

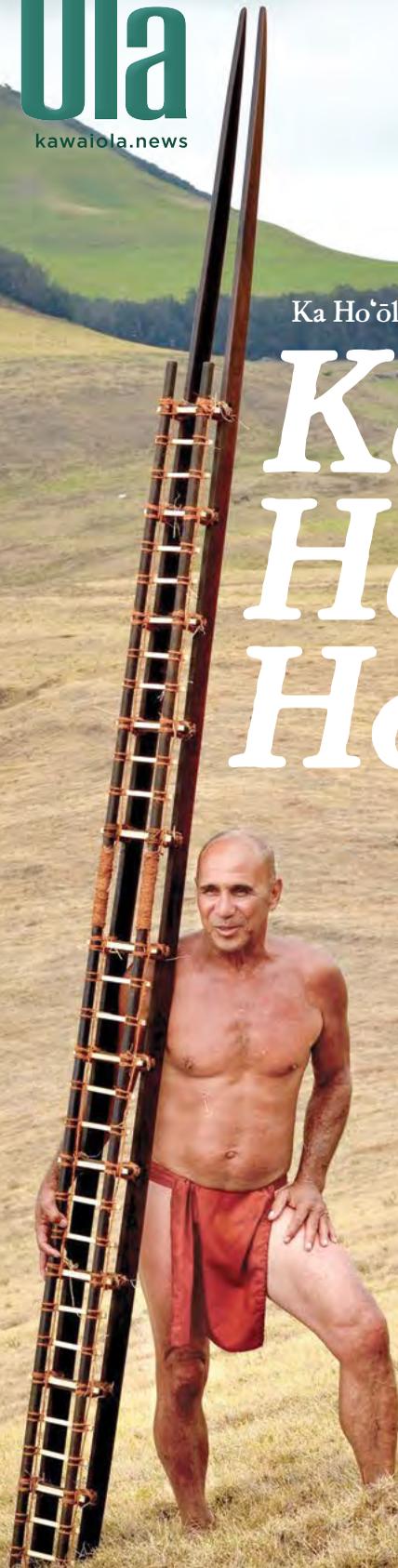


Ka Wai Ola
NEWS FOR THE LĀHUI
kawaiola.news

Ka Ho'ola 'ana i ko Hawai'i Mea Pa'ani Wiwo'ole:

Ka He'e Hōhūa

PAGES 19-22



Cultural practitioner, master carver, educator and athlete Tom Pōhaku Stone has almost single-handedly revived the traditional sport of he'e hōhūa (land sledding) - an extreme sport unique to Hawai'i. - *Courtesy Photo*

Special

Bilingual Issue for Mahina 'Ōlelo Hawai'i 2026

Special Bilingual Issue Celebrating Mahina 'Ōlelo Hawai'i 2026

The staff of *Ka Wai Ola* newspaper wish to mahalo and acknowledge the 'ōlelo Hawai'i community contributors and translators who made this issue possible. Their 'ike, loea and no'eau were invaluable to our production of this special issue of *Ka Wai Ola*. E ola mau ka 'ōlelo Hawai'i!

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An Inheritance Still Unfolding

Aloha mai kākou,

February invites us to celebrate ‘ōlelo Hawai‘i – not only as a language, but as a living worldview that holds our values, relationships, and ancestral wisdom. When a people’s language shapes how they understand the world, its worth is intrinsic, felt as deeply as it is spoken.

Today, ‘ōlelo Hawai‘i flourishes in ways once unimaginable. From a time when its voice was perilously faint, it has grown steadily stronger, now spoken by many more across generations.

While still carried by a relatively small portion of our lāhui, its resurgence is reason for deep gratitude and enduring hope for what continues to unfold.

OHA remains committed to investing in ‘ōlelo Hawai‘i and standing alongside those leading its perpetuation, honoring the vision and autonomy of educators, families, communities, and haumāna shaping what the language becomes next. The ‘ike held within ‘ōlelo Hawai‘i is not fixed in the past; it’s alive, generative, and essential to our collective future.

As we celebrate learners at every stage, we uplift the mānaleo and kūpuna whose courage, patience, and aloha sustained our language through decades when speaking it required quiet resistance and unwavering resolve. Their devotion made today’s renaissance possible. We honor them not only by preserving what they carried, but by allowing it to live fully – spoken, expanded, and entrusted to each new generation.

I’ve been in spaces where ‘ōlelo Hawai‘i flows freely – unburdened, without hesitation. To be immersed in that sound is to feel time bend.

Years ago, in a crowded shopping mall, I heard a toddler crying, frustrated in the tender, unmistakable way of early childhood. Through her tears, she spoke entirely in ‘ōlelo Hawai‘i. Her mother knelt beside her,

listening closely, responding with calm reassurance; two voices meeting with care amid the hum and hurry of a world that kept moving.

I lingered there, listening, understanding without fluency. I heard the leo of my ancestors. I heard my tūtū, long passed. I heard a way of being where emotion, language, and aloha moved together, where a child, with only the words available to her in a language not yet widely spoken, could give voice to what her na‘au was feeling and be fully understood. It was sublime, and ever since, I’ve held a quiet hope for a future where not only her mother, but the world itself leans in to hear her, understand her, and be shaped by an ancestral wisdom older than she can fathom, yet already hers.

As you walk your own ‘ōlelo Hawai‘i journey, know this: fluency is not the only measure of belonging. A Kānaka worldview rooted in relationship, humility, and kuleana can be embraced at any stage. Whether you are a speaker, a learner, or still listening from the edges, there is space for you. This resurgence belongs to all of us, as varied and vibrant as the lāhui itself. The invitation is simple and enduring: to step forward with intention, to carry what we can, and to allow ‘ōlelo Hawai‘i to continue shaping who we are becoming. ■

Mahalo nui,
Summer Lee Haunani Sylva
Interim Chief Administrator
Ka Pouhana Kūikawā



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Kānāwai Ho'omalū Kaiāulu: An Effort to Authorize Community Co-Management Agreements

Na Olan Leimomi Fisher a me Kahakuhailoa Poepeo, Kua'aina Ulu 'Auamo

Aia 'elua pila e hāpai 'ia ana i kēia 'Aha Kau Kānāwai e hiki mai ana i loko o ka Hale o nā Luna Maka'āinana o Hawai'i nei e ka Luna Ho'omalū Nadine Nakamura lāua 'o ka Pelekikena 'Aha Kenekoa Ron Kouchi, e ho'āmana ana i ka 'Oihana Kumuwaiwai 'Āina e komo ma nā 'aelike ho'omalū me nā kaiāulu.



Two companion bills this session introduced by House Speaker Nadine Nakamura and Senate President Ron Kouchi seek to explicitly authorize the Department of Land and Natural Resources (DLNR) to enter into community co-management agreements.

Community-based biocultural resource management in Hawai'i would be more effective and sustainable if supported by long-term co-management agreements.

'O ka mana'olana o ia kānāwai 'aelike ho'omalū, e ho'āmana 'ia aku ana ka mālama 'āina 'ana o nā kaiāulu i ko lākou 'āina iho nō ma Hawai'i nei.

'O ke kumu o ia pila, 'o ia nō ka Hui Maka'āinana o Makana (Hui), he hui 'auhau 'ole kūloko e pūlama ana i ka 'ike ku'una ma o ka mālama 'ana i ka 'āina o ka Pāka Moku'āina o Hā'ena, a me ko lākou noi 'ana i palapala ho'olimalima hikiāloa no ka pāka, i hō'ole 'ia aku nei e ka Papa Kumuwaiwai 'Āina, a ua 'ae na'e ka Papa e komo ka Hui ma kekahi 'aelike me ka Moku'āina, 'a'ohē na'e a lā-kou mana ma luna o ia 'āina.

I loko nō o ka loa'a o nā 'aelike kaiāulu-aupuni o nā 'ano like 'ole ma 'ō a ma 'ane'i o ka Pae 'Āina, 'a'ohē ka'ina kūhelu e komo ai nā kaiāulu ma nā 'aelike ho'omalū me ka 'Oihana Kumuwaiwai 'Āina, a kaupalena 'ia ka mana a nā kaiāulu, he mea ia e pa'ākikī ai ka ho'omalū pono 'ana o nā kupa 'āina i ko lākou mau wahi.

'O ia ke kumu i ko'iko'i ai ka 'āpono 'ia 'ana o ia pila i nā 'ōiwi Hawai'i mālama mo'omeheu, nā mahi 'ai, nā lawai'a, a pēlā wale aku.

'Ike mau 'ia ka 'Oihana Kumuwaiwai 'Āina, he 'oihana i hiki 'ole ke ho'omalū ho'okahi i nā kumuwaiwai i mālama 'ia no ka lehulehu, a ma muli o kēlā, ua makepono i nā kaiāulu, e la'a me Hā'ena, ka 'auamo 'ana i ka nui o nā kuleana o ka ho'omalū 'ana i ko lākou mau wahi, me ka nele pū 'ana i ka mana 'ole e ho'okō pono ai i ke kānāwai, e ho'okumu ai i nā kānāwai, a e lawelawe ai i nā māhele ko'iko'i 'ē a'e o kā lākou hana o ka ho'omalū a mālama 'ana i ko lākou mau 'āina pono'i.

He mea nui ka ho'ohui pū 'ana i nā 'ōiwi Hawai'i, a me kā lākou mau lōina o ka ho'omalū 'ana, i ka lawelawe 'ana a ka Moku'āina. Pehea lā ka holomua o ia lawelawe hana ho'omalū ke ho'āmana 'ia nā kaiāulu e koho no ko lākou pono iho nō? ■

Creation of this bill was led by the Hui Maka'āinana o Makana (Hui), a Kaua'i-based nonprofit that perpetuates 'ike kūpuna through mālama 'āina and other co-management activities within the Hā'ena State Park. The Hui has worked with DLNR to mālama their ancestral 'āina in Hā'ena for decades and is widely known as a successful community-based management example in Hawai'i. The Hui was recently offered a concession agreement, yet has not secured a long-term community co-management agreement to address the various shared management functions between them and DLNR.

Although community-government partnerships exist through different types of arrangements, the lack of statutory authority and no formalized process makes it unnecessarily difficult for grassroots communities to best co-manage their treasured wahi pāna.

It is therefore critical for active Native Hawaiian cultural practitioners, farmers, subsistence fishermen, and other mālama 'āina experts that this bill is passed.

DLNR has long recognized that it cannot effectively manage the state's vast public trust resources alone, and grassroots communities like Hā'ena have proven that place-based community co-management is a key solution to help carry the weight of this kuleana. To ensure the long-term health and wellbeing of our 'āina and people, it is imperative that Native Hawaiian cultural and traditional values and practices be implemented more across Hawai'i.

What better way to do that than to empower those with the most personal investment in and intimate knowledge of their home – the grassroots Native Hawaiian and local communities themselves – to mālama their own places for future generations to love and enjoy? ■

Mahalo nui loa & Aloha 'Āina Momona Kākou!

For more information on these bills email olan@kuahawaii.org, and to sign-up for Action Alerts visit here: <https://forms.gle/Sp1dkWzbVEP2D2gP8>.

Opening Day of the 2026 Legislative Session in Honolulu



The 2026 Hawai'i Legislative Session opened on January 21 and a small contingent of Office of Hawaiian Affairs trustees and staff were at the capitol to greet and connect with legislators. Recent federal funding cuts to programs like Medicare and SNAP, and ongoing concerns about Hawai'i's high cost of living and lack of affordable housing are major issues for state lawmakers to address this year, along with expiring military leases, land, and water use issues. Top photo: OHA trustees and staff gather in front of the statue of Queen Lili'uokalani on Opening Day. Center left: Trustee Brickwood Galuteria and Sen. Lynne DeCoite. Center right: Trustee Keoni Souza, Interim Administrator Summer Sylva, and Sen. Jarrett Keohokalale. Bottom: lawmakers gather in the chamber while spectators look on. Learn more about OHA's 2026 legislative package at oha.org/advocacy. - Photos: Nelson Gaspar and Jason Lees

'Imi ke Kaiāulu i ka Mālama Pualu iā Keaukaha Beach Park

Community Seeks Co-Management of Keaukaha Beach Park

Na Ku'uwehi Hiraishi

Ma ka lā 3 o Ianuali i hala iho nei i 'ākoakoā ai he 100 a 'oi kupa o nā 'āina ho'opulapula o Keaukaha a me Pana'ewa ma Puhi no ka ho'oma'ema'e i ke kapa kai mai Palekai a i 'Āwili.

"Nui nā po'e i 'ākoakoā mai no ka ho'oma'ema'e iā Puhi, a 'ae, 'ano pū'iwa wau," wahi a Ka'aka Swain, ka pelekikena o Keaukaha Community Association (KCA).

Na KCA a me ka hui 'o Kānewala i ho'olauka'i i ia hanana i kapa 'ia 'o "People for Puhi."

"The clean-up at Puhi Bay was initiated to utilize our resources and 'ike to support the transition of the park into more community-driven management," wahi a Makana Lewis, kekahi o nā mea ho'oku-mu iā Kānewala.

Na nā lima kōkua i 'ohi i ka 'ōpala a 'oki i ka mau'u. Ua paepae hou 'ia nā pōhaku ma ka 'aekai a ua wāwahi 'ia nā pākaukau pikiniki kahiko.

"These efforts improved safety, access, and overall conditions of the space," wahi a Lewis, "Holes were also dug for sign installation intended to showcase the proper place names of the park, such as Palekai ('Breakwall'), Puhi, Kulapae (site of former Hawaiian Village), and 'Āwili ('Browns')."

'O ia 'āina i kapa laulā 'ia 'o Keaukaha Beach Park he piko ia o ke kaiāulu, wahi a Kauka Halena Kapuni-Reynolds, he kū'auhau o Keaukaha a kupa o ia 'āina ho'opulapula ma mua.

"Puhi Bay and Kulapae are places where we continue to gather as a community to teach our children about those who came before them," wahi a Kapuni-Reynolds.

Nui 'ino nā hanana 'ohana i mālama 'ia ma 'ane'i, wahi āna, 'o ka pā'ina lā hānau pēpē 'oe, 'o ka 'aha male 'oe, 'o ka ho'ole-wa 'oe. Ma 'ane'i pū i ho'oili 'ia ai ka 'ike lawai'a a 'aukai mai kekahi hanauna i kekahi.

"We visit wahi pana because they help us to recall history while remembering the importance of caring for these places for future generations," wahi a Kapuni-Reynolds. "If we are not able to physically access this place anymore for

these purposes, it would be even more difficult to pass this information down to future generations."

'O ia ka mea e ko'iko'i ai kēia mau hānana ho'oma'ema'e 'āina, i mea e lilo ai ke kaiāulu he kahu o ka 'āina a pēlā pū nā mo'olelo o kēia 'āina i ili mai kahi hanau-na i kekahi no ka 100 a 'oi makahiki.

E waiho ana ma 'ō iki a'e o ka 16 'eka ma ka 'aekai nei 'o Keaukaha Beach Park he 'āina na ke Ke'ena 'Āina Ho'opulapula (DHHL) mai ka makahiki 1937. Ma loko nō o nā mahina i hala iho nei, e 'imi ana 'o DHHL i ka ho'oku'u i ko lākou kuleana manakia pāka. Wahi a Swain, he wā kūpono nō paha kēia no KCA, a me kona 400 mau 'ohana, e mālama pono'i i ko lākou kapakai i aloha nui 'ia.



Community members work to restore Puhi Bay, a storied place where generations of Keaukaha residents have learned to fish and swim. - Courtesy Photos

"After lengthy discussion the [KCA] board decided that it is something we should do for the community. So, we are," wahi a Swain.

Ma ka mahina 'o Kepakemapa 2025, ua noi 'o KCA i ke Komisina Home Ho'opulapula i ka mālama pualu iā Keaukaha Beach Park. Wahi a Swain, akahi a ho'omaka ka wala'au 'ana me DHHL, a e pono ana nō paha ke kōkua mai ia ke'ena.

"After all they are not signing over the land, but merely leasing the land to us," wahi a Swain, "What participation looks like we still need to discuss."

Ke wānana nei 'o Swain he ho'okahi paha makahiki a pa'a kekahi 'ano 'aelike me ko DHHL. No ka manawa, e kia ana 'o ia ma ka ho'olālā 'ana i kekahi hou hanauna "People for Puhi" no 2026. ■

On January 3, more than 100 community members from Keaukaha and Pana'ewa Hawaiian homesteads gathered at Puhi Bay for a coastline clean-up from Palekai to 'Āwili.

"Nui nā po'e i 'ākoakoā mai no ka ho'oma'ema'e i Puhi, a 'ae, 'ano pū'iwa wau," said Ka'aka Swain, pelekikena of the Keaukaha Community Association (KCA).

The event known as "People for Puhi" was organized by KCA and the group Kānewala.

"The clean-up at Puhi Bay was initiated to utilize our resources and 'ike to support the transition of the park into



Volunteers gather and clear fallen hala leaves near Puhi Bay - part of an initiative to support the park's transition to community-driven management.

more community-driven management," said Makana Lewis, one of the founders of Kānewala.

Volunteers removed debris and cut grass. Rocks along the shoreline were replaced and broken picnic tables were removed.

"These efforts improved safety, access, and overall conditions of the space," said Lewis, "Holes were also dug for sign installation intended to showcase the proper place names of the park, such as Palekai ("Breakwall"), Puhi, Kulapae (site of former Hawaiian Village), and 'Āwili ("Browns")."

This shoreline area widely known as Keaukaha Beach Park is the piko of the community, said Dr. Halena Kapuni-

Reynolds, a Keaukaha historian and former Hawaiian homesteader.

"Puhi Bay and Kulapae are places where we continue to gather as a community to teach our children about those who came before them," Kapuni-Reynolds said.

Family gatherings, including baby lū'au, weddings, and funerals, are all held here, he noted. Generations of the community also learned to fish and swim here.

"We visit wahi pana (storied places) because they help us to recall history while remembering the importance of caring for these places for future generations," said Kapuni-Reynolds. "If we are not able to physically access this place, it would be even more difficult to pass this information down to future generations."

That is what makes these clean-up events so special, it's an opportunity to not only steward the land, but the stories of this place that have been passed down for over 100 years.

The 16-acre Keaukaha Beach Park has been in the Department of Hawaiian Home Lands' inventory since 1937. In recent months, DHHL has sought to offload its park management kuleana to another entity. Swain says this may be an opportunity for KCA, which represents about 400 households in Keaukaha, to steward their beloved beach park.

"After lengthy discussion the [KCA] board decided that it is something we should do for the community. So, we are," Swain said.

In September 2025, the KCA submitted a proposal to the Hawaiian Homes Commission for the co-management of Keaukaha Beach Park. Swain says discussions with DHHL have only just begun, and any arrangement will require some level of participation from the department.

"After all they are not signing over the land, but merely leasing the land to us," said Swain, "What participation looks like we still need to discuss."

Swain says the process with DHHL could take up to a year to complete. In the meantime, planning is underway for the next "People for Puhi" event in 2026. ■

Ka Mālama 'Ana i nā Manu Kai 'Ōiwi

Keeping Our Native Seabirds Safe

Na Donalyn Dela Cruz | Unuhi 'ia e Manakō Tanaka

Ke noho nei ka 'ua'u kani ma kahi o ka ipuka o ka hale kū'ai 'o Whole Foods ma ke Kikowaena Kū'ai 'o Kahala. 'A'ole i 'ike 'ia ka lō'ihī o kona noho 'ana ma laila, a 'a'ole ho'i i 'ike i ka nui o nā kānaka e kā'alo wale akula iā ia.

"Nānā ihola, eia lā he manu, i waena o nā ipuka aniani uai, nā ipuka ākomi, a me nā pahu," wahi a Mary Moriarty, kai kuhihewa he manu nūnū a hiki i kona kokoke 'ana aku.

Aia nō a kokoke aku, maopopo koke ihola iā ia no ka 'ike i pa'a mua iā ia. Ua hānai 'ia 'o Moriarty ma Kaua'i ma kahi o ka pāka 'o National Wildlife Refuge i nā makahiki 1980, a ma laila ho'i i noho luna ai kona makua kāne. "Aia ma Kīlauea ka 'āuna manu kai 'ōiwi nui loa ma ka pae 'āina 'o Hawai'i," wahi āna.

Ma ia ahiahi o ka lā 30 o Nowemapa, 2025 i nīnau mai nei ke keiki kāne a Moriarty i ke 'ano o ia manu, he kakā nō paha. I ia wā nō i maopopo ai.

"O ka pepewa o ka wāwae ka mea e 'ike ai he 'ua'u kani, pēlā e 'ike ai 'a'ole ia he manu nūnū. 'O ia kekahi mea e maopopo ai, a 'o kekahi ho'i ka ho'omana'o 'ana i ka huikau o ia manu i nā kukui kūlanakauhale," wahi a Moriarty.

I kelā me kēia Nowemapa me Kekemapa, ho'omaka nā manu e lele i ke kai a hahai lākou i ka mālamalama o ka mahina. 'O kīnohi ia o ke "kau hā'ule," 'o ia ka wā e huikau ai nā manu 'ōpio i ka nui o nā kukui ma nā kūlanakauhale.

"Ua kapa 'ia kēia ke 'kau hā'ule' no ka mea lele nā manu ma uka, a lele a puni ke kūlanakauhale, a laila pa'uhia i ka luhi a hā'ule lākou mai ka lani mai. I kekahi manawa, ku'i lākou i nā pou kukui a me nā hale nui," wahi a Rae Okawa, kūhina pai kākō'o ma ka Hawai'i Wildlife Center (HWC).

"No laila 'ume nui 'ia kēia mau manu i nā kikowaena kū'ai, nā kahuapā'ani, nā kukui o ke kūkulu ala 'ana, nā kahua ho'okū ka'a-o ia ho'i nā mea a pau nona nā kukui mā'ama'ama."

Ua maopopo ho'i iā Moriarty, a mana'o ihola e loa'a ana paha e nā po'ii'a. Ho'omana'o 'o ia i ka wā ma mua ma Kaua'i ua ho'olako 'ia he mau pahu e



This disoriented and frightened 'ua'u kani was found hiding outside of Whole Foods Market in Kahala.

- Photos Courtesy of Mary Moriarty.

mālama ai i nā manu kai i loa'a ma hope o ko lākou hā'ule 'ana iho.

Ma ia ahiahi ma ke Kikowaena Kū'ai 'o Kahala, 'a'ohē pahu a Moriarty. I kona ho'omana'o 'ana aku i ko ke kikowaena kū'ai, 'a'ole kōkua nui i loa'a. No laila, ua hāpai mālie a'ela 'o ia i ua manu nei.

"Maopopo ia'u ka ho'opa'a 'ana i ka manu no ka mea ua nui ka'u ho'opa'a 'apowāwae 'ana i ku'u wā kamali'i," wahi a Moriarty. "Maka'ala o nahu 'ia auane'i."

I ka ho'i 'ana i ka hale, ua ho'opio 'o Moriarty i nā kukui a waiho 'ia akula ka manu ma ka lānai. "Ua waiho wale a hala kekahi mau hola ua ho'i i Kahikimoe," wahi āna.

I ka mana'o o HWC, maika'i ke hāpai 'ia nā manu kai i hā'ule me nā pale uluna, kāwele, a i 'ole pālule-t i mea e emi ai ka hā'alulu (a i mea ho'i e pale ai mai ka nuku mai). A laila, waiho ma loko o kekahi pahu me nā puka ea i kau 'ia ma kahi mālie a 'ano pōuliuli a hiki i ka wā i hiki ai i kekahi ke lapa'au kūpono aku iā ia. Hana pū 'o HWC me nā ke'ena kauka like 'ole a puni 'o O'ahu i mea e mālama ai i kēia mau manu.

I ka makahiki 2024, ua ho'omaka 'o HWC i ka Papahana Kōkua Manu Kai, 'o ia ho'i ka Seabird Aid Program a ua ho'ōla 'ia he 645 mau 'ua'u kani i ke kau hā'ule. Wahi a nā hō'ike e 'oi aku ana paha ka nui o nā manu i ka makahiki 2025, a he mea ia e hō'ōia ana ua wela ka hao e a'o ai ke kaiaulu i nā hana e pono ai. ■

Inā loa'a iā 'oe kekahi manu kai i hā'ule, e 'olu'olu e kōkua. Ma O'ahu, 'o Feather & Fur Animal Hospital ma Kailua kahi e lawe nui 'ia ai nā manu kai. No ka 'ikepili hou aku, e kele aku iā: hawaiiwildlifecenter.org

The 'ua'u kani lay near the entryway of the Whole Foods market at Kahala Mall. It was unclear how long it had been there or how many people had unknowingly walked past a bird in distress.

"I look down, and I see this bird, between the sliding glass door, the automatic doors, and the crates," said Mary Moriarty who thought it was a pigeon until she looked closer.

Her quick recognition came from experience. Moriarty grew up on Kaua'i at Kīlauea Point National Wildlife Refuge in the 1980s, where her father was the manager. "Kīlauea has the largest native seabird colony in the main Hawaiian Islands," she said.

On that evening of Nov. 30, 2025, Moriarty's son asked her if it was a duck. That's when her instincts kicked in.

"The easiest way to identify any shearwater bird is by the web feet. That's how you can tell that it's not a pigeon. That and knowing that lights will down them," said Moriarty.

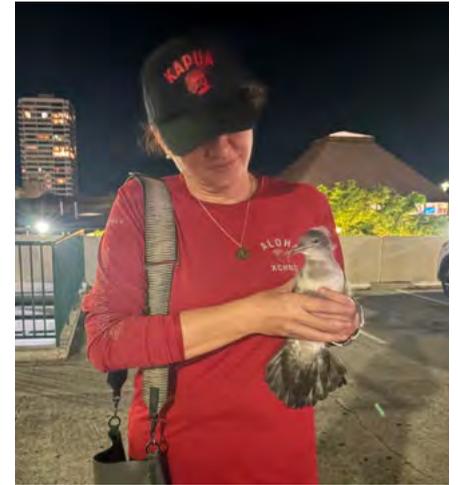
Every November and December young 'ua'u kani (wedge-tailed shearwater) take their first flight out to sea led by the light of the moon. It also marks "fallout season," as the young birds are often disoriented by the bright lights in developed areas.

"It's called 'fallout' because when they go inland, they will circle lights, get exhausted and literally fall out of the sky. Or, if they go inland, they [often] hit light poles or buildings," explained Rae Okawa, development director at Hawai'i Wildlife Center (HWC).

"So, malls, stadiums, road construction, parking lots – anything with bright, unshielded lights can draw these birds in," said Okawa.

Moriarty understood that – and that predators might get to a fallen seabird. She recalled that there were areas on Kaua'i that had boxes available for people to safely place seabirds that were found and in distress.

On that evening at Kahala Mall, Moriarty didn't have a box. When she informed staff at the mall she didn't get much of a response. So, instead she care-



Mary Moriarty grew up at a wildlife refuge on Kaua'i and knew how to help. She carefully picked up the 'ua'u kani, took it home, and placed it in a box on her lānai to recover until it was able to fly away.

fully picked up the seabird.

"I know how to hold them because I spent a lot of time banding shearwaters as a child," said Moriarty. "You have to watch out so they don't bite you."

She carefully tucked it under her arm, and it calmed when she got it into her car.

Once she was home, Moriarty turned off the lights and set the bird on her lānai. "I just let it sit, and then it was gone, like, a couple hours later," she said.

HWC recommends handling a grounded seabird by gently covering it with a pillowcase, towel, or t-shirt to reduce stress (and protect yourself from its beak), then placing it in a ventilated box in a quiet, dark space until it can receive proper care. HWC partners with clinics across O'ahu to support these rescues.

In 2024, the HWC O'ahu Seabird Aid Program cared for 645 'ua'u kani during the peak fallout season. Early reports suggest that 2025 could surpass that figure, underscoring the growing need for community awareness and response. ■

If you find an injured or downed native seabird, please help. On O'ahu, Feather & Fur Animal Hospital in Kailua is the primary drop-off location for downed or injured native seabirds. For more information go to: hawaiiwildlifecenter.org.

Ua 'Ike 'Āwe'awe'a i ke Au i Hala

A Glimpse of Hawai'i Before Humans

Na Noah Gomes, Ethnographer, SHPD

Ma ka pōmaika'i wale, ua 'ike 'ia kekahi lua hou o ke au kikilo ma Kona Hema, Hawai'i mokupuni, i ka hopena o ka makahiki 2025. He pōmaika'i ia a he waiwai nui ho'i ma muli o ka 'ike-pili i loa'a mai no ko Hawai'i 'ano ma ia au kikilo. 'A'ole ia he lua pao, 'a'ole ho'i i komo iki mua ka po'e kanaka ma loko, 'oia i ua pa'a ka puka o ia lua i ka pāhoehoe he 9,000-10,000 mau makahiki aku nei.

'O ka waiwai o ia lua nā iwi o kekahi mau manu Hawai'i kahiko. He 'ehiku mau pa'a iwi i loa'a mai, a 'o ia mau iwi he mau iwi 'ane-wihaku, 'o ia ho'i he mau iwi i 'ane'ane loa ka pa'a 'ana i iwi pōhaku, a 'o ia kēlā mea i kapa 'ia he wihaku. 'O kekahi pa'a iwi manu i loa'a mai, he nui loa nā iwi 'au. I ka 'ike 'ana o nā hulikoe-hana nāna i komo mua i loko o ia lua, ua mana'o 'ia he mea kamaha'o loa paha ia pa'a iwi, a no laila i hō'ike a'ela ai i ka po'e limahana o Ka 'Oihana Kumuwaiwai 'Āina (DLNR), ma loko o ka State Historic Preservation Division (SHPD).

Ho'ouana akula ko SHPD i ke ki'i o ia pa'a iwi manu iā Dr. Helen James, 'o ia ka Chair o ka māhele 'o Vertebrate Zoology ma ka Smithsonian National Museum of Natural History. I hākālia nō a 'ike 'o Dr. James i ia ki'i, maopopo wale ihola he mau iwi maika'i loa ia o kekahi *Branta rhuax*, he 'ano manu nēnē nui lele 'ole o ke au kikilo i halapohe koke ma ka hiki mua 'ana mai o ko ka po'e Hawai'i mau kūpuna ma kēia pae 'āina. He kaka'ikahi nō nā iwi o ia manu, 'oia i ua 'ike mua 'ia na'e ma kekahi mau lua 'oko'a ma Ka'ū, Kona, a me Kohala ma Hawai'i.

He manu nui nō ia, he 4.3 ka ho'onui o kona kaumaha ma mua o ko ka lāhulu manu nēnē ola e 'ike 'ia nei, he li'ilii nā 'ēheu, a he nunui nā wāwae. Eia ho'i, 'a'ole i 'ike maka iki 'ia ka *Branta rhuax* ola e ka po'e 'epekeka, 'oia i ua pau loa i ke au kikilo.

A maopopo ihola 'ia he kaka'ikahi kēia 'ano iwi manu 'ane-wihaku, a he waiwai nō paha no ka 'ikepili e pili ana i ke au kikilo, a laila ua alu pū nō ko ka U.S. Forest Service (USFS), ko kekahi pā'oihana hulikoe-hana 'o ASM Affiliates, ko ko DLNR mau māhele 'o Division of Forestry and

Wildlife (DOFAW) a me SHPD e ki'i a e mālama i ia mau iwi 'ane-wihaku mai loko a'e o ka lua.

Na Dr. Kealoha Kinney (USFS) i alaka'i i ka unuhi akanaha 'ana i ia mau iwi lāhila, 'oia i ua hana pū mua me Dr. James ma kekahi hana i 'ano like. Ua alaka'i pū 'o Matt Clark (ASM), nāna ka noi'i mua a me ke ana 'ana i ka lua i mea e maopopo le'a ai ke 'ano o ko loko. Ua komo pū 'o Steel D'Alonzo Jaques (ASM), 'o Steven Bergfeld (DOFAW), a me ko SHPD mau



The sub-fossil bones of the flightless goose were carefully gathered for future study. Pictured from left to right: Steven Bergfeld, Kealoha Kinney, Traven Apiki, Noah Gomes. - Photo: Nicole Mello

limahana: 'O Nicole Mello, 'o Traven Apiki, 'o Sean Naleimaile, a me a'u. 'O ia mau limahana moku'āina, ua kākō'o nō i ka unuhi 'ana i nā iwi 'ane-wihaku, he mau hola ka hana 'ana ma loko o ka wela, ka ikiiki, a me ke nele 'okikene i loko o ia lua.

He lua 'ano nui nō. He hiki nō i ke kanaka makua ke kū a hele wāwae i ka nui o ia wahi, he 'ano ha'aha'a na'e ma kauwahi mau 'ololi 'ana e koi ai i ke kolo. He mau pōhaku ho'i e waiho ana i 'ō a i 'ane'i nāna i hiolo mai luna o ke kaupoku ma ka wā kahiko. Ua 'ike 'ia kekahi puka kahiko o ka lua i pa'a i ka pāhoehoe ma kikilo, aia nō ma kahi kokoke i nā iwi o

SEE UA 'IKE 'ĀWE'AWA' ON PAGE 8

In late 2025, a long-hidden lava tube was accidentally discovered in the South Kona district of Hawai'i Island. It offered a rare and valuable glimpse into Hawai'i's deep past. Sealed by a pāhoehoe flow 9,000-10,000 years ago, this lava tube had apparently never been touched by human hands. No evidence of any kind of human use could be found, there were no ki'i (petroglyphs), no tools, no fireplaces, no burials, nothing.



SHPD staff collect the sub-fossil bones of a tiny unidentified bird. Pictured (l-r) are Nicole Mello and Noah Gomes. Matt Clark is in the background. - Photo by Traven Apiki

What was found were seven sets of sub-fossil animal skeletons – all believed to be ancient birds native to Hawai'i. Sub-fossils are very, very old bones that have started to mineralize into fossils, but have not completely become fossils yet. Among these was a peculiarly large set of bird bones that stood out among the others. Archaeologists who responded to the scene contacted the Hawai'i Department of Land and Natural Resources (DLNR) State Historic Preservation Division (SHPD).

SHPD's response team sent a photograph of this unusual bird to Dr. Helen James, Chair of Vertebrate Zoology at

the Smithsonian National Museum of Natural History. Dr. James immediately identified the bird as a "beautiful specimen of the extinct flightless goose *Branta rhuax*," a bird that only ever lived on Hawai'i Island and whose bones have been found in a handful of other caves in Ka'ū, Kona, and Kohala.

Branta rhuax was large - 4.3 times heavier than its living relative, the nēnē, and had massive legs and tiny wings. This goose died out soon after the ancestors of Native Hawaiians arrived to this island and has never been recorded by scientists in life.

Realizing that this was a rare discovery and that important information about the past might come from these sub-fossil birds, a coordinated effort between the U.S. Forest Service (USFS), archaeology firm ASM Affiliates, the DLNR's Division of Forestry and Wildlife (DOFAW), and SHPD was convened to recover the birds from the cave.

The recovery efforts were led by Dr. Kealoha Kinney of the USFS, who had experience working with Dr. James under similar circumstances in the past. The team was also led by Matt Clark of ASM Affiliates, who did an initial survey of the cave to confirm the nature of its contents. Other participants included ASM's Steel D'Alonzo Jaques, DOFAW's Steven Bergfeld, and SHPD's response team: Nicole Mello, Traven Apiki, Sean Naleimaile, and myself. The state employees assisted in the recovery mission, which took several hours to complete under unusually humid, hot, and oxygen-poor conditions.

The lava tube itself was fairly large. In most places the ceiling was tall enough for a man to walk through, though some tighter spots required crawling. Previous rock-falls from the ceiling littered the ground in certain areas. Near the *Branta rhuax* skeleton a former entrance to the cave could be seen, sealed by lava thousands of years ago. Remarkably, the bones of this large, flightless goose were mostly articulate; its legs, chest, wings and neck were all still in the same position as they would have been when it passed away. Only the beak seemed to be

SEE A GLIMPSE OF HAWAII ON PAGE 8



The mostly articulate, sub-fossil bones of the *Branta rhuax* specimen against the lava tube wall. Note the strong leg bones on the left. - Photo: Nicole Mello

UA 'IKE 'ĀWE'ĀWE'A

Continued from page 7

ia *Branta rhuax*. He kupanaha ka waiho 'ana o ia mau iwi o ka nēnē nui lele 'ole, me he mea lā aia ka nui o nā iwi ma kahi ho'okahi o ka wā i make ai ka manu. 'O nā wāwae, ka umauma, nā 'ēheu, a me ka 'āī, ua like nō ke kāhela me ka manu i make nei. Koe nō ka nuku, ua pau.

'Oia i ua kapa nei au i ia manu he 'ano "nēnē nui," 'a'ole kākou maopopo i kona inoa Hawai'i kahiko, ua halapohe ma kikilo. Eia ho'i, 'a'ole i kapa hou 'ia he inoa Hawai'i e ka po'e o kēia au. He āiwaiwa nui nō kēia manu. 'O nā iwi manu 'ē a'e i loa'a mai, 'a'ole i kālailai 'ē 'ia e ka po'e 'epékema i mea e maopopo ai i ko lākou mau 'ano.

He pōkole nō paha ka manawa i koe e noi'i ai i ka lua, 'a'ole i maopopo le'a 'ia ka hopena o ia lua i kēia mua aku. 'O ia noi'i mau nō ia a Dr. Kinney i nā mea o loko, a he nui nā mea hou 'ē a'e i loa'a mai, he mau holoholo-na iwi kuamo'o 'ole, he mau o ka lā'au kahiko, a he lepo mai kikilo mai. Ahu kupanaha ho'i paha ka 'ike e loa'a mai no kēlā au o kikilo. ■

A GLIMPSE OF HAWAII'I

Continued from page 7

missing.

Because *Branta rhuax* disappeared so long ago, we don't know today what our ancestors might have called it. There is also no modern Hawaiian name that has been given to it. Much about this bird is still a mystery. The other birds found in the cave have yet to be identified by scientists.

Time to study this unique time-capsule may be short, and the future of the cave itself is uncertain. In the meantime, Dr. Kinney continues to study the area, and has made several new, additional discoveries of invertebrate remains, ancient wood, and soil deposits that will likely yield new incredible insights to life in Hawai'i 10,000 years ago. ■

Ka 'Ōlelo Kulanui College Hawaiian

Na Roy McGrath, Kumu Pilikanaka, Ke Kula 'o S.M. Kamakau

'A'ole nō kānaka nāna e hō'ole i ka ulu nui a'e o ka 'ōlelo Hawai'i i kēia mau lā. Ma nā wahi like 'ole o ka nohona Hawai'i o kēia lā, ke 'oe huli pono, ua hiki ke loa'a mai kekahi 'ano mea 'ōlelo Hawai'i ma laila. I kēia mau lā nō ho'i, ke hele aku nō 'oe e holoholo i kaona, 'a'ole nō hiki ke kauka'i e huna mau ana kāu mau lawena 'ōlelo kalekale e ho'opuka malū ai ma ka 'ōlelo Hawai'i o lohe maopopo 'ia e ha'i!

'A'ole na'e 'o ka hua 'ōlelo Hawai'i wale nō ke laha a'e nei. 'O nā mana'o e pili ana i ka 'ōlelo Hawai'i kekahi. Mai ka 'ōpiopio a hiki i ke kanaka makua o'o, ua kama'āina i ia mea he ho'ōla 'ōlelo Hawai'i ma kekahi 'ano, a ua ku'i ākea ka lohe o nā 'ano kahua mana'o like 'ole.

'O kekahi mana'o a'u i lohe nui loa ai i waena o nā 'ōpio haumāna a'o 'ōlelo Hawai'i a i nā tūtū wali loa i ka 'ōlelo Hawai'i, 'o ia ka 'oko'a o ka 'ōlelo Hawai'i a nā kūpuna a me ka 'ōlelo Hawai'i e laha nei i kēia mau lā.

I waena o nā 'āīpu'upu'u o ke aukahi ho'ōla 'ōlelo Hawai'i o kēia mau lā, he kumu mana'o 'ano 'ena'ena nō ho'i kēia e pī'i koke a'e ai paha ka wela ma nā 'ao'ao like 'ole. A na wai lā na'e ho'i e ho'ōle i ia 'ena'ena; me he mea lā ke hō'āhewa 'ia nei he 'ōlelo Hawai'i ho'opunipuni wale nō kāna.

'O ke kumu na'e paha o ka nui 'ena'ena 'ana, 'o ia kahi 'ano'ano o ka 'oia'i'o e waiho ana i loko. He 'oia'i'o nō, 'a'ole nō i like ka pae mākaukau 'ōlelo Hawai'i o nā keiki kula kaiapuni me ko nā kūpuna o kekahi mau hanauna aku nei. A he 'oia'i'o ho'i, 'a'ole nō i ki'eki'e loa ka mākau 'ōlelo Hawai'i o nā kumu a'o a pau ma nā kula kaiapuni nāna ia mau kamali'i e pū'ā 'ōlelo ai.

Ua hiki nō paha i ke kanaka malihini loa i ka 'ōlelo Hawai'i ke ho'okūkū aku me ka maopopo pono, 'oko'a nō ka puana, ka 'eleu, ke kūpa'a, a me ka no'eau o ka 'ōlelo Hawai'i a nā keiki o kēia au me kā nā kūpuna.

'A'ole na'e kākou e lilo i ka hā'awi pio wale. 'A'ole kākou e pōina, ke lohe aku kahi kamali'i kaiapuni i ka līpine kūpuna, 'o nā 'ōlelo hiwahiwa a tūtū mā i pā maopopo 'ole wale aku nō i nā pepeiao kamali'i o kekahi hanauna aku nei, ua 'apo 'ia nō kona mana'o e ko kēia au.

Ma ia wā like na'e, 'a'ole kākou e hō'ole i ka holomua nui e koe mai nei. A no kākou po'e kumu 'ōlelo Hawai'i, 'a'ole ho'i kākou e ho'opoina i nā kumu 'ōlelo Hawai'i a kākou! E ho'olohe mau aku i ko *Ka Leo Hawai'i*, e heluhelu mau i ka nūpepa kahiko, a inā ho'i 'o 'oe kekahi o nā hoa aloha laki loa o ka tūtū pa'a 'ōlelo Hawai'i, e kūkākūkā mau 'oe me ia.

A eia kekahi iā 'oukou po'e kumu 'ōlelo Hawai'i o nā kulanui i wali loa i ka 'ōlelo makuahine, e naue pū mai 'oukou i nā kula kaiapuni e lohe 'ia ai kou leo e nā pua o ka 'āina! ■

It would be hard to deny the expansion of 'ōlelo Hawai'i in recent years. No matter where you go in Hawai'i today, if you look carefully, you can find a connection to 'ōlelo Hawai'i there. Hawaiian speakers can no longer trust that their gossip spoken in public will fall on deaf ears!

But it's not just the 'ōlelo of 'ōlelo Hawai'i that is finding fertile ground. A whole host of new opinions and ideas about 'ōlelo Hawai'i are being spread across the pae 'āina. From keiki to kūpuna, awareness of 'ōlelo Hawai'i's growth in contemporary society is now commonplace.

Of the many topics related to 'ōlelo Hawai'i being discussed, one of the most animated debates surrounds the differences between the 'ōlelo Hawai'i being spoken and taught today and the 'ōlelo Hawai'i being spoken a few generations ago.

Between proponents of the Hawaiian language revitalization movement today, this is certainly a sensitive topic that can rustle feathers and create division within the relatively small population of 'ōlelo Hawai'i speakers. This debate touches on delicate and often personally meaningful questions about the authenticity of one's 'ōlelo Hawai'i, the authority to dictate what 'ōlelo Hawai'i is and is not, and to what degree the 'ōlelo Hawai'i of generations past is being respected.

Often, the most animated and emotional debates are centered on a seed of truth. It's true, Hawaiian immersion school students' 'ōlelo Hawai'i fluency is not at the same level as the kūpuna who wrote in the nūpepa and taught Sunday school classes. It's true, not all Hawaiian language immersion teachers' 'ōlelo Hawai'i is as fluent as their English-language counterparts.

A complete stranger to 'ōlelo Hawai'i could probably hear the differences in confidence, tempo, articulation, and pronunciation between the 'ōlelo Hawai'i spoken today and the 'ōlelo Hawai'i spoken a generation ago.

However, we shouldn't simply give up and give "new Hawaiian" a label to separate it from "old Hawaiian." We shouldn't forget that, when listening to a recording of a native speaker describing their life in the early 20th century, the same beautiful memories and stories that would have been incomprehensible a generation ago can be understood clearly again.

At the same time, we cannot deny the work yet to be done. Hawaiian immersion schoolteachers should cherish the wealth of free and accessible native language repositories such as the *Ka Leo Hawai'i* recordings and the Papakilo newspaper database and use them to their full potential.

And for the highly fluent kumu 'ōlelo Hawai'i at our colleges and universities, come visit immersion schools so the youngest and most impressionable Hawaiian language speakers can learn from your 'ōlelo Hawai'i nani loa! ■

Awaiulu: Ke Noke Nei i ka Hana

Carrying on the work

Na Kau'i Sai-Dudoit a me Puakea Nogelmeier, Ph.D.

Ho'okumu 'ia 'o Awaiulu i ka makahiki 2003 e a'o i ke 'ano e unuhi ai i nā mea like 'ole o loko o ka waihona 'ōlelo Hawai'i o ke au i hala. 'Elua makahiki ke kau a'o o kēia hana, a he iwakālua ka helu o nā haumāna i ho'okō i ke kau ho'okahi, 'elua a 'oi o kēia a'o 'ana. Aia kekahi ma ka 'alima a 'aono ho'i o nā kau.

I ka makahiki 2017 i ho'okomo 'ia ai ka pū'ulu hope no ke kau a'o, a mau nō ka nui o lākou a me kā lākou po'e ka'i unuhi ma kēia 'oihana a'o a hiki i kēia lā. He hoa unuhi, ka'i unuhi, kilo unuhi, a kumu unuhi nā kūlana i hiki aku ai.

'O ka mana'o ho'okele o Awaiulu, 'o ia ka hua'i 'ana i ka waihona 'ōlelo Hawai'i o mua aku nei no ka ho'olako a 'ānoni hou 'ana maila i ka 'ike Hawai'i o ke au i hala me ko ke ao nei. Ma kēia 'oihana, hana 'ia nā pono 'ike no nā kānaka like 'ole, a ho'oikaika 'ia ka mākaukau o kahi pū'ulu kanaka me ka hiki ke hana a ho'omau i ia hana manamana no kēia hanauna a ia hanauna aku.

'Oia'i hiki i nā polokalamu "'ike mikini" ke unuhi i ka 'ōlelo Hawai'i i kēia manawa, he hiki pāpā'u nō ia, a 'oi loa a'e kona pololei me nā mea ma'alahi. Hūhewa a 'ōkupe ia "'ike mikini" ma ka mea pohihihi a hihia paha, e la'a me nā mea o ke au i hala. 'O ke kanaka akamai ka mea nāna ia hana pa'akikī.

Penei ka hana ma ke kau a'o, kahi e ho'ohiki 'ia ai nā hola 'umi o ka pule pākahi no 'elua makahiki. No nā pule mua, hālāwai mau nā haumāna hou a pau me ke kumu a me nā ka'i unuhi like 'ole no ka launa 'ana i ke 'ano o ka hana a no ka ho'okama'aina 'ana iā lākou iho, ka pū'ulu.

Noho lae'ula auane'i kēlā me kēia haumana ma lalo o kekahi ka'i unuhi nāna e alaka'i i ke ka'ina hana, a nāna e paka, a'o, a ho'oponopono i ka hana noi'i, ka hana kikokikona, a ka hana unuhi a kāna haumana. Hālāwai lāua i kēlā me kēia pule e a'o pū, a ho'okō 'ia nā māhele hana i 'ae 'ia no ko ka haumana mau hola hana o ia pule.

Ma nā pule pālua a pākolu paha (koe aku ia) hālāwai lāua 'elua me ke kumu e ki'ei a hālō pū i ka holomua 'ana o ka

hana a'o. Lilo ka 'umi hola o ka pule o kēia 'ano kūlana ma ka noi'i, ke kikokiko a me ka unuhi 'ana i nā mea like 'ole o ka waihona 'ōlelo Hawai'i, 'o ia ho'i nā nūpepa, palapala, a puke paha o ka wā Aupuni Mō'i a Panalā'au o Hawai'i nei.

Mana'olana 'o Awaiulu e wehe i mau kūlana a'o hou i kēia makahiki, a ho'olale 'ia ka mea hoihoi e waiho mai i kāna palapala mohohu ma mua o ka lā 1 o 'Ape-lila, 2026.

'Imi 'ia ka po'e mohohu me ka 'ōlelo poeko, ka hoihoi e komo i kēia 'oihana, ka mana'o e ho'oulu i ka pono o ka lehu-lehu, a me ka hiki ke ho'oka'awale i ka manawa e hiki ai ke ho'okō i nā kuleana. Inā hoihoi i ke kū 'ana i mohohu no ke kūlana a'o ma Awaiulu, e ho'ouma mai i nā koina mohohu o lalo nei:

1. **Ka 'Ike Pili:** Inoa, kahi noho, helu wahi, helu kelepona, lekaui, me kāu i hana ai ma ka 'ōlelo Hawai'i (kula, 'oihana, papahana a pēlā aku).
2. **Ka Leka Hoihoi:** Ho'okahi 'ao'ao me ke kumu e hoihoi ai i ia kūlana a'o.
3. **Kahi Unuhina:** Ho'okahi 'ao'ao Hawai'i me kāu unuhina Pelekane.

Ma ka lekaui, iā: info@awaiulu.org, a hiki nō ke lawe leka 'ia mai iā: Awaiulu, 2667 'Anu'u Place, Honolulu, Hawai'i 96819. ■



Awaiulu has been training translators for two decades in an effort to make the 'ike Hawai'i stored in historical Hawaiian archives available to our lāhui. They plan to open new training positions this year and encourage individuals already fluent in Hawaiian and interested in this type of training to apply before April 1. - Courtesy Photo

Awaiulu was founded in 2003 to teach ways of translating the diverse materials found in the Hawaiian language repository of the past. This training is a 2-year cycle, and 20 trainees have completed one, two, or more training cycles to date. Some are on a fifth or even sixth cycle.

The last group to enter a training cycle was in 2017, and most of them and their trainers are still engaged in this endeavor until today. The levels they have achieved include translation fellow, translation coach, translation reviewer, and translation kumu.

The guiding principle of Awaiulu is to open up the historical Hawaiian archive in order to provide and integrate Hawaiian knowledge from the past with that of today. In this endeavor, knowledge resources are generated for all, and a cadre is trained with the skills to do and carry forward the many parts of this work for the current generation and the next.

While AI programs can now translate Hawaiian language, they have limited capacity, being far more accurate with simple text. AI gets tangled and trips over complicated or confusing text, like what is found in historical writings. Skilled humans are best suited to the

difficult work.

This is how a training cycle works, with 10 hours per week being dedicated for a span of two years. For the first weeks interns meet with the kumu and with the various translation coaches to get familiar with the work at hand and with themselves as a group.

Eventually, each intern will be paired with a mentor, who is responsible to lead the process, and who will review, advise, and correct the research, typescripting, and translation of his or her intern. The two of them will meet each week to review and advise, fulfilling the requirements agreed upon for the hours of that week.

Every two or three weeks (tbd) the pair will meet with the kumu to closely go over the progress of the training. The 10-hour per week commitment is dedicated to research, typescripting, or translation of selected materials drawn from the Hawaiian language repository, that being newspapers, documents, or books from the Monarchy and Territorial eras of Hawai'i.

Awaiulu hopes to open some new training positions this year, and anyone interested is encouraged to submit an application prior to April 1, 2026.

We seek interns who are fluent in Hawaiian, interested in this form of training, have a public service ethic, and who can commit the time to carry out the responsibilities of the position. If interested in candidacy for an Awaiulu internship, submit the candidacy requirements below:

1. **Personal Data:** Name, location, address, phone, e-mail, experience in Hawaiian language (schooling, professional, projects, etc.).
2. **Letter of Interest:** One page with the reason you are interested in this training.
3. **A Translation:** One page in Hawaiian with your English translation.

Submit via email to: info@awaiulu.org, or mail to: Awaiulu, 2667 'Anu'u Place, Honolulu, Hawai'i 96819. ■

Lupalupa ka 'Ōlelo a Kānaka

The Language of Our People Flourishes

Na Tammy Haili'ōpua Baker, Ph.D.

Welina me ke aloha e nā hoa makamaka e make'e ana i ka 'ōlelo Hawai'i. He mea nui ko kākou mālama make'e loa 'ana i kēia 'ōlelo hiwahiwa a kākou ma o ka 'ōlelo Hawai'i 'ana i kēlā lā kēia lā ma nā wahi like 'ole.

Mai mana'ō, ua lawa ka mahina ho'okahi e laupa'i ai ka 'ōlelo Hawai'i ma 'ō ā 'ō. He nani ka mahina 'ōlelo Hawai'i 'o Peleuli, he 'oi a'e ka nani o ka makahiki 'ōlelo Hawai'i a i 'ole ke kenekulia 'ōlelo Hawai'i.

He kuleana ko kākou, ka po'e i pōmaika'i i ke a'o i ka 'ōlelo Hawai'i, e ho'olupalupa ai a e ho'olaua'i ai nō ho'i i ka 'ōlelo Hawai'i mai kēlā kapa a kēia kapa o ko Hawai'i Pae 'Āina. E kūlia mau nō kākou i ka nu'u, e nā hoa 'ōlelo Hawai'i.

Me ia mana'ō 'o ka lupalupa o ka 'ōlelo Hawai'i ma nā wahi like 'ole i kūkulu 'ia ai ka Papahana Hana Keaka Hawai'i ma ke kulanui o Hawai'i ma Mānoa. Na ia papahana nei i ho'okahua ai a i ho'olaha ai i nā mo'olelo Hawai'i ma ka 'Ōlelo Hawai'i no ko kākou kaiaulu.

I kēia kau kula e puka ai ka hana keaka hou o ka papahana, 'o *Lele Wale*, i haku 'ia e Ikaika Mendez. No Kanaio, Maui, 'o Ikaika, a he pu'ukani 'o ia nei ma ka lū'au ma Lahaina ma mua o ka pauahi hā'ena 'ana o ia 'āina i ka mahina 'o 'Aukake i ka makahiki 2023.

Ua haku a'ela 'o ua Ikaika nei i mo'olelo hana keaka no ka malu ulu o Lele ma ke 'ano he pule kānaena e ho'ōla ai i ka 'āina. He ho'omana'ō hou 'ana ia i ka Ma'a'a wehe lau niu o Lele a he ho'omāpopo ho'i me he ipu kukui pio 'ole lā o ke Kau'ula ka po'e o Lahaina. Ho'omāka 'o *Lele Wale* i ka pule mua o Malaki, he 'elima hō'ike 'ana mai ka lā 4 a i ka lā 8 o Malaki ma ka Earle Ernst Lab Theatre.

I kēia mahina nō e mālama 'ia ai he hō'ike pōkole no *Lele Wale* ma ka 'aha kūkā hou a ka 'Ahahui Noi'i No'eau 'Ōiwi – Research Institute of Indigenous Performance (ANNO) – ma ka hale Keaka 'o Kennedy.

'O ANNO '26: Bridging Generations ka inoa o kēia 'aha kūkā 'o ka lua ia

o nā 'aha kūkā i ho'olālā 'ia e ANNO. 'O Noi'i Nowelo ka inoa o ka 'aha kūkā mua i mālama 'ia i ka makahiki 2024. A i ka makahiki aku nei ka ho'opuka 'ana o ka puke mua loa a ANNO, 'o ia ho'i 'o Noi'i Nowelo: A Survey of Hawaiian and Indigenous Performance.

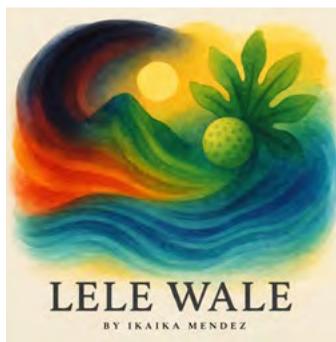
Warm greetings, friends who cherish the Hawaiian language. It is imperative that we perpetuate our beloved language by speaking Hawaiian each and every day in all places.



UH Mānoa undergraduate and graduate students from various disciplines pose for a photo at the Student Poster Session at the Research Institute of Indigenous Performance - 'Ahahui Noi'i No'eau 'Ōiwi's (ANNO) - inaugural conference in 2024. ANNO's second conference will be held February 5-6. - Photo: Greg Noir Creative Images

No ka 'aha kūkā o nā lā 5-6 o Peleuli, aia ana he 'ekolu pānela – "Hana No'eau Lima," "Aloha 'Āina Embodied: The Praxis of 'Aha," a me "Kumu Hula Legacy: The Art of Haku Mele;" he 'eiwa papa ho'onui 'ike no ka hula, ka mele, ka hana kapa, ke kālai lā'au, ka lei hulu, ka hana pupeta, a me ka hulahula; he 'elua ki'i'oni'oni, 'o *Moloka'i Bound* a me *Māhū: A Trans-Pacific Love Letter*; he hō'ike'ike pāheona; he mahele pelaha noi'i a nā haumāna laeo'o/lae'ula; he ahiahi ho'okani pila na Baba Tavares a me ka 'ohana Krug; a me *Lele Wale*, he hō'ike pōkole.

E naue mai, e nanea a walea nō ho'i i nā no'eau Hawai'i ma ke kulanui o Hawai'i ma Mānoa! ■



Do not assume that it is sufficient for the Hawaiian language to be heard one month of the year everywhere. It is wonderful for February to be designated as Hawaiian language month, however, a year of Hawaiian language or perhaps a century of Hawaiian language would be most impressive.

Those of us who are fortunate to have learned and speak Hawaiian have a responsibility to normalize and promote our language across the archipelago. We must continue to strive for the summit, dear Hawaiian language speaking friends.

The Hawaiian Theatre Program was established at the University of Hawai'i at Mānoa with the concept of increasing domains of Hawaiian language use. The program has staged and promoted Hawaiian

stories in the Hawaiian language for our community.

This semester the newest production of the program, *Lele Wale*, written and directed by Ikaika Mendez will premiere. A native of Kanaio, Maui, Ikaika worked as a musician at the lū'au in Lahaina before the devastating fires of August 2023.

Ikaika has written this play as a prayer for healing the land of the shaded breadfruit trees of Lele. So that we may remember the Ma'a'a wind that lifts the coconut leaves of Lele and for us to understand that the strength of the people of Lahaina resembles the brilliant light that will not be extinguished despite the blowing of the Kau'ula wind. *Lele Wale* will be presented March 4-8 at the Earle Ernst Lab Theatre.

This month there will be a staged reading of *Lele Wale* at an upcoming conference organized by 'Ahahui Noi'i No'eau 'Ōiwi – Research Institute of Indigenous Performance (ANNO) – at Kennedy Theatre.

The conference is titled ANNO '26: Bridging Generations, and is the second ANNO conference. The inaugural conference, Noi'i Nowelo, was hosted in 2024. Last year, ANNO launched its first publication, *Noi'i Nowelo: A Survey of Hawaiian and Indigenous Performance*, illuminating the expansive field of Hawaiian and Indigenous performance studies, its theory and its practice.

The conference on February 5-6 features three panels – "Hana No'eau Lima," "Aloha 'Āina Embodied: The Praxis of 'Aha," and "Kumu Hula Legacy: The Art of Haku Mele;" nine hands-on workshops in the practices of hula, mele, kapamaking, wood carving, feather lei-making, puppetry, and dance; two film screenings, *Moloka'i Bound* and *Māhū: A Trans-Pacific Love Letter*; an art exhibit; a student research poster session; an evening of music with Baba Tavares and the Krug 'ohana; and a sneak-peak of *Lele Wale*.

Join us for Hawaiian art and performance at UH Mānoa! ■

For more information on the Hawaiian Theatre Program go to: manoa.hawaii.edu/hanakeaka, and for ANNO: manoa.hawaii.edu/anno

Kahi Kula Hou i Pa'a Mai ma Honouliuli

A New School Has Taken Root in Honouliuli

Na Hema Yam-Lum, Kumu A'oa'o Ha'i 'Ōlelo, UH West O'ahu

Welina me ke aloha e nā pua aloha 'āina a me nā hoa makamaka o ko Hawai'inuiākea e pa'a nei ka iwihilo o ka lāhui.

He leo kēia e hāliu mai ana mai ka lepo o ka honua, mai ka hana o nā kūpuna, a mai ke kuleana i kau 'ia ma luna o kākou i kēia au. Mai ka 'āina manu mōlia o nā pe'a kapu o Hōlanikū, i kahi o ka Mauna e Hā'upu nei, nā koa āiwaiwa 'o Kakuhihewa lāua 'o Lāna'ikaula e kū ana ma ke kua o ka pu'u kukui lamalama 'o Hālawa, mai Molokini ka piko o nā kai 'ewalu a i ke one kapukapu 'o Kohemālamalamao-Kanaloa, he mau wahi kēia e hō'ike ana i ka hohonu o ka pilina kanaka me ka 'āina, ka mo'okū'auhau, a me ka 'ōlelo Hawai'i.

Eia ke ho'olauna nei i kahi kula i kupu mai ma Honouliuli, O'ahu nei. He kula kēia i hānai 'ia ma lalo o ka malu o 'elua kumu ikaika o ka ho'ōla 'ōlelo Hawai'i: 'o Ke Kula Kaiapuni 'o Ānuenuē a me Ke Kula Waena 'o Kapolei.

Mai ia mau kula mai ka 'ike, ka pa'a o ka 'ōlelo, a me ke kūkulu 'ōnaehana i hiki ai i kēia kula hou ke kū me ka ikaika. I kēia manawa, ua pa'a kēia papahana kaiapuni ma lalo piha o Ke Kula Waena 'o Kapolei.

I ka hāmama mua 'ana mai o nā puka, ua komo pū ka leo oli, he hō'ailona ia 'a'ole he hale wale nō kēia e kū ana, akā, he wahi kapu no ka 'ōlelo, ka 'ike, a me ke kūkulu lāhui. Ua oli 'ia ka inoa e like me ka hana mua o ke keiki hānau hou:

E Kūlanihāko'i kau maila i luna e; A ua maila ua; A kupu maila kupu; A mu'o maila mu'o.

I 'ekolu makahiki aku nei, ua ho'olaha 'ia ka wehe 'ana o kēia kula waena hou i nā mākuā o nā kula ha'aha'a 'o Nānākuli a me Waiau. He lono kēia i ka ho'ihō'i 'ana o ka 'ōlelo 'āpa'akuma o kēia 'āina, 'a'ole ma ke 'ano he kumuhana a'o wale nō, akā, ma ke 'ano he 'ōlelo ola.

I kēlā wā mua, he 'ehiku wale nō haumāna i komo mai, kekahi mai Nānākuli, kekahi mai Waiau. I kēia manawa, ua ho'onui 'ia ka papahana, a ua piha ka helu i kēia lā i nā haumāna kaiapuni he 22.

He hō'ailona kēia o ka ulu maoli 'ana, 'a'ole ma ka helu wale nō, akā, ma ka

pa'a o ka mana'o o nā 'ohana, nā haumāna, a me ke kaiapuni i ka waiwai o ka ho'ona'auao 'ōlelo Hawai'i. 'Uuku ka hua i ka ho'omaka, akā, ke ulu nei ka lā'au, ke māhuahua nei nā lālā, a ke pa'a nei ke kumu. No laila, ua ho'omau 'ia ke oli e paipai ana i ka ulu mau 'ana:

A liko maila liko; A lau maila lau; A lala maila lala; A kumu maila kumu; A kumu pa'a hina 'ole i ka honua.



In December, middle school haumāna from Ke Kula Kaiapuni 'o Kapolei spent the day at Ka Waihana o ka Na'auao Public Charter School to participate in Makahiki Games. Now in its third year, most of the students currently enrolled at Ke Kula Kaiapuni 'o Kapolei matriculated from either Ka Waihana o ka Na'auao in Nānākuli or Ke Kula Kaiapuni 'o Waiau in Pearl City. - Courtesy Photos

I kēia makahiki, ua komo piha nā haumāna i nā hanana a pau o ka papahana kaiapuni. Ma laila nō lākou e 'ike ai he 'ōlelo ola ka 'ōlelo Hawai'i, he leo e ola ana i ke kino, ka na'au, a me ka 'uhane, 'a'ole he 'ōlelo waiho 'ia ma nā 'ao'ao puke.

'O ko'u kuleana ma kēia ala, 'a'ole i kaupalena 'ia i ho'okahi kula wale nō.

SEE KAHU KULA HOU MA HONOULIULI ON PAGE 13

Greetings to all my aloha 'āina practitioners, friends, and colleagues of Hawai'inuiākea.

This voice rises from the land itself, carried by the breath of the ancestors and shaped by the responsibility entrusted to us all in this generation. From the bird-rich lands where the sacred bats of Hōlanikū dwell, to the heights where Mauna Hā'upu stands

watch, from the renowned warrior ancestors Kakuhihewa and Lāna'ikaula who guard the glowing kukui hill of Hālawa, from Molokini, the spiritual center of the eight seas, to the sacred sands of Kohemālamalama o Kanaloa – these places hold memory. They remind us that land, genealogy, knowledge, and language are inseparable, and that each generation is accountable to what it inherits.

Introducing a school that has taken root in Honouliuli on O'ahu. It is a school nurtured under the protection and guidance of two foundational institutions in Hawaiian-language education: Ke Kula Kaiapuni 'o Ānuenuē and Kapolei Middle School.

From these schools come the 'ike, the pedagogical grounding, and the lived experience that allow a new Kaiapuni program to stand firmly. Today, this program is fully housed within Kapolei Middle School.

When the doors were first opened, they were opened with oli, not merely to mark the beginning of instruction, but to establish the space as one grounded in protocol, intention, and ancestral presence. The name was chanted as one would welcome a newborn:

E Kūlanihāko'i kau maila i luna e; A ua maila ua; A kupu maila kupu; A mu'o maila mu'o.

Three years ago, the opening of this new middle school kaiapuni program was shared with families from Nānākuli and Waiau elementary schools. This invitation extended beyond enrollment; it was a call to all of us to participate in the return of the Indigenous language of this land as a living foundation for learning and identity.

In that first year, only seven students entered, some from Nānākuli, others from Waiau. Today, the program has grown to a total of 22 Kaiapuni students.

This growth reflects not only increased enrollment, but a widening circle of responsibility. Families, educators, administrators, and community members alike have affirmed their role in supporting Hawaiian-language education. What began as a small planting has taken hold because many hands have tended it. Roots have strengthened. Branches are reaching outward. The chant continued, affirming this shared and intentional growth:

A liko maila liko; A lau maila lau; A lala maila lala; A kumu maila kumu; A kumu pa'a hina 'ole i ka honua.

This year, students fully engaged in every aspect of the kaiapuni program. Their learning extended beyond the classroom into communal meals, ceremonial transitions, shared labor both large and small, and the wearing of traditional attire. Through these experiences, students come to understand that 'ōlelo Hawai'i does not survive through instruction alone. It lives through use, through relationship, and through the collective commitment of those who choose to carry it forward in daily practice.

The responsibility to revitalize and sustain the Hawaiian language does not rest on any one individual or role. It belongs to all of us - educators and administrators, families and communities, learners and elders. The strength of Hawaiian language education depends on continuity across all levels of learning, from early

SEE A NEW SCHOOL IN HONOULIULI ON PAGE 13

'A'ole e Kū'ē ka Hana Siwila i ka Lāhui

Civic Engagement Does Not Negate Nationhood

Na Adam Keawe Manalo-Camp | Unuhi 'ia e Paige M. K. Okamura

Mai ke kupu 'ana mai o nā 'ā'ume'ume o ke Aupuni Hawai'i a hiki i kēia lā me nā kōkō kōkō o mo'omeheu Hawai'i he nui, piha ka mo'olelo no nā 'ahahui siwila Hawai'i i ke kūpa'a 'ana, ke kālailai 'ana, me ka 'auamo kuleana 'ana ma o nā hanauna.

Ma ke kenekulia 'umikūmāiwa, ho'ākoakoa maila nā hui siwila Hawai'i, e la'a me ka Hui Kālai'āina a me ka Hui Aloha 'Āina, i nā Kānaka Maoli he 'umi kaukani a 'oi e kūpa'a ma hope o ke kōkōwai o ke aupuni, ke kū'oko'a o ka lāhui, me ka mana o ke Aupuni Hawai'i.

Ua maopopo le'a kēia mau hui, he kuleana ke kālai'āina. 'O nā palapala ho'opi'i, nā hālāwai lehulehu, me nā nūpepa he mau mea e mālama mau 'ana i ke ea o ka lāhui Hawai'i. 'A'ole i nalo kēia mana'o kālai'āina ma hope o ka ho'okahuli 'ia o ke aupuni.

I ka makahiki 1914, ua ho'okumu 'ia ka 'Ahahui Pu'uhonua o nā Hawai'i, 'o ia ho'i ma ka 'ōlelo Pelekānia, ka Hawaiian Protective Association.

Ma lalo o ke alaka'i 'ana o ke Keiki Ali'i Jonah Kūhiō Kalaniana'ole a me kekahi mau alaka'i o ke kālai'āina Hawai'i, e 'imi ana i ala no ka mālama 'ana i ka lāhui Hawai'i ma ka wā o ka Kelikoli o Hawai'i. Ua kālailai 'ia nā pilikia o ke olakino, ka lilo 'ana o ka 'āina, me ka ho'oluhi hewa 'ana i ka waiwai o ke Aupuni, a ua kōkua lākou ma ka ho'okumu 'ana i ke Kānāwai Komisina 'Āina Hawai'i.

'A'ole ia he hui kulekele wale nō. He hō'ike ia i ke ākea, he lāhui ikaika ka lāhui Hawai'i ma ka ho'ākoakoa 'ana iā lākou iho, ka ho'onohonoho 'ana iā lākou iho, ke kūkākūkā pū 'ana, a me ke kōkō 'ana i ko lākou lāhui pono'i 'oia lākou e noho 'ana ma lalo o ka ho'okolonaio 'ia 'ana.

A i ka makahiki 1917, ua 'ike nō 'o Kūhiō i kahi pilikia hou aku e kupu a'e ana me ka lilo 'ana o nā mana politika: ka ho'emi 'ia 'ana o ka 'ōlelo Hawai'i me ka mo'omeheu Hawai'i.

'O ka ho'onā'auao 'ana ma ka 'ōlelo Pelekānia wale nō, ka ho'okiwi'ā 'ana, a me ka mīkā launa kanaka nā mea i ho'okā'awale i nā Kānaka Maoli mai ka

'ōlelo Hawai'i, ka 'ike ku'una, ka mō'aukala, a pēlā pū mai kekahi i kekahi. Noho ana nā Kānaka Maoli ma kekahi nohona i mālama 'ole 'ia ko lākou mau me ka ho'okikina pū iā lākou e ho'okemua pū.

Me he mea lā, 'ike 'ole 'ia nā Kānaka Maoli – a pēlā pū nō ho'i me Kūhiō – ma ko lākou 'āina pono'i. Ua maopopo iā Kūhiō, 'a'ole e lawa ana ka hana kālai'āina me ka 'ole o ke kahua pa'a i ka mo'omeheu Hawai'i. I ola mau ai ka lāhui, ua pono nā hui i hiki ke kōkō 'o i nā Kānaka Maoli e kūpa'a, ka'ana i ka 'ike kupuna, a

From the early political struggles of the Hawaiian Kingdom to the wide network of cultural advocates today, the story of Hawaiian civic organization is one of continuity, strategy, and kuleana over generations.

In the 19th century, organizations such as Hui Kālai'āina and Hui Aloha 'Āina mobilized tens of thousands of Kānaka Maoli to defend constitutional governance, national sovereignty, and the au-



Members of Hui Aloha 'Āina o nā Kāne in 1893. Their efforts - along with that of Hui Kālai'āina - helped to mobilize tens of thousands of 'Ōiwi to defend Hawai'i's national sovereignty and elevate Hawaiian political consciousness and engagement. - Photo: Wikimedia Commons

ho'oulu i ke alaka'i 'ana i pa'a i nā waiwai Hawai'i.

I ka makahiki 1918, ho'okumu ihola 'o Kūhiō me kona mau hoa i ka 'ahahui Hawai'i mua loa (ka hui siwila nō ho'i). Akāka le'a ka pahuho'u o ia mau hui. He mau hui pili 'ole i nā 'ao'ao politika me ka ho'omana'ana.

Ho'omana'o a'ela ka Luna Kānāwai 'o Alexander G.M. Robertson, "...Ua makemake 'o ia [Kūhiō] i ka ho'onā'auao 'ia 'ana o nā kōkō Hawai'i. Ua makemake 'o ia iā lākou e ho'olana kekahi i kekahi. Ua makemake 'o ia e ho'okomo a e paipai a pono ke kōkōwai, ke kōkōwai akeakamai, a me ke olakino i loko o kona kaiaulu a ua makemake maoli 'o ia e mau ka mo'omeheu Hawai'i no ka pono o ko Hawai'i pono'i a pau..."

SEE HANA SIWILA ON PAGE 13

Commission Act.

More than a policy group, it was an assertion that Kānaka Maoli would continue to organize themselves, speak collectively, and advocate for their people even within a colonial system imposed upon them.

By 1917, Kūhiō recognized another crisis unfolding alongside political dispossession: Hawaiian language and cultural practice were rapidly fading.

English-only schooling, urbanization, and social pressure had disconnected many Kānaka Maoli from 'ōlelo Hawai'i, traditional knowledge, history, and one another. Kānaka Maoli were navigating a society that devalued their identity while demanding their assimilation.

Kānaka Maoli, including himself, were feeling invisible in their own homeland. Kūhiō understood that political advocacy without cultural grounding would not be enough. The survival of the lāhui required institutions that could restore confidence, transmit knowledge, and cultivate leadership rooted in Hawaiian values.

In 1918, Prince Kūhiō and his colleagues established what became the first Hawaiian Civic Club. The vision was intentional. The clubs would be nonpartisan and nonsectarian.

Judge Alexander G.M. Robertson recounts that "...He [Prince Kūhiō] wanted Hawaiians to be educated. He wanted them to elevate each other. He wanted to instill in and promote the economic, intellectual, social status, and wellbeing of Hawaiians in his community and he wanted sincerely to see Hawai'i's culture to be forever preserved, not only for the Hawaiian but for all Hawai'i..."

The Hawaiian Civic Club movement was meant to be a place where Kānaka Maoli could learn how government worked, practice leadership, and stand accountable to their people. In other words, these clubs were created so Kānaka Maoli would not disappear from public life, but would be seen, heard, and uplifted.

Many Hawaiian Civic Clubs have also

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ON PAGE 13

KAHI KULA HOU MA HONOULIULI

Continued from page 11

‘O ka ‘u hana, ‘o ia ka ho‘ola hou ‘ana i ka ‘olelo Hawai‘i ma nā pae a pau o ke a‘o ‘ana. Inā hemahema ma kekahi pae, e nāwaliwali ana ka mea holo‘oko‘a. No laila, he mea nui ka hana mau ‘ana i kēlā me kēia pae, i mea e pa‘a ai ke kaulahao o ka ‘ike, ka ‘olelo, a me ka mōlīa.

No kēia makahiki e hiki mai ana, ua mākaukau ke kula nei e ho‘omau i kēia ala me ka ho‘oikaika hou, me ka pa‘a o ka mana‘o i hāpai ‘ia e Ke Kula Kaiapuni ‘o Anuenue a me Ke Kula Waena ‘o Kapo-

lei. Ma ka panina, e kani hou ka leo oli e ho‘ulu‘ulu ana i ka mana‘o o kākou a pau:

E ho‘oulu mai, e ho‘oulu mai; A ulu maila e; A he leo wale nō e!

‘Oiai e hele pū ana mākou me nā kula kaiapuni ā puni ‘o O‘ahu, ke ulana ‘ia nei ka pilina ma waena o nā kumu, nā haumāna, a me nā kaiāulu. E like me nā ‘olelo no‘eau o nā kūpuna, “Ua li‘u i ka pa‘akai,” a me “He aha ka mua, he aha ka hope?”

Ua hele mua ‘ia kēia ala e ka po‘e kahiko. ‘O ka hana a kākou i kēia au, ‘o ia ka hāpai pono ‘ana i ia ala me ka ‘ike, me ka ha‘aha‘a, a me ka pa‘a o ka mana‘o, i mea e mau ai ka leo o ka ‘olelo Hawai‘i ma nā kula, ma nā hale, a ma ka ho‘ola ana i ka iwihilo o ka lāhui. ■

A NEW SCHOOL IN HONOULIULI

Continued from page 11

childhood through higher education and into the broader community. When each level is supported, the whole system is strengthened. When responsibility is shared, the future becomes possible.

As we look ahead, the kaiapuni program stands ready to continue this work with renewed strength, firmly grounded in the foundation laid by Ke Kula Kaiapuni ‘o Anuenue and Kapolei Middle School. The chant closes, gathering our

collective intention and shared kuleana:

E ho‘oulu mai, e ho‘oulu mai; A ulu maila e; A he leo wale nō e!

As we continue to move alongside kaiapuni schools throughout O‘ahu, we weave stronger relationships between educators, students, and communities. As the ancestors remind us, “Ua li‘u i ka pa‘akai,” and “He aha ka mua, he aha ka hope?”

This path was walked long before us. Our responsibility now is to carry it forward with humility, clarity, and resolve, so that the Hawaiian language remains not only remembered, but lived in our schools, in our homes, and in the enduring life of the lāhui, now and into the future. ■

HANA SIWILA

Continued from page 12

Ua ho‘okumu ‘ia ka papahana ‘Ahahui Siwila Hawai‘i i wahi i hiki i nā kānaka ke a‘o mai i ka hana a ke aupuni, ka ho‘oma‘ama‘a ‘ana i ke alaka‘i, a me ke kūpa‘a ‘ana no ka pono o ko lākou lāhui pono‘i. ‘O ia ho‘i, ‘o ka pahuhopu nui o ka ho‘okumu ‘ana i kēia mau hui, ‘o ia ke kūmau ‘ana o nā Kānaka Maoli i loko o nā hihia o ke au e ne‘e nei.

‘Ae ‘ia nā kānaka Hawai‘i ‘ole e komo i kekahi o nā ‘ahahui siwila inā he pilina paha ko lākou me kekahi ‘ohana Hawai‘i, a i ‘ole nui ko lākou ‘iini e kākō‘o i nā Kānaka Maoli ma o ke a‘o ‘ana mai i ka mo‘olelo Hawai‘i me ka mo‘omeheu Hawai‘i.

A hala ho‘okahi kenekulia a ‘oi, mau nō ia pahuhopu. I kēia manawa, he kanaono ‘ahahui siwila Hawai‘i me ‘ehā tausani lālā ma Hawai‘i a ma ka ‘āina ‘ē kekahi. Ho‘olako ia mau ‘ahahui i nā pu‘u kālā no ka hele kula ‘ana, nā papahana alaka‘i ‘ōpio, mālama lākou i nā lo‘i me nā loko i‘a a mālama lākou i nā papahana pili i ka mo‘omeheu Hawai‘i. Ho‘olālā lākou i nā ‘aha nui, nā ‘aha ho‘omana‘o, a‘o aku i nā loina, a ho‘okumu i mau kīpuka kahi e ola ai ka ‘olelo Hawai‘i me ka ‘ike ku‘una ma waho o ka hale waihona palapala.

Ma ka ‘āina ‘ē, he kikowaena nā ‘ahahui siwila no nā Kānaka Maoli no waho o Hawai‘i. He mau kīpuka no lākou e ‘ākoakoa pū ai ma ke ‘ano he mau Kānaka Maoli.

Hana ‘ia kēia mau mea nei i loko o ka ‘ōnaehana politika i hana ‘ia ma hope o ka ho‘okahuli hewa ‘ia ‘ana o ke Aupuni Mō‘i o Hawai‘i, a mau nō ia hana i kēia wā i loko nō o ka ho‘okolono‘ia ‘ia ‘ana o Hawai‘i. ‘O ke koma ‘ana i ka hana siwila, ‘a‘ole ia e kū‘ē i ka lāhui Hawai‘i – he mea e kū maoli i ka lāhui Hawai‘i. He hana ia e mālama ai i ke ola o ka lāhui, ka pale ‘ana i nā ‘eha, ke kūkulu ‘ana i ka mākaukau, a me ka mālama ‘ana i ke aupuni kū‘oko‘a.

‘O ka hana politika me ke akeakamai ka hana ko‘iko‘i e mālama mau i ka ‘āina, ka ‘olelo, a me ke kaiāulu me ka ho‘omākaukau ‘ana i nā alaka‘i o ka lāhui i maopopo i ke kāmāwai, nā palapala kāmāwai, me ka waiwai o ka launaka‘i ‘ana.

Mai ka Hui Kālā‘āina a i ka ‘Ahahui Pu‘uhonua o nā Hawai‘i a i nā ‘ahahui siwila Hawai‘i ‘ē a‘e o kēia wā, he mau hō‘ike kēia mau ‘ahahui i ka ‘auamo ‘ana o nā kānaka i kēia kuleana ko‘iko‘i. Na nā ‘ahahui siwila Hawai‘i e ‘auamo i ia kuleana me ka holomua. Mālama lākou i ka ‘āina, nā kānaka, ka ‘olelo, me ka ho‘ohali‘ali‘a ‘ana o ka wā ma mua.

Ho‘omana‘o maila lākou iā kākou, he mea ‘ole ke ‘ano o ke aupuni i ka ikaika o ka lāhui Hawai‘i, ‘a‘ole ia he mea kū‘ē i nā Kānaka Maoli ma ka ho‘okele ‘ana iā kākou iho, ka mālama ‘ana i ko kākou mau kaiāulu, me ka waele ‘ana i ke ala kūpono a kākou e huaka‘i ai no ka wā e hiki mai ana. ■

CIVIC ENGAGEMENT

Continued from page 12

grown into welcoming spaces where non-Hawaiians, particularly those with Hawaiian family ties or a sincere commitment to learning, can engage respectfully with Hawaiian history, values, and cultural practices.

More than a century later, that vision endures. Currently, the Association of Hawaiian Civic Clubs includes about 60 clubs and nearly 4,000 members across Hawai‘i and the continent. Clubs provide scholarships, mentor youth, steward wahi pana, restore lo‘i and fishponds, and host cultural education programs. They organize conventions, com-

memorations, teach protocol, and create spaces where Hawaiian language and practice are lived rather than archived.

On the continent, civic clubs anchor diaspora communities, offering Kānaka Maoli far from home a place to gather, remember, and act together as Kānaka Maoli.

This work takes place inside a political system created through the illegal overthrow and maintained through occupation. Civic engagement within that system does not negate the reality of Hawaiian nationhood. But it is a strategy for survival, harm reduction, capacity building, and self-government.

Informed political participation allows Kānaka Maoli to protect land, language, and community while preparing leaders who understand law, policy, and networking.

From Hui Kalā‘āina to ‘Ahahui Pu‘uhonua o nā Hawai‘i to the Hawaiian civic clubs of today, Hawaiian political organization has always been an expression of kuleana. The Hawaiian civic clubs carry that responsibility forward. They care for place, for people, for language, and for memory.

They remind us that no matter the form of government, Kānaka Maoli have never stopped governing ourselves, organizing our communities, and shaping our future. ■



Leaders of Hui Aloha ‘Āina o nā Wahine helped to organize the petition drive against annexation in 1897 (the Kū‘ē Petitions). This photo includes Abigail Kuaihelani Campbell and Emma ‘A‘ima Nāwahī, among others. - Photo: Wikimedia Commons



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E Nui a'e ka Leo Lāhui

Amplifying the Voice of the Lāhui

Na Kaimana Bacarse, Dre Kalili, a me Malia Nobrega-Olivera

He ali'i kū hiō i mua a he loa e kālai aupuni ke ali'i 'o Jonah Kūhiō Kalaniana'ole i ho'okumu aku ai i ka Hui Sīwila Hawai'i mua no ka pono ho'ona'auao o kāna po'e ma ia wā loli mau. Ua pa'āpono kona kahua ho'ona'auao ma ka paepae 'ike a piko'u o kona po'e kūpuna i 'āwili 'ia me ke ao hou ma o ke kuana'ike Hawai'i.

'O ka hua nani, 'o ia ho'i ka 'Ahahui Sīwila Hawai'i e kū nei i kēia mau lā e ho'oholomua ana i ka ho'ona'auao, olakino, 'imi home, ho'oulu waiwai, olapono, a ea kānaka. A, 'o ka 'ōlelo Hawai'i he piko ia e kui ana i ka lei o nā hana like 'ole o ka 'ahahui.

'O ka mālama, ka ho'oulu, a me ka ho'okulumā hou 'ana i ka 'ōlelo he ea ia no ka Lāhui Hawai'i ma Hawai'i nei a a puni ka honua ho'i. 'Āwili nā lālā, mai ka pākahi, nā hui, nā 'āpana, a me ka 'ahahui i ka 'ōlelo ma nā hana sīwila a me nā hana a pau o ke ola, ma nā hui kaiāulu, nā hana 'aha'ōlelo, a me nā pō'aiapili like 'ole, i mea e mau ai ka 'ōlelo no nā hānauna a hānauna aku.

Ma ke kūkākūkā a ho'opa'apa'ana o ka 'Ahahui, e lohe mau 'ia ka 'ōlelo Hawai'i a me nā poke 'ōlelo ho'oholo ma nā noi, nā ho'oholo a me nā poke 'ē a'e i palapala 'ia ma *Nā Lula Hālāwai* a me ka mana 'ōlelo Hawai'i 'o *Roberts Rules of Order*. Mālama he mau hui sīwila Hawai'i i kā lākou hana a pau ma o ka 'ōlelo kānaka.

Aia nā lei kūlana 'aha ma ka 'ōlelo Hawai'i kekahi e ho'okohu ana i ke kanaka he 'Elele, he 'Elele Pani a i 'ole he Lālā. A 'āpono mau 'ia nā 'ōlelo ho'oholo i haku 'ia ma nā 'ōlelo pālua 'o ka 'ōlelo Hawai'i a me ka 'ōlelo Pelekania

Aia ka mana nui o ka 'ahahui ma nā hō'ilī'ilina 'ōlelo ho'oholo i 'āpono 'ia ma nā anahulu makahiki ke nui i hala iho nei. Ma kēlā makahiki kēia makahiki ho'okino 'ia ke kahua paipai a me nā makakoho o ka 'ahahui, a kālele kekahi o ia mau 'ōlelo ho'oholo ma ka ho'ōla 'ōlelo a ho'ona'auao Hawai'i. Eia mai he mau lā'ana o ke ala a me ka hana o kēia 'ahahui e komo nei no ka ho'onui 'ana i ka leo Lāhui:

- Ka paipai i ka ho'okumu 'ia o ke

Komisina 'ōlelo Hawai'i na ka moku'aina

- Ka paipai 'ana i ka Papa Alaka'i Ho'ona'auao e ho'okō i ko lākou kuleana ho'oholomua kula kaiāpuni Hawai'i
- Ka ho'oki'eki'e a ho'onui 'ana i nā koina mākau no ka hana 'unuhina 'ōlelo
- Ka ho'ohana hou 'ana i nā inoa 'aina ku'una e like me Pā'ula'ula ma kahi o Russian Fort ma Waimea, Kaua'i
- Ka paipai 'ana i koina mākau 'ōlelo Hawai'i no nā 'elele aupuni moku'aina e kū 'elele ana no kākou.

Kāko'o piha kēia mau 'ōlelo ho'oholo i ka hana ko'iko'i o nā hoa kaiāulu a me nā hoa ho'ona'auao, la'a me ka 'Aha Pūnana

Leo, Ka Haka 'Ula o Ke'elikōlani, 'Ahahui 'ōlelo Hawai'i, a me Awaiaulu, no ko lākou hana nui ma ka ho'oki'eki'e a ho'okulumā 'ana i ka 'ōlelo Hawai'i me ka mahalo pū i nā 'oihana kālā e like me Bank of Hawai'i a me First Hawaiian Bank ma ko lākou ho'ohana 'ana i ka 'ōlelo Hawai'i ma kā lākou mau mīkini 'unuhi kālā.

Ma nā makahiki a pau 'imi ka 'Ahahui Sīwila Hawai'i i nā ala e ho'oholomua i ka 'ōlelo Hawai'i. Ma ka makahiki 2025, 'ō ka 'ōlelo Hawai'i kai lohe piha 'ia ma kekahi o nā pākaukau waha 'ōlelo ma ka Paikau Kūhiō ma Kapōlei. I kēia makahiki, ka makahiki 2026 ho'i, no ke kāko'o 'ana i ka Mahina 'ōlelo Hawai'i, e kāko'o kālā ana ka 'Ahahui Sīwila Hawai'i i nā hanana ho'okūkū a ho'ike'ike 'ōlelo Hawai'i 'o Ola Ka 'Ī no nā lā'lanakila no nā ho'okūkū o nā haumāna ma nā pae like 'ole.

Ma o kēia mau hana e ho'oulu ai ka 'Ahahui Sīwila Hawai'i i kahi hanauna alaka'i 'ōlelo Hawai'i e ho'okō ana i ka moemoeā o ke ali'i Kūhiō he Lāhui Ola e kū ana ma ke Ea Hawai'i. ■

Prince Jonah Kūhiō Kalaniana'ole, a visionary ali'i and statesman, established the first Hawaiian Civic Club because he understood that the Hawaiian people needed education to thrive in a changing world. His vision of education was not strictly Western, but an adaptive framework that firmly rooted Hawaiians in their cultural identity.

Today, the resulting Association of Hawaiian Civic Clubs' (AOHCC) work encompasses education, health, housing, economic development, wellbeing, and self-determination, but its commitment to the proliferation of 'ōlelo Hawai'i is a focal point.

For AOHCC, the preservation, revitalization, and normalization of 'ōlelo Hawai'i is an act of sovereignty to ensure our language lives in Hawai'i and beyond. Hawaiian Civic Club members, individually and collectively, aim to integrate 'ōlelo Hawai'i into everyday life, from government proceedings to community gatherings, ensuring it remains a primary medium of expression for future generations.

During AOHCC deliberations, observers may hear motions made in 'ōlelo Hawai'i alongside other phrases found in *Nā Lula Hālāwai*, a Hawaiian companion to *Robert's Rules of Order*. There are at least two Hawaiian Civic Clubs whose members conduct business only in Hawaiian language.

Annual convention participants wear badges designating their status as 'Elele, 'Elele Pani, or Lālā. AOHCC's standing committees routinely adopt resolutions at the annual convention that are written in both languages.

AOHCC's most powerful tool is its collection of adopted resolutions. Each year, dozens of these adopted resolutions form the AOHCC's advocacy platforms and priorities and several emphasize 'ōlelo Hawai'i, its use, and education. Here are a few examples of how this organization takes action to amplify the voice of the lāhui:

- Urging a state 'ōlelo Hawai'i Commission;
- Calling on the Board of Education to fulfill its obligations to provide Hawaiian immersion education;
- Bolstering legal requirements for Hawaiian language interpretation services;
- Restoring Hawaiian language place names, including Pā'ula'ula at the Russian fort in Waimea, Kaua'i; and
- Requesting a minimum Hawaiian language requirement for state government spokespersons.

These resolutions also honor the work of partners and institutions like 'Aha Pūnana Leo, Ka Haka 'Ula o Ke'elikōlani, 'Ahahui 'ōlelo Hawai'i, and Awaiaulu for their achievements in language proliferation, as well as business like Bank of Hawai'i when it incorporated 'ōlelo Hawai'i in its ATMs.

Each year, AOHCC finds new ways to honor its commitment to advancing the Hawaiian language. In 2025, commentators at one of the review stands along the Prince Kūhiō Parade route announced the units in Hawaiian. In 2026, in celebration of Mahina 'ōlelo Hawai'i, AOHCC will sponsor Ola Ka 'Ī: Hawaiian Language Thrives and will provide the cash prizes for the ho'okūkū 'ōlelo Hawai'i or Hawaiian language speech competitions for students of all ages.

Through these efforts, the Hawaiian Civic Club movement fosters a new generation of leaders fluent in our language that fulfills Prince Kūhiō's dream of a thriving, self-determined people. ■



2025-2026 AOHCC leadership (l-r): Makana Paris (1st VP); Malia Nobrega-Olivera (2nd VP); Dre Kalili (President); and Lu Ann Lankford-Faborito (Treasurer). - Courtesy Photo

Kū-A-Kanaka: He 'Oihana Kaiapili 'Ōiwi

A Native Hawaiian Social Enterprise

Na Kū Kahakalau, Ph.D., Kū-A-Kanaka Co-owner and Executive Director

I ā mākou e ho'omaka nei i ka hapahā 'elua o ke kenekulia 21, mana'o mākou 'o kēia ka manawa maika'i loa e noho kanaka mai ka makahiki 1778.

Ma hope o 250 mau makahiki ho'okūahaole a me ka nalowale 'ana o ko kākou 'āina, ko kākou olakino, ko kākou kū'oko'a, ko kākou 'ano, ko kākou 'ike ku'una, a me ko kākou 'ōlelo Kanaka – ke ulu hou nei ka mana o nā Kānaka Hawai'i. Ma waena o ko kākou lāhui, 'ike kākou i ka ulu 'ana o ka ho'ōla 'ōlelo, ka ho'ona'auao mo'omeheu, a me ka hana kaiaulu mālama 'āina ho'okumu 'ia i nā



Kū-a-Kanaka is innovating ways to engage 'Ōiwi in language revitalization, culture-based education, and 'āina-centered community work. - Photos: 'Tini Kahakalau

lōina kūpuna.

'Oiai ua kūpono ua holomua 'ana, 'ike kākou ua nui nā hana i koe. 'O ko kākou mana'olana no kēia mua aku e hiki ai i nā kānaka maoli ke moe mālie i ka moe o Niolopua me ka maluhia, a me ka hiline'i e mau ana ko kākou 'ike kūpuna lehulehu a manomano, e 'ōlelo hou 'ia ka leo nahenahe a nā kūpuna a puni 'o Hawai'i, e mālama hou 'ia ka 'āina a me ke kai, a e hele hou nā kānaka 'ōiwi o Hawai'i ma ka mā'awe o ka pono.

I mea e ne'e ai ko kākou lāhui i kēlā wā e hiki mai ana, ua ho'okumu ko mākou 'ohana i ka 'oihana kaiaulu 'o Kū-A-Kanaka i ka makahiki 2017.

'O ka pahuhopu 'o Kū-A-Kanaka e kāko'o i nā Hawai'i e kū a kanaka a e ho'omau i nā waiwai kahiko, ma o ke a'o 'ana i kēlā me kēia kanaka, nā 'ohana, ka po'e haumāna ma nā kula, nā hui, a me nā kaiaulu i ka 'ike kūpuna a me ka ho'opili

'ana iā lākou i nā hana a ka po'e kūpuna. Ma ke 'ano he 'oihana kaiapili, ua hā'awi 'ia kā mākou mau waiwai a pau e ho'olako i ka lāhui i nā kumu a'o kanaka manuahi.

'O kekahi o kā mākou papa manuahi kaulana loa 'o ia ho'i 'o kā mākou papa Kanaka Kitchen i mālama 'ia i kēlā me kēia mahina ma ke ahiahi Po'ahā 'elua ma ka pūnaewe. Ho'ouna 'ia nā papa inoa mea'ai ma mua o ka papa pūnaewe i hiki ai i nā mea komo ke kuke i ko lākou lumi kuke pono'i.

No ka po'e noho ma ka moku'puni 'o Hawai'i, ho'okipa mākou i nā kānaka hoihoi i nā lā hana Ho'olaulima i kēlā me kēia mahina ma Kapapa Lo'i o Keali'ikua'āina, ko mākou 'āina 'elima 'eka kalo ma ke awāwa 'o Waipi'o. Ho'oikaika kēia mau lā hana i nā lālā o ke kaiaulu i ko lākou pilina 'āina a me ko lākou pilina 'ohana.

'O ka ho'ōla 'ōlelo Kanaka ke kumupa'a o kā mākou mau hana a pau. No laila, mālama mākou iā Wala'au Kahakalau ma KAPA FM i kēlā Po'aono, kēia Po'aono mai ka hola 'ekolu a hiki i ka hola 'elima. I laila, ka'ana aku nā haku 'o Kū-A-Kanaka, 'oia ho'i ka'u kaikamahine, 'o 'Tini Kahakalau a me a'u, i nā mo'olelo, nā 'ōlelo no'eau, a me nā kuamo'o 'ōlelo kanaka. Kū'ānō 'o Wala'au Kahakalau, no laila hiki i nā kānaka a puni ka honua ke ho'oikaika i kā lākou 'ike 'ōlelo kanaka a me ko lākou 'ike kūpuna.

A hiki i ka mahina o 'Aukake 2026, loa'a ho'i iā mākou nā papa ho'ona'auao manuahi i nā kula aupuni ma ka moku'puni o Hawai'i a me ka 'ao'ao Ko'olau o O'ahu. Loa'a nā papa ho'omōhala 'oihana kumu a'o a i 'ole nā papa mo'omeheu Hawai'i no nā haumāna.

No laila e hele mai a'o pū me mākou, kōkua manawale'a me mākou, a lilo paha i lālā o ko mākou 'ohana a'o. ■

No ka 'ike e pili ana i nā papahana a me ke komo i nā hanana a Kū-A-Kanaka, e lekaui-la iā 'Tini Kahakalau ma iini@kuakanaka.com. E hahai hou iā mākou ma Facebook a me Instagram @kuakanaka a i 'ole e kipa iā www.kuakanaka.com a kākau inoa ma kā mākou papa leka uila no nā mea hou e pili ana i kā mākou papa manuahi a me nā hanana e hiki mai ana.

As we enter the second quarter of the 21st century, we believe this is the best time to be Hawaiian since 1778.

After nearly 250 years of Western influence that resulted in profound losses for our people – our lands, our health, our sovereignty, our identity, our traditional knowledge, and our 'ōlelo Hawai'i – Kanaka are once again gaining strength. Across our lāhui, we see growing momentum in language revitalization, culture-based education, and 'āina-centered community work grounded in ancestral values.



In addition to in-person education, Kū-a-Kanaka offers virtual learning experiences like their popular "Kanaka Kitchen" that invites 'ohana to prepare Hawai'i-sourced meals together while using 'ōlelo Hawai'i.

While this progress is encouraging, we know the work is far from complete. Our hope is for a future in which Hawaiians can pass on in peace, confident that our infinite 'ike kūpuna will endure, our language will continue to be spoken, our lands and oceans will be cared for, and our people will walk once again on the path of honor and responsibility, known as ka mā'awe o ka pono by our ancestors.

To help move our lāhui toward that future, our 'ohana founded Kū-A-Kanaka in 2017 as a Native Hawaiian social enterprise.

Kū-A-Kanaka exists to support Hawaiians in standing as Hawaiians, living like Hawaiians, and being Hawaiian in everyday life. We serve individuals, families, schools, organizations, and communities by offering diverse, culture-based learn-

ing opportunities that reconnect people to the ways of our kūpuna. As a social enterprise, all our profits are reinvested to provide free culture-based learning opportunities.

One of our most popular free offerings is our monthly virtual Kanaka Kitchen, held every second Thursday evening at 5:30 p.m. Led by Kū-A-Kanaka co-owner and Senior Project Director 'Tini Kahakalau, Kanaka Kitchen invites Hawaiian language learners, especially 'ohana to prepare Hawai'i-sourced dishes together while using 'ōlelo Hawai'i in a welcoming, supportive environment. Ingredient lists are shared ahead of time so participants can cook along from their own kitchens.

For those on Hawai'i Island, we host monthly community workdays at Kapapa Lo'i o Keali'ikua'āina, our 5-acre kalo patch complex in Waipi'o Valley. These workdays allow community members to reconnect with 'āina while strengthening relationships with each other and the land.

Language revitalization is central to all our work. Each Saturday afternoon, we host Wala'au Kahakalau on KAPA Radio where my daughter, 'Tini Kahakalau, and I share Hawaiian stories, 'ōlelo no'eau, and our history from a Hawaiian perspective. This program streams worldwide, connecting listeners everywhere to 'ōlelo Hawai'i and 'ike Hawai'i.

Through August 2026, we are also offering free, culture-based learning experiences to public schools on Hawai'i Island and in Windward O'ahu. These sessions can focus on professional development for educators and/or as meaningful cultural learning experiences for students.

So come and learn with us, volunteer with us, and perhaps even join our dynamic learning 'ohana. ■

For more information about Kū-A-Kanaka's programs and events, or to get involved, contact 'Tini Kahakalau at iini@kuakanaka.com. Follow us on Facebook and Instagram @kuakanaka or visit www.kuakanaka.com and join our mailing list for updates on how to register for our free offerings and upcoming events

Ke Ola o ka Hula ma Kenetuke

Bringing Hula to Kentucky

Na Megan Ulu-Lani Boyanton | Unuhi 'ia e Paige M. K. Okamura

Ke laha nei ka hula iā Kaila Chung ma kahi māhele āina o Kenetuke e kaulana nei i ka Bluegrass. Ma ke 'ano he alaka'i 'o Chung no Kumu Kawika Keikiali'i Alfiche, ua alaka'i 'o ia iā Hui Kaululehua ma Louisville mai ka makahiki 2022.

"O ka hui ku'u pili, a 'o ka hula ku'u mea ko'iko'i," wahi a Chung, 34. He loa na'e ka helena ma kēia ala.

Hānau 'ia 'o Chung ma Stuttgart, Kelemānia, a 'oiāi kona mau mākuā e hana ana no ka Pū'ali Koa o 'Amelika, ua piha kona wā kamali'i i ka huaka'i 'ana a puni ka honua. Ua hānau 'ia kona makua kāne, 'o Norman Kauila Chung, ma Honolulu. He kanaka hapa Pāke kona makua kāne, a he wahine Kepanī kona makuahine. He wahine Kelemānia 'o Dei Chung, ka makuahine o Kaila.

Ne'e akula ka 'ohana Chung i Likemona, Wilikinia, kahi i hānau 'ia he keiki kāne, 'o Zach Kauila Chung, ke kaihunāne o Kaila. Ho'onoho 'ia ka 'ohana i Seoul, Kōlea Hema, a laila i ke komo 'ana o Chung i ka papa 'ekolu ma ke kula, ne'e hou akula ka 'ohana i Louisville.

No ka hapa nui o kona wā 'ōpio, 'oi aku ko Chung pilina i kona 'ao'ao Pākē me kona 'ao'ao Kepanī. "He mea nui ka mo'omeheu ma ko mākou 'ohana, akā, 'āole i nui ko mākou walā'au 'ana no ko mākou mo'okū'auhau Hawai'i," wahi āna.

Ho'omana'o 'o Chung i kona 'ano kū'oko'a mai kona wā hele kula waena: he keiki lō'ihi, 'oi a'e ma luna o kona mau hoa papa, he hapa 'Ākia, he mau mea 'ē ma ia 'āina.

'Oia i ua hei 'o ia i nā hana ho'ona'auao, ua paipai kekahi kumu āna e ho'ā'o e komo i ka pā'ani pōhina'i. Lilo ia i hana ma'amau nāna, me ka pā'ani pōpa'ipa'i kekahi.

Pa'ē maila ka leo kāhea iā ia e komo i ka hana mikionali i kona wā ma ke kula waena. Hele pū 'o ia me kona 'ohana, he mau lālā o ka hale pule Papekiko Hema, ma ka huaka'i 'elele i Kina. A ma hope o kona puka 'ana mai ke kula ki'eki'e 'o

Atherton i ka makahiki 2009, huaka'i akula 'o ia me kāna hui 'ōpio ma kahi huaka'i 'elele hou aku i Palakila.

Ma ke Kulanui o Kenetuke, he haumāna mekia a'o 'ōlelo Pelekānia 'o ia no 'elua makahiki ma mua o kona kuapo 'ana i mekia 'ōlelo Pelekānia wale nō. Ua puni kona ola kula nui i ka hui 'o Christian Student Fellowship. I kona makahiki 'ekolu, ua hele 'o ia i ka 'aha 'o Passion, he 'aha no nā 'ōpio Kalikianano, ma 'Atalana, Keokia. 'O ke kumu mana'o o ia aha, 'o ia ho'i: ke kālepa kanaka 'ana.

"Ua 'ike koke au ma ko'u na'au, 'o kēia nō ke kuleana a'u e 'auamo ai," i 'ōlelo ai 'o Chung.

Ma hope o ka ho'okō 'ia 'ana o kāna kekelē laepua i ka makahiki 2013, komo 'o ia i ka papahana laeo'o ma ka hana mālama kaiāulu ('o ia ho'i, ka social work) ma ke Kulanui o Louisville.

He makahiki ko'iko'i ka makahiki 2014 kekahi, 'oiāi ua ho'omaka 'o Chun i kāna hana kāko'o i nā kānaka i ho'omāinoio 'ia ma ka 'ohana, a me nā luaahi pu'e ma ke Ke'ena Loio o ke Kalana o Jefferson. Ma ia makahiki like i ho'omaka ai 'o ia e a'o i ka hula me ka 'Ori Tahiti ma kekahi ke'ena hula 'o 'Ike Roa.

"Ma laila nō i ho'omaka ai ko'u huaka'i 'imi 'ike i ko mākou 'ao'ao Kanaka Maoli," wahi āna.

Ma o kekahi mau makahiki ma hope, komo 'o Chung i ka hula. Male 'o ia, a laila, ua 'oki 'ia. Puka kula 'o ia i ka makahiki 2018 a Laila, i ka makahiki 2019, lilo 'o ia i limahana ma ke Ke'ena Māka'i 'o Louisville Metro – a mau nō kāna hana ma laila a hiki i keia lā.

I ka wā o ka ma'i ahulau 'o COVID-19, launa akula 'o Chun me Kumu Kawika me kona hālau ma o ka punaewele, ma ka Zoom ho'i. Ma hope o kona ka'awale 'ana maiā 'Ike Roa mai, ho'okumu 'o ia i kahi hui ma lalo o Kumu Kawika a lilo 'o ia he

Kaila Chung is bringing hula to Kentucky's Bluegrass region. As an alaka'i of Kumu Kawika Keikiali'i Alfiche, Chung has led Hui Kaululehua in Louisville since 2022.

"The hui is my soulmate, and hula is the most important thing that I do," said Chung, 34. But it took time for her to forge that path.

Born in Stuttgart, Germany, Chung



Kaila Chung leads Hui Kaululehua in Louisville, Kentucky.
- Photo: Wales Hunter

spent her childhood traveling the world because of her parents' U.S. Army careers. Her dad, Norman Kauila Chung, was born in Honolulu to a Hawaiian-Chinese father and a Japanese mother. Her mom, Dei Chung, claims mostly German ancestry.

The young family moved to Richmond, Virginia, where Chung's brother, Zach Kauila Chung, was born. They were then stationed in Seoul, South Korea. In third grade, Chung and her 'ohana settled in Louisville.

Throughout her adolescence, Chung mainly connected with her Chinese and Japanese roots. "Culture was always an important part of our household, but our Hawaiian ancestry just didn't really come up a lot," she said.

In middle school, Chung recalled standing out: the rare Asian student, an "exoticized" mixed-race kid, a tall girl compared to her peers.

Though she gravitated toward academics, a teacher encouraged her to try out for the basketball team. The sport became a constant for her, in addition to volleyball.

Her call to do mission work came during middle school. Chung accompanied her family, conservative Southern Baptists, on a mission trip to China. And after graduating from Atherton High School in 2009, Chung joined her youth group on a mission trip to Brazil.

At the University of Kentucky, she majored in English education for her first two years before switching to being an English major. Chung's college life revolved around the Christian Student Fellowship. Her junior year, she attended Passion, a convention for Christian youth, in Atlanta, Georgia. The focus: human trafficking.

"I felt this very sudden shift that this is the work that I needed to be doing," Chung said.

After finishing her bachelor's degree in 2013, she enrolled at the University of Louisville to earn a master's degree in social work.

2014 marked a monumental year for other reasons, too. Chung began working as a victim advocate on domestic violence and sexual assault cases at the Jefferson County Attorney's Office. She also started learning hula and 'Ori Tahiti at a studio, 'Ike Roa.

"That really started my journey into connecting with our Kānaka roots," she said.

Over the next few years, Chung danced. She got married and divorced. She graduated in 2018, and, in 2019, she joined the Louisville Metro Police Department – a job she holds to this day.

During the COVID-19 pandemic, Chung met Kumu Kawika and his hālau over Zoom. After separating from 'Ike Roa, she established a hui under Kumu

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Nānā i ke Kumu: He Ho'oilina Hawai'i

Look to the Source: A Hawaiian Legacy

Na Pelehonuamea Harman, Director of Native Hawaiian Engagement, UH Hilo

“Ola ka inoa o nā kūpuna, ho'omau 'ia i ke kabua ho'omana'o.”

Ma ia kahua ho'omana'o ho'okahi nō i hāpai 'ia ai ka inoa 'o Mary Kawena Pukui 'o ka me'e kupuna o ka lāhui, ma ka makahiki i hala iho nei. He lālani kēia mai loko mai o ke mele a Pukui i haku ai no ka Hale Hō'ike'ike 'o Pīhōpa, kona honua hana no nā makahiki he nui. Mai ka mahina 'o 'Apelila a hiki i ka lā 19 o Kekemapa ma ka makahiki 2025, ua mālama 'ia ka puka'ina 'o “Nānā I Ke Kumu,” he mau hanana e hāpai a'e ana i ka 'ike kūhohonu a manomano o ka Hawai'i a me ka ho'oilina a kēia wahine kupaianaha maoli nō, 'o Mary Kawena Pukui, i waiho ai na kākou.

'Oiai ua ho'olālā 'ia kēia hui 'ana e kekahi pū'ulu li'ili'i, he mau limahana mai ka Hale Hō'ike'ike 'o Pīhōpa a me kekahi po'e lālā o ka Mary Kawena Pukui Cultural Preservation Society, ua alu pū nā loea o nā 'ano hana ku'una like 'ole: 'o ka hula 'oe, 'o ke oli 'oe, 'o ka hana no'eau a ho'oponopono 'oe, nā kumu, nā palapala mo'olelo, nā hui Hawai'i a me nā hoa kaiāulu me ka mana'o e ho'omana'o, ho'omau, a ho'olaulaha i nā hana no'eau a 'oi kelakela a ka lāhui aloha.

'O ka hāpai a'e i ke akamai a me ka no'eau o ka Hawai'i ka pahuhopu nui o kēia me kēia hanana i mālama 'ia ihola.

'A'ole nō i like nō a like ka papahana akā ma o ka hula, ka hīmeni, ka ha'i mo'olelo, ka hō'ike'ike, a me ka noho

pānela paha i ho'oulu a kahukahu 'ia ai ka 'ike ma waena o ka po'e o ka wā i hala a me ka po'e o ke ao kanaka nei. Ua hō'oiā 'ia ka mana'o o Liholiho Kamehameha II ma kona puana 'ana a'e i nā lālani kaulana no ke akamai a ka Hawai'i: He ho'omau ho'oilina ola kā kākou e ho'okō ai.

He lāhui na'auao, aloha 'āina, hakuha, a hana pūpūkahi kākou. He po'e lanakila ma ka pae 'oi kelakela mai ka wā kahiko a hiki i kēia e kū nei akā pono kākou e kūlia mau i ka nu'u a ho'oulu i ia 'ano kuana'ike ma waena o ka hanauna hou.

'O ka ho'oilina aloha a Mary Kawena Pukui ka 'ikoi o kēia hana. Nānā nō i 'ohi, palapala, a a'o aku i ka 'ike o ko kākou mau kūpuna – 'o ka 'ōlelo 'oe, 'o nā mo'olelo 'oe, a 'o ka hana ku'una 'oe – i o mau kēia 'ike no nā hanauna e hiki mai ana. Wahi a Pukui: “O ka 'ike, aia ma laila ke ola.”

Ma loko o kāna puke 'ōlelo no'eau, ua palapala 'ia: “E kanu mea'ai o nānā keiki i kā ha'i,” 'o ia ho'i, na kākou e hō'ike aku a ho'oulu i ka mauila ola Hawai'i ma loko o kā kākou mau keiki i 'ole nalowale, i 'ole e puni wale aku nā 'ōpio i ka 'ike o nā lāhui 'ē.

Ua makemake ke kōmike ho'olālā i ka puka'ina e ho'onono'o i ke anaina a paipai i ka ho'oulu i ka “ai maika'i” no ko kākou lāhui aloha. E like me kā Pukui, he aha kā kākou e hana nei no ka pono o ka lāhui o kēia mua aku?

'O ke alu like o nā kānaka he nui ma luna o ka pahuhopu ho'okahi kekahi huanani i 'ike 'ia; ka hana a ke kupuna me

“Ancestral names live on, perpetuated at this commemorative foundation.”

In this shared place of remembrance, the name of Mary Kawena Pukui – beloved kupuna and champion of the lāhui – was lifted up over the past year. These words come from a mele she composed for Bishop Museum, her life's work and professional home for many years.

From April through Dec. 19, 2025, the “Nānā I Ke Kumu” series was held – a sequence of gatherings that elevated the depth and breadth of Hawaiian knowledge, as well as the enduring legacy left to us by this remarkable woman, Mary Kawena Pukui.

While each gathering was planned by a small team of Bishop Museum staff and members of the Mary Kawena Pukui Cultural Preservation Society, practitioners and experts from many fields came together: hula, oli, the creative arts, ho'oponopono, educators, historians, Hawaiian organizations, and community partners. Together, they shared a common purpose: to remember, to continue, and to uplift the cultural excellence of our lāhui.

The central goal of each gathering was to elevate Hawaiian intelligence and creative brilliance.

Though no two programs were the same, knowledge was nurtured and woven across generations through hula, song, storytelling, exhibitions, and pan-

el discussions, bridging those of the past with those of the present. In doing so, the words attributed to Liholiho Kamehameha II about the excellence of Hawaiian knowledge were affirmed: this is a living inheritance that must be carried forward.

We are an intelligent, land-loving, creative, and collaborative people, long successful at the highest levels from ancient times to today, yet we must continually strive for excellence and cultivate this worldview within the rising generation.

At the heart of this work is the beloved legacy of Mary Kawena Pukui. She gathered, documented, and taught the knowledge of our ancestors – language, stories, and cultural practices – so that it might endure for generations to come. As Pukui stated: “Knowledge is life itself.”

In her collection of 'ōlelo no'eau, she reminds us, “Plant the food of your own children, not that of others,” calling upon us to nurture Hawaiian identity and vitality within our children, so they are not lost nor drawn only to the knowledge of other peoples.

The planning committee envisioned this series as an opportunity for reflection and a call to cultivate “good nourishment” for our lāhui, echoing Pukui's enduring question: what are we doing today for the wellbeing of the generations yet to come?

One of the most beautiful outcomes was the collective effort of many people united by a single purpose; kupuna

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The opening Nānā i ke Kumu event was a panel discussion featuring (seated l-r) Kaha'i Topolinski, Sarah Keahi, Naomi Losch, La'akea Sukanuma, and Cy Bridges. It was moderated by Mandy Sukanuma, great-granddaughter of Mary Kawena Pukui. - Courtesy Photos



At the opening event of the Nānā i ke Kumu series, this portrait of Mary Kawena Pukui was adorned with leis presented by the royal societies, various schools and organizations from Hawai'i and beyond.



The Department of the Air Force Invites You to Review the Draft Environmental Impact Statement and Attend a Public Hearing for the Air Force Maui Optical and Supercomputing Site Small Telescope Advanced Research Facility

The Department of the Air Force (DAF) invites the public to review and comment on the Draft Environmental Impact Statement (EIS) for the Air Force Maui Optical and Supercomputing Site Small Telescope Advanced Research (AMOS STAR) facility. Two public hearings will also be held to provide information about the proposed project and to gather community input on the Draft EIS. The proposed facility will be located on less than one acre of previously disturbed land on Haleakalā, Maui, Hawai'i. This site, permitted by the Federal Aviation Administration for DAF use, is adjacent to the Haleakalā Observatory and the 15th Space Surveillance Squadron's Maui Space Surveillance Complex. In compliance with the National Environmental Policy Act (NEPA), the Draft EIS evaluates the potential environmental impacts of constructing and operating the AMOS STAR facility. Planning and design after scoping determined that Hawai'i Environmental Policy Act (HEPA) (Hawai'i Revised Statutes [HRS] Chapter 343) applicability would not be triggered.

Where to Obtain the Draft EIS

The Draft EIS is available for download from the project website at www.amosstareis.com. It may also be reviewed at the following public libraries:

- Hāna Public Library, 4111 Hana Highway, Hana, HI, 96713
- Kahului Public Library, 90 School St, Kahului, HI 96732
- Kihei Public Library, 35 Waimahaihai St, Kihei, HI 96753
- Makawao Public Library, 1159 Makawao Ave, Makawao, HI 96768
- Wailuku Public Library, 251 S High St, Wailuku, HI 96793

Public Hearing Information

The DAF invites the public, stakeholders, and other interested parties to attend one of two public hearings, as detailed below. These hearings provide an opportunity to offer input on the AMOS STAR facility Draft EIS. All members of the public are encouraged to attend, as your feedback will help the DAF make more informed decisions. The venue will open at 6:00 p.m., with the oral comment period beginning at 6:30 p.m. and continuing until 9:00 p.m. Project team members will be available to answer questions, and informational exhibits will be on display throughout the evening. Oral comments will be limited to three minutes to allow as many participants as possible to speak. If your statement is lengthy, please submit it in writing via the project website, email, or postal mail. Those wishing to provide oral comments must sign up at the registration desk upon arrival. An American Sign Language interpreter will be present at both public hearings.

February 17, 2026
6:00 p.m.–9:00 p.m.
Kihei Community Center
303 E. Lipoa St.,
Kihei, Maui, HI 96753

February 18, 2026
6:00 p.m.–9:00 p.m.
Mayor H. Tavares Community Center
91 Pukalani St.,
Pukalani, Maui, HI 96768

AMOS STAR EIS Website

All materials to be presented at the public hearings also are available on the EIS website at www.amosstareis.com. To request accommodation to access the materials or assistance with making a comment (per the Americans with Disabilities Act), please call US Space Force, Combat Forces Command Public Affairs at 719-554-3731. Requests also can be submitted by email to amosstareis@tetrattech.com.

Public Comment

Written comments on the Draft EIS may be submitted during the public hearings, through the project website at www.amosstareis.com, by email to amosstareis@tetrattech.com, or by U.S. Mail to:

AMOS STAR EIS
711 Kapiolani Boulevard, Suite 950
Honolulu, HI 96813-5213

Comments are requested by March 16, 2026, to ensure their consideration in the Final EIS.

KE OLA O KA HULA MA KENETUKE

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lālā o kona hālau ma ka makahiki 2022. I ka mahina 'o Mei, na kāna mau haumāna o Hui Kaululehua – he mau kānaka Polenekia ka hapanui o lākou – i mālama i kā lākou ho'olaule'a mo'omeheu Polenekia mua loa, 'o Aloha Lou!

Ua ho'omaka 'ē ka ho'olālā 'ana no kēia makahiki a'e, pēlā pū me ka ho'olālā 'ana no ka Hui Kaululehua Cultural Center, he wahi ia a Chung e mana'olana nei e lilo ana i "kahi palekana no ka po'e Polenekia."

'Oiai 'o Chung e wāwahi nei i kona 'ano haipule iho nō, ke 'oi a'e nei kona pilina i kona 'ano he Kanaka Maoli.

"Lō'ihī ka wā i ho'oluhi hewa 'ia ka lāhui Hawai'i, eia na'e, mau nō mākou ma 'ane'i," i 'ōlelo ai 'o Chung. "Mau nō ko mākou ha'i 'ana i kēia mau mo'olelo, a 'o ia ke kumu o kā mākou hana nei." ■

BRINGING HULA TO KENTUCKY

Continued from page 16

Kawika's hula lineage in 2022. Her haumāna – many of Polynesian descent – now number around 20 and in May, Hui Kaululehua hosted its first Polynesian cultural festival, Aloha Lou!

Next year's event is already in the works – along with the concept of the Hui Kaululehua Cultural Center, which Chung hopes will one day serve as "an embodiment of the safe space that we want to create for Polynesian folks."

While Chung is deconstructing her religious faith, she's embracing her Kanaka identity.

"The oppression of the Hawaiian people has been long standing, and we're still here," Chung said. "We're still telling these stories, and that's why we're doing what we're doing." ■

HE HO'OILINA HAWAI'I

Continued from page 17

ka mo'opuna, ka hana pū o nā hui 'oko'a kekahi me kekahi. Ua pūpūkahi nā limahana o ka Hale Hō'ike'ike 'o Pīhōpa, nā 'elele o ka Mary Kawena Pukui Cultural Preservation Society, a me nā kānaka i ha'i'ōlelo a hō'ike paha me ke aloha. A 'oiai ua pani 'ia kēia puka'ina, 'a'ole e pau ke alu like 'ana ma waena o kākou i mea e ho'oholomua ai i ka lāhui Hawai'i.

He wahi leo mahalo kēia i nā lima a pau i komo ma ka ho'okō i kēia puka'ina 'o "Nānā I Ke Kumu" – nā ha'i 'ōlelo, nā pu'ukani, nā 'ōlapa, nā kanaka noi'i, nā lālā o ke kōmike ho'olālā, nā kōkua manawale'a, ke anaina nānā, a me nā mamo a Pukui. E ho'olele 'ia ana nā pukana ma 'Ōiwi TV i kēia makahiki 2026 a ke ho'olālā 'ia nei kekahi mau ho'onui 'ike hou aku.

E ola mau ka inoa o nā kūpuna! ■

A HAWAIIAN LEGACY

Continued from page 17

working alongside mo'opuna, and organizations collaborating in shared commitment. Staff of Bishop Museum, representatives of the Mary Kawena Pukui Cultural Preservation Society, and all presenters came together in a spirit of aloha. And although this series has concluded, we shall continue to collaborate on projects that seek to advance our people.

This is a voice of gratitude to all who made "Nānā I Ke Kumu" possible – speakers, musicians, dancers, scholars, planning committee members, volunteers, audience members, and the Pukui 'ohana. Episodes of this series will be broadcast on 'Ōiwi TV in 2026, with additional community-based learning opportunities already in development.

May the names of the ancestors live on always! ■

Ka Ho'ōla 'ana i ko Hawai'i Mea Pā'ani Wiwo'ole: Ka He'e Hōlua

Reviving Hawai'i's Extreme Sport: He'e Hōlua

Na Puanani Fernandez-Akamine | Unuhi 'ia e Paige M. K. Okamura

Wahi a Tom Pōhaku Stone, ua hānau 'ia 'o ia he kama na ke kai. He kanaka he'e nalu nui kaulana a he ihupani holokai 'o Stone, no laila, he 'ālapa hiapa'i'ole 'o ia e 'imi mau ana i nā mea e ho'okapalili ai ka houpō. He mau 'ālinalina me nā mo'olelo kona e hō'ike ai i kona komo mau 'ana i nā hana weliweli i 'ane'ane make 'o ia. He loea kālai 'o ia, he mea ho'omau mo'omeheu, he kumu, a he moho lae'ula. Me ia ho'okahi ka ho'ohanohano no ka ho'ōla 'ana i ka he'e hōlua, a 'o ia nō ke kā'e'a'e'a he'e hōlua o ko Hawai'i pae'āina.

No ka He'e Hōlua

'O ka he'e hōlua a ko kākou kūpuna, he pā'ani keu a ka weliweli i 'ike 'ia ma Hawai'i wale nō. 'Okō'a ka lō'ihī, ka pī'ina, me ke kūlana mākau o nā kahua hōlua no ka he'e hōlua 'ana. No ka le'ale'a me ka ho'oma'ama'a nā kahua hōlua i hana 'ia me ka mau'u. 'O nā kahua hōlua i hana 'ia me nā pōhaku a uhi 'ia me nā lānahu pōhaku, no ka ho'okūkū 'ana o nā alī'i ia mau kahua hōlua. Lū 'ia ka pili a i 'ole ka pua kō ma luna i 'oi'a'e ai ka pakika o ke kahua hōlua. Ho'omaka nā kahua hōlua nui loa ma uka a holo a hiki loa aku i kapa kai – aia ka hopena o kekahi ma ka'e pali. 'O ke kahua hōlua lō'ihī loa i mālama maika'i 'ia, aia ma Kāneaka ma Keauhou ma Hawai'i mokupuni. I ke kūkulu 'ia 'ana o ia kahua, he mile a 'oi paha ka lō'ihī mai ka pu'u a i ke kai kū'ono 'o He'eia.

He 12 - 18 kapua'i ka lō'ihī o nā papa hōlua, akā, he 'eono 'iniha wale nō ka laulā. 'Elua ona kāma'aloa i hana 'ia me nā lā'au 'oiwi pa'a, e la'a me ke kauila, i hauhoa 'ia i nā ke'a 'ohe. Hauhoa 'ia nā papa li'i i nā ke'a no ka pola a me nā lā'au pa'a lima. Hamohamo 'ia ka 'aila kukui ma lalo o nā kāma'aloa i 'oi'a'e ai ka pahē'e 'ana.

He mea kupaianaha nō ma ka haku 'ana o ka papa hōlua. Kūkulu 'ia nā papa hōlua me ke akeakamai i ma'alaha ka pahē'e 'ana i ka makani. Hiki ke moe ma ka 'ōpū ma ka pola, kukuli iho ma ke kuli, a i 'ole e kū i luna, a he'e nō me ka

Tom Pōhaku Stone says he was born to the ocean. A renowned big wave surfer and waterman, Stone is a superb athlete and a self-avowed thrill-seeker with the scars to prove it and countless stories of danger and near-death experiences.

He is also a cultural practitioner, a master carver, an educator, and a Ph.D. candidate credited with almost single-handedly reviving he'e hōlua (land sledding) and is considered to be Hawai'i's foremost expert in the sport.

The Practice of He'e Hōlua

He'e Hōlua as practiced by our ancestors was an extreme sport unique to Hawai'i.

Slides varied tremendously in terms of length, incline, and difficulty. Some were grass slides used for training or recreation. Others were slides built with stones and then covered with hard-packed cinder for more serious competition by ali'i. The slides were often strewn with pili grass or sugar cane tassels to decrease friction.

Many of the longer slides started up ma uka and ended at the coastline – some at ocean cliffs. The longest and best-preserved rock slide is Kāneaka at Keauhou on Hawai'i Island, which, when first constructed, extended about a mile from the hillside to He'eia Bay.

Papa hōlua (sleds) range from 12- to 18-feet-long, but are only about six inches wide. They consist of two runners (kāma'aloa) made with native hardwoods like kauila lashed to crosspieces (ke'a) made from 'ohe

(bamboo). Smaller rails (papa) lashed to the crosspieces served as a platform and hand rails. The kāma'aloa were often lubricated with kukui nut oil to make them slide even faster.

Marvels of engineering and design, the aerodynamically constructed sleds can be ridden prone on one's belly, kneeling, or standing upright, and can travel at speeds in excess of 75 mph.

The practice of hōlua served many purposes. For most



Tom Pōhaku Stone with his first papa hōlua, Keahiokekai, which he made more than 30 years ago. - Photos: Kelli Meskin Soileau



Papa hōlua range from 12- to 18-feet-long and are about six inches wide. It takes about 375 consecutive feet of sen-nit to lash it together.

Pua ke kō, ne'e i ka he'e hōhūa. *When the sugarcane tassels [blossoms], move to the sledding course.*

(‘ōlelo Nō‘eau #2703)

KA HE'E HŌLUA

Continued from page 19

wikiwiki he 75 mile o ka hola a ‘oi.

Nui nā kumu no ka he'e hōlūa 'āna. No ka hapanui o ka po'e Hawai'i, he hana le'ale'a wale nō. He hana punahele ia ma ka wā Makahiki, a komo kekahi po'e nāna i ka pili waiwai no ka lanakila 'āna o kā lākou he'e hōlūa punahele.

E like me ka mea i hō'ike 'ia ma kā *Apple TV* ki'i kīwī 'o *Chief of War*, 'o ka he'e hōlūa kekahi hana ho'ōmana a nā alii. "Ua pono nā alii nui e hō'ike aku i ko lākou mākaukau no ka make 'āna, inā he 'īni ko lākou e alakai," wahi a Stone. "I loko nō na'e o kona kaila Hollywood, he ki'i maikai 'o *Chief of War* no ka hō'ike 'āna i ke 'ano o ka po'e Hawai'i me ko kākou mālama 'āna i nā mea like 'ole."

Ma mua, ua mana 'o 'ia o ka he'e hōlūa he hana na nā alii kāne wale nō, akā na'e, pa'a i loko o nā mo'olelo kahiko nā mo'olelo o nā kāne a me nā wāhine e komo ana ma ka he'e hōlūa 'āna – nā maka'āinana a me nā alii pū kekahi – ma mua o ka launa 'āna me nā kānaka no waho. Eia kēia, 'o ka mo'olelo kaulana no ka he'e hōlūa 'āna, pili ia i ko Pele he'e hōlūa 'āna ma luna o ka pele i mea e lanakila ai ma luna o Kahawali, ke alii ha'akei no Puna, a i ko laua heihēi 'āna 'āne'āne make 'o Kahawali.

He Ola Paha Ho'omākaukau

I kona wā 'ōpio, nui ko Stone kipa 'āna iā Waikīkī kahi a kona tūtū i hana a kū'ai lei aku ai. Ma hope o ke kōkua 'āna i kona tūtū, hele 'o ia i kahakai a nānea me nā Keiki Kahakai o Waikīkī. Na Duke Kanamoku i kōkua iā Stone ma ke kau 'āna ma kona nalu mua loa, he 'ēlima wale nō ona makahiki ma ia wā.

Mai ia manawa, he'i 'o Stone na'au a puni 'o ia i ka he'e nalu. Ke hele i Waikīkī, ma hope o ke kōkua kū'ai lei 'āna, hele aku 'o ia i kahakai e kali ana i ke ki'i 'āna o kekahi

Ha'alele 'o ia i ke kula ki'eki'e a komo 'o ia i ka pū'ali koa. Ma hope o ka puka 'āna mai ka pū'ali koa, hana 'o ia no ke Kūlanakauhale o Honolulu ma ke 'ano he kia'ī ola a i kona wā ka'awale ua he'e nalu a holo papa pe'a 'o ia.

A laila, ma ka lā 17 o Ianuali, 1993, ua komo 'o Stone ma ka paikau 'Onipa a, ka ho'ōhanohano 'āna i ka piha 'āna he 100 makahiki o ka ho'ōkahuli 'ia o ke aupuni Hawai'i. Ma ka Hale Ali'i 'o 'Iolani i lohe ai 'o ia i ka hai 'ōlelo a Haunani Kay Trask, ka hai 'ōlelo kaulana i kēia wā me kona ho'ōho 'āna aku "A'ole kākou he 'Amelika! 'A'ole loa e lilo ana he mau 'Amelika!'

Ua loli loa ko Stone 'āno i ka lohe 'āna i nā 'ōlelo a Trask. Ho'okō 'o ia i kāna kekele GED, komo akula i ke kulanui ma ke Kulanui Kāiāulu o Kō'olau (WCC), 'a'ole 'o ia i nānā i hope.

Ka Ho'ōla 'āna i ka He'e Hōhūa

No kekahi pāhana no'i ma ka papa 'ike Hawai'i ma WCC ma lalo o Kumu Kala-ni Meinecke, ua ulu a'e ko Stone hoi e a'o mai e pili ana i ka hōlūa. "Nānā nui 'ia ka ho'okele wa'a 'āna e nā kānaka 'e a'e. Akā, ua makemake au e kia ma ka 'ike a ko'u tūtū kāne i a'o mai ia u, a loa'a paha kekahi mea i 'ike 'ole 'ia. Pēlā i ho'ōmaka ai kēia."

No laila, i ka makahiki 1994, me ko Meinecke kāko'o, ho'ōmaka 'o Stone e a'o mai i nā mea a pau i hiki iā ia ke a'o e pili ana i ka hōlūa. 'A'ole 'o ia i kākau wale i pepa no'i, ua kūkulu 'o ia i ka papa hōlūa āna i kapa ai 'o Keahiokekai.

Ua kūkulu 'ia kāna papa hōlūa mai nā wehewehena i loa'a ma ka puke 'o *Arts and Crafts of Hawaii* i kākau 'ia e Sir Peter H. Buck (Te Rangi Hiroa), he kanaka hulikanaka Maori. Nele na'e ko Buck wehewehena o ka hauhoa 'āna o nā kāma'āloa i nā ke'a, no laila, hauhoa 'o Stone e like me ka hauhoa 'āna no ka wā.

Kuhi koke maila 'o Stone, 'a'ole 'o ia ho'ōkahi ka hanohano o ka hō'ōla 'āna i ka he'e hōlūa. He mau pakana kona ma ia hana, 'o kona mau hoa papa mai WCC

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people, most of the time, it was purely a fun and thrilling amusement. It was a favorite Makahiki pastime, and spectators would bet on their favorite riders.

Hōlūa was also used ritualistically by alii, as portrayed in Apple TV's *Chief of War*. "The alii nui had to perform, to show they're willing to die if they wanted to lead," Stone said. "Even though it's Hollywood style, *Chief of War* is a great visual of who we were as a people and how we dealt with things."

Once believed to be a sport reserved for male alii, traditional accounts of the sport describe both male and female riders – commoners and alii alike – prior to western influence. In fact, the best known mo'olelo about hōlūa features Pele who rode her papa hōlūa on a wave of lava to defeat Kahawali, a prideful young chief from Puna, in a race that nearly killed him.

A Life of Preparation



Stone's grandfather, David Kūhanu, Jr., in 1947.

Growing up, Stone spent a lot of time in Waikīkī where his tūtū made and sold lei. After helping her, he would go down to the beach and hang out around the beach boys. It was Duke Kanamoku who helped Stone catch his first wave when he was just 5 years old.

Stone was hooked. Whenever he was in Waikīkī, after helping to sell lei, he was at the beach raking the sand until one of the beach boys put a board into the water for him to surf. A young beach boy, Joey Gerard, was one of his greatest influences, "that's how I started surfing bigger waves –

officer and spent his free time surfing and windsurfing.

Then, on Jan. 17, 1993, Stone participated in the 'Onipa'a March marking 100 years since the overthrow of the Hawaiian Kingdom. At 'Iolani Palace, he heard the late Haunani Kay Trask's now-famous speech in which she asserted "We are not Americans! We will never be Americans!"

Hearing those words in that moment was transformational for Stone. He completed his GED, enrolled at Windward Community College (WCC), and never looked back.

Reviving the Art and Practice of He'e Hōhūa

A research assignment for a Hawaiian culture class at WCC with Kumu Kalani Meinecke, inspired Stone to learn more about hōlūa. "Everyone was focusing on voyaging. But I wanted to focus on what my tūtūkāne had been teaching me and research something nobody knew anything about. That's how it all began."

So in 1994, with Meinecke's support, Stone began learning everything he could about hōlūa.

He not only wrote a research paper, but built a papa hōlūa (sled) that he named Keahiokekai.

His sled was constructed based on descriptions found in *Arts and Crafts of Hawaii* by Maori anthropologist Sir Peter H. Buck (Te Rangi Hiroa). The description lacked details on how to lash the runners to the crosspieces, so Stone improvised and used canoe lashing techniques.

Stone is quick to point out that reviving hōlūa wasn't his accomplishment alone. His WCC classmates, the late Kilohana Duarte and Anne Campbell (now his wife), were his partners. "They were with me almost from day one. The three of us were on this journey."

Already in his 40s, Stone channeled his talent for big wave riding and began teaching himself to he'e hōlūa. He took





Stone's first papa hōlua (sled) was based on descriptions he found in *Arts and Crafts of Hawaii* by Māori anthropologist Sir Peter H. Buck. - Photo: Kelli Meskin Soileau

o nā Keiki Kāne o Waikīkī i ka papa he'e nalu nona e he'e nalu aku ai. 'O kekahi o ia mau Keiki Kāne, 'o Joey Gerard, he kanea ka ko'iko'i no Stone. "Pēlā au i ho'omaka e he'e nalu ma nā nalu nui – ma muli 'o Joey Gerard," i ho'omana'o ai 'o Stone.

"Ike 'ia kona ano 'ālapa e kona mau kūpuna a i kona makahiki ehā, ho'ouna 'ia akula 'o ia e noho me kona 'anakala kuakahi 'o John Solomon, he paniolo no Kohala. 'A'ohē āna keiki, no laila, ua mana'o 'ia e hānai iā Stone a laila na Stone e mālama i kāna hana hānai pipi. "Ua hānai 'ia au he paniolo, akā, ua pa'akikī na'e no 'Anakala John no ka mea, ua puni au i ke kai," i 'aka'aka ai 'o Stone. Ua noho pū 'o ia me Solomon no 'elua wale nō makahiki.

Iā ia ma O'ahu, kipa akula 'o ia i kona kupuna kāne ma ka 'ao'ao o kona māāmā, 'o David Kahanu, ma Kāne'ohē. "A pēlā nō e hō'ē mai ai i keia mo'olelo o ka he'e hōlua," i wehewehe maila 'o Stone. "Ho'omākaukau ana 'o ia ia'u e 'o i ka he'e hōlua."

Mo'olelo maila 'o Kahanu no ka he'e hōlua a ua lawe 'o ia iā Stone e he'e lāi ma kekahi pu'u mau'u ma Kāne'ohē, me ka he'e lepo 'ana i ke awāwa 'o Nu'uano. Lawe 'ia 'o ia i kekahi ulu manakō i uka o Pāloalo a 'a'ia Stone e lele mai kekahi kumu lā'au i lalo loa ho'i o ke awāwa. "A'o ana 'o ia ia'u e 'a' i ka hana; e kia ho'i i ka pahuhopu a 'a'ole e kānalua," i ho'omana'o mai 'o Stone.

'O kona pīlina me Kahanu kekahi mea ko'iko'i o ko Stone wā 'ōpio. "Nui ko'u aloha i nā manawa a'u i noho pū ai me ia no ka mea, mo'olelo ana 'o ia ia'u iā māua e inu ki me ka 'ai pelena ana. A laila, ua ha'alele nō 'o ia, ua hala. Pēlā nō ia."

He Ala 'ana o ka Mo'omeheu me ka Polihika

E ilike me ka nui o nā 'ōpio Hawai'i o nā makahiki 1960, pī'i ana ko Stone kai i nā mea i hiki 'ole iā ia ke wehewehe pono. Ma waho o ka he'e nalu 'ana me kona ho'ihoi i nā pā'ani kai, kā'i'i 'ia kona nō'ono'o a loa'a 'o ia i ka pīlikia me nā mākā'i.



Stone explains the art of hōlua lashing to participants in a He'e Hōlua workshop at Bishop Museum in 2019.

- Photo: Kelli Meskin Soileau

'o ia ho'i 'o Kilohana Duarte (ua hala) lāua 'o Anne Campbell (kā Stone wahine i keia manawa). "Aia pū lāua me a'u mai kinohi.

'O mākou 'ekolu ma keia huakai i like. 'Oiai 'o ia i kona mau makahiki kanahā, lilo kona kālena ma ka he'e nalu nui 'ana i ke a'o 'ana iā ia iho i ka he'e hōlua. Lawe 'o ia i kāna papa hōlua i Maui no ka he'e hōlua 'ana ma ke kahua hōlua ma 'Ulupalakua, akā ua haki nā wēlau o nā kāma aloa ma ka huakai 'ana i Maui. Ua hiki nō ke kau ma luna a he'e, akā ma hope ua lawe 'o ia i kāna papa hōlua i Hawai'i mokupuni e kuni ai 'oiai ua pīlikia.

Ua hele akula 'o Stone i Kīholo a waiho i kāna papa hōlua ma kapakai iā ia e 'ohi'ohi 'ana i nā lā'au no ke ahi. I kona ho'i 'ana mai, aia he 'eono honu nui e moe ana ma luna o kāna papa hōlua. He hō'ailona kēia no Stone. "A'ole i kuni 'ia i ke ahi ma ia lā, mau nō kona he'e hōlua 'ana ma luna o ia papa hōlua a hiki i keia lā.

Ma mua o ka makahiki 1997, ua kūkulu 'o Stone i mau papa hōlua a ua 'ae 'ia 'o ia e nānā i ka papa hōlua hope loa i koe ma mua o ka hiki 'ana mai o Kuke ma ka Hale Hō'ike'ike o Bi'hopa. No kekahi mau makahiki i kilo ai 'o Stone i ke kūkulu 'ia 'ana o ua papa hōlua nei.

"He mea kahiko loa ke akamai o ka wili'ā 'ana i ka hōlua. He mea nui ke kaulike me ka napa o ka papa hōlua. He hō'ailona ia, a he hana 'eppekema. Inā 'o'ole a ka papa hōlua, e haki ana ke holo me ka wikiwiki loa. Pono 'oe e kūkulu i ka papa hōlua me ka mana'o no ka lōkahi o nā māhele a pau. 'O ia ka mea nui."

Ka Hō'ailona me ke Kūlana o nā Wāhine ma ka Hōlua

Ma waena o nā makahiki 1994 me 1998 he mau hali moe ko Stone. I loko o ia mau mo'e'uhane, aia 'o Stone e hele wāwae ana me kekahi wahine. Hiki aku lāua i Halema'uma'u i Kīlauea, a laila ua 'ike 'o ia 'o ka



Stone teaches his youngest son, Kawi'ka, to he'e hōlua down a grassy slope in this photo taken circa 2010.

- Photo: Courtesy of the Stone 'Ohana

it's because of Joey Gerard," Stone recalled.

Having been pegged by his kūpuna as "athletic," at the age of 4 Stone was sent to live with his great uncle John Solomon, a Kohala rancher. Solomon had no children so the plan was to hānai Stone and have him take over the ranch. "I was being raised to be a cowboy but Uncle John found me very difficult because I was always drawn to the ocean," he laughed. Stone lived primarily with Solomon for two years.

Whenever he was on O'ahu, Stone also spent a lot of time with his maternal grandfather, David Kahanu, in Kāne'ohē. "And that's how we got to hōlua," Stone explained. "He was training me to learn about it."

Kahanu told stories about hōlua riding and took young Stone ti-leaf sliding on grassy Kāne'ohē hillsides and mud sliding in Nu'uano Valley. He also took him to a grove of mango trees above Pāloalo Valley and challenged Stone to jump from tree to tree all the way down into the valley. "He was teaching me to commit; to focus on what I was doing and not to hesitate," Stone reflected.

Kahanu was one of Stone's most significant relationships as a child. "I loved being with him whenever I had a chance because that was where he would tell me the stories over a cup of tea and crackers. And then he left, you know, he passed away. So that was that."

A Cultural and Political Awakening

Like many young Hawaiians coming of age in the late 1960s, Stone was increasingly dissatisfied and angry about things he couldn't quite articulate. Outside of surfing and his interest in ocean sports, he was unfocused and got in trouble with the law.

He dropped out of high school and later joined the military. After being discharged, Stone worked for the City & County of Honolulu as an ocean safety



For the last 30 years, Stone has ridden his papa hōlua (sled) on ancient hōlua slides and grassy hills across the pa'e'ūina. - Courtesy Photo

his papa hōlua to Maui to ride an ancient slide at 'Ulupalakua, but the tips of his runners broke off in transit. He was still able to ride it, but later took his papa hōlua to Hawai'i Island intending to burn it since it was damaged.

Stone went down to Kīholo Bay and left his papa hōlua on the shore while he gathered wood for a fire. When he returned, there were six large honu (turtles) resting on it. Stone took this as a hō'ailona (sign). He did not burn his papa hōlua that day. In fact, he still rides it.

By 1997, Stone had already built several papa hōlua and so was allowed access to the only surviving pre-contact papa hōlua which was housed at Bishop Museum. Stone spent years studying its construction.

"The engineering that goes into hōlua construction is ancient. It's about balance and flexibility. It's both scientific and symbolic. If you make the papa hōlua rigid it's going to break at high speed. You have to build that sense of unified flexibility into it. That's the most important thing."

Divine Inspiration and the Role of Women in Hōlua

Between 1994 and 1998 Stone had a series of vivid dreams. In his dreams he walked the land with a woman he did not know. Eventually, they ended up at Halema'uma'u in Kīlauea and he recognized the woman as Pele. In his dream, Pele explained the proper technique for lashing hōlua.

"I woke up at like 1:00 in the morning, went outside, took it apart, and re-lashed it traditionally," Stone said.

Hōlua lashing requires a circular double wrap – a pattern that allows the sled's runners to open slightly and flex forward and backwards. It takes about 375 consecutive feet of semit.

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wahine, 'o Pele nō ia. Ma kēia moe'uhane, wehewehe akula 'o Pele iā ia i ka hauhoa kūpono 'ana no ka papa hōlua.

"Ala a'e au ma kahi o ka hola 'ekahi o ke aumoe, puka aku i waho, wāwahi i ka hōlua, a laila kūkulu hou e like me ke 'ano kahiko," wahi a Stone.

No ka hōlua, pono e pālua ke kīpuni 'ana – i hiki i nā kāmā'aloa ke hemo iki me ka holu 'ana i mua a i hope. Pono na'e he 375 kapua'i o ka 'aha.

Nui hou aku nā ha'awina a Stone i a'o mai ai ma kona mau moe'uhane ma waho o ka hauhoa 'ana wale nō. Ho'omaopopo maila 'o ia i ke kūlana ko'iko'i o nā wāhine ma ka hōlua. "Ha'i mau mai ana ko'u māmā ia'u, ke kipa mai kahi kupuna iā 'oe, e hele nō ma ka huaka'i. Pēlā au i hana ai. 'O i a'e ko'u a'o 'ana i loko o ia mau moe'uhane ma mua o nā mea i loa'a ma ka'u 'imi noi'i 'ana."

Ua a'o maila 'o ia i ka inoa o ka papa hōlua āna i noi'i ai ma ka Hale Hō'ike'ike o Bihopa, 'o ia ho'i 'o Lonoikamakahiki, a 'o ia ka papa hōlua o Kanemuna, he wahine no Ho'okena. "A laila, ho'omaopopo maila wau, ia'u e huli ana no nā papa hōlua, he mau inoa wahine ko lākou."

Wahi a Stone, no ka nui me ke kūlana ko'iko'i o nā wāhine i komo i ka he'e hōlua – me ia pilina i nā akua wāhine e la'a me Pele – lilo ka he'e hōlua i māka no nā mikionali i kū'e i ka ho'omana kahiko, me ka mana o ke kūlana o nā wāhine ma ka nohona Hawai'i i mea e kūlike me ko waho – me nā kāne ka mana ma luna o nā wāhine.

I ko Stone mana'o, 'o ia ke kumu i laha 'ole ai ka 'ike no ka he'e hōlua, a 'o ke kumu i nele ai kākou i nā papa hōlua kahiko, ua kāka'ikahi nā mea i koe.

"I ke kuana'ike Hawai'i, he mana ko ka wahine, 'oi a'e ko lākou kūlana ma luna o nā kāne no ka mea, me lākou ka mo'okū'auhau," wahi a Stone. "Nui ka mana o nā wāhine Hawai'i ma luna o nā wāhine o ka 'āina 'ē ma ka hana politika, kaiāulu, a me ka ho'omana, he kū'e kēia i ke kuana'ike Iudaio-Kalikiano."

'Ōlelo 'o Stone, ma ke kuana'ike o nā mikionali, ua 'ike lākou i kahi mea pā'ani weliweli i komo pinepine 'ia e nā wāhine me nā papa hōlua i kapa 'ia no nā akua

wāhine. "Ua pono lākou e ho'opau i ka ho'omana 'ana i nā wāhine," a i mea e holo'i ai i ka hōlua mai ke kuana'ike Hawai'i, ua pono e wāwahi i nā kahua hōlua. A i kekahi mau manawa, ho'ohana 'ia nā pōhaku mai nā kahua hōlua no ke kūkulu 'ana i nā hale pule.

No ka He'e Hōlua mai Kēia Mua Aku

'Oiai 'o Stone i piha kona mau makahiki kanahiku i kēia manawa, hopohopo 'o ia e lawe 'ia 'ana ka ke'e hōlua e nā malihini i mea e ho'onui i kā lākou kālā wale nō mai nā hana ku'una me ke kuana'ike Hawai'i e like me ka he'e nalu 'ana – ko Hawai'i mea pā'ani waiwai ho'olilo kaulana loa – ua kā'ili 'ia ka waiwai o ka he'e nalu mai Hawai'i a puni ka honua i waena o ke kenekulia 20.

"Kānalua nui wau i ke kanaka nāna e mālama ana i kēia 'ike no ka mea, ua loa'a ia'u nā noi e hana pū me na 'oihana papa huila me nā 'oihana papa he'e hau. Eia na'e, 'a'ole kēia 'ike he mea e kū'ai 'ia aku nei."

I kēia manawa, 'a'ole 'o Stone e alaka'i nei i kekahi kanaka hana hōlua a i 'ole he'e hōlua ma waho o kona 'ohana pono'i, eia na'e, he kumu 'o ia no kekahi mau kānaka mālama mo'omeheu e ho'omau nei i ka 'ike hōlua me ka hana 'ana i nā papa hōlua, 'o ia ho'i 'o: Kumulā'au Sing, 'Iliahi Doo, Kunāne Wooton, a me Mahi La Pierre.

Eia na'e, 'o Stone paha ko Hawai'i kanaka he'e hōlua pinepine loa.

I kona 'ike, kāka'ikahi nā kānaka kūpa'a ma kēia hana. "He hana 'eha ka hana 'ana i ka papa hōlua," wahi a Stone. "E kahe ana ke koko ma kou lima a e 'eha ana kou kino holo'oko'a no ka mea e ho'ohana ana 'oe i kou mau manamana lima, kou mau manamana wāwae, kou niho – nā mahele like 'ole – no ka hauhoa 'ana."

I kona no'ono'o 'ana i kona mau 'īni nui 'elua - 'o ka he'e hōlua me ka he'e nalu - 'ōlelo 'o Stone ua like a like nā mea 'elua.

"E no'ono'o paha ma o ke kuana'ike Hawai'i. Aia 'o Pele ma kahi 'ao'ao, aia 'o Nāmakaokaha'i ma ka 'ao'ao a'e. Pili na'e ka mo'olelo ka'ao i ko lāua hakakā mau 'ana a puni ka pae'āina, ma ko'u kuana'ike, he mo'olelo no ka lōkahi o nā 'ao'ao 'elua. Hele pū nā 'ao'ao 'elua pēlā," wahi a Stone.

"Ua like a like ka he'e hōlua me ka he'e nalu. Inā 'a'ohe nalu o ke kai e he'e ai, e he'e ma nā kuahiwi." ■

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Stone explains the specific purposes, uses and types of native woods that he used to create these traditional papa he'e nalu (surfboards). - Photo: Kelli Meskin Soileau

But Stone learned more than hōlua lashing techniques from his dreams. He also came to understand the important role that women played in hōlua. "My mom always told me when a kupuna visits you, be open and go on the journey. So I did. And I learned more within those moe'uhane than I learned from my research."

He learned that the papa hōlua he studied at Bishop Museum was named Lonoikamakahiki and had belonged to Kanemuna, a woman from Ho'okena. "And then I started to realize, as I searched for hōlua slides, they all have wāhine names."

According to Stone, the prominence of women in the sport – and its connection to female deities like Pele – made hōlua a target of missionaries who not only wanted to suppress traditional religion, but also the prominence of women in Hawaiian society to align with western notions of male dominance and female subservience.

He believes that this is why so little is known about hōlua, and why so few hōlua slides remain.

"In Hawaiian culture, wāhine are more important [than men] because they carry

the mo'okū'auhau," said Stone. "Hawaiian women had more political, social and spiritual capital than their western counterparts, which clashes with the conventional western Judeo-Christian world view."

Stone said that what the missionaries "saw" was a dangerous sport that women actively participated in, with slides named after female deities. "They needed to eliminate the worship of females," he said, noting that erasure of hōlua from Hawaiian consciousness included dismantling many of the slides. And in more than one instance, the stones that formed the slides were reused to build churches.

The Future of He'e Hōlua

Now in his 70s, Stone is concerned that outsiders will co-opt he'e hōlua, monetize it, and profit off of Hawaiian intellectual and cultural property the way surfing – Hawai'i's most famous export – was co-opted in the mid-20th century.

"The reason I'm very choosy about who maintains the knowledge is because I've had offers from skateboarding and snowboarding companies. But it's not for sale," Stone said adamantly.

Stone is not currently mentoring any hōlua makers or riders outside his own family, although he has previously served as kumu to a handful of cultural practitioners who are now perpetuating 'ike pertaining to hōlua and fabrication of papa hōlua: Kumulā'au Sing, 'Iliahi Doo, Kunāne Wooton, and Mahi La Pierre.

However, Stone is arguably Hawai'i's most active hōlua rider.

In his experience, few people want to commit. "It's a process of pain to make a papa hōlua," said Stone. "Your hands will be bleeding and your whole body aches because you learn to lash with your fingers, toes, teeth – whatever."

Reflecting on his twin passions for he'e hōlua and he'e nalu (surfing), Stone said that at their essence they are the same.

"Look at it from a cultural point of view. Pele is on one side and Nāmakaokaha'i (sea goddess and sister to Pele) is on the other. Although the legend is about them battling their way across the islands, I see it as a harmonizing. They go hand in hand," Stone said.

"Hōlua and surfing are one and the same. If no more waves, ride the mountains." ■

Stone makes both papa hōlua (sleds) – as well as traditional papa he'e nalu (surfboards) – that can be ordered from his small business, Hawaiian Boarding Company: hawaii.bc.com

Kūkulu ‘o UH STEM i nā Kao Lele me nā Keiki o Pū‘ōhala

UH STEM Builds Rockets with Pū‘ōhala Keiki

Na Lauren Kaupp, Ed.D. a me Nicole Saito | Unuhi ‘ia e Manakō Tanaka

Ua ‘ākoakoa nā ‘ohana no Ke Kula Kaiapuni ‘o Pū‘ōhala me nā keiki ‘ē a‘e o ia kahua kula ma ka lā 7 o Nowemapa no ke ahiahi kū makahiki STEM (‘o ia ho‘i ka ‘Epekema, ‘Enehana, ‘Enekinia), he papahana a‘a i ka hana i ho‘okahua ‘ia ma ka ho‘olu‘u ‘ōlelo Hawai‘i ‘ana, a ua ho‘oikaika ‘ia ma ka pilina me ke Kula Mua STEM ma ka Kulanui o Hawai‘i.

Ua ‘ākoakoa maila ho‘i he 270 mau kānaka i mea e ‘imi ‘ike ai no ka ‘enehana a me ka ‘enekinia ma o nā pāhana a nā haumāna, nā kumu, na ko ke kulanui o Hawai‘i a na nā papahana kaiāulu ‘ē a‘e.

Ua alaka‘i nā laekahi o ka papahana o ke Kula Mua UH STEM i nā lālā i kekahi hanana ho‘olele kao lele, me ke kūkulu a me ka ho‘ā‘o ‘ana ho‘i i nā kao lele pepa li‘ili‘i. Ua lola nā keiki i nā ‘omo pepa, ua ho‘oponopono ‘ia nā ‘ēheu, a laila ua mahū‘i i ke ala lele o nā kao lele a ua ho‘ā‘o ‘ia nā kekelē like ‘ole i mea e ‘ike maka ai i ka hana a ka ‘epekema a me ka ‘enekinia i nā lele pākahi.

I mea e kāko‘o ai i ka mākia ho‘olu‘u ‘ōlelo Hawai‘i o ia kula, ua haku ‘o Kumu Kalani Kololoia i nā ‘ōkuhi ‘ōlelo Hawai‘i no ke kūkulu ‘ana i nā kao lele, nā mana o ka lele ‘ana a me nā mahele o ke kao lele.

Ua alu like maila nā haumāna, nā mākuā, a me nā kūpuna ma ka ‘ōlelo Hawai‘i i ka ‘ōwili ‘ana i nā kino, i ka wili ‘ana i nā ihu, a me ka pāku‘i ‘ana i nā ‘ēheu o ia kao lele.

“O kekahi pahuhopu nui ka pa‘a ‘ana i kekahi ‘ohina hua‘ōlelo nui a laha loa no ka

‘epekema a me ka ‘enehana,” wahi a Kuloloia, he laepua no ke kulanui o Hawai‘i o Mānoa ma lalo o ka papahana ‘ike Hawai‘i.

“Mahalo au i kēia ‘ano manawa kūpono e ho‘olako aku ai i nā kumu ‘ōlelo Hawai‘i e ho‘onui a‘e ana i nā kūkākūkā ‘ana no nā hua‘ōlelo STEM mai nā kuana‘ike Hawai‘i like ‘ole. E ola kā kākou ‘ōlelo makuahine ma nā pō‘aiapili a pau o Hawai‘i a puni ke ao.”

Ma ka mākia o nā papahana o ke Kula Mua STEM ‘o ia ho‘i ka ho‘ohui ‘ana me ka noi‘i o ke Kulanui o Hawai‘i a me nā mea hou i nā haumāna a me nā kumu K-12, ua hiki pū i nā lālā o ka papahana ahiahi STEM ke a‘o e pili ana i nā papahana i pili kao lele a me ka ‘enekinia lani a puni ka ‘ōnaehana o ka Kulanui o Hawai‘i.

‘O kekahi papahana i hāpai ‘ia ‘o ia ho‘i ko ke Kulanui o Hawai‘i ma Ko‘olaupoko Center for Aerospace Education a me ka UH Space Science and Engineering Initiative. ■

He papahana ke Kula Mua UH STEM ma lalo o ka UH Office of the Vice President for Research and Innovation. Ua puka mua kēia mo‘olelo ma “UH News” ma ka lā 18 Nowemapa, 2025.

‘O hana from Ke Kula Kaiapuni ‘O Pū‘ōhala gathered on November 7, for their annual STEM (Science Technology Engineering Math) Night, a hands-on evening rooted in immersive ‘ōlelo Hawai‘i and strengthened this year by a special partnership with the University of Hawai‘i STEM Pre-Academy.

About 270 people came together to explore science and engineering through activities led by students, kumu, UH and other community organizations.

UH STEM Pre-Academy program specialists guided participants

through a rocket launch activity, building and testing small paper rockets. Keiki rolled paper tubes, adjusted the fins, predicted the rockets’ paths and experimented with different launch angles to see how science and engineering principles shaped each flight.

To support the school’s mission of Hawaiian language immersion, Pū‘ōhala Kumu Kalani Kuloloia created ‘ōlelo Hawai‘i versions of the rocket-making instructions, forces of flight and rocket parts.

Haumāna, mākuā (parents) and kūpuna worked together in Hawaiian

as they rolled the kino (body), twisted the ihu (nose cone) and attached the ‘ēheu (wings) of the rocket.

“Having a common and widely understood vocabulary when it comes to science and technology is still a work in progress,” said Kuloloia, who earned a BA in Hawaiian studies at UH Mānoa.

“I appreciate opportunities like this to have materials available in ‘ōlelo Hawai‘i to foster conversations about STEM-related terms from different Hawaiian perspectives. I ola ko kākou ‘ōlelo makuahine ma nā pō‘aiapili a pau o Hawai‘i a puni ke ao. (May our mother tongue thrive in all contexts of Hawai‘i and around the world).”

As part of STEM Pre-Academy’s mission to connect UH research and innovation to K-12 teachers and learners, STEM Night participants also had an opportunity to learn more about rocket- and space engineering-related programs across the UH System.

Highlighted programs include Windward Community College’s Center for Aerospace Education and the UH Space Science and Engineering Initiative. ■

UH STEM Pre-Academy is a program of the UH Office of the Vice President for Research and Innovation. This article was originally published by UH News on November 18, 2025.



Keiki of all ages learned to build and launch paper rockets. - Courtesy Photos



Parents and keiki worked together to build and launch rockets. In this photo, one ‘ohana experiments with different rocket launch angles.

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'O Kalanikauleleaiwi: Ke Ali'i Wahine Kapu

The Most Sacred High Chiefess

Na Brook Kapūkuniahi Parker (i ha'i 'ia Kawika Parker) | Unuhi 'ia e Paige M. K. Okamura

O Kalanikauleleaiwi ke ali'i wahine kapu, ke kaikamahine a Keakealaniwahine (w) lāua 'o Kaneikakuaiwilani (k), ka ho'oilina i nā kānāwai kapu mai Hawai'i a hiki i Kaua'i.

Ua pili kona mo'okū'auhau i nā ali'i 'ai moku o nā mokupuni a pau. 'O ia ka hua o nā makahiki 300 a 'oi paha o ka ho'olālā ho'onohonoho pono 'ana i ka mo'okū'auhau. He akeakamai ka hana a nā kuhikuhipu'uone o ka moe pū 'ana o nā ali'i pēlā; 'o ko lākou ho'onohonoho 'ana, kā lākou kūlana hō'ike, ka ho'okele akamai 'ana, me ka helu pono 'ana, 'o ka hopena kekahi 'ōnaehana pohihihi ā puni ko Polenekia holo'oko'a.

'O Kalanikauleleaiwi, 'o ia ana nō ka makuhine o nā ali'i 'ai moku. 'O kēlā me kēia ali'i nui ma kēlā me kēia mokupuni mai ka hō'ea 'ana mai 'o Kāpena Kuke i ka makahiki 1778, ua pili nō ko lākou mo'okū'auhau iā Kalanikauleleaiwi.

Ua hānau 'ia ke ali'i wahine ma ka pā, mālama 'ia e nā kahu me nā koa e mālama 'ana i kona pu'upa'a. Ua ho'olālā 'ē 'ia ka hopena o kona pu'upa'a 'o ka noho pū 'ana me ke ali'i o nā 'ohana ali'i nui ma o ka pae'āina, e loa'a 'ana ke kulana ali'i pi'o i kāna mau keiki, ke kūlana ki'eki'e o nā kūlana ali'i a pau. 'O kāna hiapo, he ali'i pi'o nō.

'O kāna kāne mua 'o ia 'o Kaulaheanuiokamoku ('o ia ho'i 'o Kaulahea), no Maui mai 'o ia, he mamo na Pi'ilani, a 'o ia ka ho'oilina o nā ali'i o ia aupuni. Nui nā kūlana hanohano i kau 'ia ma luna o kā lākou hiapo, he kaikamahine i kapa 'ia 'o Kekuiapoianui.

Ua ho'ohiki 'ia, e noho pū 'ana 'o Kekaulike, ke keiki kāne a Kaulahea me kekahi wahine 'ē a'e, me Kekuiapoianui, kona kaikuahine.

He nāaupi'o ko lāua noho pū 'ana. 'O ka noho pū 'ana o ke kaikunāne me kona kaikuahine pono'i, a 'oiāi he pi'o 'o Kekuiapoianui, e pa'a ana ke kūlana ki'eki'e o kā lāua mau keiki ma o nā 'ohana ali'i o nā mokupuni a pau.

He 'ehā a lāua mau keiki: 'elua keiki kāne, 'o Kamehamehanui Ailua lāua 'o Kahekilinuiāhumanu (Kahekili); me 'elua kaikamahine 'o Kalolapupuka (Kalola) lāua 'o Kuhō'oheihēpahu (i make ma



High Chiefess Kalanikauleleaiwi - Original artwork by Brook Kapūkuniahi Parker, 2008.

kona wā 'ōpio).

No ka moku o Keawe ka lua o kā Kalanikauleleaiwi mau kāne, 'o ia ho'i 'o Keaweikekahiali'iokamoku (Keawe), ke ali'i 'ai moku no ka hapanui o ia mokupuni. Ua hānau 'ia lāua i ka makuahine ho'okahi, 'o Keakealaniwahine, akā, 'o Kanaloakapulehu ka makua kāne o Keawe.

Noho pū lāua a hānau 'ia he keiki kāne, 'o Kalanike'eumoku, me ke kaikamahine 'o Kekelaokalani.

'O ke kolu o kāna mau kāne 'o Kauuanuiamahi, he ali'i nui no Kohala. Noho pū lāua a hānau 'ia he keiki kāne i kapa 'ia 'o Alapa'inuiakauaua (Alapa'i).

'O ka hā o kāna mau kāne i 'ōlelo 'ia 'o ia ke kāne i aloha nui 'ia e ia, 'o ia 'o Lonoikahaupu, he ali'i nui 'o ia no Kaua'i. Noho pū lāua a hānau 'ia maila he kaikamahine, 'o Kanoena, a laila he keiki kāne, 'o Keawepoepoe. Noho pū 'o Kanoena lāua 'o Keawepoepoe – he kūlana ali'i pi'o – a hānau 'ia 'ekolu mau keiki na lāua: 'o Kailaupule (w), me nā keiki kāne māhoe 'o Kame'eiamoku lāua 'o Kamanawa.

'O Ke'eumokupapaiahiahi ke keiki kāne a Keawepoepoe, ('o ia ka makua kāne o Ka'ahumanu) me kekahi wahine 'ē a'e. 'O kēia mau palala 'ekolu – 'o Kame'eiamoku, Kamanawa, a me Ke'eumokupapaiahiahi – ua pi'i a'e ko lākou kūlana me ko lākou mana i loko o ke aloali'i o kā lākou keiki hanauna 'o Kamehameha Kūnuiākea (Kamehameha I).

'O ka lima, a me ka hope loa, o kā Kalanikauleleaiwi mau kāne, 'o ia 'o Kanekoa, he ali'i nui no Kohala mai. Noho pū lāua a hānau 'ia maila he kaikamahine 'o Po'omaikalani. ■

The very sacred high chiefess

Kalanikauleleaiwi, a daughter of Keakealaniwahine (mother) and Kaneikakuaiwilani (father), was the inheritor of all the most sacred kapu gathered from Hawai'i Island to Kaua'i.

She could claim

lineage from every ruling family on every island. She was the result of over 300 years of careful genetic engineering. The actual architects of those marriage arrangements could be considered brilliant; their posturing, manipulation, and calculations, resulted in the most complex and sophisticated social structure found in all of Polynesia.

Kalanikauleleaiwi would become the mother of kings. Every ruling chief and high ranking ali'i on every island at the time of Capt. James Cook's arrival in 1778 could lay claim to this very special matriarch.

The high chiefess was raised in a pā (enclosed compound) guarded by trusted caretakers and warriors to ensure her chastity. She was destined to marry into the most influential and powerful ali'i families across the pae'āina, and her children would be considered the highest born of all within the ali'i class. Her first born would be most senior in rank.

Her first husband Kaulaheanuiokamoku (Kaulahea) was from Maui. He was of the Pi'ilani family line and heir to a long line of powerful and esteemed Maui rulers. Prestige and honor was bestowed on their first child, a daughter named Kekuiapoianui.

It was arranged that Kekaulike, Kaulahea's son by another wife, would marry Kekuiapoianui, who was his half-sister.

Their marriage was considered a nāaupi'o marriage. The combination of the pair being siblings – and Kekuiapoianui being of the highest possible rank, ensured their children superior status among all island chiefly families.

This sibling marriage produced four children: two sons, Kamehamehanui Ailua and Kahekilinuiāhumanu (Kahekili); and two daughters, Kalolapupuka (Kalola) and Kuhō'oheihēpahu (who died young). The three surviving siblings played major political roles in 18th century Hawai'i.

Kalanikauleleaiwi's second husband was also from Hawai'i Island – her half-brother Keaweikekahiali'iokamoku (Keawe), the ruling chief over most of the island. They were both born to the same mother, Keakealaniwahine, but Keawe's father was Kanaloakapulehu.

Together they had two children, a son, Kalanike'eumoku, and a daughter, Kekelaokalani.

Her third husband was Kauuanuiamahi, a high chief from Kohala. She bore him a son who was named Alapa'inuiakauaua (Alapa'i).

Her fourth husband, believed to be her true love, was Lonoikahaupu, a high chief from Kaua'i. Together they had a daughter, Kanoena, and a son, Keawepoepoe. These siblings are joined in a pi'o (full brother and sister) marriage, and they have three children together: a daughter, Kailaupule, and twin sons Kame'eiamoku and Kamanawa.

Keawepoepoe also has a son, Ke'eumokupapaiahiahi, (father to the future Queen Ka'ahumanu) with another wife. These three brothers – Kame'eiamoku, Kamanawa and Ke'eumokupapaiahiahi – eventually rise in position and influence in the court of their young nephew, Kamehameha Kūnuiākea (Kamehameha I).

Kalanikauleleaiwi's fifth, and final, husband is recorded as being a high chief from Kohala by the name of Kanekoa. Together they had a daughter named Po'omaikalani. ■

Ka Wai Ho'ihō'i Lā'i

The Tī Leaf Returning Waters

Na J. Kimo Alama Keaulana

Hoihoi ke hele māka'ika'i i kēlā me kēia wahi ma Hawai'i nei. He nui nā wahi nani a kamaha'o ke 'ike! Aia ma ka uka o Waihe'e i ka mokupuni 'o Maui he wai nani. 'O ia ho'i 'o Eleile.

Ma mua o ka hele huaka'i 'ana i Eleile, e pule i ke Akua mana loa a me nā kia'i. E ho'omalu mai nā kia'i iā 'oe. Ke pi'i 'oe i ke kahawai 'o Waihe'e, mai 'uā i ke ala hele— e hāmau. Noho nā akua i ka waonahele.

Ke kokoke aku i Eleile, hiki ke lohe i ka leo 'olu'olu o ka wailele i ka pali. Ke leha kou mau maka i luna, hō'ike 'ia ka nani o ka wailele 'o Eleile! Ke nānā iho 'oe i lalo, ahuwale ka luawai nani 'o Eleile.

Mai iho wale i ka wai. Hohonu a hu'ihu'i ka wai o lalo. Pono nō 'oe e haki

i ka 'au lā'i. E kiloi iho i ka lā'i i loko o ka wai o lalo.

Inā 'āwili nā lau lā'i a mōhalu mai i ka wai lipolipo, hiki nō ke iho a 'au'au i ka wai. Inā 'āwili ka lā'i i ka wai hu'ihu'i a 'ōpili mai, e kilo pono i ka lā'i. Ke nalo ka lā'i i ke 'auwili, ua huki 'ia ka lā'i i lalo e kekahi mo'o kupua. 'O Eleile ka nohona o ia mo'o. Mai komo i loko o ia wai!

Eia kekahi 'ōlelo a'o: Mai komo i lolo melemele ke pi'i i uka i ke kuahiwī! 'Ume mau nā mo'o i ka melemele! E mālama pono kou ka'ahēle 'ana ma Hawai'i!

Eia kekahi lālani mele i loko o ke mele nani 'o *Eleile*, he mele no Ka'iulani:

No ka nani lau lā'i ke aloha
I ka ho'ihō'i wai a ka liko,
Eia kou hoa e kōhu ai
'O Like ka wahine o ka malu. ■

It's enjoyable to go visiting to places here in Hawai'i. There are many beautiful and wondrous places to see! There in the upland of Waihe'e on the island of Maui is a lovely pool. It is Eleile.

Before going on a visit to Eleile, pray to the all-powerful God and to guardians. Protection from guardians will watch over you. When you travel in Waihe'e Stream, do not shout along the way - be silent. The godly presences are in the forests.

As you near Eleile, the soothing voice of the waterfall in the cliffs can be heard. When you lift your eyes upward, the beauty of Eleile Falls is in view. When you gaze below, the beautiful pool is in plain sight.

Don't descend into the water. The water below is deep and cold. You need to break off a stalk of tī-leaf. Toss the tī leaves into the water below.

Should the tī leaves swirl and open in the deep, dark water, you can go and swim in the pool. If the tī leaves swirl in the chilling water and close into a bud, observe the tī leaves. When the tī leaves disappear in the swirling current, the tī leaves were pulled under by a supernatural lizard. Eleile is the residence of that mo'o. Don't go into the water!

Here's some advice: Don't wear yellow clothing in the mountains! Mo'o are attracted to and like yellow! Take care along your travels throughout Hawai'i.

Here are some lines in the beautiful song, *Eleile*, a song for Ka'iulani:

For the loveliness of tī leaves is love,
That return in a bud in the water,
Here is your fitting companion,
Like [is] the woman of the shade. ■



E ola mau ka 'ōlelo Hawai'i

After once being banned in schools, in 1978, 'ōlelo Hawai'i was recognized as an official state language. Today, our approach to Hawaiian culture-based education is steeped in this connection to our ancestors. Our haumāna learn and explore the Hawaiian language, ensuring it will live on through our lāhui for generations to come.

Celebrate Mahina 'Ōlelo Hawai'i with us and discover resources, events and activities by visiting kaiaulu.ksbe.edu/calendar or following us on social media.

Ke Kula 'o Kamehameha

**'Aha Pūnana Leo Priority
Preschool Enrollment***Pepeleuli 1 - Malaki 1 | All Islands*

Apply your keiki to Hawaiian immersion preschool for the 2026-2027 school year. Priority enrollment closes March 1. ahapunana.org

Ka 'Aha Hula at Waimea*Pepeleuli 1, 7, 18, 21, 22, 28, 11:00 a.m. & 1:00 p.m. | Waimea, O'ahu*

Enjoy hula presentations by a variety of hālau. waimeavalley.net

Hawaiian Steel Guitar Festival*Pepeleuli 7, 11:00 a.m. - 3:00 p.m.
Kapolei, O'ahu*

Steel guitar masters from Hawai'i will perform at Ka Makana Ali'i Center Stage. Free and open to the public. hawaiiansteelguitarfestival.com

Kama'āina Sunday*Pepeleuli 8, 9:00 a.m. - 2:00 p.m.
Honolulu, O'ahu*

Enjoy audio tours of 'Iolani Palace, 'ono food, lively entertainment, and shop local vendors. The free event is held on the second Sunday of every month. iolanipalace.org

2026 Brighter Futures Gala 🌱*February 12, 5:30 - 8:30 p.m.
Honolulu, O'ahu*

Family Promise of Hawai'i fundraiser serving families with children experiencing homelessness. familypromisehawaii.org/gala

15th Annual Wiliwili Festival*Pepeleuli 14, 9:00 a.m. - 3:00 p.m.
Waikōloa, Hawai'i Island*

Celebrate the Waikōloa Dry Forest Preserve and the iconic wiliwili tree. Guided hikes, workshops, live music, food trucks, and more. waikolodryforest.org

Mālama i Nā Koholā 🌱*Pepeleuli 14, 10:00 a.m. - 3:00 p.m.
Mā'alaea, Maui*

Hands-on activities, keiki crafts, marine science stations, entertainment, and Hawaiian cultural programs. Free. pacificwhale.org

Valentine's Day Dinner*Pepeleuli 14, Seating 6:00 - 8:00 p.m.
Waimea Valley, O'ahu*

Celebrate Valentine's Day with a memorable five-course dining experience by Ke Nui Kitchen. bit.ly/KeNuiDinner214

**Alexander Liholiho,
Kamehameha IV***Pepeleuli 9, 1834*

Alexander 'Iolani Kalanikualiholiho was born in Honolulu to Princess Elizabeth Kīna'u the Kuhina Nui of Hawai'i. His father was ali'i Mataio Kekūanaō'a, governor of O'ahu, who is also the father of Ruth Ke'elikōlani. As king, he and his wife, Queen Emma, were very concerned about the health and welfare of their people. Together they established Queen's Hospital, to serve all Hawaiians free of charge.

Pepeleuli 8, 9:30 a.m.*Kawaiaha'o Church
Ali'i Sunday Worship Service***Pu'uhonua Mākeke***Pepeleuli 21, 9:00 a.m. - 3:00 p.m.
Waimānalo, O'ahu*

Products, services, and businesses from Pu'uhonua across Hawai'i. Pu'uhonua o Waimānalo in the Pavilion. FB/IG @puuhonuamakeke

Make Music Jamms*Pepeleuli 21, Noon - 1:00 p.m.
Honolulu, O'ahu*

The Hawaiian Music Hall of Fame monthly concert at the second-floor stage at Nā Lama Kukui. IG @nalamakukui

Masters of the 'Ukulele*Pepeleuli 21, 7:00 p.m.
Hayward, California*

Performances by John Yamasato, Bryan Tolentino, Herb Ohta, Jr., and Kalei Gamiao. For tickets and info go to purplepass.com/events/342716.

**Luka Ke'elikōlani***Pepeleuli 9, 1826*

Ke Ali'i Ruth Keanolani Kanāhoahoa Ke'elikōlani was born at Pohukaina in Honolulu. Her mother was Kalani Pauahi who died after childbirth. Her father was Mataio Kekūanaō'a, governor of O'ahu. Ruth was hānai 'ia by Ka'ahumanu and inherited Kamehameha dynasty lands and family heirlooms. Upon her death, her lands and heirlooms passed to her cousin, Ke Ali'i Bernice Pauahi Bishop. The lands became the endowment for Kamehameha Schools, and the royal heirlooms were the beginning of the Bishop Museum cultural collections.

Hot Kūpuna Nights*Pepeleuli 22, 3:00 - 5:00 p.m.
Honolulu, O'ahu*

Every 4th Sunday of the month bring your 'ukulele to the second floor of Nā Lama Kukui and join in kanikapila. Food available for purchase. IG @nalamakukui

**MAHINA 'OLELO HAWAI'I
EVENTS/HANANA****Ola Ka 'Ī**

Featuring student-led entertainment and storytelling, activity stations, games, shopping, info booths and Hawaiian language speech competitions. mahinaolelohawaii.org

• **KĀNE'OHE** | *Ianuali 31, 10:00 a.m. - 3:00 p.m. - Windward Mall, O'ahu*

• **HILO** | *Pepeleuli 7, 10:00 a.m. - 3:00 p.m. - Prince Kūbiō Mall, Hawai'i Island*

- **MAUI NUI** | *Pepeleuli 14, 10:00 a.m. - 2:00 p.m. - Maui Mall*
- **'EWA** | *Pepeleuli 21, 10:00 a.m. - 3:00 p.m. - Ka Makana Ali'i, O'ahu*
- **KAUA'I ME NI'HAU** | *Pepeleuli 28, 10:00 a.m. - 3:00 p.m. - Kukui Grove, Kaua'i*
- **HONOLULU** | *Pepeleuli 28, 10:00 a.m. - 2:00 p.m. - Kabala Mall, O'ahu*
- **KONA** | *Malaki 7, 10:00 a.m. - 3:00 p.m. - Keaubou Shopping Center, Hawai'i Island*

Eō E Lili'u*Pepeleuli 5, 9:00 a.m. - 12:00 p.m.
Libu'e Kaua'i*

An annual youth song competition honoring Queen Lili'uokalani presented by the Mālie Foundation. IG [instagram.com/maliefoundation](https://www.instagram.com/maliefoundation)

Lā Kūkahekahe*Pepeleuli 14, 8:00 a.m. - 2:00 p.m.
Honolulu, O'ahu*

OHA will host Lā Kūkahekahe at Nā Lama Kukui. Friendly speech competitions for all levels of 'ōlelo Hawai'i. Enjoy live music, games, and Hawaiian food. To register go to oha.org/lakukahekahe.

Holo no 'Ōlelo 5K 🌱*Pepeleuli 22, 7:00 a.m. - 2:00 p.m.
Honolulu, O'ahu*

A fun run and Makahiki games, food, and entertainment at this fundraiser for Ka 'Aumanu o Mānoa at Kapi'olani Park. bit.ly/HolomeMaui26 IG @kaaumanuomanoa or email kukinikaamanu@gmail.com

**Ho'okūkū 'Ōlelo Hawai'i -
Kaua'i***Pepeleuli 27, 5:30 - 7:30 p.m.
Pubi, Kaua'i*

Kaua'i and Ni'ihau students will participate in a Hawaiian language speech competition at Kaua'i Community College. Register online by 2/13 at bit.ly/49vTb3j. ■



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.

2026 'Onipa'a and Lōkahi Peace Marches

Marking the 133rd year since the illegal overthrow of the Hawaiian Kingdom

Each year, Kānaka 'Ōiwi observe the anniversary of the illegal overthrow of the sovereign Hawaiian Kingdom and the coup d'état against Queen Lili'uokalani which occurred on January 17, 1893.

This act of treason was perpetrated by a group of foreign businessmen living in Hawai'i and backed by armed United States Marines from the USS *Boston* which was, by design, anchored offshore of Honolulu at the time. The traitors included six kingdom subjects of American descent, five Americans, one Scotsman and one German, and were led by Sanford B. Dole, a Hawai'i-born descendant of American missionaries. Ostensibly, the coup was to secure lower tariffs on their sugar exports, but the Amer-

ican military already had designs on securing Pu'uloa (Pearl Harbor) for a military base as part of its Pacific expansion. Annexation to the U.S. was always the long-term goal, but the timing of their insurrection was prompted by the queen's attempt to replace the 1887 "Bayonet Constitution" that expanded the rights of foreigners with a new constitution to restore the rights of 'Ōiwi.

The annual march from Mauna'ala to 'Iolani Palace honors the enduring resistance and resilience of our lāhui. This year, two marches were held – the 'Onipa'a Peace March on Friday, January 16, and the 'Onipa'a Lōkahi March on Saturday, January 17 – with nearly 8,000 people participating altogether.



Photos: Nelson Gaspar and Jason Lees

Nā Hua Kāpili The Affixes

Na Kalani Akana, Ph.D.

OHA Seeks Grant Evaluators for New Grant Programs

The Office of Hawaiian Affairs (OHA) is seeking individuals interested in serving as applicant evaluators for two new grants: the Capital Improvement Project (CIP) and the Mālama Honua Home Improvement/Renovation Program Grant for Nonprofits (Mālama Honua).

CIP grants are for the design and construction of projects approved by the Hawai'i State Legislature designed to meet the needs of our Native Hawaiian community.

EVALUATOR REQUIREMENTS:

- ✔ Experience with CIP-funded or state-funded projects
- ✔ Background in construction management, architecture, engineering, or facilities planning
- ✔ Ability to evaluate budgets and financial documents and project readiness and feasibility

The **Mālama Honua Home Improvement/Renovation Program** will target Native Hawaiian homeowners otherwise ineligible for traditional loans due to income or credit limitations who need critical health and safety repairs. Evaluators will select a nonprofit organization to implement the grant program.

EVALUATOR REQUIREMENTS:

- ✔ Experience with home construction/renovations and project management
- ✔ Extensive knowledge of housing issues and challenges in Hawai'i
- ✔ Familiarity with the nonprofit housing support landscape

To apply as a grant applicant evaluator or for more information about required eligibility, expertise, and responsibilities go to:

oha.org/economic-self-sufficiency/grants/



Aloha e nā makamaka heluhelu o kēia kolamu kūikawā no ka Mahina 'Ōlelo Hawai'i. Ua ho'olale 'ia iho nei au i kekahi hua 'olelo hou i 'ike 'ole 'ia e a'u, akā ua hiki nō ia'u ke unuhi a maopopo ma muli o ko'u 'ike i nā 'āpana o ka hua 'olelo.

'Oiai a'ole au he kanaka kālai 'olelo, he haumāna au o ka 'olelo Hawai'i a i ka puaneane ho'i, no'ono'o au he kōkua kekahi nānā 'ana i nā hua kāpili mua (prefix) me nā hua kāpili hope (suffix) o ka 'olelo Hawai'i. He mau kōkua ua mau hua no ka maopopo a me ka mahalo 'ana i ka 'olelo makuahine.

'O ka hua 'olelo hou a'u i ho'okama'aina ai, 'o ia nō ka hua 'olelo "hā'ike." He hua 'olelo i haku 'ia e kekahi kumu i mea e ho'oka'awale ai i kekahi mau hō'ike i hana 'ia kekahi ma hope o kekahi ma kāna papa. 'O ka "hā'ike" ka hō'ike i piha i nā loina, nā mele, nā oli, ka hula, ka 'aina a pēlā aku kohu 'uniki ke 'ano.

'O ka "hō'ike" ka waiho wale 'ana i nā pāhana a nā haumāna i 'ike a nānā wale nā kānaka kipa. Ua ho'ohana 'ia ka hua kāpili mua "hā-" he hua e like kona mana'o me ho'o- a me ha'a-. He mau hua kāpili mua lāua e hō'ike i ka ho'okumu 'ana i kekahi hana o ka mole o ka hua 'olelo e like me ho'olaule'a, ho'ohau'oli, ho'omana.

'O ka "ha'a-" ka hua kāpili mua ma'amau ma waena o nā hoahānau ma Polenekia e like me fa'a- (Tahiti, Sāmoa), faka- (Tonga), me whaka- (Aotearoa). Inā lohe 'ia kēia ha'a-/fa'a-/faka-/whaka-, hiki i ke kanaka ke mahu'i i ka mana'o o ka hua 'olelo. E ho'ā'o i kēia: whakaron-go (Māori), fa'aite (Tahiti), fa'atasi (Sāmoa), fakasi'isi'i (Tonga).

Ma Hawai'i, 'ike 'ia ka hā- ma nā hua e like me hāinu, hā'awe, me hāku'i. Inā hō'akāka kekahi kanaka i ka waiho'olu'u o kekahi mea, 'olelo 'o ia peinei – hākea, hāuli-uli, hā'ula'ula, a pēlā aku i mea e hō'ike ai i ke kohu, ke 'ano o ka pua paha, ka lole paha. 'O kekahi hua kāpili mua 'ē a'e e like me hā-, ho'o-, ha'a-, 'o ia nō ka hua kāpili mua kā- e like me kāpili, kāhili, kāko'o, kāma'a, me kāwili.

Aia kekahi mau hua kāpili mua e hō'ike ana i ke kūlana a me ke 'ano o kekahi mea. I la'ana, hō'ike ka mā- ma Mā'ili i kona 'ano o ia mea – kohu 'ili'ili ke nānā aku. Inā kamā'aina 'oe iā Pu'u Mā'ili ma O'ahu, he 'oia'io nō ka mana'o – mā'ili'ili ke nānā aku.

'O ka 'ō- me ka pā- kekahi mau hua kāpili mua e like me ka -ish ma ka 'olelo Pelekania. No laila, inā 'ōmaka ka hua'ai, ua maka ka liko, ka mu'o, ka pua, ka hua'ai. Inā pāha'oha'o kekahi mea, ua ha'oha'o nō. Pēlā nō e kālailai ai iā pāhemo, pāhemahema, pāheahea.

Ua hiki mai nō kākou i ka lae 'o 'Āpua. E nānā ana kākou i nā hua kāpili hope i kēia mahina a'e 'o Malaki. A hui hou i hiki i Malaki, i ha'awina pili home a i mea e ho'oka'oi ai i kāu 'olelo, e nānā a e hō'ulu'ulu i nā hua kāpili mua 'ē a'e.

I kahi ho'omaka, e huli i hua 'olelo e ho'omaka ana me "kū-." ■



Aloha, readers of this special column for Hawaiian Language Month. My eyes were recently attracted to a new word that I didn't know but could figure out because of my knowledge of parts of the word.

Although I am not a linguist, I am just a student of the Hawaiian language until I am of a ripe old age, I think a look at prefixes and suffices of the Hawaiian language might

be useful. These word parts help in comprehension and in appreciating our mother tongue.

The new word that I got to know was the word "hā'ike." It is a word created by a teacher to distinguish between two back-to-back exhibitions. The word "hā'ike" was the exhibition filled with traditions, songs, chanting, hula, a ceremonial meal much like an 'uniki (graduation).

The "hō'ike" was when the projects of the students were left out for visitors to see. The prefix hā- was used, a word part that is similar in meaning to ho'o- and ha'a-. The two are prefixes that show the creation of an action from the root of a word as in ho'olaule'a, ho'ohau'oli, and ho'omana.

The prefix ha'a is the common prefix used throughout Polynesia amongst our cousins such as fa'a- (Tahiti, Sāmoa), faka- (Tonga), and whaka- (Aotearoa). If one hears ha'a-/fa'a-/faka-/whaka-, then that person can decipher the meaning of the word. Try these: whakaron-go (Māori), fa'aite (Tahiti), fa'atasi (Sāmoa), fakasi'isi'i (Tonga).

In Hawai'i, hā- is seen in words like hāinu, hā'awe, hāku'i. If someone describes the color of something, he would describe it thusly – whiteish, blueish, reddish, and so forth as a means to describe the quality and appearance of a flower, or perhaps clothing. Another prefix with a meaning like hā-, ho'o-, and ha'a-, is the prefix kā- as in kāpili, kāhili, kāko'o, kāma'a, and kāwili.

There are prefixes that describe nature of something. For example, the word mā- in Mā'ili describes its nature - very pebbly when seen. If you are familiar with Mā'ili Hill on O'ahu, you will see the truth in the description - pebbly in appearance.

The prefixes 'ō and pā- are similar to -ish in English. Therefore, if a fruit is 'ōmaka then its shoots, buds, and fruit are fresh (maka) and just appearing (ho'omaka). If something is pāha'oha'o then it is wondrous. So, too, would one analyze pāhemo as slack-ish, pāhemahema as clumsy-ish, and pāheahea as call-ish.

We have arrived at the cape of 'Āpua (the end). We will look at suffixes in March. Until we meet again in March, as home study, to improve your language learning, look for and compile other prefixes.

For starters, look for words beginning with "kū-." ■

E Ho'okō i nā 'Ōlelo Pa'a o ka HHCA

Fulfill the Promises of the HHCA

Na Kainoa MacDonald a me Leiana Gonsalves

Oko Act 279 he 600 miliona kālā 'o ia ka nui loa o ke kālā i ho'ohiki mua 'ia e ka moku'āina e ho'oponopono i ka papa inoa kūkālī no nā 'āina ho'opulapula. Ua mana'o 'ia e ho'ohana 'ia kēia kālā no ka ho'okau koke i nā mea kuleana Hawai'i ma ka 'āina ma o ka hā'awi 'ana i nā 'āina ho'opulapula i hiki ke loa'a ma ke kūpono o ke kumu kū'ai. Eia na'e, ua hūhewa ka hana a eia ke waiho nei he mau kaukani Kānaka Hawai'i e kali ana no ka 'āina.

Ua 'ike nā mea kuleana i ka ho'one'e 'ia 'ana o nā kālā Act 279 mai nā papahana hale i mākaukau ke kūkulu 'ia i ke kū'ai 'ana i nā 'āina kāhanahana, ka mea e ho'olō'ihī ana i ka ho'omohala 'ana a e ho'onui ana ho'i i ke kumukū'ai o ke kūkulu hale. Ma Maui, ua hāpai 'ia ka hopohopo a me ka pa'akikī no nā pāhana ho'omohala ma muli o ke kūlike 'ole o ka pu'ukālā a ka 'Oihana 'Āina Ho'opulapula (DHHL) no Waiehu Mauka. Ma ka pae moku'āina holo'oko'a, loa'a i nā mea kuleana he mau ho'ohiki ma ka pepa wale nō, me ka nele o ke kālā kūpono a me nā papamanawa mōakāka.

Ma ka nānā hou 'ana i nā palapala pu'ukālā a DHHL, 'ike 'ia nā kūlike 'ole nui ma waena o ke kālā i hō'ike 'ia ma ka 'ao'ao ho'olilo me ka 'ao'ao mālama a ho'āhu no nā papahana, e hō'ike ana i ka pono o ka mālama ho'ohelu kālā pono 'ana. Pono nā mea kuleana i kahi 'ōnaehana e hā'awi maoli ana i nā hale, 'a'ole he mau hō'oi'a a ho'ohiki ma ka pepa wale nō.

Ke koi nei ka Hawaiian Homes Commission Act (HHCA) i kēia mau kuleana ma nā mahale §§208, ka 212, a me ka 213. Ma §207, koi 'ia ka mālama pono 'ana i nā waiwai no nā mea kuleana. Ma §§207 a me ka 209, 'imi 'ia ka ho'okō 'ana i nā papahana kāko'o 'āina ho'opulapula, e like me ke kōkua kālā hahau (he 10% ka ho'oka'awale 'ia 'ana, he \$60 miliona). A ma §207 nō ho'i, koi 'ia nā ho'oholo a pau e kūlike me ke kūkākūkā 'ana a me nā pono mua o nā mea kuleana.

Me ka 'ike 'ole i ke kālā i pa'a ma ke kōnawai no nā papahana, kūlanalana mai ke kālā 'ōnaepuni, a he ho'opane'e i ka ho'omohala 'ana ma kona 'ano kumukū'ai makepono me ke kaupalena 'ana i ka nui hale kumukū'ai makepono. He mea nui loa ka hiki i ka 'aha'ōlelo, DHHL, a me ka lehulehu ke 'ike le'a i ka mālama pono 'ia o nā waiwai.

Pono 'o Act 279 e hā'awi i nā hale maoli, 'a'ole nā hō'oi'a a ho'ohiki pepa wale nō. 'O ka ho'olō'ihī 'ana i ka hā'awi 'āina he hō'oki ia i nā hanauna mai ko lākou kuleana hānau mai. 'O kēia ka manawa e kū mai kekahi 'ōnaehana e kōkua i nā 29,000 po'e ma ka papa kūkālī a e ho'okō i nā 'ōlelo pa'a o ka HHCA a me Act 279. Eō Ea! ■



Act 279's \$600 million is the state's largest commitment to addressing the Hawaiian Homes waitlist. The funds are intended to place Native Hawaiian beneficiaries on the land through timely, affordable homesteading. Yet, implementation has strayed from that purpose, leaving thousands still

waiting for awards.

Beneficiaries have seen Act 279 funds shifted from shovel-ready housing to raw land acquisitions, delaying development and increasing construction costs. On Maui, the Department of Hawaiian Home Land's (DHHL) budget discrepancies for Waiehu Mauka create stress and uncertainty for development projects. Statewide, beneficiaries receive paper awards without adequate funding or clear timelines.

A review of DHHL budget documents shows significant discrepancies between reported spending and encumbered funds, highlighting the need for transparency and proper accounting. Beneficiaries deserve a system that delivers real homes, not paper promises.

The Hawaiian Homes Commission Act (HHCA) calls for it in HHCA §§208, 212, 213. In §207, it calls for trust resources to be prudently administered for beneficiaries. In §§207, 209, it calls for programs supporting homesteading – like down payment assistance (10% set aside of \$60 million). And in §207, it calls for all decision-making to reflect beneficiary consultation and priorities.

Without knowing what funds were legally committed to projects, infrastructure funding remains uncertain, delaying cost-effective development and limiting access to affordable housing. It is essential that the legislature, DHHL, and the public can see that trust resources are being properly managed.

Act 279 must deliver awards of actual lots and homes. No more paper awards that merely move beneficiaries off one waitlist only to be put on another. Delaying awards delays generations of their birthright. The time is now to ensure a system that finally works for the 29,000 waitlist beneficiaries and fulfills the promise of the HCCA and Act 279. Eō Ea! ■

'O au nō 'o Palila

Na Ben Catcho



A palila nibbles its meal of māmane. - Photo: Bret N. Mossman

Hānau 'ia wau ma nā lapa ho Mauna Kea, kahi e hānai 'ia au e ke kumu māmane, kahi e hāpai 'ia ko'u leo ma ka makani. Ma ko'u hānau 'ana 'o ko'u halī'a aloha mua 'o ia nā leo i hui pū 'ia me nā mele o ka nahele.

Ulu a'e au a 'ike 'ia ka loli o ka mauna. Maka 'ia ka lepo i nā hehi hipa. Ho'ēmi 'ia ka nui nahele. Hō'ea nā 'elala hou, me nā ma'i e pakele 'ole ai au. Emi maila nā leo o kēia me kēia. Kekahi o nā kakahiaka, kāhea aku au a 'o ka leo o ka makani wale nō kai pane mai.

A mau, ko'u lele 'ana a'e. 'A'ole nō mamao, aia ā ku'u mai ma kahi kumu hou, a loa'a mai kahi 'ano'ano hou, kahi e pi'i hou ai ka lā. He mo'olelo ko ka mauna ma ko'u mau hulu. Na'u e 'auamo i nā mea i hala a me nā me ka kupu a'e ana.

'Ike au i nā kānaka, no kekahi o lākou he 'ānunu a he pī, no kekahi o lākou he pono a he lokomaika'i, kanu lākou i nā kumu a a'o i ko mākou inoa. Kuhikuhi aku nā keiki i ka lani a 'i maila "E nānā aku iā Palila," piha ko'u hau'oli.

'A'ole nō au he manu wale nō. He ho'omapopo nō au: he pilina ko ke ola. ■

Iwas born on the high slopes of Maunakea, where māmane trees feed my body and the wind carries old songs. My first memory is a forest full of voices woven together like a mele, the songs of the forest.

As I grew, I noticed the mountain changed. Hooves mark the honua. Forests thinned. New insects arrived, carrying sickness my wings could not outrun. One by one, the voices faded. Some mornings, I call and only the wind answers. Still, I fly.

Not far, but far enough to find the next tree, the next seed, the next sunrise. This mountain is written into my feathers. I carry what was lost and what still hopes to grow.

I see humans now, some who take without listening, and others who walk softly, plant trees, and learn our names. When keiki point to the sky and say, "E nānā 'ike au iā palila" my heart lifts.

I am not just a bird. I am a reminder: survival is a relationship. ■

E Ho'omana'o i nā Inoa Hawai'i Remember Their Hawaiian Names

Na J. Hau'oli Lorenzo-Elarco

E ko Hawai'inui a hiki loa i ko Hōlanikū, aloha pae 'āina kākou. Ua hiki mai ka makani pāhili 'o Walaka ma 'Ikuā o ka MH 2018, a ua 'ane pau kekahi moku kele o ka po'e 'ilioholoi-kauua a me ka po'e honu ma Lalo ma Papahānaumokuākea i ke kai kūmoho.

I kekahi mau mahina ma hope mai, ua heluhelu kāu wahi mea kākau nei i kekahi makasina pili huaka'i, a ua kuhi 'ia a'ela ma kekahi 'atikala, 'o 'Oregona kā ka moku 'umi o Hawai'i, a 'o Las Vegas ho'i ka 'eiwa. Auē kā ho'i ē!

Ke mau nei nō ke o o ia moku 'ane pau o Lalo, akā ua lilo nō ho'i 'o Walaka he wahi ho'omana'o, 'o ia ho'i, e pau kekahi moku i ka makani a me ke kai 'ino, a e pau pū nō ho'i kekahi moku i ka poina 'ino i kā kākou kapa inoa hou 'ana.

Mai nā palapala kākau a Kaiaikawaha (he haumāna a ke Kulanui o Lahainaluna i ka MH 1835), ka haku inoa 'ana o ke Kōmike Lekikona, a me ka noi'i 'ana o Kekuewa Kikiloi, ua nui nā 'ano hana e 'imi ana i ka ho'ōla pilina 'ana me nā moku nōweke ma o ka ho'omana'o 'ana i nā inoa Hawai'i.

I kēia lā, e like me nā 'ano inoa o Hawai'i, Maui, O'ahu, a me Kaua'i, he mau inoa Hawai'i nō ko nā moku o Papahānaumokuākea, a 'ōlelo 'ia nō nā inoa a pau. No laila, e nā mea heluhelu, e ho'omohala mai 'oukou i kekahi pilina me ia mau pana 'āina i ka 'ōlelo 'ia o ko lākou mau inoa Hawai'i.

'O ka mua, ua kapa 'ia nā moku kupuna 'o Papahānaumokuākea i ka MH 2007 e Pualani Kanaka'ole Kanahale, a he inoa ho'ohanohano ia i ka noho pū 'ana o Papahānaumoku lāua 'o Wākea, a hānau 'ia maila ka pae 'āina Hawai'i.

Ma 'ō aku o Ni'ihau, Lehua, a me Ka'ula, aia nō nā moku mua 'elua i ho'omana'o mau 'ia ma ko lāua mau inoa Hawai'i: 'o Nihoa a me Mokumanamana (Necker).

Eia ho'i nā inoa o nā moku 'ē a'e: 'o Lalo/Kānemiloha'i (French Frigate Shoals), 'o 'Ōnūnui, 'Ōnūiki/Pūhāhonu (Gardner Pinnacles), 'o Kamokuokamohoali'i/Ko'anako'a (Maro Reef), 'o Kamole/Kauō (Laysan), 'o Kapou/Papa'āpoho (Lisianski), 'o Manawai/Holoikauua (Pearl & Hermes), 'o Kuaihelani/Pihemanu (Midway), a 'o Hōlanikū/Mokupāpapa (Kure).

I ko kākou ho'opuka mau 'ana i ia mau inoa Hawai'i, pēlā ana nō kākou e mālama mau ai i ko kākou pilina me ko kākou moku kupuna o Hawai'i pae 'āina nei. ■



In 2018, Walaka, a category 5 hurricane, nearly devastated an island in Lalo in Papahānaumokuākea, causing major habitat loss for monk seals and sea turtles.

A few months later, I read an article from a popular travel magazine that touted Oregon State as the "10th Hawaiian Island" after Las Vegas as the "9th."

Although Lalo is fragile, it is resilient in its recovery. Yet, Walaka was a reminder that our islands are not only eroded from natural phenomena, but also by dangerous (re) naming practices that have negative implications on our language, culture, and sense of place.

From Kaiaikawaha's documents (a student at Lahainaluna in 1835), the Hawaiian Lexicon Committee's investigations, and Dr. Kekuewa Kikiloi's research, there have been many endeavors to record and recall our ancestral connection to the Northwestern Hawaiian Islands through their Hawaiian names.

Today, there exist several names for the islands and atolls in Papahānaumokuākea and these are used interchangeably just as the many names of Hawai'i, Maui, O'ahu, and Kaua'i. I encourage readers to begin developing relationships with these places in Papahānaumokuākea through these names.

First, Papahānaumokuākea is the name given to the region known as the Northwestern Hawaiian Islands by Dr. Pualani Kanaka'ole Kanahale in 2007, commemorating the earth and sky union of Papahānaumoku and Wākea as the progenitors of the Hawaiian archipelago.

Beyond Ni'ihau, Lehua, and Ka'ula are the first two islands of Papahānaumokuākea still remembered by their Hawaiian names: Nihoa and Mokumanamana (Necker).

The other islands are Lalo/Kānemiloha'i (French Frigate Shoals), 'Ōnūnui, 'Ōnūiki/Pūhāhonu (Gardner Pinnacles), Kamokuokamohoali'i/Ko'anako'a (Maro Reef), Kamole/Kauō (Laysan), Kapou/Papa'āpoho (Lisianski), Manawai/Holoikauua (Pearl & Hermes), Kuaihelani/Pihemanu (Midway), and Hōlanikū/Mokupāpapa (Kure).

Remember and speak these names for this is how we reclaim and maintain our connection to our ancestral islands. ■

He Mau Palapala Waiwai Nui Very Valuable Documents

Na Devin Kamealoha Forrest

Ma hope o ka Māhele 'Āina a ka Mō'i Kamehameha III i ho'omaka ma ka makahiki 1840, ua pono ho'i ka ho'okumu 'ana i kahua nāna e ho'opa'a a hō'ōia i ka waiwai pa'a o nā kānaka.

No laila, i ka makahiki 1852, ma lalo o ke kumukānāwai a me nā kānāwai i kau 'ia e ka po'e i koho 'ia, ua kau a ho'oholo 'ia he kānāwai e "No ke Kope 'ana i nā Palapala Ho'olilo Waiwai," a ma lalo ona i ho'okumu 'ia ai ke Ke'ena Kope o ke Aupuni o Hawai'i.

Mai ia wā mai, 'a'ole nō i nui ka loli o ke koina ho'olilo waiwai pa'a me ke ka'ina e kope ai i ka palapala ho'olilo ma lalo o ka Moku'āina o Hawai'i. Ma lalo o ke kānāwai mua i koi 'ia ai ka pono e kope i nā palapala ho'olilo a pau ma ke Ke'ena Kope o lilo ana ke mea i kope 'ole 'ia i mea 'ole i kekahi e kū'ai ana i ka 'āina ma hope mai me ka maopopo 'ole i ke ho'olilo mua 'ana a i kope i kāna palapala iho e like me ke kānāwai.

He kumu waiwai nui ko'iko'i nā palapala i kope 'ia ma ke Ke'ena Kope no kākou i kēia au.

Nani ia, he mau wehewehena mana'o kai koi 'ia e ke kānāwai ma mua i pa'a ke kumu a me ke 'ano o ka ho'olilo 'ana i ka waiwai pa'a iā ha'i. Ma muli o ia, ua pa'a nō he mau 'ike mo'okū'auhau, mo'olelo, a me nā hua'ōlelo waiwai no kākou mai ka wā o Ke Aupuni Mō'i ma nā palapala i kope 'ia.

I kēia au, hiki nō i ka lehulehu ke kipa i ke Ke'ena Kope me ona mau palapala ma Kalanimoku Hale ma Honolulu nei no ka 'imi a noi'i 'ana i ka mo'okū'auhau o kō 'āina iho mai ka wā o ka Māhele a i kēia wā. ■



Following the Māhele by Kamehameha III which began in the 1840s, it was necessary to create a system which would record and confirm real property ownership.

Therefore, in 1852, under the constitution and laws passed by the king and legislature, a law was ratified for "The Recording of the Deeds of Transfer," and under this law the Bureau of Conveyances for the Kingdom of Hawai'i was founded.

From then until now, not much has changed in the manner and requirements to convey real property as well as to record deeds under the State of Hawai'i. The initial law required that you had to record all deeds in the Bureau of Conveyance or that conveyance would be void as it related to those who bought the land without knowledge of the first sale and recorded their deed as stated by the law.

These documents recorded in the Bureau of Conveyances are extremely valuable for us now.

Previous laws required that recording documents contain the reason and method by which a property was conveyed to someone. So Kingdom era land conveyance recordings contain a plethora of information relating to genealogy, history, and rarely used terms.

Today, the public can access the Bureau of Conveyances and all its documents in the Kalanimoku Building in Honolulu to research the genealogy of land from the time of the Māhele to present. ■



For a map of Papahānaumokuākea with original island names, scan the QR code.

Holomua ka 'Ōlelo Hawai'i 'Ōlelo Hawai'i in Motion

Na Mālia Sanders

A'ole 'o ka 'ōlelo Hawai'i he mea a mākou e a'o wale ai, he mea e ola ai kākou. I ke kuana'ike Hawai'i, 'a'ole hiki ke ho'oka'awale 'ia ka 'ōlelo Hawai'i mai kahi, ke kumu, a me ka launa pū 'ana. Ke 'ōlelo kākou i ka 'ōlelo Hawai'i ma kona mau pō'aiapili e piha pono ai, ola nā ho'omana'o, ke kuleana, a me ka pilina, inā paha e kuhi ana i ka 'āina, ke kaiāulu, ka hana, a i 'ole ka ho'okipa malihini 'ana.



Language isn't just something we study, it is something we live. In Hawaiian thought, 'ōlelo Hawai'i is inseparable from place, purpose, and interaction. When we speak 'ōlelo Hawai'i in context, it carries memory, responsibility, and connection, whether we are referring to 'āina, community, work, or tourism.

This month's *Ka Wai Ola* issue reminds us that revival is not nostalgia. The resurgence of hōlua sledding is not about preserving a relic of the past; it is about restoring practice and relationship between people and land across time. In the same way, 'ōlelo Hawai'i is meant to move, practiced with intention, not displayed without understanding.

Ke ho'omana'o mai nei ka pukana *Ka Wai Ola* o kēia mahina iā kākou 'a'ole ka ho'ōla hou 'ana he minamina wale 'ana i ko ke au i hala. 'O ka ho'āla hou 'ana i ka he'e hōlua, 'a'ole pili i ka mālama 'ana i kahi koena o ka wā i hala; pili i ka ho'i 'ana i ka hana a me ka pilina ma waena o nā kānaka a me ka 'āina. Ma ka mana'o like, he pono ka holomua o ka 'ōlelo Hawai'i, e ho'oma'ama'a 'ia me ka mana'o, a 'a'ole e ho'opuka 'ia me ka maopopo 'ole.

Ma ka 'oihana ho'okipa, 'ike pinepine 'ia ka 'ōlelo Hawai'i ma o nā hō'ailona, nā inoa 'oihana, a me nā papa kuhikuhi, a i kekahi manawa ma nā 'ano i hō'ike pono 'ole 'ia ai kahi e pono ai. Eia na'e, 'a'ole lawa ka loa'a wale 'ana nō o ia mau hō'ailona. He mea nui ka ho'ohana 'ia 'ana o nā hua'ōlelo a me ka mea i komo i ka ho'ohana 'ana. I mea e holomua ai, he pono ka ha'aha'a me ka ha'oha'o, me ka nīnau 'ana no ke kumu o nā mo'olelo, iā wai e 'imi 'ia nei ma ke 'ano he loea, a inā paha e hō'ike ana ka 'ōlelo i ka pilina ma kahi o ka mahu'i wale 'ana.

No nā 'oiwi Hawai'i, 'a'ole 'o ko kākou kuleana ka noho 'ana ma ka ho'ohalaha-la 'ana iā ha'i, akā na'e ma ke 'ano he mau hoa 'ike o ka nohona Hawai'i. 'O ke kūka'i mana'o, he ho'omaka nō paha ma ka hō'ike 'ana i ka pō'aiapili ma mua o ka ho'oponopono 'ana, ka hō'ike 'ana i ka mana'o, a me ka ho'okumu 'ana i kahi no ke a'o 'ana a me ka maopopo 'ana.

Ulu ka hilina'i i ka wā e kūlike ai ke kūkākūkā 'ana, 'a'ole i kekahi manawa wale nō; ke komo koke ka po'e loea i loko o ka hana, 'a'ole ma hope o ka ho'oholo 'ana, a i ka wā e ho'okumu 'ia ai nā mo'olelo ma ke kaiāulu. Pēlā nō ka holomua 'ana o ka 'ōlelo Hawai'i, ma o ka pilina, ka 'auamo pū 'ana i ke kuleana, a me ka mālama pū. ■

In the hospitality industry, Hawaiian language is often present through signage, business names, and menus, sometimes in ways that do not properly reflect place. Presence alone, however, is not enough. How words are used, and who is involved in their use, matters. Moving forward requires humility and curiosity, asking whose stories are being told, who is being consulted, and whether language reflects relationship rather than assumption.

For Native Hawaiians, our role is not to position ourselves as distant critics, but as partners grounded in 'ike and lived experience. Feedback can begin with invitation rather than correction, by sharing context, offering meaning, and creating space for learning and understanding. Trust grows when consultation is consistent, not occasional, when cultural practitioners are engaged early, not after decisions are made, and when stories are shaped with community. This is how 'ōlelo Hawai'i stays in motion, through relationship, shared responsibility, and care. ■

He Aloha 'Ōlelo e 'Ī Mai Ana

Na Pililuaikeaiohilo Keala, Ed.D.

Ikēlā me kēia mahina 'o Pepeluali, ka mahina 'ōlelo Hawai'i, mālama 'ia nā hanana e ho'okuluma ai i ka 'ōlelo Hawai'i ma o ka ho'olaule'a a ho'ona'auao 'ana i ke kaiāulu.



He wā pa'ahana maoli nō kēia no nā kula kaiapuni, nā papahana ho'ona'auao 'ōlelo Hawai'i, a me kekahi wahine kūpa'a mau i ka ho'oulu 'ōlelo Hawai'i 'ana, 'o Ekela Kaniaupio-Crozier.

Mai nā 'aha Lā Kūkahekahe, i nā 'aha mele Ho'omau, i ka papahana kīwī 'o *Kulāiwi*, ā i nā hanana Ola Ka 'Ī o kēia mau lā, aia nō 'o 'Anakē Ekela e 'auamo ana i ke kuleana nui o ka ho'ōla 'ana i ka 'ōlelo Hawai'i a me ka hō'ike 'ana i ke aloha i loko o ia 'ōlelo hiwahiwa nei.

He wahi leo mahalo a ho'ohanohano kēia iā 'oe, e 'Anakē Ekela, no ka nui o nā makahiki o kou a'o, paipai, a ho'oulu 'ana i ka 'ōlelo Hawai'i.

'O ka pahuhopu o Ola Ka 'Ī ka ho'okuluma 'ana i ka 'ōlelo Hawai'i ma o nā pā'ani, nā mele, nā hanana a'o 'ōlelo, a me nā ho'okūkū ha'i'ōlelo no nā haumāna kula ha'aha'a a i ke kula kī'eki'e. ■

Every February, Hawaiian language month, there are a multitude of events put on to normalize the use of 'ōlelo Hawai'i through celebration and education across communities.

This is indeed a busy time for many Hawaiian immersion schools, organizations that provide Hawaiian language education, and one woman who has remained steadfast in her purpose to strengthen and grow 'ōlelo Hawai'i, Ekela Kaniaupio-Crozier.

From the Lā Kūkahekahe events, to the Ho'omau concerts, to the TV program *Kulāiwi*, to the Ola ka 'Ī events of today, Auntie Ekela is there, continuing efforts to revitalize the use of the Hawaiian language while showing the aloha that is present in our esteemed language.

This is but a humble voice of gratitude and honor for you, Auntie Ekela, for all of the years of dedication to the education, encouragement, and the overall increase of Hawaiian language.

Ola Ka 'Ī aims to normalize the use of Hawaiian language through games, songs, educational activities, and speech competitions for students from elementary through high school. ■

Pililuaikeaiohilo Keala, Ed.D., is assistant professor of Hawaiian immersion in the College of Education at the University of Hawai'i at Mānoa.



Ekela Kaniaupio-Crozier with her keiki (l-r) Kaleialoha, Keonilei and Kuanoni at Ola Ka 'Ī Honolulu last year. The ohana is actively involved in Ola Ka 'Ī events across the pae'āina. - Courtesy Photo

See back cover for a complete schedule of Ola Ka 'Ī events

'O ke Olakino ka Mea Nui Iā Ia Health is Her Priority

Na Mālia Purdy, Ph.D., Executive Director, Hui No Ke Ola Pono

He kahuna kahu hānai 'ohana hou 'o Kahaili Tovey, DNP, APRN, FNP-BC no Hui No Ke Ola Pono. He pilina ko Kahaili ma ke 'ano aloha no ke olakino, ka 'ohana, ko Hawai'i, a me ka lāhui.

'O Wailuku, Maui, kona one hānau. Ma 'Amelika i huaka'i ho'ona'auao ai 'o Kahaili ma mua o ka ho'i 'ana i Maui nō ka 'oi. Ua loa'a iā ia kāna palapala Lae'ula o ka Ho'oma'ama'a Kahu Hānai mai ke Kulanui o Hawai'i ma Mānoa a ua 'oli'oli 'o ia i ka hana 'ana ma ka 'ohana Hui a no kona lāhui.

Mālama mua 'o Kahaili i ka po'e o nā pae makahiki like 'ole, me ka nānā 'ana i ka pale olakino a me ka mālama 'ana i ka 'ōma'ima'i. Ho'okumu 'ia kāna hana mai loko mai o nā waiwai 'o ka mālama, ke kuleana, a me ka pilina. Ma lalo o ka malu o kēia mau lolina 'o ia e ho'onui ai i ka hilina'i, e mālama ai i ka mo'olelo o kēia me kēia kanaka, a pēlā pū ka mālama maika'i loa 'ana iā lākou.

Mai kona wā kamali'i mai, no Kahailu, ua 'eleu, pena, a hoihoi loa e a'o i nā mea like 'ole. Ua puni 'o ia i ka 'epekeka no ka mea ma laila nā hā'ina o kāna mau ha'oha'o 'ana a ma laila pū ka 'a'a nui e 'imi mau.

I ka manawa like, ua kanaka mai 'o ia i kona mo'omeheu Hawai'i. Ua maopopo iā ia 'ole he kino wale nō ke kino

– he waihona ia no ka mo'olelo, he ala e ka 'ana like 'ia ai a ola nā mo'olelo a me ka 'ike. No laila, 'o ke olakino ka mea nui nona a ua ho'oulu 'ia kona 'ini e a'o no ke kino, a hiki loa i ka pae hunaola.

Ua maopopo le'a iā ia kona ala i ka wā hu'ea'o ma ka Hui No Ke Ola Pono, kahi āna i a'o ai e pili ana i nā hana ku'una a me ka huaka'i a puni 'o Maui e hana pū ana me nā kauka Hawai'i. Ma ka 'ike 'ana i nā kauka e mālama ana i nā 'ohana mokupuni a me ka 'olelo Hawai'i ma nā wahi e like me Hāna, ua 'ike 'o ia 'o ka 'oihana kauka kahi e noho pū ai ka mo'omeheu Hawai'i, ke olakino, a me kona akeakamai.

'O ka 'olelo Hawai'i a me ka lawelawe 'ana i ka lāhui nā mea nui iā ia, a hō'ike 'ia aku i loko o kāna mau hana i kēia lā kēia 'ano kūpa'a. He makua ha'aheo 'o ia no 'eono mau keiki a he lālā kūpa'a pū nō ho'i ma ke Kula Kaiapuni. ■



Kahaili Tovey, DNP, APRN, FNP-BC joins Hui No Ke Ola Pono as our new family nurse practitioner bringing with her a deep aloha for health, 'ohana, and the lāhui.

Born and raised in Wailuku, Maui, Kahaili's educational journey took her across the continental United States before returning home – because Maui nō ka 'oi. She earned her Doctor of Nursing Practice degree from the University of Hawai'i at Mānoa and is thrilled to serve the Hui 'ohana and her lāhui.

Kahaili provides primary care across the lifespan, with a focus on health prevention and chronic disease management. Her practice is grounded in the values of mālama, kuleana, and pilina. These principles guide how she builds trust, honors patients' mo'olelo, and provides excellent care.



Hui No Ke Ola Pono Family Nurse Practitioner Kahaili Tovey. - Courtesy Photo

From a young age, Kahaili has been energetic, curious, and eager to learn. She fell in love with science because it answered her many questions and challenged her to keep growing.

At the same time, she was deeply shaped by her Hawaiian culture. She understood that the body is not just physical – it is a vessel for mo'olelo and a way stories and 'ike are shared and kept alive. Olakino, therefore, became a priority for her and she was inspired to study the body more deeply, down to the cellular level.

Her path became clear during an early internship at Hui No Ke Ola Pono where she learned about traditional practices and traveled across Maui working alongside Hawaiian practitioners. Seeing physicians care for island families and 'olelo Hawai'i in places like Hāna showed her that medicine could be a place where culture, olakino, and her love of science live together.

'Olelo Hawai'i and service to the lāhui are central to who she is, and her work today reflects that commitment. She also shares this aloha with her 'ohana as a proud makua of six keiki and an active member in Hawaiian immersion schools. ■

Ka Mana Ho'ōla o ke Kai The Healing Power of the Ocean

Na Jodi Leslie Matsuo, DrPH, RDN | Unuhi 'ia e Manakō Tanaka

No nā kānaka 'ōiwi, 'a'ole ke kai he waihona o nā pono wale nō, akā he mea ho'ōla kekahi. I kēia mau lā, 'akahi nō a ho'omaka ka po'e 'epekeka e 'ike i ko ko kākou mau kūpuna 'ike: he ho'ōla ka noho pili kai 'ana i ke kino a i ka no'ono'o kekahi, a ua hiki ke ana 'epekeka 'ia.

Wahi a ka noi'i e pili ana i nā "wahi uliuli" ua 'ike kino nā kānaka i noho ma kahi o kahakai i ke emi 'ana o ka 'alo'ahia, i ka pi'i 'ana o ke 'ano hau'oli, a me ke olakino maika'i ma nā 'ano like 'ole. Wahi a ia mau noi'i, mālie mai ka pana pu'uwai i ka noho wale 'ana ma kahakai, emi ka cortisol ('o ia ho'i ka hōmona 'alo'ahia), a ho'ololi i ke kūlana kino mai ke kūlana "lele o luku," 'o ia ho'i ka "fight or flight," a mālie ke kūlana ho'ōla.

He pilina pū ho'i ko nā ao kahakai i ke emi 'ana mai o ka lo'ohia a me ka lu'ulu'u. He mea ke komo 'ana i ke kai e hemo ai nā mea 'awahia, e lapa'au ai i ka pehu, a e ho'ōla ai i ka no'ono'o a me ka 'uhane mai ka wā kahiko mai.

Pehea e holo ai? He mea ka pana o nā nalu o ke kai a me ke 'ano ākea o ka ho'oku'i e hana ai i ka "hoihoi palupalu" 'o ia ho'i ka "soft fascination," a he mea ia e maha ai a e ho'ōla ai i ka wā lo'ohia o ka no'ono'o. Halihali ana ka makani o ka moana i ka 'ehukai i lako i nā minerala e kākō'o ana i ka hanu 'olu'olu 'ana, a hana nā nalu pae mai i nā 'iona hō'ole i pili i ke 'ano maika'i o kānaka, a me ke emi 'ana mai o ka lo'ohia. Ke ho'ohui 'ia kēia mau mea e 'oi aku ana ka hanu mālie, ka 'oni mālie, a me ke kaulike o ka na'au.

Ho'onā pū ke kai i ka 'uhane. He mea ka noho pili kai, a i 'ole i loko o ke kai ho'i, e ho'oka'awale ana i wahi e nanalu ai, e 'imi ai i ke kuana'ike hou, a e ho'i hou i ke ao o nā kūpuna a me ko lākou 'ike.

I kēia ao i piha i nā mea kulikuli a me ka hukihuki, lilo nō ho'i ke kai i pu'uhonua e ho'ōla ai iā kākou. ■



For Native Hawaiians, the ocean is not only a source of sustenance, but also a place of restoration. Today, science is beginning to affirm what our kūpuna have long known: spending time by the ocean has measurable healing effects on the body and mind.

Research on "blue spaces" shows that people who spend time near the coast experience lower stress levels, improved mood, and better overall wellbeing. Studies have found that simply sitting by the sea can slow heart rate, reduce cortisol (the stress hormone), and shift the body out of fight-or-flight mode into a calmer, more restorative state.

Coastal environments have also been linked to reduced symptoms of anxiety and depression. Ocean immersion has also been used traditionally in detoxification, lowering inflammation, and cleansing of mind and spirit.

How does this work? The rhythmic sound of waves and the wide, open horizon create what researchers call "soft fascination," allowing the brain to rest and recover from mental overload.

Ocean air carries mineral-rich sea mist that may support comfortable breathing, while moving waves generate negative ions linked to improved mood and reduced stress. Together, these effects encourage slower breathing, gentle movement, and greater emotional balance.

The ocean offers spiritual grounding as well. Sitting quietly by the shore, or in the ocean, allows space for reflection, renewed perspective, and reconnection with ancestry and 'ike kūpuna.

In a world filled with constant noise and tension, the ocean becomes a sanctuary reminding us that sometimes healing begins in the sea. ■

Ho'okupu

*Ka hanana makana, ho'okupu,
'auhau paha i ke ali'i no ka ho'ohanohano*

Na Bobby Camara | Unuhi 'ia e Puakea Nogelmeier

Me ka 'ike nui 'ia o Peleho-nuamea ma ka lua pele 'o Kīlauea i kēia mau lā, nūnē paha kekahi i ke 'ano "ho'okupu" kūpono iā ia. Me ka 'ike o ka puke wehewehe no ia mea, 'o Pele "ke ali'i" a makemake kākou e hō'ike iā ia i ka mahalo me ka hō'ihī.

I kekahi mau makahiki aku nei, ua nīnau au iā Nālani Kanaka'ole, ka'ū kumu hula, i nā mea kūpono e ho'oku-pu ai iā Pele mā, a nāna mai kēia papa helu: lū'au, 'awa, red fish, black pig, 'ōhelo, palapalai, liko lehua, 'ie'ie, 'ō-lapa, pala'a, lehua.

Wahi a ka po'e Kanaka'ole, pono e ho'okupu ma loko o ka lua pele a ma kahi paha a ka pele e kahe ana, 'a'ole e waiho wale 'ia ma ka 'aina. ■

Given the prominence of Peleho-nuamea at Kaluapele o Kīlauea of late, some may wonder about appropriate "offerings" for her. The dictionary definition is noted above, with "the chief" in this instance being Pele, as we seek to honor and respect her.

Years ago, I asked the late Nālani Kanaka'ole, my kumu hula, about what would constitute appropriate traditional ho'okupu and she provided this list: lū'au, 'awa, red fish, black pig, 'ōhelo, palapalai, liko lehua, 'ie'ie, 'ōlapa, pala'a, lehua.

She and other Kanaka'ole people also note that nā mea must be deposited into the lua pele (crater), or near active pele (lava), and not simply left on the ground. ■



Offerings to Pele should be left near active pele (lava flows) or in the luapele (crater), not just left on the ground. - Photo: USGS Webcam

Ho'okupu are normally presented bundled in a pū'olo of ti-leaves. Appropriate ho'okupu to Pele include lū'au, 'awa, red fish, black pig, 'ōhelo, palapalai, liko lehua 'ie'ie, 'ōlapa, pala'a and lehua. - Photo: Halena Kapuni-Reynolds



Me Mākou ke Aloha e Ka'ahēle Mau ai Aloha Travels with Us

Na Doreen Hall Vann

Owau 'o Doreen Hall Vann, he Kanaka 'Ōiwi nō au i hānau a hānai 'ia ma ka mokupuni 'o O'ahu. Pa'a mau kēia ma nā 'ano a pau i ka 'aina a me nā kānaka o Hawai'i.

I loko o ka nohona aloha nui au i ulu a'e ai ma ke a'o 'ana i nā ha'awina o nā mo'olelo me nā kūpuna. Na ia mau ha'awina i hō'ike mai i ke kō'iko'i o ka 'ohana, ke kaiaulu, me ka mālama 'ana kekahi i kekahi - 'o ia ho'i nā ha'awina me nā mana'o nui e ka'i mai ana ia'ū i kēia mau lā nō.

I ka makahiki 2019, ua ne'e aku mākou 'o ka'ū kāne 'o Marquise a me kā māua keiki kāne 'o Zaiden Kaualeima'ohūonalani Vann i Las Vegas. 'A'ole i ma'alahi ka ha'alele 'ana i ko mākou home aloha ma hope, akā ua makemake au e huli i nā mea kūpono hou no ka'ū 'ohana me ka pa'a mau i loko o ko mākou kuana'ike a mo'omeheu.

Ua hele kula mua 'o Zaiden i Ke Kula Kaiapuni 'o Waiau, a ma lāila i a'o ai 'o ia ma o ka 'ōlelo Hawai'i ma ka papa mālaa'o, e like me ka'ū mau kaikamāhine 'ekolu ma mua ona.

Ma 'ane'i ma Las Vegas, mālama nō mākou i ka 'ike kūpuna. Eia ke komo pū nei māua 'o Zaiden i ka papa 'ōlelo Hawai'i ma Vegas Vista Academy - ka papa 'ōlelo Hawai'i mua loa ma 'ane'i i a'o 'ia he alo a he alo - he ala maika'i ia e ola ai ka 'ōlelo iā māua.

Ola ka 'ōlelo makuahine iā mākou i kēlā lā kēia lā. Lohe 'ia nō ma ka hale, ma ke kahua pōhili, a ma nā hālāwai o ka Hawaiian Civic Club. Ma o ka 'ōlelo, nā mo'olelo, a me nā waiwai e ola mau ai ko mākou mauili Hawai'i.

He 'oko'a loa ka nohona ma Las Vegas, eia nō na'e mau ko mākou nohona aloha. 'O Hawai'i nō ko mākou kulāiwi, eia nō na'e, me mākou nō ke aloha e ka'ahēle mau ai. ■



My name is Doreen Hall Vann, and I am a proud Kanaka born and raised on the island of O'ahu. My roots, values, and spirit remain deeply connected to the land and people of Hawai'i.

Surrounded by aloha, I grew up with the teachings and mo'olelo shared by our kūpuna, lessons that taught me the importance of family, community, and caring for one another - values that continue to guide me today.

In 2019, my husband Marquise, my son, Zaiden Kaualeima'ohūonalani Vann, and I made the big move to Las Vegas. Leaving Hawai'i after a lifetime at home was not easy, but my hope was to create new opportunities for our 'ohana while staying grounded in our culture.

Zaiden previously attended Ke Kula Kaiapuni 'o Waiau, where he learned through the Hawaiian language in papa mālaa'o, just as my three daughters did before him.

Here in Las Vegas, we continue to honor our heritage. Zaiden and I attend the papa 'ōlelo Hawai'i classes at Vegas Vista Academy - the first in-person Hawaiian language class in Las Vegas - which has given us a meaningful way to stay connected.

We use our 'ōlelo makuahine in our daily lives. You can hear it in our home, on the baseball fields, and during our Hawaiian Civic Club meetings. Through language, stories, and shared values, we maintain our pilina - our connection - to our culture and identity.

Life in Las Vegas is different from Hawai'i, we continue to live with aloha. Hawai'i will always be home, but our aloha travels with us wherever we go. ■

Doreen Hall Vann is a Pearl City-born mother, grandmother, and storyteller whose life and work are grounded in the teachings of her kūpuna and the enduring spirit of aloha.

INADVERTENT DISCOVERY OF HUMAN REMAINS

In accordance with Hawai'i Revised Statutes (HRS) §6E-43.6 and Hawai'i Administrative Rules (HAR) §13-300-40, during ongoing construction activities at Papaloa, Kalaupapa, human remains were inadvertently discovered. Work in the immediate area has ceased, and the remains are being respectfully protected in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3001 et seq., and its implementing regulations (43 CFR Part 10). The National Park Service is actively consulting with Lineal Descendants, Native Hawaiian organizations and authorities to determine the appropriate treatment and disposition of the remains. This process honors cultural values and legal requirements to ensure dignity and respect. Individuals or organizations with information relevant to this discovery, including lineal descendants of Mary Kaipomee, Michael Nailima, Joseph K. Nailima, M.K. Nailima, Mariana Kalakini, Alice Kaakaualani Nailima, Malie Mileka Nailima, L.K. Nailima Waiole, E.K. Hoaeae Nailima, James Herman Smith, Mari Lehua, Emma Kaimilani Waiamau, Thomas Waiamau, Timothy Waiamau, D.K. Kaoao, J.J. Harvest, Emily K. Forbes, John Kuualoa Forbes or those who wish to participate in consultation, are invited to contact Nancy Holman, Superintendent Kala Consultation, NPS, Kalaupapa National Histori-

cal Park - Phone: 808-567-6802 or Email: kala_consultation@nps.gov. Your cooperation and understanding are appreciated as we work together to protect cultural heritage and uphold shared responsibilities.

NOTICE OF CONSULTATION SECTION 106 OF THE NATIONAL HISTORIC PRESERVATION ACT OF 1966 AS AMENDED (2006)

The Hawai'i Department of Transportation (HDOT) proposes the Kea'au-Pāhoia Road Intersection Improvements at Maku'u Drive and Orchidland Drive Project. This project is a federal action and undertaking subject to Section 106 of the National Historic Preservation Act (NHPA) of 1966, as amended, and 36 CFR Part 800(y). The project sites are located along Kea'au-Pāhoia Road (State Route 130) at the intersections of Maku'u Drive and Orchidland Drive in Hawaiian Paradise Park and Orchidland Estates, within the ahupua'a of Kea'au and Waikahekahe, Puna Moku, Island of Hawai'i. Proposed improvements include construction of two modern roundabouts with an eight-foot shared-use path, bus pullouts, concrete splitter islands, central islands with mountable truck aprons for large vehicles, and roadway lighting consistent with federal design standards. Project implementation will require partial right-of-way acquisition from multiple parcels and associated utility relocations. Pursuant to Section 106 of the NHPA,

HDOT seeks consultation with Native Hawaiian Organizations and descendants with ancestral, cultural, or religious ties to the project area. Individuals or organizations with demonstrated legal, economic, or historic preservation interests are also invited to provide information regarding historic or cultural resources within the project area. Please contact Courtney Supe, Project Manager, via email at courtney.k.supe@hawaii.gov, or by mail at Department of Transportation (Attn: Courtney Supe), 50 Maka'ala Street, Hilo, Hawai'i 96720.

Please respond by March 2, 2026.

MUSEUM SEEKS CONSULTATION FOR SACRED AND FUNERARY OBJECTS

The American Museum of Natural History (AMNH) in New York, NY, invites Native Hawaiian Organizations (NHOs) to participate in consultation in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA). The AMNH currently stewards a collection of over 200 Hawaiian items, collected from a variety of sources during the 19th and 20th centuries, as well as a limited number of contemporary pieces. The museum seeks the input of appropriate consulting parties on recent NAGPRA requests for sacred and funerary objects that are currently housed at the AMNH. For most of these items, museum records do not provide specific location information beyond Hawai'i. In some cases, a

specific island is named, including Maui, Kaua'i, Moloka'i, and O'ahu. In a very small number of examples, more specific locales are known, including Hilo and several locations on O'ahu. The requested materials include kapa fragments; wood, stone, and bone tools; jugs, bowls, and other vessels; jewelry, feathered capes, and other regalia; as well as other types of items. As these items cover a wide range of object types and geographic areas, the museum recognizes that there may be additional interested parties beyond those already identified and invites input from those consulting parties who wish to provide it. Consulting parties must meet the definition of a lineal descendant, Indian Tribe, or NHO per 43.CFR.10.2. The definitions of these terms may be found at <<https://www.ecfr.gov/current/title-43/subtitle-A/part-10/subpart-A/section-10.2>>. Requests to participate in consultation may be directed to: Nell Murphy, Director of Cultural Resources, at nmurphy@amnh.org.

HUMAN REMAINS IDENTIFIED - 'ILI OF KUKULUĀ'E'O, LCA 982 TO KUKAO

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that human skeletal remains were identified by Cultural Surveys Hawai'i, Inc. during a supplemental archaeological inventory survey for the City Center portion of the Honolulu Rail Transit Project, Honolulu Ahupua'a, Honolulu District, O'ahu, TMK:

(1) 2-1-051:045. Per Hawai'i Revised Statutes Section 6E-43 and Hawai'i Administrative Rules (HAR) Chapter 13-300, these are considered previously identified burial sites. Based on context, they are over 50 years old and reasonably believed to be Native Hawaiian. Located in the 'ili of Kukuluā'e'o, the project area was within Land Commission Award 982 to Kukao. The project proponent, the Honolulu Authority for Rapid Transportation (contact Vance Tsuda, Project Director, 1099 Alakea Street, Suite 1700, Honolulu, HI 96813 [Tel: 808-768-8943]), is exploring options for either preservation in place or relocation for these remains; however, that decision shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants, per the requirements of HAR Section 13-300-33. Appropriate treatment shall occur in accordance with HAR Section 13-300-38. All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Traven Apiki, SHPD Burial Site Specialist, at 40 Po'okela Street, Hilo, HI 96720 [Tel: (808) 829-9322, Fax: (808) 933-7655, Email: traven.apiki@hawaii.gov]. Interested parties shall respond within thirty (30) days of this notice to the SHPD adequately demonstrating lineal descent from these designated burials or cultural descent from ancestors buried in the same ahupua'a (district). ■

Eō Mai, e Kuleana Land Holders!

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

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



The Hōlua at Āhole

In the remote, barren, and arid landscape of South Kona, about six miles south of the ancient Native Hawaiian fishing village of Miloli'i, sits the Āhole Hōlua.

To the casual observer, the area may appear empty or inactive. In reality, it is a cultural landscape shaped by generations of Native Hawaiians who lived, trained, competed, and gathered here. The land bears clear and deliberate evidence of planning, engineering, and social organization.

I first came to Āhole as a little boy with my father. Standing beside the hōlua, he shared mo'olelo passed down through our 'ohana, pointing across the land and toward the ocean, and speaking of the ancestors who lived here, trained here, and tested themselves here. He spoke of discipline, courage, and preparation, values shaped by this 'aina long before they were ever written down.

Even then, I understood something important: Āhole was not a ruin. It was a reminder – a place where the past remained present, and where our ancestors felt close. Today, as a father myself, I bring my daughters here to share those same mo'olelo, continuing the responsibility to pass this knowledge forward.

In 1913, surveyor W.D. Kinney described the site as “a perfect papa hōlua, about 400 to 500 feet long, appearing as if it had been built but yesterday.” More than a century later, the accuracy of that observation remains striking. The Āhole Hōlua is exceptionally well preserved, retaining its form, alignment, and integrity.

Hōlua were massive stone sledding ramps used by ancient Hawaiians for he'e hōlua, a highly dangerous and prestigious sport. The athlete sprinted along a prepared runway before launching headfirst down a steep, grass-covered stone chute at high speed. Participation was largely reserved for ali'i, and success required exceptional physical conditioning, mental focus, and training.

The sleds themselves were long, nar-



**Kaiali'i
Kahele**

CHAIR
Trustee,
Hawai'i Island



Aerial view of the nearly pristine Hōlua Āhole near Miloli'i on Moku o Keawe. - Photo: Brian F. Powers

row, and finely polished, closely resembling the design principles of double-hulled canoes – evidence of advanced craftsmanship and engineering knowledge.

Historian Kenneth Emory observed that true sledding traditions existed only in Hawai'i and Aotearoa (New Zealand), but that Hawaiian hōlua were unique in their construction and scale. Rev. Hiram Bingham described the sport as one in

which the rider would run to gain momentum, dive headfirst onto the sled, and race down the lava chute, “scarcely valuing his neck more than the prize at stake.”

Legend holds that Kekūhaupi'o, a renowned warrior and teacher of Kamehameha I, trained at Āhole. This association reinforces the site's role as a place of discipline, preparation, and excellence. The hōlua itself is a carefully engineered structure, constructed primarily of 'a'a

stone, with 'ili'ili and coral near the base. Its varying slope is designed to control acceleration and deceleration, comparable in precision to a modern ski jump. One notable feature is the visual alignment that creates the impression the sledder is carried directly into the ocean.

The Āhole Hōlua, together with its surrounding terraces, platforms, walls, trails, and cultural deposits, reflects a complex and organized Native Hawaiian community. It is among the best-preserved hōlua complexes on Hawai'i Island and in the state. More than an archaeological feature, it is a cultural landscape that embodies innovation, social structure, and cultural continuity.

The Office of Hawaiian Affairs should seek to initiate the evaluation and, if appropriate, nomination of the Āhole Hōlua Complex to the National Register of Historic Places. As a constitutional trust entity serving Native Hawaiian beneficiaries, OHA carries the kuleana to identify, protect, and elevate cultural resources that affirm Native Hawaiian history, resilience, and enduring connection to 'aina. ■

'Āina Stewardship is Our Collective Kuleana

A 'ohe hana nui ke alu 'ia, no task is too great when we work together. This 'olelo no'eau speaks to a truth that has guided Kānaka for generations and continues to guide my work. Stewardship of 'aina is never the responsibility of one person or one institution alone. It is kākou collective work, grounded in partnership, purpose, and long-term vision.

OHA's legacy lands are among our greatest responsibilities. These 'aina carry history, cultural significance, and potential, not only for today, but for generations to come.

Whether the 'aina has been held by OHA for decades or are lands we may acquire in the future, our kuleana remains the same: to steward them wisely, intentionally, and in a way that uplifts Native Hawaiians.

From my perspective, stewardship begins with understanding that 'aina is not an asset to be controlled, but our pilina to our kūpuna. We are the land. As chair of the Investments and Land Management Committee, I take seriously the responsibility to ensure that decisions about OHA lands are rooted in purpose and long-term Native Hawaiian benefit. That responsibility led to advancing OHA's Legacy Lands Investment Policy, adopted by the Board of Trustees in December 2025.

Our OHA Legacy Lands Investment Policy sets clear expectations for stewardship. It prioritizes long-term holdings for cultural preservation and environmental responsibility, while allowing for carefully planned uses that support self-sufficiency without compromising cultural integrity – not assets for liquidation or short-term return.

By emphasizing intentional planning, strong governance, and accountability, the policy ensures that land-use decisions are guided by purpose rather than



**Keoni
Souza**

VICE CHAIR
Trustee,
At-Large



In December, OHA staff participated in an 'aina workday at Waimea Valley. Pictured (l-r) are Trustee Aides Mark Watanabe, Richelle Kim, Remy Kelihoomalua and Lei-Ann Durant, Waimea Valley Executive Director Richard Pezzulo, and Trustee Keoni Souza. - Courtesy Photo

immediacy, and that 'aina continues to serve the lāhui for generations. These lands include Wao Kele o Puna, Kūkaniloko, Pahua Heiau, Waimea Valley, Palaea Cultural Preserve, and others.

During OHA 'aina workdays, opportunities I strongly support and value, staff step away from their desks and onto the 'aina we steward. We build pilina and our work becomes personal. Planting, clearing, restoring, and learning together reinforces that our mission is not abstract, it is grounded in place. These moments remind us that stewardship is active, hands-on, and shared.

Those experiences shape how we govern, grounding the board decisions in firsthand knowledge and reinforcing our commitment to long-term sustainability so 'aina can support the lāhui.

Expanding OHA's land base is not about accumulation, but the opportunity to protect cultural places, support housing and food security, create space for education and cultural practice, and strengthen Native Hawaiian presence across Hawai'i, while preserving the Native Hawaiian Trust Fund by pursuing only lands that support its long-term strength, through collaboration among trustees, staff, community partners, and beneficiaries.

At the board level, I support decisions that emphasize collaboration and long-range planning. When we work together sharing 'ike, listening carefully, and aligning around a common purpose, we make better choices for our lands and our people. Stewardship is not measured by how much land we hold, but by how well we care for it.

'A'ohe hana nui ke alu 'ia. No task is too great when we work together. By approaching our legacy lands with ha'aha'a, and mana'o, we honor those who came before us and ensure that the 'aina we steward today will continue to sustain us into the future. ■

E Ola Mau ka 'Ōlelo Hawai'i

In celebration of Mahina 'Ōlelo Hawai'i, Trustee Dan Ahuna invited Hī'ilei Patoc, a student of Hawaiian language, to write a mana'o to share in his column this month.

Na Hī'ilei Patoc

He mea ko'iko'i loa ka 'ōlelo makuahine i ke kanaka, he mea e ho'okumu ai iā ia ma kona 'ike a nohona kanaka pono'i. 'O ia ho'i ka pilina o ke kanaka i kona 'ike kupuna, kona mau lolina, a me kona nohona. 'O ka 'ōlelo Hawai'i ka 'ōlelo e ho'okumu ai iā kākou ka po'e Hawai'i ma ka nohona a me ka waiwai o ko kākou mau kūpuna.

Wahi a Po'okumu, Pu'ukani, a Kanaka Kākau uhi, Kalehua Krug ma ka hualono 'o *Mai ka Pūnana mai* na ka 'Aha Pūnana Leo, ma ka pukana #21 o 'Ōlelo Makuahine,

He mea ko'iko'i loa ko nā kānaka a pau o Hawai'i, mea 'ole ka lāhui, ko lākou lāhui, i ka 'ike Hawai'i, ka mo'olelo Hawai'i, ka mo'okū'auhau Hawai'i, no ka mea, mai laila mai ka 'ike i loa'a mai ai 'o Hawai'i, me kona kūlana nani loa i ake 'ia e nā haole a pau o ka honua. Ke 'ike kākou a pau i kēia, ho'olaha kākou i kēia i waena o nā luna maka'āinana me nā kenekoa, wala'au ana lākou me kēia. Pēla pū nā keiki. Ke like ke kūlana o ka 'ike, like ka nui 'ai o nā pā'elua, he koho 'oia'i'o. A ke koho 'ia a ke lu'u nā kānaka a pau i loko o ke kuana'ike o ka po'e nāna mai kēia wahi nani loa 'o Hawai'i, 'ike ana lākou i ko lākou kuleana.

'O ka Mahina 'ōlelo Hawai'i, he ho'omana'o ia i ke kumu o ka 'ōlelo Hawai'i no kākou ka po'e Hawai'i, 'a'ole ia he hō'ailona wale nō. 'Ike au i ka pōmaika'i o ka hānai 'ia 'ana ma kēia 'ōlelo nani, mai ko'u 'ohana mai, i ka pūnana, i ke



Dan Ahuna

Trustee,
Kauai and
Ni'ihau

kula kaia'ōlelo, a i ka puka 'ana i ke kula ho'amana, 'ike au i ka waiwai o ka 'ōlelo Hawai'i ma nā kula, nā kānawai, nā pāpaho, a ma ka holomua 'ana o ka lāhui a me kona ho'okumu 'ana ma ke aloha 'āina.

Ma o ko'u hānai 'ia 'ana, ulu a'e ko'u 'īini e kālele nui ma ka ho'ona'auao 'ana, a eia mai au kahi hua. I kēia manawa aia au ma ke kulanui, a mana'olana wau ke 'ike nei au i ia "moemoeā" o ko'u mau mākuu, kūpuna, a me ka po'e Hawai'i.

'Ike wau i ka waiwai a me ka pono o ke ola a me ka nohona kanaka. Ua ho'olako 'ia kākou a pau e hana penei. Inā maika'i i ke kanaka, inā he maika'i nō i kō Hawai'i, he maika'i no ko ke ao nei. Hō'ike mai nā kula kaiapuni, nā kula kaia'ōlelo, a me nā kula ho'amana Hawai'i i ka mana o ka hānai 'ana i nā keiki ma ka 'ōlelo a me ka nohona o ko kākou lāhui.

Wahi a Kumu Krug, 'o ka 'ike 'ana i ka 'ōlelo Hawai'i, ka mo'olelo Hawai'i, a me ka mo'okū'auhau Hawai'i, mai laila mai ka 'ike i loa'a mai ai 'o Hawai'i. Eia kākou ke pae a'e nei i nā makahiki he kanalima o ka paio 'ana no ke aloha 'āina a me ka holo 'ana o kēia 'aha kau kānawai.

He noi hā'aha'a kēia e no'ono'o i kēia wā a me nā 'ōnaehana e loli nei, e ho'ona'auao, e hahai aku, a e hō'ike i kou mana'o. E nānā i nā wikiō, e ho'ona'auao ma ke kulelepaho, e a'o i ka mea pono, e wala'au me ka 'ohana me nā kūpuna, e ahonui, e no'ono'o, a e ho'omau.

E 'ike i ka waiwai. He paipai kēia iā kākou e ka lāhui e mau ka 'imi na'auao, e mālama i kou kuleana ma nā hana kaiaulu, a e kākō'o i ia mau kaiaulu e ho'ona'auao nei a e kōkua nei i kā kākou lāhui waiwai.

Mahalo i ke Kime Ahuna no ka 'ae 'ana ia'u e ka'analike mai. E ola mau ka 'ōlelo Hawai'i! ■

Native Hawaiians Feel Hawai'i's Housing Shortage First

Every year I look forward to the release of the Hawai'i Perspectives Survey, sponsored by Pacific Resources Partnership. And every year, my enthusiasm turns to dismay as I read how disheartened my fellow Hawai'i residents are about the price of paradise. Many are so discouraged that they are considering leaving Hawai'i in search of affordable housing and competitive wages.

Hawai'i's housing crisis is a pressing issue for everyone, but for Native Hawaiians, it's a stark reality that's been centuries in the making. The most recent Hawai'i Perspectives Survey highlights the state's housing shortage, with 71% of all residents agreeing that Hawai'i should build more housing as quickly as possible. However, for Native Hawaiians, the issue is not merely about the numbers. It reflects generations of struggle to survive in their homeland.

The legacy of land dispossession has left Native Hawaiians with limited access to affordable housing, perpetuating cycles of poverty and homelessness. Native Hawaiians make up 42% of Hawai'i's homeless population, despite comprising only 20% of the state's population. The median household income for Native Hawaiians is \$55,000, significantly lower than the state's median income of \$73,000.

The survey reveals that 75% of respondents agree that government red tape is a significant barrier to more housing, while 55% support increasing building heights in certain areas to create more housing.

The Hawaiian Homes Commission Act of 1920 promised 200,000 acres of land for Native Hawaiian homesteading, but decades of mismanagement and bureaucratic hurdles have left thousands on waiting lists. Today, over 23,000 Native Hawaiians are waiting for homestead leases, with some waiting up to 30 years.

The implications for Native Hawaiians go beyond housing alone. Not having a place to call home exacerbates existing social and economic disparities, threatening the very culture and identity of Native Hawaiians.



Keli'i Akina, Ph.D.

Trustee,
At-Large

Solving Hawai'i's housing crisis requires coordinated, intentional action. We must move beyond studies and commit to practical reforms that remove barriers, expand supply, and honor cultural responsibility. To turn concern into real progress, policymakers should pursue clear, workable solutions that can be implemented now and sustained over time. Here are some suggestions:

- Allow more homes to be built: Remove disincentives that discourage development, update affordability requirements, and support alternative construction methods, like modular housing, to lower costs.
- Cut permitting and regulatory barriers: Streamline the permit application process, reduce red tape, and set clear timelines.
- Reform the Hawaiian Homes Commission Act: Modernize administrative processes, increase infrastructure and construction funding, and prioritize long-waitlist beneficiaries so homesteading fulfills its original promise.
- Preserve cultural heritage: Integrate Native Hawaiian values into land use planning by protecting sacred sites and ensuring development strengthens, rather than erodes, community ties.

Lack of adequate housing is a problem for everyone in Hawai'i, and Native Hawaiians are the first and hardest hit by this reality. That's why many are being forced to leave the place their ancestors called home.

Let's not accept this as the price of living in paradise. The solutions are within reach, but they require our communities to speak out and our political representatives to do what is right. Let's act now to remove barriers to building homes that all people can truly afford, and let's honor our cultural responsibility to 'āina and community. E hana kākou! Working together, we can create a rising tide that lifts every boat! ■



Hawaiian Registry



Mikala P. Kawehi
560 N. Nimitz Hwy.
Honolulu, HI 96817
HRP-000091



GET REGISTERED TODAY!

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

Empowering Hawaiians, Strengthening Hawai'i



Developing Political Muscularity

I want to begin this month's column with something simple, direct, and deeply important: *If you are a Native Hawaiian, enroll in OHA's Native Hawaiian Registry Program.*

Before we talk about elections, civic clubs, or political history, we need to talk about this one act — because it is one of the clearest expressions of who we are and how we show up for our lāhui.

Some people think of the Registry as paperwork. I see it as something much more powerful. Enrolling is a declaration: I am Hawaiian. I belong. I participate. It is one of the most accessible ways to demonstrate civic responsibility, and it is a foundational step in what I'm introducing today as "political muscularity."

"Political muscularity" is a term I've been quietly carrying for a while, and this is the first time I'm bringing it into our public conversation. It describes the strength that comes from coherence, unity, and disciplined civic engagement. Not force. Not dominance. But the steady, intentional practice of showing up for one another — in our institutions, in our communities, and in the decisions that shape our future.

Enrolling in the Registry is one of the first places we flex that muscle. It tells our legislature, our institutions, our bureaucracy that we are present. It ensures that programs designed for Native Hawaiians reach Native Hawaiians. And yes, it opens doors: housing and business loans, scholarships, cultural grants, health initiatives, and community programs that uplift families across the pae āina.

These benefits aren't favors. They are investments — but they only work when we step forward to receive them.

Equally important, this idea of political muscularity isn't new to us. Our kūpuna lived it long before we had a name for it. As shared in a



Brickwood Galuteria

Trustee,
At-Large

featured *Ka Wai Ola* article this month, Prince Jonah Kūhiō Kalaniana'ole embodied it when he founded the first Hawaiian Civic Club in 1917. He understood that if Hawaiians were going to survive the political storms of the 20th century, we needed to be organized, informed, and unafraid to participate.

The civic clubs became our training grounds — places where we learned

how government works, how policy is shaped, and how to advocate for our people. That legacy continues today.

Every resolution debated at convention, every committee meeting, every mentorship moment between kūpuna and 'ōpio is part of strengthening that civic muscle. And as we move toward the 2026 election, that muscle matters more than ever.

This is not the year to sit back. Not when decisions about land, education, culture, and community wellbeing are being shaped in real time. Voting is one of the clearest expressions of political muscularity — a simple, powerful way to say: I am here. I care. I participate.

But voting alone is not enough. Political muscularity is a lifestyle, not a moment. It's joining a civic club and other civic organizations, the royal and benevolent societies, and other cultural and lineage-based organizations. It's enrolling in the Registry. It's talking story with your 'ohana about the issues that matter. It's choosing to be counted, choosing to be informed, choosing to be engaged.

So, as I introduce this idea to you — political muscularity — I'm really inviting us to remember who we are. A people who have always known how to organize, how to advocate, how to stand together with clarity and aloha. Let's carry that forward into 2026. Let's flex that muscle. Let's show up for our lāhui in every way we can. Aloha and mālama for now. ■

Affordable Housing Must Remain a Priority

Across the pae āina, Native Hawaiian families continue to face challenges that test our resilience and our connection to home. Rising costs of living, limited access to affordable housing, and the steady displacement of local families are not isolated problems. They are shared struggles that affect the entire lāhui, and they call for unity, understanding, and collective action.

Each island experiences these pressures in different ways. On Hawai'i Island, land is more available, but wages often fail to keep pace with costs. On O'ahu, overcrowding and high rents force difficult choices. On Maui and Kaua'i, limited land plus strong visitor demand has pushed housing prices beyond what most local families can afford.

The result is heartbreaking but familiar: our people are leaving Hawai'i in search of more affordable places to live, separating families from āina, culture, and community.

If we are to remain strong as a people, we must come together to support thoughtful positions on issues that affect us all. Unity does not require that we agree on every detail, but it does require a shared commitment to keeping our people home. When we speak with a unified voice, we strengthen our influence and demonstrate that housing is not merely a market concern, but a matter of cultural survival.

As a real estate broker, I understand the realities of housing supply, demand, and investment. I work in the system. But I also see the human side of this crisis. I see young families unable to purchase their first home. I see kūpuna worried their children and grandchildren will not be able to remain in Hawai'i. Supporting affordable housing is not at odds with my profession; it is rooted in a responsibility to serve my community.

The recent passage of Bill 9 by the Maui County Council marks a significant moment in this ongoing con-



Carmen "Hulu" Lindsey

Trustee,
Maui

versation. While the bill has sparked strong opinions on all sides, its passage reflects the recognition that action is needed to address the housing crisis. Bill 9 is now a policy tool that, if implemented thoughtfully, can help prioritize housing for local residents rather than speculative and short-term uses that reduce long-term housing availability.

Passing Bill 9 does not solve Maui's housing challenges, but it sends a clear

message that the community's concerns are being heard. Its success will depend on transparency, and continued community engagement. It is essential to monitor its implementation to ensure the support of working families, respect to property owners, and its meaningful contribution to the creation and preservation of affordable housing.

More importantly, Bill 9 demonstrates the power of participation. When our people testify, organize, and stay engaged, change becomes possible. This momentum must continue. We cannot afford to be divided or disengaged once legislation passes. True progress requires ongoing dialogue and collaboration among residents, policymakers, cultural practitioners, and industry professionals.

Affordable housing must remain a top priority for Maui and for Hawai'i as a whole, along with continued advocacy for living wages, infrastructure, and the protection of āina. These issues are connected and addressing them together strengthens our communities.

Our ancestors understood the strength of unity. Guided by values of mālama, kuleana, and aloha āina, they built thriving communities. Today, as we face modern challenges, those values must guide us again.

By coming together, supporting responsible policies like County Bill 9, and remaining actively engaged, we can prove that the Hawaiian people are a strong and influential voice — one committed to keeping our families rooted in the land that has always been home. ■



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

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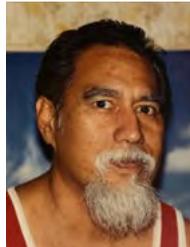
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To create a space for our readers to honor their loved ones, Ka Wai Ola will print *Hali'a Aloha - obituaries and mele kanikau (mourning chants)*. Hali'a Aloha appearing in the print version of Ka Wai Ola should be recent (within six months of passing) 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.



ALFRED MARK KELIUKUKAHAUA TAM
MAY 28, 1940 – OCT. 23, 2025

San Francisco, California: Alfred Mark Keliikukahaua Tam, formally of Kāne'ōhe, O'ahu, passed away peacefully on Oct. 23, 2025 in San Francisco, CA. Mark, as we called him, graduated from Castle High School in 1958. Throughout his life he worked at various jobs including at CPC Cannery, at Kāne'ōhe Marine Corps Base as a lawn mower operator, at Canada Dry, and he eventually became a merchant marine which gave him the opportunity to travel the world. He would tell us stories about the people he met along the way and joked that he had "a girl in every port." His brother, Dennis, shared that when he was stationed in Vietnam in 1968, Mark's ship pulled into port and Mark hitchhiked 60 miles through enemy territory just to see him. In those days, Mark was fearless. A kindhearted soul, he was one of a kind – a man who would give you the shirt off his back – and always make you feel welcome and loved. That was the Hawaiian in him. Mark was a wonderful brother, uncle, husband and friend to those who knew him. We will miss him dearly but know we will see him again in Heaven with Jesus where we call our home. Mark is pre-deceased by his sister, Jeye Moore. He is survived by his wife Joyce Lee Hodges Tam; brother Dennis (Chery) Tam from Casa Grande, Arizona; sisters Kulamanu Jones from Kailua-Kona, and Tamar (Diego) Gonzalez from Henderson, Nevada. Celebration of Life services were held at St. Patrick's Church in San Francisco. Aloha 'oe, my brother Mark, 'till we meet again. I love you, Me ke aloha pumehana.



JOSIAH LANAKILA "BLACK" HOOHULI SR.
DEC. 30, 1938 – NOV. 9, 2025

Moanalua, O'ahu: The descendants of Josiah Lanakila "Black" Hoohuli Sr., honor our beloved makuakāne, who departed this life on Nov. 9, 2025, in his 86th year. Born Dec. 30, 1938, in Nānākuli, O'ahu, he was the fourth son of Joseph Kahapea Pa'āhao and Kulani (Lima) Hoohuli. Of chiefly, priestly, and warrior ancestry, he was the last of his generation, all seven brothers and seven sisters now gathered to Ke Akua in Heaven. He wed his one true love, Velma Lou Leinaala "Leina" Adams, on Aug. 17, 1963, at Nānākuli. Together for 39 years, they lovingly raised our 'ohana until her passing in 2002. Today, 57 descendants carry his legacy. He served as a U.S. Marine and devoted more than five decades to HIDEOE, retiring in 2024 from his role as Head Custodian at Nānākuli High and Intermediate School. By advising on NAGPRA matters, he worked to protect iwi kūpuna. Through associations such as the Ahupua'a o Nānākuli Homestead Association, he upheld kuleana to land and community. Involved with places of learning such as Kula Kaipuni and Kawaihona o Ka Na'ānuao Charter School, he supported the perpetuation of 'ōlelo Hawai'i and 'ike kūpuna. A founder of Hō'āla Kanawai and Ka Lāhui Hawai'i, he was deeply faithful to the lāhui. He is survived by sons Ivanhoe "Boy" Hoohuli, Josiah "Juna" Hoohuli Jr. (Levina "Noe"), and Donald "Macky" Hoohuli (Johnette "Jay"); daughters Rachel "Momi" Conner and Olinda "Nina" Fisher; 15 grandchildren, 28 great-grandchildren, and five great-great-grandchildren. Services will be held on Friday, Feb. 6, 2026, from 5:00 to 9:00 p.m., and Saturday, Feb. 7, 2026, from 7:30 to 10:30 a.m., at Mililani Mortuary Park, Mauka Chapel. Na Iēhova e mālama iā 'oe. (Halelū 121:7) ■

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

KEKAULA-AARONA - He kāhea to all descendants of Thomas Kahalewai Kekaula and Julia Kanohokuahiwi Aarona. They had 8 surviving children: Julia Kanohokuahiwi, Cecilia Paiaia, Samuel Nohohiaulu, Mabel Kahaleiwi, Thomas Aarona, Hansen Makahuki, Edwin Kalauliwa, Mary Kaulaloku. Hoping to reunite with Kekaula and Aarona family to have a family reunion as a granddaughter of Thomas Aarona Kekaula. Please call or email if you have any information on these topics. Mahalo, Sephra Greher Ph.718-200-7467/ hooheno2@gmail.com.

KELEPOLO - Calling the descendants of Maika'aloa and Annie (Kumulau) Kelepolo of Kainaliu, Kona, Hawai'i and their seven keiki: Albert, Peter, Josephine, William, Joseph, Isabella, and Lillian. We are planning an 'ohana reunion for July 17-19, 2026, in Kona, Hawai'i. Contact Monico Galieto (grandson of William Kelepolo) at kelepoloohana@gmail.com or call (808) 936-5682. When emailing, provide your name, phone number, mailing/email addresses. and how you're related, I will send an information packet.

KUPIHEA - 'Ohana of Solomon N. Kupihea and M. Hattie Kuapahi Kupihea: Join us on Kua'i July 12-19, 2026! Daily planned activities to strengthen bonds and learn faces. Evening potluck dinners for genealogy and talk story. Visit our website for more information. <https://bit.ly/Kupihea-Kuapahi-reunion-2026>. Email: kupihea.reunion@gmail.com

PIO - Descendants of Kepio and Keoahu of Kaupō, Maui, are having a family reunion on Maui, Labor Day weekend, Sept. 4-6, 2026 at Pukalani Community Center. Their six children early on used the surnames Kepio or Pio: Sampson Kahaleuahi (Anadasia Kealoha); Victoria Nakoaehua (Kahaleauki); Maria Malaea (Keahi/Adams, Sam Akahi Sr.); Samuel Kaukani (Mele Kakaio, Rebecca Malulu); Ipoaloha (Kalani Kekiwi); and Joseph Kaleohano (Elizabeth Nakula, Minnie Aloiau). Contact: Ka'apuni Peters-Wong 808-375-4321; Toni Kowalski-Dacquel 808-436-1845; Valda Baisa Andaya 808-572-9245; Ululani Opiana Glass 808-446-9309; Kapiolani Adams 808-778-6383; or email pioohana@gmail.com. ■



Services honoring the life and legacy of Nālani Kanaka'ole, a revered hula master and cultural practitioner, will be held on **Saturday, February 21, 2026**, at Edith Kanaka'ole Stadium in Hilo. 'Aha will begin at 10:00 a.m., followed by visitation. Floral arrangements, lei, and kinolau are welcome.

Inquiries regarding support or donations may be directed to the Foundation at 808-961-5242 or mail to: ekf@edithkanakaolefoundation.org.

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Email:

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- Ianuali 31 Ola Ka 'Ī Ko'olau ma Windward Mall (O'ahu)
Pai Ka Leo 2026: He 'Aha Mele Hawai'i ma Honolulu (O'ahu)
- Pepeluali 7 Ola Ka 'Ī Hilo ma Prince Kūhiō Plaza (Hawai'i)
- Pepeluali 14 Ola Ka 'Ī Maui Nui ma Maui Mall (Maui)
Lā Kūkahekahe ma Honolulu (O'ahu)
- Pepeluali 21 Ola Ka 'Ī 'Ewa ma Ka Makana Ali'i (O'ahu)
- Pepeluali 22 Kūkini Ka 'Aumanu: Holo me Māui (O'ahu)
- Pepeluali 28 Ola Ka 'Ī Kaua'i me Ni'ihau ma Kukui Grove Center (Kaua'i)
Ola Ka 'Ī Honolulu ma Kahala Mall (O'ahu)
Hō'ola i ka 'Ōlelo- Makua Competition ma Kapolei (O'ahu)
- Malaki 7 Ola Ka 'Ī Kona ma Keauhou Shopping Center (Hawai'i)

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