



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Ka Po'e Mo'o Akua

PAGES 18-20

A keiki offers a ho'okupu to an ancient mo'o. Mo'o are shape-shifting water spirits/deities that usually take the form of giant lizards or serpents. This original artwork is part of a series "E Ho'omana'o i nā Mo'o" by Solomon Enos.



VOTE
IT'S OUR
KULEANA

2024
OHA BOARD OF TRUSTEES
CANDIDATE SURVEY



See inside
PAGES 5-11

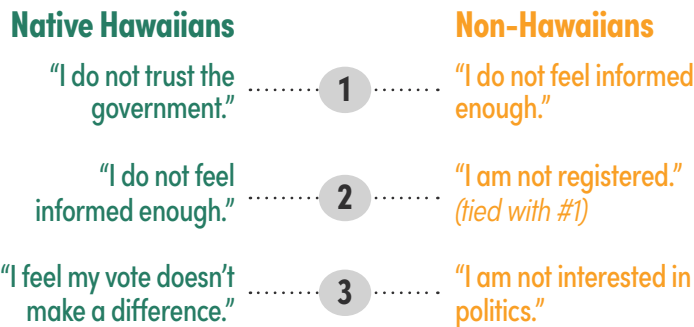
CIVIC ENGAGEMENT AND LEADERSHIP AMONG NATIVE HAWAIIANS

Responses from the 2024 'Imi Pono Hawai'i Wellbeing Survey

'Imi Pono
Hawai'i Wellbeing Survey

1 Nearly **90%** of Native Hawaiian respondents plan to vote in the 2024 general election, a rate on par with other Hawai'i Residents.

Among those not planning to vote, reasons differ between **Native Hawaiians** and **Non-Hawaiians**:



3 Native Hawaiians demonstrate leadership in many areas especially among 'ohana, friends, and colleagues.



2 Native Hawaiians lead through community involvement.

Native Hawaiians are active leaders, working to benefit their community through donations, collaboration, and events.

56% donate to benefit the community

52% work with others to achieve a common goal

45% participate in events to address issues

34% provide testimony on key issues

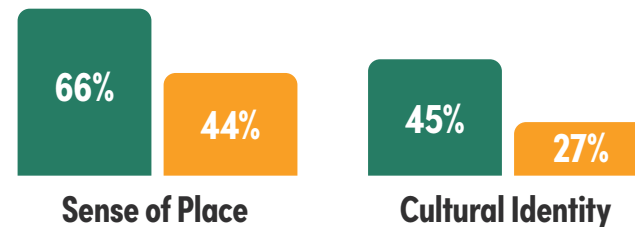
17% organize events

16% meet with local officials

9% serve on government boards

4 Native Hawaiians value cultural connection and community leadership.

A greater percentage of **Native Hawaiians** prioritize a deep cultural commitment to Hawai'i and personal identity as key qualities for community contributors compared to **Non-Hawaiians**.



'Imi Pono is a collaborative statewide survey conducted by Kamehameha Schools, Lili'uokalani Trust, Office of Hawaiian Affairs, Papa Ola Lōkahi, The Queen's Health Systems, and contracted with Marzano Research.

For more information, please visit: <https://www.ksbe.edu/imiponosurvey>



THE QUEEN'S HEALTH SYSTEMS

OHA Launches Mea ‘Ai and Mana‘o Community Series to Enhance Beneficiary Engagement

Aloha mai kākou,

The Office of Hawaiian Affairs (OHA) is introducing an enhanced beneficiary engagement approach designed to deepen our strategic and advocacy efforts with the Hawaiian community and address concerns in a more timely and effective manner.

The new Mea ‘Ai and Mana‘o Community Series is set to transform how OHA interacts in-person with beneficiaries by fostering ongoing dialogue and actionable responses to issues raised during its annual island Board of Trustee (BOT) meetings.

Historically, OHA has held annual BOT meetings on each of the main Hawaiian Islands, providing a platform for beneficiaries to voice their concerns and discuss matters of importance. These meetings, while valuable, occur only once a year on each island. As a result, many issues – whether they relate to OHA directly or involve federal, state, county, or private sector matters – often face delays in resolution due to the limited frequency of these gatherings.

To address this gap, the newly launched Mea ‘Ai and Mana‘o series will take place in the fall and spring, offering a more regular and structured opportunity for community interaction. The series will be hosted by the island trustee, alongside an at-large trustee, and will feature subject matter experts from within OHA’s administration. This format aims to provide beneficiaries with updates on the organization’s progress addressing the concerns raised during the annual on-island BOT meetings.

The Mea ‘Ai and Mana‘o series represents a strategic shift in how OHA engages with its beneficiaries. By meeting every two weeks to discuss and work on the issues surfaced at the island BOT meetings, OHA is enhancing its commitment to more frequent and meaningful interactions with the community. This approach is designed not only to address concerns more swiftly, but also to build stronger relationships between

OHA and you, our beneficiaries, who we serve.

Each session of the Mea ‘Ai and Mana‘o series will feature progress reports from trustees, administration, and special guests providing transparency and accountability on how concerns are being addressed. This ongoing dialogue aims to ensure that community feedback leads to tangible results, rather than being lost in the gaps between annual meetings.

The introduction of this series reflects OHA’s commitment to improving its service and responsiveness. By establishing a regular rhythm of communication and follow-up, OHA is setting a new standard for how it engages with the Hawaiian community. This proactive approach is expected to lead to more effective problem-solving and a greater sense of involvement with beneficiaries.

The Mea ‘Ai and Mana‘o Community Series represents a significant advancement in OHA’s efforts to connect with and address the needs of the Hawaiian community. Through regular, focused sessions and consistent follow-up, OHA is working to ensure that community concerns are not only heard but acted upon, reflecting a renewed commitment to meaningful and active engagement. Please watch for notices on OHA’s social media, website and in *Ka Wai Ola* for our upcoming Mea ‘Ai and Mana‘o Community Series dates and locations. ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



Stacy Kealohalani Ferreira

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Chief Executive Officer
Kēhaulani Pu‘u
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Honor Our Civic Heritage: Join Us at the Ballot Box

Submitted by Our Kaiāulu Votes

Native Hawaiians are part of a lineage of civic leadership. Our people built a complex civilization in one of the most remote places on earth. This was only possible through deeply ingrained values of mutual obligation. Maka'āinana contributed to the welfare of their ahupua'a as a matter of kuleana. Ali'i cared for their subjects through pono administration or suffered the consequences of lost legitimacy.

With the establishment of the Hawaiian Kingdom, new forms of political discourse were adopted. Kingdom subjects voted for legislators and for the monarch. The overthrow did not overthrow our sense of civic responsibility. Most Native Hawaiians signed the Kū'e petitions protesting annexation.

Native Hawaiians were active, too, in the territorial era: founding political parties and sending 'Ōiwi delegates to Congress. After statehood, the Office of Hawaiian Affairs (OHA) was created by a state constitutional convention and ratified at the polls. If not for the participation of justice-minded voters, this paper, *Ka Wai Ola*, would not be in your hands today.

Civic engagement is part of Hawaiian culture and worthy of being handed down. Like hula or mele, civic engagement must be taught. We must educate succeeding generations about its history and its practice. Voting is our right and kuleana as Native Hawai-



ians. achieve our vision for the future. Voters are raised, not born.

OHA is part of a coalition of community organizations and schools that is working to promote voter participation called Our Kaiāulu Votes. We know that developing familiarity with voting early is one way to grow lifetime voters.

Please join us at the nonpartisan Walk to the Box events listed below, and bring your completed ballot to drop in the ballot box. More importantly, bring your keiki. Visit vote.kanaeokana.net/ to learn more. ■

Our Kaiāulu Votes (OKV) is an inclusive, Native Hawaiian-led movement of 'ōiwi, kama'āina, and first-time voters standing together to change our destiny through voting. Nearly a dozen Native Hawaiian organizations are collaborating on this effort. With a focus on rallying 'ōpio and first-time voters, OKV is also partnering with Hawaiian culture-focused and serving kula across the pae 'āina, and UH community colleges.

Walk to the Box Events

O'ahu

October 22, 11:00 a.m., Honolulu, O'ahu

11:00 a.m. - Sign waving along King St. (near 'Iolani Palace)

11:30 a.m. - Walk to Honolulu Hale (to drop off election ballots)

Hawai'i Island

October 22, 11:15 a.m. Hilo, Hawai'i

11:15 a.m. - Sign waving at Wailoa River State Park (along Kamehameha Ave.)

12:15 p.m. - Walk to Hawai'i County Building (Pauahi St. to drop off election ballots)

Maui

October 23, 9:30 a.m. Wailuku, Maui

9:30 a.m. - Ballot drop off at Wailuku Community Center

10:30 a.m. - Sign waving at Queen Ka'ahumanu Center (near the old Sears)

The 1874 Election Riot in Honolulu

By Kau'i Sai Dudoit

Elections are upon us once again, and as we are bombarded by the campaign sign wavers and commercials offering campaign promises while cleverly airing the foibles of opponents, we share with you a glimpse of the only two elections of a Hawaiian monarch in Hawai'i's history.

On Dec. 11, 1872, Kamehameha V, Lot Kapuāiwa 'Iolani Kamehameha, died without naming a successor to the throne, creating a vacancy of the most prestigious position in the nation and, for the first time in the history of this burgeoning country, the fate of rule was to be decided by the people and their representatives in Hawai'i's first Interregnum.

The candidates were Ruth Ke'elikōlani, Dowager Queen Emma, David Kalākaua, William Charles Lunalilo, and Bernice Pauahi Bishop. All had familial ties to the royal Kamehameha line but none as high-ranking, natural and uncontested as Lunalilo.

Although he was the clear favorite for the throne, he called for an election in which he declared, "Notwithstanding that according to the law of inheritance, I am the rightful heir to the Throne, in order to preserve peace, harmony and good order, I desire to submit the decision of my claim to the voice of the people to be freely and fairly expressed by aplebicitum," and on Jan.



Following the election of King Kalākaua, supporters of Queen Emma rioted in Honolulu. - Courtesy image: "The Election Riot 1874" by Peter Hurd

1, 1873, the people voted unanimously in favor of their beloved "Prince Bill."

On Jan. 8, 1873, the legislature met to cast their votes and confirmed William Charles Lunalilo as the first elected King of the Hawaiian Islands.

Sadly, on Feb. 3, 1874, barely one year later, Lunalilo died from tuberculosis without naming a successor to the throne. Concern for national safety prompted the government to immediately announce that the election of a new monarch by the Nobles and Representatives would be held on Feb. 12, 1874.

Unlike the first election and Lunalilo's natural claim to

the throne, the second interregnum was rife with conflict and dissenting parties who became more vocal as the election date approached.

The two final candidates vying for the throne were David La'amea Kalākaua and the Dowager Queen Emma. Kalākaua had a reputation for being well-spoken and diplomatic and was known to favor the Americans while Queen Emma had the loyal support of those faithful to the trusted and comfortable Kamehameha dynasty and was a close friend of the British royalty. As the campaign heated up it was the only topic of discussion in all the social circles around Honolulu.

Ultimately, Kalākaua was elected by the legislative assembly by a margin of 39 to six. However, his election caused a riot at the Honolulu Courthouse when supporters of Queen Emma attacked legislators who supported Kalākaua. In the resulting fracas, 13 legislators were injured.

The police were unable (or unwilling) to control the mob, so American and British military forces docked in Honolulu Harbor were asked by Lunalilo's former ministers to assist in quelling the uprising. ■

Adapted from an 2010 article by Kau'i Sai Dudoit. Read Puakea Nogelmeier's translation of "Ke Kipi Kuloko ma Honolulu," an article written about the uprising and published two days after the event, on page 5 of this issue.

Ke Kipi Kuloko ma Honolulu

The Domestic Uprising in Honolulu

Author unknown.

Translation by Puakea Nogelmeier, Ph.D.

The following is the translation of an article printed in "Ka Nupepa Kuokoa ame Ke Au Okoa Huiia" on Feb. 14, 1874. It recounts the events that took place at the courthouse in Honolulu upon the announcement of election results.

At 3 last Thursday, some citizens of Honolulu and the outlying districts started a riot outside the Courthouse Building, attacking the representatives to beat them up.

The Heat of Anger. Just before 1 or perhaps 2 in the afternoon, a huge crowd of people assembled in the square in front of the Courthouse Building, standing inside and outside of the grounds, and even atop the wooden fences, awaiting the outcome of the election for the Sovereign. There were two types of people in this crowd, those for His Highness Kalakaua, and those for Her Highness Emma, but there were far more of the Her Highness' people, from the country districts and from here in town as well, and Kalakaua's people remained peaceful. Angry thoughts were already stirred up in the preceding days, and from the speeches of the leaders. Some speakers on the side of the Chiefess were heard declaring, "If the representatives do not do what we want, then strip their bones of flesh." That action was generated by the intention to stir up a revolt, absolutely pagan indeed.

The Legislature's Election of a Sovereign. During the time while the House was carrying out the election of the Sovereign, chattering and cheering could be heard from outside and from the crowd. And when the crowd heard that the Chief Kalakaua had won as King. That was the beginning of the action, as agitators moved about here and there, instilling the intention to leap upon the representatives and beat them.

The Movement To Assault. When the Committee of five members was sent to tell the Chief Kalakaua about the Legislature electing him as King, just as they emerged and some climbed into a carriage, people raced toward Moehonua, Aholo, and Matina Jr. Probably because the last two were quick, they jumped down, but Moehonua was caught on the carriage and beaten with fists and sticks. Aholo leaped forward and

said, "You have no rights over me, I'm from Lahaina." He barely escaped with no injuries. While they were all still hesitating, those who had jumped went back into the building.

Postponement. The Legislature reassembled and the representatives came back, whereupon the lawless ones ran to break down the doors, their eyes flaring with desperate rage. At that point, the representatives were startled and huddled together inside.

The people came in and beat the representatives they caught in the House with fists and sticks. Some representatives hid in the offices, but some escaped and others were caught. The Legislative Chamber was entered and the chairs, desks and such were broken up and thrown outside, and even thrown back in as the windows were shattered.

Soldiers From The Man-o-War. It was later in the evening when the troops from the man-o-war arrived, and the disturbance was ended. The soldiers have stood guard since then.

Books And Papers. The papers and books of the Court House were all shredded to bits and tossed out by the rioters.

The Representatives Who Were Beaten. Here are the representatives who were beaten up: S. Kipi, W.L. Moehonua, D.H. Nahinu, J.W. Lonoaea, T.N. Birch, D.W. Kaaiue, S.K. Kupihea, C.K. Kapule, C.K. Kakani, R.P. Kukahi, P. Haupu, P.F. Koakanu, and D. Kaukaha.

The Rioters Who Were Seized. As of 8 this morning, there are 27 people assumed to have joined in the riot of the 12th of February who were seized and are now being held. The search, however, is not yet ended.

Fitting Punishment. We hereby call upon all patriotic citizens that, if any of the rioters are in their presence, they should quickly report to the Government authorities so they can be arrested, and restitution be paid for the terrible actions that these people did to defame our good name. ■

Search "Ke Kipi Kuloko ma Honolulu" on OHA's Papakilo Database papakilodatabase.com to read the original article in Hawaiian.



VOTE
IT'S OUR
KULEANA

OHA TRUSTEE CANDIDATE SURVEY

As we head into the November General Elections, it is critical that we are, individually and collectively, an informed electorate.

No matter your political leanings – democrat, republican, independent or sovereign – voting is a tool for change available to everyone over the age of 18.

As Kānaka 'Ōiwi, we owe it to ourselves, our 'āina and the generations that will follow, to elect individuals who will create laws and policies that protect our people, our land and our culture.

Voting based solely on popularity, name recognition or rigid partisanship is almost as bad as not voting at all. Educating ourselves about the candidates running for office and what they represent is the only way to vote responsibly.

Since OHA trustee candidate races are not covered extensively in our local mainstream media, *Ka Wai Ola* surveyed the six OHA Board of Trustees candidates advancing to the General Elections to help our lāhui make informed decisions.

This year, four of the nine board positions are open: Kaua'i/Ni'ihau, Moloka'i/Lāna'i, Hawai'i Island, and one "At-Large" seat.

In the upcoming election, Keli'i Akina, the incumbent for the open "At-Large" seat will face challenger Lei Ahu Isa. Dan Ahuna, the incumbent for the Kaua'i/Ni'ihau seat, will face challenger Laura Lindsey. And Luana Alapa, the incumbent for the Moloka'i/Lāna'i seat will face challenger Kūnani Nihipali. ■



During the August Primary Election, Hawai'i Island trustee candidate Kai Kahele won the election outright with 56.7% of the vote, so he was not asked to complete the survey.

SEE CANDIDATE SURVEY RESPONSES
ON PAGES 6-11

The Office of Hawaiian Affairs and Ka Wai Ola newspaper are not responsible for the mana'o or opinions shared by the candidates.

CANDIDATE QUESTIONS

- 1 What is your understanding regarding the intent and purpose of Hawai'i Revised Statutes Chapters 10 and 10H and how would you, as a trustee, support these state mandates?
- 2 Wai and iwi kūpuna are current Board of Trustee priorities. Identify key opportunities OHA can pursue to make a positive impact in addressing those priorities.
- 3 If elected, how do you plan to collaborate with other governmental and non-governmental organizations to advance OHA's mission?
- 4 Fiduciary responsibility is an important trustee kuleana. What experience do you have with policy and strategic direction setting?
- 5 What strategies should OHA employ to address any potential conflicts of interest (internal or external), maintain accountability with its beneficiaries, and ensure operational transparency?
- 6 How do you envision the role of OHA evolving in the next five to 10 years?

AT-LARGE



LEINA'ALA AHU ISA

AGE | undisclosed

OCCUPATION | Principal Broker, Adjunct Professor

WHERE DID YOU GROW UP | Kalihi, O'ahu

SCHOOLING | University of Hawai'i, University of Virginia Darden School of Business

CURRENT RESIDENCE | Makiki, O'ahu

WEBSITE | LinkedIn

1. Na alaka'i a me na la'ia o keia Komike o na Kuleana ilikini o ka Aha'olelo Nui o 'Amelika Hui Pu 'ia, aloha mai kakou. He loa ke ala i hele 'ia e makou, na oiwi 'olino o Hawai'i, a he ala i hehi mua 'ia e na ali'i o makou, e la'a, o ke Aupuni Mo'i Hawai'i, 'o ia ko makou ali'i aloha nui 'ia, 'o Lili'uokalani.
The 15-year MANA I MAULI OLA strategic plan is missing the FOURTH foundation: Self-Determination (Ea) Ea (As Opposed by the Grassroots Institute: *Civil Beat*, Aug. 10, 2016, by Ian Lind) and self-governance is cited in HRS Chapter 10. Native Hawaiians, the third Indigenous people in these 50 states, besides Alaskan Natives and Native American Indians seek parity in inclusion. Self-determination and self-governance. Why was this taken out of the original Strategic Plan. Native Hawaiians with no other place to call "home" except here, their 'āina, that which "feeds and sustains" us...a significant part of Hawaiian culture, a reciprocal and familial relationship.
2. Wai is the source that nourishes/feeds our 'āina...Precious and of great value to sustaining our present and future generations. As described, the Hawaiian Homes Commission Act of 1920 set aside over 200,000 acres of land in our traditional homeland – the Islands of Hawai'i – so that we might return to the land, build homes, grow our traditional foods, raise livestock and cattle, and teach our children the values that are so closely tied to our respect for the 'āina, and our desire to care for the land, mālama 'āina. The Act by which Hawai'i gained its admission into the union of states is, of course, a federal law – a compact between the United States of America and the State of Hawai'i – which explicitly recognizes the distinct status of Native Hawaiians under both federal and state law and the state's constitution, Chapter 10.
3. See answer to question one above.
4. E ho'olohe mai a e nānā mai i ka 'ike a me ka maopopo pono o ke kūlana 'oiwi o ka Hawai'i i kona 'āina kulaiwi mai ke au kahiko loa a ka wā pau 'ole.
He pono kēia 'ōlelo i mua o 'oukou i 'ōlelo 'ia me ka ikaika a me ka mana a me ke aloha o nā kūpuna i hala, nā Hawai'i he lehu o kēia au a me nā hanauna e puka a'e ana nō.
1978 – Amendment to State Constitution – Hawaiians to give expression to their rights.
5. He loa ke ala i hele 'ia e makou, na 'oiwi 'olina o Hawai'i, a he ala i hehi mua 'ia e na ali'i o makou, e la'a, 'o ka Mo'i Kalakaua, ke Kamali'iwahine Ka'iulani a me ka Mo'iwahine hope a ke Aupui Mo'i i Hawai'i, 'o ia ko makou ali'i I aloha nui 'ia, 'o Lili'uokalani. A he nui no ho'i na Hawai'i kunou mai ai i mua o 'oukou e nana pono mai i ke kuleana o ka 'oiwi Hawai'i, kona nohona, kona olakino, ka ho'ona'auao a pela wale aku.
Ua pono ka Helena hou a makou nei a loa'a ka pono o ka 'aina ke kulaiwi pa'a mau o ka lahui 'oiwi o Hawai'i pae'aina, 'o ia awale no ka Hawai'i. No laila, eia hou no ka 'oiwi Hawai'i, he alo a he alo, me ka 'Aha'olelo Nui.
6. Another manifestation of Native Hawaiians' desire to maintain a distinct Native Hawaiian role in the evolution of Hawai'i's society, was the establishment of a Hawaiian Civic Club in Honolulu in December of 1917, initiated by Hawai'i's delegate to the U.S. Congress and a Native Hawaiian, Prince Jonah Kūhiō Kalaniana'ole. This first club was dedicated to the education of Native Hawaiians, the elevation of their social, economic and intellectual status as they promote principles of good government, outstanding citizenship and civic pride in the inherent progress of Hawai'i and all of her people. Today, there are more than 52 Hawaiian Civic Clubs across the United States through which Native Hawaiians actively contribute to the civic, economic, health and social welfare of the Native Hawaiian community by supporting programs of benefit to the people of Hawaiian ancestry. ■

CANDIDATE QUESTIONS

- 1 What is your understanding regarding the intent and purpose of Hawai'i Revised Statutes Chapters 10 and 10H and how would you, as a trustee, support these state mandates?
- 2 Wai and iwi kūpuna are current Board of Trustee priorities. Identify key opportunities OHA can pursue to make a positive impact in addressing those priorities.
- 3 If elected, how do you plan to collaborate with other governmental and non-governmental organizations to advance OHA's mission?
- 4 Fiduciary responsibility is an important trustee kuleana. What experience do you have with policy and strategic direction setting?
- 5 What strategies should OHA employ to address any potential conflicts of interest (internal or external), maintain accountability with its beneficiaries, and ensure operational transparency?
- 6 How do you envision the role of OHA evolving in the next five to 10 years?

AT-LARGE



KELI' AKINA

AGE | 66

OCCUPATION | OHA Trustee At-large

WHERE DID YOU GROW UP | Honolulu, O'ahu

SCHOOLING | Northwestern University (BA), University of Hawai'i (M.A., Ph.D.)

CURRENT RESIDENCE | Honolulu, O'ahu

WEBSITE | www.keliakina.com

1. One of the most important laws in Hawai'i is found in Chapter 10 of the Hawai'i Revised Statutes. It describes a remarkable agreement set forth in the Admissions Act by "The people of the State of Hawai'i and the United States of America" to establish a trust for the "betterment of conditions for native Hawaiians." As an OHA trustee, it has been my kuleana to work with my colleagues to steward this trust, thus bettering the conditions of Native Hawaiians. Chapter 10H recognizes the Native Hawaiian people as the only Indigenous people of Hawai'i and highlights the State of Hawai'i's legal obligation to assist the Native Hawaiian people to facilitate their self-governance. That includes the ownership, possession, or use of lands by the Native Hawaiian people, and the promotion of our culture, heritage, entitlements, health, education, and welfare.

In order to fulfill this Chapter 10 mandate, trustees must properly manage the Native Hawaiian Trust Fund, which is the primary asset base of the Office of Hawaiian Affairs. That is why, when I was first elected to serve as an OHA trustee, I committed myself to protect the trust fund, grow it, and use it to meet the needs of Hawaiians. Specifically, I have made it my priority to protect the trust fund through audits and forensic reviews. These have resulted in significant reforms to OHA and the reduction of fraud, waste and abuse.

Now as I seek another term of office, my aim is to grow the trust fund through the development of OHA properties such as Kaka'ako Makai (Hakuone) and Iwilei, as well as by seeking OHA's full share of the Public Lands Trust (ceded lands) revenue. The major obstacle to fulfilling HRS Chapter 10 is that OHA is not receiving its legally entitled share of the Public Lands Trust revenues from the State of Hawai'i. For this reason, I plan to continue working with my fellow trustees to secure a full and accurate accounting of the Public Lands Trust and amounts due to the Native Hawaiian people. We must redouble our efforts to ensure that the federal and state government comply with the law and provide Hawaiians with the revenues we are owed.
2. There are several key opportunities that OHA can pursue to make a positive impact in addressing wai and iwi kūpuna. For example, OHA can continue to assert the legal right for Native Hawaiians to access fresh water and to mālama iwi kūpuna. For iwi kūpuna, OHA can urge the governor to fill open seats on the burial council to ensure that the state upholds its legal and cultural obligations to our ancestors. For wai, OHA can collaborate with other state agencies like DHHL to ensure that vital infrastructure is developed so that homesteaders have access to fresh water.
3. As a Trustee, I have and will continue to collaborate with other governmental and non-governmental organizations to advance OHA's mission. For example, one of my first responsibilities when I became an OHA Trustee was to lead a committee tasked with reviewing OHA's annual \$3 million commitment to DHHL. These funds were used to help DHHL pay interest on revenue bonds to finance infrastructure, allowing development of nearly 500 homesteads for Hawaiian families. This is a good start, but there are other possibilities for collaboration, including: 1) Developing affordable rental housing projects that offer interim housing to beneficiaries awaiting homesteads; 2) Developing and leasing of DHHL condos and apartments; and 3) Fostering commercial development to generate revenue to fund housing. As a Trustee-at-Large, I will continue to push for cooperation between OHA and DHHL. In addition, I will continue to work with non-governmental organizations on ways that OHA and NGOs can improve their partnerships to better serve Native Hawaiians, especially through OHA's grants program. Collaboration can include assisting more NGOs with OHA's grant application process and awarding more NGOs with grants so that organizations can serve a higher number of Native Hawaiians.
4. As an experienced Trustee, I have embraced and grown in my fiduciary kuleana to prudently manage OHA's trust assets on behalf of Native Hawaiian beneficiaries and the people of Hawai'i. This is why I pursued two independent forensic reviews of OHA's financial transactions from 2012-2016 which uncovered significant instances of fraud, waste, and abuse. I am grateful that, in response, OHA has implemented policies and procedures to ensure that this does not happen again. I will continue to influence OHA's policy and strategic direction to ensure transparency and accountability. At the same time, I have collaborated with my fellow Trustees to develop the Mana i Maui Ola 15-year strategic plan, OHA's Investment Policy Statement, and OHA's strategies to develop its property at Kaka'ako Makai. These policy and strategic planning efforts are bettering the conditions of Native Hawaiians.
5. Since the completion of OHA's two forensic reviews (i.e., CLA and Plante Moran), OHA has implemented stricter policies within its procurement and grant-making processes to ensure that conflicts of interest do not occur or at least are identified. If a conflict of interest cannot be resolved internally, then intervention should be sought from relevant state agencies such as the State Ethics Commission. I have been a strong advocate for holding OHA, its trustees and its personnel accountable to the Ethics Commission.
6. In the next five to 10 years, I envision that the size of OHA's Trust will grow to unprecedented levels. With more financial resources, OHA will be able to reach and serve even more Native Hawaiians through its programs. Ultimately, OHA will be even closer to operating as the organization that all we all desire - one that fully meets the needs of Native Hawaiians in the areas of housing, education, health, and economic stability. ■

CANDIDATE QUESTIONS

- 1 What is your understanding regarding the intent and purpose of Hawai'i Revised Statutes Chapters 10 and 10H and how would you, as a trustee, support these state mandates?
- 2 Wai and iwi kūpuna are current Board of Trustee priorities. Identify key opportunities OHA can pursue to make a positive impact in addressing those priorities.
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- 6 How do you envision the role of OHA evolving in the next five to 10 years?

KAUA'I



DAN AHUNA

AGE | 56

OCCUPATION | OHA Trustee, Kaua'i and Ni'ihau

WHERE DID YOU GROW UP | Papakōlea, O'ahu

SCHOOLING | University of Hawai'i at Mānoa

CURRENT RESIDENCE | Kapa'a, Kaua'i

WEBSITE | n/a

1. Per Hawai'i Revised Statutes § 10-1, the purpose of the Office of Hawaiian Affairs is the betterment of conditions for the Native Hawaiian people. To accomplish this kuleana, the Office of Hawaiian Affairs must get behind our beneficiaries to support them as much as possible, especially when the state steps in to limit or curtail their rights. As a Trustee now, I actively engage with our community, create space for them to be heard, advocate on their behalf to ensure that their needs are being met, and implement strategies that mitigate any harm in furtherance of their self-determination.
2. As a Trustee, I have a fiduciary obligation to our beneficiaries, the Native Hawaiian people. It's imperative to recognize, however, that the betterment of the Native Hawaiian people is inextricably tied to the protection of wai and iwi kūpuna. To uphold my fiduciary obligations to our beneficiaries, therefore, is to do whatever I can as a Trustee to protect wai and iwi kūpuna. OHA, as a semi-autonomous state entity, can facilitate grant opportunities for practitioners and scholars in wai and iwi kūpuna. OHA must activate our advocacy team to lead meetings, trainings, and burial council nominations in furtherance of our kuleana. We should be physically and spiritually present for our community at the legislature, gatherings, and in ceremony to honor and 'auamo our kuleana as kānaka at multiple levels and in multiple spaces. I am truly humbled to continue to engage in these key opportunities, kūkākūkā with community leaders and 'ohana, and better kāko'o our lāhui.
3. The key to collaboration is each party understanding their role and responsibility. Our role as Trustees is to uphold our fiduciary obligations to our beneficiaries to ensure that the state is upholding their fiduciary obligations to our people. I will continue to maintain being accessible to contact, meet, or be a resource to offer a space for strategy and resolution prioritizing our Native Hawaiian beneficiaries.
4. I have been a Trustee for the Office of Hawaiian Affairs since 2012. While on the Board of Trustees, I have served as the Vice Chair of the Board, Chair of the Resource Management Committee, Vice Chair of the Beneficiary Advocacy and Empowerment Committee, and Interim Chair of the Board. In such capacities, I have been integral in the appropriation of funds for the victims of the Lahaina fire, assisted our Hawaiian-focused charter schools in obtaining grant monies, sat as Chair of the Maunakea Ad hoc Committee, engaged with Te Papa Museum in Aotearoa to assist in returning Kalaniopu'u's mahiole and 'ahu'ula, held a key role to facilitate the first Community Based Subsistence Fishing Area in the state of Hawai'i, and more. I will continue to work tirelessly to assist community advocates and lāhui kānaka to the best of my abilities.
5. The Board of Trustees must maintain oversight, and actively engage with our beneficiaries to ensure our people are being heard, valued, and assisted. To accomplish this, OHA must consistently engage with our community, advocate relentlessly, and employ multi-faceted approaches to communication on multiple platforms (i.e., mainstream and social media, community organizing, neighborhood/county/state/federal).
6. The evolution of OHA is predicated upon the evolving needs of our lāhui. As the purpose of OHA is the betterment of Native Hawaiians, OHA must evolve in alignment with our people's needs to ensure that their needs are being met. To align with our people's needs, we must hold steadfast in our advocacy efforts, implement the BOT-approved strategic plan "Mana i Maui Ola," grow the Native Hawaiian Trust Fund with the purpose of intergenerational sustainability, and normalize prioritizing the wellbeing of Native Hawaiians above all else. What's good for lāhui kānaka is good for Hawai'i. E ulu, e ola! ■

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KAUA'I



LAURA A. LINDSEY

AGE | 60

OCCUPATION | Department of Finance, County of Kaua'i

WHERE DID YOU GROW UP | Pauoa & Pālolo, O'ahu and Wailua, Kaua'i

SCHOOLING | O'ahu

CURRENT RESIDENCE | Wailua Homesteads, Kaua'i

WEBSITE | lindsey4kauai.org

1. OHA is designed to address the needs of the aboriginal class of people of Hawai'i, meaning Native Hawaiians. It seems as if OHA is failing to register our people and if so, then OHA cannot truly address their welfare. If Native Hawaiian peoples are not properly registered then how can they benefit from OHA programs?
As a trustee, I would support these mandates by satisfying the following needs. We need more effective outreach for all beneficiaries. We need to register beneficiaries at birth. We need to provide more education and advocacy to advise our communities of their entitlements.
2. With Maui Island's recent victory in the courts, we can use this momentum as we move forward to be more cohesive in our efforts in water flow restoration. This is an issue affecting all islands. The key opportunity here is working together across islands so we can achieve more and more quickly.
Iwi kūpuna will be a constant and ongoing priority. We need to ensure the proper care and respect is shown to honor our kūpuna. The key would be to review past practices and look for the next best practices around any policies involving Iwi kūpuna.
3. I have a lifetime of experience working with many of the organizations on the Hui 'Imi Council and I will continue to advocate for the wellbeing of our Hawaiian people. I am willing to collaborate with all community members who have a shared interest in our wellness and prosperity.
4. To uphold my kuleana as a trustee, I would refer to my experiences from past leadership roles. I have worked with and through corporate, nonprofit, religious and government organizations as an auditor and [in] finance. I understand the unique requirements and culture of each of them. My past endeavors were primarily with education and community projects.
In my experience the process for policy and strategic direction setting is simple. Address the beneficiaries, assess data, plan a strategic outcome, understand what other needs may arise and how to best allocate resources to meet those needs.
5. The strategy would be to uphold the values and foundations of OHA, and to have clear and enforceable guidelines aligned with the values. Continue with the financial procedures and audits already in place. If needed, create OHA's own oversight, follow-up and ethics council.
6. OHA will evolve rapidly to address the fact that 53% of Hawaiians reside outside of Hawai'i. We will find a way to reach all the 'ohana who have been displaced, as they are still beneficiaries. Now beneficiaries with no vote and no voice in selecting their representatives.
In this upcoming election I appeal to all voters who benefit from living in Hawai'i, to those of you who know Hawaiian families, and those that love Hawai'i's culture, 'āina and people to vote for the initiatives that help Hawaiians. Be allies, amplify their voices and vote. No more blanks, please.
In the next five to 10 years OHA will support the needs of every Hawaiian 'ohana. OHA will help every 'ohana that wishes to live in Hawai'i to do so and thrive. We will keep 'ohana whole and at home. As we move toward better and brighter days ahead, we can adjust, evolve and thrive together! ■

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MOLOKA'I



LUANA ALAPA

AGE | 63

OCCUPATION | OHA Trustee, Moloka'i and Lāna'i

WHERE DID YOU GROW UP | Lā'ie, O'ahu

SCHOOLING | University of Hawai'i

CURRENT RESIDENCE | Ho'olehua, Moloka'i

WEBSITE | alapaforoha.com

1. Chapter 10: The Office of Hawaiian Affairs (OHA) was established in 1978 and implemented by chapter 10, HRS, in 1979. The Board of Trustees is responsible for setting OHA policy and managing the agency's trust.
As a Trustee, I am responsible for creating, supporting, and developing policies that enable OHA to execute programs and projects aimed at strengthening our lāhui. It is also my duty to address concerns from our beneficiaries and, if necessary, bring them to the attention of OHA administration or the state administration, as we are tasked with advocating for the Hawaiian people.
In previous years, OHA has conducted surveys indicating that our lāhui supports some form of federal recognition. As a Trustee, it is my kuleana to assist our administration in working towards establishing a roll call for our people, ensuring the protection of entitlements and rights afforded to us as the first peoples of Hawai'i. Chapter 10H further verifies our work at OHA.
2. One need only visit the OHA website to see that iwi kūpuna has always been a priority, including repatriation, protection at work sites, and the enforcement of proper care for iwi. This commitment will continue, whether in the courthouse or on new construction sites across Hawai'i. This is an area where OHA can improve and be more diligent in exercising our duty to advocate for our lāhui.
The concern for wai goes without saying - wai is life. OHA must continue to collaborate with advocates who protect our water from exploitation and environmental impacts for the good of all Hawai'i. As Trustees, we must work together to ensure that both fresh water and ocean resources are protected and preserved for future generations.
3. OHA must always be willing to work with sister agencies and government entities for the betterment of the Hawaiian people as stated in the General Provisions under Chapter 10.
4. No one comes to the OHA Board of Trustees fully knowledgeable. True leadership is about surrounding yourself with competent staff and supporting their work. Trustees should also pursue ongoing training, particularly in areas like investing and growing the trust for the Hawaiian people. Our strategies continue to focus on addressing persistent challenges as well, such as home security, safety, and repairs for our most vulnerable beneficiaries. I will continue to support the administration's strategies that work toward tangible change and efforts that benefit more of our beneficiaries.
5. OHA must return to being a highly visible organization, with meaningful outreach efforts led by caring and assertive staff who build strong relationships with our people at all levels. We must always be mindful of our spending and investments on behalf of beneficiaries, ensuring that our resources are used wisely. This includes more strategic and thoughtful grant support, with a clear return on investment that positively impacts many. Operational transparency can only thrive in an organizational culture that encourages it and intentionally makes it the hallmark of our work for the lāhui.
6. In the next five years, OHA must set clear goals and benchmarks to measure progress and achieve tangible outcomes. We need to be well-versed in our bylaws, executive policies, and federal and state laws, ensuring we remain mindful of our responsibilities. As Trustees, we can be better stewards of the Trust by becoming more informed and prepared, enabling us to make stronger and more confident investment decisions while staying current with trends that maximize returns for the Trust.
In the next 10 years, I envision OHA overseeing a vibrant and economically sound Kaka'ako that all Hawaiians can take pride in. Our beneficiaries are waiting and deserve efforts that demonstrate real change. It's time. ■

CANDIDATE QUESTIONS

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MOLOKA'I



R. KŪNANI NIHIPALI

AGE | 74

OCCUPATION | Retired Honolulu Police Department

WHERE DID YOU GROW UP | Honolulu, O'ahu

SCHOOLING | DOE Public Schools: Ka'uluwela, Pālolo, Ka'iulani Elementaries K-6; Kamehameha 7-12

CURRENT RESIDENCE | Ho'olehua, Moloka'i

WEBSITE | nihipali.org

1. In 1898, Queen Lili'uokalani wrote in her book, *Hawai'i's Story by Hawai'i Queen*: "the people of the Islands have no voice in determining their future, but are virtually relegated to the condition of aborigines of the American continent." In the 1990s, Federal Recognition was disguised as the Akaka Bill. It was debated and debunked. OHA spent millions of dollars on its defunct Kau Inoa and Kanaiolowalu programs. OHA promised nationhood in 2006, but reneged and in 2023, former OHA Trustee Apo wrote: "OHA abandons commitment to Self-Governance, OHA is defaulting on one of its primary reasons it was created in the first place." OHA still has NO Nation Building initiatives of Self-Determination or Self-Governance. These fundamental rights acknowledge the inherent economic and political sovereignty of a nation to have autonomy to govern its own affairs; preserve and perpetuate its cultural heritage; make decisions that best serve its community and ensures a rightful place in shaping the future of our homeland. The DOI/DOJ reports of 2000 & 2002: Findings and Recommendations have guidelines. HRS 10 & 10H ignores the continuing wrong by failing to recognize the government of the people of the Hawaiian Kingdom. Until Reconciliation is defined and implemented, I don't support, nor appreciate OHA's role in regurgitating this *bewa*, the continuation of U.S. and state governments to terminate our Native Hawaiian interests and entitlements to our 'āina and revenues. Reconciliation education will provide opportunities to achieve peace and foster coexistence between opposing communities. OHA foundations and directions can be addressed through the Apology and our Kuleana Waiwai Like (KWWL) Project. Political obstacles to reconciliation can seem overwhelming, but with positive changes in attitudes, spirit, and relationships, it is attainable.
2. *Kāne i ka wai ola* - the water of life, is free. It's the delivery system that has been commodified. According to State Constitution, Hawaiians have first priority to water, but like all our natural resources, we beneficiaries have no say nor control. This needs to *buliau*, change. What is needed is independent legal counsel funding and seats at the tables of the Moloka'i Irrigation System and State Water Commission. The excavation of 1,000 nā iwi kūpuna from their wahi pana at Honokahua, Maui, for the Ritz Carlton Hotel in 1988 was a major turning point halting such desecrations. As po'ō of Hui Mālama i Nā Iwi Kūpuna o Hawai'i Nei (HMINK) then, HMINK and OHA were the only two entities recognized by NAGPRA, and we chartered state burial laws. We repatriated over 5,000 *iwi kūpuna and moepu* locally and nationally from all federally funded institutions and museums throughout continental America, and internationally from Australia, Tahiti, Guam, Scotland, England and Germany. This is the highest form of sovereignty that Kānaka can live as it strengthens our ancestral foundation that continues the interdependency between our past, present and future. It strengthens the depth of our Hawaiian Nation familial foundation and survival, despite the alleged overthrow of our Nation Kingdom of Hawai'i. In repatriation, pule and protocols linked us ancestrally, with our life cycles, as their spiritual presence protected, inspired and guided us in our work. *Ola nā iwi!*
- 3/4. Economic independence is an essential element of political sovereignty based on the same foundation and legacy we received from our ancestors. Our native trusts are valued over \$20 billion. Financial and economic freedom are central to the viability and wellbeing of our people and ensures access and control of our trust investments, be it fiscal, land, and/or natural resources. We proposed our KWWL project to OHA 20+ years ago to utilize a strategic and cultural path of goals, objectives, values and beliefs between partners/stakeholders and the Kānaka Maoli Hawaii. KWWL is a realignment plan intended to assist in leading us from economic dependence to economic independence. It will give us a sense of self-reliance to obtain our full human potential to manage our Native Hawaiian trust assets in a manner that empowers us beneficiaries and provides competitive returns that communicate Hawaiian values. My experiences with Native Hawaiian educational community organizations: Pua Foundation, Hui Na'auao, HMINK, Pu'uhonua o Waimānalo; committees and boards: Native Hawaiian Advisory Council, KWWL, Native American Rights Fund: Investment and Audit; elected officials, agencies, institutions and unions can help to enrich and build community economic capacity as prudent and socially responsible investors. KWWL also includes a community outreach plan for CDFI development strategic investment planning workshops, leading to a community empowerment bank and restore our status as stewards of our future.
5. OHA is accountable to all the people of Hawai'i and needs to be held to the same ethical standards as any other state agency, with transparency and accessibility. It should adopt best practices in public communication, ensure regular and open meetings, provide clear, easily accessible information on its activities and finances, to maintain the trust and confidence of the people it represents. That will foster greater trust and engagement with the Native Hawaiian and broader public community.
6. OHA needs to *buliau*, change to find solutions and support reconciliation as the umbrella and basis for our political, economic, social and cultural challenges we face today and into the future. If you discovered something in your past that you didn't know about, would you close your eyes and cover your ears as if it never happened, or would you accept the information as part of your life history? What happens when we know the truth and do nothing about it? It keeps perpetuating because people and the political powers in place allow it. No lie can live forever. We must speak truth to power. *E buliau kākou a pau!* ■

OHA Awards More Than \$2.8M in Grants

By Ed Kalama

Support for traditional healing practices, training for next generation navigators, business education for entrepreneurs, assistance for vulnerable populations and funding for neighborhood watch initiatives on homestead lands are just some of the projects that will be advanced thanks to the Office of Hawaiian Affairs (OHA) Grants Program.

At their September meeting, OHA trustees approved more than \$2.8 million in grant awards to 16 community nonprofits offering services for the Native Hawaiian community. OHA's Grants Program supports Hawai'i-based nonprofits that have projects, programs and initiatives that serve the lāhui in alignment with OHA's Mana i Maui Ola Strategic Plan.

"We are honored to invest in the incredible work of these community nonprofits whose missions are vital to the health, wellbeing and future of our Native Hawaiian community. These organizations represent the heartbeat of our community, and by working together we can create positive change for our people," said OHA Board Chair Carmen "Hulu" Lindsey.

To increase community participation, OHA has streamlined its grants process lowering application barriers. The number of eligibility requirements were reduced, and the application process and mandatory reporting requirements were simplified.

Three nonprofits received a total of \$517,609 in Ola Ke Kanaka-Physical, Spiritual, Mental & Emotional Health Grants including:

- **Hui Maui Ola** was awarded \$117,609 for its Hāinu Lā'au Wellness project to educate Hawaiians on O'ahu in traditional Hawaiian healing principles.
- **Healthy Mothers Healthy Babies Coalition of Hawai'i** was awarded \$250,000 for its Mana Mama, Healthy Babies, Strong Families project to deliver holistic care to hāpai and postpartum Native Hawaiian women across Maui, O'ahu and Hawai'i Island.

- **'Āina Alliance** was awarded \$150,000 for its Indigenous Healing Hub project to educate Native Hawaiians on Kaua'i on traditional healing practices such as lā'au lapa'au, lomilomi, 'aipono and ho'oponopono.

Two nonprofits received a total of \$400,000 in Ola Ka Mo'omeheu-Culture Preservation & Perpetuation Grants including:

- **Polynesian Voyaging Society** was awarded \$200,000 for its Moananuiākea: A Voyage for Earth project to train Native Hawaiian voyagers and navigators and educate Hawaiian youth across O'ahu, Hawai'i Island, Maui, Kaua'i, Lāna'i and Moloka'i
- **Ka Honua Momona International** was awarded \$200,000 for its Mahuaola No Na Kualima (Nurturing the Next Generation) project to improve the health and education of Moloka'i children by providing culturally rich, place-based programming to increase healthy life choices.

Five nonprofits received a total of \$782,394 in Ho'omohala Waiwai Kaiaulu-Community Economic Development Grants including:

- **Wai'anae Economic Development Council** was awarded \$217,638 for its Native Hawaiian Entrepreneurship Initiative on the Wai'anae Coast project to provide business education in the areas of entrepreneurship, social enterprise and nonprofit development.
- **Changemakers Community Economic Development Corporation** was awarded \$134,756 for its Philanthropono Native Hawaiian Fundraising Certificate and Professional Certification System to provide access to fundraising training and professional certification.
- **Native Hawaiian Hospitality Association** was awarded \$250,000 for its Entrepreneur Development and Capacity Building project to strengthen community economic development by equipping entrepreneurs, nonprofits or community organizations with

tangible pathways to enter the tourism sector and access new revenue streams.

- **Mālama Kaua'i** was awarded \$55,000 for its Hui Hānai 'Ai project which will support Native Hawaiian farmers to achieve growth and stability through technical support, marketing and distribution assistance, and grant-based capital investments in their operations.
- **Lei Ho'olaha CDFI** was awarded \$125,000 for its Kaiaūlu Investment fund project to invest affordable loan capital into Native Hawaiian-owned small businesses which have never received a loan from a bank.

Two nonprofits received a total of \$251,581 in 'Āina Ho'opulapula- Hawaiian Homestead Communities Grants including:

- **Mana Maoli** was awarded \$141,944 for its Mana Mele Project intended to support Hawaiian youth enrolled or living near 10 Hawaiian-focused charter schools by connecting them to mentors and material resources to foster cultural and academic growth through musical storytelling.
- **TiLeaf Group** was awarded \$109,637 for its Homestead Neighborhood Watch Project to train Native Hawaiians and institute Neighborhood Watch initiatives in four Hawaiian homestead communities on the island of O'ahu.

Four nonprofits received a total of \$873,065 in Ola Ka Lāhui-Vulnerable Populations Grants including:

- **Hui Mahi'ai 'Āina** was awarded \$330,000 for its Waimānalo Vulnerable Populations project to give homeless Native Hawaiians a safe, drug-free place to live with access to food, medical care, social services and job skills training.
- **Waimānalo Health Center** was awarded \$323,065 for its Hale Kōkua Waiwai Program to provide Native Hawaiian families and individuals who are currently homeless and those at-risk of homelessness with rent or mortgage and/or deposit payments for rapid rehousing and homelessness prevention
- **Kū Anuenue** has been awarded \$100,000 for its Kū Anuenue: No ka pono of ka Māhūi project which focuses on supporting Native Hawaiian māhū and queer people and their families who live on Hawai'i Island by increasing access to supportive relationships and safe environments and providing opportunities for social engagement and to learn cultural competencies.
- **Housing Solutions Incorporated** has been awarded \$120,000 for its Mohala Mai project which will provide rent subsidies for Native Hawaiian Justice involved women at Mohala Mai, an affordable supportive housing project of Housing Solutions Inc. in partnership with the Women's Prison Project, which has a goal of preventing recidivism among Hawaiian women. ■



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CNHA Convention Informed, Inspired and Energized

By Ku'uwehi Hiraishi

More than 2,000 Native Hawaiians braved the heat and humidity in Waikoloa to give the Council for Native Hawaiian Advancement (CNHA) Convention its biggest turnout yet.

Pu'uanaulu native Ku'ulei Keakealani is no stranger to the dry coastal plains of North Kona. Generations of her 'ohana paniolo have stewarded these lands. She says the convention helped re-energize the surrounding community.

"Me he mea lā ua hiki mai kekahi kai piha a hiki ke 'ike i nā wa'a he nui e lana nei i ka ili o ke kai," said Keakealani. (It's as if a rising tide came in and you can see all these canoes floating on the surface of the sea).

Alona Quartero drove over from Puna to support her mo'opuna at the convention, and later found herself attending session after session.

"That's what this conference has done! Inspired people to connect to the lāhui. Being around a lot of Kānaka is really nice and non-Kānaka too because they can see 'Oh, this is what the people mean.' It was worth the trip to get here," says Quartero.

This was CNHA's first convention on Moku o Keawe in its 23-year history. CNHA President & CEO Kūhiō Lewis estimates the three-day event infused more than \$2 million dollars into the local economy.

"We're honing in on Hawai'i Island, because - as I see it - the future is there," Lewis said.

CNHA recently acquired 43 acres of land in Kāūmāna for the creation of an affordable housing land trust, which could provide homes to 'ohana as early as 2025. Lewis also has his eye on Banyan Drive, which he says could provide job opportunities through a Native Hawaiian-managed hotel.

"If we do it right, Moku o Keawe will lead the rest of the pae 'āina," he said.

The annual Native Hawaiian Convention has become a must-attend event for the lāhui, featuring cultural workshops, government updates, and discussions on the latest issues. The gathering is the brainchild of CNHA founder Robin Danner.

"It was wonderful to witness the total relevance of



CNHA CEO Kūhiō Lewis addresses the massive crowd of more than 2,000 at CNHA's convention in Waikoloa. - Photos: Courtesy of CNHA



One session featured sisters Ku'ulei Keakealani (left) and Deedee Keakealani-Bertelmann, paniolo from Pu'uanaulu, who shared mo'olelo about the legacy of Hawaiian paniolo - whose history predates that of the American cowboy.

CNHA and the annual convention in 2024, just as it was relevant when founded 20+ years ago, to create space for the mana and mana'o of Hawaiians," Danner said.

Speaker after speaker underscored the need to kū'e and kūkulu - to challenge the status quo and rebuild

from a kuana'ike Hawai'i or Hawaiian worldview. This kuana'ike guided generations of Hawaiians to thrive in these islands for centuries.

Ka'ūpūlehu native and former Office of Hawaiian Affairs trustee Hannah Springer says having a Hawaiian voice at the table ensures 'ike Hawai'i is part of the decision-making.

"Don't be afraid of 'ike," Springer said.

'Ike Hawai'i could provide invaluable insight to tackle Hawai'i's most pressing challenges, but the keepers of this 'ike are sometimes overlooked. This has frustrated Lahaina native Kaipo Kekona, who is helping to lead rebuilding efforts in Maui Komohana.

"They say 'blank canvas,' but its not a blank canvas," said Kekona, "There are communities who have been there for generations, and it would serve us well not to try to act like those voices don't exist."

Those voices may soon become a rarity, according to Ha'ikū data analyst Matt Jachowski. He presented the latest numbers on Hawaiian migration at the convention.

"Native Hawaiians today make up only 1 in 5 people in the state of Hawai'i, but our population is shrinking while the non-native Hawaiian population is growing, and I think that's a problem," says Jachowski.

As more Native Hawaiians are forced to leave Hawai'i, so too will their repository of 'ike Hawai'i, which is needed in Hawai'i now more than ever.

State leases with the U.S. military begin to expire in 2029, and Native Hawaiian attorney Camille Kalama says this is an opportunity for the lāhui to make demands.

"If we don't push, if we don't try, we'll get the same as we always got," says Kalama.

The energy at this year's convention was one of fearlessness and bold ideas, where decision-making in Hawai'i is centered on 'ike Hawai'i. We see it reflected in a stewardship model that puts the mauna first and in a new generation of 'Ōiwi leadership in tourism that's disrupting the industry's extractive ways.

These changes are only the beginning, said Native Hawaiian educator and social entrepreneur Mahina Paishon-Duarte.

"Its necessary for people to be at ka maka o ka ihe - the tip of the spear - stirring the pot and creating discomfort until there's enough critical mass calling for change," Paishon-Duarte said. ■

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A Kuleana to Place

Executive Director Dr. No'eau Peralto of huiMAU is using 'āina-centered practices to cultivate a future of abundance for his Hāmākua Hikina community

By Ed Kalama

*He ali'i ka 'āina, he kauwā ke kanaka.
"The land is a chief, man is its servant."*

Of all the lessons that No'eau Peralto, Ph.D., has learned on his journey to educational excellence, aloha 'āina may be his most important one.

Peralto is the executive director and co-founder of the community nonprofit Hui Mālama i ke Ala 'Ūlili, better known as huiMAU, which is dedicated to cultivating kīpuka (safe regenerative spaces) that foster and regenerate the growth of place-based ancestral knowledge and healthy food- and eco-systems in his home community of Hāmākua Hikina (East Hāmākua).

The Kamehameha Schools Hawai'i graduate double majored in anthropology and Native American studies at Stanford, then went on to earn a master's in Hawaiian studies and a doctorate in Indigenous politics from the University of Hawai'i at Mānoa.

But Peralto said it was his grandfather Daniel Miranda, a paniolo who was born and raised in the ahupua'a of Koholālele, who was one of the most influential people on his life's path.

"I had the privilege as a mo'opuna of spending a lot of time with him in his last years of life, and I had the fortune of being able to learn a lot of the mo'olelo that he had to share from his lived experiences in this place," Peralto said. "He was a farmer, a mechanic, a saddle maker, a leather worker and a hunter. He just loved this place, and he loved to speak with me about the mo'olelo of this area."

For Peralto, all knowledge was not taught in the same school.

"A lot of the experiences that I've had outside of a school setting were really guided by a sense of kuleana to this place, to the community that raised me and to the place that feeds me. I've always tried to be a better Kana-ka to be able to serve this place, to serve our lāhui, and to be an honorable kupuna for the future generations," Peralto said.

"But if we don't spend time there in that place, then we really don't know that place. So spending time on our 'āina, doing the work, allowing the 'āina to teach us, allowing our kūpuna to reveal things to us, and being ready to receive those lessons in all the different forms that might take, that has been a super important part of what has been my educational journey."

It was in 2011 that he and partner Haley Kailiehu founded huiMAU with their 'ohana.



No'eau Peralto and Haley Kailiehu at Koholālele. - Photo: Asia Brynne

"There were a number of different issues going on at the time around mismanagement and mistreatment of this 'āina and our wahi kūpuna (ancestral sites), and we wanted to organize and come together to mālama this 'āina and channel our energy into creating a future that we wanted to see for this community," Peralto said.

"It was a time of finding a balance between the kū'ē and the kūkulu of struggling against that which we didn't want to see continue to happen here in this place, and at the same time filling this space with the aloha 'āina that this place needed and working toward a future of abundance for this ahupua'a."

From a first-ever project of clearing invasive guinea grass to create a 30-by-30 foot garden of native and canoe plants, today huiMAU's kuleana has grown to steward more than 1,100 acres with a staff of 14 full-time employees.

The group's mission is to re-establish the systems that sustain their community through place-based educational initiatives and 'āina-centered practices that cultivate abundance, regenerate responsibilities, and promote collective health and wellbeing.

"A number of systems need to be functioning in unison and functioning properly in order for the community to thrive – healthy ecosystems, healthy food systems, governance systems, education systems, family systems, even spiritual systems. Our programs try to address a number of these."

A \$100,000 'Āina Community Grant from the Office of Hawaiian Affairs (OHA) helps support the work of huiMAU.

Their project is titled "Ho'onohopapa Koholālele," which intends to restore a traditional 'Ōiwi food system in Koholālele that will directly benefit the Hāmākua Hikina community for generations to come. Within a 20-acre site which will be restored, 500 'ulu trees will be planted that will have the potential to annually provide 200,000 pounds of traditional food starting in 2034.

Former OHA Grants Manager Ke'ala Neumann said Peralto not only leads by example but also nurtures a future guided by the values of collective stewardship and cultural integrity.

"No'eau embodies leadership rooted in kaiāulu, mo'omeheu, and an unwavering pilina with the 'āina. He has dedicated his life's work to fostering the resilience

SEE A KULEANA TO PLACE ON PAGE 15



Community partners plant 'ulu trees at Ka Maha 'Ulu o Koholālele during the Kamehameha Schools 'Āina Ulu 'Aha, May 2024. - Photo: Anianikū Chong

A KULEANA TO PLACE

Continued from page 14

and resurgence of aloha 'āina in his home of Hāmākua Hikina. His leadership is grounded in the 'ike of his kūpuna, blending scholarly expertise with grassroots action to inspire and empower the lāhui."

Peralto has increasingly been receiving attention for his work.

In 2021, he was honored for his efforts in advocating for native people by being named one of "50 for 50," which honored the 50th anniversary of the Stanford American Indian Organization, and in 2024 he was named one of "20 for the Next 20" by *Hawai'i Business Magazine*.

"As a lifetime learner, you have to remain humble and know what you don't know, what you need to learn, and who you need to learn it from," Peralto said. "Humility was always the value that was instilled in me by my parents. No matter what you accomplish or what kind of recognition you receive, we are all in this together and we all come from the same place."

Peralto is quick to credit his partner and co-founder Kailiehu who serves huiMAU as the director of creative development.

"There is no way that I would be able to do this work in the ways that I have been all these years without her having been a partner every step of the way," Peralto said. "I get put in articles, I get the credit, but there isn't



No'ea Peralto (right) and parents, Joel and Valerie Peralto, plant 'ulu at Ka Maha 'Ulu o Koholālele in December 2021. - Photo: huiMAU

anything that I've ever done in this work that was done without her being a partner right there next to me.

"We've gone through every single hard time together, and we've birthed great new ideas together and she's helped bring these new visions into reality. Haley has

been the most important partner I've had in this work for the last 13 years."

As he looks to the future, Peralto said mentoring huiMAU's growing staff will be key.

"We have a lot of young Kānaka who work with us. My passion is in mo'olelo, and particularly the mo'olelo of this place. I have to put time into sharing that mo'olelo with our staff, so that they're able to then teach it and learn how to do research themselves. The hope is that we can collectively build on this foundation of knowledge and on the research that I was able to find during my educational path," Peralto said.

"Now there's 14 of us who are experiencing this place and developing our own 'ike that is rooted in the mo'olelo of the past but also in our daily lived experiences in this place. Hopefully we're applying that to the work that we do in educational programming so that it informs our work on the 'āina.

"The 'āina is telling us what it needs us to do, how it needs us to act as Kānaka of this place, in order for the 'āina to return to a state of thriving abundance again. That ability to kilo (observe) is key, to really pay attention to our 'āina and then interpret those observations and formulate the best actions to ensure that we're addressing the needs of this place. What is best for the 'āina is always best for us, so allowing the 'āina to teach us, and then putting those teachings into action is our number one objective." ■



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Environmental Racism in Nānākuli

By Puanani Fernandez-Akamine

In the heart of Nānākuli, a predominantly Native Hawaiian community, is the 188-acre PVT landfill. There are hundreds of homes, dozens of farms, six schools and scores of churches, parks, stores, and medical clinics located within a 1-mile radius of the landfill; and some homes are less than a half mile from the site.

The landfill is just off Lualualei Naval Road, about a quarter mile ma uka of Farrington Hwy. The Ulehawa Stream runs along the landfill's west side and flows from there to the Princess Kahanu Estates Hawaiian Homes community and then out to sea.

The PVT Land Company assumed ownership and management responsibility for the facility in 1992, seven years after it opened in 1985. It receives more than 40% of the waste generated on the island of O'ahu which includes wood, plastic, furniture, mattresses and contaminated soil.

The landfill is also O'ahu's only construction and demolition debris facility, so it receives gypsum dry-wall which breaks down into hydrogen sulfide gas, a toxic, flammable gas that smells like rotten eggs. When humans are exposed to high levels of hydrogen sulfide it can lead to a malfunction of the central nervous system and respiratory paralysis.

In January 2021, PVT landfill finally stopped accepting waste contaminated with asbestos. Waste materials disposed of in the landfill are "covered" with ash from the AES Coal Power Plant in Kapolei.

The decision 40 years ago to place a landfill in a community that is more than 50% Native Hawaiian is a decisive example of environmental racism. It is a scenario that has played out time and again in less affluent, browner communities across the United States and the world.

Environmental Racism Explained

American civil rights leader Dr. Benjamin Franklin Chavis, Jr., coined the term "environmental racism" in 1982 when he was serving the executive director of the United Church of Christ's Commission for Racial Justice.

Chavis defined environmental racism as intentionally locating polluting and waste facilities in communities primarily populated by people of color (Blacks, Latinos, Asians, Indigenous People) and low-income workers.

Research published by the National Institutes of Health found that living within 1.8 miles of a landfill may result in negative health effects due to the exposure to chemicals and toxins that affect water supplies, air quality and ground conditions.

Public health studies have concluded that people living near landfills are at higher risk for developing cancers, asthma, chronic respiratory ailments, gastrointestinal issues, skin irritation and tuberculosis. Children born to mothers living near landfills are more likely to have low



An aerial view of the PVT site area in Nānākuli circa 1930. - Photo: Courtesy of 'A'ole PVT Landfill



View of the PVT Landfill looking ma kai. Some homes are within a half mile of the facility. - Courtesy Photo

birth rates or be born with congenital heart defects.

According to the Natural Resources Defense Council (NRDC), environmental racism is a form of systemic racism that "exists largely because of policies and practices that have historically, and to this day, favored the health, wellbeing, and consumer choices of white communities over those of non-white, low-income communities."

NRDC asserts that, in America, this is an outcome of segregation and redlining created and enforced via land use policies and local zoning codes. These fundamentally racist policies discourage investment in such areas, which in turn erode asset values and the tax base, resulting in deteriorated housing and public infrastructure.

Communities vulnerable to environmental racism lack the resources and representation to voice their opposition to environmental abuses within, or adjacent to, their communities. People in these communities are often poor, have no political power, and lack mobility (i.e., they cannot afford to move).

Community Resistance to the PVT Landfill

Prior to 2020, there were no laws in the State of Hawai'i requiring a minimum "buffer zone" between homes and landfills or other waste facilities. It was this lack of regulation that allowed the establishment of a landfill in Nānākuli so close to existing homes, schools and farms.

Community concern about the landfill goes back decades, but when PVT Land Company attempted to expand its Nānākuli landfill to within 750 feet of existing homes in September 2019, residents pushed back hard, collecting more than 5,500 signatures in opposition to the expansion.

In response, during the 2020 legislative session, the Hawaiian Affairs Caucus, co-chaired by Rep. Daniel Holt and Sen. Jarrett Keohokalole, introduced legislation to establish a minimum half mile "buffer zone" between residences, hospitals, schools and any future landfill.

Although the bill faced significant opposition from both the waste management industry and county governments, Gov. David Ige signed SB2386 into law as Act 73 on Sept. 15, 2020. It is considered one of the most progressive environmental justice laws in modern Hawai'i history.

But it is far from perfect. Although it prohibits construction of new waste or disposal facilities within a half mile of residential communities, existing facilities can continue operating until 2050 (but may not expand at their current locations).

Moreover, the half-mile buffer zone established by the law is, arguably, inadequate, as environmental researchers have concluded that living within a 1.8 miles radius of a landfill is unsafe.

Notably, Nānākuli is not the only community on the Wai'anae Coast affected by environmental racism. Eleven of O'ahu's 18 sewage treatment plants, active landfills and power plants are in the moku of Wai'anae.

"West O'ahu, home to the largest concentration of Native Hawaiians per capita, has faced over 40 years of environmental racism, shouldering the island's 'ōpala through the Waimānalo Gulch Sanitary Landfill, PVT Landfill, and H-Power, leading to serious health impacts," said Anthony Makana Paris, chair of the Makakilo-Kapolei-Honokai Hale Neighborhood Board.

Paris says that, to rectify this injustice, "west side communities deserve compensation and health risk mitigation measures, such as dust screening, air scrubbers, and indoor waste processing."

Last year, the neighborhood board passed two resolutions: one supporting a real property tax exemption for residents living within a half mile of a landfill, and another supporting "host community" compensation for neighborhoods impacted by active landfills.

In a March 2022 article, "Environmental Justice for Native Hawaiians: Preventing Landfill Expansion on the

ENVIRONMENTAL RACISM

Continued from page 16

Wai'anae Coast" published by the Environmental Law Education Center, Cassandra Kometani writes, "The overrepresentation of predominantly poor and ethnic minority residents living on the Wai'anae Coast creates a ripe setting for environmental injustices to occur."

An Ongoing Problem and No Easy Solution

With a million residents plus 125,000 tourists crowded onto O'ahu's 597 square miles on any given day, managing the 1.9 million tons of waste generated on the island each year is an ongoing challenge.

This is amplified by the need to protect the island's water table and conservation zones, concerns about projected sea level rise and tsunami evacuation zones, observation of mandatory airport buffers, and placement away from homes, schools, hospitals and farms as required by Act 73.

During FY 2021-22, the City and County of Honolulu's Department of Environmental Services (ENV) was tasked with identifying potential sites for the next municipal solid waste landfill for O'ahu in alignment with

the new state regulations. The county is urgently looking for a site to replace the Waimānalo Gulch Sanitary Landfill (also located on the west side, ma uka of Kapolei) that is scheduled to cease operations in March 2028.

The ENV's recommendations were originally due by Dec. 31, 2022, but an extension was requested and a new deadline, Dec. 31, 2024, was set.

To date, the ENV has been unable to identify a site for the new municipal waste facility.

Last month, Ian Bauer reported in a *Honolulu Star-Advertiser* article that the City and County is considering locating its next landfill on privately owned lands – which means employing the government's powers of condemnation. Even more concerning, Honolulu City and County executives have recently suggested repealing or amending Act 73.

City spokesperson Ryan Wilson was quoted as saying "the city is considering sites that would require amendment to Act 73 restrictions and sites that might require eminent domain."

In 2023, Honolulu City Council Chair Tommy Waters introduced Bill 39 to support west side communities with a real property tax exemption for landfill proximity, but as some city officials seek to repeal or amend Act 73, progress has stalled.

Paris queried, "This begs the question – why is the city

considering placing a landfill just one-half mile from hospitals, homes, and schools, or even within conservation districts?"

Given the challenges of managing waste on an island with a large population and finite land resources, finding yet another landfill site on O'ahu is a stop-gap solution at best.

Hawaii's leaders need to look seriously at landfill alternatives, such as waste to energy incineration, chemical recycling, composting, smart waste management systems and zero waste initiatives. These are radical changes from current practices, but necessary to protect the future health of our 'āina and people.

In the meantime, with the clock ticking, Honolulu City and County administrators say they are confident that they will be able to identify a new O'ahu landfill site by the end of the year.

Stay tuned. ■

Read previous Ka Wai Ola articles about the PVT landfill struggle in Nānākuli by Anthony Makana Paris, JD, and Kamuela Werner, MPH: "Not in Anyone's Backyard" at bit.ly/KWO_Landfill_1 and "Not in Anyone's Backyard II - Our Promise to Future Generations" at bit.ly/KWO_Landfill_2.

"WEST O'AHU, HOME TO THE LARGEST CONCENTRATION OF NATIVE HAWAIIANS PER CAPITA, HAS FACED OVER 40 YEARS OF ENVIRONMENTAL RACISM...LEADING TO SERIOUS HEALTH IMPACTS."

- ANTHONY MAKANA PARIS



EXAMPLES OF ENVIRONMENTAL RACISM

In American, predominantly Black communities are particularly affected by environmental racism. A well-known example is the town of Flint, Mich., that suffered lead poisoning when the city switched its drinking water supply from Detroit's freshwater system to the contaminated Flint River to save money.

Another example is "Cancer Alley," the 85-mile stretch along the Mississippi River where cancer prevalence among its majority Black population is 44% higher than the national average due to the toxic emissions of more than 150 petrochemical plants located on the river front.

Among Indigenous peoples, uranium mining on Navajo land has caused cancer rates in the Navajo Nation to double, while the Dakota Access Pipeline was re-routed under Lake Oahe, the Standing Rock Sioux Nation's primary water source, to avoid a route that would run the pipeline too close to the predominantly white community of Bismark in North Dakota.

But environmental racism is not unique to America.

In the e-waste hub of Guiyu, China, entire towns have been exposed to toxic materials and 80% of children in the region suffer from lead poisoning. Mass shipments of used car batteries from America are shipped to metal recyclers in Naucalpan De Juarez, Mexico, resulting in lead poisoning of people and livestock and contamination of the area's soil, air and water. And Chile's Atacama Desert has become a dumping ground for "fast fashion" waste with around 59,000 tons of non-biodegradable clothing shipped to the country each year.

Closer to home, examples of environmental racism include nuclear weapons testing in the Pacific – by France in Tahiti and America in the Marshall Islands. And the latest threat to Moananuiākea and its people, deep sea mining, falls into this category as well.

Mo'olelo Mo'o: Ka Po'o Mo'o Akua

By Marie Alohalani B

Tradition holds that when you come across a secluded area and everything is eerily still for you have stumbled across the home of a Mo'o. When the plants are yellowed and the greenish-yellow froth, the mo'o is at home. Leave quickly if you are not known to you, to your detriment. It might eat (ai) a lover (ai) – either way, you are doomed because it is completely.

Mo'o akua embody the life-giving and death-dealing powers of freshwater, the element with which they are associated.

The belief in reptilian deities is not unique to Hawaiian culture – snakes, crocodiles, alligators, and lizards are found in many parts of the world. Revered or reviled, across place and time, they have held a prominent place in the religious beliefs of many peoples. Whether land or water dwellers, or a bit of both, they have glided, crawled, and climbed their way through the history of many belief systems.

Collectively, supernatural reptiles may be entirely mythical creatures; may possess multiple forms; or may be born before their reptilian transfiguration or born as a reptile. Whether major or minor divinities, demigods, or minor deities, reptiles have held diverse cultural-religious roles.

During an earlier period in Hawaiian history, mo'o akua were revered and filled a variety of functions in overlapping sectors – economic, political – but religion was the foundation upon which these functions were established, as it was the belief in mo'o akua that made them.

Although mo'o are fearsome deities, our ancestors

In the artist's imagination, an entire island is an extension of a Mo'o's body. She raises her head to smell the air, alert to the approaching canoe on the horizon. The crew will ali to seek permission to land on the sand dunes that serve as her pillow, and to ascend her ridge-back to gather medicinal plants. Sensing their good intentions, she settles back into slumber. *Artwork by Solomon Enos*

'aumākua, fishpond guardians, guardians of freshwater sources and, in certain cases, akua associated with war and politics. The following snippets of mo'olelo are just a little taste to whet your appetite for things mo'o.

A Ritual to Summon Kihawahine

When Lonoapi'ilani succeeded his father Pi'ilani as supreme ruler of Maui, he took every opportunity to humiliate his younger brother, Kihapi'ilani. Eventually, Kihapi'ilani wanted to take revenge. He sought help from the kahuna who cared for their family akua, Kihawahine. The kahuna predicted that the powerful Kihawahine would be how Kihapi'ilani would get revenge on his brother.

A few days later, Lonoapi'ilani visited the kahuna to ask why his fishermen always gave the first catch to Kihawahine and not to him, their ruler. He asked the kahuna to summon Kihawahine.

The kahuna agreed and explained that a house with an imu must be built on the islet Moku'ula, where Kihawahine lived in an underwater cave. The house and the imu must be built in a single day and decorated to please Kihawahine.

At dawn, the people gathered wood for the house, pili grass for the roof, kapa quilts dyed in yellow and in green, and pigs and dogs for offerings. Then the people dug the imu, killed the animals, and covered the imu. Instead of using ti leaves to cover the imu, they used finely woven mats of makaloa sedge and lengths of yellow and green kapa. The stones to hold down the mats and kapa needed to be much larger than usual. It took five men to carry each stone. When the imu setup was finished, the floors were covered with fine mats and the walls covered with lengths of green and yellow kapa.

That afternoon, the kahuna called the brothers for the ritual.

Lonoapi'ilani asked why Kihapi'ilani was there. The kahuna explained that both brothers needed to be present for the ritual. The kahuna warned them not to show fear when they saw their akua. Whoever showed fear and ran away would become destitute. Whoever remained would rule Maui. Lonoapi'ilani scoffed and told the kahuna to get on with the ritual.

The kahuna began to pray. After the kahuna performed two prayers, he told the brothers, "I will begin to pray again. Then, you should look carefully up at the house rafters to see a white thing like a spider's egg hanging in the middle and when it descends like a spider web until it is above the center of the imu, it will vanish. When you have seen the strange thing, this is your akua, and you must tell me after I am finished praying."

Because this prayer required it, the brothers kept perfectly still and silent until the prayer ended. They carefully observed the rafters. They saw a little spider web appear, growing and unfolding like a rainbow until it was centered above the imu. There, it dropped atop the imu and then disappeared. As the kahuna prayed, his voice slowly lessened in volume to just a whisper and then he stopped whispering, just moving his lips as his eyes bulged from the strain of his efforts, which continued until he finished the prayer.

During this prayer, the mo'o had begun to eat the imu's contents. As she ate, the kapa covering the imu rose and shifted, and her movements displaced the heavy stones. The kapa and mats flew up, and seemed to move like a hula dancer, but the mo'o was not yet visible.

Once the kahuna finished the prayer, the brothers told him what they had seen. The kahuna said, "Now you will see your akua. If you feel fear, you should say so now so that it will not be obvious."

When the brothers heard the kahuna's words, they were indeed filled with fear, but they quickly conquered it. Lonoapi'ilani snapped, "Whatever indeed is there to flee from, we have come to see the akua."

The kahuna pulled back the imu's kapa covers to reveal the mo'o. Its skin was like that of an 'uhā eel but much darker and incredibly shiny. The mo'o turned its eyes toward them, revealing its terrifying nature.

Horrified, Lonoapi'ilani fled the house and swam with all his might in the waters of Mokuhinia until he reached the shore, where he quickly ran to his house – never to return again to Moku'ula.

Meanwhile, Kihapi'ilani had remained seated and, with great fortitude,



Artist Solomon Enos explores visual representations of mo'o, the fierce caretakers of our fresh water resources, as an archetype unique to this place, but also related to other Indigenous narratives and world views.

suppressed his fear of the mo'o as she revealed all of her forms to him.

As the mo'o climbed on and around Kihapi'ilani, the kahuna reminded him, "Be steadfast against the fear so that vengeance may be had, for yours is an akua of power, which is why the ali'i before you honored and cared for her, and this akua, Kihawahine, is a royal akua, a ruling akua, which you should take note of, so tolerate your fear."

After Kihawahine's extraordinary displays, she disappeared under one of the kapa covering the walls. Kihapi'ilani heard water splash, and shortly thereafter, Kihawahine walked through the door in her human form. She was a beautiful young woman who wore a lei 'āpiki on her head. This lei is made from

'ilima flowers and takes its name from the belief that these flowers attract mischievous spirits.

After Kihapi'ilani faced Kihawahine without fear, he supplanted his brother as ruler of Maui and rose to greatness while Lonoapi'ilani, destitute, faded into oblivion.

This mo'olelo, where I found this ritual to summon Kihawahine, also explained why the mullet and yellow chicken are considered her kino lau. The head of Kihawahine's mo'o form resembles the head of a mullet. A chicken's hip bone, when turned sideways, also resembles the head of her mo'o form. Kihawahine is said to be fond of yellow.

Kāmeha'ikana, Nāwahineikawai, and Lanihuli

In two versions of a mo'olelo about Kamaakamahi'ai, Kāmeha'ikana (Hau-meā) has a mo'o form and lives in her cave, Kaualehu, in 'Ioleka'a cliff in He'eia, O'ahu.

She adopts Kamaakamahi'ai's daughter, Kahelekūlani. When Kahelekūlani dies, Kāmeha'ikana turns her into a mo'o who then takes the name Nāwahineikawai and goes to live in Kaua'i. In a continuation of this mo'olelo, which follows Kahelekūlani's son, Keakaokū, we learn that one of Keakaokū's ancestors is the mo'o Lanihuli, who lives in a cave in Nu'uanu Pali.

Lanihuli has several kino lau: a gigantic lizard, a web-spinning spider, a hairless dog, a caterpillar, and an owl.

In his mo'o form, the scales above his right eye are red and those above his left are black. When placed on someone else's eye, the red scales allow to see what is far away; the black ones allow to see what is near.

In his human form, Lanihuli is described as dark-skinned with long gray hair and a gray beard. He wears a white malo and a feathered cloak, and carries a wooden club in his right hand and a coconut fan in his left.

Luhia

A man named Luhia lived just below where Henry Cobb Adams is now living [in Kāne'ohē, O'ahu]. Seaward of his makeshift hut, he farmed sweet potatoes, and upland of it and below, he farmed taro along with everyone who also lived in those places down to Kalokoloa.

KA PO'E MO'O AKUA

Continued from page 19



Villagers bring limu as an offering, with a request for water in a time of drought. Angry at being disturbed, the mo'o is appeased by the offering and shifts her body to allow the waters to flow. *Artwork by Solomon Enos*

There was a large, very flat stone in the front of a house of some men. There were other stones standing there nearby when I left, but after 1908, I never saw them again; perhaps they were broken to bits, perhaps not? I never saw them again!

Every morning that Luhia saw houses that had lit a cooking fire for lawalu, he would go to that house and spy as the people prepared them, which they would return later to eat. However, while the people of those homes looked on with regret, he would release the cooked lawalu if they contained goby fish. Furthermore, to get revenge, he would go straight to that flat rock, step on it, and say, "Through the handle of the food bundle is life, oh younger siblings."

As soon as Luhia would call out, the goby-fish lawalu would open, and everyone jumped in shock and surprise when they saw with their own eyes the hundreds and hundreds of mo'o-kā-lā'au (black lizards) jumping out from inside the various cooked bundles through the handles (where they were knotted) and fled from atop the flat rock where Luhia stood.

When this Luhia turned around, the people realized that he was not a real man, but a mo'o. His cave is about 15 or 20 yards seaward of the Kauwa Bridge.

In a different mo'olelo, Luhia is described as a warrior. When he fights in his human form, he uses his mo'o eyeballs as stones for his slingshot.

The Mo'o of Kekuawailele

There was once an old woman who lived close to the

stream of the hill Kekuawailele. Her home was a cave in the middle of the hill. People often saw her sitting on a long stone in the stream.

When people came down who lived at Kamanaiki, which is a ravine where the pools of Waiāpuka are located, and passed that luahine (old woman), she would ask them if they were going down to the sea, and they would answer her.

If they were going fishing, she would wait until they had left, then go into her cave, which had a second entrance, one that overlooked the sea south of Auau. There, she would pluck out her eyeballs and send them to fish for her, and then sit there blind until they returned.

When the people who had gone fishing returned, to their great surprise, they would find her at her usual spot, scaling fish. Other strange things this old woman did included changing herself into a mo'o, and there were many bodies into which she would transform.

What was outstanding was that she did not trouble anyone, because where she lived was the path the people of 'Ewa took to go up, and also where the bones of the ali'i of Kamanaiki Valley, who had been tyrants, were interred.

An Encounter with a Mo'o of Pāhala

In 1895, Daniel Kekau and Aola, who spent the night near a gulch upland of Pāhala in Ka'ū, Hawai'i, were woken up by a voice saying, "Eia la ke moe nei" (Here they are, sleeping).

It was a mo'o, between 5- and 6-feet long. As it moved to grab Aola, the men attempted to reason with it by claiming kinship: "E, he mau pulapula maua nau, nolaila, e ola maua" (Oh, we are your descendants, therefore, spare our lives). After that, the mo'o left them alone.

An Encounter with a Mo'o of Lower Puna

In 1901, a white man who was touring the "uninhabited southern section of the district of Puna" on Hawai'i Island with a Hawaiian guide claimed to have seen a mo'o one night while camping "in the mouth of a large cave" near the ocean.

By the light of the moon, the man could clearly see this mo'o, which was not even 50 feet away.

It was between 5 and 6 feet long. Frightened, he grabbed his gun to shoot it, but his guide stopped him. The guide explained that, although he had never seen one, this creature was clearly a mo'o, and it might be Kihanuilūmoku.

The guide then chanted to the mo'o as the two men slowly backed away to leave the area.

Alanapo

Alanapo and her brother Naulu-o-Weli lived upland of Ke'ei on Hawai'i Island.

Alanapo slept in a stream in her mo'o form. Alanapo and Naulu-o-Weli were famed for their fighting skills and for harassing the people of Ke'ei.

When Ka-Miki and his rat kupua brother, Ma-Ka'iole, saw Alanapo for the first time, she was in her human

form. Ka-Miki challenged Naulu-o-Weli to a fight. Ma-Ka'iole acted as Ka-Miki's second and Alanapo acted as Naulu-o-Weli's second.

While the two men were fighting, Ma-Ka'iole saw Alanapo's legs as she was about to enter the fight. The thick folds of her pā'ū hid a mo'o body!

After the fight, Alanapo and Naulu-o-Weli promised Ka-Miki and Ma-Ka'iole to no longer harm the people of Ke'ei. Alanapo asked that people respect her kapu – to follow proper protocol when gathering the greenery and lehua flowers around her home. ■

Author's Note

The stories I shared and their sources can be found in my book *Ka Po'e Mo'o Akua: Hawaiian Reptilian Water Deities* (University of Hawai'i Press, 2020). This book is the product of more than a decade dedicated to researching mo'o akua – a journey I began in 2007 as a graduate student pursuing an MA in 'ōlelo Hawai'i (awarded in 2010).

For research on nā mea Hawai'i, I rely primarily on Hawaiian-language archives. I do the bulk of my research in Hawaiian language newspapers (1834–1948), which I access through the Papakilo Database. In Papakilo alone, there were 8,000 results for "moo," and while not every result pertained to mo'o akua, between Papakilo and other Hawaiian-language archives, I was able to recover information on nearly 300 mo'o akua.

The other Hawaiian-language archives I accessed include Mary Kawena Pukui's recorded interviews with kūpuna from around the islands and tapes of Larry Kimura's conversations with kūpuna in the radio show *Ka Leo Hawai'i*. In terms of gender, there are 137 female mo'o, 53 male mo'o, 93 mo'o whose gender was not specified, and five mo'o whose gender is either female or male depending on the account.

The most important lesson I learned from my research about mo'o akua is that in-depth, meticulous research on a Hawaiian akua or class of akua is paramount if we want to understand the depth and breadth of our ancestors' ways of knowing and being.



EA Ecovercity Launches Kanaka Culinary Arts Program Combines 21st-Century Culinary Techniques and Traditional Hawaiian Knowledge

By Dr. Kū Kahakalau, EA Ecovercity Founder

EA Ecovercity, a culture-based, tuition-free career training program for young Hawaiians is proud to announce the launch of the Kanaka Culinary Arts Micro-Credentialing Program. This innovative initiative provides a comprehensive culinary education to young Kanaka, ages 15-30, who are interested in entering Hawai'i's food industry. By blending time-honored Kanaka Maoli practices with contemporary culinary techniques, this pioneering program creates a unique, well-rounded educational pathway for aspiring chefs, who are not only skilled in contemporary cuisine, but also deeply connected to their cultural roots.

The program officially launched in September with a weekend internship at 'ole in Kohala, where learners, under the tutelage of award-winning Kanaka chefs, focused on creating highly original dishes blending steamed taro, lū'au, poi, and kūlolo, with island favorites, including fresh Kohala fruits, eggs and vegetables. This first internship culminated with a hō'ike in the form of an extravagant Sunday Brunch, featuring decadent, Hawai'i Island-sourced brunch dishes prepared and presented by the students to the community.

"Kanaka Culinary Arts aims to provide students with a profound understanding of traditional ingredients, preparation methods and the cultural significance of food, along with a solid foundation in Hawaiian vocabulary, proverbs and protocol related to food. In addition, our learners will build solid relations with Kanaka chefs and food experts throughout Hawai'i," said EA Executive Director Pōlanimakamae Kahakalau.

The rigorous, two-year program covers a diverse range of topics from foundational cooking techniques to advanced culinary artistry, grounded in a research-based Education with Aloha (EA), developed by EA Ecovercity

over the last 40 years. Instructors with extensive expertise in Hawaiian language, culture, and culinary traditions will guide students through a comprehensive training program, which blends hands-on training sessions, asynchronous courses, and fieldwork, focusing on:

Introduction to Hawaiian Cuisine: Exploring the historical roots and cultural aspects of Hawaiian cooking.

Traditional Ingredients and Cooking Techniques: Learning about native ingredients like kalo (taro), 'uala (sweet potato), 'ulu (breadfruit), and i'a (seafood), and traditional food preparation techniques.

Modern Applications: Integrating traditional methods with contemporary culinary innovations to create fusion dishes that push creative boundaries, while staying true to Kanaka values and principles.

Sustainable Practices: Emphasizing the importance of sustainable and ethical sourcing, environmental stewardship, and ecological responsibility in culinary practices.

Upon completion, participants will receive a Kanaka Culinary Arts Micro-Credential from EA Ecovercity, validated by industry professionals, that will provide learners with a competitive edge in pursuing culinary careers, particularly within establishments that value cultural authenticity and innovative cuisine.

More specifically, this micro-credential signifies specialized expertise in Kanaka cuisine, enhancing employment prospects for young Hawaiians who wish to remain in their ancestral land. Micro-credentialing represents a growing trend in education, offering targeted certification that highlights specific skills and knowledge areas.

The Kanaka Culinary Arts Micro-Credentialing Program represents EA Ecovercity's commitment to advance education that bridges cultural heritage and modern professions, enriching students' skills, and equipping them to contribute to Hawai'i's culinary scene, from fine dining establishments to local farm-to-table operations. The program also contributes to the revitalization of Hawaiian language, culture, and culinary traditions, the economic empowerment of the Hawaiian community, and reaching Hawai'i's broader environmental and sustainability goals.

Marrying tradition with innovation, the launch of Kanaka Culinary Arts marks a significant milestone in culinary education in Hawai'i. Through this program, not only are Kanaka culinary traditions being preserved, but students are being prepared to be leaders in culinary



Haumāna practice their knife skills under the watchful eyes of Chef Tammy Smith.



Kanaka Culinary Arts haumāna cook pūliko kalo.

excellence, sustainable practices, and cultural advancement. Even more exciting, as this program takes root and grows, plans are already underway to expand to other career paths that will allow young Hawaiians to remain in our kulāiwi and raise their families here.

EA Ecovercity invites Hawaiian businesses, cultural organizations, culinary establishments, chefs, farmers, and food enthusiasts to partner with us to ensure that students receive well-rounded training and real-world experience. These collaborations can include internship opportunities, mentorships, community service projects, and cultural events that enhance learning and provide tangible benefits to the local community. ■

For more information on program details, to partner with us, or to donate, visit the EA Ecovercity website at www.kuakanaka.com/kca or contact Executive Director Pōlani Kahakalau directly at 808-769-4646 or email: info@eacovercity.org.

The Kanaka Culinary Arts Micro-Credentialing Program is a groundbreaking educational initiative. EA Ecovercity is excited to lead this initiative and set new standards in Hawaiian post-secondary education, while contributing to the preservation and celebration of our rich cultural legacy.



EA Ecovercity's Kanaka Culinary Arts Cohort 1. - Courtesy Photos

'Ōiwi Leadership Accelerator: Preparing Our People for Executive Leadership Roles

By Ku'ulani Keohokalole, CEO of People Strategies Hawai'i

In just two months, 20 'Ōiwi leaders from across the pae 'āina will graduate from a brand new leadership development program launched earlier this year to help increase the representation and readiness of Native Hawaiian and Hawai'i-born talent in key workplace leadership roles.

The 'Ōiwi Leadership Accelerator, launched this year in partnership with Kamehameha Schools Kaiāulu and the Hawai'i Employers Council, began as an idea between People Strategies Hawai'i, the Native Hawaiian Education Council, and Carved Paths Coaching, with in-kind support from Alaka'ina Foundation.

The program targets early- to mid-career professionals who are currently working in Hawai'i, are Native Hawaiian or were raised here, and are committed to improving this place.

Native Hawaiian and Hawai'i-raised professionals are often not represented in the C-suites (executive levels) of local organizations, which commonly look outside Hawai'i to fill their major leadership roles. The program fills an important gap needed to identify and grow the capacity of Hawai'i-born leaders, while also aiming to stem the tide of Native Hawaiians and kama'āina leaving the state.

However, the types of knowledge, relationships, connections, nuance and the grounding that are desirable for leaders to have in Hawai'i only comes from Hawai'i. It cannot come from anywhere else, and it's not something that can be taught. The leadership accelerator program wants to send a message to employers that our people already come with those characteristics and it's just a matter of investing in them and boosting their confidence so that they can and will apply for those roles.

Throughout the six months since its launch in April, participants have had a myriad of learning experiences, from tying laulau together as they discussed the layers



The founders of the 'Ōiwi Leadership Accelerator are (l-r): Kanoë Tjorvatjoglou-Cup Choy (Alaka'ina Foundation), Tiffany Chang (Carved Paths Coaching), Ku'ulani Keohokalole (People Strategies, Hawai'i) and Elena Farden (representing the Native Hawaiian Education Council). - Courtesy Photo

of their own identities, to creating art using 'ohe kāpala (bamboo stamps) to symbolize their personal and professional journeys, stacking pōhaku (stones) at Paepae o He'eia, steering the wa'a (canoe) Kānehūnāmoku, visiting 'Iolani Palace and the Hawai'i State Capitol to discuss conflict resolution, learning about strategic planning and facilitation through the lens of wayfinding, and more.

Peer reflection partners and 1:1 executive coaching in between monthly sessions have allowed participants to take the learnings deeper and apply them to everyday work and life situations.

Said one participant, "Being able to share experiences with other 'Ōiwi leaders gave me a sense of being a part of a bigger movement. This opportunity has provided a rare space where I feel truly secure, acknowledged for who I am, and liberated to express my authentic Native Hawaiian self."

Participants in the pilot cohort range across sectors. Six work in for-profit companies, six in government entities, four in nonprofit organizations, two in education, and two are self-employed. Six are in earlier career positions, eight are mid-career, and four are in senior roles. The goal was to bring together diverse perspectives, ideas, and backgrounds to weave a tapestry of connections and experiences.

To date, the fledgling program has already encountered success. On average, participants have reported a 22% increase in confidence to excel in a leadership role, 36% increase in emotional intelligence/self-awareness, 62% increase in having clarity on their own leadership identity, and a 68% increase in the level of pride in their 'Ōiwi leadership.

With the pilot coming to a close, 'Ōiwi Leadership Accelerator looks to continue the program, and is currently accepting expressions of interest for its 2025 Spring Cohort.

Up to 20 participants will be accepted. Learning from participant feedback, the program will be condensed from eight months to six, and will begin earlier in the year, kicking off on Jan. 31, 2025. Participants will meet in-person once monthly for 'āina/culture-based sessions, with executive coaching and peer reflection meetings in between.

To qualify for the program, applicants must be Native Hawaiian or kama'āina born and raised in Hawai'i, currently working in an organization serving/making impact in Hawai'i, and possess a desire to grow and deepen their leadership skills from an 'Ōiwi lens. Individuals can apply with organizational sponsorship or on their own and tuition payment plans are available. ■

For more information, go to oiwileadershipaccelerator.com.



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Faces of the Diaspora Series

Instilling His Hawaiian Legacy in the Next Generation

By Megan Ulu-Lani Boyanton

David Ohumukini has a habit. When his 'ohana visits O'ahu he takes photos of his two sons – Micah Uwekalani, 12, and Aedan Olakahonua, 10 – in front of the Board of Water Supply's headquarters, which bears the slogan: "Uwe ka lani ola ka honua," or "When the heavens weep, the earth lives."

It's a Hawaiian proverb that his grandfather, Henry Ohumukini, Sr., submitted decades ago as his entry for the agency's slogan contest – and won.

"Every time I go by there, and I see that slogan, I know that comes from my grandfather," Ohumukini said.

And that's not the only legacy that his kupuna left. Henry was one of the Hui Panalā'au (group of colonists) – a group of more than 130 young men, most of whom were Kānaka 'Ōiwi, sent to five desolate Pacific islands to "occupy" them for the U.S. government from 1935 to 1942. The mission left three dead.

Fortunately, Henry returned.

Ohumukini recalls early years spent with his grandfather, who briefly lived in their household in Salt Lake City, Utah. However, once his family moved to Washington state, Ohumukini didn't see Henry again until a later visit to Hawai'i.

By then, Alzheimer's disease had taken hold of Henry's memory. He passed away in 2000.

But Ohumukini feels his grandfather's impact on his life to this day; he was the man who taught music to Ohumukini's father, William Hoapili Sr., who learned guitar, bass and 'ukulele. That passion for music was passed down to Ohumukini, and, two years ago, he bought his sons their own 'ukulele.

"The music – it's been the biggest connection for me to Hawai'i," Ohumukini said.

Ohumukini, 46, was born in Salt Lake City, but Hawaiian culture was never far away. He grew up as one of six children in a blended family, with siblings from his parents' other marriages.

Ohumukini's father – an O'ahu native, with 'Ōiwi, Chinese and English ancestry – met his mother, a Utahn named Lori, when he played a Hawaiian music gig at a club in the southwestern state.

Ohumukini's uncle, Kumu Hula Maurice Keola, taught him how to dance as a boy. William and Maurice played music at lū'au and other shows across Utah while Ohumukini danced.

Back then, his 'ohana was part of The Church of Jesus Christ of Latter-day Saints, and Ohumukini connected with the strong community of Polynesian Mormons. He hasn't practiced Mormonism since his adolescence.

"Even though there were a lot of Polynesians in Utah



David Ohumukini and his wife, Meghan, with sons Olakahonua (left) and Uwekalani (right) enjoy a day of razor clamming in their home state of Washington. - Courtesy Photos



Meghan, Olakahonua, Uwekalani, and David Ohumukini on a holiday in Victoria, Canada.

at that time in the 80s, there was a lot of racism," Ohumukini said. "My parents were trying to get away from that."

When Ohumukini was in kindergarten, his family relocated to Olympia, Wash., joining his father's sister, Gail Mililani Kittelman. Although Ohumukini continued to dance with his aunt, he felt the loss of a larger Hawaiian community.

He also dreamed of stepping foot on the 'āina, but his family couldn't afford the cost of travel. At 16 years old, he worked at Dairy Queen, saving money for a three-week trip to Hawai'i with his aunt. The next year, he went with his father, who hadn't returned to Hawai'i since 1974.

The pair stayed with family on O'ahu first, then spent time on the Hawai'i Island where William had spent time working on Parker Ranch. Ohumukini's dad showed him the fences he built to enclose the horses.

Still, back on the continent, teenage Ohumukini questioned his identity, feeling like he didn't quite fit in Washington or Hawai'i.

In high school, he hoped to work as a National Geographic photographer and learned how to use a darkroom. He graduated in 1997, then took a gap year before attending South Puget Sound Community College.

His full-time job took precedence, and Ohumukini didn't finish school. His focus shifted from photography to snowboarding. Burnt out from work and academics, the 21 year old spent a year in Bellingham in northern Washington – snowboarding during the day and working at a lumber mill in the evening.

Once he returned to Olympia, Ohumukini was drawn to the family business: the construction industry. He landed a job at a land surveying company, and "I kind of fell in love with it," Ohumukini said.

At the age of 22, he began playing 'ukulele and bass in a band, Nā 'Ohana o Polynesia, with his aunt and his father. The band played together for years. In 2005, when he was 27, Ohumukini began dating his future wife, Meghan Marie, after she attended one of their shows.

They were married in 2009 and had their first son in 2012. Their second son followed in 2014. Ohumukini embraced videography as a hobby, following his boys with a GoPro camera at their soccer games.

He tries to plan a trip with his 'ohana to Hawai'i every two years.

"In the big scheme of things, there's not a lot of us (Native Hawaiians) left," Ohumukini said, "and we want to perpetuate that culture."

His sons are learning. Last year, one completed a school report on his great-grandfather, Henry.

Looking forward, Ohumukini plans to earn a professional land surveyor license and, one day, move from Olympia to O'ahu.

"That will complete a part of my life," Ohumukini said. "My people are from there. That's where I should be." ■

To learn more about Hui Panalā'au, go to: <https://kawaiola.news/cover/records-reveal-the-hidden-history-of-a-pacific-colonization-project/> to read an article by Noelle M.K.Y. Kahanu whose grandfather was also part of Hui Panalā'au.

The Native Hawaiian Founder of Downtown San Diego

By Dr. Gil "Kilipaka" Ontai

I would like to share the story of William Heath Davis, Jr., also known as "Kanaka Davis" or "Kanaka Bill."

As more Hawaiian families move to California, it should be recognized that this migration started almost 200 years ago. During the early years of the unified Hawaiian Kingdom, countless young Hawaiians left Hawai'i aboard whaling or trading ships to seek adventure in California and elsewhere.

Davis was one such ambitious and curious young man. He was the son of Hannah Kalikolehua-a-Mahi Holmes (granddaughter of Kalaniho'oulumokuikikai (k) and Kalanikupaulakea (w) of the Mahi line of chiefs) and Capt. William Heath Davis, a sandalwood trader and advisor to Kamehameha I.

According to family mo'olelo, Kalanikupaulakea's first spouse was Nahili (k), Kamehameha's warrior chief who died of smallpox just as he prepared to sail for Kaua'i to convince Ali'i Nui Kaumuali'i to peacefully give up his kingdom. Chiefess Kalanikupaulakea, was also a descendant of the Kūkaniloko O'ahu high chiefs.

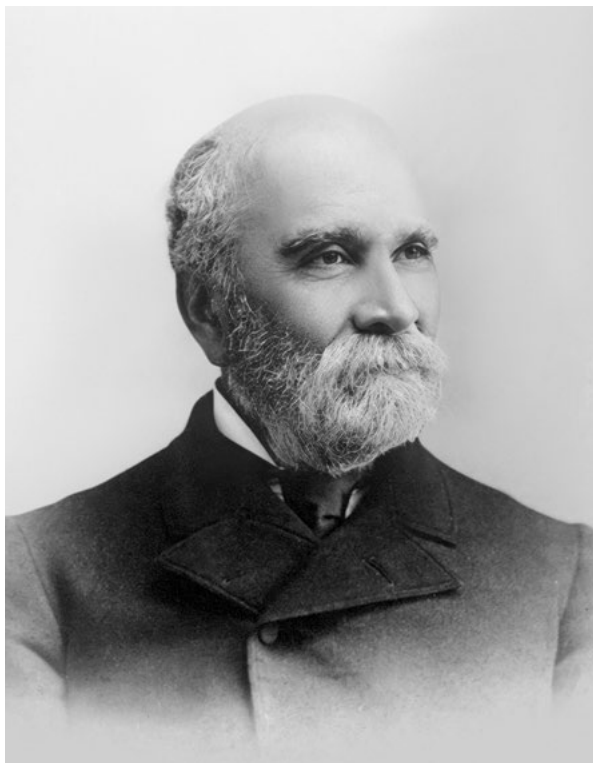
Thus, Davis was infused with mana (spiritual power) inherited from both his Hawaiian and Haole ancestors. He was born to venture into unknown lands, to seek his own fortune, take great risks, and become a Hawaiian leader himself in a new land far away from the home of his 'Ōiwi.

His is a quiet story, but one that is important given the growing population of Native Hawaiians living in California, which has the largest population of Kānaka Maoli outside of Hawai'i.

This fall, "Kanaka Bill" will be formally celebrated in San Diego with a monument to honor his achievements in California and to recognize him as one of California's historic pioneers and visionaries. This native son of Hawai'i will be celebrated and honored in public forums and acknowledged in California history books.

Born in Honolulu in 1822, Davis moved to Yerba Buena (now San Francisco) in 1838. At just 17-years-old, Davis was tapped to guide the Swiss pioneer, Johann August (John) Sutter, up the Sacramento River. The settlement Sutter founded, Sacramento, is today the capitol of California.

In his early 20s, Davis quickly honed his trading and business skills becoming a successful businessman, supercargo trader, merchant, and rancher. In



William Heath Davis, Jr., a 19th century Native Hawaiian businessman, will be honored with a monument in San Diego, the city he helped to found.

- Courtesy Photo

1847, he married Maria Estudillo, the daughter of a prominent Alta California ranchero family, which expanded his influence in California's social and political forums. With the discovery of gold in 1849, Davis struck it rich overnight, becoming one of the wealthiest men in California.

Already fluent in both Hawaiian and English, Davis also learned to speak Spanish fluently, earning him the respect of his Mexican business partners, friends, and wife's family.

Although established in California, Davis remained connected to Hawai'i, operating a thriving business shipping horses and cattle from California to Hawai'i with his brother and business partner, Robert Davis. Their business surely contributed to the Mexican influence on Hawai'i's paniolo traditions.

Davis became a prominent civic leader and builder in San Francisco, Alameda, and San Diego counties, having served as city councilman and builder of the first public and Catholic schools in San Francisco. He and his brother-in-law laid out the city plan for San Leandro and built the Saint Leandro Church. Both

the cities of San Francisco and San Leandro honor him with streets named after him. Davis was even asked to run for governor of California, a request that he declined.

He used his wealth to form a Mexican and American partnership to build a new town on the waterfront of what is now downtown San Diego. Today, that vision is a modern city of high-rise office buildings and residential houses and is a center for thriving international businesses. At the center of his original city plan is Pantoja Park, and that is where the monument honoring Davis will be installed.

Davis' migration to Moku Honu (Turtle Island) some 186 years ago, is a testament to our people's ability to adapt, to overcome, to succeed, and to excel. His story is one of adapting to different cultures and sharing aloha with others while learning how to be clever and skillful and to thrive despite the challenges of that era.

Our ali'i were skilled kōnane players, a game of strategy that requires maximizing every move to remain on the board. In his lifetime, Davis used kōnane strategies and was able to master diplomacy, overcome racism, and prevail despite many risks, leaving a remarkable legacy of historic achievements.

As the Kanaka Davis Trust Group and its partners, the 'Ahahui Kiwila o Hawai'i of San Diego and Kaha i ka Panoa Kaleponi Hawaiian Civic Clubs, prepare for the unveiling ceremony of the Kanaka Davis Monument, we invite everyone to share in this historic event. We are especially eager to find direct descendants of William Heath Davis, Jr., living in Hawai'i or on Moku Honu, and ask *Ka Wai Ola* readers to submit any information that will help us reach out to his descendants. ■

Additional information about William Heath Davis is available at the Gaslamp Museum in the Davis-Horton House, website: <https://gaslampfoundation.org/william-heath-davis/>. This house was built by William Heath Davis in 1850 and is the oldest standing building in downtown San Diego.

Dr. Gil Ontai is chair of the Kanaka Davis Trust Group. He was born and raised on O'ahu and comes from a large kama'āina 'ohana living in Hawai'i and on the continent. He currently resides in San Diego and is active in the Hawaiian/Pacific Islander communities and in San Diego civic affairs. He is a philanthropist and dean of DeVry University, San Diego campus. To contact Dr. Ontai, email ontai1@juno.com or call 619-260-2188.



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5**

General Election Day

November 5, 7:00 a.m. - 7:00 p.m., Hawai'i

Ballots must be submitted by 7:00 p.m. to the County Elections Division. Service centers and drop boxes close at 6:30 or 7:00 p.m.

For more voting information
and initiatives, go to:

www.oha.org/Vote



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O'ahu



KALEI AKAKA
Trustee for O'ahu

COMMUNITY MEETING

**Thursday, October 17, 2024
at 6:00 p.m.**

Nā Lama Kūkui
560 N Nimitz Hwy., Suite 200
Honolulu, HI 96817

Lāna'i



LUANA ALAPA
Trustee for Moloka'i and Lāna'i

**COMMUNITY & BOARD OF
TRUSTEES MEETING**

**Saturday, October 19, 2024
at 1:00 p.m.**

Lāna'i Filipino Community Coalition
450 Jacaranda St., Lāna'i City, HI 96763

Third Annual Aloha Shirt Festival and Fashion Week Hawai'i

Oct. 3 - 6, Noon to 9:00 p.m.
Kona, Hawai'i

Aloha wear exhibits, sales, appraisals, contemporary designers, vintage treasures, and re-purposed clothing collections showcased in exciting fashion runway shows, retailers, live music, food, cultural arts and more.
www.alohashirtfestival.com

Royal Hawaiian Band Performances

Oct. 4, 11, 18 & 25
Noon - 1:00 p.m.
Honolulu, O'ahu

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

Puana - Hana Keaka Hawaiian Language Theatre

Oct. 4 & 5, 7:30 p.m.
Oct. 6, 2:00 p.m.
Mānoa, O'ahu

Puana explores the deep connections that Kānaka Maoli have with their kūpuna through song. Written and directed by Tammy Haili'ōpua Baker. www.manoa.hawaii.edu/liveonstage

Queen Emma Summer Palace Festival

Oct. 5, 9:00 a.m. - 2:00 p.m.
Nu'uuanu, O'ahu

Tour the Palace, enter to win a Hawaiian quilt, enjoy the Daughters' famous jams and jellies, support local vendors and artisans, and enjoy live music and 'ono food. www.daughter-sofhawaii.org

For Love of the "Jumping Flea"

Oct. 6, 2:00 - 4:00 p.m.
Mānoa, O'ahu

Celebrate the history of the 'ukulele and enjoy music by 'ukulele virtuosos Doug Tolentino, David Kaio, and artists from Kamaka Hawai'i, Kanile'a 'Ukulele, and KoAloha 'Ukulele. Live stream on FB @Hawaii-StateArchives. www.manoa.hawaii.edu/music/events

Limuhinaula: Celebrating Wāhine and Limu, Past and Present

Oct. 10, 7:15 - 8:45 p.m.
Honolulu, O'ahu

Premiere of a short documentary that explores the relationship between wāhine and limu (seaweed) in Hawai'i. Panel discussion to follow. Hosted by the Patagonia store on Ward Ave. www.limuhinaula.splashthat.com

Wāhine Forum: Leading with Legacy

Oct. 11, 7:30 a.m. - 4:00 p.m.
Honolulu, O'ahu

Hawai'i's top female executives, entrepreneurs, up-and-coming leaders, and young professionals come together to learn, connect, and build community. www.wahineforum.hawaiiibusiness.com

Kama'āina Sunday

Oct. 13, 9:00 a.m. - 2:00 p.m.
Honolulu, O'ahu

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

OHA Genealogy Workshop

Oct. 16, 6:00 - 8:00 p.m.
Honolulu, O'ahu

Learn how to find documents needed to apply for the Kuleana Tax Exemption and Āina Kūpuna. Workshop will be held at Nā Lama Kūkui's Maui Ola Boardroom. Call (808) 873-3364 or (808) 594-1835 to reserve a spot.

NAGPRA Regulations Webinar Series

Oct. 18, 7:00 a.m. HST | Online
National NAGPRA program hosts a webinar series on the 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 or FB @nationalnagpra

Pu'uhonua Mākeke

Oct. 19, 9:00 a.m. - 3:00 p.m.
Waimānalo, O'ahu

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

Mali'o: A Hawaiian Concert of Women

Oct. 19, Noon | Honolulu, O'ahu

A concert showcasing how we preserve, promote, and perpetuate mele Hawai'i featuring Melveen Leed, Nā Wai Ho'olu'u o ke Ānuenuē, 'Ekolu Mākou, Pō'ai Lincoln, Ku'uipo Kalima-Harada and Kalenakū. www.hawaiiitheatre.com

Moonwalk

Oct. 19, 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

Hawai'i Island Festival of Birds

Oct. 26, 9:00 a.m. to 5:30 p.m.
Hilo, Hawai'i

Honoring native birds and biodiversity with guest presentations, birding opportunities, and shopping. New features include soundscapes, optics demos, and a learning lounge in the Grand Naniloa Hotel lobby. www.birdfesthawaii.org

EXHIBITS

Ka 'Ula Wena: Oceanic Red

May 25 - Jan. 12, 2025
Kapālama, O'ahu

This Bishop Museum exhibit explores manifestations of red across Moananuiākea. www.bishopmuseum.org

Ke Ao Lama

June 7 - Dec. 31,
Honolulu, O'ahu

Series of exhibits at Capitol Modern celebrating the 13th Festival of Pacific Arts and Culture. www.capitolmodern.org

Kū a Lanakila!

Oct. 5 - Aug. 10, 2025
Honolulu, O'ahu

Bishop Museum exhibit showcases the organizational and cultural efforts spearheaded by Kānaka 'Ōiwi between 1900-1920 in the aftermath of annexation to the United States. www.bishopmuseum.org

'Āina Momona: Lands of the Sea

Ongoing, Honolulu, O'ahu
Exhibit at 'Iolani Palace's Bartels Gallery explores Hawaiian diplomacy across Oceania during the reign of King Kalākaua. www.iolanipalace.org

Manifesting Our Vision to Protect Pololū

By Aoloa Patao

It was announced in a press release from the Department of Land and Natural Resources (DLNR) on September 18 that a private donor is prepared to donate land adjacent to the Pololū trailhead to implement a new management plan there.

The trailhead at the end of Akoni Pule Highway, a destination on many tourists' checklist, is overcrowded with an average of 600 – sometimes upwards to 1,000 – visitors a day. The land that will be donated had already been selected as an ideal location to relocate the Pololū Stewardship program. This was largely in part because of its existing foundation and space to improve traffic flow and parking efficiency.

While this news may be fresh off the press to many, to lineal descendants, generational 'ohana, and long-time residents of Pololū and the surrounding ahupua'a, this has been a manifestation. The collective work and partnerships that have formed reflect the vision to protect Pololū.

Without knowing what type of results would transpire, there have been many key moments that contributed to where we are today.

Like when Kohala High School students bravely ignited the importance of protecting Pololū by uploading their #savepololu video to YouTube in 2020. Or the dream of a lineal descendant to drape a community-braided lei lā'i of aloha across the entire valley floor to safeguard iwi kūpuna, which has become a reality for the past three years. Or even the Pololū Stewardship program that was created to mitigate and educate the overwhelming visitor numbers and the three successful years it's been in operation.

On one of those days that Sarah



Protocol at Pololū to safeguard iwi kūpuna. - Courtesy Photos

Pule-Fujii, a Pololū steward and lineal descendant, was working, she unknowingly educated a critical player in all of this.

According to DLNR's press release, the private donor said, "I was greeted by Sarah Pule-Fujii, one of Pololū's stewards, who shared with me the sacredness and cultural importance of the Pololū Valley. That interaction left a lasting impression with me and sparked my desire to help provide a solution to some of the difficulties the Pololū community was experiencing."

Townscape, Inc., the company tasked with recommending the new management plan, worked closely with Pololū stakeholders, state officials, and Kohala community members to determine the best possible scenario. The land donor will be supporting this and what best aligns to the needs of Pololū: fewer people, portable lua (restrooms), and rest. ■



Members of Hālau Kawehileimamaikawēkiu'oKohala (Kumu Hula Lorna Lim) oli during protocol the morning of E Lei 'o Pololū. The community fashioned a "lei lā'i of aloha" long enough to drape across the entire valley floor to honor iwi kūpuna who rest in Pololū Valley.

OFFICE OF HAWAIIAN AFFAIRS

MEA'AI & MANA'O

COMMUNITY FOLLOW-UP MEETINGS

Join us to learn how the Office of Hawaiian Affairs is addressing critical issues raised by the community at its most recent island meetings.

MOLOKA'I

Hosted by

LUAMA ALAPA
Trustee Moloka'i and Lāna'i



KEONI SOUZA
Trustee At-Large

Tuesday, October 15 at 5:30-7:00 p.m.

Kūlana 'Ōiwi Center

(600 Maunaloa Hwy, Kounakakal)

Meeting Agenda:

- Reliable Inter-island Transportation
- Long-term Care Facilities
- Kualapu'u Reservoir
- Moloka'i Burial Council Vacancies

KAUAI

Hosted by

DAN AHUNA
Trustee Kauai and Ni'ihau



BRICKWOOD GALUTERIA
Trustee At-Large

Tuesday, October 22 at 5:30-7:00pm

Līhu'e Public Library

(4344 Hardy St, Līhu'e)

Meeting Agenda:

- Kānei'olouma Heiau
- Anahola (Ma Uka) Water Diversion
- Kauai Burial Council Vacancies
- Justice 40 (Congresswoman Jill Tokuda)
- Kauai County & OHA Workforce Development Partnership (Police and Trades)
- Āina Alliance

• Refreshments will be served at both meetings •



'Iliahi: Four Endemic Sandalwood Species

By Bobby Camara



'Iliahi, (*Santalum paniculatum*) of the island of Hawai'i. Liko stand above waxy lau, and beaded droplets of light rain. Muted colors and typical four-parted stars bloom on Hawai'i. Fragrance is held in the heartwood of the tree. - Photos: Bobby Camara

*"He aloha nō he aloha, ka liko pua 'iliahi;
Truly loved, yes truly, is the bud of the sandalwood"
- from the mele "Pua 'Iliahi" by Bill Ali'iloa Lincoln*

Hawai'i is blessed with four endemic species of 'iliahi (*Santalum*). Of those, one, *Santalum paniculatum*, is only found on Hawai'i, and one, *S. Haleakalae*, is unique to Maui. Each can be easily visited on their respective islands, at either Hawai'i Volcanoes or Haleakalā National Parks.

An ali'i-sanctioned, and controlled, industry thrived in Hawai'i during the late 1700s and early 1800s, when 'iliahi was exported to China so its fragrant heartwood could be used for incense and in architecture. Remaining on Moloka'i is a lua moku 'iliahi, a pit dug to approximate the size of a ship's hold, so it could be filled by tree harvesters. Loads were measured in "piculs" – in China equal to about 133 pounds, or the weight able to be carried by one man. Maka'ainana, while neglecting their kuleana to 'ohana, toiled to enrich ali'i.

'Iliahi is a partial parasite, with roots entwining those of its neighbors to gain sustenance. Despite its rarity, 'iliahi is still harvested. Some make efforts to

grow and outplant trees, but slow growth prevents a good return on investment, thus making an especial treat when we can enjoy the company of large trees in the wild. ■



On Haleakalā, red-orange 'iwi maka pōlena daintily sips at pua 'iliahi. With maroon exteriors, pua encourage close examination. - Photo: Dubhan Clark

KUMUMEA

By Lai Sha Bugado



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.

KUMUMEA is more than just a business, it is a testament of resilience, a celebration of strength, and a story of hope.

In 2014, my life took an unexpected turn when I was diagnosed with Stage 3 breast cancer. The mental, emotional, and financial challenges that followed were overwhelming and life-altering. But instead of succumbing to despair, I sought a way to channel my struggles into something meaningful.

In those early days, KUMUMEA was my lifeline. It started with a small sewing project making accessories from leftover material as a way for me to cope with my diagnosis. The first collection was named Hiapo, the first born, and it holds particular significance. Working on the collection helped me manage the profound news and allowed me to honor the stories of those who have walked beside me, offering their strength, love, and encouragement when I needed it most.

As time passed, KUMUMEA grew, and I added other collections to the brand. I also began to weave leather as a medium into my designs, sharing elements of my Native Hawaiian heritage and our family's paniolo lifestyle. Through KUMUMEA, I found a way to not only heal myself but also

inspire others facing similar battles.

Each of our collections - Hiapo, Kaona, Ho'ōla, Ulana, and Na'iau - are deeply personal, and they all carry a piece of my heart. These collections are more than just accessories; they are the physical manifestation of the living elements embodied in the birth names of my children. Each piece is carefully designed to reflect the strength, beauty, and connection that embody the threads of tradition, innovation, and compassion that are so integral to who we are.

At KUMUMEA, every product I create reflects my life's experiences - both the joyous and the difficult, with elegance and functionality. They speak to the courage and triumph that lie within us all and is a reminder that, even in our darkest moments, there is light and strength to be found. Each piece is a unique expression of the journeys we as people all undertake. I want our products to be more than just beautiful - they should enrich the journey of life for those who carry them.

Life will always bring you challenges, but you can choose to make it beautiful and turn it into something phenomenal. It doesn't have to defeat you. It should help you grow and help you become something better. ■

Lai Sha Bugado is the founder, designer and owner of KUMUMEA, a Native Hawaiian-owned, operated, and locally made clothing and accessories company based on Hawai'i Island. After receiving a breast cancer diagnosis, Lai Sha turned to sewing and design as a transformative outlet. KUMUMEA is more than a brand; it's a movement that celebrates the human spirit and honors the resilience that lies within each of us. For more information visit www.kumumea.com or email kumumea@gmail.com.



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Promoting Healing in the Absence of Loved Ones



By Cathy Cruz-George

Recently, along the shoreline of Halepa'o, Hawai'i Island, more than 60 kamali'i and 'ohana participated in a two-night camping trip hosted by Lili'uokalani Trust (LT).

This was not your typical weekend at the beach. This was H.O.P.E. Camp, a compassionate program for children grieving the loss of a loved one – through death, incarceration, or other circumstances.

The annual camp is part of a broader H.O.P.E. (Helping Our People Emerge) initiative, where families across the pae āina can come together to grieve, strengthen pilina with one another, and collectively heal.

Over the past year, LT has regularly hosted H.O.P.E. group meetings in person and on Zoom, one of many services and programs for kamali'i to develop healthy coping skills. LT supports babies, children, and youth ages 0-26.



Illuminated lanterns next to the Queen's portrait at camp. - Courtesy Photo

This year's H.O.P.E. Camp theme, "'O 'Oe Ku'u Lama: Light & Legacy," was inspired by a lyric from the Queen's *Ke Aloha O Ka Haku*, written during her imprisonment at 'Iolani Palace in 1895. Campers focused on this "light," on which the Queen relied during her darkest hours.

As part of the theme, the campers crafted paper lanterns adorned with the names of their loved ones. The lanterns were illuminated at sundown, creating a soft glow throughout the evening to honor cherished memories.

They also practiced kapu kai, immersing themselves in the ocean five times to spiritually cleanse and promote healing. A parent (name withheld for privacy) who participated in the kapu kai shared her mana'o. "Seeing everyone here be steadfast, onipa'a, through their own challenges was incredibly inspiring," she said. "I gained a new 'ohana I never knew I had."

Another participant felt rejuvenated after the kapu kai ceremony. "It was not easy to come to spaces with what you carry," she says. "My kids reminded me to release everything and take care of myself. That burden was lifted."

Other activities elicited laughter from the children – kūkui top spinning, tug-of-war on the sand, and a giant inflatable water slide. Meanwhile, the adults participated in grief support groups and bonded over lau hala weaving and lei-making.

A camper (name withheld for privacy) felt a renewed sense of purpose, after experiencing a prolonged period of grief and emotional pain. "I felt the mana being here, which helped me to come out of my shell," they shared.

It was a sentiment expressed by many.

As the weekend ended, the families felt united in their shared trials and healing practices. "This connection was a beautiful way to lighten our burdens," said a participant, reflecting on the experience. "'Ohana is everything; treasure 'ohana." ■

To learn more about Lili'uokalani Trust and the H.O.P.E. program, please call the Mālama Line at 808-466-8080 or visit onipaa.org.

State of the Hawaiian Economy NHCC Member Survey Q2 2024

By Andrew Rosen



In the second quarter of 2024, the Native Hawaiian Chamber of Commerce (NHCC) conducted its follow-up survey to understand the perspectives of our members regarding the current economic landscape. Members responded about economic conditions between April and June 2024.

Economy Sentiment: Mixed but Stable

In Q2, 46.2% of respondents rated the economy as the same as 2023, suggesting little change from Q1's results, where 37% also viewed the economy as stable. While 15.4% in Q2 found the economy stronger than 2023, the same percentage believed it had worsened.

Employee Hiring Challenges: A Growing Concern

A notable shift occurred in Q2 regarding hiring challenges. In Q1, 26% of respondents found it difficult to find qualified candidates, but in Q2, this number grew to 38.5%. The increasing challenge of securing qualified workers highlights the continued strain on small businesses, particularly in a tight labor market where competition for talent remains fierce.

Access to Capital: A Steady Challenge

Access to capital, especially with a strong business plan, remained a consistent challenge across both quarters. In Q2, 23.1% found access to capital more difficult compared to 29% in Q1. Most respondents (38.5%) in Q2, much like in Q1, found access to capital remained the "same as always." This suggests that access to capital remains a persistent issue for many small businesses.

AI Adoption: An Emerging Trend

AI continues to emerge as a growing focus for Native Hawaiian businesses. The results reflect how businesses

are either embracing or holding back on integrating this technology. The feedback from the optional comments shows some concern about AI replacing workers, though others recognize the potential for AI to enhance business operations. That is why NHCC recently held an AI seminar presented by Accenture to show the potential benefits of applying AI to the workplace to increase productivity and results.

Feedback from Members: A Call for Innovation and Support

Member feedback provided valuable context to the numbers. Many voiced concerns over the long-standing challenges in the Hawai'i economy, particularly around the dependency on tourism and military contracts. One respondent pointed out the high cost of living and how small businesses are not benefiting from broader economic success. Another raised a critical question about how small businesses can pivot to remote work opportunities and utilize AI without sacrificing employee jobs or business quality.

Conclusion: Steadfast Resilience and the Path Forward

The results of Q1 and Q2 paint a picture of mixed concerns. While some businesses see growth, others are feeling the pressure of inflation, high taxes, and the struggle to find qualified workers. The growing interest in AI also signals a pivotal moment for the chamber to provide more resources, education, and support to its members.

NHCC will continue to gather feedback and explore new ways to help our members overcome these challenges. Mahalo to all our members who participated in these surveys. Your voices are essential to shaping the chamber's advocacy and programs moving forward. ■

Andrew Rosen is executive director for the Native Hawaiian Chamber of Commerce and a long time member. Contact Andrew at andrew@nativehawaiian-chamberofcommerce.org.

The Hidden Impact of the Stress Hormone



By Jodi Leslie Matsuo,
DrPH

Stress takes many different forms. Stress can result from challenges at work, from problems in our personal relationships, from illness or injury, or simply when we find ourselves in situations outside of our control. Stress can also be the result of eating an unhealthy diet, not exercising (or exercising excessively), staying up late, smoking, or any of the other unhealthy choices we make.

But what happens inside our bodies when we are stressed?

When faced with a stressful situation, whether physical or emotional, the brain signals the body to make and release cortisol. Cortisol, commonly known as the “stress hormone,” puts your body on high alert, preparing it for whatever challenge comes its way. It does that to ensure it has the energy needed to move and think quickly, while at the same time minimizing bodily functions considered non-essential for the fight – such as digestion and immune response.

Energy is mobilized by breaking down the body's stores of glucose and protein to increase blood sugar levels – all important when it's a matter of survival. This is a healthy and normal process.

However, when someone is stressed all the time, cortisol is being continuously produced. This means that blood sugar levels will be consistently elevated – the result of the continuous breakdown of glucose and protein to keep it ready for the fight.

This is one of several ways in which having high cortisol levels makes weight management challenging. High blood sugar levels causes the body to store fat. Cortisol itself encourages this excess fat to be stored in the abdominal area. Abdominal fat is related to a higher risk of health concerns like heart disease, type 2 diabetes, certain cancers, and sleep apnea.

As the body perceives stress as a need for energy, cortisol will stimulate your body to seek out foods that can provide quick energy, such as sugary and high fat foods. Over time, this promotes overeating and weight gain as well.

Cortisol also encourages the breakdown of muscle for protein to be used for energy. The loss of muscle mass will slow metabolism, making it easier to gain weight and more difficult to lose it. Muscle loss also weakens the immune system, making it easier to get sick, and increasing the risk of osteoporosis, bone fractures, and falls.

Stress and related cortisol levels, are sensitive to our lifestyle habits. Research has shown that foods high in added sugars, sodium, animal meat, processed meats, caffeine, alcohol, and low carb diets all stimulate cortisol production. They act as stressors either by promoting inflammation, causing blood sugar fluctuations, or disrupting normal balance and functioning in the body.

Vegetables, fruits, starchy vegetables, probiotics, and omega-3 fatty acids help lower cortisol levels by providing essential nutrients, antioxidants, and anti-inflammatory compounds that improve gut health, balance hormones, and promote relaxation.

Additionally, regular exercise, sufficient sleep, deep breathing, social connections, laughter, and enjoyable activities are all effective in reducing stress.

Traditionally used by Native Hawaiians, māmaki tea helps relieve mental fatigue and exhaustion, while green tea contains natural compounds that boost calming hormones to counteract cortisol production. ■

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

Batimea Pua'aiki: Makapō ā Makale'a



Na Kalani Akana, Ph.D.

Ua hānau 'ia 'o Batimea Pua'aiki ma Waikapū, Maui ma ka makahiki 1785. Wahi a Likeke Limaikaika, kekahi mikioneli 'Amelika ma Wailuku a ke kanaka nāna i kākau i ko Pua'aiki mo'olelo, ua kīloi ka makuahine i ke kino hapaku'e o ke keiki i ka lua kupapa'u akā ua ho'opakele 'ia e ha'i a hānai 'ia 'o ia e ia. Ua makapō ke keiki kāpī pua'a a kapa 'ia 'o ia 'o Pua'aiki. Na nā mikioneli i kapa iā ia, 'o Batimea, ma muli o ke kanaka makapō nāna i hea aku iā Iesū o Nazareta, “E ke keiki a Dāvida, e aloha mai 'oe ia'u.”

‘Oiai makapō ia kanaka. Ua hele a kaulana 'o ia no kona mākaukau ho'opa'a na'au 'ana. Eia kekahi mea ā Limaikaika i kākau ai e pili ana iā Batimea:

“O na mea ana i lohe ai, paa i loko o kona naau. Lua ole kona akamai i ka paa-naau ana i ka ke Akua olelo. Lohe oia i kekahi poolelo, aole nalo, aole haule ia ia a hala na makahiki, he 10, a 15 paha, paa-naau maoli no i ia. Aole unuhia a Kaula Ezekielia, paa e ka mokuna 33 ia Puaaiki, a ku mai oia i loko o kekahi halawai, a heluhelu mai ka paanaau a pau loa. Pela no na halelu, na olelo a Isaia, me Solomoa, aole paiaa, a ka olelo maoli, paa e ma mua kau wahi ia Puaaiki. Mamua o kona make ana, mea e kanui o ka Olelo Hemolele ka i paa iloko o kona naau; lua 'ole.”

Ua pū'iwa nā mikioneli i kā Batimea kālena akā no ka po'e Hawai'i, he mea kuluma ia no'eau. Ua 'ailolo 'ia nā kāhuna, nā kāula, nā kākā'olelo, a me nā loea hula i ka ho'opa'ana'au 'ana i nā mele, nā mo'olelo, a me nā mo'okū'auhau. E nānā ma ke mele 'o *Ke Kumulipo*, mau kaukani lālani ma kēlā mele pū'olo 'ike.

Eia ke kumu o ko Batimea no'eau i ka ho'opa'a na'au. I kona wā kamali'i ua ho'ouana 'ia 'o ia i Kaupō. Ma laila 'o ia i a'o 'ia ai i ka hula pahua. Wahi a kekahi apohao a Liholiho, 'o ke 'ano o ia hula, “he ku ke kino iluna, he kuhi na lima, he helei na wawae, he oni ke kino, he mele ka waha...” Ma hope o kona 'ailolo 'ana, ua lawe a mālama 'ia e Kamāmalu, ka wahine ali'i a Liholiho, i kanaka ma kona aloali'i.

Bartimeus Of The Sandwich Islands



Wahi a Limaikaika, ua puni ke ali'i wahine iā Pua'aiki ma muli o kona 'ike i ka hula pahua a me kona hulu no ka mea he kanaka hulu nui a pou pou 'o Pua'aiki. Inā “aia makemake na lii i ka lealea, kii aku lakou a Puaaiki e hula imua o lakou, a pau ka hula, ina loa ia ia he wahi ai a me kekahi awa.”

I 1820, ka wā i hele mai ai nā mikioneli i Hawai'i, aia 'o Pua'aiki ma Honolulu. 'A'ole hiki iā ia ke ha'alele i kona moena ma muli o kekahi ma'i nui o ke kino. Ua lohe 'o Honoli'i e pili ana iā Batimea a kipa iā ia. 'O Honoli'i kekahi o nā Hawai'i i ho'i i Hawai'i mai Bosetona mai e mahele aku i ka “nū hou”, 'o ia ho'i, ua hele mai 'o Iesū e “imi a loa a na mea i nalo.”

No laila, ua huli ko Pua'aiki na'au i ke Akua a maha mai kona ma'i. Mai kēlā lā ā hiki i kona moe hau loa ma Wailuku, ua ho'ohiki e hāhai i nā 'olelo a Iesū. 'Oiai ua makapō 'o ia, he kanaka ia e like me Batimea o ka Baibala, ua hiki iā ia ke 'ike le'a i ka 'oiā'i'o. ■

Aia kekahi kope o ka mo'olelo o Batimea Pua'aiki ma Ulukau.org

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

To read the English translation go to kawaiola.news

E NHLC...

Is Ka Pa'akai the only legal analysis that considers impacts to Native Hawaiian traditional and customary rights?



By Terina Fa'agau, NHLC Staff Attorney

In June we wrote about the Ka Pa'akai decision from the Hawai'i Supreme Court that resulted in criteria for an analysis that state agencies must complete before making a decision that may impact the exercise of Native Hawaiian traditional and customary practices.

However, Ka Pa'akai is not the only legal framework or analysis that requires the consideration of a proposed action's impacts to Native Hawaiian traditional and customary rights. Proposals that trigger Hawai'i's environmental review process require the assessment of cultural impacts in determining whether an action will have a significant effect on the environment.

In the early 1970s, the Hawai'i State Legislature passed the Hawai'i Environmental Protection Act (HEPA), a landmark statute establishing the "environmental review process" with which individuals and agencies must comply before land use approval and/or construction of a proposed development may begin.

Codified under chapter 343 of the Hawai'i Revised Statutes (HRS) and Hawai'i Administrative Rules (HAR) chapter 11-200.1, the environmental review process mandates that when a proposed action may affect the environment, state and county agencies must consider and evaluate the action's sum of effects – or its "significance" – on the quality of the environment through an environmental assessment (EA) and/or environmental impact statement (EIS).

A project or action may trigger the environmental review process if it proposes a use of state or county lands; any use within a conservation district or designated historic site; any use within the Waikiki Special District; a reclassification of any land classified as conservation; construction that may affect conservation district classified land; a shoreline area under the Coastal Zone Management Act; a historic site; or any landfills, wastewater treatment units, or power-generating facilities.

In 2000, the legislature amended HEPA to remedy the loss and destruction of many important cultural resources due, in part, to prior decades of failing to assess cultural resources as part of the environmental review.

Since then, HRS chapter 343 has required the environmental assessment of "cultural practices of the community and state" in determining the significance of a proposed project by mandating that any EA or EIS must include a "cultural impact assessment" (CIA).

A cultural impact assessment must include information relating to cultural or ethnic groups' practices and beliefs, which may be obtained through scoping community meetings, ethnographic interviews, oral histories, or other information provided by knowledgeable informants, including traditional and customary practitioners.

Importantly, the geographical extent of the CIA "should, in most instances, be greater than the area over which the proposed action will take place...to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment."

Further, a CIA should reference historical data dating back to the initial presence in the area of the group whose cultural practices are assessed and may refer to "traditional cultural properties or other types of historic sites, both man made and natural, including submerged cultural resources, which support such cultural practices and beliefs."

Cultural impact assessments may be another effective tool for practitioners to protect the exercise of their traditional and customary rights that may be impacted by major development projects or other actions subject to environmental review. Because environmental review happens relatively early in the development process, though, community diligence remains key in ensuring protection of 'āina and Native Hawaiian traditional cultural practices. ■

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.

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.

Ka Pueo Māmālu

By Lisa Kapono Mason



Quiet and still, a pueo peers into the future. - Photo: Ann Tanimoto Johnson

"Malu ke kula, 'a'ohe ke'u pueo; The plain is quiet, not even the hoot of an owl is heard" (All is at peace). - 'Ōlelo No'eau #2130.

Pueo (*Asio flammeus sandwichensis*), Hawai'i's endemic short-eared owl, holds a special place in the hearts of Kānaka Maoli as both an akua and 'aumakua.

Revered for its spiritual significance, pueo is often seen as a protector and guide, linked to ceremonial magic, saviors from death, and helpers in times of war.

Unlike its continental relatives, the pueo is more of a generalist, thriving in diverse ecosystems from wet native rainforests to dry shrublands across all the Hawaiian Islands.

This resilient raptor preys opportunistically on different kinds of 'iole (rats), manu (birds), and mo'ō (lizards), further establishing pueo as a cultural and ecological keystone species. Though considered diurnal, recent research shows pueo is an active night hunter.

Habitat loss and widespread rodenticide use pose significant threats to pueo. However, indigenous agroforestry is suggested as a way to bring this beautiful and revered native owl back to areas where they were once known. ■

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.

Moloka'i Fishpond and 300 Acres for Sale

In August, Sotheby's International Realty listed 300 acres of land in Kūpeke on Moloka'i's southeast shore for \$2 million. The listing is comprised of 12 parcels, including the 33.8-acre Kūpeke Fishpond.

Community nonprofit, Kūpeke Ahupua'a, whose members have been stewarding the fishpond and surrounding area for six years hope to purchase it. However, the group fears that outside interests may purchase the land before they can raise the money, bringing more unwanted development to the area.

Already, million-dollar homes, mostly owned by outsiders from the continent, line Moloka'i's southern coast adjacent to Kūpeke Fishpond.

"We've been managing it for so long, and it's going to be really disappointing to lose it to any type of foreign investment," said Kūpeke Ahupua'a board advisor Lori Buchanan in an article published last month by the *Hawai'i Journalism Initiative*, a Maui-based nonprofit.

Attorney and Associate Professor of law Malia Akutagawa, who is from Moloka'i, is quoted in the same article. "We on Moloka'i have learned to be very vigilant. This sort of public sale is really scary for us, and so it's important that the community in some way be able to secure these lands."

Most of the land has been owned for generations by members of the Buchanan family.

Both the fishpond and the largest parcel (253.8 acres) are jointly owned by Namahana Buchanan Estate, Buena Ventura Properties and Clifton Steward. Several other parcels are owned by heirs of the late Stanwood Buchanan Formes.

For more information: www.kupekelokoia.com/.

Maui Wildfires the Result of Multiple Factors

Last month Hawai'i Attorney General Anne Lopez announced the results of the Lahaina Fire Incident Analysis Report, the second report of the three-part evidence-based investigation into how state and county governments responded during the Maui wildfires.

The report concludes that no single factor led to the devastation. Instead, a complex set of factors including weather and its impacts, risk and preparedness, decades-old infrastructure, organizational structure and incident management and coordination created the historic disaster. Moreover, the wildfire cannot be connected to one specific organization, individual, action or event, noting the conditions that made it possible were years in the making.

The report was prepared by the Fire Safety Research Institute (FSRI), which has extensive experience researching fire dynamics, structure-to-structure fire spread, and near-miss firefighting incidents.

"Our Phase Two report shows



Four elected Native Hawaiian leaders traveled to Washington, D.C., last month at the invitation of the White House. Pictured at the White House (l-r) are Rep. Darius Kila (Honokai Hale, Nānākuli, Mā'ili), Honolulu City Council Vice Chair Esther Kia'āina, Senate Majority Leader Dru Mamo Kanoho (Kona, Ka'ū, Volcano), and Co-chair of the Native Hawaiian Caucus Sen. Jarrett Keohokalole (Kāne'ohe, Kailua). They were invited to attend the inaugural White House Native Hawaiian & Pacific Islander (NHPI) Convening, part of the White House Initiative on Asian Americans, Native Hawaiians, and Pacific Islanders established by the Biden administration. The event brought together community advocates, private sector leaders, elected officials, federal appointees and staff, and artists, to celebrate NHPI cultures and achievements, while highlighting the Biden-Harris Administration's efforts to address key issues impacting these communities. The convening provided an opportunity to voice the concerns of our people and collaborate on creative solutions to strive for a more resilient future for Native Hawaiians.

that Lahaina lacked the level of cohesive fire prevention, preparedness, management strategy, resources and investment necessary to protect the population from an extreme wildfire event," said FSRI Vice President and Executive Director Dr. Steve Kerber.

"This investigation serves as a wake-up call for the state and county governments to learn from the past and urgently prepare for the future," said Lopez.

The focus of the Phase One Lahaina Fire Comprehensive Report and timeline was to identify the facts. The Phase Two Lahaina Fire Incident Analysis Report is the scientific analysis with recommendations that can be implemented more quickly.

Phase Three will focus on broad systemic recommendations for the future.

Kau'i Nishizaki New VP at Queen's



Kau'ionalani Nishizaki

The Queen's Health Systems (QHS) has named Laura Kau'ionalani Nishizaki as its new vice president of Native Hawaiian Health; Diversity, Equity, Inclusion and

Social Justice; and Caregiver Wellness.

In this capacity, she will also oversee research in those fields and will provide leadership in

the development and implementation of strategic and initiatives to further the organization's mission to improve the health and wellbeing of Native Hawaiians and all the people of Hawai'i.

Nishizaki joined Queen's in 2017 as a project coordinator and clinical social worker for Ke Ku'una Nā'au Native Hawaiian Patient Navigation Program. Most recently she served as director of the Native Hawaiian Health Program. Nishizaki was part of *Pacific Business News'* prestigious "40 Under 40" 2022 cohort.

Nishizaki replaces Dr. Naleen Naupaka Andrade who is leaving QHS and returning to UH Mānoa's John A. Burns School of Medicine effective in December. QHS has also announced the retirement of Dr. Gerard Akaka, vice president of Native Hawaiian Affairs and Clinical Support Services.

New HCA Office Will Help Wildfire Survivors

Last month, Hawaiian Community Assets (HCA) celebrated the opening of its newest office at 1950 E. Vineyard Street in Wailuku, Maui, with a special grand opening ceremony and blessing.

In 2000, HCA co-founders Blossom Feiteira and Kehaulani Filimoe'atu opened their first office on Vineyard Street in Wailuku. By opening their new location on the same street, HCA celebrates a full-circle moment, honoring over two decades of service to the community.

The new office will serve as a collaborative office model and incubator designed to support grassroots organizations aiding the victims of the recent Maui wildfires and fostering the development of organizations committed to rebuilding and enhancing the community.

"This new space represents our commitment to providing comprehensive support to our community, ensuring that families have the resources and



Aerial view of Kūpeke Fishpond. It is part of a 300-acre parcel currently on sale. Community *kia'i* hope to raise funds to purchase it, but fear investors will beat them to it. - Photo: kupekelokoia.com

NEWS BRIEFS

Continued from page 31

education they need to thrive," said Chelsie Evans Enos, HCA executive director. "We look forward to making a lasting impact in the lives of Maui's residents."

As a nonprofit organization and HUD-certified housing counseling agency, HCA provides much-needed support to residents facing high living expenses and a shortage of affordable housing. Since 2002, HCA has specialized in offering free homeownership resources to assist low- and moderate-income individuals and families to contribute to the overall wellbeing and stability of the community.

HCA has four locations throughout Hawai'i offering services to build generational wealth and establish financial stability. For more information visit: <https://hawaiiancommunity.net/>.

Third Annual Aloha Shirt Festival

The Third Annual Aloha Shirt Festival, Vintage Wear Collector's Exhibit and Kona's own "Fashion Week" will be held Oct. 3 - 6, 2024, from 12:00 noon to 9:00 p.m. daily at the Outrigger Kona Resort and Spa. Under the guidance of George Na'ope and Cyril Lani Pahinui, the festival focuses on wearable arts traditions, history and the local garment industry.

The event offers vintage aloha wear exhibits, sales and appraisals, live music, hula and celebrity appearances, a Fashion Fair/Pop-up Marketplace, silent auction, traditional workshops and demonstrations, a lei competition, speakers and resource providers, food and beverage events, hair and makeup shows, professional photo workshops, and fashion shows featuring vintage collections, repurposed clothing collections, contemporary designers and more.

The event will feature exclusive multimedia content with elements of the event available

Latest Hana Keaka Production "Puana" Playing Now at UH Mānoa



Ho'ina 'ia mai ana ka puana...Puana, the latest Hana Keaka production at UH Mānoa's Kennedy Theatre, explores the deep connections that Kānaka Maoli have with their kūpuna through song. In this story, family artifacts reveal stories encapsulated in poetic compositions from the past, which guide three contemporary musicians in their artistic journeys. Written and directed by UH Mānoa Assistant Professor Tammy Haili'ōpua Baker, Puana opened on September 27 and runs through October 6 and stars (l-r) Ikaika Mendez, Joshua "Baba" Kamoaniala Tavares, and Theo Kāneikoliakawahineika'iukapuomua Baker. Puana is a Hawaiian language theatrical production. Artistic collaborators include nā kumu hula R. Keawe Lopes, Jr., and Tracie Ka'ōnohilani Lopes, Hōkū award winning musician Zachary Alaka'i Lum, playwright Kaipulama Kaniolono Baker, and Māori composer and recording artist Tawarua Kawana. For more information or to purchase tickets go to: <https://manoa.hawaii.edu/liveonstage/puana/>. — Photo: Christine Lamborn

to both the public and trade audience globally to enable collaboration and bring together fashion, culture and technology. Designers can sell to attendees and online through Runway Buy, a shop-able proprietary app for online sales. Runway Show events will be livestreamed globally and cross posted through social media.

More than 57 individual businesses are involved in the presentation with a focus on partners who offer youth development, mentorship and entrepreneurial training, and sustainably. For more information and updates go to: www.alohashirtfestival.com.

Six Organizations Receive HŌ'IHI Grants

The Department of the Interior's Office of Native Hawaiian Relations (ONHR) announced

the award of \$1 million in grants to six Native Hawaiian organizations to implement the Native American Tourism and Improving Visitor Experience (NATIVE) Act.

This funding enables Indigenous communities to participate in national tourism goals and strategies while seeking to enhance and integrate native tourism, empower native communities, and expand unique cultural tourism opportunities.

The value of hō'ihi (respect) represents the core principle of ONHR's Heritage Opportunities in Hawai'i (HŌ'IHI) program.

Since 2021, ONHR has administered NATIVE Act funding and the HŌ'IHI program has supported visitor programs that showcase the heritage, places, art, foods, traditions, history and vibrance of the Native Hawaiian community.

"The HŌ'IHI grant puts Native Hawaiian culture and traditions at the forefront of Hawai'i's tourism industry," said Keala Fukuda, HŌ'IHI grant manager. "This year's awardees are great examples of Hawai'i's overall shift towards regenerative tourism."

The 2024 HŌ'IHI grant awardees are: The Hawai'i Island

Land Trust, Hui Maka'āinana o Makana, Koa 'Ike, Kumano i ka Ala o Makaweli, Mana Maoli and Native Hawaiian Hospitality Association.

NATIVE Act funding is critical to bolstering Indigenous heritage and cultural tourism opportunities. For more information visit www.doi.gov/hawaiian/grants. ■



SATURDAY NOVEMBER 2:

• **Makahiki Festival & Te Moana Nui Games, plus vendors, live music, & local hula hālau**

• **Arbor Day FREE plant giveaway while supplies last! Starts 8 AM**

WAIMEAVALLEY.NET



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 via QR code:



NORTH SHORE
COMMUNITY
LAND TRUST



Questions?
naleipoinaole@gmail.com





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Broken Children Become Broken Adults

The saying "broken children become broken adults" highlights the lasting effect of early childhood experiences.

What happens in a child's formative years shapes their future, often determining their emotional wellbeing, mental health, relationships, and even physical health. Adverse childhood experiences (ACEs) – such as living with a mentally ill caregiver, witnessing domestic violence, experiencing parental separation, or enduring abuse – leave deep scars on a child's development.

Children who act out are often misunderstood. While their disruptive behavior may seem like defiance, it often masks deeper emotional struggles. Beneath the tough exterior is usually a fragile, hurt child who doesn't know how to express their pain. These behaviors are cries for help, not signs of malice.

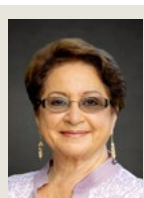
Unfortunately, when adults respond with anger or punishment, the child feels even more isolated, reinforcing their belief that no one understands or cares for them.

This miscommunication perpetuates a cycle of acting out, as the child seeks validation or attention. Instead of reacting with frustration, adults should ask: What is the child really saying? What does the child need?

Taking the time to understand a child's distress can make all the difference in addressing the root cause of their behavior.

Growing up in a household marked by violence, addiction, mental illness, or parental incarceration can severely damage a child's emotional and psychological development. Experiences of abuse – whether emotional, physical, or sexual – create additional layers of mistrust, low self-esteem, and relational challenges. Socioeconomic hardship, racial discrimination, and the loss of a parent add to a child's trauma, further destabilizing their sense of security.

Scientific studies confirm that early adversity disrupts the developing brain. The toxic stress caused by chronic trauma can lead to lifelong

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

mental health struggles such as anxiety, depression, and substance abuse. Physical health issues, such as heart disease, are also linked to these early experiences. The more ACEs a child is exposed to, the higher their risk for negative outcomes as they enter adulthood.

However, these risks can be mitigated through early intervention. Supportive relationships with caring adults are essential for a child's healthy development. When children feel safe and valued, their brains can shift from survival mode to growth and learning. A nurturing adult can provide the stability and emotional support necessary for a child to heal and thrive.

The responsibility of protecting children doesn't just rest with parents or caregivers. Communities play a crucial role in ensuring the wellbeing of children. Intervening when witnessing signs of abuse, offering help to struggling families, and fostering supportive environments are ways society can contribute to safeguarding vulnerable children.

If communities neglect this responsibility, the cycle of trauma continues. Broken children often grow into broken adults who struggle to provide stable, nurturing environments for their own children, perpetuating the cycle of pain across generations.

The proverb "it takes a village to raise a child" rings true. Every child deserves to have trusted adults in their life, be they parents, family members, teachers, or neighbors. By stepping up to support families and children, communities can break the cycle of adversity, ensuring future generations are healthier, more resilient, and emotionally secure.

In protecting children today, we safeguard our future. A society that prioritizes the emotional and physical wellbeing of its children is investing in a brighter, healthier tomorrow. I was borne of godly parents and am grateful for the upbringing that I have come to appreciate. It is my prayer that we keep improving in our way of life so that we can grow a stronger, healthier, and more loving lāhui. ■

Journey to Aotearoa: A Cultural Celebration of Tradition

*"Kia kotahi te kākaho ka whati, ki te kāpuia, e kore e whati." - Kiingi Tuheitia
(A single reed is easily broken, but bound together, it cannot be broken.)*

At the Festival of Pacific Arts and Culture (FestPAC) in June 2024, I was privileged to meet the delegation from Aotearoa. I later received an invitation to attend the annual Koroneihana (coronation) of the honorable Māori King, Kiingi Tuheitia Pootatau Te Wherowhero VII.

The week-long celebration, held in August at the Turangawaewae Marae in Ngāruawāhia, included traditional Māori ceremonies, cultural performances, sporting events, speeches, and discussions on pressing issues. Being part of the Koroneihana was profoundly moving, and an experience I will never forget. It deepened my admiration for the Māori people's unwavering connection to their traditions and culture.

Shortly after returning home, I received the heartbreaking news of Kiingi Tuheitia's passing. Having shared moments in his family home just days before, the news hit hard. The loss felt personal, and it reverberated not only through me, but around the world.

The gracious Māori Princess Ngawai hono i te po, whom I first met at FestPAC, is the youngest child of Kiingi Tuheitia. She was named Te Arikinui Kuini (queen), succeeding her father. She is the second woman and, at just 27 years old, the second youngest monarch in the 160-year history of the Māori royal movement. It is an honor and privilege to have spent time with both Kiingi Tuheitia and Kuini Ngawai hono i te po.

The Koroneihana, followed by Kiingi Tuheitia's funeral and Kuini's coronation ceremony, allowed the world a glimpse into the sacred tra-

**Keoni Souza**Trustee,
At-Large

ditions of the Māori people.

As a musician, I was moved by how the Māori express their culture through song. During formal performances, the strength and unity of their collective voices was powerful and mesmerizing.

In casual gatherings and our spontaneous kanikapila sessions, there was a spirit and zest that resonated deeply. When everyone joined in, the atmosphere transformed into something sacred, as laughter and harmonies filled the air. The strength of their voices reflected both unity and pride in who they are.



(L-R) Dr. Makanani Salā, Chief of Staff Ngira Simmonds, Kalani Ka'anā'ānā and Trustee Keoni Souza at the Turangawaewae Marae in Aotearoa. - Photo: Courtesy of Makanani Salā

As in our own culture, song is a way to bridge the past and present, and the Māori have mastered this art

with authenticity and passion. Their songs are not mere entertainment; they are vessels of history, carrying stories, values, and teachings down through generations. Their voices are a reminder that Māori culture is alive, powerful, and worth protecting.

Just as the Māori have fiercely held onto their identity, we can continue to nurture and uplift our Kānaka Maoli culture and traditions. Their journey inspires me to make decisions grounded in culture, celebrate our shared history through music, and encourage our community to unite in voice and purpose.

In these modern times, it's comforting to know that our cultural practices can still thrive, just as they have for our brothers and sisters in Aotearoa. Their strength lies in their ability to honor the past while embracing the future – a lesson I will carry with me as we continue to protect and cherish the rich cultural legacy of Hawai'i. ■

To view moments from Koroneihana, the tangihanga of Kiingi Tuheitia, and the Te Whakawahinga ceremony for Kuini Ngawai hono i te po: Instagram: @Kiingitanga or Facebook: Kiingitanga

CULTURAL IMPACT ASSESSMENT: KAHEAWA WIND 1 WIND FARM FACILITY, ISLAND OF MAUI

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 Lāhainā Pali Trail and Ukumehame Beach Park, Ukumehame Ahupua'a, Lāhainā 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 cgonzales@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

BURIAL NOTICE: BETHEL STREET, ISLAND OF O'AHU

Fragments of human skeletal remains were found at TMK: (1) 2-1-002:007, at 1043 Bethel St. in Honolulu Ahupua'a, Honolulu District, on O'ahu. Land Commission awardees and former residents in the area include the families of Colcord, Cole, Elliot, Holmes, Ii, Kuapanio, Lawrence, Lewis, Mahu, Pierce, Reynolds, Robinson, Rose, Sampson, Smith, Stuart, and Thompson. The remains are more than 50 years old and are of undetermined ethnicity. They will be reinterred on site.

Descendants of individuals who may have been buried on the property and those who may have knowledge of the remains are asked to contact Regina Hilo of SHPD at 808-692-8026, 601 Kamokila Blvd. #555, Kapolei, HI, 96707 or Lizabeth Hauani'o of Keala Pono Archaeological Cons. at 808-895-

1871, PO Box 1645, Kāne'ohe, HI, 96744. Interested persons shall respond within 30 days and provide information that demonstrates descent from the remains, or from ancestors buried in Honolulu Ahupua'a or District.

NATIONAL HERITAGE AREA FEASIBILITY STUDY: KA'ENA POINT, ISLAND OF O'AHU

The National Park Service (NPS) is undertaking a feasibility study for a potential Ka'ena Point National Heritage Area (NHA) on the island of O'ahu. As directed by Congress, the NPS is conducting the study to assess the suitability and feasibility of an NHA designation (Public Law 117-339).

National heritage areas are a community-driven approach to heritage conservation. The National Park Service partners with, provides technical assistance to, and distributes matching federal funds from Congress to local NHA entities. A national heritage area is not a unit of the national park system, nor is any of its land owned or managed by the NPS. More information can be found at: nps.gov/subjects/heritageareas/

The Ka'ena Point area protects exceptional natural resources and some of Hawai'i's most sacred and important cultural resources, including the location of the Leina-a-ka-'uhane, or leaping-off point for souls into the next realm. The NPS is seeking input from the Native Hawaiian community to understand whether NHA designation would be appropriate to help honor and protect Ka'ena Point's heritage. The NPS invites Native Hawaiian community members, including lineal descendants from the mokus of Waialua and Wai'anae, to contact us to share your thoughts or arrange a meeting. The National Park Service study team can be reached at: kaena_point_study@nps.gov

Broad-based public engagement for the study will occur in fall 2024, with virtual and in-person public meetings scheduled for late October 2024. Information about meeting times and locations can be accessed on the study website: <https://parkplanning.nps.gov/kaenapoint>. ■

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. 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.



IRENE KU'ULEI KAWAIOLI LEONG MARCH 12, 1936 – JULY 25, 2024

'Ewa, O'ahu – Irene Ku'ulei Kawaioli Leong, 88, of 'Ewa Beach, Hawai'i, passed away on July 25, 2024. She was born on March 12, 1936, in 'Ewa Hawai'i.

She is survived by sons Eugene (Mavis) Leong, Jr., Roy Leo Steven (Melody) Leong; daughters Cynthia Lee (Anthony) Gamboa, Iregene (Roque) Leong-Tabisola; hānai daughter Maile (Douglas) Piatt; 19 grandchildren and 30 great-grandchildren.

A memorial service will be held on Saturday, Nov. 9, 2024, at Mililani Mortuary Mauka Chapel. Visitation begins at 9:00 a.m. and service at 10:00 a.m.



DAWN ORIAN KAPUALANI ANAHU FERNANDEZ MAY 30, 1926 – AUG. 18, 2024

Kāne'ohe, O'ahu – On August 18, Dawn Orian Kapualani Anahu Fernandez passed away peacefully at home surrounded by her 'ohana. She was 98 years old and the last surviving member of Kamehameha Schools Class of 1944. Dawn was born in Honolulu to Hiram Brandon Kekuhi-naonalani Anahu and Hazel Jeanette Rhodes of Rochester, NY. After graduating from Kamehameha Schools she married her classmate and high school sweetheart, Earl Francis Fernandez, and they soon became parents to three daughters and a son. Dawn retired from Dillingham Construction and was an excellent and avid golfer – a favorite pastime for her and Earl. Sophisticated and elegant, her grandchildren and their children fondly called her "Grandmama." In her later years, when back problems kept her from golfing, she became fascinated with researching her 'ohana genealogy, compiling meticulous and detailed records. She was preceded in death by her husband, Earl, in 1976, and by her son, Brandon Palani Fernandez in 1996. She is survived by daughters Erleen Fontanilla, Bonnie (Tom) Ryder and Moana (Sherman) Brown; grandchildren Manulani Fontanilla (Eric) Hueu, Scott Fontanilla, Billy (Wailani) Fontanilla, Tammie Fontanilla (Charles) Hibdon, Keoni (Maile) Fontanilla, Palani (Tina) Ryder, Aulani Ryder (Scott) Kauai, Michael (Wendy) Ryder, Rob (April) Aiwohi and Cheryl Moana (Cliff Seno) Aiwohi; 34 great-grandchildren; 52 great-great-grandchildren; one great-great-great grandchild born in 2023; and hānai sons Chet Gritzmacher, Bruce Scottow and John Valance. ■

HO'OHUI 'OHANA

FAMILY REUNIONS

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Listings will run for three months from submission, unless specified. Send your information by mail, or e-mail kwo@OHA.org. E loa 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. 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 (Kahaulelio & Nahooikaika), Thomas (Luna), Mary (Palena), Emma (Pogue), Anna (Kealoha & Nahaku) Juliana (Freitas), Charles (Hawele & Kauwahi), Helen (Tripp), Emalia Nellie (Ernestberg & Conradt & Kaloa). Interested in helping? tinyurl.com/NSOASite Contact Dayton Labanon, 808-232-9869, dlabanon@gmail.com, Manu Goodhue manu_losch@hotmail.com, 808-551-9386 or Naomi Losch, 808-261-9038.

LOO-KELI'IHOLOMOKU - 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. Mahalo and hope to see you all! ■



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www.oha.org/offices

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

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.

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

FINANCE WITH ALOHA First-Time Home Buyer Event, Sept 26th, 6-7:30 PM! Info/RSVP @ Kui.Meyer@SNMC.com or 808-723-4430 Security National Mortgage Co (Co NMLS#3116-LO NMLS#314203)

FOR SALE: DHHL LEASEHOLD VILLAGE AT LEIALI'I, LAHAINA, MAUI. 3 bd/2 bth fully furnished with solar, irrigation, rockwall, fence, landscaped yard and panoramic view. \$879,000 or best offer. Email: kkalakaua@yahoo.com.

HOMES WITH ALOHA- Nanakuli Hawaiian Home Lands on Haleakala Ave. Renovated single level home. Must see! \$650,000. This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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PROTECT OUR IWI KŪPUNA

Serve on an Island Burial Council

The Office of Hawaiian Affairs (OHA) is seeking qualified candidates to fill vacancies on Island Burial Councils throughout the pae 'āina.

Island Burial Councils are tasked with convening interested stakeholders and descendants of iwi discovered within the bounds of planned development projects. These councils 'auamo (carry) the important kuleana of determining whether these previously identified burials must be preserved in place or relocated. The councils also make recommendations to the Department of Land and Natural Resources regarding the appropriate management, treatment and protection of iwi kūpuna.

There are five island burial councils:

Hawai'i Island | Maui/Lāna'i | Moloka'i | O'ahu | Kaua'i/Ni'ihau

Each council consists of at least nine members (with the exception of Moloka'i which consists of five) who represent the various moku of each island. Council membership also includes represen-

tatives of development or large landowner interests (this group gets no more than three seats on the nine-member councils, and no more than one seat on the Moloka'i council).

Island Burial Council nominees are approved by the governor. Regional representatives are selected from the Hawaiian community based on their understanding of culture, history, burial beliefs, customs and practices of Native Hawaiians.

OHA accepts applications for all regions year-round. There are currently openings on all five Island Burial Councils.

To learn more or to submit your name for consideration go to:

www.oha.org/burialcouncils/

Empowering Hawaiians, Strengthening Hawai'i

