncompensated public use of Hawaiian Home Lands that continue.

Though Kanahele is a victory for the lands beneath the Maunakea Access Road, unfortunately, the case also highlights the ongoing historical failure of both the federal and state governments to deliver on their trust duties to Native Hawaiian beneficiaries. ■

# Mālama 'Āina Deepens Our Pilina with Wao Kele o Puna

By Kalena Blakemore, OHA Legacy Land Agent

**W**elina mai from the verdant lowland rainforest of Wao Kele o Puna Forest Reserve (WKOP), located on Moku o Keawe, Puna, in the ahupua'a of Ka'ohē and Waiakahiula.

This 25,856-acre watershed and rare seed and plant kīpuka on the slopes of Kīlauea's lower East Rift Zone represents 90% of the Office of Hawaiian Affairs' (OHA) Legacy Land holdings. A myriad of management operations are required for this 'āina, from protecting rare endangered species, hosting community engagement days, and improving our access into this majestic reserve.

Since our last article in the September 2023 issue of *Ka Wai Ola*, OHA's Legacy Land Program (LLP) has utilized its U.S. Fish & Wildlife Service grant award of \$231,000 to execute the construction and ongoing maintenance of a 17-acre ungulate-proof fence unit to shelter a threatened and endangered plant species, ha'iwale nānāwale (*Cyrtandra nanawaleensis*).

With our fence unit in place, reconnaissance and plant collection soon followed through a collaboration with Hawai'i Island Coordinator for the Plant Extinction Prevention Program (PEPP) and Division of Forestry and Wildlife (DOFAW) Natural Resource Specialist Joshua VanDeMark. PEPP's expertise and permits allow their staff to survey and carefully collect the fragile leaves of ha'iwale and other rare plants to propagate.

Once our ha'iwale samples were collected, they were transferred to the only place on island authorized to handle such rare and endangered plant species for propagation: the Volcano Rare Plant Facility (VRPF) with experienced research support staffer Jaime Enoka.

Affiliated with UH Mānoa, the VRPF is a propagation center for several rare and difficult-to-grow plant species. Once Enoka has successfully established an abundant founder population of ha'iwale, they can be outplanted back into the reserve and shared with other forest management units within Puna.

DOFAW and our contractor, Forest Solutions Inc., also deployed acoustic sound meters at this treasured site with the hope of collecting data on Hawai'i's native honey creepers, 'ōpē'a'pē'a (Hawaiian hoary bat), and the a'o (Newell shearwater), previously found breeding in this vicinity.

However, these recordings only identified 'apapane (*Himatione sanguinea*) and 'amakihi (*Chlorodrepanis virens*) in minimal presence with an abundance of non-native birds. We will be redeploying acoustic sound meters again but at different locations and varied recording times to enhance our data collection.

Future projects include the development of a weed management plan around our threatened and endangered plant population which, unfortunately, share their home with invasive plants intertwined throughout our fragile founder population of ha'iwale.

With an entry point formally established, we can now access the area for enhanced management operations.



This ungulate-proof fence at OHA's Wao Kele o Puna Forest Reserve shelters 17 acres of land within the reserve to allow a rare native plant species called ha'iwale nānāwale to reestablish itself in the area. - Photo: Kirk Derasin, Forest Solutions Inc.



Close-ups of the extremely rare ha'iwale nānāwale. To help it along, the Volcano Rare Plant Facility is propagating a founder population of the plant. - Photos: Kalena Blakemore

This summer, our forest interns set up vegetation monitoring points within the unit to measure restoration success and invasive species removal. In addition, they have also collected several pounds of 'uki'uki (*Dianella sandwicense*) and 'ōhelo (*Vaccinium calycinum*) seeds from within the unit for future propagating and outplanting back to the reserve.

Access is one of our greatest challenges to managing this rainforest due to its size and location.

Situated in the center of Puna, WKOP is the heart of the district and either surrounded by subdivisions of private residential communities or remote rainforests and lava flows. The reserve is vast with limited pedestrian and vehicle access – often requiring helicopter transport as a last resort to remote areas for reconnaissance surveys.

During recent surveys, we came upon a crater that revealed mai'a (banana), tī, and olonā (*Touchardia latifolia*). This was an exciting observation for all of us who descended deep into the forest crater and soaked by the rain, to be surrounded by these mea kanu (cultivated plants) so far away from contemporary residential homes.

These plants tell a story of our 'Ōiwi traversing the 'āina from ma uka to ma kai and leaving remnants in temporary habitation sites with cultural plants we still use today for tools, food, and medicine. Reconnaissance surveys provide and enrich our understanding of this 'āina that we can later share in forest and cultural restoration efforts within our community.

LLP and Forest Solutions Inc., welcome and host local school groups, hula hālau and university students to facilitate Hawaiian place-based learning in the forest and on the lava lands for kilo and forest stewardship activities.

Often, a visit to WKOP is a first-time experience for our keiki to see the 'āina that provides their drinking water source and harbors our native forest plants and birds. A hosted huaka'i in the reserve also includes reciprocity of mālama 'āina to deepen our pilina with papa honua.

The conservation zone, protective subzone category of land use for WKOP adds to the challenges for access and for the programs we endeavor to develop.

LLP, with support from state and federal agencies is currently seeking opportunities to expand WKOP access through adjoining land parcels. By securing improved and reliable access into the reserve, we can enhance our management operations and opportunities for increasing food, agroforestry and educational programs in Puna. ■

# The Army and Pōhakuloa

By Puanani Fernandez-Akamine

Sixty years ago, the state Department of Land and Natural Resources (DLNR) leased 23,000 acres of pristine, conservation-zoned public trust land at Pōhakuloa on Hawai'i Island to the U.S. Army. That acreage is included in the inventory of land that comprises the Army's nearly 133,000-acre Pōhakuloa Training Area (PTA).

In 2029, that lease will expire, and while the Army is looking to extend it, many 'Ōiwi, conservationists and other kia'i 'āina are advocating against renewing the lease.

Their reasons are varied and compelling. The fact that the entirety of the training area is located on land zoned for conservation is a good place to start. There is probably no activity more diametrically opposed to the purpose and function of conservation land than military live-fire training and maneuvers.

Pōhakuloa is home to several endangered native species: the 'io (hawk), nēnē (goose), 'u'au (petrel), palila (a honeycreeper) and the 'ōpe'ape'a (Hawaiian hoary bat). In addition, 15 bird species protected under the Migratory Bird Treaty Act are found at Pōhakuloa. There are two dozen endemic plant species at Pōhakuloa that are considered endangered, threatened or "species of concern."

Directly beneath Pōhakuloa, at an elevation of about 4,500 feet, is a massive aquifer, likely the largest in the pae 'āina and a critical freshwater resource for the island. With the jet fuel leak at Red Hill that imperiled O'ahu's main aquifer still fresh in our collective memory, the image of bombs exploding over the water table at Pōhakuloa is terrifying.

Culturally, Pōhakuloa is considered a place set apart, a space meant for elemental spirits rather than human beings. A landscape riddled with caves and lava tubes, it is also the resting place for countless iwi kūpuna. It is considered a place of tremendous spiritual and elemental power. The very piko (center) of the island sits on PTA's eastern border.

Decades of military training activities involving a range of weapons and munitions, has scarred the earth and left Pōhakuloa cluttered with both spent and unexploded ordnance. PTA's artillery impact zone is considered too dangerous to clean and so the byproducts of the military's war games are simply left there, devolving into a toxic, hazardous junkyard.

Of particular concern is the presence of depleted uranium (DU) at Pōhakuloa. During the 1960s, DU, a radioactive heavy metal, was used in munitions fired at PTA – meaning that residue from those weapons remain in the soil of the impact zone and can be aerosolized in the dust clouds that are stirred up during current live-fire exercises. The severe health effects on both human beings and animals exposed to aerosolized DU cannot be overstated.

And then there are the fires. According to the Army's 2024 Draft Environmental Impact Statement (EIS), their



The August 2022 wildfire at Pōhakuloa burned 17,700 acres of land. Over the past 50 years, nearly 900 wildfires have been started at PTA.

- Photo: Councilman Tim Richards

activities at PTA caused 892 fires at Pōhakuloa between 1975-2024. The "Leilani Fire" in August 2022 started at Pōhakuloa and burned about 17,700 acres – 12,400 acres of which were outside of the boundaries of PTA and habitats for endangered species.

In the aftermath of the Lahaina wildfire last year, and with global temperatures rising as a consequence of climate change, common sense dictates that dropping bombs and firing munitions in a dry, windy area is a recipe for disaster.

The use of Pōhakuloa for military training began during World War II, when the U.S. Marines leased about 91,000 acres of land from Parker Ranch near Waikōloa. Called the Waikoloa Maneuver Area, the military used it throughout the war for live-fire exercises.

As they did with the island of Kaho'olawe, the U.S. military viewed Pōhakuloa's remoteness – located out-of-site in the center of Hawai'i Island – as ideal for military training. For about a decade, the Marine Corps controlled the training area until the mid 1950s when the U.S. Army took over.

The actual location of the training area has evolved over time. As coastal areas were developed for resorts, military training moved further inland.

In January 1956, via executive order 1719, Territorial Gov. Samuel W. King, transferred 758 acres of land in Pōhakuloa to the U.S. Army. However, most of the land now included in the PTA was acquired in August 1964 via Presidential Executive Order 11167.

With the stroke of a pen, then President Lyndon B. Johnson commandeered 84,057 acres at Pōhakuloa for the U.S. military justifying it as necessary to protect U.S. interests in the increasingly strategic Indo-Pacific region. The state received no monetary compensation for this land.

Also in 1964, for the ridiculous sum of just \$1, the Hawai'i State Department of Land and Natural Resources (DLNR) leased another 23,000 acres of public conservation land at Pōhakuloa to the U.S. Army for a period of 65 years.

In addition to the land that the U.S. Army has purchased outright, PTA now includes nearly 133,000 acres

with an artillery impact zone of 51,000 acres. Most of the land consolidated under the training area is ceded land – the former crown and government lands of the Hawaiian Kingdom that were stolen at the time of the overthrow.

Today, PTA is the largest Department of Defense installation in Hawai'i. It is used by all branches of the military, including the National Guard as well as for training Hawai'i County fire and emergency personnel. It is also used by "friendly" foreign military personnel during the Rim of the Pacific (RIMPAC) military exercises held in Hawai'i every two years.

The military insists that Pōhakuloa is important for national security. The U.S. Army website states that: "PTA's firing ranges allow units to conduct small-arms and crew-served weapons familiarization training and qualifications, as well as artillery and mortar live fire. Through the years PTA's ranges and training areas have helped Army, Marine, Air Force and Navy units maintain their combat readiness and prepare for war."

"Today, PTA stands as the premier military training area in the Pacific region...because it offers realistic training opportunities not found elsewhere. With several new construction projects underway, PTA stands ready to support military training well into the future."

The Army also claims that "PTA is a vanguard of environmental and cultural protection" and that its staff includes "more than 50 professionals dedicated to preserving and protecting endangered and threatened plants and safeguarding cultural resources at PTA."

That sounds good, but after the bombing of Kaho'olawe ended in 1990, the U.S. Navy spent \$344 million and 10 years clearing unexploded ordnance from surface of the island, but still only cleaned 75% of its mess. And PTA's artillery impact zone is almost twice the size of the island of Kaho'olawe.

Unfortunately, the U.S. military does not have an impressive track record for environmental protection or cultural preservation.

The 23,000 acres of land that the Army leases from the state is not in the artillery impact zone, but it is needed to "connect" U.S. government-owned lands at PTA. In anticipation of renewing its lease, the Army has already prepared two draft Environmental Impact Statements – although it seems that no comprehensive archaeological survey has ever been completed at Pōhakuloa – at least nothing that has been shared with the public.

Regardless, the Army intends to stay at Pōhakuloa.

Should DLNR elect not to renew the Army's lease at Pōhakuloa five years from now, the cultural, environmental and health concerns relative to the military's activities there will not be resolved.

Although PTA's footprint will be smaller, which is important, the Army will still retain more than 100,000 acres of land there, and so they will continue using the sacred lands of Pōhakuloa for target practice. ■

*In addition to the Army's lease for Pōhakuloa, three other Army leases on O'ahu also expire in 2029 (Kahuku Training Area, Mākua Military Reservation, and Poamoho).*

# PŌHAKULOLO: A LAND BESIEGED

BY PUANANI FERNANDEZ-AKAMINE

**T**he wao akua (godly realm) of Pōhakuloa is a high plateau in the center of Moku o Keawe.

Created over millenia by ancient lava flows from Maunakea to its north, Maunaloa to its south and Hualālai to its west, at its lowest point Pōhakuloa sits at an elevation of 6,200 feet. It is a vast area encompassing more than 200 square miles of land.

Evidence of its volcanic origin is revealed in the wind-swept, desert landscape, especially in its westerly reaches, although there is the occasional kīpuka (oasis) hidden throughout. Pōhakuloa is home to many rare, native species of plants and animals, and it includes a portion of the last remaining sub-alpine tropical dryland ecosystem in the world. It is a conservation zone.

For centuries, Pōhakuloa was a place set aside; a realm of deities and elemental spirits. Although it might see corporeal travelers from time to time, there were no permanent settlements. Still, it is not devoid of human fingerprints. Sometime around the turn of the 16th century, celebrated ali'i nui Umi-a-Liloa built a kuahu (altar) and watchtower in Pōhakuloa at the place known as Pu'u Ke'ek'e'e.

There is an otherworldly aspect to Pōhakuloa. It is no wonder that many iwi kūpuna were laid to rest there.

It is therefore hurtful and an affront to many Kānaka 'Ōiwi that this sacred space has been defiled by 75 years of military training exercises.

## » THE NEED TO RESTORE PONO «

E. Kalani Flores is a professor at Hawai'i Community College, a cultural practitioner, and long-time kia'i who has walked the lands of Pōhakuloa. He served for about 10 years on the U.S. Army's Pōhakuloa Training Area (PTA) cultural advisory committee – until his activism earned him a premature dismissal from the group.

Years ago, during a site visit to Pōhakuloa with the cultural advisory committee, Flores became aware of a place called Pu'u Koli that straddles the eastern boundary between PTA and state lands. Flores immediately knew that Pu'u Koli was special. Atop the pu'u (hill) there was an ahu (shrine) and the opening of a lava tube that he likened to a woman's womb.

"When you look at a map, this pu'u is actually the center of the island," he said. "There are certain points that are what we call piko (centers). Pu'u Koli is the energetic piko of the island."

Flores explained that this particular piko is a intersection of energy lines within the earth and that certain ancestors would walk these lines to keep them intact and maintain balance between the spiritual and physical



Although 133,000 acres of land at Pōhakuloa is controlled by the military, the land there is zoned for conservation and home to nearly two dozen endemic threatened or endangered plant species. - Courtesy Photo



The ahu (shrine) at Pu'u Koli with Maunakea rising in the background. Pu'u Koli is the energetic piko of Moku o Keawe. - Photo: E. Kalani Flores

realms.

He believes that there are areas throughout the pae 'āina, and at certain cultural sites, where energy lines intersect. An example is Kūkaniloko on O'ahu, the site of the famous birthing stones. It is also considered an energetic piko.

Flores uses acupuncture as an analogy to explain the concept. "Acupuncture works on the premise that the body has energy lines running through it. If an energy line is not flowing properly [causing pain or illness], the acupuncturist tries to restore it by focusing on certain energy points. We have energy lines that run through us. And so does the earth."

Flores says that we can leave an imprint on the land whenever we interact with it. He refers to this as "human energetic energies" and says that those imprints can be positive, negative or neutral. Which is why restoring lōkahi (harmony) and pono (balance) to Pōhakuloa is so important. Military activity in that area has resulted in

tremendous destruction and disturbance causing the natural elements to be out of balance.

"The military is creating and inflicting an energy of killing and war and everything associated with it at Pōhakuloa," he said. "That is the energetic imprint that they're leaving right in the center of our island."

## » DEPLETED URANIUM IN THE SOIL «

Long-time Hawai'i-based social justice and peace activist Jim Albertini has been an outspoken critic of the military's misuse of Pōhakuloa for decades. According to Albertini, millions of live rounds are fired annually at PTA and he notes that, "B-52 and B-2 bombers fly non-stop missions to and from Louisiana, Missouri and Guam to drop bombs on Pōhakuloa."

But beyond the damage that conventional weapons inflict upon the 'āina, and the violence they represent, Albertini is particularly concerned about the presence of depleted uranium (DU) at Pōhakuloa.

In 2007, it was discovered that spotting rounds containing DU, a radioactive heavy metal, had been fired at Pōhakuloa in the 1960s for Davy Crockett nuclear weapon system training. According to the U.S. Army, the Davy Crockett is "a battalion-level nuclear-capable recoilless weapon" deployed between 1961-1971.

DU is what remains after uranium-235 is extracted from uranium that has been mined to make nuclear weapons and reactors. In addition to its use in spotting rounds, DU was later used to make other munitions, including armor-piercing missiles. It is highly explosive.

At a Hawai'i County Council meeting in 2008, U.S. Army Garrison Hawai'i Commander Col. Howard Killian confirmed that DU spotting rounds had been fired at Pōhakuloa.

"Col. Killian testified that, based on the number of people certified at PTA to fire the Davy Crockett nuclear weapon system, the number of DU spotting rounds fired at PTA during the 1960s was about 2,000," said Albertini.

"He also said that DU weapons have been 'banned in training since 1996,' suggesting that other DU weapons have also been used at Pōhakuloa - so it is likely that there is much more DU there than what was used in the spotting rounds in the 1960s."

When DU rounds explode, some of the uranium settles onto the ground and the rest becomes aerosolized, meaning it can be inhaled and carried on the winds. And the half-life of DU (meaning the time it takes for the DU to decrease to half of its initial value) is a staggering 4.5 billion years.

This means that when current live-fire exercises at Pōhakuloa disturb the soil, there is still radioactive DU in



PŌHAKULOA

Continued from page 15



The artillery impact zone at PTA is 51,000 acres and, after 75 years of live-fire training, is considered too dangerous to clean. Pictured above are spent weapon casings outside of the impact zone. - Courtesy Photo

the resulting dust clouds that can be aerosolized and blown across the island.

Albertini explained that the DU radiation at PTA is made up primarily of alpha particles. Inhaled, they travel through the lymph system causing cancers and other diseases. It can also affect a person's DNA and cause genetic damage that will be passed down to future generations.

To address the hazards of DU at PTA, Puna Councilwoman Emily Nae'ole introduced Resolution 639-08 which the Hawai'i County Council passed in July 2008. It outlined

an eight-point plan. Item number one: "Order a complete halt to B-2 bombing missions and to all live firing exercises and other activities at the Pōhakuloa Training Area that create dust until there is an assessment and clean up of the depleted uranium already present."

But the county's resolution was not acted upon by the U.S. military and live-fire exercises at Pōhakuloa continued unabated.

» OUR 'ĀINA IS NOT FOR WAR GAMES «

The violence that the military represents and the human cost of war weighs heavily on Maxine Kahaulelio. She lost her brothers, Robert S. Andrade and Kenneth S. Andrade, in the Vietnam War. Though nearly 60 years have passed, her eyes fill with tears and her voice is heavy with emotion when she talks about them.

"In the Vietnam War so many of our local boys died. A lot of families were broken up because the military killed their husbands, their fathers, their brothers," Kahaulelio reflected. "That is why I chose to fight."

And fight she has. In 1977, Kahaulelio was arrested on Kaho'olawe – part of the "elima landing" of kia'i protesting the bombing. And she has been actively fighting the bombing of Pōhakuloa for decades.

Hawai'i is one of the most militarized states in the United States. Overall, the U.S. military controls almost 223,000 acres (about 5%) of land in the pae 'āina – and fully 21% of the land on the island of O'ahu. Kahaulelio says our congressional representatives are to blame.

"Our congressional representatives are supposed to be helping us and making good decisions for our 'āina. They



(Left) Australian soldiers fire an 84mm rocket launcher at PTA during RIMPAC 2014. (Right) A U.S. Marine fires a .50-caliber machine gun during a live-fire combat training mission over PTA during RIMPAC 2012. - Photos: Wikimedia Commons

could stop all this but they don't. Why? The money."

Kahaulelio isn't wrong.

In a May 23, 2024, press release, Congressman Ed Case announced that the 2025 Military Construction, Veterans Affairs and Related Agencies Appropriations bill approved by the U.S. House Committee on Appropriations includes over \$1.55 billion in military construction projects for Hawai'i – the most for any state.

"So much money to the military," grieved Kahaulelio. "We got hungry kids and schools falling apart, but the military gets millions? To what? Make more bombs to kill and keep killing?"

"The military is even using our Hawaiian home lands – Mākua, Bellows, Pōhakuloa – while our people wait 40 years on the waiting list. How much more are they going to take from us?"

In 2014, Kahaulelio and her childhood friend and fellow Pōhakuloa kia'i Clarence "Ku" Kauakahi Ching, a retired attorney and lineal descendant of Umi-a-Liloa, filed a lawsuit against DLNR for its failure to monitor or mālama the Pōhakuloa lands that they leased to the U.S. Army back in 1964.

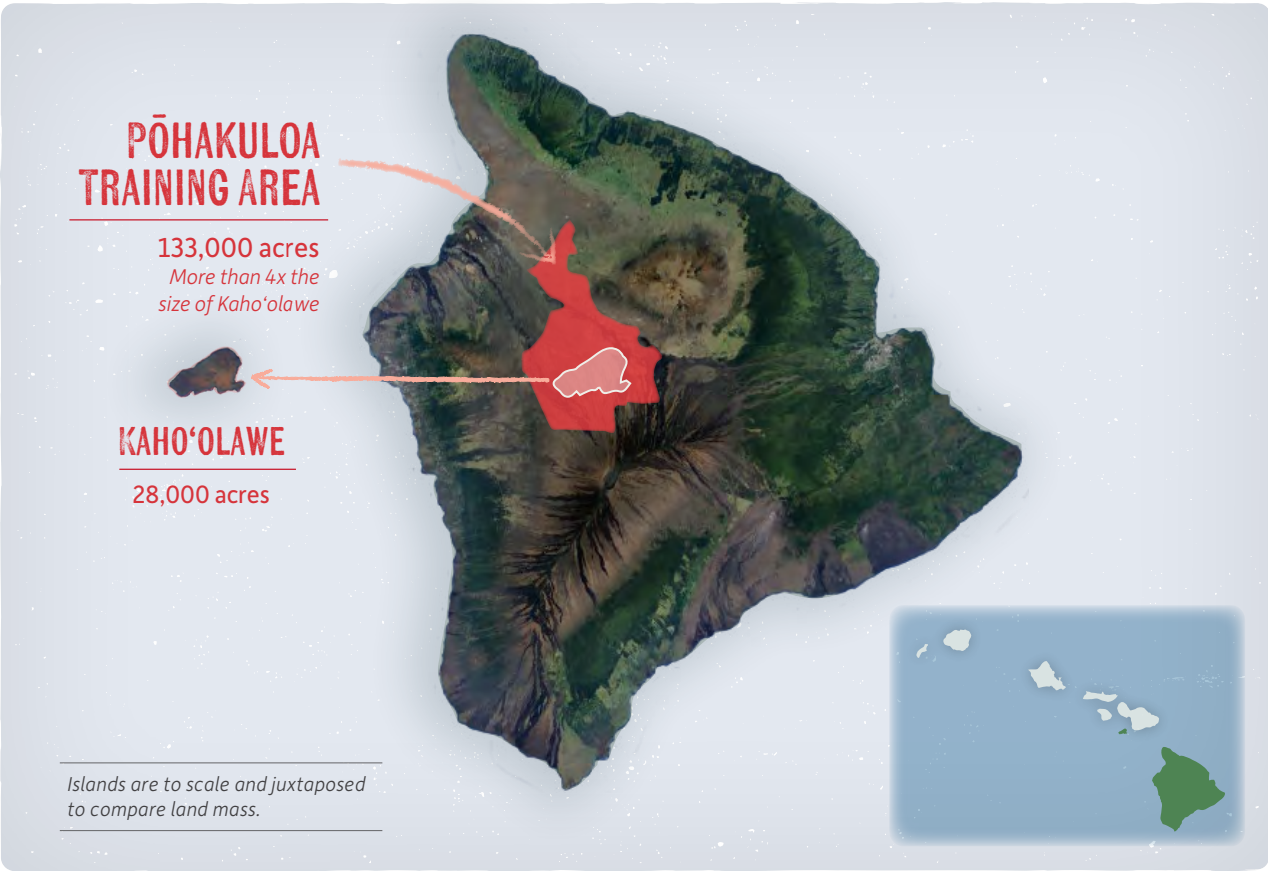
According to the Native Hawaiian Legal Corporation which represented Kahaulelio and Ching, DLNR's 65-year lease agreement allows the Army to use nearly 23,000 acres at Pōhakuloa but stipulates that they are required to "make every reasonable effort to remove or deactivate all live or blank ammunition upon completion of a training exercise or prior to entry by the said public, whichever is sooner."

The lease also requires DLNR to monitor the Army's compliance with the lease agreement. However, DLNR could not provide records demonstrating that the Army was complying with the conditions for its use of state-owned land at Pōhakuloa.

After four years, in April 2018, First Circuit Court Judge Gary Chang ruled in favor of Kahaulelio and Ching noting the state's failure to "mālama 'āina."

Chang found that DLNR had breached its trust duties to conduct inspections to ensure that the lands were not harmed by the Army. He ordered the state to develop a management plan for PTA that includes site inspections and detailed reports.

Chang also concluded that, "The Defendants would further breach their trust duties if they were to execute an extension, renewal...or enter into a new lease of the PTA, without first determining (in writing) that the terms of the existing lease have been satisfactorily fulfilled, particularly with respect to any lease provision that has an impact



upon the condition of the Pōhakuloa leased lands.”

DLNR appealed the decision to the Hawai‘i Supreme Court. In August 2019, the Supreme Court upheld Chang’s overall ruling, but weakened it by making some of Chang’s requirements “recommendations.”

“If you read our court papers the decision is really wishy washy,” Kahaulelio said. “Go in there and clean up. But it’s not mandatory. That’s why we’re having a hard time. This is 2024. Has the military stopped bombing? No. Are they listening to the Supreme Court? No.”

To date, there is no indication that DLNR has complied with the court’s ruling; no management plan for Pōhakuloa has been developed or shared. And when DLNR was contacted regarding the status of the court-ordered PTA management plan, their representative did not respond.

## » HO’ŌLA HOU ‘O PŌHAKULOA «

It is difficult not to compare the struggle to end military training at Pōhakuloa to efforts in the 1970s and 80s to stop the bombing of Kaho‘olawe.

Decades of military training at both places has caused irrevocable harm to the ‘āina.

In an unbelievably reckless experiment designed to simulate an atomic blast and determine how a such a blast would affect U.S. warships, in 1965 the Navy detonated a series of three bombs, each comprised of 500 tons of conventional TNT, on Kaho‘olawe’s southeastern shore.



The lele (altar) bearing ho’okupu (offerings) placed at Pu’u Ke’eke’e during last year’s Makahiki celebration at Pōhakuloa. - Photo: Luana Busby-Neff

The now infamous “Operation Sailor Hat” left a massive crater and cracked the caprock of Kaho‘olawe’s aquifer, allowing sea water to seep in and freshwater to seep out, permanently damaging it and diminishing the island’s ability to support life.

Cultural practitioners Craig Neff and Luana Palapala Busby-Neff have been involved with the Protect Kaho‘olawe ‘Ohana since the 1980s, and active in ongoing efforts to restore the island to health. They are deeply concerned about the potential damage to the massive aquifer located directly beneath Pōhakuloa at an elevation of 4,500 feet.

“Water is life for us,” Neff explained. “And the aquifer at Pōhakuloa is one of the most pristine aquifers in Hawai‘i.

It’s the deepest, it’s the widest, and it’s part of the historical, cultural, and spiritual significance of this land base that has been occupied and desecrated and bombed.”

“Our oli and pule are the data that explain the landscape and the environment,” Busby-Neff noted. “Through our mele, mo’olelo and mo’okū’auhau (genealogy) the waiwai (wealth) of the ‘āina is revealed and our kuleana to love and care for these spaces is established so that they are able to flourish and thrive.”

As part of their kuleana to mālama and re-green Kaho‘olawe, Neff and Busby-Neff have celebrated Makahiki on the island for years. Makahiki is the season of Lono, the god associated with rainfall, agriculture, fertility, music and peace.

Neff is a mo’olono, a cultural practitioner trained to conduct ceremonies to honor Lono. About seven years ago, he and a small hui of practitioners known as Nā Kia’i o Pōhakuloa approached the Army commander at PTA asking for permission to conduct Makahiki ceremonies at Pōhakuloa in an effort to help heal the land there.

He notes that while political advocacy and peaceful protest are important, the most important way to address what is happening at Pōhakuloa is through pule (prayer). “We wanted to start with pule and call in Lono and honor him so that he would come back,” Neff explained.

The commander agreed to their request and, for the past seven years, Nā Kia’i o Pōhakuloa has conducted opening and closing Makahiki ceremonies at Pu’u Ke’eke’e, the place where Umi-a-Liloa built his kuahu and watchtower – a site he selected because of its strategic vantage point. It is also near to Pu’u Kepele where the moku (land divisions) of Kona, Hāmākua and Kohala meet.

They have no binding agreement with PTA. Each year, they formally request specific dates for their Makahiki ceremonies. And every few years, as PTA commanders rotate in and out, they have to establish new relationships with each one to ensure that they will be allowed access to Pu’u Ke’eke’e.

“Maybe the third year that we celebrated Makahiki at Pōhakuloa we asked the commander if we could leave our lele (altar) and ho’okupu (offerings) in place for the entire season,” Neff recalled.

“He agreed but his staff wasn’t too happy about it. Although the commander put out the word to leave it be, when we came back, someone had desecrated it – torn down the lele and thrown our ho’okupu into the bushes. You know, it not only shows their lack of knowledge and education, but their disrespect for the Hawaiian culture.”

## » A KULEANA TO MĀLAMA ‘ĀINA «

In every way, the struggle to protect Pōhakuloa is a clash between worldviews and values that are as far apart as the east is from the west. And as it was in the 70s and 80s, confronting the most powerful military force on the planet is daunting.

“The United States military is a business, a machine that generates billions of dollars so they want to keep that machine alive,” said Busby-Neff. “But our consciousness is changing. Our understanding of our kuleana to the places and spaces that we live in is changing. It’s a whole new generation.”



Maxine Kahaulelio (pictured center in the denim jacket) with other kia’i. She has fought on the frontlines to protect Pōhakuloa for decades. - Photo: Megan Moseley

“People today are more educated about the environment and aloha ‘āina,” added Neff. “Times have changed. The world has changed. There’s a different mindset within people. We cannot just desecrate and destroy ‘āina for national defense.”

“What is happening now at Pōhakuloa is like a reflection of what happened at Kaho‘olawe,” Flores observed. “A few people said, ‘hey this shouldn’t be happening.’ And then more people became aware and were like ‘hey what are we doing?’ And eventually there was a shift in consciousness.”

But awareness is only the first step. Action must follow and those who have taken on the kuleana of advocating for the ‘āina at Pōhakuloa insist that military live-fire training must be stopped.

“As Kānaka, if we’re not trying to protect our lands and our resources and our cultural sites and our practices from what has been happening - why not?” asked Flores.

“Whatever happens ma uka comes ma kai,” Albertini noted. “Despite assurances from the fox and the mongoose that everything is fine in the hen house, we are all downwind and downhill of Pōhakuloa. A conservation district is not for firing bombs, rockets, mortars, etc. How much more basic can you get?”

“If the state renews the lease with the Army they’re just as guilty as the military for the destruction of the ‘āina,” Neff remarked. “They are entrusted to preserve and mālama the ‘āina, not destroy it.”

“They have to return that land. It was beautiful. Created by Ke Akua,” lamented Kahaulelio. “But it’s all damaged. The radiation is high. Bullets all over the place. It’s a wreck. How much more land do they want?”

“It’s important to get the word out, get people activated, and get our lāhui together to address this as a collective,” Busby-Neff said. “It’s not even a protestation. It’s more of an affirmation of the spaces that we hold and honor – and informing the entities that inhabit those spaces that we understand that what is happening there is unacceptable. That we understand the specialness of that place and that the bombing must stop.”

“I will fight this until I don’t have breath in my body,” vowed Kahaulelio. “Because they’ve got to be stopped. Enough already. And people have got to rise. They’ve got to kū‘ē. They’ve got to stand up and fight.” ■

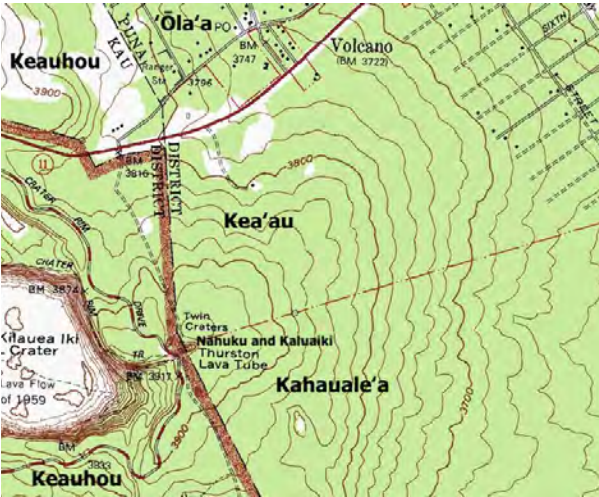
# Regarding Kualoloa and ‘Ailā’au

By Bobby Camara  
with Dr. Pualani Kanaka’ole Kanahele and Dr. Donald Swanson

Interweaving Native Hawaiian cultural knowledge and understandings with those of various scientific disciplines can be challenging. Viewpoints may seemingly contradict each other, timelines may not coincide, and the lack of common vocabulary may lead to frustrations. Researchers don’t work in tandem, so learnings about culture and science proceeds in fits and starts. An example of interest to those in the fields of Hawaiian culture and geology is deciphering the mele oli (chants) of Pelehonuamea mā (“Pele of the reddish earth” and others), and their relationships to specific volcanic events and lava flows as documented in the geologic record. It is said that the works of Native Hawaiian gods, goddesses, deities, etc., were attributed to specific phenomena. Those attributions recall those of Christian saints as well as many others of various religions worldwide. In Hawai’i Nei, many now use the term “elemental” to more broadly refer to those energies in the natural world. According to Dr. Pualani Kanaka’ole Kanahele:

Nomenclatures were created and composed by our ancestors who researched their environment to understand the natural energies that provided for the continuum of life. The elemental whose kuleana is creation of land in the middle of the ocean sits at a higher status of existence in relationship to regenerative creatures who need that land to exist. “Pele” is the lava that exits the earth, nothing else. “Honua” is earth or land, and “Mea” are substances for creating land. So Pelehonuamea is “lava that creates land.” There is no emotion attached to Pele; Pele is the [molten] energy that creates land.

Our understanding that the only kuleana of Pele is to create land comes from careful informed study of ancient mele oli, rather than from reading mo’olelo or ka’ao (stories). A problem arises when we attempt to place mele oli chronologically in a cultural narrative. Events described in chants are not “time-stamped,” but careful study of them, together with knowledge of place names and clues from scientific evidence of natural phenomema, sometimes allows us to construct correlations between seemingly disparate sources of knowledge. The chant Kualoloa (see sidebar) was published in 1915 by Nathaniel Bright Emerson in *Pele and Hiiaka, A Myth From Hawaii*. It is interpreted by Kanahele and others as describing an eruption that began in Kea’au ma uka. This mele oli describes events having taken place in a broad geographic area, and references familiar place names. Pele (molten lava) destroyed the forests of Pana’ewa be-



Screenshot of a U.S. Geological Survey topographical map. The ahupua’a labels in bold were added by the author. - Courtesy Photo

tween Hilo and Puna, as well as those ma uka in ‘Ōla’a. The majority of the pele moved northeast through Puna, and entered the ocean between Hā’ena and today’s Hawaiian Beaches subdivision. A smaller flow went south, entered the sea and formed ka lae ‘Āpua. The coastal boundary between the moku of Puna and Ka’ū lies very near the western edge of Kualoloa, west of ‘Āpua. The “Volcano” USGS topographic map is of ma uka-most Kea’au. Kaluaiki, the crater in which lies the entrance to Nāhuku, is one of the boundary points of Kea’au and is also a point between the moku (districts) of Puna and Ka’ū. Kaluaiki is also one of four lua poho (pit craters) in that vicinity, including Kīlauea Iki, all of which are younger than the flow. Volcanologists surmise that they may have formed with Kaluapele (the caldera) in about 1500 CE, plus/minus 30 years or so. It is believed that the Kualoloa eruption commenced in about 1410 CE and ended in about 1470 CE, and it’s likely that these events are interrelated in ways that are not yet fully understood. During that eruption, much of Puna was devastated, according to mo’olelo, because Pele was exacting revenge on Hi’iaka, elemental force of revegetation and growth after lava flows. Hi’iaka had seduced Lohiauipo, and stolen his affections from Pele. Pele buried her sister’s beloved forests, and later, Hi’iaka attempted to extinguish the fires of Pele by digging into Halema’uma’u so she could reach the watertable, or the ocean, and flood the force for creation that is Pele. It’s tempting to believe that Kualoloa is the basis for the boundaries (more or less) of the moku that today we know as Puna. That is, starting at Kaluaiki, then ma kai along Kea’au, northeast to Pāpa’i at the shore about three miles north of Hā’ena, then southeast, to Kumukahi, then along the coast southwest to just west of lae ‘Āpua,

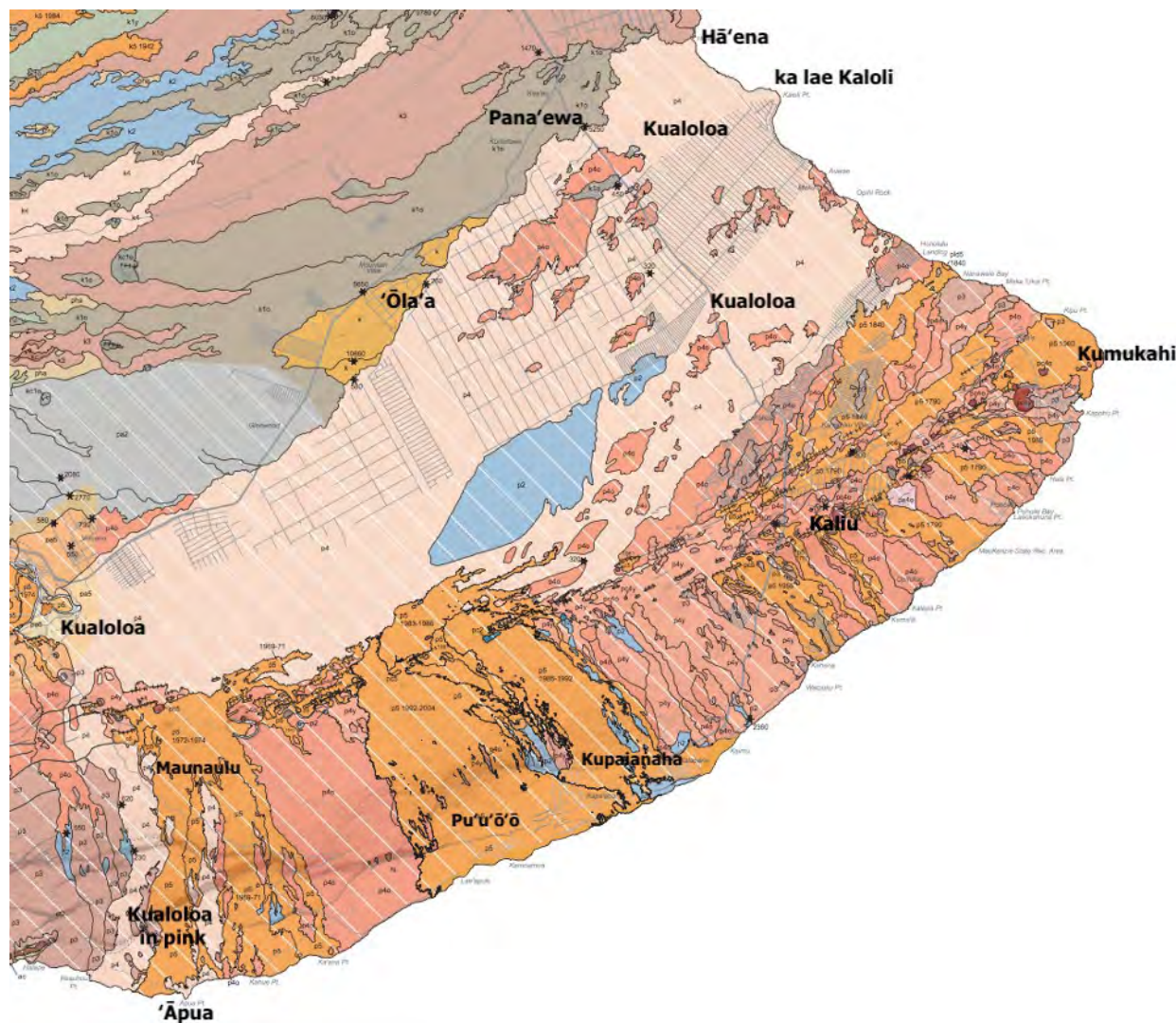
## Kualoloa

-as chanted by Hi’iaka

Kua loloa Keaau i ka nahele hala  
Kua huluhulu Pana-ewa i ka laau  
Inoino ka maha, ka ohi’a o La’a e  
Ku kepahepa ka maha o ka laau  
U-a po’ohina i ka wela a ke Akua  
U-a-uahi Puna o ka oloka’a pohaku ia  
I ka huna pa’a ia e ka Wahine  
Nanahu ahi ka ka papa o Oluea  
Momoku ahi Puna, hala i Apua  
Ulu-a ka nahele me ka laau  
Ka ke kahiko ia o Papa-lau-ahi  
Ele-i kahiko, e Ku-lili-kaua  
Ka ia, hea hala o Ka-li’u  
E na ka La, ka malama  
Onakaka ka piko o Hilo i ke one  
I hu-la ia aku la e, huluhia i kai  
Ua wawahia, ua nahaha  
Ua he-helelei ka papa i Pua-le’i e!

*Long is the reach of Keaau’s palms  
Bristly-backed Pana-ewa’s woodlands  
Spoiled are the restful groves of La’a  
Ragged and patchy the tree-clumps  
Gray their heads from the ravage of fire  
A blanket of smoke covers Puna  
All paved with the dump from Her stone yard  
The Goddess’ fire bites Olu-ea  
One cinder-heap clean to Apua  
Food for Her oven are wildwood and brush  
The finish that to Lau-ahi’s glory  
Her robe now is changed to jetty black  
At the onset of Ku-lili-kaua  
Ka-liu’s palms plucked root and branch  
The Sun and the Moon are blotted out  
Hilo is shaken to its foundation  
Its lands upheaved, despoiled to the sea  
Shattered, fissured, powdered, reduced  
Its plain is ashes and dust!*

From Nathaniel Emerson’s “Pele and Hi’iaka:  
A Myth From Hawai’i” published in 1915.



Screenshot of the "Geological Map of the Island of Hawai'i" by Wolfe and Morris, 1996. The labels in bold were added by the author. The area indicated in pink represent the Kualoloa flow field. - Courtesy Photo

## KUALOLOA AND 'AILĀ'AU

Continued from page 18

then back ma uka to the point of beginning.

A screenshot of the Wolfe and Morris 1996 "Geologic Map of the Island of Hawai'i" illustrates (in striped pink) both Kualoloa flow branches, whose origins are at or near the lua poho Kīlauea Iki, and Kaluaiki. The broader northern swath contains a number of kīpuka, and a lava delta was built, creating ka lae Kaloli, the prominent bumpout at the shore. Kaloli is the approximate terminus of a 40-mile-long system of lava tubes that enabled the far and wide distribution of pele during the prolonged eruption.

The much smaller south branch of the Kualoloa flows is now partially buried by the early 1970s Maunaulu flows.

During the 1970s, Robin Terry Holcomb conducted field work and research at Kīlauea, inspired by his curiosities as a staff member at the Hawaiian Volcano Obser-

vatory, and then as a Ph.D. candidate in geology at Stanford University. His dissertation was published in 1981 as "Kīlauea Volcano, Hawaii: Chronology and Morphology Of The Surficial Lava Flows."

In those times, access to Hawaiian language newspapers of the 1800s was extremely limited and few books concerning Native Hawaiian traditions had been published. To his great credit, Holcomb did research and included descriptions of Kīlauea during the 1800s, albeit from mostly malihini perspectives.

One such source was William D. Westervelt's *Hawaiian Legends of Volcanoes*, published in 1916, which did rely on works by Malo, Kamakau, and Fornander. Holcomb, though, apparently desired clarity, and said in his dissertation:

Fourth, this account by Westervelt is inconsistent with traditions given elsewhere. Other sources, for example, describe Pele's arrival in very different ways and make no mention at all of Ai-laau. Until the ancestry of Westervelt's account can be established and

evaluated, it can be given very little credence. This is true also of many other provocative traditions.

*Despite the uncertainties in Westervelt's account [of the arrival of Pele], I have used it in assigning names to prominent features of Kīlauea's summit. (emphasis added). Thus I have called the late prehistoric vent in Kīlauea Iki "Hale o Ai-Laau" (house of Ai-laau) and have termed the sustained prehistoric vent near Uwekahuna Bluff "Lua Pele" (Pele's pit), these names being consistent with the westward shift in activity that paleomagnetic evidence indicates occurred sometime around A.D. 1600. The timing of this inferred shift, however, is later than some traditions permit, and previous use of "Lua Pele" for other summit features may lead to confusion in the future. Despite these points against such names, I used them as provisional names here because I felt that some names were needed for clarity of presentation, and these were the best currently available. (emphasis added)*

Hawaiian language sources during the last 40 years have rapidly become more available. Despite that, the "Ailā'au" flow name Holcomb conferred, although it was meant to be provisional, has persisted.

According to Kanahale and others, 'Ailā'au means "consume trees." That consumption can be via rot, toppling during windstorms, lightning strikes, floods, etc. All those actions have associated elementals, but 'Ailā'au is not one, because that name cannot be found in nomenclature lists, and is not found in mele oli.

Dr. Don Swanson, emeritus at Hawaiian Volcano Observatory, has, in the last few decades pursued a passion. Deeply curious about the linkages between culture and science, he has worked out chronologies melding the timing of volcanic eruptions with cultural and scientific understandings. According to him:

A flow field is an accumulation of lava flows erupted from the same vent or cluster of vents with little time between individual flows. A recent example is the flow field created by eruptions between 1983 and 2018 at Pu'u'ō'ō. In the Holcomb case [referencing the 'Ailā'au flow field], numerous single flows erupted over a 50- to 60-year period in the 15th century.

I have interpreted that flow field as the one that Pele produced in anger when Hī'iaka was late in returning from Kaua'i with Lohi'au, destroying the Puna Forest. Since that flow field began to form in about 1410-20, on the basis of C-14 ages, then I would suggest that Pele had arrived at Kīlauea by that time, say mid-late 1300s or early 1400s.

Because we have fresh understandings of the timing of eruptions, of which elemental was responsible according to nomenclature, as well as more detailed knowledge of geographies and traditional place names, we encourage that what Holcomb referred to as the 'Ailā'au flow field be labeled the Kualoloa flow field in future publications.



**Hau'oli Lā Hānau e  
Lili'uokalani**

**Hawaiian History Month**

Hawai'i Pono'i Coalition proudly presents Hawaiian History Month in celebration of Queen Lili'uokalani's 186th birthday on Sept. 2, 2024. Attend in-person and virtual events throughout the month. For more info or to register for an event visit [www.hawaiiponoi.info](http://www.hawaiiponoi.info)

**Eō E Lili'u Concert -  
"Ka Wahine Noho Pono"**

Sept. 1, 1:00 p.m.  
Honolulu, O'ahu

Kawaiaha'o Church singalong in honor of Queen Lili'uokalani's legacy. The theme "Ka Wahine Noho Pono" celebrates the wāhine in Lili'u's life through her compositions.

**'Iolani Palace Tours**

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

Free for kama'āina with a valid Hawai'i ID or proof of residency.

**Memory Walk in Honor  
of Queen Lili'uokalani**

Sept. 2, Noon  
Honolulu, O'ahu

Walk in the queen's footsteps. Meet at St. Andrews Cathedral, then to Washington Place, Lili'uokalani's statue, and finish at 'Iolani Palace beneath her window.

**Ka Lei Maile Ali'i - The  
Queen's Women**

Sept. 2, 2:00 p.m.  
Honolulu, O'ahu

A re-enactment of the 1897 Kū'e Petition in the Kana'ina Building on the 'Iolani Palace grounds.

**Hawai'i History Day  
Documentary Showcase**

Sept. 2, 2:00 p.m.  
Honolulu, O'ahu

Outstanding documentaries created by middle and high school video artists will be screened in the Video Theatre in the 'Iolani Palace Barracks.



**WAIMEA VALLEY**  
HIIPAKA LLC



**• Free kama'āina admission  
September 2 for Queen  
Lili'uokalani's birthday**

**• Kalo & Awa Festival  
returns September 14**

**• Monthly hula hālau every  
Saturday in September  
at the Upper Meadow**

**WAIMEAVALLEY.NET**

**Queen Lili'uokalani's 185th  
Birthday**

Sept. 2, 9:00 a.m. - 5:00 p.m.  
Waimea, O'ahu

Free admission for Kama'āina.  
[www.waimeavalley.net](http://www.waimeavalley.net)

**Teaching 1898: America's  
Imperial Legacy in Oceania**

Sept. 4 & 6, 6:00 p.m.  
Honolulu, O'ahu

Panel discussion to strengthen the understanding of the imperial experience of 1898 and its impact on the lands and people affected. Free event, registration required.

**Kū I Ka Mana: 'Au'a  
Curator Panel Discussion**

Sept. 5, 6:00 - 7:30 p.m.  
Mānoa, O'ahu

Kapulani Landgraf's 'Au'a exhibit curators discuss the challenges of the exhibit's installation in 2019 and 2024. This is the final program before the closing of the exhibit.

**Royal Hawaiian Band  
Performances**

Sept. 6, 13, 20 & 27,  
Noon - 1:00 p.m.  
Honolulu, O'ahu

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

**Kama'āina Sunday**

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

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

**Ho'ōla: Climate Change**

Sept. 11, 6:00 p.m. | Virtual Event

A virtual panel discussion on Climate Change and Health hosted by Papa Ola Lōkahi and the Department of Native Hawaiian Health. Free event, registration required.

**Ho'ōla: Holoholo Honolulu  
- A Tour of Historic Health  
Sites**

Sept. 13, 6:00 p.m.  
Honolulu, O'ahu

A trolley tour of Honolulu with Native Hawaiian researchers sharing stories of historic health sites. Registration required and a small fee will be charged.

**Pu'uhonua Mākeke**

Sept. 14, 9:00 a.m. - 3:00 p.m.  
Waimānalo, O'ahu

Products, services, and businesses from pu'uhonua across Hawai'i. Pu'uhonua o Waimānalo, 41-1300 Wai-kupanaha St., in the pavilion. FB/IG @puuhonuamakeke

**17th Annual Kalo & Awa  
Festival**

Sept. 14, 8:00 a.m. - 2:00 p.m.  
Waimea, O'ahu

Featuring vendors, speakers, demonstrations, keiki booth and more!  
[www.waimeavalley.net](http://www.waimeavalley.net)

**Moonwalk**

Sept. 15, 8:00 p.m.  
Waimea, O'ahu

Tickets are limited and only available online or at the ticket booth the evening of the event.  
[www.waimeavalley.net](http://www.waimeavalley.net)

**Brown Bag Biography -  
Puana**

Sept. 19, Noon | Mānoa, O'ahu  
Panel discussion on the production process of *Puana*. Hear from members of the creative team. Free event at UHM Kuykendall Rm 410.

**NAGPRA Regulations  
Webinar Series**

Sept. 20, 7:00 a.m. HST | Online  
National NAGPRA program hosts a webinar series on new regulations every month. Register once and attend any session. Past sessions are recorded and available online at [www.nps.gov/orgs/1335/events.htm](http://www.nps.gov/orgs/1335/events.htm) or FB @nationalnagpra

**Puana - A Panel Discussion  
with the Cast and Creative  
Team**

Sept. 20, 7:00 p.m. | Mānoa, O'ahu

Panel discussion on the production process for *Puana*, featuring members of the cast and creative team – director, actors, lighting and costume designers. Free event at Kennedy Theatre.

**48th Annual Honolulu  
Intertribal Powwow 2024**

Sept. 21 & 22,  
10:00 a.m. - 4:00 p.m.  
Kapālama, O'ahu

Museum admission for kama'āina \$5.  
[www.bishopmuseum.org](http://www.bishopmuseum.org)

**Kaua'i Mokihana Festival**

Sept. 22 - 28 | Lihū'e, Kaua'i  
A celebration of Hawaiian culture: lectures, music and hula. Details at:  
[www.maliefoundation.org](http://www.maliefoundation.org)

**Hawai'i Island Genealogy  
Workshop**

Sept. 24, 6:00 - 8:00 p.m.  
Hilo, Hawai'i Island

OHA staff provide genealogy technical assistance and guidance to apply for the Kuleana Tax Exemption. OHA's new Hilo office location at the Puainako Town Center. Call 808-295-0236 to reserve a seat. [www.oha.org/hale-noelo-research-technology-center](http://www.oha.org/hale-noelo-research-technology-center)

**Moloka'i Canoe Festival  
2024 Kulāia Celebration**

Sept. 27, 5:00 - 10:00 p.m.  
Kaunakakai, Moloka'i

Entertainment, food vendors, local artisans, cultural practitioners, FREE lomilomi and plenty aloha. [www.kulaia.wix.com/kulaiamolokai](http://www.kulaia.wix.com/kulaiamolokai)

**Puana - A World Premiere  
Hana Keaka (Hawaiian  
Language Theatre)**

Sept. 27 - 28, Oct. 4 - 5, 7:30 p.m.,  
Oct. 6, 2:00 p.m. | Mānoa, O'ahu

The world premiere of *Puana*, an original hana keaka written and directed by Tammy Haili'ōpua Baker that explores the deep connections Kānaka Maoli have with their kūpuna through song. Performances at Kennedy Theatre. Tickets <https://manoa.hawaii.edu/live-onstage/puana/>

**Aloha Festivals**

Waikīkī, O'ahu

[www.alohafestivals.com](http://www.alohafestivals.com)

**Royal Court Investiture &  
Opening Ceremony**

Sept. 7, 4:00 - 6:00 p.m.

The Aloha Festivals Royal Court is introduced at the Helumoa Gardens at The Royal Hawaiian Center.

**Waikīkī Ho'ōlaule'a**

Sept. 21, 6:00 - 9:30 p.m.

Hawai'i's largest annual block party on Kalākaua Ave. featuring local food, music and entertainment.

**Annual Floral Parade**

Sept. 28, 9:00 a.m. - Noon

A colorful procession of horseback riders, performances and floats covered with flowers traveling down Kalākaua Ave.

## He Kōko'olua Māmane a me Naio ma Maunakea

The Partnership of Māmane and Naio on Maunakea

By Bobby Camara



Our Endangered Palila dine mostly on tender māmane seeds in their winged, green pods. - Photo: weedmandan on Flickr



Pua māmane, source of foods for beloved manu 'āne halapohe, our endangered birds. - Photo: weedmandan on Flickr



Naio, in various forms, is very adaptable, and can thrive from sea level to mauna treeline. - Photo: Forest and Kim Starr



A tray of hua kanu māmane, with hopes for future generations. - Photo: JB Friday

He kōā 'ākea ma waena o Maunakea me Maunaloa.

Māmane (*Sophora chrysophylla*) and naio (*Myoporum sandwicense*) have been partners for centuries on the broad saddle between Maunakea and Maunaloa, as well as on the upper slopes of the former.

These days, though, they are under constant assault by sheep, goats, pigs and cattle; by drought and invasive plants and bugs; and because of the destruction of their habitat by fire, land clearing, and military practices such as bombing and target practice, and driving large vehicles over fragile terrain.

Kūpuna trees lean, break and die, and though successive generations may germinate, they too quickly die because of environmental stressors. Depressing? Sad? Definitely!

Everyone deserves to thrive, no matter their residence. But serious challenges arise when malihini desires confront kama'āina sensibilities. Lā'au naio was used for carving hi'a, the shuttles for net-making, while durable hardwood of māmane formed runners of hōlua sleds. The past tense is accurate, but excellent stewardship can correct dire straits. ■

## Nā Hilo, nā Kona, nā Kohala

Na Kalani Akana, Ph.D.



Kama'aina anei 'oe me nā Hilo, nā Kona, a me nā Kohala? Ua kapa a kāhea 'ia kēia mau wahi e nā kūpuna i maopopo

nā kānaka o ka mahele hea o ka moku ā lākou e kuhi ana.

### Nā Hilo

Aia 'ekolu inoa no Hilo. 'O ia 'o Hilo One, Hilo Palikū, a 'o Hilo Hanakahi.

Ua lohe pinepine 'ia 'o Hilo One me Hilo Hanakahi ma nā mele. 'O Hilo One kāhi kahaone wali o ka hono nui o Hilo.

'O Hilo Palikū ka mahele pali ma ka 'ākau o Wailuku, ke kahawai e kahe ana mai Waiānue. Ma laila, ma Hilo Palikū, ma Kukuilau'ānia hō'i, kāhi ā Hi'iaka i 'ike maka ai i ka luku pau o kāna ulu 'ōhi'a lehua o Puna.

'O Hilo Hanakahi ka 'āina ākea ma uka o Wai'ākea a i Keaukaha. 'O Hanakahi kekahi ali'i lokomaika'i o Hilo. 'O kāna keiki 'o Nāihekukui, ka makuakāne o Kalama, ka wahine ali'i a Kauikeaouli, ka mō'i 'o Kamehameha III. Lohe mau 'ia kēia inoa kapakapa 'o Hilo Hanakahi ma nā mele e like me ka lālani mele, "Hilo Hanakahi i ka ua kani lehua." 'A'ole pili ka hua 'ōlelo "kani" me ho'okani, akā pili i ka ho'okō 'ana i kekahi pono o ke kanaka e like me kani wai a me kani 'ai. Pau ka makewai a pau ka pōloli nō ho'i.

### Nā Kona

Ma ke mele a Alice Kū 'o Kaulana nā Kona i ke Kuahiwi, ua ho'ohana 'ia kēia mau inoa kapakapa 'o nā Kona. 'O nā

Kona, 'o ia ho'i 'o Kona Hema me Kona 'Ākau. 'O Kona Hema ka mahele me nā ahupua'a 'o Kapu'a a i Ki'ilae. A 'o Kona 'Ākau nā ahupua'a mai Ki'ilae a i Pu'u-anahulu. 'O Nā Pu'u kekahi inoa kapakapa i lohe 'ia ma mua, 'o ia nō ho'i 'o Pu'u-anahulu me Pu'uwa'awa'a. Inā 'ōlelo kekahi, "I Nā Pu'u ana au," inā hele 'o ia i Pu'u-anahulu me Pu'uwa'awa'a.

### Nā Kohala

'O ka inoa kahiko o Kohala Hema a 'o Kohala Waho. 'O ia ka mahele o ka moku 'o Kohala me nā kānaka he nui e like me Waimea. 'Okō'a iki nā mahele o Kohala Waho. E la'a, 'o Waimea kekahi kalana nona nā 'okana o 'Ouli, Wai'aka, Lālānilo, Puakō, Kālahuipua'a, Pu'u-kapu, Waikōloa me kekahi mau inoa 'āina'ino a'e. 'O Kohala loko ma Kohala 'Ākau a loa'a ma laila nā awāwa nui me nā awāwa li'ilī'i e like me Pololū. Aia ma waena o nā Kohala "nā pu'u haelelua o ke kānaka" 'o ia 'o Pili me Kalāhikiola.

Kainō paha ke mau nei nō ka ho'ohana 'ana i kēia mau inoa kapa 'āina. Kainō paha ua loa'a kekahi inoa kapakapa no nā Puna, nā Ka'ū, me nā Hāmākua. Inā ua lohe anei 'oe i kekahi e leka uila mai ia'u.

Nota: 'A'ole kākau 'ia ka 's' no ka helu nui no laila ua kaha'apo 'ia ma nā hua 'ōlelo Pelekania ma ka unuhi. ■

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 the English translation go to [kawaiola.news](http://kawaiola.news)

# Serve the Lāhui

with a career at the Office of Hawaiian Affairs

For complete job listings and to apply visit:

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

# Clearing the Fog



By Jodi Leslie Matsuo,  
DrPH

“**B**rain fog” is one of the most challenging issues faced by

individuals with long COVID, where symptoms similar to COVID-19 persist or emerge after the initial infection has resolved. Those affected by brain fog report difficulty thinking clearly, memory problems, and struggling to focus or find their words during conversations.

It can affect anyone who has had COVID, regardless of age or severity of the infection.

One study estimates that close to half of people with long COVID have brain fog. It may last for a few days to years, varying widely from person to person. However, for most people, it will go away within six to nine months after getting the infection.

Researchers are not entirely clear on what causes long COVID brain fog, but there are several theories.

Persistent inflammation from a strong immune response after a COVID-19 infection can negatively affect the brain's function and abilities. Changes in certain brain chemicals, like serotonin (caused by gut imbalances and ongoing inflammation) can also lead to thinking and memory problems. Additionally, COVID-19 can cause blood vessel damage, leading to reduced blood flow and oxygen to the brain, further worsening brain fog issues.

What we do know is that the virus can cause direct nerve damage, as it is able to cross the blood-brain barrier – a protective layer of cells lining the inner surface of the blood vessels in your brain that prevent harmful substances in the bloodstream from entering the brain while allowing essential nutrients to pass through. This and other symptoms of long COVID, including chronic fatigue, stress, anxiety, and depression, also significantly worsen brain function.

Treating long COVID brain fog involves a combination of lifestyle and dietary strategies aimed at reducing inflammation, supporting brain health, and managing stress. Eating a diet rich in anti-inflammatory foods like omega-3 fatty acids (found in fish, limu, flaxseeds), antioxidants (from papaya, mango, berries, and green leafy vegetables), and polyphenols (ōlena, green tea, edamame, and cacao powder) helps reduce inflammation and improve cognitive function.

Adequate hydration and essential nutrients like vitamin D, B12, and magnesium support brain health. Regular exercise, including aerobic activities and strength training, improves blood flow to the brain, builds new brain cells, and releases natural mood-boosting chemicals, including serotonin.

Doing relaxing activities, whether it be fishing, lau hala weaving, stand-up paddle boarding, or hula, further reduce stress and help us get mentally refreshed. Māmaki tea has been shown to restore brain cell connections and improve memory.

In addition to diet and exercise, getting adequate and quality sleep is important for recovery. It is during sleep that our body works best at healing and repairing our body.

If you haven't done so already, set a consistent bedtime routine and sleep schedule to optimize the benefits of restful sleep. Stimulating and challenging your brain, by doing crossword and jigsaw puzzles, memory games, Sudoku, and board games, can help your brain to regain efficiency in processing information, memory, and learning.

With persistence and commitment to these strategies daily, brain fog can be overcome. ■

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

# E NHLC...

What is the midwives case about that protects cultural practitioners?



By Kirsha K.M. Durante,  
NHLC Litigation Director

Earlier this year, NHLC, together with a national nonprofit called the Center for Reproductive Rights and a law firm called Perkins Coie, filed a lawsuit challenging the Midwife Licensure Act under Hawai'i Revised Statutes (“HRS”) §457J.

NHLC participated to protect Hawaiian birthing practices, including pale keiki, ho'ohānau, and hānau that were being impacted by serious restrictions in the law preventing practitioners from practicing and families from receiving traditional care.

As part of the case, our team filed a Motion for Preliminary Injunction which requested, in part, that the court block the State of Hawai'i from pursuing criminal and civil penalties against cultural practitioners while the case is being litigated, so they can practice while the legality of the law is being decided. In mid-June 2024, the court conducted a four-day hearing on the request for injunction where multiple cultural practitioners testified about the impact the law was having on their ability to engage in traditional birthing practices.

Under Article XII, section 7 of the Hawai'i State Constitution, the State of Hawai'i has an affirmative duty to protect all “rights, customs, and traditions that are traditionally exercised for subsistence, cultural and religious purposes...” This right, however, like all constitutional rights, is not without limits and can be subject to regulation by the state. The question in the case is whether HRS §457J is an allowable state regulation on Native Hawaiian birthing practices.

HRS §457J is a licensing statute, and it generally requires that caregivers for birthing obtain midwifery education and credentials that can only be obtained from training programs for Western healthcare outside of Hawai'i.

However, the law states it does not prohibit traditional Hawaiian healers from engaging in traditional healing practices of prenatal, maternal, and childcare by creating a licensing exemption for those recognized by any council of kūpuna convened by Papa Ola Lōkahi.

The problem is that for the past year, there was no actual pathway to obtain this recognition and benefit from the exemption. Testimony during the June injunction hearing revealed that our clients exhausted extensive efforts to be recognized as traditional birthing practitioners by existing kūpuna councils recognized by Papa Ola Lōkahi and/or to form a kūpuna council that could be recognized by Papa Ola Lōkahi. These efforts were unsuccessful, leaving these practitioners vulnerable to civil and criminal penalties for engaging in their Native Hawaiian birthing traditions.

On July 23, 2024, the court issued a decision acknowledging the strength of our client's arguments that the regulation of Native Hawaiian birthing traditions and practices under HRS §457J was unreasonable. The court also looked at the licensing pathways under HRS §457J where cultural practitioners might seek to become licensed as a midwife but determined those pathways, for cultural practitioners, also amounted to unreasonable regulation.

Ultimately, the court granted a statewide injunction preventing the state from enforcing, threatening to enforce, or applying penalties to individuals who practice, teach, and learn Native Hawaiian traditional birthing practices. The injunction will remain in effect until a kūpuna council exists that can recognize practitioners of Native Hawaiian birthing practices, or until there is another pathway for recognition of practitioners.

This case is ongoing, and trial in this matter has yet to be set. For updates on this case, you can follow the Native Hawaiian Legal Corporation on Instagram, Facebook and LinkedIn. You may also read more about this case on the NHLC website. ■

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

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

# He 'A'ali'i Kū Makani Mai Au



By Evan Mokuahi  
Hayes

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

I am a descendant of warriors. My Native Hawaiian lineage includes nā koa (warriors) who fought under Kamehameha I as members of the chief's guard. In later generations my ancestors served as royal guards under Queen Lili'uokalani.

And in modern times I am a direct descendant of legendary Waikīkī Beachboys: Steamboat Mokuahi, Sr. (my Great-Grandfather), Steamboat Mokuahi, Jr. (my Grand-Uncle), and Bernie Mokuahi Ching (my beloved Grandfather) – all have lived out their physical lifetimes but continue to have a profound influence and play significant roles in my life. I continue to be mindful daily of their lessons as an ambassador of aloha.

As a child, I spent so much time in the water. Nestled in the safety of the beach at Waikīkī, I grew a confidence in me that allowed me to speak freely with people and share my own stories all the time. Never in my wildest dreams did I never envision myself in the tourism industry.

Fast forward to 2022. I had just returned home after a few years away and amidst great irony – found myself as a Kanaka in tourism working for a tour company.

I felt so much internal conflict. The scripted narratives I was expected to share felt hollow. I was starting to see Waikīkī being transformed into visitor-hosting-visitor interactions. Our stories were being told by others who weren't Hawaiian, weren't from here, who were blatantly lying at times, and who were not in the slightest bothered

by creating the craziest fabricated stories about our history.

I saw our culture become a punchline. I was over it and I knew I had to do something different.

When Ho'omau O'ahu Tours was founded in 2023, it wasn't just about starting a business. It was about creating an authentic cultural experience that delves deep into what makes Hawai'i unique – our people, our history, and our traditions.

Our tours are crafted with intention, inviting visitors to explore with a deeper sense of purpose and educated intention. We take them to places of cultural and historical significance, share the meanings behind our practices, and tell the stories of the Native Hawaiian people.

Hawai'i's history is complex, and not always comfortable to confront, but it is our responsibility to do our due diligence in crafting the message to ensure that what we educate others in, is based in strong research and shared with integrity.

"He 'a'ali'i kū makani mai au; 'a'o-he makani nana e kula'i."

*I am a wind resistant 'a'ali'i; no gale can blow me over. - 'Ōlelo No'eau #507*

We understand the importance of the value of mālama (to take care of, to care for). We mālama 'āina (the land), our people, our history, and our mo'olelo (stories). This guiding value is at the heart of everything we do. By embracing mālama, we create experiences that educate visitors about preserving our ecosystems and cultural practices while encouraging them to give back to the land, the people, and the places they visit. ■

*Evan Mokuahi Hayes is the founder of Ho'omau O'ahu Tours, a Native Hawaiian-owned, operated, and led tour company on O'ahu. A highlighted offering is their "Mālama Experience," a family-friendly tour that includes engaging in the lo'i kalo (taro terrace). A portion of their proceeds are reinvested into stewardship efforts at the places they visit. For more information visit [www.hoomauoahu.com](http://www.hoomauoahu.com) or email [info@hoomauoahu.com](mailto:info@hoomauoahu.com)*

# A Testament to Courage and Vision



By Andrew Rosen

As we celebrate the 50th anniversary of the Native Hawaiian Chamber of Commerce (NHCC), it's important to reflect on the journey that brought us to this pivotal moment.

Like many organizations, NHCC faced unprecedented challenges during the pandemic. The organization, which has always operated with a working board, was on the brink of closing its doors. Yet, the 2021-2022 board displayed remarkable courage and vision by investing in our future despite limited financial resources.

In alignment with the wisdom of organizational experts, who assert that every organization is "perfectly aligned to get the results it gets," the NHCC board made a bold decision. They decided to hire an executive director to steer the organization through those turbulent times. The immediate focus was on creating programs to support Native Hawaiian businesspeople and owners in achieving their potential.

## The 'Ō'ō Awards and Beyond

NHCC is famous for the 'Ō'ō Awards, an annual event that honors up to three Native Hawaiian leaders who have dedicated their careers to uplifting the lāhui. This year marks the 47th 'Ō'ō Awards, a testament to the enduring spirit of our community.

Recognizing the need to deliver more comprehensive support, NHCC launched a pilot program called Ho'omana in the summer of 2023. This initiative aimed to increase the odds of long-term success and sustainability for Native Hawaiian businesses. Thanks to the federal and state grants secured in March, NHCC expanded this pilot into Project Ho'omana.

## Project Ho'omana: Empowering Native Hawaiian Businesses

The goal for Project Ho'omana is to provide relevant programs, coaching and training for

at least 150 Native Hawaiian businesspeople and owners over a 12-month period, culminating with the Ho'omana Cohort in the third quarter of 2025.

Starting in September, NHCC will host at least one event per month, including seminars, guest speakers, and networking opportunities. These events are designed to equip our members with the knowledge and resources they need to thrive in today's rapidly changing and challenging economic times.

## Strengthening Relationships and Expanding Alliances

Our mission is "to mālama Native Hawaiians in business and commerce through leadership, relationships, and connections to economic resources and opportunities." Over the past two years, NHCC has strengthened past relationships and expanded alliances with organizations that share our vision. These partnerships enable us to deliver high-quality content, training, and support to our members and the broader community.

## Perfectly Aligned for the Future

Thanks to the patience and courage of our board, NHCC is now perfectly aligned to fulfill our mission. By making the critical investment, we have positioned ourselves to significantly increase our programs and services moving forward.

Our organization is better equipped to meet the needs of our members and the community, ensuring that NHCC remains a vital and "trusted" force in supporting Native Hawaiian commerce during these rapidly evolving times. In fact, NHCC is developing additional exciting initiatives that will be announced shortly.

We look forward to continuing this journey of transformation and growth, guided by core Hawaiian values. Mahalo to everyone who has supported us along the way. Together, we will continue to uplift and empower Native Hawaiians in business for generations to come. ■

*To learn more and join, please go to [www.native-hawaiianchamberofcommerce.org](http://www.native-hawaiianchamberofcommerce.org).*



# SCHHA's Mana Wāhine



By KipuKai Kualii

The Sovereign Council of Hawaiian Homestead Association (SCHHA) is proud to celebrate our mana wāhine. At last month's Homestead Community Development Corporation (HCDC) board meeting, two next generation mana wāhine Native Hawaiian leaders who had been serving for several years as deputy directors were promoted to co-executive directors.

Congratulations Ms. Kara Chow and Ms. Jordyn Danner! Kara has a degree in marketing and Jordyn has a degree in education. Both are accomplished community leaders originally from Kaua'i. I'm so very proud to be passing the baton of HCDC into their very capable hands.

As co-executive directors, Kara will continue her expert oversight of corporate, fiscal, compliance, and human resource management, while Jordyn will continue her execution of place-based housing, social enterprise, youth and leadership programs.

SCHHA's leadership has complete confidence that they will do a great job in leading HCDC, our statewide homestead nonprofit, into the next era of service to our Hawaiian Home Lands beneficiaries and our greater lāhui.

They both join Ms. Rolina Faagai, executive director of our Hawaiian

Lending & Investments (HLI) nonprofit who was promoted less than a year ago in October 2023. Rolina has been with HLI since the beginning; starting as our loan fund manager. She has been a confident, supportive presence for HLI, always encouraging her colleagues and the homesteaders we serve.

HCDC was founded in 2009 as a 501(c)(3) nonprofit dedicated to affordable housing, economic development and homestead capacity building on or near Hawaiian Home Lands. It operates affordable rental projects on Kaua'i and Maui, and operates a variety of job-creating social enterprises, as well as workforce development and youth leadership programs. HCDC also supports homestead associations through capacity trainings and fiscal sponsorship services statewide.

HLI was founded in 2020 as a 501(c)(3) tax exempt nonprofit dedicated to accessing capital for consumer, agriculture, clean energy, social enterprise and housing purposes on or near Hawaiian Home Lands in the State of Hawai'i. ■

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



Kara Chow - Courtesy Photos



Jordyn Danner



Rolina Faagai

# Residential Camps at LT Ranch



By Jill Beatty  
Program Director, LT Ranch

This summer, Lili'uokalani Trust (LT) hosted a series of one-week residential camps at LT Ranch, welcoming kamali'i from across the pae 'āina. These immersive camps offered a wonderful opportunity for the children to deepen their understanding of Hawaiian culture and heritage, interact with our ranch animals, and focus on healing and social-emotional development.



The peaceful, wide open spaces at LT Ranch in Waimea on Hawai'i Island provide a sanctuary for vulnerable kamali'i. - Courtesy Photo

Witnessing children come together at LT Ranch was a testament to the trust's mission to care for Native Hawaiian children, especially the most vulnerable. The pilina they established with one another, and the life skills they gained, confirmed the trust's commitment to the wellbeing of kamali'i.

Nestled in Waimea, Hawai'i Island, LT Ranch is stewarded by the trust. The ranch provides a sanctuary of open pastures and clean air, naturally embraced by the queen's children. Beyond residential camps during school breaks, LT Ranch also provides after-school activities and specialized programs for students in alternative learning environments.

Our programs focus on three pathways — the arts, 'āina, and animal-assisted therapy. The pathways help the children develop social-emotional skills and learn valuable life

lessons applicable to their homes, schools, and communities.

Animal-assisted therapy is an integral part of our approach. Our animal companions — rescued and retired horses, sheep, goats, pigs, and Silkie chickens — enrich the lives of children, teaching them essential values like kuleana, aloha, and respect (hō'ihi).

Horses, especially, inspire and guide our 'ōpio. As prey animals, they are highly attuned to their surroundings, teaching 'ōpio to stay connected to their physical presence instead of being distracted by their thoughts. This connection between horse and 'ōpio enhances self-awareness and emotional regulation, leading to better understanding and managing of their own feelings.

At the ranch, 'āina activities include planting and harvesting in our mala and hydroponic gardens, which nurture pilina with oneself, others and the 'āina. Art activities provide opportunities for self-reflection and expression as 'ōpio practice ho'omalū by taking time to ground themselves before diving into their projects. This mindful approach is especially valuable when handling delicate pottery and glazes.

Throughout their stay, campers are guided by Aloha Agreements — principles of aloha, onipa'a, 'imi 'ike, kuleana, and kūpono. Aloha Agreements, developed by ranch teammates and unique to LT, encourage campers to strive toward positive interactions within themselves, one another, and the environment.

We are deeply grateful to Queen Lili'uokalani, whose trust she established in 1909 continues to support Hawaiian kamali'i. Her vision for thriving children is realized at LT Ranch, a place where healing and growth are nurtured and encouraged. ■

*Jill Beatty is the Program Director for LT Ranch, maintained by Lili'uokalani Trust. To learn more about the Ranch or LT, please contact the Mālama Line (808) 466-8080 or visit [onipaa.org/malama-line](http://onipaa.org/malama-line).*

## Ka Uila 'Ōma'oma'o

By Lisa Kapono Mason



Some might call them "drab little birds"...but they are cute - Photos: Bret N. Mossman

What do you get when you mix the body of an 'amakihi, the feathers of an 'ōma'o, the walk of an 'akikiki, and the appetite of an 'akeke'e? 'Alawī, of course!

This endangered Hawai'i Island creeper's native name was unknown until its recent rediscovery in Hawaiian language newspapers and soon after confirmed in 2017 by the Hawaiian Lexicon Committee.

'Alawī (*Loxops mana*) is endemic to Hawai'i Island and commonly seen in the upland koa-ōhi'a forests of Ka'ū and the eastern-facing slopes of Mauna Kea, including Hakalau National Wildlife Refuge. If you are lucky, you might see them along the Pu'u 'Ō'ō Trail.

Look for a small, mossy olive-gray bird flittering around in the treetops alongside other honeycreepers like 'apapane, 'ākepa, and 'akiapōlā'au. Although similar in appearance to juvenile and female 'ākepa and male Hawai'i 'amakihi, 'alawī have several distinct features: a lighter ivory colored throat patch, a shorter straight bill, and a wider "raccoon style" eye mask. ■



A green flash creeping in the 'umikoa. Is that a moth for lunch?

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

## Stories of Fire and Water

By Christina Medina

Our understanding of past geological events is shaped primarily by the discoveries of western-trained scientists using carbon dating and other technologies.

Increasingly, however, connections are being made between the scientific data collected by modern scientists and the data recorded in our oli (chants) and mo'olelo (stories) that detail myriad aspects of our culture and history – including the many geological, hydrological, and biogeochemical processes our kūpuna observed.

For example, there are many Pele mo'olelo, but most do not mention 'Ailā'au, he who dwelled at Kīlauea before Pele. Perhaps it is because he left peacefully, avoiding Pele altogether.

The 'Ailā'au flow was named after him. Scientists estimate that the volume of magma within the summit caldera sufficiently provided for the 60–70-year 'Ailā'au flow, which flowed continuously without heat loss (evidenced by lava tubes) between 1400–1470 CE.

Due to the volume of lava produced, the flow may be linked to the story of the famous hōlua race between Kahawali and Pele, in which she chased him down and turned his students and all the spectators into lava tree molds that can still be seen today.

Or perhaps it is linked to the story of Pele and Hi'iaka wherein Pele destroys Hi'iaka's beloved 'ōhi'a grove along with her best friend, Hōpoe – casualties of Pele's jealousy over Lohi'au. It is possible that this story described the collapse of the summit.

When the magma supply dropped towards the end of the 'Ailā'au flow, the vast void left behind couldn't handle the weight of the summit

and it collapsed. The summit caldera fell 1,970 feet, with a diameter of approximately 2 miles. It was an epic event.

The crater floor was close enough to the water table that water seeped in and caused huge pyroclastic explosions – perhaps this was Hi'iaka throwing boulders far into the sky as she stomped through the crater floor in an effort to destroy Pele by extinguishing her fire.

Another example of the conflation of science and mo'olelo includes the story of a shapeshifting mo'o wahine (reptilian woman) named Meheanu, the guardian of He'eia Loko I'a (fishpond) on O'ahu. She was known to swish the water back and forth to circulate in the loko i'a.

If the hau tree foliage surrounding the loko i'a was yellow, fishing was prohibited. In her mo'o form, Meheanu urinates in the pond. But if the foliage was green, she is in her eel form, and away visiting her friend Huahine at Kawainui pond, so all can fish and enjoy.

At He'eia Loko I'a, the water was tested while the foliage was both yellow and green. It was learned that yellow foliage meant the loko i'a had high ammonia levels and increased nitrogen. This is beneficial for triggering phytoplankton blooms crucial for baby fish growth (hence, fishing was kapu). When the foliage returned to green, ammonia levels were back to normal and the kapu was lifted. Our people were scholars and scientists too.

There are many mo'olelo that align to scientific explanations or geological events. Modern scientists are increasingly looking to native practitioners to help unravel the secrets of ka wā kahiko. ■

Christina Medina is a student at Windward Community College in the Hawaiian Studies program.



This picture entitled "Escape From Pele" by the late renowned artist Herb Kawainui Kane, may have been inspired by the famous hōlua race between Kahawali and Pele. Artwork used with permission.

## New Animated Short Film by Lacy

A new animated short film, *The Queen's Flowers*, by Emmy-nominated 'Ōiwi filmmaker Ciara Leina'ala Lacy is currently making the rounds on the international film festival circuit and being received with great enthusiasm.

Written and directed by Lacy, the film, set in 1915, tells the story of a little girl, Emma, and her gift to Queen Lili'uokalani. Emma is a boarding student at St. Andrew's Priory which is next door to the 77-year-old queen's Honolulu residence, "Washington Place."

*The Queen's Flowers* premiered at the New York International Children's Film Festival (NY-ICFF) this past March where it won the 2024 Audience Award, Ages 8+ and the 2024 Audience Award Grand Prize Short Film.

To date, the film has also been screened at the VC Film Festival in California, the Seattle International Film Festival in Washington, the Singapore International Children's Film Festival, the Zlín Film Festival in the Czech Republic, the Atlanta Children's Film Festival in Georgia, and at the Nantucket Film Festival in Massachusetts.

Unseen Films reviewer Steve Kopian writes, "This is glorious filmmaking and clearly the work of an artist who trusts their instincts."

Among the many notable contributors to the film are Director of Animation Daniel Sousa and Executive Producer Dean Ham-

er, both of whom were part of the team that created the Oscar-nominated animated short, *Kapaemahu*, in 2021.

Hawai'i audiences will have to wait to watch *The Queen's Flowers*; there are plans to screen the film this coming fall.

## Caltech Observatory on Maunakea Dismantled

The Caltech Submillimeter Observatory was decommissioned and completely removed from the summit of Maunakea in July. The observatory began operations in 1987.

Throughout the decommissioning process, cultural observers were present to ensure that deconstruction was done respectfully. According to John De Fries, executive director of the Maunakea Stewardship Oversight Authority, the site was "restored to as near a pristine level" as can be expected.

Caltech came under fire when they, along with the University of California, proposed construction of the Thirty Meter Telescope (TMT) which resulted in a months-long occupation in 2019 as *kia'i* from across the pae 'āina acted to protect Maunakea from further development.

The Caltech Submillimeter Observatory's telescope will be relocated to the country of Chile with new, upgraded instruments, and will be renamed the Leighton Chajnantor Telescope.

Sunil Golwala, director of the observatory and a physics professor at Caltech, said that Caltech's team learned from

## Blessing OHA's New Maui Office



Last month, OHA celebrated the opening of its new Maui office in Wailuku with an office blessing officiated by 'Ekela Kaniaupio-Crozier, Hope Kahu (assistant pastor) of Ekalesia o Kupaianaha church in Wailuku. Top Photo (l-r): OHA Board Chair and Maui Trustee Carmen "Hulu" Lindsey, Kaniaupio-Crozier, and OHA Maui Beneficiary Services Agent Roy Newton. Bottom Photo (l-r): OHA trustees Brickwood Galuteria and Keoni Souza, OHA CEO Stacy Ferreira, trustees Hulu Lindsey, Kalei Akaka, Luana Alapa and Keli'i Akina. - Photos: Joshua Koh

their experience on Maunakea. The Chile site is not considered sacred by the Indigenous community and is located further from population centers. Golwala said the new observatory will be constructed nearer other existing observatories to shrink its environmental footprint.

Removal of the Caltech Submillimeter Observatory follows the removal of a UH observatory a month earlier. There are still 11 telescopes on the mauna.

## Clean Energy Testing at Kaka'ako Makai

Kaka'ako Makai will serve as a testing ground for Japanese clean energy technology.

It is the result of a partnership between the Hawai'i Community Development Authority (HCDA) and Kanoa Winds, a Hawai'i-based company founded by Dr. Kaname Takeya, who has developed a new type of wind energy technology called Vertical Coaxial Contra-Rotating



Vertical Coaxial Contra-Rotating Twin Blades (VCCT) wind turbines are compact and leave a much smaller footprint than wind turbines. - Courtesy Photo

Twin Blades (VCCT) wind turbines.

The compact VCCT turbines leave a much smaller footprint than the behemoth wind turbines that dominate the landscapes of O'ahu's north shore and the West Maui Mountains. VCCT turbines have been used successfully in Japan for more than 15 years near transporta-

tion hubs, industrial facilities and in densely populated residential mixed-use communities.

For this project, Kanoa Winds will install a 0.5 kW VCCT unit near the Hawai'i Technology Development Corporation Entrepreneur Sandbox. The unit is shorter than a typical streetlight and has a footprint of about 24 square feet.

VCCT turbines can generate power using a much wider range of wind speeds (7-134 mph) than traditional wind turbines that stop generating power at 44 mph. Additionally, VCCT wind turbines do not pose a threat to birds and bats as traditional horizontal-axis wind turbines do.

"VCCT wind turbines in Japan have been known to have birds nesting within the device, proving the safety and coexistence between the birds and the VCCT technology," said Takeya.

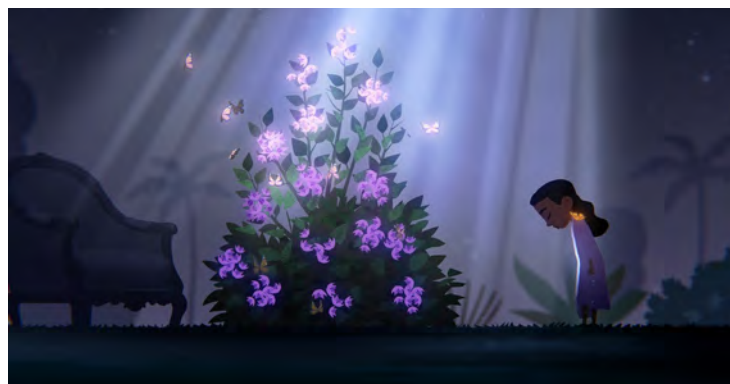
## A Win for Native Hawaiian Midwives

On July 24, a Hawai'i State court temporarily blocked part of the Midwifery Restriction Law which prevents pregnant people in Hawai'i from using traditional midwives. This was a result of a lawsuit filed by the Center for Reproductive Rights, the Native Hawaiian Legal Corporation (NHLHC) and the law firm Perkins Coie.

The law went into effect a year ago. Last month's ruling ensures that the threat of prison time and fines for utilizing traditional birthing practices is halted as the case continues.

In her ruling, Judge Shirley M. Kawamura wrote, "If Plaintiffs, especially student midwives, and other...practitioners, educators, and apprentices are not able to practice, teach, and learn, they will lose the opportunity to gain knowledge from the kūpuna [elders] to pass on to future generations."

"The court's decision reaffirms the state's constitutional duties to protect Native Hawaiian traditional and cultural practices



A scene from the animated short film, "The Queen's Flowers" by Emmy-nominated 'Ōiwi filmmaker Ciara Lacy. - Courtesy Photo

## NEWS BRIEFS

Continued from page 26

and to ensure that such practices are not regulated out of existence,” said Kirsha Durante, NHLC Litigation Director.

The Midwifery Restriction Law penalizes anyone providing advice, information, or care, during pregnancy, birth, and postpartum without a specific state license. However, there are no education programs in Hawai‘i that meet the law’s requirements, meaning that already-trained traditional midwives would need to travel thousands of miles to be re-educated through western programs.

The lawsuit was filed on behalf of plaintiffs Alex Amey, A. Ezinne Dawson, Makalani Franco-Francis, Ki‘inaniokalani Kaho‘ohanohano, Kawehi Kū‘ailani, Morea Mendoza, Kiana Rowley, Moriah Salado, and Pi‘ilani Schneider-Furuya. A full trial date has not been set.

## Aiu Named Kīpuka Kuleana ED



Tina Aiu  
- Courtesy Photo

Kīpuka Kuleana, a Kaua‘i community-based land trust, has named Tina Aiu its first-ever executive director. Kīpuka Kuleana was formed in 2016 in response to intensifying land-loss among local families on Kaua‘i – a result of rising land values, high taxes, speculative real estate and increasing pressure to sell their land. For its first eight years, the organization operated as a volunteer-run hui.

Raised in Wailua, Kaua‘i, Aiu is a graduate of Kamehameha Schools Kapālama and the William S. Richardson School of Law at UH Mānoa. She is the former O‘ahu director of the Hawai‘i Land Trust where she managed multiple conservation easement projects and oversaw the purchase and permanent protection

of Maunawila Heiau in Hau‘ula. As program manager for Livable Hawai‘i Kai Hui, she managed cultural programs at Hāwea Heiau Complex and the Keawāwā Wetland in Maunaloa and led efforts to establish a community garden for families residing in Honolulu’s urban core.

Aiu has taught conservation transactions at the Richardson law school and history and economics at Island School on Kaua‘i. She and her husband, Franz Schmutzer, have coproduced and directed numerous films documenting stories of place and community resilience throughout Hawai‘i.

“Having spent much of my career working on land conservation efforts on O‘ahu, I’m so grateful to bring my expertise home to Kaua‘i,” Aiu said.

Kīpuka Kuleana is working to perpetuate ahupua‘a-based natural resource management and connection to place through protection of cultural landscapes and family lands on Kaua‘i.

## Sai and Ryan to be Honored

Sisters Marlene Sai and Yvonne “Pee Wee” Ryan will be honored at the Prince Kūhiō Hawaiian Civic Club’s Kalaniana‘ole Scholarship Gala Awards Ceremony and fundraiser in October.

Sai is known for her lifelong award-winning contributions to Hawaiian music and acting. In addition to her work in the music industry, she has had an extensive and varied business career, having worked in the travel industry, for Kamehameha Schools where she established the popular “Alumni Week,” and at the Hawai‘i State Legislature. A member of the Prince Kūhiō Hawaiian Civic Club for decades, Sai has served as its pelekikena (president) and on its board.

Ryan retired as a member of the investment team at Kamehameha Schools, having served the organization for almost 30 years. Prior to that, she worked in the travel industry. She is also a decades-long member of the Prince

Kūhiō Hawaiian Civic Club, serving in many capacities, including as pelekikena for several terms, and has worked in many different positions for the O‘ahu Council and the Association of Hawaiian Civic Clubs.

The event will be on October 19 at the Alohilani Resort in Waikīkī and will include a silent auction and live entertainment. Proceeds will be used to provide scholarships. For more information go to [www.pkhcc.org](http://www.pkhcc.org) or email [info@pkhcc.org](mailto:info@pkhcc.org).

## New Solar Project Proposed for Waikōloa

AES Hawai‘i has proposed development of an 86 megawatt alternating current solar photovoltaic array and 344 megawatt hour Battery Energy Storage System (BESS) on about 525 acres of land ma uka of Waikōloa Village in West Hawai‘i.

According to AES, its Ke‘āmuku Solar + Storage project could generate 20% of Hawai‘i Island’s energy needs, powering more than 35,000 homes at a fixed, low-cost under a 25-year power purchase agreement with Hawaiian Electric that has already been approved by the Public Utilities Commission.

The project would connect to the existing Hawai‘i Electric grid via a proposed new Ke‘āmoku substation that would be rebuilt on land 350-500 feet away from the existing Hawai‘i Electric Ke‘āmoku substation.

AES already owns the land targeted for the project and has stated on its website that it will “restore the land to its existing condition (or comparable) at the end of the project’s life.”

The company anticipates that over the project’s 25-year lifespan, it will prevent the consumption of some 8.4 million barrels of oil.

## Powwow at Bishop Museum

Ho‘opili Tribal Council (formerly the O‘ahu Intertribal Council) is hosting its 48th Annual Honolulu Intertribal Pow-



The Honolulu Intertribal Powwow will be held September 21-22 at Bishop Museum.  
- Courtesy Photo

wow at Bishop Museum September 21-22.

This annual event offers O‘ahu residents an opportunity to experience the culture, music, flavor and spirit of the peoples of Turtle Island (i.e., the continent). For two days, Bishop Museum will be a gathering place for In-

igenous people who live in Hawai‘i, as well as visitors from the continent, including Alaska and Canada.

The event features Native American traditional and contemporary drumming, singing and dancing – including the dance styles of many Tribal Nations, such as grass dancers, fancy shawl, and jingle dress dancers. The powwow will also include Native American and Indigenous arts and crafts vendors, keiki crafts, educational booths, and food vendors including Navajo frybread and tacos.

Head Man dancer will be Baac Garcia (Tohono O‘odham Nation) from Arizona, and Head Lady dancer will be Kat Warren (Diné) from Utah. Serving as emcee will be Clifton Goodwill (Ojibwe, Plains Cree, Lakota, Dakota) from Kansas. For more information go to: <https://htchawaii.org/>. ■



Did you have  
‘ohana at the  
Waiale‘e  
Training School  
for Boys  
(1903-1950)?

We are seeking the ‘ohana of boys held there to assist in planning educational resources and an onsite memorial at Waiale‘e.

Please contact us if you or your ‘ohana have direct ties to boys who were at this school.

Visit our website [naleipoinaole.com](http://naleipoinaole.com) via QR code:



Questions?  
[naleipoinaole@gmail.com](mailto:naleipoinaole@gmail.com)





## BOARD OF TRUSTEES

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

**Carmen "Hulu" Lindsey**

Chair | Trustee, Maui

Tel: 808.594.1858  
Fax: 808.594.1864

Email: TrusteeHuluLindsey@oha.org

**Mililani B. Trask**

Vice Chair | Trustee, Hawai'i

Tel: 808.594.1855

Email: TrusteeTrask@oha.org

**Dan Ahuna**

Trustee, Kaua'i and Ni'ihau

Tel: 808.594.1751

Email: TrusteeAhuna@oha.org

**Kaleihikina Akaka**

Trustee, O'ahu

Tel: 808.594.1854

Fax: 808.594.1864  
Email: TrusteeAkaka@oha.org**Keli'i Akina, Ph.D.**

Trustee, At-large

Tel: 808.594.1859

Email: TrusteeAkina@oha.org

**Luana Alapa**

Trustee, Moloka'i and Lāna'i

Tel: 808.594.1874

Email: TrusteeAlapa@oha.org

**Brickwood Galuteria**

Trustee, At-Large

Tel: 808.594.1860

Email: TrusteeGaluteria@oha.org

**Keoni Souza**

Trustee, At-Large

Tel: 808.594.1857

Email: TrusteeSouza@oha.org

**John D. Waihe'e IV**

Trustee, At-large

Tel: 808.594.1876

Email: TrusteeWaihee@oha.org

**AMOS STAR: The Only Acceptable Action is "No Action"**

This month I am sharing a condensed version of my testimony regarding the preparation of an Environmental Impact Statement (EIS) for the construction/operation of the proposed Air Force Maui Optical and Supercomputing Site Small Telescope Advanced Research (AMOS STAR) Facility at Haleakalā, Maui.

The Office of Hawaiian Affairs (OHA) acknowledges the Department of Air Force's (DAF) notice regarding the preparation of an Environmental Impact Statement (EIS) for the proposed Air Force Maui Optical and Supercomputing Site Small Telescope Advanced Research (AMOS STAR) facility on Haleakalā, Maui.

The EIS will assess the environmental impact of constructing and operating up to seven dome-enclosed telescopes on a 0.878-acre site, including a No Action Alternative, as required by environmental regulations.

OHA was established in 1978 to address the challenges faced by Native Hawaiians and to protect their rights and culture. The U.S. government, however, has a long history of harmful practices in Hawai'i, including military activities that have devastated lands and disrupted traditional practices.

The apology resolution of 1993, passed by the U.S. Congress, acknowledged the illegal overthrow of the Kingdom of Hawaii in 1893, but has yet to result in meaningful reconciliation. Instead, the U.S. military continues its activities, causing further harm to Native Hawaiian communities and sacred lands.

The AMOS STAR project would involve significant construction at the summit of Haleakalā, a site of profound cultural and religious significance to Native Hawaiians. The summit is considered a "wahi pana" (legendary place) and "wao akua" (realm of the gods), where Native Hawaiians have conducted religious ceremonies, prayers, and burials for

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

generations. The summit is also home to endangered species, including the 'ua'u (Hawaiian Storm Petrel), and construction could threaten these delicate ecosystems.

Moreover, DAF is responsible for a 700-gallon diesel spill on Haleakalā in January 2023, raising concerns about future environmental risks associated with the AMOS STAR project. The spill highlights

the potential for further destructive impacts on the sacred site and its fragile environment.

OHA strongly objects to the proposed AMOS STAR project, emphasizing that no mitigation can offset the negative and irreversible impacts on traditional and cultural practices, as well as the sacredness of Haleakalā. The construction of the AMOS STAR facility represents a continuation of the U.S. government's disregard for Native Hawaiian rights and cultural heritage, a legacy that began with the illegal overthrow of the Kingdom of Hawai'i.

OHA calls for the DAF to honor the wishes of the Native Hawaiian community and to consider the profound cultural, historical, and environmental significance of Haleakalā. The organization asserts that the only acceptable course of action is the No Action Alternative, meaning that the AMOS STAR project should not proceed. Furthermore, OHA stresses the need for proper consultations under Section 106 of the National Historic Preservation Act (NHPA) and underscores that the summit area is a historic property with deep religious and cultural significance.

OHA reserves the right to provide further comments on any draft EIS and to pursue all necessary actions to protect the rights and cultural heritage of Native Hawaiians. The organization reiterates its strong opposition to the AMOS STAR project and calls for the U.S. government to engage in the long-overdue reconciliation process with the Native Hawaiian people. ■

**The Myth of the Ceded Land Trust in Hawai'i**

In 1959, when the State of Hawai'i was created by the USA, something happened that had never occurred before and has never happened again.

Unlike other U.S. states, who received their allocation of land for "public" uses, Hawai'i was given its state lands for the "public" and also for the "betterment of the conditions of native Hawaiians."

By the federal definition, "native Hawaiian" meant that only those who could prove by the white man's palapala (documentation) that they had 50% or more Hawaiian blood, were considered Hawaiian!

That racial classification did not include Native Hawaiians who were later defined in federal legislation as persons of Hawaiian ancestry without regard to blood quantum. Native Hawaiian health, education, and services in other critical areas for all Hawaiians are funded through federal U.S. legislation. However, land rights – including rights to ceded lands and Hawaiian Home Lands – were EXCLUDED.

This is why today most Native Hawaiians cannot qualify for Hawaiian Home Lands – it's because they don't have enough "native blood" to qualify for a home on their 'āina hānau!

Where are we today? Thousands have died waiting for homesteads. And DHHL's list currently exceeds 29,000. OHA, the leading state agency for Native Hawaiians, has not gone to court for an inventory.

Hawaiians are not the only victims of the state's failure to inventory ceded land trust assets. The public has also been denied its right as public trust beneficiaries to have the ceded lands and assets inventoried and reserved for public needs and uses. It's important to note that the Hawai'i ceded land trust inventory also includes the submerged lands (shoals, reefs and atolls) as well as minerals, fisheries, and the natural biodiversity of both our lands and seas.

Since its creation in 1978, OHA has not been able to obtain an inventory of our people's land base and oth-

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

er assets. OHA tried years ago but was only able to identify ceded lands on two islands – Kaua'i and Lāna'i – the two islands with the least ceded lands acreage. OHA could never complete a statewide inventory because it has been unable to obtain the necessary data and maps from other agencies (state, federal and county).

Where is OHA today? For years I have tried to get the Board of Trustees to file

legal action against the state and the U.S. to obtain a comprehensive ceded land trust inventory.

The only way we can assess and address public trust assets is to seek the help of the courts to compel and mandate the state (and its agencies) and the U.S. (including the military) to participate in the inventory. The first legal obligation of all trustees is to identify and inventory all assets including lands, investment portfolios, and resources (including renewable energy resources).

This is the third time I have served on OHA's board of trustees. For the last six months I have requested that the board put the critical need for a ceded land inventory on its agenda for a full discussion and vote, and so that our beneficiaries can be included, but I have not been able to secure their support. Instead, I was told that the inventory issue will cause "pilikia" with others in the state and it's not a good thing to do in an election year!

I disagree. While OHA ignores its legal obligation to inventory ceded lands, we are losing thousands of acres. Kaho'olawe, Mākua Valley and Pāhe'ehe'e Ridge are only a few examples of DHHL and ceded lands that are toxic and unusable for growing food, building housing or cultural practices. OHA has attorneys capable of undertaking this case, but it appears we do not want any "pilikia." ■

*E kala mai. Due to an editorial error made last month we are publishing this corrected version of Trustee Trask's August column.*

## A Legacy of Service and Aloha

*The grand opening of the new Daniel Kahikina Akaka Department of Veterans Affairs (VA) Clinic continues a legacy of service and aloha.*

On April 5, 2024, my 'ohana and I participated in the ceremonies and blessing of this first-of-its-kind facility in the Pacific. Located at 91-1051 Franklin D Roosevelt Avenue in Kapolei, the \$130 million, 88,675 square-foot multi-specialty outpatient clinic offers primary and mental health care, x-ray, laboratory and diagnostic services, a pharmacy, and specialty care for veterans on O'ahu and throughout the Pacific.

The clinic also provides courtesy valet service, has 528 parking spots (43 of which are reserved for disabled veterans), provides a shuttle service to nearby housing areas, and is



**Kaleihikina Akaka**

Trustee,  
O'ahu



U.S. Sen. Daniel Kahikina Akaka's portrait greets visitors to the new Kapolei VA Clinic. "This clinic will carry forward Danny's incredible legacy." - President Joe Biden. - Photos: Courtesy of VA Pacific Islands Health Care System



Kahu Daniel "Kaniela" Akaka, Jr. leads a Hawaiian blessing. Pictured behind him are his daughter Trustee Akaka, his wife Anna, and Sen. Mazie Hirono.



Trustee Akaka's 'ohana were honored to participate in the grand opening of the Daniel Kahikina Akaka VA Clinic.

landscaped with native Hawaiian plants.

This state-of-the-art clinic is named to honor my dearest pa, U.S. Sen. Daniel K. Akaka, a Native Hawaiian WWII Veteran who was a strong advocate for veterans' issues and instrumental in advancing initiatives on their behalf as chair of the Senate Committee on Veterans Affairs.

Planning for this new clinic started more than 10 years ago, with the groundbreaking in December 2021. In June 2022, President Joe Biden signed legislation naming the clinic after my grandfather. The President's letter marking this momentous celebration was read highlighting, "the life and legacy of Senator Akaka - my dear friend and an extraordinary leader...Danny's life can be defined in a single word: service."

My father, Kahu Daniel "Kaniela" Akaka Jr., and Kahu Kordell Kekoa offered oli and prayer before honored guests,

ceremoniously untied the maile lei, and extended a warm welcome to all present. Among the first to enter was my grandmother, Millie Akaka, affectionately known as Auntie Millie, the ever-present, supportive wife and partner to her husband and statesman.

This is a culmination of his life's work of service and care. Having this clinic named in his honor brings to full circle his legacy of service and aloha. From chairing the Committee on Veterans Affairs with the vision of caring for our veterans, to this sanctuary of healing, and the upcoming opening of the Daniel Kahikina Akaka State Veterans Home, his legacy continues.

Mahalo to all who made the Daniel Kahikina Akaka VA Clinic a reality. ■

## I'm Hawaiian and I Vote: Kuleana and Leadership

The power to shape the future of our community lies within each of us, and one of the most significant ways we can wield this power is through voting.

As Native Hawaiians, it is our kuleana to ensure that our voices are heard, our values are upheld, and our people are represented in the leadership of Hawai'i. For too long, Native Hawaiians have been underrepresented in positions of leadership and decision-making, both locally and nationally.

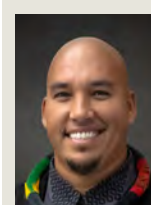
This underrepresentation has had profound effects on our lāhui, from the preservation of our culture and language to the management of our natural resources and protection of iwi kūpuna. By voting, we can change this narrative. We can elect leaders who understand our unique challenges and who are committed to advocating for Native Hawaiians.

I had the honor of participating in Our Kaiāulu Votes, a powerful collective effort aimed at increasing election participation among 'Ōiwi, youth, first-time voters, and the broader Native Hawaiian community.

This initiative holds deep personal significance for me, as I firmly believe that the right to vote is not only a fundamental aspect of our democracy but also a powerful tool for creating meaningful change in our communities. When we encourage our people to exercise their right to vote, we are empowering them to have a voice in shaping the future of our 'āina and the lives of generations to come.

Young voters hold the key to driving progress in our community. I began voting when I was 18 years old. Despite the common belief that a single vote won't make a difference, young voters can indeed be THE transformative force.

This is evident in recent local primary races won by margins as small as 70-100 votes. In the August 2024 primary, only 32% of Hawai'i's registered voters participated, highlighting the need for greater engagement.



**Keoni Souza**

Trustee,  
At-Large

If you're not yet registered, there's still time to make your voice heard: register online by Oct. 28, 2024, or 10 days before and through the election day for "same day" registration for the general election on Nov. 5, 2024.

At the heart of any thriving community are leaders who not only understand our unique challenges but are also committed to advocating for our rights and promoting our wellbeing.

This is why quality leadership is so crucial. For Native Hawaiians, this means electing representatives who are deeply connected to our land, culture, and traditions.

When we elect leaders who embody these qualities, we empower our community to achieve positive change. We create a future where our children can grow up in a Hawai'i that respects and nurtures our Kānaka Maoli and our culture. A future where our community is strong, resilient, and united.

Voting is more than just a right; it is a powerful tool for change. We need that change at OHA.



Sign-waving during the "Walk to the Box" event on August 9. (L-R) OHA staffers Angela Lopes, Richelle Kim and Kau'i Robello, Trustee Keoni Souza, and CEO Stacy Ferreira. - Photo: Joshua Koh

By casting our ballots, we ensure that our voices resonate, and our needs are met.

I'm Hawaiian and I vote.

As November 5 approaches, let's come together to shape a future where Native Hawaiians thrive under strong, compassionate leadership. Our collective action today will define the Hawai'i of tomorrow. The power to make this change is in our hands.

Our Kaiāulu Votes. WE DECIDE! ■

# Kalima Lawsuit Settlement Update

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

## Settlement Payments to Deceased Class Members' Heirs

Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki are filing Petitions in Probate Court to seek approval for settlement payments to the heirs of Deceased Class Members.

Two petitions are being filed each month. Each petition seeks probate court approval for payment to approximately eight to 10 families. A total of 11 petitions now have been filed.

Whenever a new petition is filed, it is placed on the [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com) website under the "Documents" link. Each petition contains details on hearings dates and the parties involved. This information is also published in the Legal Notices section of the *Honolulu Star-Advertiser*.

More information about the probate process and how Deceased Class Members' claims will be handled can be found on [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com). The Probate Plan notice that was mailed out by the Claims Administrator on Dec. 4, 2023, is available under the "Documents" link on the website.

This Probate Process is expected to take about two years to complete. Estates of Deceased Class Members with the most accurate and complete information about possible heirs will be processed first. Those with incomplete information will take longer. The process is complex, as some potential heirs of Deceased Class members have also passed and their potential heirs must be identified and notified, where possible. Counsel has requested, and the state has agreed, to use data sources available to the state to assist this search.

## Deceased Class Member and Family Information Forms

To advance the process of distributing payment to heirs, Deceased Class Member and Family Information Forms should be completed by family members. If you have submitted these forms already, you do not

need to submit them again unless the information has changed.

Please note that the Claims Administrator still has not received Deceased Class Member and Family Information forms for approximately 263 deceased Class Members. Both forms can be found at the Kalima website. Any family member can fill them in online or print and e-mail them to [info@kalima-lawsuit.com](mailto:info@kalima-lawsuit.com) or mail them to Kalima Claims Administrator P.O. Box 135035 Honolulu, Hawai'i 96801.

It is critical that these forms be completed and submitted to the Claims Administrator to ensure prompt payments to Deceased Class Members' heirs.

## Settlement Payments to Living Class Members

Settlement checks have been mailed to approximately 1,300 living Class Members. Settlement checks must be cashed within 120 days after issuance.

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

A small number of checks have been returned as undeliverable. Please contact the Claims Administrator if you have not received your check to update your address.

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

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

## CULTURAL IMPACT ASSESSMENT: KEAUHOU BAY MANAGEMENT PLAN

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) to inform an Environmental Impact Statement (EIS) being prepared for the proposed maintenance to support the continued operation of the Kaheawa Wind 1 wind farm facility. The area of focus totals approximately 200 acres and is in the vicinity of the Lahaina Pali Trail and Ukumehame Beach Park, Ukumehame Ahupua'a, Lahaina District, Island of Maui.

ASM is seeking consultation with any community members that have long-standing cultural connections to this area, might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the project area. If you have and are willing to share any such information, please contact Candace Gonzales at [cgonzaless@asmaffiliates.com](mailto:cgonzaless@asmaffiliates.com), phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo. ■

Looking for a back issue of  
**Ka Wai Ola**?

To explore a complete archive of all issues, please visit:  
<https://kawaiola.news>

## HALI'A ALOHA FOND REMEMBRANCE

To create a space for our readers to honor their loved ones, Ka Wai Ola will print *Hali'a Aloha - obituaries and mele kanikau (mourning chants)*. Hali'a Aloha appearing in the print version of Ka Wai Ola should be recent (within six months of passing) and should not exceed 250 words in length. All other Hali'a Aloha submitted will be published on [kawaiola.news](http://kawaiola.news). Hali'a Aloha must be submitted by the 15th of the month for publication the following month. Photos accompanying Hali'a Aloha will only be included in the print version of the newspaper if space permits. However, all photos will be shared on [kawaiola.news](http://kawaiola.news).

## EDMUND M.K. ENOMOTO JAN. 16, 1946 – AUG. 3, 2024



Honolulu, Hawai'i – Edmund M.K. Enomoto of Waiohuli Hawaiian homestead in Kula, Maui, died Aug. 3, 2024, at Kaiser Moanalua Medical Center. He was 78. Services were held August 12 at Ballard Family Mortuary in Kahului. He was buried at Maui Veterans Cemetery in Makawao. Enomoto was born Jan. 16, 1946, at Pu'unene. He graduated from

Holy Rosary School in Pa'ia, Kamehameha School for Boys, and the California College of Arts & Crafts. He held a teaching certificate from the University of Hawai'i at Mānoa. He was stationed as an Army illustrator at Fort Knox, KY, where he won the first annual Armed Forces Art Show. Enomoto became the art director for Kaizawa Advertising, then a freelance artist associated with the Hawai'i Potters Guild. He retired from St. Andrew's Priory School, where he had served as art department head and athletic director. He also retired from King Kekaulike High School, where he taught ceramics, drawing and painting. He was named a Living Treasure of Hawai'i as a ceramicist in 1987 at the age of 41 – one of the youngest ever to receive that accolade. He was founding head coach of the former Mulletts Volleyball Club, he co-founded the Hawaiian Canoe Club's recreational paddling program, and he was an avid he'e free diver. Enomoto is survived by his wife, Kekoa Enomoto, daughter Elisabeth Lehua Enomoto, son Edmund Honu Enomoto, brother Andrew Enomoto, and granddaughter Kamalani Hue Enomoto. ■



## LIST OF OFFICES

### HONOLULU

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

### EAST HAWAII (HILO)

(After Sept. 1)  
2100 Kanoelehua Ave.,  
Unit 9 & 10  
Hilo, HI 96720  
Phone: 808.933.3106  
Fax: 808.933.3110

### WEST HAWAII (KONA)

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

### MOLOKA'I / LĀNA'I

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

### KAUA'I / NI'IHUA

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

### MAUI

1887 Wili Pa Loop, Ste. 1  
Wailuku, HI 96793-1400  
Phone: 808.873.3364  
Fax: 808.873.3361

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

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

**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.

**ALOHA E NĀ KĀNAKA MAOLI!** It's time to show the world that our 'āina belongs to us, Hawaiians. Just like in most places in the world we show this with our flag. Our beautiful, strong, large Hawaiian flag in front of your home, business or meeting place (74"x108") larger than those of the occupiers and most other flags on the island, will express the mana and the aloha of our Kānaka Maoli. Strong polyester with 2 grommets. Price \$68.00. Free shipping to U.S. addresses. Contact Keoni by email: [kanakamaolipower@proton.me](mailto:kanakamaolipower@proton.me).

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

**HOMES WITH ALOHA** -Paukukalo, Waiehu, Maui -Single level 3 bed/ 1 baths. Renovations throughout the home includes kitchen, bath \$685,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

**LANDSCAPED DHHL HOME FOR SALE** with panoramic ocean and West Maui "L" views in Leialī'i. 1,396 sq. ft. Furnished home and 8,030 sq. ft. yard. 899,000. Email [kkalakaua@yahoo.com](mailto:kkalakaua@yahoo.com).

**SEEKING A PROFESSIONAL TO HELP GUIDE YOU THROUGH THE REAL ESTATE PROCESS?** Buying, selling or investing call Charmaine I. Quilit Poki (Realtor) 808.295.4474 RB-15598 Homes with Aloha - Keller Williams Honolulu RB-21303

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

## *E Ō Mai, e Kuleana Land Holders!*

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

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



## Homes with Aloha

590 Farrington Hwy, Ste 537 Kapolei, HI 96707

Serving local families for 35 years

*Your Kamaaina Real Estate Professional*

Hawaiian Home Land Sales | List of Qualified Buyers | FREE Home Evaluations

“Contact me today  
for all of  
your real estate  
needs!”



**Charmaine Quilit Poki**

REALTOR, ABR, CRS, COPE, GRI, SRES

808-295-4474

[charmaine.quilitpoki@kw.com](mailto:charmaine.quilitpoki@kw.com)

[www.HomeswithAloha.com](http://www.HomeswithAloha.com)



**GET REGISTERED TODAY!**

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



## HO'OHUI 'OHANA FAMILY REUNIONS

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

### SEARCH

**HOLT** - The Holt 'Ohana (descendants of Robert William Holt and Tuwati Robinson and their three sons John Dominis Holt I, James Holt and Owen Holt) is planning a reunion for June 11-20, 2025 on O'ahu. If you are interested in attending the planning meetings (held via Zoom), or being updated on the details, please email [ahulii.holt@gmail.com](mailto:ahulii.holt@gmail.com). Mālama pono!

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

**LOO-KELI'IOLOMOKU** - Descendants of Pak Sing Loo and Hannah Keli'iholomoku are planning a first family reunion October 10 - 13, 2024, on O'ahu. For more information contact Maureen Loo-Martinez at: [maloomartinez@hotmail.com](mailto:maloomartinez@hotmail.com). Mahalo and hope to see you all! ■



Get your **FREE**  
subscription to **Ka Wai Ola**  
Go to [kawaiola.news](http://kawaiola.news) to sign up

**FREE**

Please check one: ☐ New subscriber ☐ Change of address

Email:

Name (First, Last)

Address

City

State

Zip

Fill out form online at [kawaiola.news/subscribe](http://kawaiola.news/subscribe) or

Clip this coupon, fill in and mail to: **Ka Wai Ola, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**

OFFICE of HAWAIIAN AFFAIRS  
560 N. Nimitz Highway, Suite 200  
Honolulu, Hawai'i 96817

HAWAI'I PONO'Ī COALITION PROUDLY PRESENTS

# HAWAIIAN HISTORY MONTH

IN CELEBRATION OF THE  
186TH BIRTHDAY OF QUEEN  
LILI'UOKALANI

Event series during the month of **September 2024**

**Sept. 1**

**Eō E Lili'u Concert**

**Sept. 2**

**Hau'oli Lā Hānau e Lili'uokalani**

**Sept. 4 & 6**

**Teaching 1898: America's Imperial  
Legacy in Oceania**

**Sept. 11 & 13**

**Ho'ōla - History of Hawaiian Health**

**Sept. 19-20, 27-28**

**Puana - A World Premiere Hana Keaka  
(Hawaiian Theatre) Production and Events**

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

SPONSORED IN PART BY

