



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news



TO
CEDE
OR
TO
SEED

PAGES 18-20

In five years, the leases to nearly 30,000 acres of state land currently used by the U.S. military are set to expire. Original illustration by 'Auli'i Nathaniel

*Aloha Kalikimaka,
Lonoikamakahiki,
&
Hau'oli Makahiki
Hou*

**Wishing you a safe holiday season
from our 'OHana to yours!**



E Ho'omaika'i Kākou: Reflecting on Blessings, Aloha and Gratitude This Holiday Season

Aloha mai kākou,

As the holiday season envelops us, it becomes a time to reflect on the multitude of blessings we enjoy – both significant and subtle. This season beckons us to pause, express gratitude, and connect with each other through the spirit of aloha.

Every morning, as I prepare for the day ahead, my home resonates with the uplifting sounds of my praise and worship playlist. The first song that plays is *The Blessing*, a powerful reminder of Ke Akua's enduring promise rooted in aloha and abundance for our lives, our 'ohana, and for generations to come.

In the Old Testament, Numbers 6:22-26, Ke Akua instructs Moses to teach Aaron and his sons how to bless the Israelites:

*“The Lord bless you and keep you;
The Lord make His face shine upon you and be gracious to you;
The Lord turn His face toward you and give you peace.”*

This beautiful passage reminds us that we hold within ourselves the ability to bestow blessings and aloha upon one another. It's not just a historical message but a living instruction on how we can uplift those around us.

Even when the world feels uncertain and challenges abound, there is a steadfast constant within us: the capacity to extend our ALOHA: **Akahai** (kindness expressed with tenderness); **Lōkahi** (unity expressed with harmony); **'Olu'olu** (agree-

ability expressed with pleasantness); **Ha'aha'a** (humility expressed with modesty); and **Ahonui** (patience expressed with perseverance); to everyone we interact with.

Gratitude has the power to transform our perspective, allowing us to recognize life's simplest moments as divine gifts. Whether it's the laughter shared with loved ones, the warmth of the morning sun, or a melody that stirs the soul, each blessing reflects Ke Akua's boundless love. By focusing on these moments, we cultivate a heart of thankfulness.

May we also embrace the opportunity to be a blessing to one another. Let our aloha shine in all we do, a smile to a stranger, a helping hand to someone in need, or a simple word of appreciation can make a profound difference. By embodying the principles of ALOHA, we contribute to a world filled with kindness and grace.

May the Lord bless and keep you, may His face shine upon you, and may you find peace in His everlasting love. Happy holidays to you and your loved ones. ■

Me ka ha'aha'a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



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Brennan and Ley Join OHA's Executive Team



Bill Brennan



Leinā'ala Ley

By Ed Kalama

Brennan most recently served as news director at KITV. He has worked as a director of communications for the Honolulu Authority for Rapid Transportation, as a press secretary to the Mayor for the City and County of Honolulu, as a public information officer for the State of Hawai'i, and as an executive producer, reporter and anchor for KHON FOX2. Brennan also volunteers as a book narrator at the Hawai'i State Library for the Blind and Print Disabled.

Brennan, who carries a bachelor's in journalism from Ohio State University, said he is looking forward to the challenges that lie ahead. "It is an honor for me to become a member of Team OHA and to work every day to improve the wellbeing of Native Hawaiians. I don't know if there is a more noble calling in Hawai'i nei," Brennan said.

"Since moving to the islands more than 30 years ago, I've had the distinct privilege of learning about the people and the culture of this special place at the feet of some amazing kumu. I hope to honor them with my work here."

Ley will lead OHA's Advocacy Division and supervise mission-aligned public policy development, implementation, monitoring and evaluation as well as OHA's current co-trustee role with the Papahānaumokuākea Marine National Monument. She will also be responsible for leading the agency's federal, state and county policy efforts.

Ley comes to OHA from Earthjustice, where she has served as a senior associate attorney for the last six years

working on Native Hawaiian water rights, endangered species protection, clean energy, and other 'āina-related issues. Ley started her public service litigation career at the Native Hawaiian Legal Corporation and also worked in private practice for Lung Rose Voss & Waginald on construction and complex commercial disputes.

"It's an honor to join the Office of Hawaiian Affairs in advancing the wellbeing of our lāhui and ensuring that the State of Hawai'i fulfills its constitutional obligations to Native Hawaiians. I look forward to working with trustees, OHA administration, and beneficiaries to ensure that Native Hawaiian rights are respected and cultural perspectives integrated into decision-making at all levels of government," Ley said.

"I'm enthusiastic about partnering with community groups, businesses, our legislators, and other concerned stakeholders to find solutions to common problems that affect all of us here in Hawai'i."

A graduate of Punahou School, Ley carries a B.A. in international relations from Brown University and a J.D. degree from the University of California, Berkeley School of Law.

"We are thrilled to welcome Bill and Leinā'ala to the Office of Hawaiian Affairs! They each come with tremendous experience and 'ike in their respective fields that will be essential to OHA's work – from ensuring that the issues that matter to Native Hawaiians are heard and understood across Hawai'i, to advocating for those same issues at the county, state and federal levels," said OHA Ka Pouhana/CEO Stacy Kealohalani Ferreira. ■

The Office of Hawaiian Affairs (OHA) recently added two more leaders to its executive team. Veteran communicator Bill Brennan has been named director of communications, while noted attorney Leinā'ala Ley was named chief advocate. They began their new roles on November 1 and November 18, respectively.

As the leader of OHA's Communications team, Brennan will be responsible for developing and implementing communication strategies and organizational messaging, managing media relations, and supervising content on OHA's social media and website channels as well as the agency's *Ka Wai Ola* monthly newspaper.

Do you have asthma?

WE WANT YOUR FEEDBACK

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

To be eligible to participate:

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

Looking for parent/caregiver & child pairs

To learn more about the study, please contact:
Donna-Marie Palakiko (dmp@hawaii.edu)

Or scan the QR code to complete a short survey



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

Ongoing Efforts to Protect Iwi Kūpuna in Wainiha

By Kamakana Ferreira, OHA Lead Compliance Specialist

The Office of Hawaiian Affairs (OHA) continues to assess and make recommendations to the State of Hawai'i Department of Health (DOH) and State Historic Preservation Division (SHPD) regarding the septic tank and leach field installation project at the Hale Makai Cottages at 4400 Oneone Road in Wainiha, Kaua'i, where iwi kūpuna were encountered during respective ground disturbing work on at least three occasions in June and September 2024.

This private installation was permitted by DOH as part of a greater statutory mandate to have all cesspools statewide converted to septic or sewer by 2050. While the landowner voluntarily elected to have an archaeological monitor onsite for ground disturbing work, the project was not submitted to SHPD by DOH as part of their permit review process.

In late June, OHA was notified about the discovery of iwi kūpuna by SHPD via email, but not alerted about any concerns from the community. The notification from SHPD indicated that the iwi should be preserved in place. As iwi continued to be unearthed, OHA became more aware of the situation in late September through phone-calls and observance of social media posts.

On October 18, three Native Hawaiians were arrested for trespassing while protecting iwi kūpuna in response to continued work on the site without re-evaluation by the DOH and SHPD.

Given allegations of mishandling of iwi and failure to follow proper protocols, OHA reached out to SHPD which has jurisdiction over the disposition of inadvertently discovered iwi kūpuna. OHA requested to know if: 1) Any formal disposition determinations were made for the iwi; 2) Any recognized descendants or the Kaua'i Island Burial Council (KIBC) moku representative were consulted; 3) The police department was contacted; and, 4) If any exploratory testing was done to better understand burial context.

In reply, SHPD indicated that the police department, cultural descendants, and the KIBC moku representative were all contacted. A formal determination letter, dated Oct. 1, 2024, was also provided by SHPD which indicated that all iwi kūpuna were to be preserved in place except for one, and that a Burial Site Component of a Preservation Plan (BSCPP) must be prepared.

No answer was provided regarding exploratory testing. OHA additionally requested to be consulted on the BSCPP and requested further information on buffer zones.

As DOH is the responsible permitting party, OHA reached out to their director, Dr. Kenneth Fink, to discuss the permitting process for this project. The goal was to determine if a stop work order could be issued until treatment and disposition of the iwi kūpuna could be properly determined in consultation with OHA, the community, and recognized descendants.



For now, installation of new septic tank and leach field at a residence in Wainiha, Kaua'i, has been halted due to the discovery of iwi kūpuna until state and county agencies determine next steps. - Photo: Megan Wong

The call for a stop work order was also simultaneously echoed by the Native Hawaiian Legal Corporation and 'Āina Momona.

OHA Chief Executive Officer Stacy Ferreira and staff were able to meet with Fink on October 23. During the meeting, OHA learned that, as part of the DOH permit review process for these kinds of Individual Wastewater Systems (IWS), there is no means to assess attestations from the landowner as to whether iwi kūpuna or cultural resources are present on property.

Further, there was no mechanism or process to determine which projects should be sent to SHPD for HRS 6E historic preservation review. Given these concerns and the potential liability for DOH, a stop work order was requested within hours after the meeting.

Ferreira also called for a meeting with the Department of Land and Natural Resources (DLNR) Chair Dawn Chang on October 24. Chang expressed the importance of being proactive. If DOH had sent the project to SHPD for HRS 6E review, then they could have required an archaeological inventory survey (AIS) first.

It has been OHA's stance that an AIS is the most advantageous means of identifying iwi kūpuna during the permitting process. Locating iwi during an AIS allots a "previously identified" designation that affords more



About 100 people attended an informational meeting at Waipā on November 4 to hear from state and county government representatives regarding the iwi discovered at Wainiha. In this photo, DLNR Director Dawn Chang shares mana'o. Also pictured are State Historic Preservation Department representatives Jessica Puff and Jordan Kea Calpito. - Photo: Joshua Koh

time for consultation and puts disposition of the iwi in the hands of recognized descendants and the burial council – as opposed to SHPD for inadvertent discoveries.

At this time, OHA directly requested further consultation for the BSCPP, sifting of the backfill piles, and inclusion of culture monitors as part of future ground disturbance work.

After the meeting with Chang, SHPD issued a formal written request on October 28 to the landowner for further archaeological investigation and review of the treatment of iwi. The letter specifically requested a complete screening of the backfill piles and additional archaeological work to understand the extent of the burial context.

To ensure accountability and transparency, OHA called for a community informational meeting on November 4 in Waipā with a panel made up of representatives from the DOH, DLNR, SHPD, OHA, and the County of Kaua'i.

At the discussion, Fink acknowledged inadequacies in DOH's permit review process and committed to addressing this in collaboration with OHA and DLNR. Chang reiterated the need for more proactive processes to help identify iwi kūpuna ahead of project related digging and assured attendees that there will be more consultation for this project.

Director Ka'āina Hull of the Kaua'i County Planning Department stressed the need to re-evaluate county permitting exemptions currently in place for these types of septic upgrade projects as the current project was not routed to his department for review. OHA is tentatively planning another community meeting with the same panel to check-in on these follow-up actions and to further discuss next steps. ■

This article was edited by Maxx Ramos.

A Responsibility to Succeed

Executive Director Kawehi Inaba of La'i'ōpua 2020 brings her business acumen to the West Hawai'i nonprofit

By Ed Kalama

As a Native Hawaiian leader, Kawehi Inaba has always reached for the sky. Inaba is currently the executive director of La'i'ōpua 2020, a West Hawai'i nonprofit serving Native Hawaiians situated on Department of Hawaiian Home Lands (DHHL) in the piko of the Kealakehe ahupua'a.

But before leading the community nonprofit, Inaba, an airplane pilot, was recognized as the first Native Hawaiian wahine to found and operate a certified Part 135 Air Carrier in the United States. A flight instructor, she founded Mokulele Flight Service to provide flight training, and over time the company grew to offer Circle Island Tours and eventually on-demand interisland service across the pae āina.

Inaba said a pivotal moment in her life came when she began expanding her company.

"A male competitor from another airline gave me a condescending pat on the head and wished me luck. That just made me more determined. I loved it when he did that. I was like, 'thank you, go ahead and underestimate this Hawaiian.' I was always told you can do whatever you set your mind to, so there were no limitations in my mind ever," Inaba said.

It wasn't easy.

Inaba had to navigate the complexities of aircraft maintenance, manage frequent staffing shortages, coordinate tight scheduling, ensure safety compliance and handle the financial pressures that come with running an airline.

"My true fear was failing our Hawaiian people," she said. "As the first Hawaiian wahine to reach this level in aviation, I felt a deep responsibility to succeed, not just for myself, but to affirm that we, as Hawaiians, have the strength and resilience to thrive in any field."

A \$75,000 loan from the Office of Hawaiian Affairs (OHA) helped Inaba purchase a second aircraft. In 2003, Mokulele was honored with the OHA Native Hawaiian Business of the Year award. In 2005, she was approached with an offer and sold the airline.

"I give credit to my parents Horace and Lydia Pope. They both encouraged me to be the best I could be and reminded me to believe in myself, instilling in me the confidence that I could achieve whatever I dreamed," Inaba said. "My goal now is to pass these same values on to our kaiāulu and lāhui, empowering Native Hawaiians to believe in themselves and strive for greatness."

After serving on its board of directors, Inaba became the executive director of La'i'ōpua 2020 in 2021. The non-



Kawehi Inaba is the executive director of community nonprofit La'i'ōpua 2020. - Courtesy Photos



La'i'ōpua 2020 Board of Directors (l-r) Merrick Nishimoto, Malia Louis, Maggie Kahoilua, Kawehi Inaba, Gayle Greco, Kalei Haleamau-Kam.

profit provides enrichment classes for students, cultural and culinary experiences, a māla, and even has its own wa'a! A brand new preschool is also in development, along with innovative workforce development programs.

The organization has benefited from several OHA grants in recent years, including a Kāko'o Grant which is intended to support the business side of nonprofits that serve the Native Hawaiian community.

"The Kāko'o grant has been essential for us, covering costs for audits that ensure our transparency and accountability," Inaba said. "This support has enabled us to meet rigorous industry and regulatory standards, bolstering our credibility and strengthening our ability to serve our community with integrity. We uphold the

highest standards of accountability and transparency, as our lāhui deserves nothing less than excellence."

Inaba said she is passionate about creating opportunities that empower Native Hawaiians to thrive and sustain their cultural identity.

"I'm committed to building programs and resources that support education, cultural preservation, and economic resilience, so that future generations can carry forward the strength, knowledge and values of our ancestors" she said.

"Seeing others step into their potential and contribute to our lāhui growth fills me with hope and reminds me of the incredible impact we can make together. My greatest reward is knowing that our work will help uplift and sustain our community for generations to come."

Since 2006, Inaba has also served as president of Kupa'a Business Planners, where she uses her business expertise to offer strategic business and planning consultation. As a business executive, she is a role model for all Hawaiians.

"My advice to young Native Hawaiians hoping to serve their kaiāulu is to lead with humility, stay grounded in our values, and be open to continuous learning. Serving our community is both a privilege and a responsibility, and it's essential to remember that leadership is about uplifting others and working together toward a shared vision. Surround yourself with people who bring different strengths and insights, and don't be afraid to ask for guidance along the way," Inaba said.

"As for being a role model, I see myself more as someone doing their best to serve with integrity and respect. If my journey can inspire others to step forward and make a difference, then I'm grateful for that. Ultimately, our strength as a lāhui comes from the many hands and hearts working together, each doing their part to build a brighter future for our people."

Inaba said she has found a home serving as La'i'ōpua 2020's executive director.

"Guided by our mission, La'i'ōpua 2020 is uniquely positioned to serve DHHL beneficiaries, the Native Hawaiian community, and the broader community by providing essential infrastructure and programs that empower all to thrive. What I value most about leading this organization is the opportunity to uplift our Native Hawaiian community, thanks to funders like OHA who are dedicated to advancing Native Hawaiian success and resilience.

"There is incredible potential and important work ahead. If the board sees fit, I'm committed to continuing here for the next 10 to 15 years. My goal is to prepare La'i'ōpua 2020 for long-term success and in time to find a successor who will carry our work forward ensuring it flourishes for generations. I say this all the time – this is the best opportunity that I've ever had, and I'm enjoying doing it." ■



Ke Ali'i Pauahi's Birthday

Dec. 19, 1831

Bernice Pauahi Pākī was born in Honolulu, to ali'i Abner Pākī, from Moloka'i, and Laura Kōnia, granddaughter of Kamehameha I. Pauahi is the founder of Kamehameha Schools.



Queen Kapiolani's Birthday

Dec. 31, 1834

Kapi'olani Napelakapuo-kaka'e was born in Hilo to High Chief Kūhiō Kalani-ana'ole of Hilo and High Chiefess Kinoiki Kekaulike, the daughter of the Kaua'i King Kaumuali'i. She married David Kalākaua in 1863 and became queen consort in 1874, when he became the king.

The Gathering of Hula at Waimea

Dec. 4, 7, 8, 11, 14, 18, 21 & 28, 11:00 a.m. & 1:00 p.m.
Waimea, O'ahu

Experience mele oli and mele hula performed by six new halau (a different one on each day). www.waimeavalley.net

Wala'au Ni'ihau Fellowship: Celebrating Lei Pūpū O Ni'ihau

Dec. 5, 6:00 - 8:30 p.m.
Po'ipū, Kaua'i

A celebration of Ni'ihau language, culture and arts through presentations, storytelling and lei at the Grand Hyatt Kaua'i.

Royal Hawaiian Band Performances

Dec. 6 & 13, 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

Mākaha Beach Aloha 'Āina Cleanup and Cultural Day

Dec. 7, 8:00 a.m. - 2:00 p.m.
Mākaha, Oahu

Honor and preserve the beauty of Mākaha while celebrating its rich cultural heritage. Remove litter and enjoy Hawaiian music, dance, storytelling, and cultural demonstrations. By Mauka to Makai Mākaha Foundation.

Pu'uhonua Mākeke

Dec. 7, 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

Kama'aina Sunday

Dec. 8, 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

Lot Kapuāiwa, King Kamehameha V's Birthday

Dec. 11, 9:00 a.m. - 4:00 p.m.
Waimea, O'ahu

Kama'aina receive special priced admission to Waimea Valley. www.waimeavalley.net

Annual Eddie Aikau Big Wave Invitational

Dec. 14, 2024 through March 13, 2025 | Waimea, O'ahu

Tribute to the legendary Eddie Aikau at Waimea Bay. The contest will run if wave face heights consistently reach 40 feet during the waiting period. www.TheEddieAikau.com

14th Annual Waiuli Ocean Festival

Dec. 14, 7:00 am - 4:00 p.m.
Keaukaha, Hawai'i Island

A family-friendly event promoting ocean literacy, cultural heritage, and environmental stewardship at Waiuli (Richardson's Beach Park). Organized by Hui Ho'oleimaluō.

Mālama Hulē'ia Volunteer Day

Dec. 21, 8:00 a.m. - Noon
Līhu'e, Kaua'i

Every third Saturday is a community workday at Alakoko fishpond. Sign up to volunteer peleke@malamahuleia.org. www.malamahuleia.org

Waipā Community Workday

Dec. 28, 9:00 a.m. - Noon
Waipā, Kaua'i

On the fourth Saturday each month check in at the old Waipā poi garage before 9:00 a.m. Bring closed-toe shoes, a water bottle, gloves, hat, rain gear, a towel, a change of clothes, snacks and/or lunch. Lunch is provided if you RSVP in advance to emma@waipa-foundation.org.

Queen Kapi'olani Evening Tours

Dec. 28 & 29, 5:30 - 9:00 p.m.
Honolulu, O'ahu

Experience 'Iolani Palace as it was during a 19th-century soiree hosted by the Hawaiian monarchs. Performances by Chamber Music Hawai'i, Hawai'i Opera Theatre, Ku'uipo Kumukahi, Mailani Makainai and more. Presented by the Office of Hawaiian Affairs and the Abigail K.K. Kawanakoa Foundation. www.iolanipalace.org

HOLIDAY FESTIVITIES

Kaua'i Festival of Lights

Nov. 28 - Jan 1, 2025, 6:00 - 11:00 p.m. | Līhu'e, Kaua'i

The Historic County Building and the grounds are decorated with holiday lights. www.kauaifestivaloflights.com

Lights on Rice Christmas Parade

Dec. 6, 6:30 p.m. | Līhu'e, Kaua'i

Starts at Vidinha Stadium up Rice Street to the Historic County Building. www.lightsonrice.org

Kalikimaka Pā'ina: A Christmas Lū'au

Dec. 7, 4:00 - 8:00 p.m.
Nu'uuanu, O'ahu

An evening of merry-making and splendor to kick off the holiday season at Queen Emma Summer Palace. Tour the Palace, enjoy Christmas caroling, dinner and live music. Tickets are limited www.daughtersofhawaii.org

Tree Lighting, Light Parade and Block Party

Dec. 7, 6:00 p.m.
Honolulu, O'ahu

The Honolulu City Lights Opening Night Celebration. Parade starts at River Street, down King Street to Kawaiaha'o Street. The event will be broadcast live on 'Ōlelo Channel 53. Honolulu City Lights will be open through Dec. 29, 2023. www.honolulucitylights.org/faq

64th Waimea Twilight Christmas Parade

Dec. 7, 6:00 - 7:15 p.m.
Waimea, Hawai'i Island

www.WaimeaTown.org/parade

Kailua Kalikimaka Holiday Concert

Dec. 8, 4:00 - 5:00 p.m.
Kailua-Kona, Hawai'i Island

Free holiday concert featuring Amy Hānaiali'i on center stage at Emma's Square. www.historickailuavillage.com

'Ewa Beach Christmas Parade

Dec. 14, 10:00 am - Noon
'Ewa Beach, O'ahu

The parade starts and ends at Campbell High School. www.eblcf.org

Kalikimaka ma ke Alanui (Christmas on the Avenue)

Dec. 14, 4:00 - 10:00 p.m.
Nānākuli, O'ahu

Connect with family and friends, support local businesses and enjoy the holidays. www.nanakulichristmas.com

Waipā Christmas Craft Fair

Dec. 15, Noon - 3:00 p.m.
Waipā, Kaua'i

www.waipafoundation.org

Christmas Tea

Dec. 17, 10:00 a.m. - Noon
Kailua-Kona, Hawai'i Island

An immersive tour highlighting the ali'i who lived at Hulihe'e Palace and their lives. Includes live entertainment and tea service on the oceanfront lānai overlooking Kailua Bay. www.daughtersofhawaii.org

24th Annual Waimea Light Parade

Dec. 21, 6:15 - 10:00 p.m.,
Waimea, Kaua'i

Parade travels down Main Street and ends at Hofgaard Park with a holiday Christmas concert. Roads close at 5:30 p.m. Waimea Bridge will reopen at 9:30 p.m. www.waimealight-parade.com ■

Mokomoko: A Dedicated Makahiki Game

By Kalei Nu'uhiwa, Ph.D.

My first introduction to Makahiki happened when I was 10 years old. Like all other Native Hawaiian families of that era, my parents sent me to the Kamehameha Schools' Explorations '76. I know, I know – old lady status noting the year – but that's how you told other people you went to the Explorations program. Stating the year that you went was sort of verifying your participation.

There were 300 or more Native Hawaiian kids all exploring our Hawaiian identity through songs, stories, arts, and experiences. For most of us, this was the first realization that other kids from Hawai'i were not Hawaiian by blood – even though everyone loved listing off their various percentages of blood quantum when someone inquired about one's ethnicity. That's just how it was back then.

At Explorations '76, one of the activities we enthusiastically learned about was the "Makahiki games." We dutifully lined up at each game station and got to try iheihe (spear throwing), hākoko (wrestling), moa pāhe'e (javelin sliding), 'ulumaika (stone rolling/bowling) and pā'ume'ume/Hukihuki (tug-of-war), totally a fun day of activities.

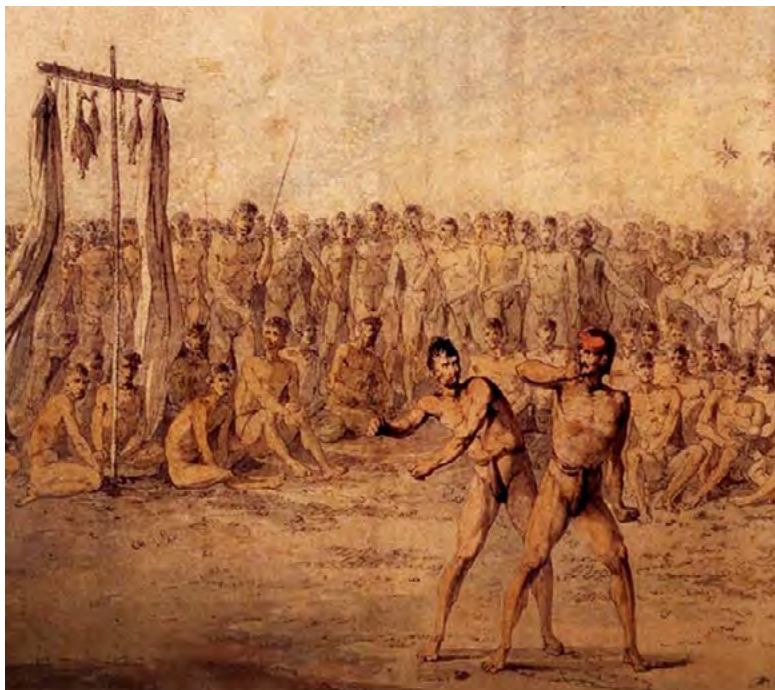
I don't remember being given too much information about the Makahiki itself, or maybe there had been more, however my 10-year-old mind only retained that the Makahiki Games were ancient Hawaiian.

Did you know that there was only one game that was dedicated to the Makahiki ceremony? 'Ae, it was called "mokomoko."

In published Makahiki chants, the mokomoko is dedicated to closing the principal Makahiki ceremonies. Descriptions in mo'olelo portray mokomoko as a form of mixed martial arts, with boxing, free for all hand-to-hand combat, wrestling, and fancy acrobatic leaping worthy of any professional MMA sport.

Stories in the Hawaiian newspapers describe the loud din of huge crowds' ooh-ing and aah-ing over mokomoko tournaments.

Men, women, and children challenged one another to show off their prowess and honed skills. Typically, opponents squared off, the ha'a, or lively poetic banter between rivals, usually provoked the crowd into laughter, jeering, gambling, and fun comradeship. The taunting



This drawing titled "Boxing Match Before Cook" by John Weber (1752-1793), depicts a mokomoko match during Makahiki.

between the opponents was to try to get the opposition to throw the first blow.

Mokomoko was fun, rather irreverent, and painful. Blood was spilled and occasionally a death occurred. However, in the chant called *Pule A Lono*, mokomoko is noted as the sport that released everyone from the kapu associated with the Makahiki ceremonies allowing everyone to continue enjoying other sports, re-establishing relationships, and having free time to play.

I cannot help but wonder if the translation in the dictionary for mokomoko (meaning water flooding a taro patch) and mokomoko tournaments, which were flooded by spectators have similar imagery. Perhaps there is some sort of connectivity to abundance and wealth. Or simply, mokomoko was an activity that everyone enjoyed and there's really no kaona to be unpacked.

What is the Makahiki?

Joseph M Poepoe states, "O ia mea he Makahiki, he wa ano nui loa ia i na kanaka o ka wa kahiko." To paraphrase: this matter called Makahiki, it was an extremely important time to Hawaiians of the past.

George Kanahale said that "for the Hawaiians of old, the Makahiki was a time of instructive ritual, marking the year's most important season."

E.S.C. Handy and E.G. Handy described the annual Makahiki festival as a time to celebrate the arrival of the rainy season. V. Valeri explains that the Makahiki was a New Year's festival that recognized "the return of the Pleiades, the return of the god Lono, the return of the southwest winds, and the renewal of nature that marks the beginning of the New Year."

Generally, Lono represents the natural processes expected during the wet season. Storms that bring rain, thunder, lightning, strong winds, huge surf, flooding, and winter migrating animals are all attributed to Lono.

To Hawaiians, water is wealth, and Lono brings wealth through rain. Households were dedicated to Lono, which meant that everyone contributed to the community's wellbeing. In a practical sense, kānaka must take a break from daily mundane activities to allow the environment to do its thing during the rainy season. The Makahiki was one of the most celebrated annual events where everyone participated.

The Makahiki can be divided into four segments of ceremonies. The first segment is the closing of the Kū season followed by the kua-pola that opens the Lono season with forecasts of expected trends for the following year. This segment was only conducted by the ali'i nui and

kahuna nui with their collective retinue. The second segment is the hi'uwai (ritual bathing), ka'i akua (procession of the akua) and 'auhau (tribute). This is where the health assessment of the ali'i's communities occurred. Everyone participated. The third segment is the mokomoko (mixed martial arts) which is dedicated to amusement, relationship building, and networking. Everyone divided themselves into spectators or skilled challengers. The fourth segment concludes with rites of passage for youth followed by the closing of the Makahiki.

The whole process takes about four months, but the main prescribed ceremony where everyone participated transpired within four days.

One question I am often asked regarding my Makahiki research is, "was Makahiki performed on all the Hawaiian Islands?" I can say with certainty, pre-Kamehameha, no. Post-Kamehameha, yes. However, mokomoko competitions happened on all the islands. Mokomoko is currently not practiced with the Makahiki, but maybe someday it will be revitalized again.

Wishing you all a meaningful Makahiki filled with environmental kinship and joyful communal comradeship that includes Hawaiian games. Lonoikamakahiki! ■

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The Hawaiian Scientist: A Tale of Two Laua'e

How combining global and Hawaiian science restored Indigenous knowledge of Hawai'i's original laua'e fern

By Puanani Anderson-Fung

*'Eli'eli kūlana o 'Āina'ike. (Profound is the nature of 'Āina'ike)
– Puku'i #339*

This 'ōlelo no'ēau (proverbial saying) is a personal favorite because it reminds me of the 'eli'eli kūlana (profundity) of the 'āina 'ike (knowledge of the land) possessed by our Hawaiian ancestors.

Today, we are fortunate to live in a time of Hawaiian cultural revitalization and the restoration of Indigenous knowledge which had become very obscure over time — and some of it nearly lost. Many successful revitalization projects were implemented in the latter half of the 20th century, including the establishment of Hawaiian language immersion schools, the restoration of Polynesian knowledge of navigation, and the cultivation and preservation of Hawaiian kalo varieties, and other crops grown by our ancestors.

Recently, I was privileged to contribute to this effort, by restoring the identity of the first plant species to have been named “laua'e” by our Hawaiian ancestors. This laua'e is a native fern known also by the Hawaiian name pe'ahi, and the global, “Linnaean” name *Microsorium spectrum*.

Please notice that I did not refer to the Linnaean name as “the scientific name.” This was deliberate, because, in my view, both Hawaiian and Linnaean plant names are scientific, for reasons that I will explain below.

I was inspired to study Hawaiian laua'e in the 1990s, after certain members of the Hawaiian community were made very uncomfortable by the findings of three fern specialists, each of whom listed our beloved laua'e fern, *Microsorium grossum*, as a species introduced to Hawai'i by humans, after 1900.

These respected kūpuna were convinced that the laua'e had been a part of Hawaiian culture “since earliest times.” I reasoned that since both opinions came from persons very knowledgeable about Hawaiian plants, both sides must be correct, and the only way this could be so, was if there were two laua'e — one, *M. grossum*, that was presumably introduced after 1900, and another that had grown in Hawai'i at an earlier time.

I soon learned that even though the Hawaiian–English dictionary published by Andrews in 1865 defined the word “lauae” as “an aromatic herb,” none of the Hawaiian plant studies that I read published before 1919, reported the very conspicuous, rapidly spreading *M. grossum*, among the ferns growing in Hawai'i.

Using clues from Hawaiian and English literature, I hypothesized that the first plant named laua'e in Hawai'i was likely *M. spectrum*.



The original endemic Hawaiian laua'e (*Microsorium spectrum*) was also known by the name “pe'ahi.” The author proposes the term “laua'e maoli” to differentiate between the original and introduced plants. - Photo: Puanani Anderson-Fung (left) and Clyde Imada (right)



The popular laua'e (*Microsorium grossum*) that most of us are familiar with and have in our gardens is not endemic. It was introduced to Hawai'i sometime after 1913. The author proposes calling the introduced plant “laua'e hānai.” - Photo: Puanani Fernandez-Akamine

After checking all of the herbarium specimens of this species — sheets of paper with a dried sample of the plant mounted to it — stored at the herbarium of the Bishop Museum in Honolulu, I found one that had the words, “native name laua'e” written on the label — thus providing the only known written evidence at that time, that laua'e had originally named the native Hawaiian fern *M. spectrum*, before it named *M. grossum*.

I was surprised then, when I subsequently heard some college students express their belief that science was somehow a threat to the existence of Hawaiian and other Indigenous cultures.

I wondered, “hadn't science just restored precious cultural knowledge of Hawai'i's original laua'e plant?”

After decades of visiting, studying, and appreciating Hawai'i's native ecosystems, and learning about the relationship our Indigenous ancestors shared with them, I was convinced that their perception of these places, and their non-human inhabitants, was scientific, emotional, and cultural — as it has always been for me — and that science existed in all cultures.

I realized then that most people, including myself at that time, did not have a clear idea of what constitutes science. This led me to research the topic, and to find a definition that I think describes science simply and accurately.

Following the perspective of Peter Medawar, a Nobel winning scientist, I define science as something that happens every time we humans explore (look closely at) nature (things not created by humans) for the purpose of understanding it better.

On the other hand, culture has been described as “the shared way of life for a group of people, which includes the beliefs, values, behaviors, practices, material objects, and systems of language and communication that they share in common.” (*Merriam-Webster Dictionary*).

Culture, then, can be viewed as our understanding of what it is to be “us,” and what distinguishes “us” — as a particular mākou and lāhui — from other human cultures. Meanwhile, science is our understanding of the natural world around “us” as viewed through a particular lens.

Using this definition, one can readily understand why I consider our Polynesian ancestors to have been experts in many types of science such as navigation, mariculture, aquaculture, horticulture, taxonomy, and medicinal healing.

There is, however, an important difference between what I describe as Indigenous science and global science.

Both are based on a profound, detailed, and intimate knowledge of nature in the environments shared with humans. The key difference is that Indigenous science incorporates its specific cultural and religious beliefs as part of their understanding of natural phenomena, while global science does not. Instead, the latter explains nature in a way that can be understood by people of all cultures, using observable, mostly quantifiable and measurable, facts.

The mystery of the Hawaiian name laua'e was, in fact, solved by pairing the Indigenous Hawaiian name laua'e with its global Linnaean names, and using the documentation that comes with Linnaean taxonomy as evidence that the name laua'e had been given to two different species of *Microsorium* over time. ■

Puanani “Nani” Anderson-Fung is a researcher at UH Mānoa working to conserve native Hawaiian ecosystems and restore bio-cultural knowledge using the wisdom of contemporary and Polynesian science. She will complete her Ph.D. in botany, ethnobotany and ethnolinguistics in May 2025.

Meeting “He Alo a He Alo” With Hawaiians on the Continent

By Lisa Huynh Eller

Forty-one year-old Leilani Ka’ula moved to the continent from Hilo, Hawai’i Island, in 2001 to further her education. She ended up staying after her mom relocated to Aloha, Ore., a few years later. Though she is far from the islands, she has built a community around her Hawaiian culture and started a hālau 15 years ago after receiving her kumu hula’s blessing. She plans to eventually return to Hawai’i to give back to her community.

Charlene Kehaulani Kazner, 74, took her first trip away from Hawai’i in 1972 to attend her classmate’s college graduation in Seattle. Once on the continent though, she discovered a world beyond the islands that she wanted to explore. She went home, saved money and moved to Los Angeles. Her plan was to visit for a year and return home. But her dad told her she would stay and marry a “haole boy” and that’s what she did. After her retirement from the corporate world, Kazner said she felt a need to return to her roots. “I got very involved in the Hawaiian Civic Club and am still very involved today,” she said. “I just love having my Hawaiian ‘ohana. We eat the same food, we look alike, we love the same music. It’s been a wonderful journey for me.”

Ka’ula and Kazner are some of the more than 100 Native Hawaiians living on the continent who have participated in “He Alo a He Alo,” (Face to Face) a nationwide listening tour led by Papa Ola Lōkahi (POL), the Native Hawaiian Health Board. The purpose of the tour is to better understand Kānaka Maoli perspectives on what it means to be Hawaiian, and the advantages and challenges of maintaining their cultural identities.

“He Alo a He Alo provides visibility. I think for so long, our Hawaiians on the continent have felt like their voice isn’t worthy. They’re so disconnected to home that they don’t feel they have value. But the reality is, they do. I think that’s why this project is so important because it makes them feel seen in a time when identity crisis is so heightened,” said Ka’ula.

The tour, which will visit all 50 states, began in August 2024 in Utah and continues through August 2025 in Las Vegas. So far, more than 20 sessions have been held across 10 states. Two additional states are scheduled for the first two weeks of December. In January 2025, POL will begin its sessions for Native Hawaiians living in Hawai’i.

“What I started recognizing at POL is that we were in spaces to advocate and to uplift our kānaka. But in order to do that, we needed to be aware of where they were and what they were thinking,” said Dr. Sheri Daniels, POL chief executive officer. “People cannot see themselves in health statistics or in any statistics unless they’re directly impacted.”

From input gathered in the sessions to date, Daniels said connection to community, culture and family are emerging as themes. She has also seen that connection



He Alo a He Alo is a “listening tour” led by Papa Ola Lōkahi that invites Native Hawaiians to share what it means to be Hawaiian and the challenges of maintaining one’s cultural identity. The tour will visit all 50 states. It began this August in Utah and will conclude in Las Vegas in August 2025. The top photo was taken after a listening session in Southern California, and the bottom photo after a session in the Pacific Northwest. - Photos Courtesy of Papa Ola Lōkahi

diminish with each passing generation. “Our first-generation, continental Hawaiians are still very passionate and connected to Hawai’i. They come home; they still visit. Trying to maintain the second generation’s connection is a little harder. Then the third generation is way more disconnected,” Daniels said.

Participants have also expressed feelings of “not being Hawaiian enough.” The process of meeting with other kānaka to share these feelings of sadness has had a healing effect.

“Those moments of how kānaka interacted with each other – somewhere outside of the ocean boundaries – makes me so proud,” Daniels said. “We are truly resilient. That’s the great part. The ugly side is seeing people hurt by not feeling Hawaiian enough. But then at the end of our conversations, people are lighter.”

For the first time ever, the number of Native Hawaiians who live on the continent now outnumber the ones living in Hawai’i, according to the 2020 U.S. Census, with 53% living on the continent compared to 47% in Hawai’i.

Daniels said people move off island for a variety of reasons. But they typically stay for economic reasons – because of the availability of work and affordable housing.

POL’s kuleana is governed by the Native Hawaiian

Health Care Improvement Act, which was born out of the 1985 E Ola Mau report, a comprehensive health needs study of Native Hawaiians.

POL began an assessment in 2019 to create a revised report. However, the pandemic caused them to shelve their efforts. Now the listening tour is picking up where the assessment left off.

Findings from the tour, as well as new chapters on data governance, workforce, review of recommendations, practices and traditions, racism and others will be added to the updated E Ola Mau report. POL has begun to create state profiles with the data they’ve gathered. This data can be used by organizations and individuals who are advocating for resources for Native Hawaiian health.

Census data also reveal that while the size of the Native Hawaiian populations in Hawai’i and on the continent both increased, the continental Native Hawaiian population is growing five times faster than the Native Hawaiian population in Hawai’i.

One of the session participants, Ualani Ho’opai, 60, said hearing people’s perspectives made her realize that the younger generation of kānaka, those born and raised on the continent, yearn for more. “I feel like my kuleana is to help create community where we are. It’s ideal for us to be back in Hawai’i and on the ‘āina but it may not be possible, either now or ever. Many of us are yearning to connect. But how do we do that?”

Ho’opai, a graduate of Kamehameha Schools, left O’ahu for college. Her dream of becoming a dancer and fashion designer led her to Washington, then back to Honolulu, and finally to New York City, where she got an associate’s degree from the Fashion Institute of Technology. She lived in the city for more than 20 years before her job took her across the country. She now lives in California and works in public health.

Overall, 680,442 Native Hawaiians were counted in the United States in 2020, a 29% increase over 2010. The five states on the continent with the highest counts of Native Hawaiians are California, Washington, Nevada, Texas, and Oregon. These were the same states identified in 2010. The proportion of Native Hawaiians in Hawai’i remained stable from 2010 to 2020, now representing 21.8% of the state’s population. This is a 0.5% increase from 2010, demonstrating consistent Native Hawaiian representation within Hawai’i’s population over the past decade.

Daniels said she would not be surprised to see the gap between Hawaiians living in Hawai’i and outside of Hawai’i widen by the time the 2030 U.S. Census happens. She said one of the factors that could drive additional out-migration is the 2023 wildfires. ■

HE ALO A HE ALO
PROJECT OF PAPA OLA LŌKAHI

For more information go to www.papaolalokahi.org/program/he-alo-a-he-alo-listening-tour and to participate email: kanakaconnections@polhi.org

Faces of the Diaspora

Sharing 'Ōiwi Culture Through an Indigenous Radio Show

By Megan Ulu-Lani Boyanton

At his home in Des Moines, Wash., Kevin Sur's record collection is a tangible soundtrack of his life. Many of them belonged to his father, Roland ("Ron"), who colored Sur's adolescence with the sounds of Motown, Italian opera, and kī hō'alu (slack key).

When a young Sur first listened to Hawaiian guitarist Gabby Pahinui, he couldn't have known then that his own fingers would strum guitar strings in front of crowds. Sur never imagined that he'd transition from playing in a band to starting music festivals to working as a DJ at Seattle radio station KEXP.

Although Sur grew up in San Mateo, Calif., his Hawaiian culture was close at hand. His father's 'ohana from O'ahu resettled in the Bay Area, surrounding Sur with the aloha of aunts, uncles and cousins at family gatherings.

"I was lucky," Sur, 48, said. "As I got older, it became apparent to me how special and rare of a cultural existence that was."

He shared a deep connection with his tūtū wahine, the family matriarch. "The happiest place on Earth was in her kitchen and the dining table that we'd all eat at," Sur said.

Cooking was also how he understood his maternal roots. Sur's mom, Alberta, is of European descent with Italian roots. The Massachusetts native met Ron, a Vietnam veteran, at a wedding. The couple had Sur's older brother, Ryan, before Sur was born, completing the family.

In the Bay Area, Sur remembers a large Polynesian community – but not many Kānaka Maoli. "The story of Kānaka Maoli who are not able to be in the place they belong to is not spoken of enough," Sur said.

In high school, he focused on sports. After starting baseball and football at the age of 5, Sur was a formidable athletic force by his teenage years. He received scholarships to play football at Division 2 schools, but Sur had found an even more powerful passion: music.

At 13 years old, he spotted a dusty guitar in the corner of a friend's basement. It was gifted to Sur, who taught himself how to play it. From then on, he was hooked.

After high school, Sur attended California State University, Sacramento, for six months. He befriended Melanie Levy, a singer, and they decided to start a band. After eight months of songwriting and finding bass player Andre Gallardo and drummer Liz Beidelman, "Luckie Strike" was formed.

The next seven years were spent touring the country as a punk band, releasing albums and playing gigs in every state except Alaska and Maine. A robbery in Houston, Texas, and problems with a former manager eventually broke up Luckie Strike when Sur was around 25 years old.



Kevin Sur, his wife, Katie, and their sons Tucker (l) and Hudson (r). - Courtesy Photo

That time in his life didn't afford him much room to explore his identity. "There wasn't really much immersion in Hawaiian culture," Sur said.

Still, "when it ended, I was just really heartbroken," he added.

To figure out his next steps, Sur moved to Seattle, Wash. He studied music theory at Shoreline Community College for two years, singing opera and doing musical theater.

Around that time, Katie, his high school crush, found Sur on MySpace. An opera singer herself, she and Sur started dating in 2004.

He returned to the Bay Area to finish his bachelor's degree in music composition at the University of California, Santa Cruz, over 2-1/2 years. After that, Sur moved back to Washington and then in 2007, he and Katie were married on O'ahu.

In 2008, Sur started Artist Home, a company that supports musicians through bookings, consultations and

more. That year, he helped create Doe Bay Fest, a music festival in the San Juan Islands. And in 2013, he launched Timber! Outdoor Music in Carnation, Wash.

"I can say that I've made a huge impact on the music community here," Sur said.

It wasn't until his adulthood that Sur overcame his imposter syndrome as a Kanaka 'Ōiwi. "You feel like you're not Hawaiian enough," he said. "You're separated from these people that mean so much to you."

Having his two sons – Tucker in 2010 and Hudson in 2014 – helped him overcome that hurdle because Sur sought to teach them about their kūpuna.

Last year, Sur heard that KEXP Radio was looking for DJs for an Indigenous radio show. "I knew I had to apply," he said. It felt like the moment had arrived for Sur to intertwine his music expertise with his dedication to the native communities, including Kānaka Maoli, that mean so much to him.

Within two weeks, he got the job. Sur co-hosts alongside Tory Johnston, a Quinault Native, on "Sounds of Survivance," which features Indigenous music from around the world.

At the radio station, he's uplifting the work of young Hawaiian artists like Isabeau Waia'u Walker and Bridge Hartman. Sur is also bridging native peoples through songs on his platform.

"I wanted to do the work and honor other people's ancestors and the histories with the same reverence that I honor my own," Sur said. "It's a pretty amazing kuleana to carry."

As much as he loves Hawai'i, Sur doesn't know if he'd be able to afford to live there.

"It would be a dream to be able to, but I don't entertain it because it takes me two seconds to look at what things cost and how few opportunities there are, especially for musicians," Sur said.

Instead, for now, he's found his place in Washington.

Aloha Kalikimaka
&
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Leading a New Generation With Art and Culture

By Hannah Ka'iulani Coburn



Director, John "Prime" Hina (left) and Co-Director, Laetitia "Kealakukui" Mahoney (right) of 808 Urban at their booth featured at Ho'omau Market.



808 Urban's Nā Mea Hawai'i (All things Hawai'i coloring Book) and Waiho'olu'u (colored pencils) launched at the Ho'omau Market.

Driving westbound on the H-1 from Hawai'i Kai, just outside the Wilder Avenue exit is a golden mural of a portrait of Israel Kamakawiwo'ole and Don Ho with the letters reading, "Hawaiian."

This was the first mural that grassroots art collective 808 Urban created in 2007 and would revisit five years later, as muralists who worked with graffiti were still being turned down and chased out of places.

John "Prime" Hina, the founder of 808 Urban, has devoted the past 17 years into seeing his backyard project unfold into a thriving business that has created over 1,000 large-scale murals beyond Kaka'ako, reaching other Hawaiian Islands and other countries around the world. Hina has continued to serve the local communities in Hawai'i, all while emphasizing the importance of pushing art forward in the context of culture.

Before Hina's vision of 808 Urban came to life, he had his own journey as a respected tagger on the streets from 1983-1987.

"Growing up in Honolulu we didn't speak our language. I loved hip-hop culture so much because it filled the void of not growing up with the Hawaiian culture, so hip-hop became that language and then graffiti became my outlet where I would just express myself," said Hina.

After stepping away from tagging, Hina started a family and his children's own curiosity would reintroduce graffiti back into his life.

"One day when my kids came home from school, my son had my daughter ask me if they could paint the garage with their friends," said Hina. "Fifteen minutes later, I smell spray paint, and I open the garage door, and I see all these kids tagging my wall. I was like, 'what are you guys doing?' And they said, 'oh dad we're doing this new thing called tagging.'

"I was upset, but not because they were tagging, but because it was ugly. There was no thought in their letters. I broke it down for them, telling them about the dance and flow of it."

Hesitant for his kids to go down the same path that he had, Hina wondered if there could be a change. He pitched the idea of teaching kids to use spray cans for good to various state government officials and department heads, but nobody went for it.

After 25 years of keeping his street identity discreet, he met with some of the "old time" graffiti artists revealing his identity for the first time and asking for their support. Anecdotally, Hina shared that they were surprised to learn that he was Hawaiian – they had always suspected that the artist known as "Prime" was Asian.

"They respected the stuff I did on the streets, but they weren't keen on the idea of me doing something legal," said Hina. "I was going to go do it, because the

kids needed a different path and at that time, nobody understood."

For six months, 808 Urban was in Hina's backyard, where he made his own walls with pieces of plywood. The project quickly evolved from working with his own children, to their friends, and eventually to over 180 students.

"It became too much for my own personal space. I went back to the state, showed them the statistics I had of the kids showing up," said Hina.

With the help of Sen. Suzanne Chun Oakland (Senate District 13), Hina was finally able to find a home where he could teach and mentor young artists at the Pālama Settlement.

For two years, 808 Urban hosted workshops always intending to give back to the kids in attendance – and then the emerging art scene in Kaka'ako came calling.

"The founder of POW! WOW! Hawai'i came to me and asked for help. We formed a partnership, and I did the first mural in Kaka'ako. From that point on it just blew up," said Hina.

"My whole thing was making sure the murals we do have a Hawaiian story attached to it. We have these amazing artists that come here from all over the world, and they don't know anything about our culture – and if we don't speak up about our culture, then they'll never know."

Hina and his co-directors Laetitia Kealakukui (Kukui) Mahoney and Ralph Dela Cruz began to develop their own mural process that would give more meaning to why they do what they do.

Inspired by microbes, fossilization and genealogy, Hina explains that the mural process can be broken into four steps. Manalima - or the power of the hand, participants placing their hand in the paint and then on the wall to show the genealogy of the community. Pili'alo'alo - the collected water from the community mixed with the paint used in the mural. Mo'okāpala - the design or pattern. Mo'olelo - which he describes as, "doing a mural that is appealing enough to the eye but speaks a different language to the ones that know."

As more murals have been painted, Hina is excited for 808 Urban to tap into their own merchandise by introducing the first-ever coloring pencil set, Waiho'olu'u, labeled in the Hawaiian language and Nā Mea Hawai'i, a collection of coloring pages that grew from different projects 808 Urban did for Queen's Hospital's adolescent psych ward, for Pūnana Leo, and for families during the pandemic.

"The intention was to further our culture by giving them the visual and our interpretation of a story. We took a lot of time to think about other mediums, so if you don't have a colored pencil or crayon, you can watercolor the page, tear it out and laminate it, so the kids can put it on the wall.

"We didn't just put something together; we thought about what else it could become afterwards to always keep creating." ■

Filmmaker Ciara Lacy: Paying Tribute to Her Heritage

By Donalyn Dela Cruz

In the early 2000s, Ciara Leina'ala Lacy was obsessed with watching music videos. For this Kamehameha Schools and Yale University graduate, that obsession drew her to New York City.

"I tried to get a job as a production assistant here and there, and I took random jobs," said Lacy. "It was like, you know, the things you do when you're still not sure of what you want to do."

She did it all – from coffee runs and getting city permits for production shoots to driving trucks and picking up equipment.

"I can say that I parallel parked a 14-foot box truck in Chinatown, New York," she said with a smile.

Surrounded by like-minded friends from college who were all looking for a break into the field or had already made it to the other side, Lacy was pulled into the world of film crew production workflow. She learned about adjusting operations, budgets, and worked in non-fiction TV and music videos. Lacy also produced a concert DVD for Dave Matthews and Tim Reynolds at Radio City Hall.

Her video music obsession peaked as a production assistant on videos for Cindy Lauper and Martina McBride.



Ciara Leina'ala Lacy - Photo: Bruna Hort

It wasn't long after that Lacy made her way from music to the feature and independent films arena. She took on small – and not-so-small – film crew positions.

With each new venture, Lacy's interests and circles grew. She took a part-time gig to allow her more time

to delve into writing. "I joined a theater writing group and we would write in Times Square at the Marriott Marquee," she said. "It was very intense and a lot of fun."

Oscar-nominated film producer Terry Leonard, now living in Los Angeles, recalled taking Lacy "under my wing."

"No one person can make a film," Leonard said. "You really need to be able to surround yourself with other talented people and collaborate to be able to pull these things off together."

All of that New York hustle came to a halt in 2011 when an unexpected medical condition brought Lacy back to Hawai'i. She took time to heal, reevaluate, and reconnect. That year, she also met her future husband.

"We met at Bar 35 and I was immediately moved by him," Lacy said. "I had just lost my grandfather, and he reminded me so much of him. They have the same eyes."



This photo was taken at the 2017 World Premiere of Lacy's film "Out of State." (L-R): Chapin Hall (Cinematographer), Tyler Strickland (Composer), Jason Zeldes (Editor), Ciara Lacy (Director), Hale Gualdarama (Cast), Beau Bassett (Producer), Jeff Consiglio (Editor). - Photo: Courtesy of Film Independent

Lacy re-rooted herself in Honolulu and never lost sight of her passion for filmmaking. After learning about Native Hawaiian inmates in Arizona, she wrote and directed her first feature documentary, *Out of State*.

"In the film, you watch two men as they come home and reintegrate post-incarceration, it gave me a connection to being Hawaiian again. When I was living in New York, I wasn't connected to being k̄naka," said Lacy.

Out of State was a dose of rediscovering her cultural roots. "Looking back, it makes a lot of sense, but I don't think I could have predicted it," she noted.

Out of State received numerous awards including the 2017 Hawai'i International Film Festival (HIFF) Audience Choice Award & Best Feature "Made In Hawai'i," Best Documentary at the CayFilm Festival, and the Audience Award on PBS' Independent Lens.

She has since worked on projects that have been featured on Netflix, PBS, ABC, Al Jazeera, and the Criterion Collection. She was an inaugural Sundance Institute Merata Mita Fellow and has consulted for Pixar, Ubisoft, and Quibi.

Lacy's latest work is a departure from long form feature films. *The Queen's Flowers* is an animated short based on a 1915 true story about Emma, a young girl who creates a special gift for Queen Lili'uokalani. It intertwines elements of history, culture, and fantasy, providing audiences of all ages with a unique window into Hawai'i's past.

"It's a tribute to my heritage and a chance to reclaim and share a piece of our history with the world," said

Lacy. "Bringing Emma's story to life through animation has allowed us to infuse the film with layers of meaning and cultural significance."

The Queen's Flowers has already received a number of awards at local, national and international film festivals. In October, it premiered locally at HIFF where it garnered the Best Short Award.

"I love that she finds these nuanced niche stories to tell which are all great on their own but even more powerful because it's coming from someone who embraces the community and the world that she grew up in," said Leonard. "I continually want to make things with and support her in everything she does."

They joined forces as part of the film crew for the 2023 Netflix Documentary *Is this Black Enough For You !!?* which earned an Emmy nomination.

An upcoming film initiated by HIFF with Daniel Dae Kim on board to executive produce will be created and co-directed by eight native Hawaiian filmmakers. Lacy is one of them.

She has partnered with many k̄naka filmmakers in dozens of projects and is quick to praise the undeniable rise of K̄naka Maoli films and its storytelling.

"Hawaiians are very good at showing up to support each other in times of need," said Lacy. "I've seen it time and time again and I'd like to think our filmmaking community exists with that same mentality. What are the stories we can tell that will help us address and heal our pressure points as a community. How can it help us all rise together?" ■

Rodrigues' Appointment to CWRM Raises Concerns

By Puanani Fernandez-Akamine

After mounting pressure from Native Hawaiian and environmental groups to fill the "loea" (traditional expert) seat on the Commission on Water Resource Management (CWRM) that has been vacant since July 1, in late October Gov. Josh Green announced his appointment of Hinano Rodrigues.

The CWRM is the primary governing body responsible for implementing the State of Hawai'i Water Code, specifically managing water resources (supply and conservation) in Hawai'i to include permitting processes for water use, allocation of water rights and jurisdiction over water quality.

Hawai'i Revised Statutes 174 (HRS 174), section C-7 stipulates that at least one member of the seven-member commission "shall have substantial experience or expertise in traditional Hawaiian water resource management techniques and in traditional Hawaiian riparian usage."

This seat has been held since 2016 by Neil Hannahs, CEO of Kaho'okele Strategies and the former director of the Kamehameha Schools Land Assets Division, who served two consecutive four-year terms (the maximum allowed). Hannahs' second term expired on June 30, 2024.

In an October 29 press release, Green cited as the basis for his selection Rodrigues' 20+ years of service in "cultural preservation and community engagement, and extensive knowledge related to Hawai'i's environment and cultural heritage." For more than 10 years, Rodrigues, a kupa of Olowalu, Maui, served as a History and Culture Branch chief with the State Historic Preservation Division of the Department of Land and Natural Resources (DLNR).

Anticipating Hannahs' departure from CWRM, a nominating committee interviewed 14 candidates to fill the loea vacancy in meetings on January 29 and February 23, forwarding four finalists in late February for Green's consideration and selection.

But Green sat on the decision for months, failing to appoint a new loea to CWRM prior to Hannahs' departure.

Many in the Native Hawaiian and conservation communities questioned Green's failure to act on the nominations, expressing concern that, following Hannahs' departure, CWRM continued to meet without considering a Native Hawaiian cultural perspective in decision-making.

In an August 2 article questioning the governor's delay in filling the vacancy, *Civil Beat* reported that the four finalists submitted to the governor in February were University of Hawai'i Moloka'i/Maui Invasive Species Com-

mittee Coordinator and Moloka'i Planning Commission member Lori Buchanan; UH Mānoa Ka Papa Lo'i 'o Kānewai Director Makahiapo Cashman; Lahaina's Maui-Grown Coffee Distributors President Kimo Falconer; and noted scholar/environmentalist, Kua'āina Ulu 'Auamo council member and former Office of Hawaiian Affairs trustee Hannah Springer.

Then on August 22, CWRM Acting Deputy Director Dean Uyeno announced that the loea selection process was going to be restarted, noting that HRS 174 requires that a minimum of three finalists are forwarded to the governor, and that two of the four finalists had withdrawn their names from consideration. Uyeno did not indicate when or why the two finalists had withdrawn. A new application deadline of October 11 was set.

On September 30, a letter signed by about 70 Native Hawaiian and supporting organizations was delivered to Green expressing concern about the "ongoing absence of a practitioner in this vital seat on the Commission."

The groups urged the governor to nominate one of the two remaining "highly qualified applicants presented by the nominating committee in February," but added as a caveat that "if the nominating process must be restarted [to] ensure that members of the nominating committee

SEE RODRIGUES' APPOINTMENT TO CWRM ON PAGE 16

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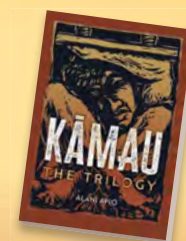
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Hawaiian Voters on Par With the State

By Kelli Meskin Soileau

Hawai'i experienced a low voter turnout in the general election with just 61% of registered voters casting their ballots. Many of the winning candidates were either uncontested, determined in the primary election, or were incumbents retaking their seats.

Locally, there were a few significant changes determined by this year's election. One was the defeat of long-time House Speaker Rep. Scott Saiki (District 25) by Kim Coco Iwamoto who beat Saiki in the primary with 49% of the votes. This new dynamic will significantly shift things in the House and in the community.

Another change was the decisive loss of Hawai'i Island Mayor Mitch Roth after just one term to Dr. Kimo Alameda who garnered 51.2% of votes.

Low voter turnout has long been a concern for the state and, according to media commentary, one reason is a lack of participation by Native Hawaiians. However, there is no data to support that.

Hawai'i does not have any election data defining the Hawaiian voter. 'Imi Pono surveys asking Native Hawaiians about their community and civic engagement show

that the Hawaiian community practices both kuleana and community engagement in leadership and politics at the same rate, and in some instances are more engaged, than the average Hawai'i resident.

In areas where Native Hawaiians are a majority, the turnout of registered voters was consistent with other precincts across the state.

In areas like Anahola and Kekaha (Kaua'i), Waimānalo and Wai'anae (O'ahu), Hāna (Maui), the island of Moloka'i, and Hilo (Hawai'i Island), most residents are described as Native Hawaiian or Pacific Islander.

The number of Native Hawaiians living in any given community (according to census data), does not necessarily reflect the number of registered voters from that community that are Native Hawaiian. However, if 70% of the population on the Wai'anae Coast is Native Hawaiian, and voter turnout is 50% of registered voters, it is safe to assume that most of those voters are Native Hawaiians.

Voter turnout by county was consistent across the pae 'āina: Hawai'i (51%); Honolulu (58%); Kaua'i (57%); and Maui (55%).

And voter turnout in communities where Native Hawaiians are the residential majority reflected a similar pattern: Anahola and Kekaha, Kaua'i (53%); Hāna, Maui

(53%); Keaukaha, Pana'ewa, Kaiko'o and Kealakehe, Hawai'i Island (60%); Moloka'i (53%); Wai'anae Coast, O'ahu (50%); and Waimānalo, O'ahu (55%).

Office of Hawaiian Affairs (OHA) trustees are elected every two years by voters across the state. Even though these are elected offices voted on statewide, OHA trustee candidate races and issues do not get the same kind of media attention as does the governor's race – the only other elected office voted on by all Hawai'i citizens. In most cases, OHA candidates do not have the budgets or staffing to run statewide political campaigns.

As a result, about 40% of ballots for the OHA races were left blank. In Native Hawaiian majority precincts, blank votes account for 20-35% of votes. On average, voters in Native Hawaiian majority precincts on Hawai'i Island averaged 48% blank votes for the OHA trustee races for Moloka'i/Lāna'i and Kaua'i/Ni'ihau.

According to general election results by county, communities generally voted for the incumbent OHA trustee from their respective regions. The only exception was the Moloka'i/Lāna'i race. Across all counties and districts, voters fluctuated between incumbent Luana Alapa and challenger Kūnani Nihipali. While Alapa ultimately

SEE HAWAIIAN VOTERS ON PAGE 16



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RODRIGUES' APPOINTMENT TO CWRM

Continued from page 14

themselves possess sufficient knowledge of Native Hawaiian water rights and practices.”

That same day a *Honolulu Star-Advertiser* article on the topic quoted the governor's office as saying in response that, “The governor welcomes Native Hawaiian water rights advocates to apply for the practitioner seat on the water commission,” but noted that the governor's office did not respond to questions about why the appointment was delayed in the first place.

Then on October 29, Green announced Rodrigues' appointment.

Six days after Green's announcement, an ethics complaint against Rodrigues' appointment was filed on behalf of a coalition of 15 Native Hawaiian organizations representing burial protectors and cultural practitioners.

According to a statement issued by Mālama Kakanilua, one of the 15 organizations, their complaint raises “serious concerns” about Rodrigues's conduct while serving as the History and Culture Branch Chief at SHPD, specifically regarding alleged mishandling of Hawaiian burial cases.

The statement also expressed concern about Rodrigues' alleged connection to developer Peter Martin and “a troubling pattern of prioritizing development interests – specifically Peter Martin controlled commercial entities – over cultural and environmental protections.”

Regarding the ethics complaint, the Office of the Governor offered the following: “While it is unclear with which body this ethics complaint was filed, DLNR and the governor have no comment until such time as the State Ethics Commission or another appropriate body investigates and renders a decision on the complaint – which at this point are allegations.

“As a member of the Commission on Water Resource Management, like any member serving on a state board commission, Mr. Rodrigues will follow the ethics code appropriately and identify conflicts of interests and must recuse himself from any decision making when such conflicts arise.”

Per the process outlined in HRS 174, Rodrigues will serve in an interim capacity subject to confirmation by the Hawai'i State Senate during the 2025 legislative session. ■

HAWAIIAN VOTERS

Continued from page 15

prevailed at the polls, among voters from Molo-ka'i and Lāna'i, Nihipali received more votes.

In a noteworthy development, former U.S. Congressman Kaiali'i Kahele won more than 50% of votes in the August Primary Election in August for the Hawai'i Island trustee seat vacated by Mililani Trask, who decided not to run for re-election. Kahele's return to public service via OHA will add a new dynamic to the nine-member board.

As Hawai'i moves into the future, small leadership changes have the potential to recalibrate the balance of politics in Hawai'i and to advance – or hinder – the lives and needs of the people in our community.

Going forward, effort should be made on both sides to build pilina (relationship) between elected officials and their constituents. Developing pilina with lawmakers – understanding who they are and what they stand for – can help to equip and engage voters during election time.

Having an informed, engaged electorate is the best way to advocate for the changes we want and need in our community. And active community engagement in the political process helps lawmakers to better understand the needs and challenges of their constituents – and to help find actual solutions and develop laws and policies that improve the quality of life for all citizens of Hawai'i. ■



COMMUNITIES WHERE NATIVE HAWAIIAN RESIDENTS ARE THE MAJORITY

(APPROXIMATE AVERAGE PERCENTAGES)

- **Hawai'i Island**
Keaukaha, Pana'ewa, Kaiko'o and Kealahou — 61%
- **Kaua'i**
Anahou and Kekaha — 55%
- **Maui**
Hāna — 70%
- **Moloka'i** — 72%
- **O'ahu**
Wai'anae Coast — 70%
Waimānalo — 74%


OHA Welcomes Trustee Kai Kahele!



The Office of Hawaiian Affairs' newest member of the board of trustees is a familiar face. Kaiali'i Kahele, a former U.S. Congressman, will represent Moku o Keawe, succeeding Mililani Trask. Although Kahele won in the Primary Election with more than 50% of the votes, he could not transition into his new role until after the General Election. Newly elected trustees were sworn into office in late November, with a formal investiture ceremony scheduled for December 2 at Central Union Church. Kahele is pictured here with his aides Kau'ikealani Wailehua (left) who is based in OHA's Honolulu office, and Jasmine Branco (right) who is based in OHA's Hilo office. - Photo: Joshua Koh

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Association of Hawaiian Civic Clubs 2024 Convention

AOHCC adopted some 68 resolutions addressing military land leases, climate change, OHA elections, rebuilding Lahaina and more

By Ku'uwehi Hiraishi

Hundreds of the most civically engaged members of the lāhui gathered in November for the Association of Hawaiian Civic Clubs (AOHCC) Convention in Waikīkī, O'ahu.

"This is our 65th annual convention, so it's a big anniversary year for us," noted Dreanna Kalili, president of the AOHCC.

The annual convention provides Hawaiian civic club members an opportunity to shape the association's advocacy platform. Each of the 59 Hawaiian civic clubs are given a seat in the AOHCC House of Delegates, where they deliberate on dozens of resolutions proposed by civic club members.

This year, the AOHCC adopted 68 resolutions, addressing everything from military land leases and election reforms at the Office of Hawaiian Affairs (OHA) to climate resiliency and the rebuilding of Lahaina.

"In our past, there have been resolutions that [have become] law – and members of our community benefit from this," Kalili said. "This includes reducing the blood quantum for successorship for Hawaiian Home Lands leases. Civic clubs were instrumental in advocating for that law change."

Hawaiian civic clubs have also lobbied for smaller, more symbolic changes, like the recent installation of a plaque at McKinley High School in Honolulu. The plaque addresses the misrepresentation of Hawaiian history on the statue of the school's namesake.

The statue at the high school of William McKinley who was president when Hawai'i was annexed by the United States portrays him holding a "Treaty of Annexation" document; but a treaty of annexation was never ratified by the United States Senate as required by the U.S. Constitution. Instead, Hawai'i was annexed by a Joint Resolution of Congress.

"The resolution in 2009 called for the recasting of the statue. In 2020 we said 'let's start with a plaque' – a plaque that explains this is not accurate. There was no treaty of annexation," Kalili explained. "And it's important, even in a very small way, to correct the history that is portrayed by the statue."

One of the hot topics at this year's AOHCC convention was military land leases, which are set to expire in five years.

"2029 is right around the corner, and we want to make sure we are equipped with the desires of our members so that we can engage in these conversations," Kalili said. "This year, we have 10 resolutions on the military land



Hundreds gathered in Waikīkī for the 2024 Association of Hawaiian Civic Clubs convention last month. Delegates adopted some 68 resolutions addressing everything from military land leases to climate resiliency to rebuilding Lahaina. - Photo: Cedric Duarte



A small hui of Native Hawaiians gathered at McKinley High School to install a plaque next to the statue of President William McKinley to correct the history portrayed by the statue regarding the illegal overthrow and annexation of the Hawaiian Kingdom. - Courtesy Photo

leases. Some are recommending do not renew. Some are urging fair compensation. Some are urging if the military is not going to leave, they need to provide reasonable access for cultural practice."

Delegates adopted three of these resolutions, including one urging the Board of Land and Natural Resources to not renew U.S. military leases.

The House of Delegates also adopted a resolution demanding that the Office of Elections and state legislature restructure voting for OHA island trustees to only allow votes from their island's residents.

"This year, especially for the election of [the] OHA trustee for the islands of Moloka'i and Lāna'i, the deci-

sion was made largely by people who don't live on that island, who don't know that community, but were conflicted because of 'one man, one vote' and apportionment," Kalili said.

She added that this is an issue the lāhui – and the state – struggles with, in terms of what feels right for representation versus what democracy requires.

"I think there may be a pathway forward to change how these elections are conducted and certainly, if not with regard to the elections, how the trustees – once they are elected – conduct themselves with regard to their commitments to the islands from which they come," Kalili commented.

The ongoing rebuilding of Lahaina in the wake of the August 2023 wildfires continued to be a source of proposed resolutions at this year's convention.

"Lahaina is still very much a focal point for us. We had about 10 resolutions last year about Lahaina and making sure that decisions and plans on rebuilding Lahaina consider the community, and make sure the rebuilding is responsible and sustainable. And so we have some resolutions along those same lines again this year," Kalili said.

"These include preserving significant cultural and historical sites and resources in the impacted area [and] one calling on the Secretary of the Interior to study and designate the lands in Lahaina a National Heritage Area."

Both of those resolutions were adopted by the AOHCC's House of Delegates.

Kalili said the association is now in the process of transmitting the final resolutions to intended recipients and will start scheduling meetings to follow through on several of these calls to action. But getting those recipients to act on the AOHCC's resolutions has its challenges.

"I think the challenges that we encounter in some cases are no different than what any other lobbyist might encounter," says Kalili, "For some of the issues that are important to us it's having these decision-makers – sometimes it's a state agency or county agency – just understanding why this change we're asking for is important. And again, it's about building relationships and education through our advocacy work."

The Hawaiian civic club movement was founded by Prince Jonah Kūhiō Kalaniana'ole in 1918 to carry on the tradition of civic responsibility that he felt was vital to the development of Hawai'i and its people for a better way of life. The movement now boasts nearly 3,400 civic club members representing communities across the pae āina and on the continent. ■

To Cede or To Seed

Has the election changed the State of Hawai'i's approach to the expiring military leases?

By Naka Nathaniel

How dramatically did the results of the presidential election affect the ongoing negotiations over the expiring leases between the State of Hawai'i and the military?

Without a doubt, the answer is: significantly.

When the negotiations began, the president and the governor were in the same party. Now, the situation has been upended.

There are still three likely outcomes. 1) The State of Hawai'i and the military negotiate a new agreement (which the parties have been working on); 2) The State of Hawai'i takes the land back à la Kaho'olawe; 3) The military decides to just seize the land.

The third option, which could be made possible by a directive from the president to just take the land, was the dreaded outcome for most people paying attention to negotiations. Now, it might be the most likely outcome.

"Our biggest concern is if [the incoming Trump administration] suddenly decides that they don't want to work as partners and act unilaterally, that would be disappointing for everyone," said Gov. Josh Green in a phone interview.

What's at Stake?

For the past six decades, the State of Hawai'i has "made" a little more than a penny-and-a-half every year for letting the United State military use more than 230,000 acres of state lands in four tracts for their unrestricted purposes.

The leases are set to expire on Aug. 16, 2029.

The Army wants to hold on to the Pōhakuloa Training Area on Hawai'i Island and the Mākua Military Reservation and the Kahuku and Kawailoa-Poamoho Training Areas on O'ahu. The lands have been used for live fire exercises involving depleted uranium for decades. No amount of conventional cleanup will make the lands habitable.

Unlike other situations, the State of Hawai'i has a real say about what happens next. The location of the property gives the State of Hawai'i a considerable hand to play at the negotiating table.

This opportunity might be surprising to many people here in Hawai'i. This usually doesn't happen.

The last time the State of Hawai'i and the military sat

across from each other in 1964, the state rolled over. Jim P. Ferry, the chairman of the Board of Land and Natural Resources signed a collection of 65-year leases on behalf of the State of Hawai'i, and Eugene H. Merrill, Deputy Assistant Secretary of the Army, signed on behalf of the U.S. government. A dollar was paid. Not a dollar a year. Just a dollar.

This time, Hawai'i isn't a newbie state, and the military hasn't been good stewards of the land and oceans. Since the military desperately wants to hold onto the lands, the ask in return should be limited only by the State of Hawai'i's imagination.

The person at the focal point for the state is Dawn Chang, who now occupies Ferry's post. She has said another lease like the one signed in 1964 is out of the question.

"What's the community benefit package?" asked Chang. "Clearly the dollar, and it's not even a dollar a year, it's one dollar for the 65-year lease. That's not going to happen. I think it's very clear to United States Department of Defense that's not going to happen."

The question mark was, what was the State of Hawai'i going to counter in the negotiations after the military made what is supposed to be a fair-market offer? Was there going to be a dollar amount? Or something else, perhaps a land exchange? Or perhaps something more novel like the Department of Defense funding the bulk of the State of Hawai'i's education budget.

However, the election has changed the landscape of the negotiations. The possibilities of the past have slammed into a new reality and Chang said she isn't naive to the new situation.

"The State of Hawai'i is very cognizant of the recent elections, but we need to continue to move forward in reviewing all of the regulatory compliance for whatever [the Department of Defense] submits to us," she said in a telephone interview the day after incoming president Donald Trump nominated Pete Hegseth, a Fox News host, to head the Department of Defense.

Hegseth was one of many controversial nominations made by Trump. Hegseth's qualifications are being questioned and sexual assault allegations may upend his nomination, but the person who nominated him will still be in charge of the military for the next four years.

Chang said there was a possibility that the negotiators could have followed the path of the innovative and aloha-driven solution like the settlement in the Navahine

case against the Hawai'i Department of Transportation, where the adversarial parties ended up on the same side of the negotiating table.

"I would urge others to look at [the Navahine] model," she said. The youth plaintiffs "got a seat at the table, so I tell the community to participate. No grumble. Participate."

Past Possibilities vs. New Reality

Exactly a week before the election, I traveled to the Pōhakuloa Training Area in between Mauna Kea and Mauna Loa. It's the largest military installation in the islands. It's very secluded and used for exercises like long-range B-2 bombing missions, paratrooper jumps and artillery training.

The Army was hosting a listening session for Native Hawaiians to share their thoughts and concerns with the military. I wanted to hear what Native Hawaiians would say about the situation and the negotiations when they sat down at the table with representatives of the military. After all, several calls had gone out about the future of the leases at the Council for Native Hawaiian Advancement (CNHA) convention held just downwind from Pōhakuloa at Waikoloa the month before.

As I was passed through the guard station just off the Saddle Road, I had the sinking feeling that I might be the only attendee. I was right.

As I climbed out of my car, I was greeted by the leader of the garrison, Lt. Col. Tim Alvarado. Alvarado had been a key character in a *New York Times* story published the day before about the military's preparations to fight China. The story included Alvarado witnessing a gruesome parachuting accident at Pōhakuloa.

I grew up on a military base and covered Iraq and Afghanistan as a reporter so being inside the garrison wasn't exotic or intimidating. But what surprised me was when I was told there was no agenda for the meeting and that the purpose of the meeting was for military to listen to Native Hawaiians. And as a Native Hawaiian, if I didn't say anything, it would be a very short and quiet gathering in a standard-fare conference room.

The Army's minutes of the meeting said we had a very "lively discussion." The minutes said we focused on how to build trust and build bridges between communities. I cited the Navahine settlement "as an excellent example

SEE TO CEDE OF TO SEED ON PAGE 20

TO CEDE OR TO SEED?

NA NA NATHANIEL

PEOPLE OF HAWAII...



HERE'S AN IMPORTANT QUESTION:
WHAT COMES NEXT FOR THE LAND THE U.S. MILITARY
LEASES FROM THE STATE OF HAWAII?
THEY EXPIRE IN 2029.
THE LANDS LIKE POHAKULOA AND MAKUA VALLEY HAVE
BEEN USED AS LIVE FIRE TRAINING SITES.

YOU KNOW WHAT THEY PAID HAWAII TO BLOW
UP THE 'AINA FOR 65 YEARS?



A DOLLAR.

NOT A DOLLAR
A YEAR.

A DOLLAR

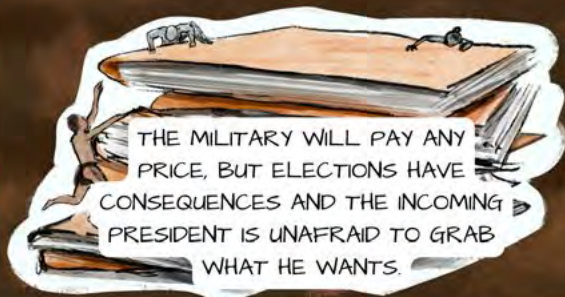
OR A LITTLE
MORE THAN
A PENNY-AND-A-HALF
A YEAR

THE MILITARY DESPERATELY WANTS TO
KEEP THE LAND.



SO,
MORE OF THE SAME?
OR CHANGE?

THERE IS NO AUTOMATIC RENEWAL.
IT IS A ONCE-IN-A-LIFETIME OPPORTUNITY.



THE MILITARY WILL PAY ANY
PRICE, BUT ELECTIONS HAVE
CONSEQUENCES AND THE INCOMING
PRESIDENT IS UNAFRAID TO GRAB
WHAT HE WANTS.

TO SIGN ON THE
LINE, THE PEOPLE
OF HAWAII NEED
TO ASK FOR
SOMETHING
MOMENTOUS.



SO WHAT'S
THE ASK?

WELL, THE NAVY SPENT \$13 BILLION ON ONE AIRCRAFT CARRIER.
\$13 BILLION WOULD DO AMAZING THINGS FOR OUR KEIKI.



BUT BETTER IS
THE MILITARY
BEING SIMPLY
FORCED TO GIVE
UP THE LANDS AT
THE END OF
LEASES.



IT HAPPENED WITH
KAHO'OLAWA.

ENOUGH SAID LAWA.

WE HAVE THE POWER TO SAY
WHAT WE WANT.

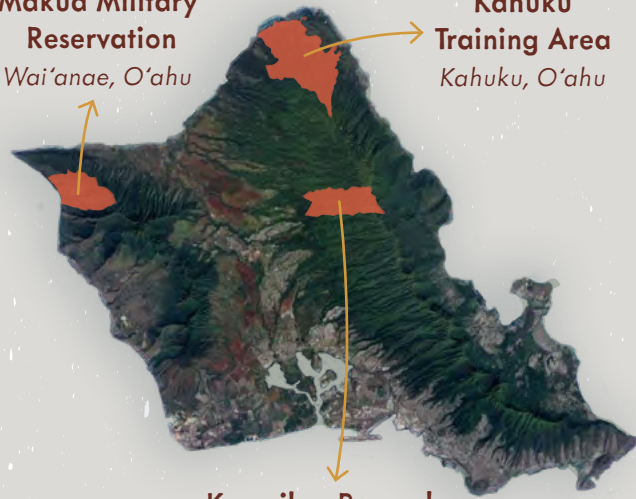
SAY IT STRONG.



MILITARY LAND WITH LEASES EXPIRING AUGUST 16, 2029

**Mākuā Military
Reservation**
Wai'ānae, O'āhu

**Kahuku
Training Area**
Kahuku, O'āhu



**Kawailoa-Poamoho
Training Area**
Waialua, O'āhu

6,322 acres on O'āhu are subject to the renegotiation:
1,150 at Kahuku, 4,390 at Kawailoa-Poamoho and 782 at Mākuā.

**Pōhakuloa
Training Area**
Hawai'i Island



Of the 133,000 acres at Pōhakuloa only 23,000 are leased
from the state and subject to the renegotiation.

Islands are not to scale

TO CEDE OR TO SEED

Continued from page 19

of two disparate groups working together to produce creative solutions to reach to an agreement.”

The minutes left out the plot synopsis I gave of the recent and ridiculous Michael Critchton/James Patterson book *Eruption* that – spoiler alert – has the head of the Hawaiian Volcano Observatory flying in an F-15 that fires a missile at a lava flow from Mauna Loa to prevent radioactive herbicide stored in caves under Pōhakuloa from being released into the atmosphere and ending life on the planet.

Kyle Kajihiro, a founding member of Hawai'i Peace and Justice, had initially sent me an e-mail about the meeting. When I wrote him to say I was the only attendee and pointed out the “lively discussion,” he wrote back: “Hahaha, yes, I saw that in the minutes. The listening sessions are so frustrating because they don't answer any questions or take input.”

Chang said that the military needs to figure out how to better engage the community in genuine ways.

“They don't want to call too much attention to themselves,” she said. “I feel like they're walking on eggshells and they don't want to offend anybody.”

And that approach, she said, leaves too many question marks about what the military is doing and what their intentions are in Hawai'i. The people, the land and the oceans have been incredibly harmed by the military's actions here in the islands. The level of mistrust after Red Hill was certain to have affected some elements of the lease negotiations.

Now What?

When I went to the meeting at Pōhakuloa, the optimist in me was looking for a pair of hopeful elements: Could the lessons of successful efforts on Mauna Kea and Kaho'olawe be brought forward to the lease negotiations? And was there the possibility of a Navahine-like non-monetary settlement?

Chang cited Navahine as an inspiring peaceful path to a resolution. But the incoming administration now walking down the path with Chang's team doesn't have a reputation for conciliatory gestures or aloha-driven tactics.

“The realities are – and I don't think any of us are being naive about this – is that it is likely that there will be litigation,” she said. “So, four years is not a lot of time and while everything will have to come to some crossroads in the year 2029, from now until then, they should be moving in the direction of ensuring that they are complying with all of the regulatory requirements to retain these lands.”

In the end, she said, the burden is on Department of Defense to ensure that they're complying

with all the applicable regulations. The military clearly wants the certainty of new leases sooner rather than later.

Since the leases expire after the next presidential election, could the State of Hawai'i just wait for those results? Green said no.

“I think people will panic if we get that close,” Green said.

He said that the idea of shrinking the footprint of Pōhakuloa, decommissioning Mākuā Valley, and returning those lands to the State of Hawai'i and trading for federal lands would have been acceptable in the negotiations. Now, Green continues to emphasize that he will continue in “good faith” to negotiate with a Trump-led military.

At the CNHA convention, Camille Kalama, a legal advocate for Hawai'i Unity and Liberation Institute, said the military would bury the community in paperwork. Perhaps the community could slow down the negotiations with red tape? The people that hope for a Kaho'olawe-like resolution should be prepared to take the path already taken and fight in the courts.

What were potentially favorable conditions for the State of Hawai'i in the negotiations are now fraught and perilous.

The likelihood of the state getting less than a dollar is strong possibility. After all, Hawai'i was the state that stepped up first to oppose Trump's Muslim ban at the beginning of his first term. He's not likely to forget that when he continues his path of personal retribution.

At the CNHA convention in September, when I first spoke to Green about the leases, it was at a time when Vice President Kamala Harris was at the peak of her popularity. He said he was stunned at the swing between the possibilities of then and the reality of now.

So, can the State of Hawai'i do anything if the Trump administration decides to take the land?

“There's nothing that could be done to block a president if they decided to act unilaterally,” said Green. “It would be unfortunate because it's important that the states be allowed to work as partners with the federal government, but that is up to a president – how they carry themselves and what they decide to do. I'm going to continue to work in good faith to try to do something that makes sense for Hawai'i.”

No one knows about the next four years, but there's no reason to think it's not going to be chaotic.

Who knows? The last time the incoming president was in the White House he reportedly offered to trade Puerto Rico for Greenland. Maybe Hawai'i will be included in a package to sweeten the deal and then the question of Pōhakuloa and the O'ahu sites will be Denmark's problem.

And the since Danes are some of the happiest people on the planet just imagine how wonderful it could all be. Weirder things have happened this century. ■

Ua Lele Nā Manu i Kahiki

Remembering and Honoring Some of Those We Lost This Year

Compiled by Puanani Fernandez-Akamine



Twinkle Alohalani Borge
Sept. 15, 1969 – Aug. 5, 2024

Wai'anae, O'ahu: Twinkle Borge was one of Hawai'i's most beloved and respected advocates for the houseless community. She overcame personal tragedy to become the matriarch and leader of Pu'uhonua o Wai'anae, a community of about 250 houseless people – from keiki to kūpuna – living on state land adjacent to the Wai'anae Boat Harbor. Borge, herself houseless, settled at the houseless encampment there in 2006. As years went by, and Borge got her life in order, she emerged as a leader. By the mid 2010s, under her leadership, Pu'uhonua o Wai'anae transformed into a stable, orderly community with a governance structure that provides communally for the basic needs for its residents. With a successful community model established, 10 years ago, Borge led an effort to purchase a 20-acre plot of ma uka land to build a permanent village for her community. By 2020, she had raised sufficient funds, and building on the land has begun. Her work to create Pu'uhonua o Wai'anae Mauka inspired the kauhale (tiny house) movement upon which Gov. Josh Green has based his homelessness policies. In addition to her leadership and compassion, Borge is remembered for her ability to connect with people across the spectrum – from the houseless to government officials. Upon her passing, Green said in a statement that Borge was an “incredible inspiration to so many.” In 2021, Borge was awarded the Ho'okele Award from Hawai'i Community Lending and the Ulu Hana: Pewa Award from Partners in Development Foundation. In 2023, she was included in *Hawai'i Business Magazine's* list of “Hawai'i's Women of Influence.”



Teresa Renee Naniali'i Bright
Sept. 22, 1959 – Sept. 1, 2024

Kāne'ohē, O'ahu: Teresa Bright was a multiple award-winning singer, songwriter, musician, arranger and producer. She was versed in traditional Hawaiian music as well as hapa-haole, American pop and jazz and widely acclaimed for her distinctive, lilting, nahenahe (soft, melodious) voice. Bright began her career in the early 1980s with Steve Mai'i and the duo became a fixture at the iconic Pat's at Punalu'u, a restaurant and lounge. Known professionally as “Steve & Teresa,” their first album, *Catching a Wave*, was released in 1983. In 1988, Bright and Mai'i won a Nā Hōkū Hanohano award for their (now) classic song, “*Uwehe, 'Ami & Slide*.” Bright launched her solo music career in 1990 with the release of her album, *Self Portrait*, which won six Hōkū Awards in 1991, including Album of the Year, Female Vocalist of the Year and Song of the Year for her recording of *Poliahu* by her cousin, Frank Kawaikapu Hewett. In 1996, she won a Hōkū for Christmas Album of the Year for *A Bright Hawaiian Christmas*, and in 2009 she won a Hōkū for Jazz Album of the Year for *Tropic Rhapsody*. Bright was also extremely popular in Japan and frequently performed there. Between 1996-2012 she recorded eight albums for Japanese record labels and was a producer for Japanese recording artists. She also wrote and recorded commercial jingles for Sapporo Beer, Toyota and Japan Airlines. And in 2007 released *Hawaiinawa* a collection of popular Okinawan songs translated into Hawaiian. In 2020, Bright received the Hawai'i Academy of Recording Arts Lifetime Achievement Award.



Christabelle Yoshie Puanani Burgess
Dec. 12, 1947 – Sept. 6, 2024

Wai'anae, O'ahu: Poet, author, activist, change agent, community mediator and Zen Buddhist priest, Puanani Burgess worked for justice and opportunities for our communities for over 50 years. She became involved with the Protect Kaho'olawe 'Ohana as a law student in the 1970s. Her training made her adept at writing grants, contracts and legal materials for the sovereignty movement. But during her third and final year of law school she stepped away, deciding her passions rested elsewhere. She returned to Wai'anae and began her community work. She helped start a preschool, a mental health center, a farm and dozens of organizations that needed funding. Known for utilizing family and values-based mediation and storytelling, she served as a lead facilitator and trainer for The Center for Pacific American Women's Leadership. She later designed a community-building and conflict transformation process “Building the Beloved Community” to deepen understanding and empathy between diametrically opposed groups that was so effective her material was used to develop a course for first-year students in the UH system. Burgess has shared Native Hawaiian practices throughout the world to bring healing and reconciliation. Her's was a key voice in creating the “Aloha Agreement” between Ko Olina developers and the Wai'anae community signed in 1987 which sets a precedent for communities to have a say in what happens in their rural environments. She received a Nā Loio Award in 1994, was named a Living Treasure of Hawai'i by the Honpa Hongwanji in 2009, and received the Council for Native Hawaiian Advancement “Hawaiian Advocate Award” in 2016.



William Hi'iakaikapoliopole Kaina

Nov. 27, 1932 – June 16, 2024

Honolulu, O'ahu: Beloved Kahu William Kaina ministered to the people of Hawai'i for some 70 years. A descendant of King Kalani'ōpu'u, Kaina was born in Ho'okena and raised in Kalapana on Hawai'i Island. For more than 50 years he served as kahu at churches on Maui, Kaua'i and O'ahu, including at Kawaiaha'o Church for 14 years. He was the coordinator of Christian ministry for 48 Hawaiian congregational churches and the Hawai'i Conference of the United Church of Christ, served on the Hawaiian Hymnal Committee which published two hymnals in 'ōlelo Hawai'i, and served as interim conference minister for the Association of Hawaiian Evangelical Churches and, for a season, as its president. He was a chaplain for the Hawai'i Civic Air Patrol, and served on the board of directors for the American Red Cross and the Bishop Museum, sat on the advisory board for Lili'uokalani Children's Center, was on the Governor's Committee on Economic Development and on the Hawaiian Community College Scholarship Committee, and was a member of the West Honolulu Rotary Club, the Pearl Harbor Hawaiian Civic Club and the Kuini Pi'olani Hawaiian Civic Club. A native speaker, Kaina was a member of the 'Aha-hui 'Ōlelo Hawai'i and 'Aha Mānaleo. In 2003, he was knighted by the Rotarians for outstanding public service. He received a Schuler Golden Lei Award for community service in 2004, a David Malo Award from his rotary club in 2005, and a Kalani Ali'i Award from the Hawaiian Royal Societies in 2009. In 2023, Kaina received Kukui Lama Kū recognition by the Association of Hawaiian Civic Clubs.



Cecelia Mona Joy Lum

Sept. 17, 1929 – Oct. 24, 2024

Honolulu, O'ahu: Mona Joy Lum was a Hawaiian music icon and one of the original "Songbirds of Waikīkī." Her prodigious talent was evident at a young age. During the 1930s she studied hula under Joseph 'Ilālā'ole completing her 'uniki as an 'ōlapa (dancer) at age 9. As a young woman in the early 1950s, Bill Ali'iloa Lincoln invited her to sing at the Princess Ka'iulani Hotel and from there she quickly became a darling of the Waikīkī music scene performing at venues like the Moana Surfider, Royal Hawaiian and Halekūlani hotels. She was soon approached by Lei Collins to become a member of the Halekūlani Girls as an 'ukulele player, singer and hula dancer. In the mid 1950s she recorded her first album with baritone singer Val Ha'o and in 1956, as a member of the Hale o Nā Ali'i o Hawai'i (Royal Society's) Hālau 'o Wahūka'ahu'ula, Helu 'Ekahi, was the featured obligato soloist in the 'Aha-hui's annual song contest. Also in 1956, as part of a USO tour, she performed at U.S. Air Force bases across Europe. This led to a two-year engagement at the famous Lexington Hotel in New York City, where she became known as "The Lex Girl." She reprised that role a second time in 1963. Over the decades she continued performing, releasing her first CD in 2003. As an active member of Kawaiaha'o Church, she sang in its choir for years. In 2018, having been a member of Hale o Nā Ali'i for 67 years, she was awarded the rank of Lālā Papa Kahuna Naha, and seating among the Papa Hālau Ali'i. In 2022, Lum was presented with a Nā Hōkū Hanohano Lifetime Achievement Award.



Stephen Kane'a'i Morse

Aug. 11, 1946 – Sept. 29, 2024

Waimānalo, O'ahu: A social worker, activist, author, voyager and 'Ōiwi leader, Stephen Morse is perhaps best known as one of the celebrated "Kaho'olawe Nine" – the group of young activists who occupied the island of Kaho'olawe for several days in 1976 to protest the U.S. military's use of the island for bombing target practice since WWII. The occupiers were eventually tracked down and arrested, but their fearless resistance set in motion a movement that would capture the heart of the lāhui. It was the catalyst for the formation of the Protect Kaho'olawe 'Ohana whose work through the 1970s and 80s brought an end to the bombing in 1990 and the return of the island to Hawai'i in 1994. A social worker by training, in 1974 Morse co-founded the Hawaiian Coalition of Native Claims which eventually morphed into the Native Hawaiian Legal Corp. He also helped to found nonprofit Alu Like which provides employment, job training in service to the Native Hawaiian community. Morse also served for a time as the housing director at the Office of Hawaiian Affairs, as a social worker for Lili'uokalani Trust, as executive director of the nonprofit Blueprint for Change, and he helped train the inaugural crew of *Hōkūlē'a* that sailed to Tahiti in 1976. At home in Waimānalo, he grew fruit, kalo and flowers on his family farm. Morse was also a writer, co-authoring a report "The Spirit of Kaloko-Honokohau" that helped establish the National Historical Park in Kona. He also chronicled the 1976 occupation of Kaho'olawe in his book, *First Landing: Story of the Kaho'olawe Nine*.



Nālani-Alua Yvonne Olds Napoleon

July 9, 1937 – Sept. 13, 2024

Kailua, O'ahu: Celebrated singer, dancer and community advocate Nālani Olds Napoleon began her career in the 1950s as a featured dancer with Lei Collins' Halekūlani Girls and later sang in Haunani Kahalewai's Top of the Isle show. In 1966, she was a regular on the *Hawai'i Calls* television series and by age 18 was performing at New York City's popular Lū'au 40 tiki bar. Upon returning home, she performed at the Hilton Hawaiian and Kahala Hilton hotels. In the 70s she performed at Caesar's Palace with Danny Kaleikini, recorded two solo albums, was a vocalist for the documentary series, *The American Experience: Hawai'i's Last Queen*, and helped found the Prince Lot Hula Festival. She also developed a musical program for the state library system, and, in 1990, co-produced a traveling musical tribute, Nā Kulaiwi Kaulana. Napoleon was a soloist with the Royal Hawaiian Band and had the honor of performing at Carnegie Hall. Outside of her music, she was an advocate for the incarcerated, for victims of domestic violence, and for iwi kūpuna. As part of Mōkapu Iwi Kūpuna she pushed for the implementation of NAGPRA laws and worked to educate the military at KMCAS. She was a docent at 'Iolani Palace, a member of the Hale o Nā Ali'i royal society and the Hawai'i Academy of Recording Artists. She served on the UH Committee for the Preservation of Hawaiian Language, Art, and Culture, and was an At-Large trustee for the Office of Hawaiian Affairs. Napoleon received the Kahili Award from the Hawai'i Visitors Bureau in 1990 and 1999, was named a Honpa Hongwanji Living Treasure of Hawai'i in 2009, and received a Nā Hōkū Hanohano Lifetime Achievement Award in 2012.



Winona Ke'alamāpuana Ellis Rubin

Aug. 25, 1929 – Aug. 29, 2024

Moanalua, O'ahu: A dynamic leader, administrator and political advocate, Winona Rubin served in a variety of leadership roles throughout her long career, dedicating most of her professional life to the betterment of Native Hawaiians and garnering the respect of the community. During the 1960s and 70s, Rubin was an administrator at Kamehameha Schools, serving as the schools' first dean of students. She later became principal of the high school, and then the schools' first director of student personnel services for grades K-12. In the mid 70s, Rubin helped to found Alu Like, a Native Hawaiian service organization incorporated in 1975. She went on to help launch the fledgling nonprofit serving as its first president and CEO. In the 1980s, Rubin left Alu Like to become the first female director of the Hawaiian Telephone Company. Then from 1986-1994, when John Waihe'e, III, became governor, she served two terms in his administration as director of the state Department of Human Services. Rubin, who was born on Kaua'i came out of retirement to serve as an aide to Office of Hawaiian Affairs' Kaua'i Island Trustee Donald Cataluna in the late 1990s. Rubin was a member of the Prince Kūhiō Hawaiian Civic Club and was the recipient of many professional awards and accolades. In 1987 she became the first woman to receive an 'Ō'ō Award from the Native Hawaiian Chamber of Commerce. In 1999, she received a David Malo Award from the West Honolulu Rotary Club, and in 2000 Kamehameha Schools honored her with its most prestigious award – The Order of Ke Ali'i Pauahi.



Sherman Thompson

Oct. 1, 1956 – June 4, 2024

Honolulu, O'ahu: Kahu Sherman Thompson was known as a spiritual leader who was accepting of different faiths and beliefs. Raised in Lahaina in a Buddhist household, he was introduced to Christianity as a boarder at Kamehameha Schools. After graduating, Thompson returned to work for Kamehameha – beginning what would be a 47-year career. He started in the Boarding Department and in the schools' religious services department mentored by Kahu David Kaupu. He served as an advisor to the school deputation team, as associate chaplain, and for the last five years of his career, as chaplain. Over the years, Thompson served at various Honolulu churches including Kaumakapili, Kalihi and Moanalua, and Nu'uānu Congregational. He also provided spiritual support to business, corporate and military entities. Thompson seamlessly integrated both his Buddhist and Christian faith perspectives and was a strong advocate for interfaith endeavors. In addition to his service to the congregational church, he was a member and advisor to the Honpa Hongwanji Hawai'i Betsuin and the Lahaina Hongwanji Mission Temples and dedicated to preserving Obon music and traditions. He served on numerous boards and councils, and was a trustee of Pacific Buddhist Academy. He was often asked to conduct blessings, weddings and funerals for people of both faith traditions across Hawai'i and on the continent. In 2022, he received the prestigious Kalani Ali'i Award presented by the Hawaiian Royal Societies in recognition of his contributions to the Hawaiian community.

Author's note: This ho'omana'o is intended to recognize and honor the extraordinary contributions to our lāhui of those profiled. These are individuals who are widely known in our community and this is a mere snapshot of their achievements based on information compiled from various community resources. The true richness of their lives – and how deeply they are loved and will be missed by their 'ohana and friends – cannot be captured in this brief format. We also acknowledge that there are many, many others who were lost to our lāhui this past year who we did not profile. For this, we apologize because we know their loss also weighs heavily on the hearts of those who they loved and who loved them. As ever, our readers are welcome to submit Hali'a Aloha (fond remembrances) of their loved ones for publication in Ka Wai Ola newspaper. Ke Akua pū. www.kawaiola.news/about/submissions/

E Nīnau iā NHLC

What is the kuleana of the Island Burial Councils to protect iwi kūpuna?

By Terina Fa'agau, NHLC Staff Attorney



To promote the “sensitive treatment of Hawaiian burial sites through cooperative and shared decision making with representatives of the Hawaiian community,” the Hawai‘i State Legislature established the Island Burial Councils, under the Department of Land and Natural Resources (DLNR), to administer Hawai‘i Revised Statutes (HRS) § 6E.

There are five Island Burial Councils: Hawai‘i Island; Maui/Lāna‘i; Moloka‘i; O‘ahu; and Kaua‘i/Ni‘ihau. The governor appoints council members selected from lists recommended by the State Historic Preservation Division (SHPD) and the Office of Hawaiian Affairs (OHA). The Moloka‘i Council has five members, while all the others have nine.

Council members are not paid – they work as volunteers. They include regional representatives from the Hawaiian community who understand the culture, history, burial beliefs, customs, and practices of Kānaka Maoli in their region. The law also allows for diverse stakeholders on the councils, not only descendants of iwi kūpuna and cultural practitioners. Development and large landowners are included and can have up to three representatives on most councils, but just one on the Moloka‘i council.

The council’s primary duty is determining the proper treatment of “previously identified Native Hawaiian burial sites.” SHPD’s administrative rules define “previously identified” as “burial sites containing human skeletal remains and any burial goods identified during archaeology inventory survey and data recovery of possible burial sites or known through oral or written testimony.”

HRS § 6E provides councils with two options for the disposition of previously identified iwi kūpuna: preserve in place or relocate.

When iwi are “previously identified,” the relevant council must determine their handling (i.e., preservation vs. relocation) and make recommendations regarding burial treatment. The council has 45 days unless the landowner and DLNR agree to an extension. During that time, the council consults with descendants, allowing them meaningful participation in the historic preservation review process regarding care and protection of the iwi.

Councils assist DLNR in the inventory and

identification of Native Hawaiian burial sites, make recommendations regarding appropriate management, treatment, and protection of iwi kūpuna, and maintain a list of appropriate Hawaiian organizations, agencies, and offices to notify regarding the discovery of iwi. And they are required to hold regularly scheduled meetings.

Importantly, councils have the sole authority to recognize lineal and cultural descendants who can be consulting parties when iwi are discovered.

However, if iwi kūpuna are deemed “inadvertently discovered” or not “previously identified” in the context of a land use activity – normally during construction or other ground-disturbing activities – then SHPD has the decision-making authority to determine how the burials will be treated, not the councils.

That process moves quickly, because SHPD has only a two- to three-day window to decide about the treatment of the iwi, which limits consultation with councils and recognized descendants. However, the councils still have a role. They must be notified by SHPD, consulted with, and allowed to oversee the on-site examination and removal of the iwi (if removal occurs). Councils, however, do not have the ultimate authority to determine the treatment plan.

Councils have important kuleana – much of which requires council members to make decisions with a quorum – such as whether previously identified iwi kūpuna must be preserved in place or relocated, or whether individuals will be recognized as descendants for purposes of consultation when making burial treatment decisions.

When a burial council has vacancies and lacks quorum, it cannot fulfill its kuleana and that impacts iwi kūpuna. Currently, there are vacancies on all councils that need to be filled. Those willing to serve can complete an online application at <http://boards.hawaii.gov/> or www.oha.org/oha-ibc-nomination-application/. ■

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.

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.

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
Kaua‘i/Ni‘ihau
Maui/Lāna‘i
Moloka‘i
O‘ahu

Now accepting applications!

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

www.oha.org/burialcouncils/



Eat, Drink, and Digest



By Jodi Leslie Matsuo,
DrPH

With holiday parties in full swing, large meals followed by dessert are a given. But choosing what to eat or drink after a meal isn't just about satisfying a sweet craving or unwinding with a coffee – it can impact how well your body digests and absorbs nutrients. Understanding how different post-meal choices affect digestion may make the difference in your overall wellbeing during the busy season.

Sugary desserts like cakes, cookies, and pastries may satisfy a sweet craving but can disrupt digestion. High-sugar treats cause a rapid rise in blood sugar, triggering an insulin spike. This spike encourages the body to store fat from the meal instead of using it for energy.

Insulin also interferes with protein digestion, limiting amino acid absorption, which is essential for muscle growth, repair, and other vital functions. Insulin spikes can also slow overall digestion, leading to bloating and indigestion.

Additionally, sugary desserts can override satiety signals, making overeating or snacking, and weight gain, more likely. To avoid these issues, enjoy only desserts you truly love, stick to small portions, or consider taking home your dessert for the next day.

Fresh fruit is typically a healthy choice, but the type you eat after a heavy meal can have different effects. Fruits generally digest quickly, but after a large meal, their digestion slows, potentially causing discomfort.

High-sugar fruits like mangoes, papayas, melons, grapes, and bananas can begin to ferment in the stomach if delayed, leading to bloating, gas, and discomfort. This fermentation lowers stomach acidity, slowing protein and fat digestion, and

reducing nutrient absorption.

Citrus fruits are often a better option. Choices like pineapple, oranges, lemons, and grapefruit contain enzymes that stimulate stomach acid production and support digestion. The vitamin C in citrus fruits also enhances iron absorption from the meal. However, citrus fruits contain natural sugars and may aggravate acid reflux in some people, so it's best to enjoy a few slices rather than a whole fruit.

Coffee and tea are common post-meal beverages, but they impact digestion differently. Coffee can aid digestion but may inhibit iron and calcium absorption and increase the risk of acid reflux, especially after a large meal. To reduce added fat and sugar, limit the amount of cream and sugar used. Black tea has similar effects on digestion. Herbal teas like māmakī, green, peppermint, or ginger tea are gentler on the stomach and aid digestion, reduce gas, and ease bloating.

Alcoholic beverages are often enjoyed after meals, but alcohol can impair the release of digestive enzymes. Additionally, because the body prioritizes breaking down alcohol over food, it can delay food digestion, which may encourage fat buildup around the liver and organs.

Chronic alcohol use also impairs nutrient absorption, increases body fat, and raises disease risk. Alcohol, along with sugary desserts and too much caffeine, can also cause encourage unhealthy bacteria overgrowth in the gut. A digestion-friendly tea is a healthier option after a meal.

This holiday season, enjoy your meals with moderation and make mindful choices that support your overall health. ■

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.

Olomea

Perrottetia Sandwicensis and a New Species

By Bobby Camara

Botany nerds know that Latin names of plants sometimes change, as scientists delve into molecular biology, looking at genes and what-lā, and considering new relationships of biota. What many may not realize is that rare new species of flora and fauna are still being discovered in our fair isles. *P. wichmaniorum* (a species new to science published in January 2019) lives on Kaua'i, as do its namesakes Chipper and Hau'oli Wichman.

And nerds can read and decipher descriptions like this:

"Polygamodioecious shrub or small slender tree 2–6(–8) m tall; branches when fresh red to green, usually glabrous or glabrate, sometimes strigulose or villous-tomentose with light brown hairs 0.1–0.4 mm long. Leaves spirally arranged, shiny, dark green except veins and petioles usually pink, red, or reddish orange; blade chartaceous, ovate, elliptic, or oblong-elliptic, rarely obovate or broadly elliptic..."

Olomea (*Perrottetia sandwicensis*) on other islands have always struck my fancy, mostly because red veins make it easy to recognize. Too, a healthy population along a roadside in 'Ōlā'a allow convenient visits. Red. Fire. Hot. A hard aulima olomea, rubbed on a soft 'aunaki hau made fire by friction, and made lives comfortable.

Aulima: s. Au, a handle, and lima, the hand. The name of the stick held in the hand when rubbing to produce fire. The name of the stick rubbed is aunaki. NOTE: The action of rubbing is hia. [Andrews Dictionary, 1865]

Hi'a: nvt. To make fire with the fire-plow; the act of making fire thus. (PPN sika.) [Pukui and Elbert Dictionary] ■



Perrottetia wichmaniorum (Dipentodontaceae), a new species from Kaua'i - Illustration from: David H. Lorence & Warren L. Wagner/PhytoKeys 115: 93–103 (2019)



Pua olomea, delicate and shaded by lau.
- Photo: Flora Orientalis Cascades



Hua olomea. - Photo: Forest and Kim Starr

Construction Trades Program is Underway at LT



By Kāwika Urakami, LT Youth Development Lead

In October, my teammates and I had the privilege of working with 20 teenagers at “Workforce Co-Op Alliance Fall Break Trades Camp,” a pilot program created by Lili'uokalani Trust (LT) to introduce youth to construction and trade careers. It took place at the Kona International Marketplace.

One young man shared how working with tools made him feel closer to his father, a skilled tradesman who recently passed away. “My dad would've been so proud,” he told us. For this kāne and others like him, the camp was more than learning construction skills — it was an opportunity to heal, honor their Hawaiian roots, and build hope for the future.

We were humbled to support our 'ōpio — many facing challenges at a young age. Five had parents who recently passed away. Five were in the DOE's Alternative Learning Program, and more than half were in the foster care system, including the Nā Kama Kai program for boys and girls in Hilo and Kona.



LT's trades camp provided teenagers with tools for success. - Courtesy Photo

The camp was a safe place to build resilience.

Throughout the week, the group practiced teamwork, safety, and collaboration. Our contractor partner also took them to his base yard to operate a skid steer. The 'ōpio looked like they belonged on any professional job site as they did laps around the course while wearing hard hats, goggles, and safety gear.

Many 'ōpio recognized how their kūpuna were resourceful, creative master builders. By mixing modern techniques with traditional knowledge, they felt inspired to build their futures and communities. After all, self-sustainability is in their DNA.

We launched the trades program, fully aware that not all the 'ōpio would pursue trade careers. But our goal was to give them the knowledge and tools to make informed choices about their futures.

One young man, who is about to turn 18 and age out of the foster care system, shared that he was interested in applying to college. He was unsure about his next steps while he worked at a fast-food chain. I am happy to say that he is now participating in LT's virtual program, “Transition to College,” learning about the financial aid process, and exploring a future full of possibilities.

Stories like these fuel our commitment to Queen Lili'uokalani's children. When our Queen established her trust in 1909, her mission was to care for Hawaiians who were orphans or from destitute backgrounds. Today, her legacy continues to support youth ages 0-26 who need healing and a path to thriving.

LT plans to expand the trades program, weaving culture and skill-building to empower our 'ōpio. Whether they join the trades or other fields, they will develop the confidence and resilience to become self-sustaining, successful young Hawaiians.

My teammates and I are incredibly proud to be a part of their young lives. ■

Kāwika Urakami is a youth development lead for Lili'uokalani Trust, Kīpuka Hilo. Born and raised in Hilo, he has a master's degree in educational foundations in leadership from UH Mānoa and worked for the Hawai'i Department of Education for over 15 years before joining the Trust.

Karisimasa ma Paresetina



Na Kalani Akana, PhD

Ua kō ka 'īini o Kauikeaouli, Kamehameha III, e mālama i aupuni palapala. Ma ka nānā 'ana i nā puke a me nā nūpepa i pa'i 'ia ma kona wā noho ali'i, a me nā kula āna i ho'okumu ai, ua hō'ike 'ia a'ela nō ka no'eau o ka po'e Hawai'i i ka heluhelu 'ana a me ke a'o 'ana e pili ana iā Hawai'i me ke ao nei. 'O ka puke, Ka Honua Nei (1873), he la'ana o ke akamai o ka lehulehu mo'okalaleo i nā 'ike o ke ao.

E la'a, 'o Paresetina kekahi 'āina i 'ike 'ia e nā Hawai'i ma o ua puke hō'ike honua lā 'o Ka Honua Nei. Ua kākau 'ia ka mea o lalo e pili ana iā Paresetina: “He aina loihī ololi, ma ka akau o Arabia, e waiho ana ma ke kahakai o ke kai Waenahonua... ke waiho nei no me ka poe Mahometa a hiki i keia la (77, *Ka Honua Nei*, 1873).”

Ua akamai ho'i ko kākou kūpuna i ka mō'aukala kekahi ma muli o nā puke e like me *Ka Honua Nei* a me nā nūpepa he nui i pa'i 'ia ma Honolulu. Eia iho nei kekahi mo'olelo e pili ana i ke Karisimasa:

He nui ka poe hoomanao i ka la Karisimasa, i la hauoli, a i la haawi makana no na makamaka, aka, ua ae pono mai lakou, ua akaka loa aole i hanau ko kakou Haku i ka 25 o Dekemaba. Ua akaka ma ke ano o ko Palesetina noho ana, aole hiki i na Kahuhipa e kia i ko lakou poe hipa i ke kula o

ka po o ka la 25 o Dekemapa, no ke anu, pela ma na aina pali e hoopuni ana ia Betelehama. Ma ia aina ua hookuuia na hipa ma na kula, me ke kiai ana o na kahu i na mahina o ke kau, a kokoke i ka pau ana o Okatoba, hoomaka mai ka ua anu, hoihoia na holoholona i kauhale. (*Ka Nupepa Kuokoa*, 30 March 1865)

Wahi a Chrysostom, ka ha'ia'o kaulana 'o Iaone ka “Wahakula,” ua ho'omaka 'ia ka mālama 'ana i ka lā Karisimasa ma Suria me Palesetina ma ka makahiki o ka Haku 378. Akā na'e, ma Roma kāhi i ho'omaka mua 'ia ka lā Karisimasa a ua ulu mai ia no loko o kekahi 'aha'aina Pegana, 'o ia ka “Satunalo.” He 'aha'aina kēia i mālama 'ia i loko o ka hapa hope o Dekemaba, ho'okahi hebedoma o ka 'aha'aina 'ana, ma ia hebedoma he nui ka 'uha'uha a me ka le'ale'a; ua like nā kauwā me nā Haku, ua hā'awi nā makamaka i nā makana kekahi i kekahi, no nā kamali'i ka lā hope o ia 'aha'aina, a ua hā'awi nui 'ia iā lākou nā ki'i li'ili'i. Ua like loa kēlā ho'olaulē'a me ka hana Kalikimaka o ia wā.

Minamina loa 'a'ole e a'o 'ia nei kēia mau 'ike ma nā kula me nā 'ekalesia. Ma kahi o ka 'oia'i'o, ke a'o 'ia nei nā ka'ao moemoeā. ■

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

To read the English translation go to kawaiola.news



Palapala 'āina mai Ka Honua Nei e hō'ike ana iā Paresetina me Arabia. - Courtesy Photo

Touring Disaster Relief Temporary Housing in Leialī'i



By KipuKai Kualī'i

On November 14, I joined fellow Kaua'i Councilmember Bernard Carvalho and the rest of the Hawai'i State Association of Counties officers touring some of

Lahaina's disaster relief temporary housing projects on the slopes of Leialī'i, close to Lahainaluna High School (we knew that from the big red "L" on the mountain!). We also saw the most beautiful mist peaking in and out from the ridges up ma uka.

We visited La'i Ku, a project with 16 (560 sq. ft.) two-bedroom, one bath units on Lahainaluna Road on approximately 2 acres of State Department of Transportation (DOT) lands originally acquired for the Lahaina bypass. This, the first-to-be-completed project, is a direct result of partnering by the State Department of Education (DOE), the DOT, the Hawai'i Community Foundation's Maui Strong Fund and the Council for Native Hawaiian Advancement (CNHA). CNHA's CEO



Temporary housing projects at Leialī'i in Lahaina include two types of modular units. Pictured above are units from California with a more traditional design. Pictured below is a unit from China with glass walls that provide spectacular views. - Courtesy photos

Kūhiō Lewis and Chief of Staff Nick Carroll provided a tour of the complex.

A few families had already moved in and more would be in a few days. The Maui County road crew was there putting the finishing touches on one of the steep asphalt driveways. We learned that after five years of the temporary housing program, the DOE will make the units available to teachers.

We also visited Ka La'i Ola; a project of 450 temporary housing units on 54 acres, a result of the State of Hawai'i partnering with HomeAid Hawai'i. The studio, one- and two-bedroom units which can be occupied for up to five years are intended for survivors who were not eligible for assistance from the Federal Emergency Management Agency (FEMA). This project is one of the largest interim housing developments for wildfire survivors to date.

The modular unit from China we toured had a "part spaceship and part RV camper" feel. The glass walls provided beautiful views – either down towards the city and ocean or up towards the misty mountains. The built-in blinds throughout and the etched lower parts of the glass walls added extra privacy, although the low ceilings didn't provide much clearance. We were assured the glass was strong and built beyond hurricane requirements. Another modular unit from California we toured was more traditional – wooden with higher ceilings – but only a few windows. Still, all the units were practical, comfortable, and completely furnished.

Two interesting things we learned: 1) FEMA invested \$95 million to make needed sewer line improvements; and, 2) The Ka La'i Ola acreage, infrastructure and recycled units will be transferred to state Department of Hawaiian Home Lands when the program ends. ■

Founded in 1987, the Sovereign Council of Hawaiian Homestead Associations (SCHHA) is the oldest and largest governing homestead association registered with the Department of Interior, exercising sovereignty on the trust lands established under the Hawaiian Homes Commission Act of 1920. For information contact policy@hawaiianhomesteads.org.

Mai ka Pō, i ke Ao

By Lisa Kapono Mason

Like many Hawaiian birds, 'ao'ū's name mimics its drawn-out call, "ao ao ao ao ao UUU."

Yet, there is more here than meets the ear.

Unfolding like a wing over the water, "ao" tells of this seabird's expansive range across the entire archipelago – crossing from the aging atolls of Papahānaumokuākea to the new light of the main Hawaiian Islands – while "ū" invokes the ocean's rolling breath and a life at sea.

'Ao'ū (*Puffinus nativitatis*) is an ancient lineage of a type of puffin, sleek and moderate in size, with dark chocolate brown plumage, a short wedge-like tail, black bill, and a wingspan of up to three feet.

They breed in small colonies, usually returning to their original breeding grounds to nest along sandy shores, under shrubby vegetation, or hidden in rocky crevices, to lay a single egg.

Not the most impressive divers as far as seabirds go, 'ao'ū still manage to catch their fair share of fish and squid closer to the surface. ■

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.



'Ao'ū are an ancient lineage of a type of puffin, sleek and moderate in size, with dark chocolate brown plumage, a short wedge-like tail, black bill, and a wingspan of up to three feet. - Photo: Duncan, Flickr, 23 May 2007, www.flickr.com/photos/angrystbird/510535561

'Ao'ū are also known as Christmas shearwaters – but their name has nothing to do with the holiday. They were first observed by Europeans on Kiritimati Atoll ("Christmas Island") in the 1870s. Kiritimati Atoll, located about 1,300 miles southwest of Hawai'i is part of the nation of Kiribati. Kiritimati Atoll was formerly called "Christmas Island" – so named by Captain James Cook who sighted the island on Christmas Eve in 1777. Kiribati was claimed by the U.S. in 1856 and incorporated by Great Britain in 1919, and between 1957-1962 both the British and Americans conducted nuclear testing there. In 1979, the nation of Kiribati gained its independence from the United Kingdom.

DHHL Receives \$72M Grant to Expand Broadband

By Diamond Badajos



The Department of Hawaiian Home Lands (DHHL) has received a \$72 million grant from the National Telecommunications and Information Administration's (NTIA) Tribal Broadband Connectivity Program (TBCP).

This grant, along with a \$17 million grant DHHL received from NTIA earlier this year, provides a total of \$89 million to expand broadband internet access to thousands of underserved households on Hawaiian home lands by funding new telecommunications infrastructure, workforce development programs and digital equity initiatives for DHHL lessees.



Federal and state officials celebrate announcement of the expansion of broadband services to underserved households on Hawaiian home lands. - Courtesy Photo

"This new federal funding will mean communities on Hawaiian home lands will have better, more reliable high-speed internet at home, helping more people access education, health care, and employment resources online," said Hawai'i's Sen. Brian Schatz, who serves as chairman of the Senate Committee on Indian Affairs and helped secure funding for the grant.

The TBCP grant will help bring fast fiber optic internet connections to thousands of DHHL lessees throughout the state. The grant will fund telecommunications infrastructure on Hawaiian home lands in areas that have limited access to broadband service, and will be used to establish connections at planned housing developments.

"Access to the Internet is just the starting

point for today's award," said Assistant Secretary of Commerce for Communications and Information and NTIA Administrator Alan Davidson. "With this Internet for All grant, Native Hawaiians will have new high-speed Internet connections – and new opportunities through device purchases, workforce training, and digital education to make the most of those connections."

The grant was announced last month at a media event in Honolulu in the offices of Hawai'i Lt. Gov. Sylvia Luke, leader of Connect Kākou, Hawai'i's high-speed internet initiative.

"For too long, many communities on Hawaiian home lands have lacked equitable access to the digital tools citizens need to participate fully in our modern economy," said Luke. "This grant empowers people with the resources they need to succeed and will strengthen the bonds of our communities."

Grant funds will be dispersed over a four-year period, with projects rolling out through 2028.

"The TBCP grant will enable DHHL to bring high-speed internet, digital education programs, and new community centers to our homesteads across the pae 'āina," said DHHL Director Kali Watson. "It's more than just connectivity; it's about opening doors to opportunity, through education, employment, and access to healthcare and other essential services. Mahalo to our federal partners at NTIA for supporting this vision."

In addition to infrastructure projects, the TBCP grant will also support:

- Workforce Development Programs: training and skills development to support digital jobs and career opportunities.
- Digital Equity and Education Initiatives: resources and programs aimed at increasing digital literacy and ensuring that DHHL lessees have the skills necessary to bridge the digital divide.
- Community Centers: establishing centers on Hawaiian home lands where residents can access digital education resources and public internet. ■

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

Kalima Lawsuit Settlement Update

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

Settlement Payments to Deceased Class Members' Heirs

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

As of Nov. 15, 2024, 13 petitions for 330 families have been filed with the Probate Court. Payments relating to claims of deceased class members have begun and will continue periodically throughout the probate process as the Probate Court approves the probate petitions.

Whenever a new petition is filed and set for hearing, it is uploaded to the www.kalima-lawsuit.com website under the "Documents" link. Each petition contains details on hearing dates and the parties involved. This information is also published in the Legal Notices section of the *Honolulu Star-Advertiser*.

More Information About Probate Process

More information about the probate process and how Deceased Class Members' claims will be handled can be found on www.kalima-lawsuit.com.

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

Deceased Class Member and Family Information Forms

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

The Claims Administrator still has not received Deceased Class Member and Family Information forms for approximately 249 deceased Class Members. Both forms can be found at the Kalima website. Any family member can fill them in online and print and e-mail them to info@kalima-lawsuit.com or mail them to Kalima Claims Administrator P.O. Box 135035 Honolulu, Hawai'i 96801.

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

Settlement Payments to Living Class Members

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

There are approximately 30 Class Members who have not cashed their checks. Please contact the Claims Administrator if you have not cashed your check or if you have not received your check to update your address.

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

Monday Dec. 16, 2024, Talk Story, 5:00 – 6:00 p.m.

Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki will be conducting a Talk Story to answer questions about the probate process. Please visit www.kalima-lawsuit.com for information on how to join the discussion by Zoom or telephone.

Questions?

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

Purdy Wins Falsetto Championship



Leimana Kaleinamanu Purdy of Kula, Maui, was named Falsetto Champion at the Third Annual Carmen Hulu Lindsey Leo Ha'ihai' Falsetto Contest on Oct. 25, 2024, at the Four Seasons Resort Maui at Wailea. This year's theme, selected by Kumu Hula Pueo Pata, was "Ka La'i o Hauola" (the calm of Hauola) honoring a spirit of peace and unity for Lahaina. Purdy impressed the judges with her combination of two mele: Ku'u Lei 'Awapuhi by Emily Namau'u Taylor and 'Awapuhi Puakea by Pueo Pata. Second place went to Kellysa-Michiko Namakaokalani Pau'ole and third place to Brittney Latadaya, both of whom hail from Wailuku, Maui. Overall contest judge was Lindsey. Music judges were Raiatea Helm and Robin Kealiinohomoku. 'Ōlelo Hawai'i judges were Kahulu Maluo Pearson and Carlson Kamaka Kukona, III. Luana Kawa'a served as emcee. In this photo, Lindsey (in blue) presents Purdy (in orange) with her award. - Courtesy Photo

Developing New Regulations to Protect Cultural Items

The Department of the Interior (DOI) is seeking input from Indian Tribes and the Native Hawaiian community on the development of regulations to implement the Safeguarding Tribal Objects of Patrimony (STOP) Act. The regulations would help to prevent the export of cultural items prohibited from trafficking under the Native American Graves Protection and Repatriation Act (NAGPRA).

The STOP Act directs the DOI to regulate the export of tribal archaeological resources and cultural items, facilitate voluntary repatriation of Native American tangible cultural heritage to Indian Tribes in America, and operate a program to issue export certificates, consult with Indian Tribes and the Native Hawaiian community, and collect fees and fines.

In 2023, the DOI held five consultation sessions and accepted written comments on the development of draft regulations

for the STOP Act. The draft regulations reflect input received during the consultations. They are now gathering additional input. Comments will be accepted in writing until Dec. 24, 2024, at 11:59 p.m. EST.

For more info: <https://on.doi.gov/4fWYjxG>

Holt Takamine Honored with Gish Prize



Kumu Vicky Holt Takamine - Photo: Nicholas Tomasello

Last month, the Gish Prize Trust in Chicago announced the selection Kumu Hula Vicky Holt Takamine as the recipient of its 31st Annual Dorothy and Lillian Gish Prize.

The prize was established in

1994 through the will of Lillian Gish, an actress who made more than 100 movies in her 75-year career and became the first female film director in 1920.

The prize, valued at \$450,000 is given annually to an individual who has "made an outstanding contribution to the beauty of the world and to mankind's enjoyment and understanding of life." Previous recipients include actress Ingmar Bergman, musician Bob Dylan, playwright Arthur Miller, novelist Chinua Achebe and social activist and filmmaker Spike Lee.

Holt Takamine graduated from Kamehameha Schools Kapālama and earned bachelor's and master's degrees in dance ethnology from UH Mānoa. She trained under renowned Kumu Hula Maiki Aiu Lake and completed her 'ūniki ceremony in 1975.

In 1977, she founded her own hālau hula, Pua Ali'i 'Ilima (PA'I). In addition to running her hālau, Holt Takamine served as a lecturer at UH Mānoa, Leeward Community College, and University High School for more than 30 years.

She also served as president of 'Īlio'ulaokalani, a coalition of traditional practitioners; president of KAHEA: The Hawaiian Environmental Alliance; co-founder and president of the Aloha 'Āina political party, and now as chair of the Native Hawaiian Intellectual Property Cultural Working Group.

Green Names OHA Salary Commission

Gov. Josh Green announced the appointment of seven individuals to the Office of Hawaiian Affairs (OHA) Salary Commission. Hawai'i Revised Statutes requires the governor to appoint an OHA Salary Commission every four years. The kuleana of the commission is to study and make recommendations for the salaries of the member of OHA's Board of Trustees.

The appointees are: Ian Keali'i Custino, executive director of the Moanalua Gardens Founda-

tion; Tyler Iokapa Gomes, chief administrator of Kilohana by the Council for Native Hawaiian Advancement; Kawehi Inaba, president of Kupa'a Business Planners; Reyn Kaupiko, State of Hawai'i Veterans Advisory Board member; Anita Naone, retired EEO manager, U.S. Army Corp of Engineers; Dennis Rose; and Venus Rosete-Medeiros, president & CEO of Hale Kipa.

DHHL Exerts Regulatory Power to Expedite Projects

The *Honolulu Star-Advertiser* reported in October that the Department of Hawaiian Home Lands (DHHL) has finally begun to exert its regulatory power to accelerate housing development projects for beneficiaries.

In late September, DHHL Director Kali Watson signed a building permit for DHHL to

renovate a vacant studio apartment building in Kalaeloa for transitional housing for houseless people on DHHL's waitlist. The building was formerly used by naval officers visiting Barbers Point Naval Air Station and is on a 20-acre parcel of land adjacent to Kalaeloa Airport.

The \$6.3 million project is funded by the federal government. It is DHHL's first self-issued building permit, but there will be more to come.

Building permits are typically issued by the City and County. However, under the Hawaiian Homes Commission Act, DHHL is not subject to state or county regulations over land use or development. By exerting its regulatory power, DHHL will be able to expedite homestead projects statewide and avoid backlogged county permitting departments

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Six 'Ōiwi Receive PBN Power Leader Awards



Six Native Hawaiian women were among the 14 individuals receiving Pacific Business News' 2025 Power Leaders awards. Tied into the annual Book of Lists, this award recognizes individuals for notable achievements in their career, industry and community — both in terms of what they have accomplished already and the potential they show for what they can accomplish in the future. These are outstanding leaders who will continue to have an impact on Hawai'i for years to come. Top row (l-r): Alexis Charpentier, CEO, Waikiki Health; Stephanie Kalili, senior station manager, Amazon; Diane Paloma, president and CEO, Hawai'i Dental Service. Bottom row (l-r): Cayenne Pe'a, principal and co-founder, Alaka'i Development; Kea Peters, founder, Kākou Collective; Keala Peters, executive vice president of education and workforce development, Chamber of Commerce Hawai'i.

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with notoriously long processing times.

Watson was quoted as saying, “[This] not only accelerates our ability to construct houses but significantly changes the pace at which we can get our beneficiaries off our waitlists and into homes.”

Honu Return to Kaho’olawe

The Kaho’olawe Island Resrve Commission (KIRC) announced the first confirmed discovery, excavation and successful rescue and release of a Hawaiian green sea turtle (honu) nesting site on Kaho’olawe. It is a historic milestone for conservation efforts for honu, which are a “threatened” species under the Endangered Species Act.

“The discovery of this nest is not only a win for Kaho’olawe’s ecological restoration, but a symbol of hope for the recovery of the Hawaiian green sea turtle population and the island’s remarkable capacity for healing,” said KIRC Executive Director Michael Naho’opi’i.

“We have long worked to restore the health of Kaho’olawe, and witnessing this return of life to the island’s shores is a testament to the progress we’ve made.”

For the past 20 years, KIRC’s Ocean Program’s focus has been to remove invasive buffelgrass from the coastline with native ‘aki’aki grass. This effort has made the island more suitable for nesting honu, as ‘aki’aki grass grows more sparsely and honu can easily dig nest chambers in the sand, which are typically 20-40 inches deep. By contract, buffelgrass forms “mats” that are more difficult for honu to dig through.

“This discovery represents a breakthrough in understanding the ecological significance and success of KIRC’s decades-long restoration efforts,” said Naho’opi’i.

Andrade Named Catholic Charities CEO



Tina Andrade - Courtesy Photo

Catholic Charities Hawai’i (CCH) recently announced the appointment of Tina Andrade as its new president and CEO. Andrade currently serves as the organization’s chief operating officer.

A former educator, Andrade has more than 20 years of experience with Catholic Charities, having joined the organization in 2003 as its vice president in mission integration.

Over the years, her work has helped the nonprofit secure \$200 million to grow affordable housing and \$150 million in federal rental assistance during the pandemic. In 2023, Andrade was named CCH’s chief operating officer.

Andrade, from Honolulu, is a graduate of Kamehameha Schools Kapālama. She has both a bachelor’s degree in religious studies and a master’s degree in pastoral theology from Chamianade University.

Five ‘Alalā Released on Maui

Since 2002, the highly endangered ‘alalā (Hawaiian crow) has been extinct in the wild.

For more than two decades, ‘alalā have only survived in captivity at the Keauhou (Hawai’i Island) and Maui Bird Conservation Centers, both of which are managed by the San Diego Zoo Wildlife Alliance Hawai’i Endangered Bird Conservation Program.

That changed in October when five ‘alalā from the Maui Bird Conservation Center in Olinda



Papahānaumokuākea Cultural Working Group

On November 15, the Office of Hawaiian Affairs had the pleasure of hosting the Papahānaumokuākea Marine National Monument (PMNM) Cultural Working Group for a day-long meeting at its main office at Nā Lama Kukui in Honolulu. OHA is a co-trustee of PMNM along with the State of Hawai’i, the U.S. Fish and Wildlife Service, and the National Oceanic and Atmospheric Administration (NOAA). OHA’s advocacy on behalf of PMNM is part of an ongoing effort to foster effective inter-governmental relationships and community partnerships to support collaborative cultural and natural resource advocacy activities throughout the pae ‘āina. - Photo: Jason Lees

were released to a transitional field aviary on the slopes of Haleakalā after a sendoff from the center that included protocol led by Kumu Kaponō’ai Molitau and his hālau, Nā Hanona Kūlike ‘o Pi’ilani.

The five ‘alalā (two females and three males) were born in captivity and spent the last 10 months together in a social group. They will be monitored by conservationists for several weeks to ensure their successful adaptation into the wild, then relocated to the Kīpahulu Forest Reserve to hopefully establish a wild population.

The ‘alalā breeding program was established in 1993 in a stop gap effort to prevent their extinction. The ‘alalā population dropped sharply beginning in the 1960s and 70s. Like other native birds in Hawai’i, ‘alalā were the victims of habitat destruction, disease, and invasive predators.

This pilot release on Maui follows unsuccessful release efforts on Hawai’i Island in the Pu’u Maka’ala Natural Area Reserve between 2016-2019 due to predation by ‘io (the Hawaiian hawk) which killed many of the ‘alalā. The surviving ‘alalā were recap-

tured and returned to captivity.

‘Alalā are the only native Hawaiian crow species to survive. Four other Hawaiian crow species are now extinct. When the breeding program began in 1993, there were fewer than 20 ‘alalā remaining. Today there are more than 110.

New Book Chronicles West Maui Concerns

Lahaina’s vulnerability to wildfire is one of the concerns chronicled in a new book titled *Whose Future? Community Planning in West Maui*. The book, authored by Lisa Huynh Eller, a regular contributor to *Ka Wai Ola News*, follows the conversations and people who shaped West Maui’s 2022 Community Plan.

The book offers a detailed look at the community’s perspectives during a unique time, as they faced the pandemic and climate change. It is a historical, meeting-by-meeting account of the process that took place over three years and 50 meetings.

Among the topics that led to the most testimony and conflict were whether to allow residential development in Olowalu, how to handle luxury

development on agriculturally zoned lands, and how to tackle the need for homes that residents could afford.

“Too often the insights, ideas and concerns expressed during public meetings are lost to time,” said Eller. “I wrote this book through the lens of a journalist, hoping that it would be a readable and accurate resource for those involved in planning for West Maui, now and into the future. After the Lahaina fire, I realized the book might also help in the long-term recovery of the town.”

The book was published by the North Beach West Maui Benefit Fund and printed by the University of Hawai’i Press.

Artist/Poet Kalāhele Honored at New Exhibit

Poets, musicians and long-time friends of artist Imaikalani Kalāhele gathered at the Doris Duke Theater on November 10 to honor Kalāhele and celebrate his influential works.

Kalāhele, a 1966 graduate of McKinley High School, is a renowned poet, visual artist, musician and activist in the Native

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Artwork by Imaikalani Kalāhele entitled "Papa and Wākea/Papa lāua 'o Wākea" in the exhibit "Home of the Tigers: McKinley High and Modern Art" at the Honolulu Museum of Art through January 12, 2025.

Hawaiian community. His art draws from both personal experiences and ancestral stories, offering a poignant commentary on Hawaiian identity, colonialism, and connection to the land.

The program honoring Kalāhele was a part of the Home of the Tigers: McKinley High and Modern Art exhibit at the Honolulu Museum of Art that explores the impact of a single high school on visual arts in Hawai'i.

It brings together work by seven artists who graduated from McKinley High School from the 1920s to the 1960s. In addition to Kalāhele, the other artists are Satoru Abe, Raymond Han, Ralph Iwamoto, Keichi Kimura, Robert Kobayashi and John Chin Young.

Also featured are works by three of the McKinley High School art teachers who inspired these students: Minnie Fujita, Charles Higa, and Shirley Russell.

The event featured readings by noted local poets Brandy Nālani McDougall, Kealoha, Donovan Kūhiō Colleps, Travis T, Kalebua Fung, and Kathryn Takara and a special reunion performance by Mōkākī, a musical group that includes Kalāhele along with Chuck Souza, Peter Chamberlain, Sam Hendersen and Calvin Hoe.

Curated by Tyler Cann and Alejandra Rojas Silva, the exhibit is on display through Jan. 12, 2025.

Court Rejects Call to Revise KS Trustee Selection Process

In a follow-up hearing last month, the State of Hawai'i Probate Court rejected calls for a stakeholder-driven and managed Kamehameha Schools (KS) trustee selection process. The court affirmed the current system in place since January 2000, with some revisions related to transparency, based on a report by three appointed special court masters.

Since 2016, KS alumni Dr. Michael Chun, Jan Dill, and Julian Ako have pushed for reforms, calling the existing process "opaque and lacking self-governance."

Following the decision, Chun, former KS Kapālama Campus headmaster said, "Our call for self-governance has once more been rebuffed. Kamehameha stakeholders are fully capable of making leadership decisions – like trustee selection – rather than allowing others to determine our future."

"We are faced with a system that continues to marginalize the Hawaiian people. The struggle for 'pono' continues," said Dill, founder of the Partners in Development Foundation.

"[In] 1997, the four State of Hawai'i Supreme Court justices who rejected their further involvement in trustee selection stated, 'we believe that the ultimate ownership of the trustee selection process should lie in the Indigenous Hawaiian community' and 'we believe that the Bishop Estate ultimately belongs to the Hawaiian people,'" said Ako, a former high school principal at KS' Kapālama Campus, noting that the justices' sentiment was disregarded in the current selection process.

For more info go to: www.SwellTheEcho.com. ■



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

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Trustee, At-Large
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What Are We Working On?

In September 2020, OHA adopted a strategic plan that outlines the priorities and initiatives to be implemented through 2035. The plan centers around four primary areas.

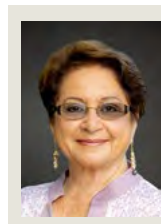
OHA aims to increase the number of Native Hawaiian students who graduate high school ready for careers or higher education, with a special focus on supporting Hawaiian charter schools and traditional educational systems. By improving educational pathways, OHA seeks to empower Native Hawaiians to succeed and thrive.

OHA is committed to addressing the housing needs of Native Hawaiians, particularly by expanding affordable housing options. This includes addressing the backlog of the Department of Hawaiian Home Lands (DHHL) wait-list with initiatives like non-traditional housing options (e.g., tiny homes and multi-generational lots). OHA also hopes to prevent the out-migration of Hawaiians to more affordable areas on the continent, such as Las Vegas, by providing affordable housing on Hawaiian lands.

Strengthening the economic foundation of Native Hawaiian communities is another key priority. OHA plans to increase access to small business capital, promote entrepreneurial opportunities, and enhance employment prospects for Native Hawaiians. Additionally, OHA seeks to support Native Hawaiian-owned businesses, helping them grow by connecting them to new markets and ensuring they pay a livable wage.

OHA's health initiatives aim to strengthen the physical, mental, emotional, and spiritual wellbeing of Native Hawaiians. The plan includes providing access to culturally adapted health programs and services and addressing the overrepresentation of Native Hawaiians in the criminal justice system.

OHA is committed to better management of its financial resources and investments, including reviewing and aligning its investment policies with its strategic goals. The agency aims to grow its financial portfolio through the development of its land assets, including prime commercial and agricultural lands.



Carmen "Hulu" Lindsey

Trustee, Maui

A central goal for OHA is the protection and sustainable use of Hawaiian lands and natural resources. This includes advocating for traditional and customary rights, protecting land and water resources (such as the Mauna Kea and Nā Wai 'Ehā), and ensuring that OHA continues to serve as a steward of these resources for future generations.

OHA will continue our advocacy for our true and fair share of the Public Land Trust revenues. During the 2022 Legislative Session, we were able to raise the annual capped payout to OHA from \$15.1 million to \$21.5 million and received \$64 million in back pay for 10 years of the difference between the two numbers. Mahalo nui loa to Sen. Donovan dela Cruz.

One of the most significant opportunities for OHA's growth is the development of its land holdings in Kaka'ako Makai. This prime real estate has largely remained undeveloped, and we see it as a key asset for generating revenue. The plan involves creating a mixed-use, vibrant community in Honolulu that will benefit both OHA's beneficiaries and the general public.

OHA envisions commercial, cultural, and residential opportunities in Kaka'ako, generating income for the trust fund and providing business and housing opportunities for Native Hawaiians. To succeed, OHA will need support from the state legislature and other stakeholders, including the Hawai'i Community Development Authority (HCDA).

The trustees are grounded in a commitment to integrity, transparency and service. Our vision for OHA is rooted in Hawaiian values of respect, cultural preservation, and stewardship. We stress the importance of working together with the broader Hawaiian community to achieve these ambitious goals. The continuing task ahead is great, but the collective strength of the Hawaiian people will ensure that OHA can successfully fulfill its mission.

We will holo mua with our strategic goals in education, housing, economic stability, health, and land stewardship, while also focusing on financial growth through land development and fostering stronger community engagement. ■

The Next Four Years!

With an exceptional 200,071 votes, the people of Hawai'i have re-elected me as a Trustee At-Large for the Office of Hawaiian Affairs (OHA). With majorities statewide and in every county, voters saw fit to return me to OHA to continue the work I started when I was first elected in 2016. I am grateful for the friends, family, and the many voters I met during the campaign, and for those whom I have not met, but who put their trust in me. Mahalo!

My congratulations go to Kaua'i Trustee Dan Ahuna and Moloka'i Trustee Luana Alapa on their re-elections. And a warm welina mai to Kai Kahele, our new Hawai'i Island trustee, as well as a fond aloha to Trustee Mililani Trask as she retires from that position. Also, much mahalo to my friend Lei Ahu-Isa for her lifetime of dedicated public service.

The opportunity to continue serving on OHA's board of trustees is much more than an election victory. It is a sacred kuleana, a mandate to better the conditions of Native Hawaiians.

As I reflect on my past service and look forward to the years ahead, I am reminded of the most important role of a trustee. That role is to steward the Native Hawaiian Trust Fund which is the resource base for bettering the conditions of Hawaiians.

When I was first elected in 2016, I made a three-fold promise to PROTECT the trust, GROW the trust, and USE the trust to meet the needs of Native Hawaiians. That is what I have worked toward over the past eight years and will continue to do, by God's grace, in the years to come.

To protect the trust, I called for an independent audit and spearheaded a forensic review of OHA's finances which exposed



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

Trustee,
At-Large

fraud, waste and abuse. Subsequently, OHA adopted reforms and practices that now ensure accountability and transparency. I plan to continue serving as a watchdog for our beneficiaries, standing up when needed against anything that might compromise ethics and integrity at OHA.

To grow the trust, I have worked with my fellow trustees to significantly increase OHA's land and financial holdings. As I return to office, I will continue to work on growing the trust through the development of OHA's properties such as Kaka'ako Makai (Hakuone) and Iwilei.

In addition, I will continue to pursue Native Hawaiians' right to their legally entitled share of the Public Land Trust (ceded lands) revenue.

Finally, to use the trust to meet the needs of Hawaiians, I will continue to work on developing economic self-sufficiency for our people. This requires a comprehensive approach to empowering Hawaiians to rise above the challenges we face in housing, employment, education, and healthcare.

That is why I look forward to building on the work which my fellow trustees and I have done to address these challenges through our 15-year strategic plan, known as "Mana i Maui Ola" (Strength to Well-being).

For the next four years, I have committed myself to partner with my fellow OHA trustees to protect the trust, grow the trust, and use the trust to better the conditions of Native Hawaiians.

Please share your mana'o with me and know that my office is always open to hear your concerns and suggestions. I humbly ask for your prayers that I will faithfully carry out my duties as an OHA trustee. Mahalo again for the privilege and honor of serving our lāhui. ■

Priorities For my Second Term

I am deeply honored, through Ke Akua's grace, to serve a second term as your OHA trustee for Moloka'i and Lāna'i. Mahalo nui loa to the voters, supporters, family, and friends whose love and belief in me make this service possible. I am truly grateful for the opportunity to continue working for our Hawaiian community.

Reflecting on my first term, the pandemic impacted our ability to carry out many of our board's activities. Despite these challenges, I remain committed to fulfilling the important duties entrusted to me. As I embark on this second term, here are my priorities:

Our Moloka'i office: A top priority is ensuring that our Moloka'i office renovation are completed so it is a welcoming space where beneficiaries receive the support they need. I am committed to fostering a warm, friendly environment where our community members feel valued. This is more than a place of service; it's a space where people feel heard and respected.

Home Repairs for Beneficiaries: Many of our homesteaders, including myself, face significant challenges with the condition of their homes. I've lived in a home with a leaking roof and mold damage, which affected my health. Unfortunately, many others live under similar conditions but lack the resources to make repairs. As your trustee, I will advocate for funding to assist with home repairs so our beneficiaries have safe, healthy living environments.

Mental Health Needs: Moloka'i, like other communities, faces a severe lack of mental health services. Suicide rates among young Hawaiians, especially our men, are tragically high. I know this pain personally, having lost my own son to suicide. It is my heartfelt mission to improve mental health services for our people. I will work closely with OHA and other Hawaiian trusts to provide support and resources to address this critical issue.



**Luana
Alapa**

Trustee,
Moloka'i and
Lāna'i

The Public Lands Trust (PLT): The PLT is vital to the economic wellbeing of our Hawaiian community. Unfortunately, the state is severely underfunding the trust. Currently, the state is paying just 4% of what is owed to OHA, falling \$700 million behind in its obligations. I will continue to push for fair and just payments to ensure that PLT ceded and submersible lands are used to support the needs of Native Hawaiians.

I am proud to be Native Hawaiian, born to Stanley Alapa and Kauana Kanahale. My father and his second wife made Moloka'i home in 1973, and I am one of three daughters who spent many years in this beautiful place. As a graduate of Kamehameha Schools and UH Mānoa with a B.A. in psychology, my career has been diverse: entrepreneur, insurance agent, event planner, motivational speaker, and professional emcee. Above all, I am a mother of four, and this deeply shapes my work today.

After my father passed in 2001, my sisters and our mother inherited his Ho'olehua homestead lot. When I returned to Moloka'i in 2019, I found the lot in disrepair, but we've worked together to restore it, despite financial challenges. This experience of perseverance has fueled my dedication to serving our people.

As I continue in this role, I am committed to fulfilling my fiduciary responsibility to grow the trust, ensure its resources are used effectively, and advocate for the wellbeing of Hawaiian families. My foundation, Ho'ohana Moloka'i support non-profits for home repair projects. I remain focused on improving the quality of life for our beneficiaries.

Mahalo nui for your trust, your aloha, and your unwavering support. I look forward to working alongside all of you to create a brighter future for our Hawaiian people.

Aloha kekahi i kekahi, Trustee Luana Alapa ■

With Time Running Out, Leadership Must Guide the Future of Pōhakuloa and Mākua

Nearly 65 years ago in 1964, the State of Hawai'i leased ceded land to the Army on the islands of Hawai'i and O'ahu. Now, at the precipice of these leases expiring, there is a critical lack of leadership from the Army and the state's administration on the future of these lands. The Office of Hawaiian Affairs (OHA) is ready to fill this vacuum of leadership.

The Army's use of these lands, including Mākua Valley on O'ahu and Pōhakuloa on Hawai'i Island, is steeped in historic trauma for Native Hawaiians. When the Army seized Mākua at the beginning of WWII, they marched Native Hawaiians out of their homes with the promise they could return after the war. This promise was never fulfilled, and Mākua Valley was subsequently used as live-fire target practice throughout the 20th century.

On Hawai'i Island, Pōhakuloa hosts critical habitat for a variety of protected and endemic species. These lands also have sacred historic and cultural resources including burial caves and ceremonial sites for traditional and customary practices which still occur today.

Native Hawaiian values are rooted in kinship and stewardship of our lands. The historic control of our lands by the Army has been antithetical to these values. It took unwavering advocacy from organizations such as Mālama Mākua to force the Army to address concerns of natural and cultural resources.

At Pōhakuloa, the Army has continually put our natural and cultural resources at risk. In their Environmental Impact Statement, the Army disclosed they have been responsible for nearly 900 fires since 1975. Army training also severely limits how Native Hawaiians and cultural practitioners can engage in traditional and customary practices and exercise their beliefs.

As a military officer, I understand the importance of training and readiness.



**Kaiali'i
Kahele**

Trustee,
Hawai'i Island

With growing tensions in the Indo-Pacific region, including from China and North Korea, Hawai'i is critical for our national security.

But as a Native Hawaiian, I understand that the U.S. military has a legacy of abuse and exploitation which began with aiding the overthrow of our Kingdom, the bombing of Kaho'olawe and the poisoning of our wai at Red Hill.

To rebuild this trust, the Army must model leadership by providing meaningful, tangible concessions in exchange for any new lease. This should include returning all the land at Mākua to the state, including the federal land in the valley, with funding for remediation.

At Pōhakuloa, the Army should be prepared to commit to stringent lease conditions, better protection for natural and cultural resources, and meaningful benefits for Native Hawaiians and cultural practitioners. Further, the Army should be willing to pay an above-market rate for any prospective lease.

We must expect better leadership from the state. The state's administration has avoided taking a proactive role in steering towards an outcome that ensures a net positive benefit for our lands and people.

Earlier this year, the Board of Land and Natural Resources held a vague discussion on a potential land swap. It's crucial for the state's administration to lead with political courage on this contentious issue to prevent unilateral actions by the Army and incoming federal administration.

OHA should be engaged in the future of these leased ceded lands given OHA's constitutionally mandated interest to ensure these lands are protected for the benefit of the public trust and Native Hawaiians.

As the Trustee for Moku o Keawe, I look forward to working with the state and Army leadership to forge a path forward that ensures the protection of our natural and cultural resources, safeguards the public trust, and benefits our local communities and Native Hawaiians. ■

Reflecting on 2024: A Year of Commitment and Growth for OHA

As we close out 2024, the Office of Hawaiian Affairs (OHA) reflects on a year of dedicated efforts, growth, and impactful initiatives aimed at supporting and uplifting the Native Hawaiian community. From funding essential programs to protecting our cultural resources and advancing educational and cultural projects, OHA has remained steadfast in its mission to promote the wellbeing of Hawaiians and preserve our rich heritage.

Just over a year ago, OHA made a pivotal move to enhance its organizational strength by welcoming Stacy Ferreira as our new Ka Pouhana. This milestone was accompanied by the filling of other critical leadership roles, ensuring alignment with OHA's mission and vision. With a dedicated team now in place, we are better equipped to meet community needs and advance key initiatives. These leaders will play an essential role in driving the success of OHA's 15-year strategic plan, Mana i Maui Ola.

OHA continues to uphold its commitment to uplifting Native Hawaiian communities by supporting impactful programs and initiatives. This year, we provided over \$6 million in grant funding to local organizations, empowering them to sustain and expand their essential work. These grants have made a tangible difference in areas such as education, health, housing, economic self-sufficiency, and cultural preservation, directly benefiting thousands of Native Hawaiian individuals and families.

In response to the devastating fires in Lahaina, OHA swiftly allocated \$5 million in emergency relief funding to support impacted families and communities. These funds addressed urgent needs such as housing, basic necessities, and recovery efforts, reflecting OHA's commitment to standing with the community during times of crisis.

In June, Hawai'i proudly hosted the Festival of Pacific Arts & Culture (FestPAC), a landmark event celebrating Indigenous cultural exchange. OHA contributed \$1.5



**Keoni
Souza**

Trustee,
At-Large

million to sponsor FestPAC, demonstrating its commitment to uplifting Native Hawaiian culture on a global stage. The festival provided a unique platform for Native Hawaiian artists, performers, and cultural practitioners to showcase their talents and engage with Indigenous communities from across the Pacific. This gathering reinforced the significance of cultural preservation and pride, core values that guide OHA's work.

Additionally, OHA was honored to provide a new home for the Hawaiian Music Hall of Fame at Nā Lama Kukui. This historic step reflects our unwavering dedication to preserving the legacy of Hawaiian music, celebrating those who have enriched our cultural heritage, and inspiring future generations to connect with and carry forward this treasured art form.

Our iwi kūpuna hold profound cultural significance, and OHA remains steadfast in protecting these sacred ancestral remains. On Kaua'i, concerns about potential disturbances to iwi kūpuna prompted OHA and other entities to take decisive action, resulting in the Department of Health issuing a stop-work order to halt construction in the affected area. This effort reflects OHA's unwavering commitment to safeguarding the dignity of our ancestors and upholding cultural practices that honor their legacy.

OHA's dedication to the prosperity of Native Hawaiians spans a wide range of initiatives. We continue to advocate for equitable access to healthcare, land, and education, while actively engaging in legislative efforts that safeguard the rights and resources of our lāhui. Additionally, OHA has prioritized environmental stewardship, understanding that the health of our 'āina is directly connected to the health of our people.

As we look toward 2025, OHA remains committed to advancing its mission and responding to the evolving needs of our community. Guided by our strategic plan and inspired by the resilience of our people, we are excited to continue building a future founded on respect, responsibility, and the shared vision of a flourishing Native Hawaiian lāhui. ■

CULTURAL IMPACT ASSESSMENT: FIBER OPTIC CABLE PROJECT HALE'IWA O'AHU, PĀPŌHAKU MOLOKA'I, AND WAIEHU MAUI

SWCA Environmental Consultants are preparing Cultural Impact Assessments (CIAs) and Ka Pa'akai Analyses for the proposed Inter-Island Middle Mile submarine fiber optic cable (FOC) project. This project will establish a total of ten cable landing sites designed to bring fast, reliable broadband to rural areas across the Hawaiian Islands. At each landing site, the fiber optic cable will be brought ashore via a horizontal directional drilled passage beneath the beach, with a manhole set back from the shoreline serving as the connection point between the submarine and terrestrial FOC.

The planned Hale'iwa landing site is located within the ahupua'a of Kawailoa in the moku of Wai'alua, on the island of O'ahu, Tax Map Key (TMK) parcel (1) 6-2-001:002. This site is located within Hale'iwa Beach Park, at the makai end of Kahalewai Place, adjacent to the northwest corner of the grassy field. On O'ahu, this project is set to benefit the communities of Wahiawā, Nānākuli, Wai'anae and Waimānalo, and the Hawaiian Home Lands communities of Nānākuli and Wai'anae.

The planned Pāpōhaku landing site is located within the ahupua'a of Kaluako'i in the moku of Kona on the island of Moloka'i, Tax Map Key (TMK) parcel (2) 5-1-006:073. This site is located within Pāpōhaku Beach Park,

makai of Kalua Ko'i Road. On Moloka'i, this project is set to benefit the communities of Kaluako'i, and Maunaloa and the Hawaiian Home Lands (HHL) communities of Ho'olehua, Pālā'au, Kalama'ula, Kamiloloa-Makakupa'ia, and Kapa'ākea.

The planned Waiehu landing site is located within the ahupua'a of Waiehu in the moku of Wailuku, on the island of Maui, predominately within the Tax Map Key (TMK) parcel (2) 3-2-013:006. Small portions of the project area intersect with TMKs (2) 3-2-020:071, (2) 3-2-013:999, and (2) 3-2-013:005. This site is located within the parking lot at the northern end of Lower Waiehu Beach Road, bordered by Waiehu Beach, Leisure Estates Park, and the Waiehu Municipal Golf Course. On Maui, this project is set to benefit the communities of Waiehu, Ke'anae, and Hāna and the Hawaiian Home Land (HHL) areas of Waiehu, Paukūkalō, Ke'anae, and Wailua.

To assist with the CIAs and Ka Pa'akai Analyses, SWCA is seeking community input regarding cultural knowledge of the areas, including past and present land use, place names, cultural traditions, gathering practices, and any concerns the community might have related to cultural practices within or in the vicinity of the project areas. SWCA invites the kōkua and mana'o of individuals with knowledge of the area's cultural resources. Please contact SWCA at hawaiiiculturalconsultation@swca.com or (808) 646-6309 for more information or to share insights. Your input will help ensure this project carefully considers cultural practices and concerns. ■

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.

FRANK WOHLANI KUPAU, JR. OCT. 9, 1975 – NOV. 3, 2024



Waimānalo, O'ahu – Frank Wohilani Kupau Jr., 49, passed away on Nov. 3, 2024, after a courageous battle with cancer surrounded by loved ones who will continue to honor his legacy by living their lives to the fullest.

He was born on Oct. 9, 1975, at Castle Hospital in Kailua and was a proud graduate of Kaiser High School. He was always surrounded by music. From when he was young, he would sit with his late grandfather and his

musician friends playing checkers at Waikīkī beach or sit by his grandmother while she composed and played classic Hawaiian music.

Frank contributed to the music world by working security at multiple venues and events. Later in life he took on the role of DJ for hire and found his passion when behind the turntables.

Frank is survived by his beautiful wife Charmaine (Fortson) Kupau and he was a proud father to his daughter Angeline (Nikko) Fortson. He is also survived by his mother Ann (Rubin Villanueva) Kupau; sisters Lisa Kupau and Alexis Kupau; brother Orrin (Tiffany Kaainoa) Kupau; and his Auntie Nani Hulu of California; and many nieces, nephews, aunts, uncles and cousins. Frank was preceded in death by his father, Frank Wohilani Kupau, Sr.; brother Eric Kupau; and grandparents Gladys Hulu Kupau, Alex Cash, George Kahalewai and Margaret Poaha Kahalewai.

A Celebration of Life will be held 10:00 a.m. on Saturday, Jan. 11, 2025, at Kaumakapili Church (766 N King St, Honolulu). ■

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

SEARCH

DUVAUCHELLE - Aloha e Duvauchelle 'Ohana! Plans are underway for a long-awaited family reunion in 2026 or 2027! Stay connected and be part of the planning. Register you and your 'ohana at: www.duvauchelleohanareunion.org or email: ohanaduvauchelle@gmail.com. The first planning meeting (online & in-person) is Feb. 8, 2025, location TBD. 'Ohana who have registered will receive an email with details and an invitation to participate. We need to form committees for fundraising, logistics, food, genealogy/oral history, and more. Let's grow our planning team!

HAUPU-KUALU - Descendants of Helen Liawahine Haupū and William Nuiaola Kualu are planning a family reunion Friday, Aug. 29 – Monday, Sept. 1, 2025 in Kekaha, Kaua'i. For more information and to be added to our mailing list contact Christine Chow (Labanon) at haupukualuohanafamilyreunion@gmail.com with the following details: Name; Phone Number (please include area code); Email Address; and How

you are related. We look forward to seeing all of you there!

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 Naeahu 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. ■

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All Offices are closed on State holidays

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

EAST HAWAI'I (HILO)

2100 Kanoelehua Ave.,
Unit 9 & 10
Hilo, HI 96720
Phone: 808.933.3106

WEST HAWAI'I (KONA)

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

MOLOKA'I / LĀNA'I

(Temporarily closed until

further notice)

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.553.4640

KAUAI' / NI'HAU

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

MAUI

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

Main Phone:

808.594.1835

Email:

info@oha.org

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 HAWAI'I?— 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.

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ALOHA KALIKIMAKA FROM SECURITY NATIONAL MORTGAGE COMPANY! May peace and blessings fill your heart this holiday season. Let us help make your homeownership dreams come true. - Kui Meyer & SNMC (808) 723-4430

DHHL HOME FOR SALE: DHHL leasehold Village at Leiali'i, Lahaina. 3 Bd/2 Bth/2 car. Fully furnished. Solar, irrigation, rockwall, fence, landscaped yard, panoramic view. \$850,000 OBO. Email: kkalakaua@yahoo.com

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

HAWAIIAN MEMORIAL PARK - 2 plots Garden/Lakeview. Lot-64, Section-B, Sites 1-2. Both for \$10,000. Anyone interested, contact by email - queenofmaui1@cox.net

HOMES WITH ALOHA- Nanakuli Hawaiian Home Lands- Build your dream home on this 7,500 sq. ft. lot. \$200,000. This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA-Waimea, Big Island -Single level 1 bed/ 1 baths with room to expand on a 10 acre Pastoral lot. \$499,000/ offer (Cash) This is a leasehold Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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

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

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine@HomeswithAloha.com to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 38 years. ■

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e Kuleana Land
Holders!*

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

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





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Kalaniumi 'Ohana
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Malama Education

Help with tuition and other fees for preschool, K-12, trade school, and undergraduate and post-graduate college.

Loan amounts:
\$2,500 - \$20,000 | **5% TO 6% APR**



Mālama Home Improvement

Expand your home or make repairs.
Loans over \$50,000 require non-real estate collateral.

Loan amounts:
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Mālama Debt Consolidation

Consolidate and pay off existing debts.
Loans over \$20,000 require non-real estate collateral.

Loan amounts:
\$2,500 - \$20,000 | **5% TO 6% APR**



Mālama Business

Purchase equipment or inventory, or obtain working capital.
Loans over \$50,000 require non-real estate collateral.

Loan amounts:
\$2,500 - \$149,999 | **4% APR**



Hua Kanu Business

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

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



For eligibility requirements
visit our website or contact us.

loans.oha.org | 808.594.1888

*Interest rates may be subject to change.

Apply for an OHA Hawaiian Registry Card at: www.oha.org/registry