



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Geothermal Energy: Solution or Sacrilege

PAGES 16-18

The subject of geothermal energy has long divided the Native Hawaiian community. Proponents cite energy sovereignty and decreased reliance on foreign oil. Opponents point to the genealogical, cultural and spiritual ties that many Hawaiians have to Pele. This photo was taken during the 2022 eruption of Maunaloa. The fountains ranged from 100-200 feet in height. - Photo: USGS/M. Patrick

HAWAII ISLAND

OHA Satellite Office Dates

OHA Beneficiary Services will be traveling to serve beneficiaries in Waimea, Nā‘ālehu and Kona each month. Office hours are **8:30 a.m. - 4:00 p.m.** (closed from 1:00 - 1:45 p.m. for lunch).

This month, OHA's Advocacy staff will be present at the Waimea and Kona locations to get community input on issues affecting our lāhui for the upcoming 2026 legislative session.



Check the schedule at oha.org/satelliteoffices

September 5 - Waimea

Parker Ranch Center,
67-1185 Hawai‘i Belt Road

September 12 - Nā‘ālehu

Nā‘ālehu Community Center,
95-5635 Māmalahoa Hwy.

September 19 - Kona

West Hawai‘i Civic Center,
74-5044 Ane Keohokalole Hwy.
1st fl. Bldg. B

Moon Walks

Sept. 6, 8:00 - 9:45 p.m.
Waimea, O‘ahu

Take a walk in Waimea Valley by the light of the full moon. waimeavalley.net

Native Hawaiian Law Training

September 11 & 12,
9:00 a.m. - 1:30 pm, via Zoom

Learn areas of Native Hawaiian law, focusing on history and culture, the public land trust, traditional and customary rights, water and the public trust doctrine, and laws governing iwi kūpuna (Native Hawaiian burials). Register by 9/4 at bit.ly/KaHuliAo.

2025 ‘Ulu Festival

Sept. 13, 2025,
9:00 a.m. - 1:00 p.m.
Kaunakakai, Moloka‘i

An ‘Āina Momona event promoting food sovereignty and sustainability through cultivating ‘ulu to address Hawai‘i’s heavy reliance on imported food. kaainamomona.org

Kama‘āina Sunday

Sept. 14, 9:00 a.m. - 2:00 p.m.
Honolulu, O‘ahu

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

Conservation Council for Hawai‘i 75th Anniversary

Sept. 6, 5:00 - 9:00 p.m.
Kapālama, O‘ahu

This fundraising event at Bishop Museum features keynote speaker Sol Kaho‘ohalahala, while the Koa Award of Excellence in Conservation will be presented to Sen. Jarrett Keohokalole. For tickets or info go to: conservehawaii.org

49th Annual Honolulu Intertribal Powwow

Sept. 6, 10:00 a.m.
Honolulu, O‘ahu

A Native American tradition that includes dancing, singing, socializing, crafts, arts, and food. A free event at Magic Island, Ala Moana Beach Park. htchawaii.org



Ho‘ākoakoa Lāhui Events are sponsored by the Office of Hawaiian Affairs to support nonprofit organization events that offer significant benefit to the Native Hawaiian community. For more information visit OHA.org.

Hala Festival 2025

Sept. 20, 9:30 a.m. - 3:00 p.m.
Pāhoa, Hawai‘i Island

Learn how to use hala and participate in a weaving workshops and talk story sessions at Maku‘u Farmer’s Market. halafest.com

Circle of Nations: 2025 Honolulu Intertribal Powwow

Sept. 21, 9:00 a.m. - 5:00 p.m.
Waikīkī, O‘ahu

Native American and Native Hawaiians cultural exchange, with song, dance, cultural presentations, artisans and vendors, food booths and cultural workshops at Kapi‘olani Park. Free tickets at: eventbrite.com/e/1326056914929 FB @ [honoluluintertribalpovwow](https://www.facebook.com/honoluluintertribalpovwow)

Ka Mai‘a Ho‘olaule‘a Banana Festival

Sept. 21, 10:00 a.m. - 2:30 p.m.
Kāne‘ohe, O‘ahu

Activities include lauhala and banana fiber weaving, the Great Banana Cook-off, lectures and more. Banana plants, books, t-shirts and more will be on sale at Windward Community College. slowfoodoahu.com/bananafest

Pu‘uhonua Mākeke

Sept. 27, 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 @ [puuhonuamakeke](https://www.facebook.com/puuhonuamakeke)

2025 Nā Wāhine O Ke Kai

Sept. 28, 7:30 a.m.
Televised live on KHII,
streamed live on khon2.com and YouTube @ [KHONNewsHawaii](https://www.youtube.com/KHONNewsHawaii)

The world’s best women paddlers race across the 41-mile Kaiwi Channel from Hale O Lono, Moloka‘i to Waikīkī beach, O‘ahu. nawahineokekai.com



2025 HAWAIIAN HISTORY MONTH EVENTS

Hawai‘i Pono‘i Coalition Events during the month of Sept. in celebration of Queen Lili‘uokalani’s 187th birthdate.

Eō E Lili‘u Concert

August 31, 4:00 p.m., Kawaiha‘o Church

Hau‘oli Lā Hānau e Lili‘uokalani

Sept. 2, Noon, Kapolei Hale at the ‘Umeke Lā‘au

‘Iolani Palace Tours

Sept. 6, Every 15 minutes beginning at 9:00 a.m. Last tour is at 2:30 p.m.

Memory Walk

Sept. 6, Noon, St. Andrew’s Cathedral to ‘Iolani Palace

Mai Poina: The Overthrow Walking Tours

Sept. 6, 7, & 13; 4:00 p.m., 4:20 p.m., 4:40 p.m. & 5:00 p.m., ‘Iolani Palace

Student Film Showcase

Sept. 13, 11:00 a.m., Ali‘iolani Hale - King Kamehameha V Judiciary History Center

Kumulipo Experience

Sept. 14, 5:30 p.m., ‘Iolani Palace (Kama‘āina Sunday, at dusk)

Kahiki: Native Hawaiians Abroad

Sept. 17, 6:00 p.m. PT, virtual presentation on "Kanaka Davis" via livestream

Kahiki: Native Hawaiians Abroad

Sept. 19, 6:00 p.m. MT, a live presentation about the Hawaiian town of Iosepa. In-person at the University of Utah and live-streamed.

Ho‘ōla: History of Hawaiian Health

Sept. 24, 6:00 p.m., virtual presentation

Holoholo Honolulu: Historic Health Sites Tour

Sept. 26, 5:30 p.m. Trolley ride through Kaka‘ako, Chinatown and Kalibi-Palama. Pick-up in Kaka‘ako. No charge but donations accepted.

For detailed information and updated schedules go to: hawaiianhistorymonth.org

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Royal Hawaiian Band Performance

Sept. 5, 12, 19 & 26,
Noon - 1:00 p.m.
Honolulu, O‘ahu

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

Lā ‘Ulu, Breadfruit Day

Sept. 6, 9:00 a.m. - 2:00 p.m.
Kabului, Maui

Celebrate the Year of Our Community Forests. Learn how to get more trees growing on Maui. At Maui Nui Botanical Gardens. Free event. mnb.org

OHA Genealogy Workshop

Sept. 6, 10:00 a.m.
Honolulu, O‘ahu

A free workshop by genealogist Luci Meyer at Nā Lama Kukui (560 N. Nimitz Hwy., Maui Ola Boardroom). Space is limited, rsvp is required. Please contact 808-594-1835.

A Day of Mālama ‘Āina at Kūkaniloko

Aloha mai kākou,

On Saturday, August 16, I had the privilege of joining the Hawaiian Civic Club of Wahiawā for their monthly Mālama ‘Āina Day at Kūkaniloko, a revered wahi pana in the heart of Central O‘ahu. Every third Saturday, from 9:00 a.m. to noon, volunteers, families, and community members gather to restore, protect, and honor this special place.

Kūkaniloko is one of Hawai‘i’s most historically and culturally significant landmarks, often called the piko of O‘ahu, the symbolic “navel” or center of the island.

It served as the sacred birthing site for ali‘i nui (high-ranking chiefs) from the 12th to the 17th centuries. It is said that 36 ali‘i attendants surrounded the birthing stones during these ceremonies, witnessing the arrival of future leaders and ensuring the continuity of chiefly lineages. Standing on this ground, you can feel the mana, the deep spiritual energy, that still resonates through the pōhaku and ‘āina.

In 1925, the Daughters of Hawai‘i recognized the need to protect this wahi pana and became its first modern stewards, preserving the site during a period of rapid change.

In 1960, stewardship was passed to the Hawaiian Civic Club of Wahiawā, which continues to care for Kūkaniloko today under the leadership of ‘Anakala Tom Lenchenko, ‘Anakē Jo-Lin Lenchenko Kalimapau, and Pelekikena (president) Noelani Devincent.

Before entering Kūkaniloko, volunteers are guided through proper cultural protocols, grounding ourselves in oli, intention, and gratitude. We are then

assigned various tasks, such as weeding, pruning, watering, and weed whacking. Participants are encouraged to bring a gallon of water with them to nourish the native plants, a simple act of reciprocity, of giving back to the ‘āina.

The Office of Hawaiian Affairs (OHA) is deeply connected to Kūkaniloko. In 2012, OHA acquired 511 acres surrounding the 5-acre Kūkaniloko Birthstones site to serve as a protective buffer and prevent incompatible development.

In collaboration with the Hawaiian Civic Club of Wahiawā, OHA continues to work toward preserving this sacred site through land stewardship, conservation planning, and cultural revitalization efforts.

For me, participating in Mālama ‘Āina Day was profoundly grounding and restorative. To stand on this storied ‘āina, care for it, and connect with others in honoring our ali‘i is a privilege and a kuleana.

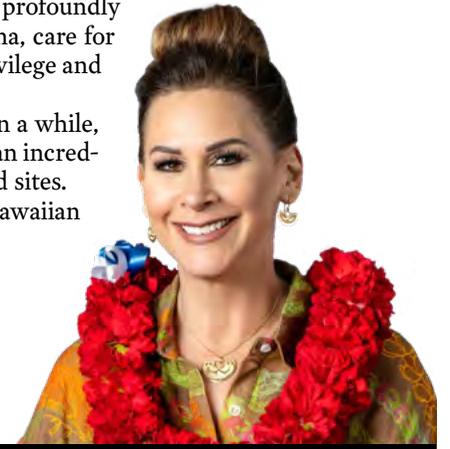
If you have never visited Kūkaniloko, or if it has been a while, I encourage you to join a future Mālama ‘Āina Day. It’s an incredible way to preserve and protect one of our most sacred sites.

To sign up for upcoming workdays, please visit the Hawaiian Civic Club of Wahiawā’s website: kukaniloko.org. ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer



Stacy Kealohalani Ferreira
Chief Executive Officer

K. Sean Kekina
Chief Operating Officer

Bill Brennan
Communications Director



EDITOR
Puanani Fernandez-Akamine

GRAPHIC DESIGNER
Kaleena Patcho

STAFF WRITER
Kelli Meskin Soileau

STAFF PHOTOGRAPHER
Nelson Gaspar
Jason Lees

CONTRIBUTORS
Kalani Akana, Ph.D.
Lilinoe Andrews
Megan Ulu-Lani Boyanton

Bobby Camara
Donalyn Dela Cruz

Cedric R. Duarte
Myrna J. Kamae
Kaikea Nakachi

Malia Nobrega-Olivera
Kalei Nu‘uhiwa, Ph.D.

Jodi Leslie Matsuo, DrPH, RDN
Leslie Lihaunani Enriquez Rosehill

Kapena Shim
Ronald Williams, Jr., Ph.D.
No‘eau Woo-O’Brien
Kirby M. Wright

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The Ties That Bind Us

Participation in the Heiva Raromata'i festival in Ra'ia'atea nurtured spiritual, cultural and political ties within Polynesia

By Puanani Fernandez-Akamine

In late July, members of the Office of Hawaiian Affairs (OHA) Board of Trustees led by Chairperson Kaiali'i Kahele, along with OHA CEO Stacy Ferreira and OHA Sr. Director of Hawaiian Cultural Affairs Hailama Farden, had the opportunity to travel to Ra'ia'atea, an island in Mā'ohi Nui (French Polynesia), to participate at the annual Heiva Raromata'i Festival.

OHA attended the festival at the invitation of the mayors of the island's three municipalities: Tavana (Mayor) Matahi Brotherson of Uturoa; Tavana Thomas Moutame of Taputapuātea; and Tavana Cyril Teuanui of Tamarau.

The Hawai'i delegation also included representatives from Kamehameha Schools (KS) led by Dr. Randie Fong, and esteemed cultural practitioners and language experts Dr. Larry Kimura, Dr. Kalena Silva, Dr. Kekoa Harman, Pelehonuamea Harman, and renowned artisan Kana'e Keawe.

The relationship between OHA, Kamehameha, and Ra'ia'atea follows the signing of a Cultural Heritage, Education, and Community Exchange Agreement between Ra'ia'atea and Hawai'i in January 2025. The agreement underscores a shared commitment to friendship, cultural preservation and mutual understanding and support.

Heiva Raromata'i was a four-day celebration of culture – with music, dance and oratory from sunset to midnight every evening. Mornings and afternoons included cultural workshops plus good natured, uniquely Polynesian competitions such as “Te Timau Ra'au” – a race performed while carrying loads of fruit.

The annual event brings together participants from across Mā'ohi Nui. With the inclusion of representatives from the three “corners” of Polynesia – Aotearoa (New Zealand), Rapa Nui (Easter Island), and Hawai'i – this year's event carried special significance, as the island of Ra'ia'atea, is considered the piko (center) of the Polynesian “triangle.”

“OHA's participation in Heiva Raromata'i was a powerful reminder of our shared cultural bonds across Polynesia,” said Kahele. “From the warmth of the Ra'ia'atea



Some of the members of the Hawai'i Delegation to the Heiva Raromata'i cultural festival at the sacred Taputapuātea Marae on Ra'ia'atea following the signing of a Charter of Cultural Heritage, Education and Community Exchange between Indigenous leaders from French Polynesia, Aotearoa (New Zealand), Rapa Nui (Easter Island) and Hawai'i. Taputapuātea is considered the piko (center) of the Polynesian “triangle.” - Photos: Jason Lees



The signing of a charter committing French Polynesia, Aotearoa, Rapa Nui and Hawai'i to friendship, cultural preservation and mutual support was the highlight of the Heiva Raromata'i festival and the signing ceremony drew thousands to Taputapuātea Marae. In this photo, Indigenous leaders engage in protocol on the marae before affixing their names to the charter.

communities that hosted the more than 3,000 people who attended, to the honor of our delegation joining with them in song and dance, we witnessed the living strength of our Moananuiākea connections.”

On the third day of the festival, Hawai'i's delegation hosted an afternoon event, “Celebration of Hawaiian Culture,” that included a brief opening protocol with mele, pule and a welcome by Kimura. Guests from the community relaxed to kanikapila-style music provided by OHA trustees Kahele, Vice Chair Keoni Souza, Chair Emerita Carmen “Hulu” Lindsey, Fong, and Uncle Dan-ny Akaka – accompanied by many impromptu hula.

The event also included workshops such as Traditional Hawaiian Chant and Dance by Silva and Kekoa Harman; Traditional Drum-making Techniques by Keawe; Hawaiian Language Revival and Comparisons with Tahitian Language by Kimura and Pelehonuamea Harman; Traditional Feather Lei-making and Hair Adornments by Kilinahe Coleman; and Background and Use of 'Awa in Ceremony and Social Engagements by Lāiana Kanoa-Wong.

“Hosting the cultural exchange affirmed that the ties between Hawai'i, Ra'ia'atea, Rapa Nui, Aotearoa and all our Pacific cousins remain unbroken. We shared our soul,” said Ferreira.

“Through 'ōlelo Hawai'i, hula, and 'ike Hawai'i, we reaffirmed identity and deepened our connection to place. These are not just traditions, they are our inheritance, and our gift to our beloved cousins in Ra'ia'atea.”

The fourth and final day of the festival dawned with rainstorms and gusty winds – but that did not dampen the enthusiasm of the thousands who gathered that morning at Taputapuātea Marae to witness the signing of another Charter of Cultural Heritage, Education and Community Exchange that this time also included Indigenous leaders from Aotearoa and Rapa Nui.

Conducting the ceremony at Taputapuātea, the sacred marae on the eastern coast of Ra'ia'atea, was deeply meaningful and symbolic. Considered to be at the very center of Polynesia, Taputapuātea is believed to be where the world of the living (Te Ao) intersects with the world of the ancestors and gods (Te Pō). Taputapuātea Marae is also recognized as a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site.

The ceremony included traditional protocol, pule, oli, mele and oration. Speaking on behalf of Hawai'i was Kimura, while Fong spoke on behalf of Kamehameha Schools and Silva offered an oli. Kahele and Fong signed the charter on behalf of Hawai'i.

“Standing at Taputapuātea Marae with our partners at Kamehameha Schools, we signed a charter committing to the perpetuation of language and culture, enshrining this relationship for future generations,” said Kahele.

SEE THE TIES THAT BIND US ON PAGE 5



As part of the Heiva Raromata'i festival, OHA and Kamehameha Schools co-hosted a "Celebration of Hawaiian Culture" to which the community was invited. It included music, dance and a variety of workshops led by Hawaiian loea. (L) OHA Sr. Director of Hawaiian Cultural Affairs shares a hula during the informal kanikapila that included musicians from both delegations. (C) Dr. Larry Kimura and Pelehonuamea Harman, both from UH Hilo's Ka Haka 'Ula o Ke'elikolani, lead a workshop on language revival and comparisons between the Hawaiian and Tahitian languages. (R) Master artisan Kana'e Keawe (holding the pahu) with Tahitian friends. Keawe presented a workshop on traditional drum-making techniques. - Photos: Jason Lees

THE TIES THAT BIND US

Continued from page 4

"Over the next decade, I see this partnership deepening through exchanges, resource-sharing, and collective advocacy, ensuring our languages and practices not only survive, but thrive."

"Signing the charter at Taputapuātea was a profound affirmation of our shared identity and purpose," added Ferreira.

"Through subsequent gatherings, we will not only build our pilina, but a network of collective leadership to address the pressing issues facing Indigenous peoples and seize the opportunities that will allow us to thrive, honor our kūpuna, and shape a future where Pacific peoples will rise together."

As it happened, *Hōkūle'a* and *Hikianalia* and their crews were in French Polynesia at the same time as Hawai'i's delegation to the festival, resting between the 13th and 14th legs of the Moananuiākea Voyage.

This afforded an opportunity for the Hawai'i delegation to join the Polynesian Voyaging Society (PVS) at a 50th Birthday celebration for *Hōkūle'a* hosted by the village of Tautira on the east coast of Tahiti Island. Tautira shares a special connection with PVS, having hosted *Hōkūle'a* and her crew many times over the last five decades.

This most recent visit honored and continued that legacy of friendship. The celebration included a gravesite remembrance honoring Tautira kūpuna, now departed, who first welcomed *Hōkūle'a* to Tahiti, along with the sharing of mo'olelo, mele, dance, and a video presentation about the enduring relationship between Tautira, PVS and *Hōkūle'a*.

During their brief stay in Pape'ete, Tahiti, Kahele and Souza also met with Assemblée de la Polynésie Française (Assembly of French Polynesia) President Antony Géros and some of his staff. Géros is the leader of the pro-independence party Tavini Huira'atira (the current ruling party that enjoys a super majority in the assembly).

During an hour-long meeting, the leaders discussed



OHA BOT Chair Kaidali'i Kahele, Vice Chair Keoni Souza and Sr. Director of Hawaiian Cultural Affairs Hailama Farden meet with Assemblée de la Polynésie Française (Assembly of French Polynesia) President Antony Géros and some of his staff in Pape'ete, Tahiti. Géros is the leader of the pro-independence party Tavini Huira'atira. - Photo: Jason Lees



(L-R) Trustee John Waihe'e, Trustee Kalei Akaka, OHA CEO Stacy Ferreira, and Board of Trustees Vice Chair Keoni Souza following the ceremony at Taputapuātea Marae. - Courtesy Photo

their shared concerns, such as our respective challenges regarding self-determination, economics and education, with Géros noting that the Pacific region has recently begun attracting increased, and unwanted, attention from world powers.

Following the meeting with Géros, Kahele and Souza met with assembly member Steve Chailloux. Their dis-

cussions with Chailloux centered on challenges Mā'ohi Nui faces with declining fluency in their Indigenous languages (reo Mā'ohi) among their young people.

Despite retaining an Indigenous ethnic majority of about 85%, as an "overseas collectivity" of France, the only official language of "French Polynesia" – which includes the Society Islands, the Marquesas Islands, The Austral Islands, The Gambier Islands and the Tuamotus – is French.

And because educational funding comes from France, there is little support for bilingual education. This is further complicated because each of the five island groups that comprise Mā'ohi Nui have their own distinct languages (see related article on page 7).

"Hawai'i's future with other Polynesian and Indigenous governments lies in building parity and collective strength – politically, economically, and culturally. By sharing language resources, holding recurring forums, and rooting our efforts in the kuleana to our children and places, we can both safeguard our own 'ōlelo Hawai'i and stand in solidarity with Tahiti's fight to keep reo Mā'ohi alive for generations to come," Kahele noted.

Reflecting on OHA's journey to Ra'iatea, Ferreira said that it was a privilege to have been welcomed there and that it was "a meaningful step in strengthening our connections and continuing to share in this legacy of cultural pride and unity.

"Engaging in international affairs across Moananuiākea is not just diplomacy – it is the restoration of ancestral pilina," she added.

"Our participation in Heiva Raromata'i was a reaffirmation of an ancient kinship that binds Hawai'i and Ra'iatea through shared language, heritage, and values," Farden asserted.

"By enshrining this relationship in the charter, we are ensuring that the spiritual, cultural, and political ties between our peoples will be nurtured and strengthened for generations. In the next decade, I envision this bond becoming a living bridge – one that supports joint cultural renewal, language growth, and the shared defense of our ancestral legacies." ■

Kekina Named New OHA COO

By Bill Brennan, OHA Communications Director

The Office of Hawaiian Affairs (OHA) has selected K. Sean Kekina as its new deputy administrator and chief operating officer. As part of OHA's executive leadership team, Kekina will oversee OHA's Advocacy, Communications, Community Engagement, Operations, Technology Services, and Research & Evaluation divisions, and report directly to OHA Ka Puhana/CEO Stacy Kealohalani Ferreira.

Kekina will support the implementation of OHA's Mana i Maui Ola (Strength to Wellbeing) Strategic Plan – which focuses on education, health, housing and economic stability through the plan's foundations of 'ohana (family), mo'omeheu (culture) and 'āina (land and water) to meet OHA's mission to better the conditions of Native Hawaiians.

Kekina comes to OHA from 'Aha Pūnana Leo ('APL) where he also served as chief operating officer. During his six-year tenure, he stewarded the operations of 13 preschools and two infant toddler programs, overseeing more than 100 staff members and managing a \$10 million annual budget. His leadership contributed to a near doubling of 'APL's net assets, the expansion of services



K. Sean Kekina - Courtesy Photo

to hundreds of keiki and 'ohana across the pae 'āina, and the successful opening of two new campuses during the height of the COVID-19 pandemic. His work ensured that all growth remained rooted in cultural integrity and strategic alignment.

"I am honored to accept the calling to serve our lāhui and the limahana of the Office of Hawaiian Affairs," said Kekina. "I look forward to working alongside this dedicated team

to bring our vision to fruition, deepen our relationships and collaborations, and optimize our service and impact to the Hawaiian community. Together, we have a unique opportunity to create a path of progress and build a foun-

ation for the Hawaiian people to thrive now and for generations to come."

A graduate of 'Iolani School, Kekina holds a master of science in criminal justice administration from Chaminda University and a bachelor's in travel industry management from UH Mānoa. His early career includes operations and guest experience leadership roles with JN Automotive Group and the Howard Hughes Corporation. He is a longtime member of the Outrigger Canoe Club, where he serves on the Fitness Center Committee.

"I'm delighted to welcome K. Sean to the Office of Hawaiian Affairs," said Ferreira. "K. Sean's leadership philosophy is built on kuleana, pilina, and excellence. He has led enterprise-wide change initiatives, mentored senior leaders, and implemented systems and strategies that have consistently delivered results. He brings expertise in finance, HR, facilities, contract compliance, and organizational development, always prioritizing collaboration, accountability, and cultural consciousness in his approach."

Born and raised in Waialua on the North Shore of O'ahu, K. Sean now resides in Kāne'ohe with his wife and children. He begins his new role with OHA on September 1. ■

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Ke Kula 'o Kamehameha

Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

EA AT THE PIKO OF LEARNING

Indigenous Language Advocates Connect in Pape‘ete

By Puanani Fernandez-Akamine

An August meeting at the French Polynesia Ministry of Education and Culture in Pape‘ete, Tahiti, marked the inaugural gathering of Indigenous language advocates from Hawai‘i and Mā‘ohi Nui (French Polynesia) for the purpose of strengthening collaborative relationships and developing strategies for advancing the normalization of both ‘ōlelo Hawai‘i and reo Mā‘ohi.

In addition to ministry representatives, the meeting brought together representatives from Fare Vāna‘a (Tahitian Academy), Puna Reo (Tahitian language preservation association), and Parliament’s Committee on Tourism and Culture to meet with representatives from ‘Aha Pūnana Leo, Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language, and the Office of Hawaiian Affairs (OHA).

“It was an opportunity to connect – and in some cases reconnect – and to affirm our shared aloha for and commitment to our ‘ōlelo ‘Ōiwi and our desire to see future generations continuing to speak and live through them,” said UH Hilo University Relations Director Amy Kalili.

A connection was made last January when representatives from the Ministry of Education and Culture visited Pūnana Leo o Nu‘uanu while they were in Honolulu as part of the Mā‘ohi delegation that met with representatives of OHA and Kamehameha Schools to sign a Cultural Heritage, Education and Community Exchange Charter that formalized bonds of friendship and mutual support between the Hawaiian and Mā‘ohi peoples.

That charter was expanded on July 30 to include representatives from Aotearoa (from the district of Whangarei) and Rapa Nui (Easter Island) in addition to Hawai‘i at a formal signing ceremony at Taputapuātea Marae on the island of Ra‘iātea, hosted by the mayors of the island’s three municipalities.

A key element of the charter commits the nations to being supportive and willing partners in promoting culture-based education so “language-specific collaborations are a prime example of that effort,” Kalili noted. “It’s an opportunity to forge new working relationships and agreements with both government agencies and non-governmental organizations to collaborate on ways to address challenges we face individually.”

The meeting began with both the Tahitian and Hawaiian educators sharing their current “status of the language” reports, including initiatives and progress, as well as their unique challenges, then segued to discussions about ways to navigate English- and French-dominant governmental and educational systems.

“Conversations centered on rekindling previous partnerships – such as the pilina once fostered through the Polynesian Languages Forum – as well as forging new collaborations,” shared UH Hilo Native Hawaiian Engagement Director Pelehonuamea Harman. “Ideas for future work include student and teacher exchanges, collaborative lexicon development, and joint advocacy for



The meeting between Hawaiian and Tahitian educators in Pape‘ete on August 1 demonstrated how language-specific initiatives can serve as a model for broader cultural cooperation. - Courtesy Photo

increased Indigenous language presence in education systems.”

Harman noted that while some Mā‘ohi programs currently operate within school settings that teach reo Mā‘ohi as more of a second language, there is strong interest in moving toward more immersive models, alongside social and intersession programs like those offered by Puna Reo.

That poses a specific challenge for Mā‘ohi educators. In Hawai‘i, because both Hawaiian and English are “official” languages, funding for Hawaiian medium education is required by law. However, in French Polynesia – which is an “overseas collectivity” of France and economically dependent on them for government funding – the only “official” language, and therefore the only medium of instruction in French Polynesia, is French.

UH Hilo Hawaiian Language Professor Dr. Kalena Silva shared that the Mā‘ohi representatives at the gathering brought up another critical difference between native language education and use there, as compared to Hawai‘i.

“Whereas French Polynesia has five major dialects, at least one of which is quite different from the others, Hawai‘i has a single native language,” Silva said. “This fact probably makes decisions about where native language support and resources are directed more complicated in French Polynesia than in Hawai‘i. Although Tahitian is the most widely spoken dialect, understandably, speakers of the other dialects also want language support.”

French Polynesia has a total population of about 282,000 – 85% of whom are Indigenous Mā‘ohi.

Considering this, Silva called out another significant fact: there are currently more speakers of the various

reo Mā‘ohi dialects than there were Hawaiian speakers when Hawaiian language immersion education began in the early 1980s.

“Most French Polynesians over 30 years of age have knowledge of at least one of the five dialects, whereas less than 1% (only about 2,000 Hawaiians) could speak Hawaiian in the 1980s,” Silva noted. “So, if French Polynesians act concertedly now, their language revitalization efforts will likely bear fruit more quickly than ours did in Hawai‘i.”

In addition to Kalili, Harman and Silva, UH Hilo representatives at the meeting included Ka Haka ‘Ula o Ke‘elikōlani Hawaiian Language Professor Dr. Larry Kimura and Associate Professor Dr. Kekoa Harman, and Ka Haka ‘Ula o Ke‘elikōlani Director and ‘Imiloa Executive Director Ka‘iu Kimura.

Meeting participants agreed that the gathering represented an important first step in building sustained, purposeful pilina between ‘ōlelo Hawai‘i and reo Mā‘ohi advocates, and in strengthening the bonds that already connect the islands and peoples of Moananuiākea.

“The meeting between ‘ōlelo Hawai‘i and reo Mā‘ohi advocates is a reminder that the survival of a language is inseparable from the survival of a people’s soul,” said OHA Sr. Director of Hawaiian Cultural Affairs Hailama Farden.

“Hawai‘i knows the pain of language loss and the painstaking journey of revitalization; it is our kuleana to share our lessons, resources, and solidarity with our Tahitian cousins. Together, we can ensure that reo Mā‘ohi is not only preserved, but flourishes as a living voice of identity, wisdom, and pride for the next generation.” ■

Battle for O'ahu - Part 2

By Kirby M. Wright

"Battle for O'ahu - Part 2" is a work of creative non-fiction by Kirby M. Wright, an award-winning 'Ōiwi poet, novelist and playwright.

We follow a trail through koa trees. Nu'uauu Valley narrows and the dark mountains close in. The enemy hides in a forest of kou, kukui, and giant tree ferns. The cliffs are a row of green spears. Great ropes of red kumu waina (jade vine) spill down the cliffs.

Kalanikūpule's army waits beyond a grove of 'ōhi'a, on the final hill. They have formed the longest battle crescent I have ever seen, one starting at a ridge to the east and stretching west across the width of the mountain. Cannons glimmer in their formation. Their warriors wave muskets. They own the high ground.

Ke'eaumoku tells me they are six mano (24,000). Young studies them through a spyglass. He says they are over two miles long but that their cannons are not mounted to sleds. Davis tells me we have more cannons and muskets. I wonder if O'ahu's army is green from not



"Death of Kai'ana" by artist Brook Kapūkunihi Parker, 2015. - Image Courtesy of Brook Parker (hawaiianart.org)

waging war. High ground is an advantage only when your men are willing to die.

Their war trumpet blows a fearful sound. They shout and whirl their slings. Their stones crash into the 'ōhi'a trees behind us.

I order the cannons forward. Young and Davis aim the brass mouths and load. "Kūkulu 'ana!" I tell Ke'eaumoku. Single line formation. I leave our flanks unprotected be-

cause the open field beyond the trees gives us time to counter attackers breaking free of their crescent and charging downhill. They fire one cannon and then two more, their loads ripping into the branches and trunks of 'ōhi'a. The blasts do no damage.

I send the ali'i wāhine east, with orders to fire only when the enemy closes within 100 feet. We march and move quickly up the hill, with the cannons sledged up behind us. We form a small crescent on the edge of a sandalwood grove.

O'ahu's warriors watch from their front line while my Haoles position our cannons on a rise. Smaller cannons flank big-mouthed Lōpaka. I order Young and Davis to fire. Lōpaka's boom is followed by blasts from my smaller cannons. They reload and fire again.

O'ahu answers with musket fire. Two of my warriors fall. Two lau (800) of enemy warriors break free of their crescent and swarm down the hill. The ali'i wāhine fire from the east. Their leaders fall. Swarming, O'ahu's warriors leap over the bodies of the fallen and keep coming. The first to reach us die on the tips of our spears. A rival chief fires his pistol point blank and

SEE THE BATTLE FOR O'AHU ON PAGE 9



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THE BATTLE FOR O'AHU

Continued from page 8

shoots one of my warriors through the head with a lead ball. Blood splatters my battle cape. I swing 'Olopū and take off the chief's head.

Ke'eaumoku rips through the O'ahu forces, slaughtering with daggers in either hand. An enemy clubs Kekūhaupī'o. An ali'i wahine kills his assailant with musket fire. My warriors are thirsty for blood – they slaughter men who are not their equals in battle.

The hill fills with corpses. The edges of the enemy crescent fold in and its warriors stumble into one another like confused fish. Most retreat north, disappearing into the trees fronting the notched cliff. They regroup and join Kalanikūpule's bodyguard army of four lau (1,600).

We outnumber them. I see a cannon's mouth aiming down from its cliff notch. The enemy's wāhine wail beneath the cliff. Their cannon fires – four of my warriors fall. A second blast kills more. I order my men to charge forward with their pololū spears. A third volley flies over our heads. Our wall of spears slams into the bodyguard army. Ke'eaumoku blocks the west with a second wall of spears. We push the enemy toward the pali (cliff).

The bodyguards flail at us with short spears and clubs. Our two walls meet and catch the enemy, their bodies pressing together like a school of netted fish. Many drop their weapons. Some cower behind their wahine. We keep pushing. Ke'eaumoku thrusts his pololū hard – an elder chief slips off the pali and screams going down.

More pushing and thrusting send two lau (800) to their deaths. Women cling to their men – some go over the edge with them. All who challenged us die.

When the last falls to his death, I stand at the pali's edge and look over. The wind is strong. It carries the smell of both the sweet fern and blood. Where is the king of O'ahu? My men search but he is nowhere to be found. I bury Ka'iana.

Kalanikūpule has escaped but I will hunt him down. He has no islands left where he can flee, no father to protect him. When I find my half-brother, I will sacrifice him to Kū. My offering will satisfy the god of war. ■

Kirby M. Wright is an award-winning 'Ōiwi poet, novelist, and playwright. He was born and raised in Hawai'i, graduated from Punahou, and has a Master of Fine Arts degree in creative writing. His family land on Moloka'i served as the breadbasket for Kamehameha's warriors while training for their assault on O'ahu. His Hawaiian blood comes by way of Kulia Na'oho, his piha Kanaka Maoli great-grandmother from Waiehu, Maui.

He Kāhea i ka Lāhui Hawai'i

By Dr. Ronald Williams, Jr.

A sizable crowd, gathered and growing, waited eagerly at the corner of Wai'ālae Road and Koko Head in Kaimukī. The quaint town – more of a small but rapidly expanding hamlet really – occupied plains five miles east of downtown Honolulu.

Residents of the area had successfully petitioned Hawai'i's Territorial Board of Education to build a new school to serve area children and, on this gorgeous Friday morning of 12 April 1912, an estimated 300-400 parents, education officials, and government dignitaries gathered to celebrate.

At 10:00 a.m. sharp, an olive-green REO motor car turned off Wai'ālae and into the lot. Everyone in attendance was likely familiar with this particular car and the identity of its owner.

After coming to a stop, Her Majesty Queen Lili'uokalani, assisted by a pair of attendants, stepped down from the vehicle. The queen had accepted an invitation from the board to set the honorary cornerstone for the territory's newest educational institution, named in her honor, Lili'uokalani School.

As she made her way to the event bandstand there was a noticeable shift in tone from excitement to a more somber feel as it became noticeable to all that the queen had grown more feeble since her last public appearance. Although it had been nearly two decades since her forced removal from the throne, she was still queen to her people.

As she approached, everyone stood, sitting only after she had made herself comfortable in her seat. Thereafter, each time she stood, the crowd rose with her. Each time she sat, they followed suit.

Souvenir programs were distributed, along with ribbons bearing a picture of the queen and a caption reading "Lili'uokalani School." Kodaks snapped photos while a film camera brought to the event captured the scene as Her Majesty was handed a ceremonial silver trowel inscribed with the words "Her Majesty Queen Lili'uokalani. A Souvenir of the Cornerstone Laying of Lili'uokalani School Kaimuki April 12, 1912."

The Hawaiian Band played a fervent rendition of *Hawai'i Pono'i*, the national anthem of the Hawaiian Kingdom, in her honor. The queen's participation in the event included more than the ceremonial placing of the cornerstone. Gracious as always, even in her poor state of health, Her Majesty stayed to shake the hands of scores of people in an unscheduled reception. It was well into the early evening when the queen, one of the last to leave, finally withdrew to her car.

Even though the film shot that day has been lost to time and memories of the living fall achingly short, Her Majesty Queen Lili'uokalani managed to leave a profound message, a call to her people that rings critically relevant today.



This signed and dated copy of her translation of the Kumulipo, is one of the items that Queen Lili'uokalani included in a time capsule placed beneath the honorary cornerstone on the campus of the Kaimukī school named in her honor. Lili'uokalani Elementary School opened in 1912 and was closed in 2011. The items she placed in her time capsule are now preserved in Hawai'i's public archives. - Courtesy Photo

A time-capsule, set into the cornerstone, contained items placed there by Queen Lili'uokalani on that April day in 1912 – items that she intended haumāna 100 years into the future to discover. What was it that the queen chose? What message did she deliver so long after her departure? The answer lies inside a tall copper box, formerly welded shut, that is today part of the collection of the public archives of Hawai'i.

Items placed in the Lili'uokalani School time capsule by Her Majesty Queen Lili'uokalani:

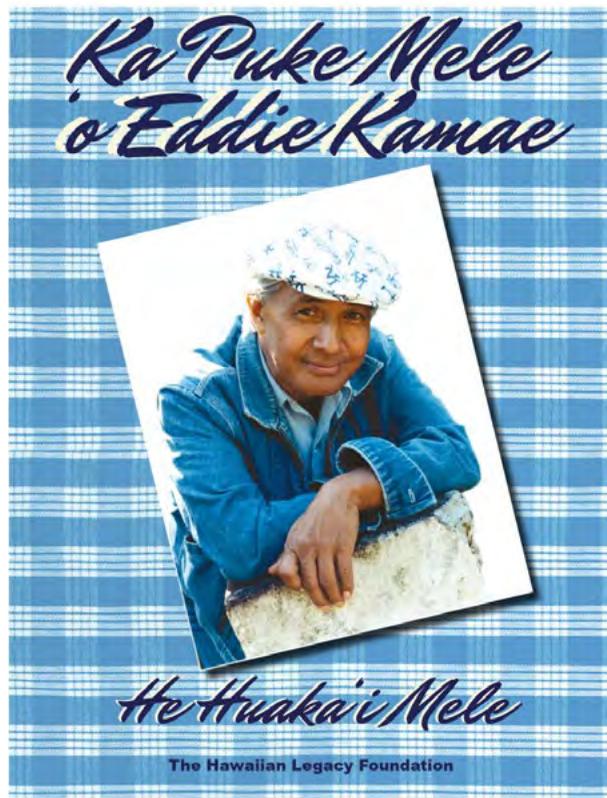
1. An autographed copy of her translation of the *Kumulipo*, a cosmogonic genealogy that records the history of the universe from the dawn of life to the birth of the first Kanaka (man) and beyond and explains the relationship of man to the earth and all its creatures. This is the story of nā Kānaka 'Ōiwi (the Hawaiian people).
2. The second item inserted into the time capsule by Her Majesty was an autographed copy of *Hawaii's Story by Hawaii's Queen*. With this narrative, the queen documents the progressive, proud Lāhui Hawai'i, built and guided by Kānaka 'Ōiwi leaders – and the theft of that nation by the United States in 1898. This is the story of the Hawaiian Nation.
3. The other item the queen inserted into the time capsule was a collection of autographed copies of 10 mele she had composed. This music, of and about Hawai'i, touched on places, people, and emotions that were dear to her and so many others. This is the story of Hawai'i's treasured places and the feelings they create.

In 1912, as the territorial government in Hawai'i pushed an erasure of the past and the creation of a modern story highlighting an American Hawai'i, Queen Lili'uokalani offered subtle, yet powerful resistance. She called on her people a century into the future to know who their kūpuna were; to know who they themselves are. ■

Note: Despite pleas from the public and a co-ordinated effort by the Historic Hawai'i Foundation, the State Department of Education shuttered the doors to Lili'uokalani Elementary School in 2011, just shy of the school's centenary anniversary.

Historian Ronald Williams, Jr., Ph.D., is a kumu of the Aloha 'Āina Graduate Cohort of the UH Mānoa College of Education. He is the owner of Ka 'Elele Research and Writing and of Nā Leo Publishing.

Ka Puke Mele 'O Eddie Kamae: He Huaka'i Free Online Songbook is a New 'Ōlelo Hawai'i Resource



By Myrna J. Kamae, Kapena Shim and Lilinoe Andrews,
Hawaiian Legacy Foundation

The Hawaiian Legacy Foundation (HLF) is proud to announce the upcoming release of *Ka Puke Mele 'O Eddie Kamae: He Huaka'i Mele*, the Hawaiian language version of the previously published *Eddie Kamae Songbook: A Musical Journey*.

The songbook will enable community, families, learners, musicians, and educators to learn about the songs published in the songbook in 'ōlelo Hawai'i, our mother tongue and official state language. To celebrate this milestone, HLF will host three community events this fall to preview the new 'ōlelo Hawai'i website and highlight songs from the songbook.

Ka Puke Mele 'O Eddie Kamae will be released in January 2026. The funding necessary to complete the project was generously provided by the Abigail Kawānanakoa Foundation with additional support from the Cooke Foundation. As she has since the beginning of the work on the original songbook, UH West O'ahu Chancellor Maenette Benham has provided encouragement and support.

The songbook explores and expands upon 34 songs that were key to Eddie Kamae's journey as a Hawaiian musician and son. Each song, presented as a pū'olo or

bundle, is complete with lyrics and translations, music sheets, the story behind the song, video footage, a bibliography, educational questions, and rarely seen resources from the Kamae Archive, such as handwritten lyrics by Mary Kawena Pukui and others.

Three Events, One Legacy

The first of the three HLF community events will be held at 'Iolani Palace as part of its Kama'aina Sunday festivities on September 14. These include a screening of the documentary *The Sons of Hawai'i*; a rare public performance by Eddie Kamae's Sons of Hawai'i; and a panel discussion on the creation of the *Puke Mele 'O Eddie Kamae* and an exploration into Queen Lili'uokalani's composition *Ku'u Pua i Paoakalani*.

In October, HLF will partner with 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive at UH West O'ahu for an evening of film clips and conversation. Attendees will have the opportunity to view segments from the Kamae 'Ohana's 10 award-winning documentaries and join in a discussion of the song *Heha Waipi'o*.

On November 4, Ko'olaupoko Hawaiian Civic Club will host the *Puke Mele* team during their membership meeting at Windward Community College. The presentation will feature a discussion on the song *Tūtū*, highlighting Eddie Kamae's connection to Ko'olaupoko and the role of music in cultural transmission. (see sidebar for more information about these events)

A Lifelong Commitment to Cultural Preservation



More than a musician, Eddie Kamae was also a passionate filmmaker. -
Courtesy Photo

Eddie Kamae was not only one of Hawai'i's most respected musicians but also a passionate filmmaker. He and his wife, Myrna, dedicated decades to preserving the voices and values of Hawai'i's kūpuna through music and film. The release of the *Puke Mele* continues their life's work of sharing Hawaiian knowledge and song with future generations.

He realized the importance of documenting the wealth of traditional knowledge shared by his many kumu. This songbook ensures that the songs shared with Eddie

Kamae – and those that he composed – can be played and sung by families, children, students, musicians, and lovers of Hawaiian music.

HLF hopes the 'ōlelo Hawai'i version of the songbook will encourage Hawaiian language learners, students, and teachers to embrace mele as a way to engage with history, values, and place. More than a songbook, this publication is a vessel of aloha and cultural memory. ■

To explore the current (English version) songbook and learn more about the upcoming release, visit eddiekamaesongbook.org.

In addition to *Kamae, Shim and Andrews*, the team behind the songbook also includes 'ōlelo Hawai'i translators Pā'ani Kelson and Pōki'i Seto.

HLF-hosted Fall Community Events Schedule

September 14

As part of 'Iolani Palace's Kama'aina Sunday event, HLF will offer three special activities:

The Sons of Hawai'i Documentary

9:30 - 10:20 a.m., Barracks video room

Eddie Kamae's Sons of Hawai'i performance

10:30 - 11:30 a.m., Coronation Bandstand

Musical performance featuring Analu Aina, Mike Ka'awa, Ocean Kaowili and Paul Kim with hula by Aurora Ka'awa.

Puke Mele 'O Eddie Kamae Panel Discussion

1:00 - 2:00 p.m., Barracks video room

Learn about the creation of *Puke Mele 'O Eddie Kamae* and Queen Lili'uokalani's composition of *Ku'u Pua i Paoakalani*.

Kama'aina Sundays at 'Iolani Palace is a free event. For more information visit iolanipalace.org.

October

Film Clips and Conversation

Date and time TBA, 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive at UH West O'ahu

November 4

The Role of Music in Cultural Transmission

6:30 - 8:00 p.m., Windward Community College.

For more information contact Myrna Kamae at:
myrnakamae@gmail.com

Hawai'i Rises Up for Hawaiian History Month

In Honor of Queen Lili'uokalani

By Malia Nobrega-Olivera

September in Hawai'i now carries an even deeper meaning. With the signing of Act 167 earlier this year, the State of Hawai'i has officially designated September as Hawaiian History Month – a long-awaited recognition of Queen Lili'uokalani's enduring legacy and the many contributions of the Native Hawaiian community.

"This designation affirms our collective responsibility to share Hawai'i's true story," said Sen. Jarrett Keohokalole, who sponsored the legislation. "It honors Queen Lili'uokalani while inspiring civic participation rooted in aloha 'āina."

The measure reflects decades of advocacy and cultural work led by the Hawai'i Pono'i Coalition, founded in 2007 to educate residents and visitors about Hawai'i's true history. That same year, the coalition launched the 'Onipa'a Celebration at 'Iolani Palace, honoring the queen and igniting community engagement through history, culture, and the arts.

In 2019, the Association of Hawaiian Civic Clubs passed a resolution calling on the state to officially designate September as Hawaiian History Month. This year, that call was finally answered.

Honoring the Queen's Legacy

Born in 1838, Queen Lili'uokalani was Hawai'i's last reigning monarch and a fierce protector of her people and their sovereignty. She was a gifted composer, advocate for education, and an unwavering symbol of aloha 'āina even through the painful overthrow of the Hawaiian Kingdom in 1893. Hawaiian History Month is timed to coincide with her birthday on September 2, ensuring that her memory and contributions are central to the month's celebrations.

Throughout September, communities will gather for celebrations of mele, film showcases, walking tours, and cultural presentations to reflect on the past, engage in dialogue about the present, and imagine Hawai'i's future.

Step Into History:

Mai Poina Tours Return This September

One of this year's most anticipated events is the return of *Mai Poina: The Overthrow* walking tours. Originally developed in 1993 by acclaimed playwright Victoria Nalani Kneubuhl, the tours were created as part of the 100th anniversary commemoration of the overthrow of the Hawaiian Kingdom.

Reimagined for today's audiences, the tours take participants through six stations around 'Iolani Palace, where actors bring to life the pivotal days of January 1893. These dramatic interpretations highlight perspectives often left out of mainstream narratives – Native Hawaiians, as well



Chanters from five hālau representing three islands will present the Kalākaua version of the *Kumulipo*, the 2,102-line cosmogonic genealogy chant, at 'Iolani Palace on September 14. - Photo: Kalei Nu'uhiwa



A favorite Hawaiian History Month event is the "Mai Poina" walking tour that re-enacts the events of the 1893 overthrow on the palace grounds.

- Courtesy Photo

as Japanese, Chinese, and European immigrants, whose lives were deeply affected by the overthrow and the unlawful annexation that followed.

Accompanied by scholarly discussions and a detailed viewer's guide, the *Mai Poina* experience is designed not only to inform but to provoke reflection and dialogue. By walking the very streets where history unfolded, participants are invited to consider both the injustice of the past and the resilience of those who carried aloha 'āina forward.

The Kumulipo Experience: A Sacred Cultural Offering

Another centerpiece of this year's observance will be the *Kumulipo* Experience scheduled for 5:30 p.m. on September 14 (Kama'āina Sunday) on the grounds of 'Iolani Palace.

The *Kumulipo*, a 2,102-line cosmogonic genealogy chant that connects Kānaka 'Ōiwi of today to over 100 generations of their ancestors, tracing back to the time of source darkness, the genesis of the universe. It is a sacred text of ancestral knowledge and worldview, emphasizing the interconnectedness of all existence.

In 1999, Kumu Kamuela Chun revived a complete three-hour performance of the chant, a feat not witnessed for over 200 years. This year, Chun (Hawai'i Island) joins forces with Kumu Kalani Akana (O'ahu), Kumu Kalei Nu'uhiwa (Hawai'i Island), Kumu Mehana-okalā Hind (O'ahu), and Kumu Kaponō'ai Molitau (Maui) to present the chant once more. Their performance will be both a cultural showcase and an offering in honor of Queen Lili'uokalani during the month of her birth.

As the sun sets over 'Iolani Palace, the voices of chanters will rise to affirm continuity between generations, honoring the queen's role as both leader and cultural torchbearer.

A Living Month of History

Other highlights include the Eō e Lili'u concert at Kawaiaha'o Church, birthday festivities at Kapolei Satellite City Hall, free palace tours, a Student Film Showcase at Ali'iōlani Hale, and virtual programs telling the stories and history of Hawaiian communities abroad in Utah and California. Together, these events offer opportunities for families, students, and visitors to engage with history in meaningful, memorable ways.

For the Hawai'i Pono'i Coalition, the recognition of Hawaiian History Month is not an end, but a beginning. It provides a foundation to expand education, encourage dialogue, and ensure that the queen's vision of justice, compassion, and aloha continues to guide Hawai'i into the future.

"By designating September as Hawaiian History Month, the state has given us space to reflect and to celebrate," said Soulee Stroud, Hawai'i Pono'i Coalition organizer. "But more than that, it reminds us of our responsibility to carry forward the values Queen Lili'uokalani stood for – aloha, resilience, and hope for her people." ■

For the full schedule of Hawaiian History Month events, visit hawaiianhistorymonth.org

Faces of the Diaspora

Empowering the Diaspora in the Pacific Northwest

By Megan Ulu-Lani Boyanton

When Leialoha Kaula, 42, reflects on her adolescence spent on Hawai'i Island, one emotion she feels is privilege. Privilege to have grown up on the 'āina during the revival of 'ōlelo Hawai'i, to have learned from Kānaka Maoli advocates, and never to have questioned her own identity.

Kaula brought that solid foundation with her to the continent, first as a college student, now as a longtime resident. In the Pacific Northwest, the resident of Aloha, Oregon, is intent on building similar foundations for her haumāna as a kumu hula, and for the lāhui that makes up the Hawaiian diaspora in the region.

"Now that I live here, I also get to understand what it's like for our families who have been displaced, who now live in that concept of diaspora," Kaula said. "My kuleana coming to the continent was working to connect our people [with] home."

Born in Honolulu, Kaula moved with her 'ohana to Hilo when she was in grade school. Both sides of her family claim Kānaka heritage, with Kaula's genealogy also including Chinese, Japanese, Portuguese, German and Irish roots.

She recalls the challenges of her childhood, such as watching her mother, Cheryl, work several jobs to make ends meet.

"Growing up in Hawai'i, it was rough," Kaula said. "We didn't have very much."

But the proximity to her Hawaiian culture served as a bright spot. Following in the footsteps of her makuahine, Kaula has danced hula since the age of 4.

Her tūtū wahine spoke fluent 'ōlelo, and Cheryl was intent on enrolling her three children in a Hawaiian immersion school. However, in fourth grade, Kaula couldn't yet attend because she wasn't fluent in 'ōlelo – only English.

That changed in middle school when Kaula began at Ke Kula 'o Nāwahīokalani'ōpu'u. She attended the Hawaiian language immersion school until she finished as part of its third graduating class in 2001.

"Back then, you know, you only had a couple hundred people speaking Hawaiian," Kaula said. "Today, when



Leialoha Kaula - Photo: Ka 'Aha Lāhui o 'Olekona

you go to Hawai'i you can hear it everywhere."

As a high school student, she wanted to one day run a nonprofit organization. But when college approached, she pivoted.

Kaula's makuahine encouraged her to leave Hawai'i and explore other places. Kaula reasoned that travel helped the ali'i evolve, and she felt grounded in who she was as a Hawaiian, so she chose Washington State University (WSU) as her next stop.

Initially majoring in criminal justice, Kaula considered a career as a lawyer because it fulfilled her idea of success, particularly coming from a family with financial struggles. Eventually, she gravitated to psychology, thinking she would become a guidance counselor.

Kaula still felt the pull to run a nonprofit and raise funds to award scholarships to youth like herself. Scholarships had helped her attain higher education, so she understood their importance. But "it was like one of those dreams," Kaula said. "Like, oh, maybe one day I'll do that."

On the continent, she was rattled by culture shock. Kaula had to adjust – from being part of a Kānaka majority to being part of a sliver of her university's population demographics.

"I had never been put in that situation before," she said. "I had to then defend my Hawaiian-ness."

In 2005, Kaula moved to Oregon to join her mother who had resettled there to give Kaula's siblings better opportunities.

Around 2008, Kaula felt the call of the 'āina, though the potential cost of moving back was prohibitive. She especially missed hālau, with schools on the continent not feeling as traditional as those on Hawai'i. Kaula

wanted to create that.

However, "having a hālau is scary," she said. "You don't just teach hula. You're the friend, the sister, the cousin, the mom, the auntie. You're the marriage counselor, the mediator, the officiant."

She discussed the idea of opening a hālau with her aunty, Kumu Hula Aloha Dalire, for months, weighing its significance. In April 2009, Dalire gave her blessing for Kaula to start her hālau, Ka Lei Hali'a O Ka Lokelani, which she opened the following September.

She began with 12 students and has since taught hundreds of haumāna over the past 16 years.

Kaula balanced it with a corporate job, classes at Portland Community College and the responsibility of her three children: Kahoku, Kamalani and Kamaehu. Her goal as a mother was to make sure her kids never questioned being Kānaka either.

Eventually, she and her mother opened Custom Fit To You, a business specializing in alterations and sewing, which allowed Kaula to leave her corporate gig.

Opening her hālau led to the establishment of Ka 'Aha Lāhui O 'Olekona – Hawaiian Civic Club of Oregon & South West Washington in 2019. Kaula serves as its first executive director with the intention of making it a place that gives visibility to, and instills a sense of identity in, Kānaka.

The organization grew rapidly. It established a partnership with the Oregon Food Bank and obtained land to plant kalo. The club also houses the AloHā Resource & Community Center for Native Hawaiians and Pacific Islanders. Kaula said these resources are needed by the Hawaiian diaspora.

"Our people have, for far too long, felt this sense of shame, a sense of not being enough, a sense of longing," she said. "The intentionality behind what I do is to dismantle that."

In 2020, Kaula went back to school at Windward Community College then finished last year at University of Hawai'i at Mānoa. She plans to return to Hawai'i Island or Maui one day.

But for now, Kaula is empowering the lāhui in the Pacific Northwest. And she's reminding Kānaka at home and on the continent: "No matter how long you've been away from home, it's still home." ■



GENEALOGY WORKSHOP

— O'ahu —

Saturday, Sept. 6, 2025, 10:00 a.m. - 1:00 p.m.

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Maunakea in Transition

By Donalyn Dela Cruz

There's an undocumented organizational chart that John De Fries follows as executive director of the Maunakea Stewardship and Oversight Authority (MKSOA).

"The mountain is above the governor – is above all branches of government – because ultimately, no matter where you stand in that org chart, we're all accountable to Maunakea," said De Fries.

"It's just easier for me to keep that image constantly, because, in a cultural context, the spirit of that mountain is something real, and something that I personally feel accountable to."

That guiding philosophy shapes the work of the MKSOA, which was created by state legislation in 2022. In July 2023, it began a five-year transition to assume governance of all general leases, easements, and permits for Maunakea currently held by the University of Hawai'i and the state Department of Land and Natural Resources.

De Fries became the executive director in 2024 after approval from the 12-member board. Most of the board is Native Hawaiian, including several who were at the forefront of Thirty Meter Telescope (TMT) protest demonstrations on Maunakea in 2019.

Dr. Noe Noe Wong-Wilson, MKSOA vice-chair, is one of them.

"Being on the mauna was very emotional. And still to this day, you know, we carry that emotion deep in our na'au," said Wong-Wilson.

Although the MKSOA is a state government entity, its board's composition has deeply shaped the way it operates, embedding cultural protocol and Hawaiian 'ike into every meeting and decision-making process.

"We ground ourselves in our cultural perspective," said Wong-Wilson. "We open every one of our meetings either with a pule or we give the individual authority members the opportunity to reflect, to say something, to set our intention for the day."

In July 2023, the MKSOA began co-management of Maunakea and is now developing a new, culturally responsive and sustainable management model for the mauna. The management plan requires community input and once approved, the MKSOA will assume full management duties on July 1, 2028.

In 2024, the Office of Hawaiian Affairs (OHA) challenged the constitutionality of Act 255, which established the MKSOA. In June 2025, OHA withdrew its challenge, acknowledging the need for a new approach to Maunakea stewardship and advocacy, and pledged its support to the Native Hawaiian leaders currently serving on the MKSOA.

There's a lot of work to be done in a short timeframe.

"Act 255 requires us to come up with our own management plan, our own master plan, and our own financial plan," noted De Fries. "We're going to need every day, every week left on the 34-month clock to get that done."



John De Fries - Courtesy Photos



Dr. Noe Noe Wong-Wilson

The MKSOA meets the second Thursday of each month. It hosts "Community Talk Story" gatherings in districts across Hawai'i Island, although attendance has been low.

"Some of us have never served on government boards or commissions before, and so what really drives us is to ensure that every step of the way we engage community in what we're doing," said Wong-Wilson.

"And sometimes it can be frustrating because we'll hold community meetings and we're not certain if people are just not well informed that our meetings are taking place, or [if it's] because TMT is no longer the hot topic issue."

The TMT project shifted away from Maunakea after losing National Science Foundation funding following federal budget cuts in June 2025.

Maunakea remains home to 13 telescopes. As part of its long-term stewardship commitments, the University of Hawai'i has pledged to remove five telescopes from UH-managed lands. Since 2024, three have been decommissioned.

"I don't discount the earnest aloha that people have for the mauna and the gifts that the mauna provides for us,"

said Wong-Wilson. "The biggest challenge, for me personally, has been to be able to sit and listen with open ears and open heart and open mind to the various points of view and the people whose livelihood depends on being on the mauna."

This kuleana for extensive community engagement while safeguarding the mauna's integrity and sanctity, now rests with Kua o Wākea, a team of consultants recently contracted by the MKSOA to develop a comprehensive Maunakea Management Plan. Kua o Wākea is led by SSFM Consulting, nonprofit DTL Foundation, and the Edith Kanaka'ole Foundation. It has additional support from Mahina Paishon Consulting, Kōnane Law, Ho'opili Hou Research Group, and 'Aina Archaeology.

Meanwhile, the slow pace of government checks and balances continues to frustrate the MKSOA, which must navigate procurement procedures to hire needed staff.

"It just takes a long time for us to get anything done given the processes that we're forced to work under as a state agency. And not only that, but we're also brand new. So, we're building the vehicle while we're driving down the road," said Wong-Wilson.

On March 27, 2025, Maunakea was designated a Traditional Cultural Property and District on the National Register of Historic Places by the United States government.

"I think there's also irony in the fact that the creation of the authority was to give more voice locally, right? And something like the national designation requires an additional tier of review," said De Fries. "But I certainly appreciate the fact that people who care about Maunakea wanted to ensure that the highest level of scrutiny available by law would be applicable."

Even with those extra layers of oversight, the MKSOA's commitment is unwavering.

"Our focus is taking care of Maunakea and making sure that for future generations, we do so in a way that Maunakea will be healthy in all of its splendor and all of the ways that she feeds us," said Wong-Wilson. ■



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Worth the Wait

By Bobby Camara and Kaikea Nakachi

Imagine, if you will, sailing on a double-hull wa'a, bound for...well, you're not sure where. Sailing for several weeks, with a cargo of 15-20 passengers, a few pigs or a pregnant sow, chickens, dogs, propagules of important plants, and then...aina!

After landing, households are organized, land cleared, and agriculture begins. The ocean provides a bounty of foods: i'a, he'e (squid), limu, 'opihi, honu; all for the taking. Giant flightless birds are clubbed and added to the harvest. Seabirds and those of the land, unaccustomed to people were easy prey.

Population grows. Birds become extinct, sealife thins out. Kapu (rules) are instituted to manage limited resources and penalties are severe for breaking them.

"Progress" progresses. Kapu are no longer observed, but some are replaced by Western laws, rules, and regulations. The population grows and all resources diminish – but the will of kama'aina remains.

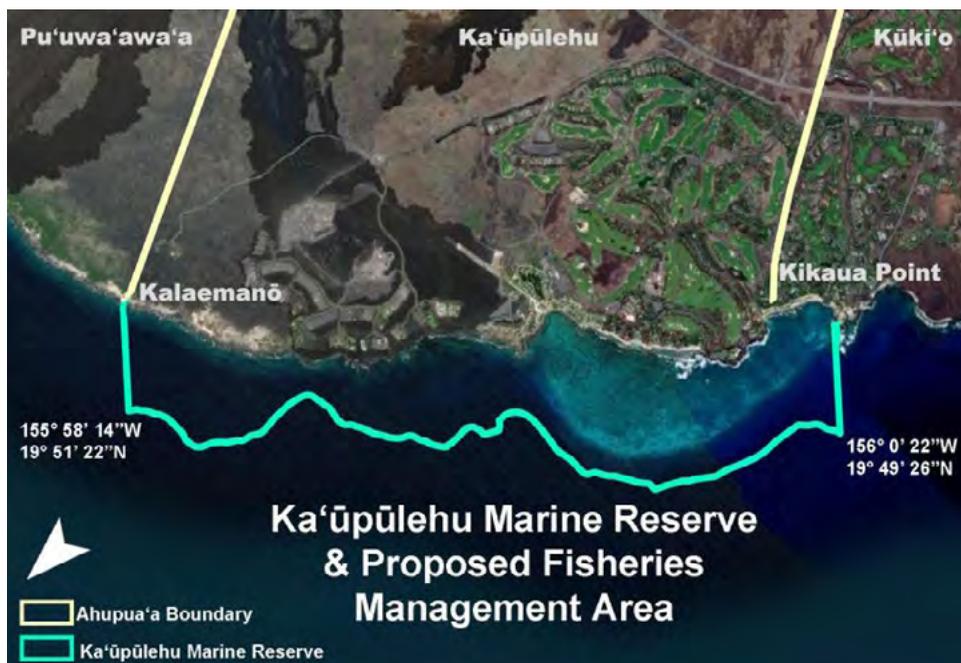
Those of the 'aina, and others, recognize detrimental change so coalitions are formed – people unpaid working for, and because of, aloha. With aloha for their 'aina aloha, the skilled and the unskilled work toward common goals. They work with governmental agency staff, with communities, in the sea and on land.

Life in the ocean is studied, censused, measured, counted. What we knew 50 years ago no longer exists. People eat what can be caught, not what their 'ohana desires. Families forgo serving 'opihi at 'aha'aina because there isn't enough. And in time, the beginnings of a resources management plan for a Fisheries Management Area, is born.

At Kona 'Akau (North Kona), in Ahupua'a Ka'upulehu and neighboring Kūki'o, kama'aina and supporters agreed: No fishing, no gathering for 10 years. They decided to wait, and continue to study and learn. They established monitoring reports and invasive fish hunts for ta'ape, to'au, and roi. Haumāna would study the sea and the intertidal, and count and measure too.

Known in the community as "Try Wait" it's been a pause exercised with great discipline, so nā mea kai (ocean resources) can grow and replenish; so they can harvest from a place of abundance rather than depletion; so more can be fed, and so future generations are able to taste the 'ono of Ka'upulehu too.

That particular section of expansive Moku o Keawe shore contains microcosms: shallows paved with 4,700



This image of Ka'upulehu on Hawai'i's northwest coast shows the proposed fisheries management area. The turquoise bulge is the delta of a 4,700-year-old Hualālai lava flow, now submerged (about 35 feet deep). Deeper boundary waters are at 120 feet. 'A'a flows dating from the 1800s are visible on the left. To the right is the Hualālai Resort and golf course.

- Graphic: Kaikea Nakachi



Fish Assemblage with Manini (Convict Tang, *Acanthurus triostegus*), Lau'ipala (Yellow Tang, *Zebrasoma flavescens*), Humuhumu 'Ele'ele (Black Durgon, *Melichthys niger*), Na'ena'e (Orange-band Surgeonfish, *Acanthurus olivaceus*), Palani (Whitespine Surgeonfish, *Acanthurus dussumieri*), Maikoiko (Whitebar Surgeonfish, *Acanthurus leucopareius*), Umaumalei (Orangespine Unicornfish, *Naso lituratus*), Kole (Goldring Surgeonfish, *Ctenochaetus strigosus*), Black Kole (Black Surgeonfish, *Ctenochaetus hawaiiensis*), Humuhumu hi'ukole (Pinktail Triggerfish, *Melichthys vidua*), 'Ū'ū (Bigscale Soldierfish, *Myripristis berndti*), Ma'i'i'i (Brown Surgeonfish, *Acanthurus nigrofuscus*). - Photo: Kaikea Nakachi

year-old pāhoehoe, conveniently close 120-foot deep contours and bouldered steep dropoffs, bathymetry reflecting topography. Lava flowing from Hualālai blanketed land, and over centuries the weight of Hawai'i caused the moku to subside, slowly, in minute increments.

During those 4,700 years, just over 30 feet of the shore sank, creating a variety of habitats driving biodiversity

and biomass. Lots of different sorts of places to live, so lots of different species live together, and they weigh a lot, meaning kama'aina have foods of their ahupua'a to procure and to share.

The distinction of ahupua'a has a lot of merit, especially today. We understand that Boundary Commission testimonies of the 1870s state that ahupua'a boundaries "extend out to sea." They did not simply stop at the high-water mark because three and a half miles of coast, no matter how productive, cannot feed multiple ahupua'a.

As recently as 50 years ago, some residents of Puna understood their place(s) geographically, and limited themselves to fishing where they should, rather than where they could.

Folks often proclaim their "rights" to whatever, wherever, however, whenever. But with rights come kuleana.

Collectively, our deep, abiding responsibilities are to ensure that those "rights" are enhanced, rather

than diminished. Even at our cost of being upset or disgruntled, we must place our resources at the fore. We must, and we shall.

Politics and machinations of government require that state policy treat all citizens fairly. The state may not arbitrarily say "you can" but he or she "no can" without reason or cause. There should not be favoritism displayed.

And so we have community-driven Fisheries Management Areas such as at Ka'upulehu, and Community-Based Subsistence Fishing Areas at Hā'ena on Kaua'i, Miloli'i on Hawai'i, and Kīpahulu on Maui.

Much has been learned, and there is still more to learn. Working from a base of depleted resources, the observations and data gathered, while complete at points in time, does not reflect the possible: What might life in our ocean look like after a time of purposeful rest, after a period of kapu?

If we can noho i waho a maliu (be outside and pay attention), we will continue to learn and base our best management practices on accurate data. Then, and only then, will "e mau ke ea o ka 'aina i ka pono" be an accurate statement. The sovereignty of land and sea shall be perpetuated in righteousness.

Although the 10-year waiting period for fisheries

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WORTH THE WAIT

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within Kaūpūlehu and Kūki'o expires in summer 2026, the fisheries will only reopen if, and when, a Fisheries Management Plan is approved by the Board of Land and Natural Resources. A proposed plan includes bag limits, size limits, and, perhaps most importantly, seasonal kapu during periods of spawning.

Input is welcome and appreciated. To review the Draft Fisheries Management Plan and to share mana'o, visit trywait.info and visit hui-kahuwai.org for additional information and resources. ■

History of “Try Wait”

Kama'āina from the ahupua'a of Ka'ūpūlehu and Kūki'o observed dramatic declines in their ocean food resources for decades. In response, they formed a hui – now known as Hui Kahuwai Marine Life Advisory Committee. In 1998, they developed an Integrated Resources Management Plan (IRMP) drawing on the 'ike kūpuna of 'ohana and lineal descendants of the region. This management plan led to the establishment of the Ka'ūpūlehu Fish Replenishment Area (KFRA).

However, in 2009, following 10 years of public failure to comply with voluntary fisheries management guidelines and the continuing decline in fish abundance, the community began to actively initiate development of a rule amendment to the existing KFRA. The amendment was designed to improve the health of the fishery so that it can sustain traditional fishing and subsistence practices in perpetuity.

In July 2016, with overwhelming community support, the State of Hawai'i approved the rule amendment for the KFRA, creating the Ka'ūpūlehu Marine Reserve. This established a 10-year rest period for the region (affectionately known as “Try Wait”) on nearshore fishing along 3.6 miles of coastline from Kīkaui to Kalaemanō, from the shoreline to depths of up to 120 feet.



Resisting Erasure and Gentrification at Kaimū

By Leslie Līhaunani Enriquez Rosehill

For the 'ohana of Kaimū, Puilima is an integral part of our foundation as a community. It has been a fishing ground for our families for generations, and our united, familial identity is rooted in the continued, unbroken use and stewardship of its resources.

In the wake of the pele (lava flow) that claimed much of the coastline of Kaimū, Kalapana, Kapa'ahu, and the many 'ili 'āina associated with our 'ohana, Puilima is a pristine resource on our ancestral coastline for a peripheral, Kānaka community that has always relied on self-sufficiency and subsistence-based lifestyles.

Untouched by pele for over 200 years, Puilima immediately neighbors a singular limu and tidepool ecosystem – there is no other place like it on this shoreline. Today, this revered space faces challenges from a proposed gated subdivision, illegal land activity, and environmental violations.

Local real estate investors, on behalf of domestic limited liability company Kaimū Cove, LLC, applied for a Special Management Area (SMA) permit to build a gated subdivision of five homes on a 3.8-acre coastline parcel adjoining Puilima, and directly opposite a family cemetery, Kaipuu-elelu.

In 2022, this company received a notice of violation and order for the illegal and unauthorized grading and grubbing of their property, where an irreplaceable grove of kupuna milo and at least one of four archeological sites identified in a 1992 survey were destroyed.

A traditional fishing trail was bulldozed and made into a driveway, over which two welded gates now block our access. For we who descend from the kūpuna who cherished Kaimū and the kūpuna who are buried here, the continued desecration of our wahi pana by developers is intolerable and impermissible.

The legal boundaries of Kaimū Cove's property do not alienate it from the wider ahupua'a of Kaimū, the broader history of gated communities and subdivision development projects, and the continued undermining of the integrity of our descendant community in Puna.

Kaipuu-elelu Cemetery, a cultural feature directly tied to Puilima and directly ma uka of Kaimū Cove's property, is a pristine example of intact generational kuleana to Kaimū; it is a rare and unbroken cultural practice that connects us today to our kūpuna of antiquity.

In a petition created in opposition to the development, urgent concerns include not only the desecration and unauthorized alterations of living heritage, but also the illegal encroachment on designated conservation areas and shoreline zones, violating land use regulations and threatening fragile ecosystems.

No formal engagement with lineal descendants was conducted before the SMA application. This omission violates ethical standards that empower the legal standing of Kānaka who have kuleana to the land. It was stated in the application read at the October Windward Planning Commission



Kaimū's generational fishing area. This is the bay that will be impacted by the Kaimū Cove LLC development. - Photo: Nainoaikapoliokaehukai Rosehill

hearing in 2024 that there was “no community opposition.”

This is profoundly untrue.

In May 2025, the 'ohana of Kaimū invited developers to join us in a conversation about Puilima's cultural, historical, and sentimental worth, as well as the truth behind our opposition. The information we shared was disregarded and dismissed by Kaimū Cove, leading to further erosion of trust and ongoing pain.

Despite the clear cultural significance of Puilima and Kaipuu-elelu, no Cultural Impact Assessment has been submitted despite requests to Kaimū Cove from then Planning Director Zendo Kern to provide one.

The 'ohana of Kaimū stands united and calls for the immediate withdrawal of the SMA application, a full review of the cultural and environmental impacts of Kaimū Cove's actions, and the continued protection of Puilima as a protected 'āina kūpuna.

Our advocacy is the collective effort of our hui and 'ohana to uphold cultural integrity and resist erasure. The mana of our 'āina is profound, enhanced by the calling given to those of us who live in constant proximity to Kīlauea: take nothing for granted and culture is not passive. It must be actively embodied and fiercely protected, or we risk losing it forever.

As awareness spreads, we hope that Puilima will be saved, and that Kaipuu-elelu Cemetery will be treated with the respect it deserves.

Kaimū is a place of modesty. We believe that 'āina should be treated with decency, with reverence, and with discernment.

If this project continues – or any project that injures our kūpuna and seeks to redefine the terms of their memory – and we do not stand and fight for the integrity of our wahi pana, future generations of Kānaka stand to not only lose their foundation, but also their will to embody their kūpuna and fight for what is right. ■



Leslie Līhaunani Enriquez Rosehill is a kama'āina of Kalapana, Kaimū, in lower Puna on Hawai'i Island. For more information, email [Līhau at waiwelawela@gmail.com](mailto:Līhau@waiwelawela@gmail.com). To show your support for the 'ohana of Kaimū, sign their petition using the QR code or go to: chng.it/LCCwnnCgrM.



GEOOTHERMAL ENERGY: Solution or Sacrilege

BY CEDRIC R. DUARTE

Kilauea erupts in December 2024 with Maunaloa in the distance. To some Hawaiians, the geothermal energy produced by the volcanoes will help us transition to clean energy in this era of climate change. Other Hawaiians view geothermal development as an unwelcome intrusion and violation of this very sacred space that disrespects Hawaiian cultural and religious beliefs. - Photo: NPS/J. Wei

For decades, Native Hawaiians have debated geothermal energy.

Can it be a solution to the high cost of electricity in Hawai'i and reduce our dependence on imported oil? Or is it tantamount to cultural and spiritual sacrilege and an affront to those 'ohana who trace their lineage to Pele?

Is it even possible for Hawai'i to achieve energy sovereignty without corrupting what is sacred?

For many Kānaka Maoli, geothermal development intrudes on sacred spaces and poses an existential threat to both cultural identity and environmental safety.

Opponents also express concerns that in the discussions around geothermal energy development, little regard is given to the familial relationship that some Native Hawaiians have to Pele, asserting that their religious beliefs are being dismissed.

Community organizer, advocate and small business owner Terri Napeahi has long maintained that geothermal energy production is a desecration. "A true Kanaka that honors Tūtū Pele, does not drill her for money."

Other Native Hawaiians see it differently. To them, geothermal energy is a resource of liberation; an opportunity to lower energy costs, reduce the state's reliance on imported oil, and achieve a form of self-determination.

"We would do well to harness her powerful energy to provide relief to the long-suffering residents of this island who have endured some of the highest energy costs for domestic and business use," said attorney and activist Mililani Trask. "There is a way to tap into geothermal that will lower costs for electricity for home use and support the development of small businesses."

The clash of perspectives is not new. Since the 1970s the very notion of geothermal development has engendered controversy.

Seeking Energy Alternatives

Embedded in state law HRS §269-92 and driving energy policy decisions in Hawai'i, is the goal of 100% clean energy production by the year 2045.

A 2025 Executive Order by Gov. Josh Green that mandates electric utilities on the neighbor islands achieve a 100% renewable portfolio standard by Dec. 31, 2035, is fueling even greater urgency among policymakers and energy producers.

One of the core challenges for Hawai'i's clean energy transition is reliability. Solar and wind are considered "intermittent" energy resources, meaning they only generate power depending on the weather and the time of day.

Proponents point out that, unlike solar and wind, geothermal runs day and night, and energy grid operators can ramp it up or down as needed – which is why officials say



The 2018 eruption of Kilauea was the largest in centuries and coincided with a massive summit collapse. The three month long eruption inundated more than 8,700 acres, destroyed hundreds of homes, and miles of infrastructure. It also temporarily shut down the Puna Geothermal Ventures plant after a lava flow isolated the facility. - Photo: USGS



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There's no magic in geothermal. It's not like you're going to drill a hole, make a well, and suddenly make a billion dollars to build houses for people.

- Bobby Camara



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Going into the earth to get geothermal energy disrupts that natural cycle; it filters out the dangerous nature of this entity, of this natural life force.

-Dr. Davianna McGregor



“

A true Kanaka that honors Tūtū Pele, does not drill her for money.

-Terri Napeahi

it is both "firm" and dispatchable.

In addition to fossil fuels, "firm power" includes coal plants, nuclear reactors, and massive dams. Proponents of geothermal say that it offers Hawai'i firm electrical power without burning fossil fuels. But is the cultural cost too high?

For Trask, an unlikely champion of geothermal development, the stakes are about climate resilience as well as economic survival. "We can all agree on the urgent need to address the environmental challenges of our time and put our planet on a path to healing after decades of over-consumption and reckless disregard for nature. We owe it to our children."

She believes that Hawai'i can be a leader in embracing renewable energy without disrespecting Hawaiian cultural traditions.

A History of Opposition

Since the state drilled its first geothermal test well on Kilauea's East Rift Zone in 1976, there has been pushback. Groups like the Pele Defense Fund organized, testified, and went to court, arguing that drilling desecrated this wahi kapu and disrespected Pele.

"I lived next to the only geothermal plant there is in Hawai'i and it was a toxic facility that harmed the community and land," said Napeahi, a long-time critic of geothermal development. "It is not renewable energy. This idea is a marketing pitch. But, most importantly, it's the desecration of our beliefs."

A flashpoint came in 1985 when the State of Hawai'i exchanged about 27,800 acres of public trust lands at Wao Kele o Puna for some 25,800 acres of land at Kahauale'a with the Campbell Estate. The estate wanted to use Wao Kele o Puna - the largest remaining native lowland wet forest in Hawai'i - to build a geothermal power plant.

This spurred mass demonstrations and landmark litigation.

In *Pele Defense Fund v. Paty* (1992), the Hawai'i State Supreme Court affirmed the state's duty to safeguard Native Hawaiian customary practices when managing public trust lands. The ruling was a major victory for Native Hawaiian rights and a key precedent for subsequent cases, continuing to shape land use decisions today. In 1994, the Campbell Estate abandoned its project.

In 2007, Wao Kele o Puna was purchased by the Office of Hawaiian Affairs, in partnership with the Trust for Public Land and with federal funding, protecting it in perpetuity.

Despite passionate opposition and the *Pele Defense Fund v. Paty* victory, the state's first – and only – geothermal power plant, Puna Geothermal Venture (PGV), came on-line in 1993.

PGV operates on an 815-acre parcel of private leased land. Since then, it has consistently contributed to Ha-

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wai'i Island's electrical grid. According to Hawaiian Electric, in 2024, Hawai'i Island received 19.1% of its electricity from geothermal energy.

Sacred Spaces

For many Hawaiians, encroaching on Pele's domain without her permission and the appropriate protocol is simply unacceptable.

"Our kūpuna, who were scientists and volcanologists, depict Pele as volatile, as vengeful, reckless, and uncontrolled," cautions retired UH Professor Dr. Davianna McGregor.

"Her volatile force [only] becomes beneficial through her sisters. Life is brought back to the forest once lava is cooled and the forest regrows. Going into the earth to get geothermal energy disrupts that natural cycle; it filters out the dangerous nature of this entity, of this natural life force."

This was borne out when the 2018 Kīlauea eruption shut down the PGV plant after lava isolated the facility. It has since restarted operations and is in the process of upgrading its facility with new and more efficient equipment. PGV claims these improvements will reduce its footprint from 12 energy-generating units to three and increase its power generation capacity from 38 to 46 megawatts.

"We have to be critical of the amount of money that's being committed to technology which has proven in the past to be dangerous, unreliable, not renewable, and sacrilegious to those of us who honor Pele," McGregor said.

Recent Efforts to Develop Geothermal Energy

In 2014, a Hawai'i Electric Light Company initiative to survey for expanded geothermal potential was met with more community opposition and litigation. In addition to ongoing cultural concerns, residents living near the existing PGV plant cited longstanding complaints about toxic hydrogen sulfide gas emissions. Ground water quality is another concern.

More recently, the Department of Hawaiian Home Lands (DHHL) has moved forward in seeking geothermal resources on Hawaiian Home Lands. DHHL stewards over 200,000 acres of trust lands and is exploring the prospects of developing geothermal resources on Hawaiian Home Lands on Hawai'i Island, Maui and even O'ahu. The department has sought federal and state funding to support its ongoing investigation, exploration, and identification of geothermal resources.

With its kuleana to return Hawaiians to the land and to manage its resources in ways that advance the economic self-sufficiency of its beneficiaries, DHHL is emphasizing that a geothermal project on trust lands will provide benefits to its beneficiaries.

Napeahi disagrees. "There are other, cleaner alternatives. There is no gray area when money and politics



An enormous ash cloud is discharged from Pu'u 'Ō'ō as its floor collapses on May 4, 2018, during the three month long Kīlauea eruption. With Native Hawaiians on both sides of the geothermal energy debate, the path forward is uncertain. - Photo: USGS



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There is a way to tap into geothermal that will lower costs for electricity for home use and support the development of small businesses

-Mililani Trask



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Without affordable energy, our people cannot live comfortably and start and grow new businesses. It's that simple.

-Dr. Mālama Solomon

compromise who we are as a Native people. It's not an issue of Hawaiian against Hawaiian. It is the Hawaiians against the corporations."

Bobby Camara retired a few years ago from Hawai'i Volcanoes National Park. He, too, is skeptical about DHHL's plans. He said that the chemistry of lava varies in different places and it's hard to predict what will happen when you start drilling - and there is always the potential for unintended consequences.

"There's no magic in geothermal," Camara commented. "It's not like you're going to drill a hole, make a well, and suddenly make a billion dollars to build houses for people. Don't even think of dealing with geothermal until you get people in houses on the land."

Waikā Consulting, a Native Hawaiian-led organization formed in 2022, has been tasked to lead Hawai'i's "transition to geothermal energy development." It has adopted the role of cultural intermediary and community partner.

Working under state contracts, Waikā Consulting has facilitated outreach efforts across Hawai'i Island, conducting workshops, and initiating online communication efforts to promote a "Native-to-Native" framework for geothermal development modeled after similar projects in Aotearoa (New Zealand).

Former state senator Dr. Mālama Solomon supports this approach. "Energy is key to economic development," she said. "Without affordable energy, our people cannot live comfortably and start or grow new businesses. It's that simple.

"In all my decades of living on Hawai'i Island and watching geosciences research being conducted, I never saw it done with a view to embark on commercial development of geothermal energy. That's what makes Waikā's approach different from any other."

Waikā asserts that its "Native-to-Native" model centers on trust-based engagement. They describe this approach to development as an overturning of the typical extractive model, where foreign investors take the lion's share and leave the community with little in return.

"The idea is to generate benefits in terms of education, opportunity and revenue that will last for generations," Trask said.

Waikā contends that developing geothermal energy can be an exercise in Native Hawaiian agency over Indigenous resources that the law says belong to Native Hawaiians and the public.

At a Crossroads

Humanity is at a crossroads. As we become ever more dependent on technology and accustomed to the comforts and conveniences of modern life, our collective energy use will continue to accelerate exponentially.

Rising fossil fuel costs and the grim reality of climate change means that the push for alternative sources of energy production will remain a pressing, critical issue.

Here in Hawai'i, some Kānaka believe that geothermal represents a path forward to greater self-reliance, sustainability, jobs, and a measure of justice for Native Hawaiians who have long carried the burden of development in their communities without receiving any direct benefits.

Other Kānaka see geothermal as an expression of disregard for their cultural traditions, spiritual beliefs, and ancestral lineage; the continuation of an extractive economic system in which decisions are made without respect for culture, religion, or the concerns of the impacted community.

For now, the path forward is uncertain. ■

Hānau Kumulipo i ka Pō, he Kāne

Na Kalani Akana

E 'ike a e lohe auane'i kākou i ka mele 'ana o ke mele *Kumulipo*, he mele ho'okumu honua a he mele ko'ihonua. E oli 'ia ana nō ke *Kumulipo* ma ka lā 14 o Kepakemapa, he Lāpule, ma ka Hale Ali'i o 'Iolani. E oli 'ia ana e na haumāna a Kamuela Chun, ke kumu alaka'i, me na haumāna a Mehana Hind no O'ahu, Kalei Nu'uhiwa no Hawai'i Mokupuni, Kaponō'ai Molitau no Maui, a me ka'au mau haumāna.



'ia lākou haole i ka heiau 'o Hikiau. Ma laila i ho'ola'a 'ia ai 'o Kuke e Puou, ke kahuna nui o ka heiau. Ua no'ono'o 'o Puou mā, 'o Kuke 'o Lono-ikamahiki ka mea nona ka mele no ka mea ua wānana 'ia ka ho'i 'ana. 'O Lono me kona 'auwa'alālua a ua like

ho'i nā moku a Kuke me kēlā 'auwa'a.

Aia 2,102 mau lālani ma ka mele ho'lo'oko'a. Aia 'ekolu paha mahele nui. 'O ka mahele mua nona nā wā o ka ho'okumu 'ana i ka honua. 'Ehiku mau wā no kēia mahele a hānau 'ia i ka pō nā mea ola o ke kai me kona mau kia'i o ka uka. Ua hō'ili'ili 'ia ka Wā (epoch) 1 a i 7 e ka Hale Nauā a na Kalākaua i ho'ouana i kāna mau lālā i Moloka'i e noi i nā kahuna i kēia mahele ho'okumu honua.

'O ka mahele 'elua ka Wā 8. 'O ia ka wā e hō'ike 'ia ana ka uhe'e o ka wā pō i ka wā ao. Ua hānau 'ia 'o La'ila'i, ka wahine mua, a 'o Ki'i, ke kāne mua. Ua hānau 'ia ho'i nā akua 'o Kāne me Kanaloa. 'A'ole i hānau 'ia 'o Kū me Lono no ka

mea he mau akua malihini nō lāua. Ua hānau 'ia nā kūpuna loa 'e'a'e i kēia wā lō'ihī – 800 a 'oi lālani. Wahi a Rubelite Johnson, ua hānau 'ia nā kūpuna hōkū ma kēia wā.

'O ka mahele 'ekolu nona ka Wā 9 ā i ka Wā 16. No kēia mahele nona nā mele ko'ihonua o 'Ōpu'upu'u, Palikū, Wākea, Haumea, Māui, me 'Ī kekahi o nā mo'okū'auhau i kēia wā panina. Ua ho'ola'a 'ia ka mele no Lonoikamakahiki. 'O kona inoa ho'i o Kalaninui-Ī-i-mamao.

E ola nā inoa o nā kūpuna i ka pō; nā kūpuna i ke ao. ■

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 this in English go to [kawaiola.news](#)



Kapena Kuke ma Hikiau, kāhi i mele 'ia ai ke Kumulipo e Puou. Ki'i na John Webber, @1778.

He ho'omana'o kēia hō'ike iā Lili'u-okalani, ka mea nāna i unuhi i ke *Kumulipo* i ka manawa āna i ho'opa'ahao 'ia ai ma ka lumi kihi hikina ma kai ma ka papahale 'elua o ka hale ali'i.

'O kēia ka manawa 'elua ma neia milenia e kāhoa a oli 'ia ana ke *Kumulipo* ma ke kahua o 'Iolani Hale Ali'i. 'O ka manawa mua i oli 'ia ai ia mele ma kēia milenia ma 'Iolani, 'o ia nō ma ka Makahiki 2003 e Kamuela Chun me kāna mau haumāna. Akā nō na'e, 'o ka manawa mua a lākou i ho'opuka mua ai i ka mele, aia nō ma WIPCE-Hilo ma ka makahiki 1999. 'O ka manawa hope loa i oli 'ia ai ke *Kumulipo*, aia nō ma ka manawa a Ke'eaumoku i moe mai make ai ma ka hālī'i ma Koko, Maunaloa. Ua oli 'ia ke *Kumulipo* e Hewahewa me 'Ahukai.

'O ka manawa mua i 'ike a lohe 'ia e ka haole, 'o ia ma ka hō'ea 'ana o Kapena Kuke mā i Kealakekua. Ua alaka'i

Ea in the Stacks: Indigenizing Library Spaces at Hale La'akea

By Cindy Teixeira, 'Aulani Wagner and Kainani Wagner

Academic libraries have long reflected Western models of knowledge and order through their values, systems, and structures. They can be sterile and intimidating places, especially for those whose histories and voices have been marginalized.

At Hale La'akea library at Windward Community College (WCC) in Ahupua'a Kāne'ohe, our goal is to create a space where Native Hawaiian students feel a sense of belonging – a place rooted in aloha 'āina, 'ike kūpuna, and ea (sovereignty).

Decolonizing the library means acknowledging and undoing the colonial structures embedded in how we organize information, provide services, and occupy space. It is an ongoing process that requires us to question what voices are prioritized, who feels welcome in our spaces, and what cultural values are reflected or erased.

This fall, Hale La'akea will host a series of powerful activations (interactive exhibits) from Kanaeokana that invite patrons to connect, reflect, and engage in spaces of ea.

The first, "Lā Ho'ihō'i Ea," is a digital journey through primary texts, visuals and audio centered on Kamehameha III and his vision of an independent lāhui. It highlights true historical accounts of his leadership and includes perspectives from both Kānaka and non-kanaka allies.

Next, "Ka Malu 'Ulu o Lele," explores Lāhaina's sacred history and cultural resilience. Learners will journey through mo'olelo and mele rooted in the legacy of Kihawahine, the shade of the 'ulu groves, and the call to restore wai and ea to Lele.

The final activation, "Luka Ke'elikōlani," invites visitors into the world of Princess Ruth Keanolani Kanāhoahoa Ke'elikōlani, also known as Luka or Ruta, an ali'i wahine who embodied unwavering commitment to 'ōlelo Hawai'i, tradition, and her people.

Though she was trained in Western ways, she chose to speak only Hawaiian as an act of resistance and required those around her to do the same. This activation mirrors her firm stance. All content is presented in Hawaiian, with English translations available by QR code. The space invites us to ask, "He aha ka hana a Ruta? What would Ruth do?" From August through November, these



One of the Lā Ho'ihō'i Ea activation panels on display at Ka 'Aha Ho'oloua Aloha (KAHĀ) in Las Vegas in June. This activation shares the story of Kamehameha III and his vision of ea through digital primary sources and mo'olelo. - Photo: Cindy Teixeira

activations will rotate between the WCC, Honolulu Community College, and Kapi'olani Community College libraries, allowing the broader community to engage in meaningful moments of learning and intention-setting. Contact each library for more information about dates/times.

Hale La'akea continues to evolve. 'Ōlelo Hawai'i was added to print and digital signage, art pieces throughout the library reflect Native Hawaiian voices, service-learning opportunities are offered through archival translation work and cultural exhibit development, and we hosted a Keiki Reading Day, welcoming 'ohana from our community to listen to mo'olelo from kūpuna and other Native Hawaiian storytellers.

WCC students can borrow cultural resources, including 'ukulele, 'ohē kāpala (kapamaking stamps), and traditional games like kōnane and hū. We are also in the planning stages of a lumi 'ohana, a space for parents and their keiki to read, study, and play together in a culturally grounded environment. ■

Cindy Teixeira is the Hawai'i specialist librarian at Windward Community College. Her daughters, Kainani and 'Aulani Wagner, are following in her footsteps as students in the Library & Information Science program at UH Mānoa. 'Aulani works in the Hawaiian Collection at UHM Hamilton Library and Kainani works at Hale La'akea (the WCC Library). Both are passionate about Hawaiian librarianship and aspire to work with Hawaiian and Pacific collections after graduation.

E Ho'i i ka Piko

Returning to Center for Recovery and Healing

By Lilinoe Kauahikaua

As we honor this recovery month, we are reminded of how our ancestors lived in balance with 'āina, guided by the energy of the world around them, the wisdom of our kūpuna, and the deep knowing that our health was tied to the wellbeing of all around us.

Healing was part of daily life. The lo'i fed our bodies, oli fed our spirits, and 'ike kūpuna fed our minds. We knew who we were, where we came from, and the kuleana we carried.

Somewhere along the way, that balance was disrupted. Today, too many of our people face challenges with substance use, mental health, and incarceration, often pushed into treatment programs that were never built for us. Even the word "recovery" can feel unfamiliar to some.

It might recall 12-step meetings, which help some people, but don't connect for everyone. For decades, the same approaches have addressed only the symptoms we see on the surface, without tending to the roots.

Year after year, our people enter treatment more often than others, but the numbers haven't changed. The way we're doing things now isn't working. We need something different, a collective shift. We need to ho'i i ka piko, return to center of who we are as Kānaka.

In Hawai'i, healing from addiction can be more than a clinical process. It can be a journey of remembering, restoring, and reconnecting.

It can be working in the lo'i, feeling

the lepo (dirt) between our toes, re-connecting to the same 'āina that sustained our kūpuna. It can be gathering as a collective, grounding with oli, and sharing ancestral ka'ao (stories) that can help us to better understand ourselves, our life journeys, and how to find healing.

We've seen a glimpse of what's possible through projects like Ola ka Huaka'ihele o Hi'iaka. In this pilot project, both behavioral health and 'āina practitioners walked in the footsteps of Hi'iaka, guided by ancestral stories, to deepen their ability to support recovery and healing that is rooted in 'āina, relationships, and spirituality. The experience strengthened relationships, inspired collaboration, and reminded us that healing starts from our roots.

This is the kind of future we can create together, one where recovery is grounded in cultural foundations, where behavioral health and 'āina practitioners walk side-by-side, and where ancestral practices are not just remembered, but lived. Imagine recovery and healing spaces that feel like home, where the 'āina, the people, and the stories work together to carry us forward.

So we ask: What could recovery and healing look like if we built it together, rooted in the life ways that kept us thriving for generations? Let us return to our piko together, so the healing we start today will live on for generations.

Visit polhi.org/substance-use to learn more about our programs in mental health and recovery.



Behavioral health and 'āina practitioners participate in the Ola ka Huaka'ihele o Hi'iaka pilot project to deepen their ability to support recovery and healing. - Photo: Alex Bocchieri

He Aloha no nā Moku Kūpuna

By Anuheia Diamond

Core memory established. So many feelings on so many levels and still processing our huaka'i to Nihoa and Mokumanamana in Papahānaumokuākea this past June.

These are some of those feelings. A reflection and recognition of something old, new, and realigning. It's still processing and slowly being put into words.

NOAA (National Oceanic and Atmospheric Administration) led this huaka'i in partnership with the Office of Hawaiian Affairs (OHA) bringing together the Papahānaumokuākea Native Hawaiian Cultural Working Group (CWG), Nā Maka Onaona, Palikū Documentary Films, DLNR DAR, Kua 'Āina Ulu 'Auamo Limu Hui, MEGA Lab, and UH Mānoa SOEST.

Objectives of the voyage included conducting biocultural intertidal research led by Nā Maka Onaona; completing productivity and carrying capacity surveys of 'opihi populations; performing huli 'ia observations, a kilo methodology developed by Nā Maka Onaona; and using drones and GoPro technology to survey shoreline habitat.

Led by CWG co-chair Dr. Kekuewa Kikiloi and CWG member and Palikū Documentary filmmaker Nā'ālehu Anthony, the second objective of the voyage was to conduct interviews and collect drone video and still images of the islands.

This huaka'i reaffirmed the kuleana we have as a lāhui to make sure we have aloha 'āina as our kahua. In my work capacity, I see how important our kūlana is to hold these spaces and be placeholders, while advocating for our rights, protections, and overall healing.

'Anakala Ali'i Miner put it best: "We riding off mo'olelo from kūpuna and you come up here and it all unfolds again."

It's that reawakening of what is innate in all of us to mālama, relearn, unlearn, and holo mua me ka pono. I'm forever in awe of our delicate relationship with 'āina and how we can ho'omau through all that has happened, be present in all that



Anuheia Diamond and friends on Mokumanamana. is here, and be mākaukau for what is to come.

I don't quite have the words yet, but I can say that in just eight days something special happened. It's such a genuinely good feeling to be among Kānaka so 'ono for life and on a path to learn what it means to mālama.

There is much work ahead, but if we honor our lāhui, pae 'āina Hawai'i and world through the way we aloha and revere our kūpuna and kūpuna islands in all that we say and do, then we are that much further ahead on the journey.

Normalizing huaka'i, kilo, science, research, mo'olelo, and ma ka hana ka 'ike (in doing one learns) will continue to be key components as we 'auamo (carry) and carefully pass on and share mana'o and 'ike to the hanauna (generations). The 'olelo no'ēau, "Hele pū nō me ka lima; when traveling, take the hands along" speaks to those who say yes to all that is asked of them while on a huaka'i.

I can only hope that whatever I share resonates in others and continues to build and mend pilina among hui and in individuals. I'm forever grateful for being a part of this one. E ola. ■



The cross-organizational team that traveled to Papahānaumokuākea in July aboard the vessel, Imua. - Courtesy Photos

Moku o Keawe Homesteader Sovereignty

By Maile Lu'uwai, SCHHA Vice Chair

With courage and perseverance, Prince Jonah Kūhiō Kalaniana'ole led the passage of the Hawaiian Homes Commission Act during a time when racism and discrimination against Hawaiians was fueled and inflamed by a self-serving white minority and their cronies, permeating across our island nation for generations. This racism still exists today.

We still live in an environment where political connections and money influence those in power. These people have front row seats to decision-makers who, out political expediency and financial gain for themselves, their 'ohana, and their friends, bend to the will and greed of those with money and influence.

It is a club of exclusion, in which some Hawaiians are also members. In this environment, people are rewarded for staying quiet and towing the line because they are looking out for their own self-interests, or their friends', or both.

As excluded Hawaiians, you may feel ignored and thrown crumbs. You may feel powerless.

'A'ole! You have a voice and the power to demand change and accountability. When well organized, even a small, resilient group has strong unified voice.

Sovereignty is empowering yourself and your community to assume kuleana. Your community is a pu'uhonua, a protected place and space. In our Pana'ewa Hawaiian Homestead community, sovereignty is shutting down a waste facility and spaceport planned adjacent to our homes. It is winning the battle to ensure that a highway is not built through the



heart of our Hawaiian community. Sovereignty is standing up, protecting your community, and not backing down.

Sovereignty is ensuring that grant funds, programs, and services benefit your community members. Sovereignty is building a community hub that is owned and controlled by

your community and where you define its parameters – not the state, county or some external nonprofit. Sovereignty is generating revenue that goes directly to your community for its benefit and not to an entity that skims off the profits and throws your community peanuts.

Sovereignty is "kākou." As Hawaiians "we" is prioritized over me, mine, I.

The kaula (cord) that intertwines and binds sovereignty is that we the people of the 'āina exert influence to ensure that our community's interests come first.

If you have kūpuna who paved the way for your community, seek their guidance and support. In Pana'ewa, Bobby Yamada, Florence Pua, Mele Spencer, and Pat Kahawaiola'a laid a firm foundation for us, while the spirits of Pana'ewa kūpuna Howard Pe'a, Ann Nathaniel and Randy Ahuna continue to guide us forward.

Engage your ancestors and your na'au. Organize, research, plan, prioritize and advocate. Build your pu'uhonua; a thriving and resilient community of compassion and fortitude. Sovereignty is your power. ■

Attorney Maile Lu'uwai is a community advocate, president of the Keaukaha Pana'ewa Farmers Association, and vice chair of the Sovereign Council of Hawaiian Homestead Associations

Mo'okū'auhau: Connecting Across Time

By Brook Kapūkuniahi Parker

NaHHA is proud to share an article from one of our Lamakū Ho'okipa – Beacons of Hospitality – who exemplify the value of mālama and are making meaningful impact as contributing members of the Native Hawaiian community.

I ka wā kahiko, in the times of our earliest ancestors, three vital elements guided daily life: mo'okū'auhau (genealogy), ho'omana (spiritual practice), and mo'olelo (historical memory). These were not separate subjects, but deeply intertwined strands of one system of knowledge, binding 'ohana together and giving integrity to our society. Together, these foundations supported the strength and resilience of our ancestors for generations.

Today, these ancestral ties still resonate deeply, connecting us to our kūpuna and shaping our identity. To know where you come from is to recognize the continued presence of your ancestors in your daily life. We are reflections of those who came before, binding us across time.

To research your mo'okū'auhau is to experience the profound joy of rediscovery. It is to find pieces of yourself in those who came before. To recognize your own way with words in the flowing script of your great-grandmother's letters, or to see the familiar shape and expression of your grandchild's eyes reflected in the gaze of a long-gone relative. These moments are not mere coincidence, they are hō'ailona, affirming your place in the ongoing, living line of our people.

As an artist, I feel this ancestral presence in the work I create. When I paint warriors, ali'i, and kūpuna, I do not see strangers, I see relatives. I can feel their mana, I dream of their faces, the way they



Portrait of Waipa Nui by Brook Kapūkuniahi Parker, 2019.

hold themselves, their expressions, and my brush becomes a conduit between past and present. They are 'ohana whose blood still flows through our veins.

We are the continuation of our ancestors and a bridge to our descendants. Every Kanaka is connected and no matter their starting point, we each can find connection. We are the survivors of every struggle our people have ever faced. With diligence and kōkua, we can uncover the ties that unite us all. And as we do so, may we pause with intention and ask ourselves: What kind of ancestor are you going to be? ■

Brook Kapūkuniahi Parker is a Native Hawaiian artist, historian, and genealogist known for his powerful portraits of ali'i and kūpuna that celebrate Hawaiian identity, bridging past and present. He and his wife, Drena, have raised their five children in Hawai'i, grounding them in the values of Hawaiian culture. hawaiianatart.org

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Empowering Hawaiians, Strengthening Hawai'i



From the Pae 'Āina to the Continent Perpetuating Hawaiian Traditions Far from Home

By Charlene Kazner

At its 2025 annual Scholarship 'Aha'aina, 'Āinahau o Kaleponi Hawaiian Civic Club (AOKHCC) will celebrate 43 years of aloha! Established in February 1982 in Orange County, California, AOKHCC

advocates for Native Hawaiians with a mission to perpetuate and promote Hawaiian cultural traditions, language, customs, and values.

"Eia Kaleponi, 'āina one 'ula," are the opening lyrics to the mele name song for AOKHCC composed by Dr. Amy Kuuleialoha Stillman, a professor and noted historian of the Pacific Islands and performance traditions of Hawai'i. The words honor members' commitment to 'āina, language, and culture while living in the vastness of California.

This oli makana remains in our repertoire, a proud proclamation of the cultural vitality that thrives here.

Under AOKHCC's leadership and partnership with 'Ahahui o Liliu'okalani HCC (Los Angeles) and 'Ahahui o Kalākāua HCC (San Francisco), alongside the consultation of AHCC President Jalna Ke'ala, we developed the constitution and by-laws for the Mainland Council (MC).

The MC was chartered in November 1989 with AOKHCC and 'Ahahui o Liliu'okalani, Nā Keiki o Hawai'i (Alaska), Hui Hawai'i o Utah, and Nā Po'e o Hawai'i o Colorado.

AOKHCC's Victor Kaiwi Pang served as MC's first president. At the 2011 Association of Hawaiian Civic Clubs convention, Ike Ka'aihue presented MC with the name Nā Lei Makalapua, symbolizing the many clubs on the continent connected like flowers in a lei.

Kaiwi, along with Jane Ka'alakahikina Pang, both AOKHCC charter members and founding members of the MC, are also co-founders of Pacific Islander Health Partnership (PIHP), a nonprofit advocating for the CHamoru, Marshallese, Samoan, Tongan and Native Hawaiian (with AOKHCC representing Hawaiians) communities. PIHP convenes culturally focused, community-based organizations to create a



unified base addressing health concerns across NHPI communities.

From 1989 through 2017, AOKHCC and PIHP hosted weekend 'Ohana Retreats at local universities facilitated by Native Hawaiian cultural practitioners from the pae 'āina. These multi-generational retreats included workshops on 'ulana lau-hala and lau niu, lei haku, kapa-making, hula, mele, 'ōlelo Hawai'i, food preparation, nā pa'ani (games), and more.

In 2013, AOKHCC submitted a resolution, later passed into law, to provide non-resident tuition waivers for Native Hawaiian students attending the University of Hawai'i. To support cultural and educational opportunities, we have awarded over \$300,000 at our annual scholarship lū'au, benefitting many students. Every aspect of our lū'au is handled by club members, ensuring pilina to our heritage.

Our kūpuna forged a path for nā 'ōpio to enact our club's mission through educational and cultural scholarships, leadership development, mentorship and civic and community engagement. These efforts align with Prince Kūhiō Kalaniana'ole's legacy of ensuring and improving the lives of Native Hawaiians wherein our culture, rights and wellbeing are protected and celebrated. ■

Charlene Kehaulani Kazner, born in Wailuku, Maui, and raised in Honolulu, Hawai'i, is currently a director and past pelekikena (president) of 'Āinahau o Kaleponi Hawaiian Civic Club, and the corresponding secretary for the Mainland Council of the Association of Hawaiian Civic Clubs. She is also the board secretary for Pacific Islander Health Partnership.



Members of AOKHCC at the 2025 Ho'olaule'a. - Photo: Courtesy of AOKHCC Archives

'O 'Ī, iā 'Ī ka Moku

By Kalei Nu'uhiwa

Howzit Gang. Sending much aloha to each and every one of you during these interesting political times. No matter what side of the spectrum you sit on, there is definitely a lot to take in and sort through.

One of the things that I like to do is look to others who have overcome chaos and strife seeking solace for their own wellbeing. To me, the symbol of endurance is Queen Lydia Lili'uokalani who was born on Sept. 2, 1838. While she was imprisoned in 'Iolani Palace, she chose to seek answers within the poetry of kō mākou (our) kūpuna in the *Kumulipo*.

This cosmological composition sanctifies chiefs and reminds them about the important people, events, and decisions creating Hawaiians. Did you know that there are many versions of the *Kumulipo*? Yes, many.

Some only focus on the first seven wā (epochs), while others only focus on the later nine wā, and then there are variations that swap positions of family lines to politically assure that one family was the senior line over other families considered a junior line, causing interesting family debates.

If you're Hawaiian, you can trace yourself to one (or all) of the *Kumulipo* variations.

But wait! What I really wanted to talk about is an event that is happening on Sept. 14, 2025, at 6:00 p.m. on the grounds of the 'Iolani Palace.

About 60 chanters, from nearly every island of the main Hawaiian Islands, are getting together to chant the Kalākāua version of the *Kumulipo* in its entirety to honor



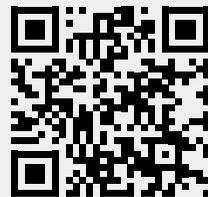
Queen Lili'uokalani's birthday. Ranging from newbie to seasoned chanters, this project is providing new kincentric experiences through the study of the *Kumulipo*.

Led by Kumu Hula Kamuela Chun whose original hui chanted the *Kumulipo* in 1999 at the WIPCE (World Indigenous Peoples Conference on Education) in Hilo, and again in 2000 at various venues including the steps of 'Iolani Palce. He wanted to do it again this year as it marks 25 years since the first venture.

When asked why he did it in 1999, he poignantly replied that he wanted the words of the *Kumulipo* to be chanted and heard at the cusp, exit, and entry of one millennium into the other. Seeking other kumu, Kamuela invited me to participate along with Kumu Hula Kalani Akana, Kumu Hula Kaponoi Molitau, and Kumu Hula Mehana Hind. We have been meeting since October 2024.

Kumu and haumāna have been meeting virtually to learn the wā and to participate in workshops led by *Kumulipo* experts like Kumu Hula Dr. Pualani Kanaka'ole Kanahele who shared her learnings of the *Kumulipo*, Dr. Lilikalā Kame'e-leihiwa who taught about the genealogies of the *Kumulipo*, Dr. Kiana Frank who taught about the science of the *Kumulipo*, Kalim Cochran Smith sharing about his wife's direct lineage to the *Kumulipo*, James Maioha who talked about Mauna'ala, and Kumulā'au and Haunani Sing sharing about ki'i akua uses. Join us!

To learn and chant the last five lines of the *Kumulipo* with us go to <https://youtu.be/aOEAXSTa94I> ■



To learn and chant the last five lines of the *Kumulipo* with us go to:
<https://youtu.be/aOEAXSTa94I>

Or scan QR code



Kākau Kaha

By Bobby Camara



Amidst a confusing mix, the bluishgreen lau and yellow buds of mau'u lā'ili hide in plain sight in the foreground.
- Photo: NPS HAVO, SGajate



Tiny yellow bud and mature seed pods.
- Photo: Forest and Kim Starr



Small yellow flowers open in daylight, then quickly wilt.
- Photo: nativeplants.hawaii.edu

Why get a kākau kaha (tattoo)? “Just because” shouldn't be your answer.

Traditionally, and continuing today, there are those with deep 'ike and expertise in making permanent marks on skin. They use tools of bone and wood, with naturally formulated ink. Mōlī, perhaps after albatross, are bone needles, and pa'u, is an ink made of burnt kukui nut shells. Uhi, a veil or covering, refers to the practice.

I enjoy going forth and back in dictionaries, the 1865 Andrews version is a favorite, wondering about words used, and attempting to capture specificities and accuracy.

I believe that kākau kaha must convey meaning to bearers, with symbols perhaps known only to them and their applicator. Deep meanings. Other tattoos were meant to be temporary. Visitors to Kaluapele o Kīlauea sometimes

adorned themselves with lei pa'iniu, indicating that they had visited the home of Pelehonuamea.

Too, they may have also tattooed themselves temporarily with the acrid juices of mau'u lā'ili (mau'u hō'ula 'ili), our only endemic member of the iris family. *Sisyrinchium acre* is its Latin name. A relatively insignificant little plant, growing in clumps on cinder, mossy soil at elevations of a few thousand feet on Maui and Hawai'i, I first met mau'u lā'ili 40 or so years ago while exploring habitats along Saddle Road with Lani.

Not far off the road, on old, tan-brown pāhoehoe, in little pockets of what passes for soil, we found a few plants. Leaves, wrapped around my wrist with an ever-present bandana, after several hours left red-brown marks and small blisters in my skin. The juices did their thing – an experimental success that wore off in weeks.

Breathing Easy on Hawai'i Island

By Jodi Leslie Matsuo, DrPH, RDN



On Hawai'i Island, volcanic activity has shaped our land, enriched our soils, and influenced life for centuries. Along with these gifts comes vog or volcanic smog.

When Kīlauea emits sulfur dioxide gas, it reacts with oxygen, sunlight, and moisture to form fine particles that can travel downwind, especially when trade winds shift, affecting communities from Ka'ū to Kona – and sometimes even other islands. Historical accounts from 19th century missionaries and sailors noted “hazy skies” and “thick air” during eruptions.

Vog's fine particles can irritate the eyes, nose, throat, and lungs. For those with asthma, COPD, or heart disease, vog can temporarily worsen symptoms. One study found increased respiratory issues, especially among children and kūpuna, during high vog.

Drinking water helps keep the throat and airways moist, making it easier to clear particles from the respiratory system. Hawaiian herbal teas such as mā-maki and ko'oko'olau not only hydrate but also deliver antioxidants that support overall lung health.

'Uhaloa, traditionally chewed or brewed into tea and sometimes even inhaled as a gentle mist, has long been valued for easing sore throats, calming coughs, and helping with asthma. Its benefits come from a synergistic mix of flavonoids and other plant compounds that work together to reduce inflammation and promote easier breathing.

'Ōlena and ginger add another layer of support, serving to calm inflammation, boost immunity, and bring comfort to irritated airways. Sliced fresh and simmered into tea, grated into meals, or blended with honey, these roots can be powerful daily allies. Pairing 'ōlena with a pinch of black pepper enhances its absorption.

Clearing the sinuses with saline rinses or neti pots with sterile water may also be helpful in removing irritating particles. Traditionally, Native Hawaiians sometimes used clean saltwater or brack-

ish water for nasal comfort and cleansing. Modern guidelines recommend boiled or distilled water for safety, due to possible ocean pollutants or contaminants.

Keeping indoor air clean is equally important. On heavy vog days, close windows and use a HEPA air purifier if possible.

Before air purifiers, families would lay damp tī leaves or cloth at the base of doorways, or hang them across the entry, to help keep dust and particles from drifting inside.

Vog levels shift with wind patterns, so planning outdoor work or exercise when air quality improves can reduce strain on the lungs. The Hawai'i Department of Health's vog dashboard provides real-time updates to guide your day.

By combining traditional remedies and modern resources, we can protect our wellbeing while continuing to thrive in the place we are proud to call home. ■

Follow Dr. Matsuo on:

Facebook (@DrJodiLeslieMatsuo),
Instagram (@foodrxblueprint)
and on Twitter/X (@foodrxblueprint).

Voggy Day Herbal Tea Blend

(Makes 4 cups)

- 2 cups fresh mā-maki leaves (or 2 Tbsp dried)
- 1 Tbsp fresh ko'oko'olau leaves and flowers (or 1 tsp dried)
- 1-2 inches fresh ginger root, sliced
- 1 tsp fresh 'ōlena root, sliced
- 6-8 fresh 'uhaloa leaves (or 1-2 tsp dried)

Rinse herbs, place in pot with 4 cups water. Bring to a boil, then simmer 15-20 minutes. Strain and enjoy warm. Add honey or lemon to taste. Drink throughout the day for soothing hydration and respiratory support.

Kalima Lawsuit Update: Probate Process

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

Identifying and distributing all payments to the correct heirs of Deceased Class Members is now the focus of the Kalima claims payment process. Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki have completed 20 probate petitions covering the claims of nearly 600 deceased class members in the settlement. To date, nearly \$35 million has been disbursed to the survivors of the deceased class members covered through these petitions.

Under the court-approved Probate Plan, the Court evaluates approximately 30 estates in a single hearing, instead of requiring every estate to be processed separately. Costs are divided proportionately between the estates of the deceased class members covered in a particular petition.

The Probate Plan ensures that the correct people receive the correct proportion of the settlement proceeds for each Deceased Class Member. This requires the location and verification all of survivors of the Deceased Class Members. Family members can advance this work by completing Deceased Class Member and Family information Forms (downloaded from the Kalima lawsuit website). Families who complete the forms are given priority in the probate process. If you have information regarding a Deceased Class Member and/or their family members, please fill out these forms as completely and accurately as possible.

The Court's final review of each petition will be at a Probate Hearing. Notice of these hearings will be posted to the website and published in the newspaper. Attendance at the hearing is not required, but the Court appreciates participation by heirs who can share their family's experience.

Once the hearing is completed, a proposed order is drafted for the Court to review and approve. This process usually takes two months but may take longer for complex estates. The order is not final until 30 days after the Court signs the order, giving parties the opportunity to file an appeal. At the end of the appeal period, the Claims Administrator will begin to process payments, which may take two months or longer. This is necessary to ensure proper payments are made to each heir in every petition and that all amounts due are fully paid to the correct people.

If you believe your relative was a class member, please contact the Claims Administrator at 1-808-650-5551 or 1-833-639-1308, by email at info@kalima-lawsuit.com or by mail at P.O. Box 135035 Honolulu, Hawai'i 96801.

For more information, we invite you attend the next Talk Story session on Tuesday, Sept. 23, 2025 at 5:00 p.m. via Zoom. Go to kalima-lawsuit.com for the Zoom link. ■

Ki'i Pōhaku Revealed on Wai'anae Coastline



In late July, ki'i pōhaku (petroglyphs) carved into the sandstone on O'ahu's Wai'anae Coast became visible for the first time since 2016, due to seasonal ocean swells that shifted much of the sand that normally covers them. The series of ki'i pōhaku, which are at least 500 years old, includes 26 individual images, the smallest being about six inches tall while the largest is nearly seven feet tall. The ki'i pōhaku form a mural that is about 115 feet long just ma kai of the Piliā'au Army Recreational Center. According to an Associated Press article, Glen Kila, a lineal descendant of Wai'anae, is consulting with the Army to balance protecting the petroglyphs with their accessibility on a public beach. Kila said the ki'i pōhaku appear to be telling a story. - Photo: Nathan Wilkes, US Army Garrison Hawai'i

74 Acres of Hilo Ag Land Protected

The Trust for Public Land (TPL) and the Hawai'i Land Trust (HILT) recently teamed up with O.K. Farms in Hilo to protect 74.28 acres of agricultural land along the north side of the Wailuku River in Ahupua'a Pu'u'eo.

For more than 20 years, the Keolanui 'Ohana has managed O.K. Farms, growing it into one of the largest tropical fruit producers in the nation and a crucial steward of Hawai'i Island's food security, in part by offering community supported agriculture (CSA) boxes with food sourced from their farm and other island farmers and dairies.

However, in recent years the land that O.K. Farms leased was under threat of being sold and repurposed unless the Keolanuis could raise the funds to purchase it.

With the help of PTL and HILT, \$1.6 million was raised and the lands placed into a conservation easement

to protect it in perpetuity. Beyond preserving the land for agriculture and food security, preservation of this 'āina is critical to safeguarding the watershed that directly supports Wailuku River and Hilo Bay.

O.K. Farm was co-founded in 2002 by Troy Keolanui and the late Ed Olson, a businessman and philanthropist to perpetuate sustainable



The agricultural lands of O.K. Farms located along the Wailuku River in Hilo will be protected in perpetuity thanks to HILT and TPL. - Photo: Andrew Hara and O.K. Farms

agriculture in Hawai'i - Olson had purchased the land from C. Brewer around 2000. When Olson passed last year at the age of 93, his trust offered the Keolanuis the first chance to purchase the property.

Maui County to Help Fund Rebuilds

More help is forthcoming for survivors of the August 2023 wildfires who need kōkua to rebuild their homes

Maui County is preparing to pay for new single-family homes using federal funding. On August 11, the county began accepting applications from low- and moderate-income households to replace housing lost in the disaster.

Officials are rolling out three subsidy programs using \$391.5 million of a \$1.6 billion federal grant approved last January. Under two of the programs, property owners who lost their home in the fire can seek up to \$400,000 to help rebuild or get reimbursed for reconstruction if it has already begun or been completed.

Eligible households may earn no more than 140% of Maui County's median income and the home must be their primary residence. If the primary residence condition isn't maintained, the grant must be repaid. The income limit equals to \$132,020 for a single person, \$150,780 for a couple, and \$188,440 for a family of four.

A third program provides up to \$600,000 for renters displaced by the fire to buy a single-family house.

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NEWS BRIEFS

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Eligible renters must be able to obtain a fixed-rate mortgage to help finance a purchase, cannot already own a home, and cannot earn more than 120% of Maui County's median income (\$113,050 for a single person, \$127,600 for a couple and \$159,500 for a family of four).

Preference will be given to households at or below 80% of the median (\$75,400 for a single person, \$86,200 for a couple and \$107,700 for a family of four). For more info go to: mauirecovers.org.

Kala'i Makes His Broadway Debut



Makoa Kala'i - Courtesy Photo

Makoa Kala'i from Pana'ewa made his debut on Broadway in New York City last month as part cast of the hit musical *Mamma Mia!*

Kala'i performed with the *Mamma Mia!* national tour for 18 months, beginning in October 2023. He then earned a spot in the New York City production's ensemble and is also an understudy for one of the supporting roles. *Mamma Mia!* is being performed at the Winter Garden Theater for six months – with the potential to be extended.

A graduate of Kamehameha Schools Hawai'i, Kala'i was involved in hula and theatre as a student. While in high school he joined Hālau Hula 'o Kahikilaulani and performed in two 'ōlelo Hawai'i operas. After graduating he left Hawai'i to attend college at New York University's Tisch School of Performing Arts.

Kala'i told *Hawai'i News Now*

that it's been his life-long dream to perform on Broadway. After graduating with a Bachelor of Fine Arts degree in 2022, Kala'i spent the next year auditioning for various Broadway shows but had no luck until he auditioned for *Mamma Mia!*

In an interview, Kala'i said the culture shock he experienced after moving to New York initially caused him to doubt his dream. And because there are few Hawaiians living in New York City, he initially struggled to find his place – although that has since changed.

"We are the minority in this industry," he said. "There is a need for representation."

Poho'iki Boat Ramp Restoration

Seven long years after the 2018 Kīlauea eruption deposited some 58,000 tons of black sand, rocks and boulders at Poho'iki Beach in Puna, the Department of Land and Natural Resources' Division of Boating and Ocean Recreation (DOBOR) has begun dredging the bay to reopen access to the ocean.

The debris completely blocked – but did not destroy – the Poho'iki boat ramp. Poho'iki has long been a critical ocean access point to area fishers. Since the 2018 eruption, Puna fishers have had to travel 32 miles away to the Wailoa Small Boat Harbor in Hilo to launch their boats – a costly and time-consuming work-around that resulted in several small commercial fishing operations going out of business.

The dredging at Poho'iki is the result of years of advocacy by the Puna community responding to inaction by the state. Heavy equipment is now being used to remove the volcanic debris. Once the inner basin is cleared, a crane will be used to create a wider entrance to the bay.

"The entrance will be approximately 320 feet wide. There really wasn't a channel before. It was just an open bay, but the designated entrance, I think, was 40 feet," said DOBOR engineer Finn McCall.

POKE NŪHOU

NEWS BRIEFS

Poho'iki and the adjoining Isaac Hale Beach Park have long been an important gathering place for 'ohana in Puna.

Hawai'i Film Alliance Pushes for Tax Incentives

The premiere of *Chief of War* on August 1, the Apple TV+ series about the unification of the Hawaiian Islands created by Thomas Pa'a Sibbett and Jason Momoa, has helped inspire Hawai'i's film industry to organize and fight for improved state incentives to bring filmmakers to Hawai'i.

Filmmaker and camera operator Vince Keala Lucero, who worked as a digital image technician and stunt camera operator for *Chief of War*, said that the production hit a Hawai'i tax credit cap and, as a result, most of the nine-episode series was filmed in Aotearoa.

"It was a total shame," Lucero

was quoted as saying in a July article in the *Hawai'i Tribune-Herald*. "If we didn't have a cap, it would have been [filmed] here, and [they] would have spent all those millions here."

Lucero is helping to lead a new coalition, Hawai'i Film Alliance, to push the state to make tax credits for film work in Hawai'i more competitive. He said considerable individual efforts have been made, including work completed by the Hawai'i Film Office, but they have not been effective.

Other members of the coalition include producer and waterman Brian Keaulana, director Wainani Tomich, and Honolulu Film Office Deputy Film Commissioner Sano'e Damon. The coalition's web site at hawaii-filmalliance.org describes the economic benefits from the film industry when supported by tax credits, noting that tax incentives generate a five-fold return in economic activity.

Bishop Museum Returns Items to Guåhan



Latte stones from Guåhan and Rota on display in front of Hawaiian Hall, May 2024. The latte are part of the larger collection of 10,000 pieces that will be returned to the Mariana Islands. - Photo: Bishop Museum

Last month, the Bishop Museum initiated a phased "rematriation" of more than 10,000 pieces from the museum's permanent collection to the Mariana Islands. Bishop Museum's Board of Directors unanimously voted to deaccession pieces in the Cultural Resources collection originally acquired by Hans Hornbostel, an amateur archaeologist who worked for the museum in the early 20th century.

The decision comes after three years of collaboration with government officials and is in response to requests from Guåhan's (Guam) government dating back to the 1930s, as well as the museum's present-day consideration of ethical museum practices.

Whereas "repatriation" refers to the physical return of human remains and burial belongings, "rematriation" focuses on restoring Indigenous peoples' relationships with their ancestral lands and cultures.

"Rematriation can be the beginning, not the end, of connecting source communities with their art and human record," said Healoha Johnston, Bishop Museum director of cultural resources, and curator for Hawai'i and Pacific Arts and Culture.

Bishop Museum is partnering with governments, museums, and universities in the Pacific and around the world through its Te Rangi Hīroa Fellowship program designed to integrate Indigenous frameworks and museum best practices.

Hawai'i Captures Flag Football Gold and Silver at Junior Olympics



Hawai'i's Rose Gold all-girls flag football team captured the 11U girls' gold medal and the 12U silver medal at the AAU (Amateur Athletic Union) Junior Olympics in Houston, Texas, on July 27. Most of these athletes, who range in age from 10-13, are Native Hawaiian, as are their coaches. The team qualified last February in Orlando, Florida, at the first-ever qualifying event in flag football for the 2025 AAU JOs. Pictured here are: (back row, l-r): coaches Ian Chun, Josh Kalili and Benz Wallace; (middle row, l-r): Kaliko Inifi, Paisley Holloway, Maria Morehead, Azayda Jayde Pagaling, Cassidy Wallace and Hilina'i Manumaleuna; and (bottom row, l-r): Bella Vitale, Kairah Kahalewai, Kaila Rose Ka'ai, Shaely Coloma-Silva and Alohilani Lee. It should also be noted that Team ICCCE, also from Hawai'i, captured the 8U boy's gold medal at the same event. E Ho'omai-ka'i to all the young athletes!! - Photo: Courtesy of Ulysses Manumaleuna, Rose Gold

Ka Wai Ola News Represented at IJA Conference



Representatives from the Office of Hawaiian Affairs' (OHA) Communications Department, publisher of *Ka Wai Ola News*, attended the annual Indigenous Journalists Association (IJA) conference and awards banquet in Albuquerque, New Mexico, in early August. The IJA supports media professionals working in Indigenous, freelance, independent and mainstream media outlets covering Indigenous communities and representing Indigenous peoples around the world. OHA, via *Ka Wai Ola News*, is a long-time member of IJA, and has won numerous awards over the years. This year, *Ka Wai Ola News* received first-place awards for General Excellence and Best Layout. Additionally, *Ka Wai Ola News* freelance journalist Megan Ulu-Lani Boyanton won a third-place award for Excellence in Beat Reporting for her "Faces of the Diaspora" series that she has written for *Ka Wai Ola News* since 2023. Pictured at the conference (l-r): OHA Sr. Communications Strategist Kelli Meskin Soileau, OHA Multimedia Designer Kaleena Patcho, journalist Sara Kehaulani Goo (based in Washington, D.C.), and Megan Ulu-Lani Boyanton (based in Seattle). - *Courtesy Photo*

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Commercial Fishing in PIHMNM Halted

In early August, U.S. District Judge Michael W. J. Smith granted a motion challenging an April 2025 executive order (EO) by President Donald Trump to allow commercial fishing in the Pacific Islands Heritage Marine National Monument (PIHMNM) located in the Central Pacific, about 900 miles west-southwest of Hawai'i.

Fishing in the monument began weeks after EO was issued. The ruling by Smith calls for an immediate halt to fishing in waters between 50 and 200 nautical miles around Johnston Atoll, Jarvis Island and Wake Island.

A coalition of Indigenous leaders and environmentalists, represented by Earthjustice, challenged the executive order which stripped regulations preventing commercial fishing – which includes long-line fishing, an indiscriminate industrial method that uses baited hooks on lines that are 60 miles or longer – in this protected area.

The PIHMNM is a region of extraordinary biodiversity – from endemic seabirds to countless species of coral, fish, giant clams, sea turtles, and reef sharks. Beyond the reefs, dolphins, sharks, whales and other threatened and depleted species thrive in the deep water between the islands.

The lawsuit brought by Earthjustice asserts that, in addition to environmental concerns, commercial fishing in PIHMNM

would also harm the "cultural, spiritual, religious, subsistence, educational, recreational and aesthetic interests" of Native Hawaiian plaintiffs who are connected genealogically to the Indigenous peoples of the Pacific.

Powwow Will Honor Shared Values

Sky Brothers Collective (aka O'ahu Intertribal Council) is planning a celebration of Indigenous unity, culture and diplomacy in September to honor the shared values of the Native Hawaiian and Native American peoples.

The first-ever Circle of Nations 2025 Honolulu Intertribal Powwow on Sunday, September 21, at Kapi'olani Park in Waikiki will bring together Indigenous peoples from across Moananuiākea.

Organizers Loa Simoes (Meskwaki Nation) and Edie Hanohano say the inspiration for this celebration comes from the 1887 journey of Queen Kapi'olani and Princess Lili'uokalani across Turtle Island en route to Queen Victoria's Golden Jubilee – a journey that embodied cultural diplomacy and mutual respect.

Preceding the powwow, on September 20, dignitaries from Native Nations from across Turtle Island and the Pacific will be received as honored guests at a Ho'okipa Ali'i event at 'Iolani Palace.

Then on Sunday, Kapi'olani Park will be transformed for the powwow. Everyone is invited to experience the heartbeat of the drums and see dancers moving in honor of their ancestors. The powwow will include a "Feast of Nations" serving Hawaiian, Pacific, and Native American foods, as well as crafts and artwork for sale and storytelling. Organizers hope to create a space where Indigenous peoples exercise sovereignty, practice cultural diplomacy, and create intergenerational bridges.

This event is separate from the 49th Annual Honolulu Intertribal Powwow that will be held on September 6 at Ala Moana Beach Park's Magic Island. ■

Honolulu, Puna, Hawai'i Island: Potential Sale Threatens Wahi Pana

By No'eau Woo-O'Brien

On August 4, 2025, a gathering of po'e aloha 'aina was held in Waiakahi'ula, Puna, Hawai'i Island, to address an urgent threat facing the neighboring ahupua'a of Honolulu.

In attendance were Kawai'ula, a nonprofit dedicated to the protection of Waiakahi'ula, alongside the Keli'ipio-Kuamo'o Foundation and the Kuamo'o Legacy Foundation – organizations composed of lineal descendants of Honolulu who carry the kuleana to safeguard this wahi pana.



Lineal descendants of Honolulu with Honolulu Landing in the background (l-r): Lilinoe Keli'ipio Young, Kalimahana Young, Lehua Kaulukukui, and Kanani Kaulukukui, Jr. - *Courtesy Photo*

The focus of the gathering was clear and alarming: Honolulu, both an ahupua'a and wahi pana, has been placed on the market for \$4.5 million.

Honolulu, located on the east side of Hawai'i Island in the district of Puna, is a place of cultural and historical significance. The ahupua'a contains an extensive village complex, including house sites, agricultural platforms, and numerous burials.

The ma kai portion of Honolulu, commonly referred to today as Honolulu Landing, continues to be a gathering space frequented by local fishermen, neighbors from Waiakahi'ula, and travelers along the historic Government Beach Road.

For decades, the ahupua'a has remained intact and undisturbed under a private trust, which preserved its cul-

tural sites and prevented development.

Recognizing the gravity of this potential sale, the lineal descendants of Honolulu have mobilized. Together with community partners, they have produced educational videos, launched petitions, and engaged the broader public to raise awareness.

On Aug. 11, 2025, representatives met with Mayor Kimo Alameda to explore pathways for protection, including the possibility of acquisition by the Public Access, Open Space, and Natural Resources Preservation Commission (PONC) – the very body that committed to safeguarding Honolulu back in 2007.

At stake is not merely land, but the living legacy of Honolulu as a wahi pana, a sacred place that embodies the history, identity, and resilience of Puna. Its protection cannot wait. Now is the moment for community, descendants, and leaders alike to act with urgency and aloha 'aina, ensuring Honolulu is preserved for future generations. ■

Support the protection of Honolulu by signing the online petition: change.org/p/petition-from-honolulu-landing-hui

Belief in the Values We Hold True

We need to define the worth of cultural values today. We must not forget that ideas do not hold value unless we desire them.

The values we learned as children are not the same values we live by as adults. Although the ones we acquire as children stay with us throughout our lives, they become meaningful as we experience and remember life as it once was.

The standards we value are to help us shape and guide our lives, so that we can realize our full potential. In many cultures, a "good life" is always achieved by our belief in the values that we hold to be true:

1. Ho'ohiki - keeping your word
2. Ho'omanawanui - patience
3. Kela - excellence
4. Kūpono - honesty
5. Alaka'i - to lead
6. Koa - warrior
7. Ha'aha'a - humility
8. Huikala - forgiveness
9. Ho'omana - spirituality
10. 'Ikaika - strength

These values encompass the aspect of life through the eyes of Native Hawaiians and their world view.

*Mahalo nui loa,
David V. Kabalewai, III
Pālolo Valley*

HO'OLAHA LEHULEHU PUBLIC NOTICE

BURIAL NOTICE: KAI AULU 'O KAKA'AKO ELECTRICAL INFRASTRUCTURE PROJECT

NOTICE IS HEREBY GIVEN that a burial site, designated as State Inventory of Historic Places (SIHP) 50-80-14-10191, was identified by Pacific Legacy, Inc. during the course of an archaeological inventory survey for the Kamehameha Schools' Kaiaulu 'o Kaka'ako Increment II Electrical Infrastructure Project, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu, TMK: [1] 2-1-059:999 (Ala Moana Boulevard Right-of-Way). The burial site is located within the central lanes of Ala Moana Boulevard between Ward Avenue and Ko'ula Street.

The project area is located within the 'ili of Ka'akaukukui (modern Kaka'ako). During the Māhele, the closest Kuleana Land Commission Awards (LCA) were LCA 1903, awarded to Lolopi, and LCA 10463:2, awarded to Napela. The landowner is Hawai'i Department of Transportation (HDOT) (Contact: Guy Yoshida, 727 Kakoi Street, Honolulu, Hawai'i, 96819 [TEL (808) 859-6430]).

The decision to preserve in place or relocate these previously

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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.

Kaiali'i Kahele
Chair | Trustee, Hawai'i
Tel: 808.594.1855
Email:
TrusteeKahele@oha.org

Keoni Souza
Vice Chair | Trustee,
At-Large
Tel: 808.594.1857
Email:
TrusteeSouza@oha.org

Dan Ahuna
Trustee, Kaua'i and
Ni'ihau
Tel: 808.594.1751
Email:
TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu
Tel: 808.594.1854
Email:
TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.
Trustee, At-large
Tel: 808.594.1859
Email: TrusteeAkina@
oha.org

Luna Alapa
Trustee, Moloka'i and
Lāna'i
Tel: 808.594.1874
Email: TrusteeAlapa@
oha.org

Brickwood Galuteria
Trustee, At-Large
Tel: 808.594.1860
Email:
TrusteeGaluteria@
oha.org

**Carmen "Hulu"
Lindsey**
Trustee, Maui
Tel: 808.594.1858
Email:
TrusteeHuluLindsey@
oha.org

John D. Waihe'e IV
Trustee, At-large
Tel: 808.594.1876
Email:
TrusteeWaihee@oha.org

Investing in Keaukaha's Future: Mahalo Mayor Alameda

July 31 marked a historic step forward for the Keaukaha community and all East Hawai'i: The County of Hawai'i broke ground on long-needed upgrades to the Hilo Wastewater Treatment Plant – a \$337 million investment to address decades of neglect, modernize wastewater infrastructure, and protect public health and the environment for generations.

I commend Mayor Kimo Alameda for taking decisive action to make this project a reality. His leadership ensures we meet legal obligations, safeguard shorelines, and strengthen the resilience of our island's infrastructure.

When I served in the U.S. House of Representatives, I worked with the U.S. Environmental Protection Agency (EPA) to address serious compliance issues facing Hawai'i County. In 2017, under an Administrative Order on Consent, the county committed to bringing its large capacity cesspools in Pāhala and Nā'ālehu – and wastewater systems in Hilo and Kona – into compliance with federal law.

Large capacity cesspools were banned in 2005, yet the county had been out of compliance since 2010, risking millions in fines and threats to drinking water and marine ecosystems.

These compliance issues directly impact OHA's Native Hawaiian beneficiaries in Pāhala and Nā'ālehu as well, where outdated cesspools threaten health and the environment. For these communities, land and water are the foundation of our culture, our sustenance, and a sacred trust from our kūpuna. Addressing this challenge is both a legal duty and a cultural imperative to protect the lāhui.

For Native Hawaiians, this is about more than infrastructure, it is about aloha 'āina.

Clean water to drink, safe oceans for our keiki to swim in, healthy reefs for our lawai'a to fish, and thriving shorelines where 'ohana gather to pound 'opihi are essential to our identity. Protecting these resources honors our kūpuna and ensures future generations can live, work, and play in a healthy, sustainable



**Kaiali'i
Kahele**

CHAIR
Trustee,
Hawai'i Island

Hawai'i.

Equally important to Keaukaha's future is the renovation of the Keaukaha Gymnasium – a gathering place for sports, community events, and cultural activities.

For decades, it has been a hub where generations gathered to compete, learn, and strengthen bonds. It has hosted canoe club fundraisers, hula hālau performances, youth basketball tournaments, and kūpuna gatherings.

OHA is committed to partnering in its restoration, so it can continue serving Keaukaha and the greater Hilo community. A renovated gym will provide a safe, modern facility for our keiki and kūpuna, standing as a testament to the resilience and vitality of the lāhui.

Together, the Hilo Wastewater Treatment Plant upgrade and the Keaukaha Gym renovation represent a holistic investment in the health, safety, and spirit of our people. Clean water and safe oceans protect wellbeing and the ecosystems we depend on, while strong community facilities nurture social connections, cultural practices, and identity.

For Native Hawaiian communities, these projects are about more than compliance or construction – they are about creating conditions where our people thrive.

Safe drinking water ensures the health of our 'ohana. Healthy oceans preserve subsistence fishing, limu gathering, and voyaging. Modern athletic and community spaces give our keiki places to grow strong, learn teamwork, and stay safe after school. They provide opportunities for mentorship, discipline, and leadership – values that strengthen the lāhui.

Infrastructure, when done right, honors the past and secures the future. By committing to clean water, safe gathering spaces, and vibrant cultural hubs, we ensure that Native Hawaiian communities remain places where identity, tradition, and opportunity flourish – where our people stand proud, connected to the 'āina, and ready for the generations yet to come. ■

A Deeply Humbling Experience

Last month, I had the honor of traveling with our OHA delegation to the 2025 Raromata'i Festival in Ra'iaatea. It was my first visit to French Polynesia, where I was surrounded by extraordinary leaders, cultural practitioners, and communities united by a shared vision for the future.

The opening ceremony at Marae Tainu'u left a lasting impression. With traditional protocol and vibrant performances, the ceremonies echoed the energy and spirit of last year's Festival of Pacific Arts and Culture. Experiencing these traditions firsthand was both a profound blessing and deeply humbling.

At Marae Taputapuātea, where the festival experienced its most historic moment, I saw leaders from across Polynesia reaffirm our commitment to protecting language, land, culture, and community. Standing on these sacred rocks – at the heart of the Polynesian Triangle – and knowing our ancestors once gathered here for the same purpose was truly a special moment.

During a brief stay in Pape'ete, I joined in important conversations with leaders of the Assemblée de la Polynésie Française. President Antony Géros spoke



(L-R) Sr. Director Hailama Farden, President Antony Géros, Chair Kaiali'i Kahele, and Vice Chair Keoni Souza.
Photo: Jason Lees



Visiting Hōkūle'a while she was docked in Pape'ete.



Keoni Souza

VICE CHAIR
Trustee,
At-Large

candidly about the pressures facing our region as world powers turn their eyes toward the Pacific, and we reflected on the shared struggles of our people in self-determination, economics, and education. These discussions highlighted that our cultural traditions and the political challenges our communities face are closely connected – each shaping the strength and future of our people.

Another memorable moment came during kanikapila with the esteemed Dr. Randie Fong and Kamehameha Schools. OHA and Kamehameha Schools hosted a "Celebration of Hawaiian Culture" event with workshops, hula, mele, and 'awa. As we performed together, I thought back to my days in the Hawaiian Ensemble at Kamehameha Schools under Uncle Randie. One of the first mele we learned was *Ho'i ke Aloha i Ra'iaatea*, written by Uncle Randie and Nu'ulani Atkins. Singing it in Ra'iaatea, I reflected on everything that Uncle Randie so beautifully celebrates in this mele. Standing on that very island and performing it was a full-circle moment.

Our journey also took us to Tautira, the second home of *Hōkūle'a*, where we joined the Polynesian Voyaging Society and Nainoa Thompson in honoring the ancestors of that place – those who have supported our *Hōkūle'a* 'ohana over the years. I had the special opportunity to visit *Hōkūle'a* as she was docked in Pape'ete, preparing for her next voyage. Knowing the journeys she has carried, seeing the vessel up close was a moving reminder of the enduring spirit of Moananuiākea.

I returned home with a renewed commitment to strengthening these ties. This festival was not only about ceremony or celebration; it was about relationships, resilience, and our shared responsibility to the next generation. Being an OHA trustee is about more than boardrooms and policy, it is about nurturing these connections, listening to our kūpuna, and preparing the way for our keiki. Like our ancestors, we will continue to navigate whatever lies ahead together.

Finally, a sincere mahalo to Dr. Randie Kamuela Fong for making this experience possible for all of us at OHA. ■

Achieving Homeownership for Hawaiians

For the Mokulehua 'Ohana, the dream of owning a home began with quiet sacrifices – late nights balancing budgets and teaching their children the value of patience.

Over time, their persistence paid off, and they stepped through the doorway of their first home in 'Ewa Beach. It was more than a house; it was a source of pride and a place where this Native Hawaiian family could grow together, secure in both heart and future.

Homeownership has become a dividing line between the haves and have-nots, allowing owners to build equity and pass on wealth to their families, while renters often end up building wealth for others.

With Hawaii's low housing supply and high demand, constantly rising real estate prices widen the gap. This disparity is a major reason why many Native Hawaiians have left the islands.

Don't get me wrong. While Hawaiians face many challenges, there is great hope for every one of us. That's what I tell young people whenever I can speak to them.

I often share that when I grew up, my parents always provided for our needs but didn't teach my siblings and me the value of homeownership. They were hard-working and responsible, but they didn't encourage us to set our sights on owning real estate. In fact, my parents never owned a home until late in their lives when my grandmother passed away, which allowed them to buy her rundown house in Chula Vista, California.

But my parents did teach me this: "Kūlia i ka nu'u" (strive for the summit). This 'ōlelo no'ēau inspired a lifetime of determination and hard work, reminding me that no matter our background, we all have the capacity to reach our goals and provide for our families.

That's why I am proud to support OHA's 15-year strategic plan, Mana i Maui Ola (MiMO), which expands the opportunities for Native Hawaiians to own housing. For many, the inability to secure a down payment remains an almost insurmountable barrier, but this is



Keli'i Akina, Ph.D.

Trustee,
At-Large

where OHA is beginning to make a real difference.

Through its new Access to Home Ownership (AHO) program, OHA is guaranteeing portions of home loans through American Savings Bank, enabling qualified Native Hawaiians to make lower down payments and avoid costly mortgage insurance for fee simple housing, making the dream of homeownership in Hawai'i more attainable than ever.

Crossing the line to become a homeowner is no longer impossible but achievable. With hard work and access to resources like those that OHA is developing, we can make real progress.

Imagine the day when OHA has the resources to offer beneficiaries low-interest mortgages. Let's "kūlia i ka nu'u" and make the dream of homeownership a reality for Native Hawaiians! ■



On May 20, 2025, Trustee Akina spoke at the Nānākuli Neighborhood Board Meeting about OHA funding opportunities to help with homeownership. Also pictured are Trustee Kalei Akaka and OHA Director of Community Engagement, Lise Vaughan-Sekona. - Courtesy Photos



Trustee Akina with his good friend Pastor Alan Cardines at the Nānākuli Neighborhood Board Meeting on May 20, 2025.

A Renovated Office and a New Budget

Aloha mai kākou. I want to take a moment to affirm the meaningful progress we've made in the first six months of 2025. The activities I've engaged in have fundamentally shaped my perspective on the operation of our agency. I have accepted the role of chair of the Budget & Finance Committee, which carries substantial responsibilities for me and my staff. We tackled the challenge of preparing our biennium budget head-on.

We conducted weekly meetings with administration and daily discussions with each paia (department) to finalize their specific budgets. After five intensive months, our board of trustees (BOT) successfully approved the biennium budget for 2026 and 2027. This experience, although fraught with challenges, proved immensely rewarding and we quickly identified effective solutions to make the budget work so that our lāhui will benefit.

In tandem with the budget work, I spearheaded the critical renovations of the OHA Moloka'i office, culminating in a grand opening on June 18 while our BOT visited Moloka'i for our annual island community meeting. After 25 years without updates, this revitalization was long overdue, and I took the lead in designing a space that reflects a welcoming, home-like atmosphere.

Visitors entering the office are greeted by rich green tones inspired by nature, combined with a living room layout fea-



**Luana
Alapa**

Trustee,
Moloka'i and
Lāna'i

turing palm trees and a soothing water garden. I eliminated barriers by omitting a traditional reception desk, facilitating a smooth flow of energy throughout the office. A self-service coffee bar offers beneficiaries beverages and snacks, enhancing the warm and inviting experience. Additionally, we have established two computer workstations for our beneficiaries, providing access to online training, support groups, and other essential programs.

The centerpiece of the office is a striking koa wood conference table with a natural edge, beautifully complemented by a Hawaiian rug with a palapalai fern inlay print. The walls showcase the beauty of Moloka'i, and a large-screen TV allows beneficiaries to view OHA BOT meetings.

Our grand opening was a tremendous success, drawing positive and enthusiastic responses from attendees. Our beneficiaries deserve a beautiful space where they can feel at home, and I am proud to have been able to deliver that. It's important to acknowledge and recognize those who worked tirelessly to realize this vision. A huge mahalo to OHA Operations Manager Royce Campbell and his exceptional team who met our grand opening deadline with dedication and commitment.

I am proud to declare that our OHA Moloka'i office is officially open to serve our beneficiaries and our Moloka'i Beneficiary Services Agent Malu Lani-Ka'akimaka is ready to kōkua.

Aloha kekahi i kekahi. ■



A beautiful live-edge koa conference table anchors the meeting space. - Courtesy Photos



A warm, comfortable reception area greets beneficiaries who visit OHA's Moloka'i Office.

Mōhala Mai Blossoming Hope for Native Hawaiian Women and Families

In the heart of Honolulu's McCully neighborhood, the Mōhala Mai project – meaning “blossom forth” – represents a new vision for housing justice.

Opened in 2023, it is O'ahu's first permanent supportive housing initiative dedicated to women who have been justice-involved, along with their children. With 24 fully furnished apartments, wraparound services, and community spaces, Mōhala Mai is more than just a building – it is a place for healing, growth, and renewal.

While resident data is not public, it is understood that Native Hawaiians are among those who stand to benefit most from Mōhala Mai. Across Hawai'i, Native Hawaiians make up nearly 40% of the state's houseless population, despite representing only about 21% of the general population.

The over-representation stems from a long history of displacement, economic hardship, and systemic inequities.

For many Native Hawaiian women, involvement in the justice system is tied to these same structural challenges: poverty, unstable housing, and cycles of trauma. Mōhala Mai offers a pathway to stability, ensuring that families are not only sheltered, but supported with counseling, case management, and access to schools, jobs, and public transportation.

The mission of Mōhala Mai reflects deeply held Native Hawaiian values. The emphasis on 'ohana, kuleana, and lōkahi (unity) resonates in how the project is designed – not simply to house people, but to nurture community. By creating a safe, supportive environment for mothers and keiki, Mōhala Mai aligns with the Hawaiian understanding that wellbeing begins in the home.

In many ways, the project mirrors the vision of the state's Kauhale movement, which seeks to build small, supportive “villages” rooted in shared responsibility. While Mōhala Mai is not a Kauhale,



**Carmen
“Hulu”
Lindsey**

Trustee,
Maui

it embodies the same principles: restoring dignity and strengthening bonds of belonging.

Supporting this vision, the Office of Hawaiian Affairs (OHA) has invested \$180,000 to help advance these reforms.

This funding underscores OHA's commitment to improving outcomes for Native Hawaiian women disproportionately represented in the justice system. By backing systemic change, OHA is helping to ensure that Native Hawaiian voices are heard and that culturally

grounded solutions are part of the path forward.

The Mōhala Mai project was made possible through collaboration. The City and County of Honolulu owns the building, while Housing Solutions Inc. manages daily operations. The Women's Prison Project, founded by community leaders and supported by advocates like former Gov. Linda Lingle, helped secure funding and furnish units. This blend of government and grassroots action reflects a collective kuleana to address Hawai'i's housing crisis.

Mōhala Mai cannot solve Hawai'i's housing crisis alone, nor can it erase generations of inequity faced by Native Hawaiians. Long waiting lists for Hawaiian Home Lands and the ongoing struggle for affordable housing continue to leave thousands of families without housing security.

Yet Mōhala Mai offers a model for progress. By combining affordable housing with supportive services, and by grounding its mission in values that align with Hawaiian culture, the project provides a path forward for those most in need.

For Native Hawaiian women and children caught in the intersections of poverty, incarceration, and houselessness, it represents a chance to truly mōhala – to blossom forth into a new season of stability and hope. ■

PUBLIC NOTICES

Continued from page 27

identified human remains shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division and any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of these iwi kūpuna, or who are interested in filing a lineal or cultural descendancy claim demonstrating lineal descent from this burial or cultural descent from ancestors buried in the same ahupua'a or district, are requested to immediately contact Ms. Regina Hilo, O'ahu Burial Sites Specialist, 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707 [TEL (808) 692-8015, FAX (808) 692-8020].

BURIAL NOTICE: KAILUA, KO'OLAUPOKO

Human skeletal remains were found at TMK: (1) 4-3-011:030 and the road right-of-way, at the intersection of Kailua Rd. and Kalaheo Ave. in Kailua Ahupua'a, Ko'olaupoko District, on O'ahu. LCAs within and near this area belonged to Queen Kalama, Victoria Kamāmalu, Solomon Mohoe, and Genevieve Wood. The remains are more than 50 years old and are likely of Native Hawaiian ancestry. They will be reinterred nearby. Descendants of individuals who may have been buried in the area and those who may have knowledge of the remains are asked to contact Regina Hilo of SHPD at 808-692-8026, 601 Kamokila Blvd. #555, Kapolei, HI 96707 or Liz Hauani'o of Keala Pono Archaeological Cons. at 808-895-1871, 98-030 Hekaha St. #31, Aiea, HI 96701. Interested persons shall respond within 30 days and provide information to demonstrate descent from the remains, or from ancestors buried in Kailua Ahupua'a or Ko'olaupoko District.

CULTURAL IMPACT ASSESSMENT: PROPOSED SINGLE-FAMILY DWELLING IN PUNA DISTRICT, HAWAII ISLAND

On behalf of Bert and Christie Sawyeres (land owners), ASM Affiliates (ASM) is preparing a Cultural Impact Assessment for a Conservation District Use Application (CDUA) being prepared for the proposed development of a single-family dwelling on a

0.371 acre parcel, Tax Map Key (TMK) parcel (3) 1-4-028:006 (Lot 45), located ma kai of the Old Government Road, along the coast in the Wa'awa'a Ahupua'a, Puna District, Island of Hawai'i.

We are seeking consultation with any community members who may have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices in the general vicinity of the subject property that may be impacted by the proposed project. If you have and can share any such information, please contact Candace Gonzales, cgonzales@asmaffiliates.com, (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720.

CULTURAL IMPACT ASSESSMENT AND KA PA'AKAI ANALYSIS NOTICE: KAHUKU COMMUNITY CENTER IMPROVEMENTS PROJECT

On behalf of the City and County of Honolulu, Department of Parks and Recreation, G70 is preparing a Cultural Impact Assessment and a Ka Pa'akai Analysis to inform an HRS Chapter 343 Environmental Assessment for the proposed Kahuku Community Center Improvements Project. The project is located at 56-170 Pualalea Street, Kahuku, in the ahupua'a of Kahuku and Keana, Ko'olaupoko District, island of O'ahu. The approximately 16.06-acre project area includes TMKs (1) 5-6-006:011, :015, :021, :023, Kamehameha Highway State-Owned Right-of-Way (por.) and Pualalea Street Right-of-Way (por.). The proposed project will modernize and expand existing park amenities and infrastructure to improve year-round access to high-quality recreational facilities, supporting the health, wellness, and recreational needs of the Kahuku and Ko'olaupoko communities. These improvements are intended to foster a vibrant and inclusive community environment for residents of all ages while enhancing the park's functionality, accessibility, and long-term resilience. G70 is seeking input from kama'āina, cultural practitioners, Native Hawaiian Organizations, community members, and other stakeholders who may have knowledge of historic properties, cultural resources, or traditional and customary practices associated with the project area. Input is also sought on potential impacts to these resources and practices, and on strategies to avoid, minimize, or mitigate such impacts, as well as recommendations for others who should be consulted. Individuals or organizations interested in sharing information can contact G70 at kahukucc@g70.design or (808) 523-5866. ■

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.

RAYNARD KANOHO SUGANUMA DEC. 8, 1950 – MAY 17, 2025



Raynard Kanoho Sukanuma was born on Dec. 8, 1950, in Nānākuli, delivered by homesteader midwife Fanny Keoho. He was the hiapo of Melvin Sukanuma and Ku'ualoha Kanoho Sukanuma, welcomed into the world at their hale on Lepeka Avenue, where his 'iewe was lovingly buried beneath the plumeria tree. Ray's kahua was built on hard work, education, a can-do attitude, and a commitment to staying physically and mentally fit. A proud graduate of Damien Memorial High School, he became the first in his 'ohana to earn a college degree. He later returned to his alma mater as Kumu Kai, shaping the lives of thousands of haumāna. He was a lifelong athlete – a hula dancer for Ka Pā Hula, a paddler for many canoe clubs, a century cyclist, a coach, and an avid pickleball player. Ray lived the core Hawaiian values of kuleana, lōkahi, and aloha, and always had a warm mino'aka. His 'ohana returned Ray's ashes to Nānākuli, where he now rests in the waters off Zablan Beach. A celebration of life will be held at Mililani Mortuary Mauka Chapel on Friday, September 12. Visitation: 9:00 – 10:00 a.m. | Service: 10:00 – 11:00 a.m. | Hawaiian lunch to follow. Flowers and lei are welcome.



KEITH ALEXANDER KA'OHIAI KA'AHANUI MARCH 19, 1954 – JULY 3, 2025

Keith Alexander Ka'ohiai Ka'ahanui, 71, of Kapolei, Hawai'i, passed away peacefully surrounded by loved ones. Keith graduated from W.R. Farrington High School in 1972 and attended Church College of Hawai'i (nka BYU-Hawaii). Keith's career began at Hawaiian Telephone Co., retiring as a cable splicer. He later retired from his second job at Aulani Disney Resort as a counselor for Auntie's Beach House. He was most recently employed at Prime Flight Aviation Services. Keith was a member of The Church of Jesus Christ of Latter-Day Saints. He served in the Arizona–New Mexico Spanish speaking mission. In his youth, Keith was active in the Boy Scouts, earning both Eagle Scout and Silver Beaver awards. He later became a district commissioner for the organization. He served as a seminary instructor and was the first bishop of the newly formed Kapolei Ward of the Makakilo Stake. Keith loved volleyball and coached PAL leagues as well as high school volleyball teams. Keith was preceded in death by his parents Bernard and Ashlyn Ka'ahanui; brother Kevin; and grandson Seth Coen. He is survived by his wife and eternal companion of 49 years, Winona Ka'ahanui; children Jamie (Sheldon) Coen, Tracy (Jarrette) Beate, and Cy (Tristen) Ka'ahanui; grandchildren Stanton Coen, Solomon Coen, Kawehionapua Coen, Samson Coen, Jersie Ann Beate, and Jazzlynn May Beate; siblings Kerwyn (Danette) Ka'ahanui, Kent (Telaya) Ka'ahanui, Kimberly Ka'ahanui, Justin (Juanita) Ka'ahanui, and Kahealani Ka'ahanui. Maternal uncle Gregory K. Ka'ōnohi; and two paternal aunts, Haunani Orso and U'ilani Colon. Keith was loved by so many and will be dearly missed. ■



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AINA REALTOR - Call me to talk story and let's make homeownership a reality. If you have questions, I can help with both Hawaiian Homestead and residential properties on all islands. One of my missions is to keep native Hawaiian Families in Hawai'i. Let's build a better future for the next generation. Call me: Jordan Aina - RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC

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HO'OHUI 'OHANA FAMILY REUNIONS

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

SEARCH

HANO HANO - He Kahea: To all descendants of John Kealo Keoleoka and Ponahaikoeone Kuaiholani Hanohano. They had 12 children: Joseph Kikau, Mary Lili'i, John Keoleoka, Charles Kealo, Malia, Hattie Kahele, P., Charles Lukahiwa, Joseph, Edward Kaleipaihala, Epikopa Piko and Kawahao Hanohano. Hilo gathering Oct. 8 and 10, 2025. Honolulu gathering Oct. 11, 2025. Please call or email for more information. Kehau Hanohano Ph. 808-725-0546, 808-450-0848 / hanohanokehau@gmail.com Me Ke Aloha.

KAHOALI'I - Calling ALL descendants of Kahoali'i, including nā 'ohana Kamohoali'i, Kalawai'anui, Nakoa and Ka'ahanui. We will be having a great gathering of our 'ohana this coming Labor Day Weekend, Aug. 29 - Sept. 1, 2025, at Ke'anae Ūka (the old YMCA camp) in Ke'anae, Ha'ikū, Maui. Go to kahoalii.org for more information and to register. ■

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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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