Ka Wai Ola
NEWS FOR THE LĀHUI
kawaiola.news
Nowemapa (November) 2026 | Vol. 43, No. 11

Lepo (soil) sustains the plants that feed our families and support cultural practices. Makali'i Metrics brings Hawaiian knowledge and soil analysis together to help care for that foundation.
- Photo collage: Philamer Felicitas

It Starts With Lepo

PAGES 20-22

SPECIAL free ADVERTISING SECTION
2026 KĀKOʻO ʻOIHANAʻŌIWI
Supporting Native Hawaiian-owned businesses

He Lei no Kaiona Hula Festival
OHA SPONSORED
Nov. 6 & 7, 2:00 - 9:00 p.m. & 9:00 a.m. - 6:00 p.m. | ‘Ewa Beach, O‘ahu
The festival features kūpuna, wāhine and kāne divisions and a vendor village. A Lualualei HCC scholarship fundraiser. heleinokaiona.org/tickets

6th Annual Niu-versary
Nov. 7, 8:00 a.m. - 1:00 p.m.
Ka Hiapo Farm, Kūkaniloko, O‘ahu
Community ‘ulu planting and celebration of the uluniu. RSVP required bit.ly/UluNiu.

Made in Maui County Festival
Nov. 7, 8:00 a.m. - 4:30 p.m.
Wailuku, Maui
Shopping, food, prizes, music, vendor demos, and more. First 2,000 attendees get a free tote. madeinmauicountyfestival.com

Nānā i ke Kumu: He Ho‘oilina Ola ka Hula
Nov. 7, 5:30 - 8:00 p.m.| Kaiwiula, O‘ahu
A celebration of hula from the lineage of Mary Kawena Pukui with newly restored archival footage from the 1940s, along with archival audio, photos and mele. bishopmuseum.org

Eō e Emalani Festival
Nov. 7, 9:00 a.m. - 4:00 p.m.| Kōke‘e, Kaua‘i
Celebrate Queen Emma’s visit to Kōke‘e with food, hula, music and more. Protocol begins at 10:00 a.m. kauaifestivals.com

Hana Laulima Lāhui o Ka‘ū Hawaiian Cultural Festival
OHA SPONSORED
Nov. 7, 9:00 a.m. - 3:00 p.m.
Nā‘ālehu, Hawai‘i Island
Cultural practitioners, educators, and ‘ohana share ‘ike through ‘ōlelo Hawai‘i, hula, mele, mo‘olelo and workshops at Ho‘ōla Kawala.

Wai‘anae Moku Made Business Resource Hub OHA SPONSORED
Nov. 7, 9:00 a.m. - 4:00 p.m.
Wai‘anae, O‘ahu
Marketplace of Wai‘anae-based vendors, artisans, food, business spotlights, and resources. thewedc.com

Kama‘āina Sunday
Nov. 8, 9:00 a.m. - 2:00 p.m.
Honolulu, O‘ahu
Audio tours of ‘Iolani Palace, food, entertainment, and vendors. Free. iolanipalace.org

Kanaka Culinary Explosion
Nov. 8, 10:00 a.m. - 2:00 p.m.
Hilo, Hawai‘i Island
Learn to prepare healthy, affordable Hawaiian dishes using locally sourced staple foods. Demos, food sampling, shopping and more. kuakanaka.com/kce

Makahiki Festival
Nov. 11, 8:00 a.m. - 3:00 p.m.
Waimea, O‘ahu
Enjoy Te Moana Nui Games (traditional Polynesian sports competition) vendors and music. waimeavalley.net

PKO 50th Anniversary Finale Celebration
Nov. 13, 2026, 5:00 - 9:00 p.m.
Kaiwiula, O‘ahu
Presented on Bishop Museum’s Great Lawn by the Protect Kaho‘olawe ‘Ohana. The evening includes the debut of 14 original oli and mele from the PKO’s *50 Years of Aloha ‘Āina Anniversary Album*. bishopmuseum.org/PKO

Lā Kōkua Ka‘ala: E Ku‘i Kalo Kākou!
Nov. 14, 9:00 a.m. - 1:00 p.m. | Wai‘anae, O‘ahu
Hands-on ku‘i kalo experience at Ka‘ala Farm celebrating community, culture, and connection. kaalafarm.org

Pu‘uhonua Mākeke
Nov. 14, 9:00 a.m. - 3:00 p.m.
Waimānalo, O‘ahu
Products, services, and businesses from Pu‘uhonua across Hawai‘i. Pu‘uhonua o Waimānalo in the Pavilion. FB/IG @puuhonuamakeke

Fourth Annual Keiki Rise Showcase OHA SPONSORED
Nov. 14, 5:00 - 9:00 p.m. | Honolulu, O‘ahu
Celebrating four years of impact with shopping, workshops, music by ‘Ālewa and food at the Ho‘okupu Center.

King Kalākaua’s Birthday
Nov. 15, 9:00 a.m. - 4:00 p.m.
Waimea, O‘ahu
In celebration of King Kalākaua’s birthday on Nov. 16, kama‘āina receive FREE admission to Waimea Valley. waimeavalley.net

King Kalākaua Birthday Celebration
Nov. 16, 9:00 a.m. - 4:00 p.m.
Honolulu, O‘ahu
A Royal Hawaiian Band performance and review of the Royal Guard. Free audio tours for kama‘āina with valid ID. Tickets are limited. iolanipalace.org



King Kamehameha II
Nov. 1797
Kalaninui kua Liholiho i ke kapu ‘Iolani was born in Hilo, Hawai‘i, during the Hawaiian month of Hanaia‘ele‘ele, 1797. His father was Kamehameha I and his mother was the high chiefess Keōpūolani. Liholiho was Hawai‘i’s second king, reigning from 1819 to 1824. In 1823, he and his wife, Kamāmalu, traveled to London. While there, they contracted measles and died.

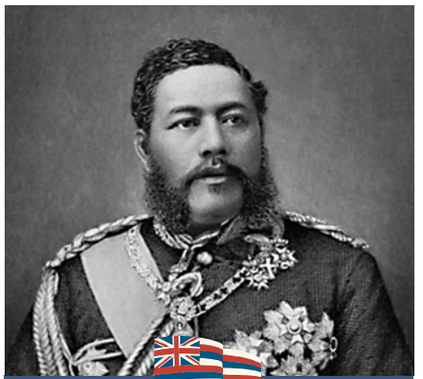
Nov. 8, 9:30 a.m.
Kawaiaha‘o Church
Ali‘i Sunday Worship Service

Resource Tool Kit Webinar
Nov. 16, 5:30 - 7:30 p.m. via Zoom
A farm disaster recovery webinar series to help Hawai‘i farmers. gofarmhawaii.org

Grant Writing Training
Nov. 18 - 19, 9:00 a.m. - 4:00 p.m.
Mililani, O‘ahu
A two-day grant writing workshop. Write winning government grant proposals and find available funding. grantstraining.com/hi1126

2nd Annual Kipahulu Makahiki
OHA SPONSORED
Nov. 21, 10:00 a.m. - 5:00 p.m.
Hāna, Maui
A community celebration of Makahiki with games, demos, music, and hands-on cultural activities. kipahulu.org/makahiki

Keaukaha Lonoikamakahiki Community Festival
Nov. 21, 8:00 a.m. - 5:00 p.m.
Hilo, Hawai‘i Island
Opening ceremony, music, keynote message from Skippy Ioane and Makahiki games at Lehia County Park.



King Kalākaua
Nov. 16, 1836
David La‘amea Kalākaua was born to Caesar Kapa‘akea and Analea Keohokālole in Honolulu, O‘ahu. On the day he was born, canons were fired signaling the forced signing of a “treaty” between Kamehameha III and a British Naval captain. His name, Kalākaua (day of battle), records this event as a conflict rather than agreement. Kalākaua became king after Lunalilo, reigning from 1874 to 1891.

Nov. 15, 9:30 a.m.
Kawaiaha‘o Church
Ali‘i Sunday Worship Service

Hana Lima: ‘Āina Based Service-Learning Day at Waipao
OHA SPONSORED
Nov. 21, 9:00 a.m. - Noon | Kāne‘ohe, O‘ahu
Help with native plant stewardship and watershed restoration activities. papahanakuaola.org

The 10th Annual Nā Kama Kai Keiki Surf Kontest OHA SPONSORED
Nov. 27 - 29, 7:00 a.m. - sunset
Mākaha, O‘ahu
Keiki 18 and under from the Wai‘anae Coast (96792) are invited to participate in this free surf contest. nakamakai.org

Hawai‘i Island Steel Guitar Experience
Nov. 19 - 22 | Waimea, Hawai‘i Island
Live performances, kanikapila, workshops and more at the Mauna Lani, Auberge Collection. Performances will be livestreamed on YouTube @HawaiianSteelGuitarShowcase. hawaiiansteelguitarfestival.com ■

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Be Strong. Stay Grounded. Pule.

Aloha nui kākou,

For this final column as Interim Administrator/CEO, I return to the aloha that made this chapter possible.

My family and friends helped prepare me for the hana that serving OHA requires. They sustained me through its challenges and possibilities, offering encouragement, laughter, and a place to simply be myself. Their aloha will be with me wherever the next chapter leads.

My teenage nephew, Collin, now living in Japan, has often called or texted with questions after watching OHA on YouTube. He reminds me how many people follow and connect with our work from wherever life has taken them. For beneficiaries unable to attend in person, these platforms offer a place in conversations about our lands, rights, and everyday lives. The feeling in those rooms carries across the screen, too. We strive to share an aloha ʻāina that helps them feel closer to home and inspired by the mission we carry together.

Many of you know someone whose presence makes life more peaceful, or its future more hopeful. To those people, in my life and yours: mahalo. There is so much we could not carry without you.

Before joining OHA, I received advice offered with care: Be strong. Stay grounded. Pule.

What I encountered most often was kindness - in conversations after meetings, encouraging messages, and an unexpected mahalo. Those exchanges are among what I will remember most.

Difficult moments have deepened my empathy for colleagues doing their best to serve as well. Many OHA staff are beneficiaries themselves, sharing concerns and hopes for their keiki and moʻopuna with those seated across meeting rooms at OHA and in community. Amid strong feelings and differing views, that kinship can be easy to miss.

Everyone brings something to those conversations, often more than we can see.

Legal challenges threaten our rights and standing as Indigenous people. Funding cuts unsettle essential programs. Families are recovering from successive storms. Communities face uncertainty over culturally and spiritually significant lands – and whether their voices will meaningfully shape decisions about them.

These pressures enter our homes, affecting our sleep, our patience, and what we believe is possible. We hear only part of what someone carries when they approach a microphone.

As the holidays and Makahiki approach, I hope we find time to replenish ourselves and our relationships. Rest, laughter, and the embrace of those who know us make room to imagine beyond the next crisis – and remember what we look forward to building together.

I leave this term encouraged by families helping one another recover, advocates persisting, colleagues returning to difficult work, and beneficiaries offering hard questions and unexpected grace.

There is strength here that no single institution or leader can claim. I have had the privilege of witnessing it, receiving it, and serving alongside it.

Across oceans, generations, and differing views, may we keep recognizing one another as people worth knowing and caring for.

Aloha ʻāina. May the aloha we invoke be felt wherever we gather and wherever the bonds of our lāhui extend. ■



Summer Lee Haunani Sylva
Ka Pouhana Kūikawā | Interim Chief Administrator

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OHA O‘ahu and Lāna‘i Community Meetings





(Top) Presenters at the OHA O‘ahu Community Meeting in Wai‘anae on October 12 included representatives from the Wai‘anae Coast Comprehensive Health Center, ‘Elepaio Social Services, Nā Kama Kai, MA‘O Farms, and government officials. Pictured (l-r) are City Councilmember Andria Tupola, OHA Trustees Carmen "Hulu" Lindsey, Keli‘i Akina and Kalei Akaka, Honolulu Police Chief David Lazar, Trustee Luana Alapa, and Deputy Police Chief Parker Bode. (Bottom) OHA's Lāna‘i Community Meeting on October 15, held midday at the island's Maui County Council Services Office, drew a small crowd of beneficiaries. Community concerns were shared as well as a presentation by Lāna‘i Kinā‘ole. Pictured (l-r) are OHA Chief Operating Officer K.Sean Kekina, Trustee Luana Alapa, and BOT Chair Kaiali‘i Kahele. - *Photos: Jason Lees*

Kahele and Ley Testify Before the Senate Judiciary and Hawaiian Affairs Committees



On October 13, OHA Board Chair Kaiali‘i Kahele and OHA Chief Advocate Leinā‘ala Ley attended an informational briefing held by the Senate Judiciary and Hawaiian Affairs committees in conjunction with the Senate Native Hawaiian Affairs Caucus. Kahele and Ley testified regarding recent legal challenges to three programs intended to remediate some of the historical harm caused to our lāhui: Kamehameha Schools’ Hawaiian preference policy; the Native Hawaiian Health Scholarship Program; and the Hawaiian Homes Commission Act. - *Photo: Jason Lees*

OHA Updates its Strategic Plan

By Bill Brennan, OHA Director of Communications

The Office of Hawaiian Affairs (OHA) Board of Trustees has adopted significant updates to OHA’s strategic plan, Mana i Mauli Ola, most notably strengthening its overall framework by establishing Ea (Hawaiian self-determination and self-reliance) as the overarching vision and destination guiding the agency’s work.

The updated framework was developed following stakeholder feedback and months of review and deliberation by the Board’s Ad Hoc Committee on Mana i Mauli Ola. The Board’s action establishes Ea as the overarching vision (ka lewa), with Ea he Moku representing the destination toward which OHA’s strategic directions, investments, and outcomes are intended to move the lāhui.

Ea he Moku represents the flourishing of a self-determined and self-reliant Native Hawaiian future.

“A strategic plan should never be viewed as a static document. It must evolve as the needs and aspirations of our beneficiaries evolve, as new opportunities emerge, and as we gain a deeper understanding of how best to fulfill our constitutional responsibilities,” said OHA Board Chair Kaiali‘i Kahele.

“The updates to Mana i Mauli Ola reaffirm our commitment to Native Hawaiian self-determination by aligning OHA’s work behind a unifying vision of Ea. This thoughtful review positions OHA to be more focused, more accountable and better prepared to meet the challenges and opportunities facing our lāhui.”

OHA’s strategic plan, Mana i Mauli Ola (Strength to Wellbeing) is grounded in three foundations essential to Native Hawaiian wellbeing: ‘Ohana, Mo‘omeheu (culture) and ‘Āina. These foundations guide OHA’s work across four strategic directions – Education, Health, Housing and Economic Stability – to improve the conditions and collective wellbeing of Native Hawaiians.

Ea is the living expression of Native Hawaiian self-determination; the ability of the lāhui to sustain and govern itself across generations through the interconnectedness of people, ‘āina, culture, knowledge and governance.

When Native Hawaiians are rooted in culture, connected to ‘āina, equipped with knowledge and resources, and empowered to shape their futures, collective wellbeing and intergenerational abundance grow.

The updated Mana i Mauli Ola uses the tradition of Hawaiian wayfinding to describe how OHA will pursue that vision.

Like the wayfinders and navigators who charted courses across our ocean highways, OHA must observe the conditions around it, draw upon ancestral knowledge, and adjust its course as circumstances change. Different journeys may require different pathways and guides, but the destination remains constant.

As part of that effort, the adopted revisions consolidate overlapping strategic outcomes and strengthen or add outcomes relating to governance over wahi pana, advocacy for public land trust entitlements, representation of Native Hawaiians in public office, data sovereignty, and thriving Native Hawaiian Charter School and ‘ōlelo-medium education systems. The revisions also incorporate housing changes considered during the Board’s review.

The new framework is designed to more clearly connect OHA’s programs, advocacy, investments and institutional priorities to measurable progress toward Ea, providing the Board and the public with a clearer understanding of how OHA’s work contributes to lasting change for Native Hawaiians.

Implementation of the updated framework will occur through a phased transition. That work is expected to include revisions to reporting and performance frameworks, alignment of investments and budget priorities, and continued Board oversight as the updated strategic plan is incorporated into OHA operations.

“The destination is clear: a thriving lāhui with the ability, resources and opportunity to determine its own future,” Kahele said. “Our kuleana now is to make sure the decisions we make, and the resources entrusted to OHA move us toward that destination.” ■

Honolulu County Charter Amendments on the General Election Ballot

By Michele McCoy, OHA Public Policy Advocate

Every 10 years, voters have the opportunity to make changes to the City and County of Honolulu's Charter – the foundational document of Honolulu's municipal government that defines how the mayor, city council and city departments/agencies operate and share power. It also clarifies how city resources are managed.

To facilitate this process, a 13-member Honolulu Charter Commission (HCC) convenes once a decade. After a year of deliberation and public input, the HCC formally submitted 20 questions for inclusion on the 2026 General Election ballot for all Oʻahu residents.

During HCC's deliberation process, OHA testified on several of the proposed amendments that have a significant impact on Native Hawaiians.

Question 2 would amend the Charter's preamble with language that recognizes the contribution of Native Hawaiians in establishing municipal governance in Hawaiʻi. The updated language would honor the legacy of Prince Jonah Kūhiō Kalanianaʻole while affirming the county's commitment to transparent, accountable government and pono stewardship of our natural, civic and cultural resources.

Question 3 proposes the creation of an Office of ʻŌiwi Resources and Cultural Stewardship along with a cultural advisory council to help guide the work of the office. This would help protect culturally sensitive areas and historic resources before development projects move forward. The office would help align other county departments with pono development by uplifting community voices from across Oʻahu. The director of this new office would be appointed by the mayor and confirmed by the city council.

Questions 11 and 12 propose amendments that will expand funding for ʻāina protection. These amendments would allow the Clean Water and Natural Lands Fund and the Climate Resiliency Fund to provide grants to nonprofits that support the respective mission of each fund. The amendments would also enable these funds to receive monies from federal, state and philanthropic sources. These amendments as they would expand the resources available to communities to protect ecologically, culturally and historically significant lands.

Questions 13 and 14 flow from the previous two as they relate to historic preservation. Question 13 would expand the use of the Clean Water and Natural Lands Fund to include for historic preservation purposes, establish an advisory committee to help review funding proposals, and rename it the "Land, Natural Resources and Historic Preservation Fund."

Meanwhile, Question 14 would increase the allowable annual allocation for operating, maintaining and managing acquired lands from five percent up to 10 percent.

OHA expressed concerns about Question 13, noting that the fund can already be used to acquire and protect cultural and historic sites and expanding its use for building preservation could divert resources from land protection efforts. However, OHA supports Question 14, recognizing from its own stewardship experience that increased operational funding is necessary to care for important lands and wahi pana.

Finally, OHA supported Question 15 which proposes the creation of an Office of Data and Innovation which will help centralize county data and improve decision-making while complementing the work of the proposed Office of ʻŌiwi Resources and Cultural Stewardship by ensuring correct disaggregation and standards of data collection. OHA supported this amendment, emphasizing that, for Native Hawaiians, data represents more than statistics – it includes community-based moʻolelo and ʻike from kūpuna who understand the importance to Native Hawaiians of specific wahi pana.

Voting on these amendments will help to shape how the City and County of Honolulu will govern its residents and protect the ʻāina now and for the generations that follow. Be sure to vote by November 3! ■



Another Kind of Isolation

By McKenna Woodward, OHA Public Policy Advocate

A prison sentence in Hawai'i can mean being sent to a privately run, for-profit prison in Arizona or Mississippi, thousands of miles from family and home. It can also mean spending more than 20 hours a day confined to a cell, with basic activities and human contact severely restricted.

The Department of Corrections and Rehabilitation (DCR) now argues complying with a law intended to reduce the second form of isolation may require more of the first.

In 2025, the legislature passed Act 292 to limit the use of restrictive housing – which includes solitary confinement – in state prisons and private facilities under contract with Hawai'i. Before placing someone in restrictive housing, prisons must show that the person presents an immediate risk of serious harm.

The law also requires prompt review of placements, independent oversight, access to medical care and legal counsel, more time outside the cell, and a clear path back to the general prison population.

These protections exist for a reason. Prolonged isolation worsens mental illness, increases the risk of self-harm, and makes rehabilitation more difficult. Those harms disproportionately affect Native Hawaiians because they are overrepresented in Hawai'i's criminal legal system.

The Office of Hawaiian Affairs (OHA) serves on the working group established by Act 292. In December 2025, OHA presented an analysis concluding that DCR's proposed amendments would undermine the restrictive housing law by weakening procedural protections, expanding exceptions, reducing independent review, and replacing enforceable standards with discretionary language.

Several working group members voiced similar concerns. Ultimately, legislation reflecting DCR's proposal was introduced but did not receive a hearing.

Despite this, DCR did not comply with a key provision of the law requiring updated restrictive housing policies be provided to the Hawai'i State Correctional Oversight Commission (Commission) by July 1, 2026 - and now argues full compliance with Act 292 could require transferring additional pa'ahao from Hālawa Correctional Facility to the continent to create space.

In June 2026, DCR transferred about 40 pa'ahao to a correctional facility in Tallahatchie, Mississippi. The department did so without prior notice to the Commission, despite this action requiring an amendment to the state's contract with CoreCivic, a private prison and detention center operator.

That raises a question: Why should a law intended to reduce isolation become a reason to send more people thousands of miles from home?

DCR points to overcrowding, staffing shortages, aging facilities, and limited treatment space.

Those challenges are real - however, a May 2026 report by the Commission found that Waiawa and Kūlani, Hawai'i's minimum-security prisons, were operating at about half capacity while hundreds of people eligible for minimum-security placement remained in higher-security facilities in Hawai'i and on the continent.

The problem, then, is not simply a shortage of beds. Delays in classification and movement through the correctional system are also keeping people in higher-security facilities longer than necessary.

Distance from home limits family contact, access to legal counsel, cultural connection, and support for successful reentry.

Bringing incarcerated people home and reducing solitary confinement are not competing goals. Both depend on accurate classification, timely movement through the correctional system, adequate treatment, transparent data, independent oversight, and sustained investment in Hawai'i's correctional facilities.

A law intended to reduce isolation should not become a justification for another kind of isolation. ■



From Hawai‘i to Capitol Hill

Meet the Inaugural Nā ‘Elele o Kahikina Fellows

By Ku‘uleianuhea Awo-Chun, Ed.D.
OHA Director of Education and Culture-Based Learning

For Kolea Suehiro and Makana Shipman, a year in Washington, D.C., offers an opportunity to learn how federal policy takes shape and how that work connects to the communities they call home.

The two emerging Native Hawaiian leaders began serving in Hawai‘i’s congressional offices in August 2026 through the inaugural Nā ‘Elele o Kahikina Congressional Fellows Program. Suehiro is placed with U.S. Sen. Brian Schatz, and Shipman with U.S. Sen. Mazie K. Hirono.

The year-long fellowship provides firsthand experience in public policy, government, and advocacy, helping Fellows understand how decisions made in Washington affect Hawai‘i and Native Hawaiian communities. The Office of Hawaiian Affairs (OHA) and Hawaiian Native Corporation (HNC) co-sponsor the program, which is administered by E Ala E Hawaiian Cultural Center and the Nakupuna Foundation.

A graduate of Kamehameha Schools Maui, Suehiro earned her bachelor’s degree in international studies and political science from Pepperdine University, where she was named Outstanding Graduate. Her interests include national security, foreign policy, and Indigenous affairs.

Suehiro’s commitment to community deepened when she returned to Maui a year after the wildfires and worked with a Native Hawaiian attorney to prepare client materials and organize court records for litigation related to the fires.

“My mo‘okū‘auhau calls me to lead a life dedicated to service,” she wrote in her fellowship application. At Pepperdine, Suehiro researched how Indigenous forms of communication, including hula, are valued within Western institutions. That work helped shape her studies of colonial legacies and inequality.

She sees the fellowship as preparation for doctoral studies in government and public policy, with a goal of bringing Hawaiian priorities into research on land, economic opportunity, and disaster protections.

Shipman, from Honolulu, attended Punahou School and earned her undergraduate degree in environmental and organizational studies at Pitzer College. She returned home to complete a master’s degree in Hawaiian Studies at the University of Hawai‘i at Mānoa.



Fellows Kolea Suehiro (left) and Makana Shipman are spending a year in D.C. to gain experience in public policy, government and advocacy.
- *Courtesy Photos*



OHA Trustee Chair Kaiali‘i Kahele met with Nā ‘Elele o Kahikina and Kūhiō Fellows in Washington, D.C., in September.

As an educator and researcher, Shipman implements lessons that integrate ‘ike Hawai‘i across humanities, science, and math. She hopes students will see Hawaiian knowledge reflected in their learning and strengthen their relationships with place and community. Her work has also drawn her attention to how policy determines which programs receive resources and whose knowledge is valued.

“I am continuously learning more about how Congress works and the ways in which policies shape the world around us,” Shipman said. “I am excited for the year ahead and all the learning that’s to come so I can bring that knowledge back home.”

Shipman hopes to learn how Hawaiian priorities are advanced, negotiated, and challenged in Washington, D.C., and apply that knowledge to her continued work in education and advocacy.

In September 2026, OHA Board Chair Kaiali‘i Kahele visited the Fellows to discuss their early experiences on Capitol Hill and share perspectives from his own experience as a Native Hawaiian leader and former U.S. congressional representative.

A dinner and talk-story gathering was hosted by the Kawanānakoa Foundation and E Ala E Hawaiian Cultural Center, bringing Nā ‘Elele o Kahikina and the foundation’s Kūhiō Fellows together with Kahele. The programs have collaborated closely, and the Kūhiō Fellows program has also provided funding for additional professional development opportunities for the ‘Elele.

Throughout the year, Fellows receive stipends for living expenses, along with professional development and mentorship grounded in Hawaiian values. The work of E Ala E Hawaiian Cultural Center has helped bridge the gap between Hawai‘i and Washington, D.C.

Ku‘ulei Stockman and Keawe Anderson, alongside their team at E Ala E Hawaiian Cultural Center, were key partners in the launch of the first cohort of Nā ‘Elele o Kahikina. In addition, the support of all four Hawai‘i Congressional delegates, their chiefs of staff, and internship coordinators were integral in the design, launch, and implementation of the Fellowship, providing invaluable support to ensure its success.

Nā ‘Elele o Kahikina builds upon the legacy of Native Hawaiian leaders who have represented and advocated for Hawai‘i in Washington, D.C. The name of the program pays homage to the late U.S. Sen. Daniel Kahikina Akaka and his legacy of service and advocacy for the lāhui.

It also harkens to the promise of a new generation carrying this kuleana forward, bringing Native Hawaiian perspectives into decisions that shape Hawai‘i’s future. For Suehiro and Shipman, the experience offers knowledge and relationships to support their future service to the lāhui. ■

Visualizing Futures: Part 2
Signals of Change

By Richard Kaipo Lum, Ph.D.

There are two questions about the future that people in Hawai'i should be asking: What might Hawai'i look like in the future? And what do I want it to look like?

The first question is about trends and transitions. The second is about vision.

Before answering the second question, we must spend time becoming familiar with the ways in which the world is already changing – rapidly and on many levels. Some changes are familiar (AI, anyone?) while others seem a little more ... out there.

These changes are reshaping the trajectory of human life on Earth and, in many ways, will shape what is possible for our future.

It is important to look at trends and transitions before discussing visions for the future because foresight – insight into how and why the future could be different from the present – is not just about preparing (like what risks to avoid), it is also about anticipating and creating opportunities.

For example, if you learned researchers were developing a delectable new thing called "chocolate," while entrepreneurs were marketing something they termed "peanut butter," you might have the idea, before anyone else, of mixing those two novel foodstuffs together. That idea, based on present signals of change, would expand the possibilities for tomorrow.

This is one way that we anticipate – and sometimes shape – the future: by learning about the different things others are imagining, inventing, and mixing. Like Lego pieces, the more information we have, the better we can anticipate what others might build; and the greater our ability to imagine ways to build things that we want to see in the future.

Let's begin expanding our view of what is changing in the world by considering three forces already reshaping the future: machines, biology, and space.

‹‹‹ *Rise of the machine world* ›››

Humans create machines to take on laborious chores and enable us to do new things. Today, at an accelerating pace, new generations of machines perform and coordinate work across the vast digital landscape we have been building all around us for decades (i.e., the internet, smartphones, ring cameras, Starlink, etc.).

From programs that churn through scientific data to discover new compounds to autonomous delivery drones to robotic construction sites to the brand new AI "agents" offering to manage your daily affairs, a wild variety of machines are emerging to take on every role people can think of, whether we are pleased about it or not.

Given the rate of change, the excitement for pushing things further, and the fact that these machines can



Today, a myriad of machines are emerging to take on most every role or routine task - such as this driverless taxi - whether we like it or not.
- Photo: Wikemedia Commons

connect to one another across the world's digital landscape (sometimes without permission), how should we be thinking about where things go from here? What are the possibilities?

Tech companies are pushing hard to make AI our UI - our user interface with computers. Now some are pushing to make AI the OS - the very operating system upon which our day runs.

As more machines spread across society in both digital and physical forms, and even gain autonomy (perhaps self-replication), we can anticipate an entire machine world that overlaps with and weaves through the natural and human worlds (and its own secret invisible spaces); future machines as partners, paramours, designers, explorers, coaches, soldiers, and more, both with us and among themselves.

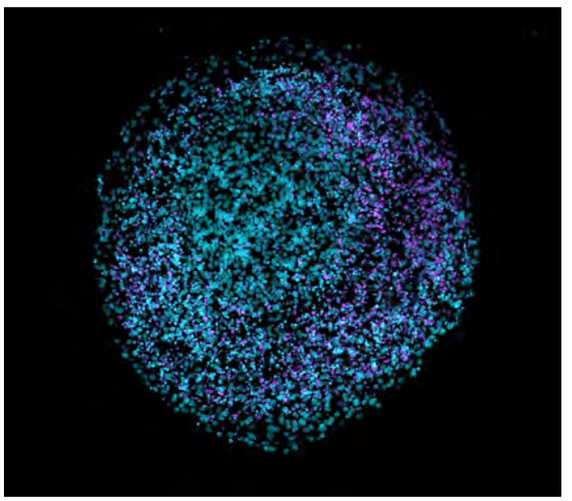
‹‹‹ *Reengineering life* ›››

While machines get most of the attention about being a world-changing technology (AI in particular) in fact, biology is poised to be the far more transformational set of technologies.

Including everything from "old school" genetic engineering to biofoundries and synthetic biology, advances occurring today involve biology tantamount to our ability to design life.

Researchers worldwide are well past "GMO" crops and genetic screening. They are working on everything from miniaturizing CRISPR tools (gene editing) that work inside patients, to creating implants with engineered cells that manufacture medicines, to making cow cells organize into meat-like tissues, to a living fabric made of fungus, to engineering mosquitoes so that their offspring cannot spread malaria.

Advances in biotechnology can accelerate future advances, even more so as AI evolves alongside it to boost the speed of research and the ability to model larger and more complex systems in the world.



Advances in biotechnology are accelerating change. Pictured here is a brain organoid, a miniature 3D brain grown from stem cells being used to develop new medical treatments. The cells are stained to highlight cell nuclei.
- Photo: Wikipedia

Curing disease remains a major objective and an area of growing success. But scientists are also moving beyond editing existing genes toward designing and constructing entire synthetic genomes, opening the possibility of programming novel forms of life.

From there we can anticipate the ability – just down the road – to design and then grow entirely biosynthetic ecosystems. Once you are in the realm of designing ecosystems, you're within the thought-possibility space of terraforming (modifying other planets to make them capable of supporting human life).

‹‹‹ *Off world bound* ›››

We are headed back to space. Not since the space race in the 1960s has there been so much interest – and funding – flowing into building our presence off world. Recently, we have seen a meteoric rise in the number of rocket launches, with more than 300 launches carrying over 4,000 new payloads into orbit in 2025 alone.

Today, approximately 15,900 functioning satellites orbit Earth, providing ever-increasing communication, surveillance, navigation, and defensive capabilities. Satellite-based internet access, satellite-based cellphone services, on-demand commercial satellite imagery, reusable rockets, and even space tourists are all part of a very crowded orbital space.

Assuming logistical bottlenecks and international rules are worked out, the current trajectory of our push back into space means we are altering the very geometry of human affairs.

Visions animating business leaders, engineers, and policy makers include planned missions for permanent

SEE **SIGNALS OF CHANGE** ON **PAGE 9**

Kaua‘i Contemplates an ‘Āina Kūpuna Bill

By Lurline Wailana McGregor

‘Āina Kūpuna literally means ancestral lands. More recently, it has become a term to describe property owned in whole, in part or in trust by a descendant of the person who originally held title to the land.

Both the Maui and Hawai‘i county councils have already passed ‘Āina Kūpuna laws to help keep these lands in local families; the Kaua‘i County Council is currently in the process of considering its own version of such a law.

Real property taxes in Hawai‘i continue to rise driven up by ever increasing land valuations.

Kaua‘i County’s Annual Comprehensive Financial report reveals real property tax revenue increased 40.8% between 2020-21 and 2023-24.

In testimony presented before the council on September 30, Kīpuka Kuleana Executive Director Tina Aiu stated that while these rising valuations have strengthened county finances, “each year, real property taxes are cited by families as the biggest challenge to land retention.”

“This was one of the first bills that I started working on,” said Fern Holland, who was elected to the Kaua‘i City Council in 2024. “Community members active on this issue reached out to me about trying to address this issue of people being pressed out of generational land, and that’s how it started.”

The result is Draft Bill No. 3008, an ordinance to create an ‘Āina Kūpuna real property tax dedication. It would allow for Kaua‘i families who can trace their land back to before statehood (Aug. 21, 1959) to pay a minimal, fixed property tax for 10 years, which can be renewed for additional 10-year periods.

Qualifying properties must be owned by one or more descendants of someone who owned the land prior to statehood. At least one owner or trustee must live in Kaua‘i County. If the property is dedicated as ‘Āina Kūpuna, it cannot be sold or transferred for 10 years to anyone who is not a qualified descendant. Nor can it be used commercially other than for the sale of agricultural products from the property. The bill would additionally eliminate any back penalties and interest owed on unpaid property taxes.



Kīpuka Kuleana Executive Director Tina Aiu (far left) with community members who came out to support the Kaua‘i City Council's proposed ‘Āina Kūpuna bill (Draft Bill No. 3008) at the September 30 hearing. - *Courtesy Photo*

To qualify, each family must document its lineage to a pre-1959 owner or lessee. “Currently, the kuleana tax exemption is the only tax relief option for ancestral ‘āina on Kaua‘i,” said Aiu. “What we’ve seen for families is that it’s a huge burden to find all the records that trace their lineage back to the person that originally received title to land after the Kuleana Act of 1850 – yet their families have been on that land for well over 100 years. To my knowledge, only 20 parcels have ever gotten the kuleana tax exemption on Kaua‘i. This gap can get filled in with ‘Āina Kūpuna.”

Just under 4 acres of kuleana land in Hā‘ena have been in Presley Wann‘s family for over 100 years. “I’ve paid as much as $20,000 in property taxes on this land,” he stated in testimony before the council.

His daughter, Lei Wann, went on to describe how, despite, multiple civil suits and probate cases confirming her family as kuleana descendants, they have been denied the kuleana exemption multiple times because they cannot provide birth certificates from the 1850s through the 1870s.

Maui’s ‘Āina Kūpuna bill became law in 2021. It requires a family to be able to prove the property was in the family since June 30, 1940. To date, 22 families have applied for the ‘Āina Kūpuna program on Maui.

Hawai‘i Island’s ordinance was passed this year and requires the property to have been in the family prior to Jan. 1, 1926. “The fact that our bill only goes back to statehood may open it up for more people,” says Holland. “It’s not limited to kuleana lands – it’s anybody on Kaua‘i that’s owned their properties in statehood and is trying to hold on to it.”

While there is no estimate of the number of families that would be eligible to apply, Kīpuka Kuleana identified 54 potential family-owned parcels on Kaua‘i that currently owe more than $1,000,000 in penalties and interest from unpaid back taxes.

Each family would still be required to document its lineage to a pre-1959 owner or lessee through deeds, wills, trusts, birth and death certificates or genealogical verification. “Some families will find that burden difficult to meet, so it is highly unlikely that all 54 parcels would ultimately qualify,” Aiu said.

So far, two hearings have been held on draft bill 3008. “The committee meeting should be in mid-November, and that’s when we’ll adjust with any amendments that come up from other council members,” explains Holland. “It would be great if we could get it done by the end of this council.” ■

SIGNALS OF CHANGE

Continued from page 8

human presence on the Moon; building, fixing, and refueling spacecraft in orbit and on the Moon; better exploration (and resource exploitation) of the Solar System; and establishing a presence on Mars.

Earth becomes the foundation of a slow growing but ever-expanding space for human civilization. Politics and economics switch from geopolitics and geoeconomics to astropolitics and astroeconomics.

While machines will likely play significant roles in planning, exploring, building, and sustaining off world operations, we can also anticipate the intersection of machines and biotechnology to shape new habitats for future generations of explorers.

Countries and corporations are collaborating – and competing – to own the technologies and access required to control space for down-to-Earth reasons (e.g., communications, intelligence, and security) as well as for the ambitious and visionary ones.

Seeing enough of today to ››› anticipate tomorrow ‹‹‹

This is a lot to process, and it does not represent even half the tectonic plates shifting in the world today. The rise of machines, reengineering life, and colonizing space are just three of the twelve major shifts that I look at – and there are others.

It can be overwhelming. Try thinking of these changes as Lego pieces in different colors and shapes. The more you have, the more you can imagine and create. If you reframe it this way, then you might start finding excitement in it: You will want to know what is new to better understand what others are trying to build because you want the opportunity to design your own solutions, prepare in advance for the worrisome builds that might emerge, build things to reduce those threats, or support people you trust imagining and building amazing new things. Connect those dots, gather up the Lego pieces, and expand the scope of what is possible.

Machines are here. Biotechnology is already reprogramming life. And we are extending civilization beyond the Earth. If this frightens you, you need to understand how they are already reshaping the world to navigate the coming changes, rather than clinging to the present.

In today’s world, with so many empowered and inspired to pursue change, if you are not pursuing your own vision for tomorrow armed with foresight, you will find yourself living in someone else’s future. ■

A Kāhea to All Who Have Been to Kahoʻolawe!

50 Years of Aloha ʻĀina Concert and Celebration: Laʻa, Maʻa, Paʻa!

Submitted by the Protect Kahoʻolawe ʻOhana

Ekuʻi ka lono! Spread the word! On Friday, Nov. 13, 2026, the Bishop Museum "After Hours" series will host the finale celebration for the 50th Anniversary of the Protect Kahoʻolawe ʻOhana (ʻOhana) from 5:00 – 9:00 p.m. on the Great Lawn.

"Mai, mai, mai, e hui pū kākou! Join us for a night of mele and hula," said ʻOhana leader Davianna McGregor. "This is a kāhea to anyone who has ever been to Kahoʻolawe for a gathering to reminisce on the last 50 years as we reactivate for the next 50. We also invite our broader lāhui to come and experience Kahoʻolawe's magic alongside those who have touched its sands!"

"Kahoʻolawe is more than an island," said Brandon Bunag of the Bishop Museum. "It is a living treasure and a place of healing, education, transformation, restoration, and ancestral connection. We honor the commitment of the Protect Kahoʻolawe ʻOhana through a half century of unwavering aloha ʻāina."

"We launched our year-long celebration and recommitment to aloha ʻāina on the 50th anniversary of the first ʻOhana landing at Kūheʻia, Kahoʻolawe, on January 4, 2026, at Hale Hōʻikeʻike at Bailey House in Wailuku," said ʻOhana leader Craig Neff.

Since then, there have been celebrations across Hawaiʻi. "It's been an energizing year, but not pau yet! Come celebrate and activate. Our lands at Pōhakuloa, Mākua, Kahuku, Kawailoa, Poamoho are still under attack. We need to grow the momentum to stop renewal of the military leases expiring in 2029," urged Neff.

The music-filled evening will feature cultural booths, a silent auction, ʻono food, and drinks. "Guided by Dr. Aluli's enduring motto – the health of the land is the health of the people is the health of the nation – ʻAhahui o nā Kauka, the Association of Native Hawaiian Physicians, will join Ke Ola Mamo in offering free health screenings to our community at this celebration," said ʻAhahui o nā Kauka President Kawika Iwane, M.D.

"When we come together in partnership, we strengthen the health of our lāhui and create welcoming spaces where the next generation of kauka can be inspired, supported, and ground their practice in aloha ʻāina."

The museum's Hawaiian Hall will be open, featuring a new treasure case installation on the third floor, Kanaloa Ka Laʻa o Kohemālamalama: Unconquerable is the Divinity of Kohemālamalama, an homage to 50 years of ceremony by the ʻOhana on Kahoʻolawe.

There will be hula by Ka Pā Hula o Ka Lei Lehua under Kumu Snowbird Bento and music by ʻOhana Krug. The highlight of the evening will be the performance of newly composed songs in celebration of the ʻOhana's anniversary by popular ʻōlelo Hawaiʻi reggae and contemporary Hawaiian musicians.

The Protect Kahoʻolawe Band includes musician and composer Kaʻikena Scanlan, vocalist Kimié Miner, musician, songwriter, and producer Ikaakamai, and independent singers and songwriters Keahi Piʻiʻohia, Kiliona Young, Pokiʻi Seto, and Jalen Balunso.



Musicians and ʻOhana members at Moaʻula Nui, Kahoʻolawe, following a ceremony to draw the Nāulu rain and clouds from ʻUlupalakua back to Kahoʻolawe. Because of Nāulu's significance to the island, it appears frequently in different songs and oli on the album. - *Courtesy Photos*



On trips to Kahoʻolawe, musicians spent their evenings composing mele for the new album.

"These musicians compose ʻōlelo Hawaiʻi songs rooted in Hawaiian identity, and political consciousness," praised UH Mānoa Hawaiian language professor and ʻOhana member Kaliko Baker. "The lāhui needs more original compositions to ignite the aloha ʻāina in each of us."

In September 2025, these musicians traveled to Kahoʻolawe in pursuit of inspiration to compose mele for the 50 Years of Aloha ʻĀina Anniversary Album. There are 14 recorded oli and mele that take the listeners on a musical journey of Kohe Mālamalama Kanaloa, the traditional name for Kahoʻolawe.

Album highlights include *Kuʻu Makua i ka Ua Nāulu*, a tribute to ʻOhana founder, the late Dr. Noa Emmett Aluli. "*Nāulu Love Song* depicts the yearning of the island for the Leiaonāulu cloud that carried rains from the ʻUlupalakua forest on Haleakalā to Kahoʻolawe and was disrupted when the forests were cleared for pastures," said Ikaakamai.

"*I Kū ā ʻUla* is a call to action. It builds on George Helm's manaʻo that if every kānaka could touch Kahoʻolawe, we would all come together around our kuleana as a lāhui."

Kāmau, is a playful anthem celebrating the kānoa (bowl for serving ʻawa) as a space for gathering and calls out the different varieties of Hawaiian ʻawa. *Do More* criticizes the U.S. government for its failed promises to the Hawaiian people and provokes the listener to "do more" to end the militarization of Hawaiʻi.

Naau or Neva is a joyous salute to the Hawaiian Force, owned by Craig and Luana Neff, and the aloha ʻāina messages conveyed through their wearable art.

Kekuhi Keliʻikanakaʻoleohaililani wrote *No Ka Palupalu o Kanaloa*, honoring the resilience of this extremely rare, endemic plant rediscovered on Kahoʻolawe and being expertly propagated with hope that it will thrive once again on Kanaloa.

Kaumakaiwa Kanakaʻole closes the album with *He Kanaenae Aloha No Kanaloa*, which acknowledges each ʻili (land division) of the island and its renowned features.

"It promises to be a fantastic celebration and time to reflect upon and recommit to aloha ʻāina," said Ikaakamai. ■

For additional details and ticket information go to BishopMuseum.org/PKO.

Co-management in Practice; Lessons from Kaʻūpūlehu

Part Two of a Two-Part Series

By Hannah Kihalani Springer and Kara Dumaguin

Our Tūtū Isaac Kīhe wrote moʻolelo of Kaʻūpūlehu for Hawaiian-language newspapers, sharing accounts of the people, places, and histories of this ʻāina.

In reading his moʻolelo, we see how deeply connected people and place are. The ʻike kūpuna carried through these accounts continues to inform how we understand Kaʻūpūlehu and the kuleana we carry today. It also informs our experience with co-management.

Hui Kahuwai is a nonprofit organization involved in mālama ʻāina efforts at Kaʻūpūlehu. Our fisheries management work has involved research, monitoring, planning, and collaboration with the State of Hawaiʻi.

As we have worked through the development of a fisheries management plan, we've come to understand that co-management asks us to examine our own responsibilities alongside those we share with government. What is Hui Kahuwai's kuleana?

How does that relate to the ʻohana whose histories are rooted in Kaʻūpūlehu? And how do we honor those relationships when decisions are considered with the state?

One lesson emerging is what we mean by community in co-management. At Kaʻūpūlehu, lineal descendants, families with longstanding pilina to place, the Kaʻūpūlehu Marine Life Advisory Committee (KMLAC), and Hui Kahuwai have connected histories and responsibilities, though their roles are not necessarily the same.

As a nonprofit, Hui Kahuwai has had to examine our relationship with KMLAC and Kaʻūpūlehu ʻohana, whose kuleana to this ʻāina extends beyond any organization. This matters when working with government, because decisions about marine resources must be informed by the ʻike, manaʻo, and responsibilities of those connected to place. We are learning to be clearer about our role in those conversations and how the people who carry this kuleana are involved.

We've also been reflecting on the progression from halalū to akule. As the fish grow and mature, they continue to move together as a school. That collective movement is part of every stage. We see something of our experience with co-management in this.

The fisheries management process has evolved through years of monitoring, kūkākūkā (discussion), and planning, bringing new responsibilities and questions along the way. As the work progresses, our ways of communicating and making decisions must also grow. At every stage, we need to remain attentive to the pilina among those carrying the work. The advancement of a management plan matters, but so does how we move together throughout its development.



A school of silvery akule (scad) swim in the waters at Kaʻūpūlehu. The black fish in the foreground are pualu (surgeonsfish). - *Photos: Kaikea Nakachi*



As scad grow and mature from halalū to akule, they continue to move together in a school. This serves as an apt metaphor for co-management.

Another lesson has been understanding what meaningful participation requires. Meetings, consultations, and opportunities to share manaʻo are part of fisheries management, but participation also depends on when people are brought into conversations, what information they receive, and how their contributions influence decisions.

We have been examining these questions as we work with the state and within Hui Kahuwai. Kūkākūkā takes time, particularly when decisions affect ʻohana whose relationships with Kaʻūpūlehu span generations. Keeping people informed and creating opportunities to consider proposals together are responsibilities throughout the work.

Co-management also brings together different responsibilities and timelines. Government agencies have legal obligations for managing public resources, while Kaʻūpūlehu ʻohana carry kuleana rooted in their relationships to place. Government processes do not always align with the time needed for kūkākūkā among ʻohana.

We are learning that these differences require patience, communication, and a willingness to work through questions together. Tending to pilina within Kaʻūpūlehu is as important as the relationships we maintain with government agencies.

Sustaining mālama ʻāina also requires time and commitment. Monitoring marine resources, reviewing information, participating in meetings, and keeping ʻohana informed are carried by people whose aloha for Kaʻūpūlehu has sustained their involvement over many years. As co-management responsibilities evolve, we need to consider what support is necessary for people to continue participating and carrying the work.

As Hawaiʻi explores the opportunities made possible through Act 203, we hope our experience at Kaʻūpūlehu contributes to the conversations ahead.

We continue to examine how responsibilities are understood, how ʻike and manaʻo are carried into decisions, and how we maintain pilina throughout the process. Tūtū Isaac Kīhe's moʻolelo ground us in the relationships between people and ʻāina, while halalū and akule remind us that growth and moving together happen throughout the journey.

Both are part of how we understand the kuleana of co-management at Kaʻūpūlehu. ■

Hannah Kihalani Springer is a kamaʻāina of Kaʻūpūlehu who has held a variety of volunteer, elected, and appointed positions in Hawaiʻi Nei. A child of active Hawaiian Civic Club members and a steadfast advocate of civic engagement, she and her family garden and raise livestock and native dryland forest plants at their ʻāina aloha, Kukuiʻohiwai, at Kaʻūpūlehu ma uka.

Kara Dumaguin is program director for Hui Kahuwai and has been part of the hui's work at Kaʻūpūlehu for many years. Her work is grounded in pilina, kuleana, and a commitment to mālama the relationships between people and place.

Takeaways From the Wahi Kūpuna Sector Survey Project

By the Kaliʻuokapaʻakai Collective and Huliauapaʻa

Wahi kūpuna are Hawaiian ancestral places and resources, practices, and the knowledge systems inherently tied to them. They encompass the sacred sites where kūpuna rest, the living practices and protocols that sustain connection to them, and the moʻolelo that still speak to us across generations.

From 2025 through summer 2026, the Kaliʻuokapaʻakai Collective and Huliauapaʻa worked with Ward Research, Inc., to conduct a survey and generate a data-driven characterization of the Wahi Kūpuna Sector in Hawaiʻi.

For the purposes of the project, the "Wahi Kūpuna Sector" is defined as individuals and organizations across a variety of fields and disciplines who are involved in and/or impact the stewardship and protection of wahi kūpuna.

The first of its kind in Hawaiʻi, this project focused on gathering information and perspectives from stakeholders across a variety of disciplines and professions, and formal results reporting (Figure 1).

Project results indicate the sector is growing nationally, but that local data is severely lacking. National Cultural Resource Management expenditures are expected to reach $1.85 billion by 2031. Local sector data is piecemeal and incomplete, making it hard to understand the state of the sector in Hawaiʻi.

The workforce is dedicated yet financially precarious: 44% work multiple jobs, and 53% report they can save little or nothing for the future. Another 23% are considering leaving the field, with 69% of citing finances as the motivating factor. The sector runs on kuleana, and it is burning people out.

As the sector Hawaiian and community leadership, interview participants stressed cultivating the next generation of stewards through education, training, and mentorship to address underrepresentation, sustain the workforce, and fulfill responsibilities. Despite optimism, challenges persist, necessitating accessible entry points for ʻōpio (youth).

Participants encouraged young people to view the field as a cultural calling. Summer internships were praised for providing "transformational experiences," though financial instability and limited job prospects remain persistent barriers.

Interview participants stressed that mentorship is vital for building job market confidence and overcoming educational challenges. Early participants recognized the need to "build that army" to address the field's isolation in the 1990s. Others credited mentors for imparting valuable skills and inspiring them to pursue anthropology or create wahi kūpuna organizations. They agreed that effective mentors or experienced loea (experts) are crucial for success in the field.

Mentorship and early exposure are our most powerful pipeline tools. Some 89% developed their most valuable skills on the job, not in the classroom. Only 55% felt their academic preparation was adequate. Participants are calling for internships, mentorship programs, and high school-level exposure opportunities.

The sector is grounded in values and practitioners want that grounding formalized. Cultural competency, ʻōlelo Hawaiʻi proficiency, and understanding of Hawaiian knowledge systems ranked as the most in-demand skills (Figure 2) with 74% rating Hawaiian knowledge systems as "very important" within their organizations. A sector-wide consensus of 80% say ethics training is needed.

Collaboration and community engagement are strengths, with room for improvement. Some 86% of participants engage with community at least monthly and 74% involve communities in over half their projects. Yet only 54% feel that collaboration has been effective, indicating a need for more intentional, values-aligned partnerships.

The sector is optimistic and hopeful for the future. Despite challenges, practitioners see a genuine path forward through land trusts, new funding sources, Hawaiian-led institutions, and a rising generation with more support than those before them. ■

Mahalo nui to Kamehameha Schools (KS) for its funding support and to our partners, the Office of Native Hawaiian Relations; UH Mānoa Kamakakūokalani Center for Hawaiian Studies; UH Hilo Anthropology Department; Office of Hawaiian Affairs; Department of Hawaiian Homelands; KS ʻĀina ʻUlu; Historic Hawaiʻi Foundation; and Ward Research.

Access the Wahi Kūpuna Sector Survey Report at huliauapaa.org/wksector and follow us @huliauapaa and @kaliuokapaakaicollective. To attend the formal launch of the survey on November 17, register at: www.tinyurl.com/wksector.

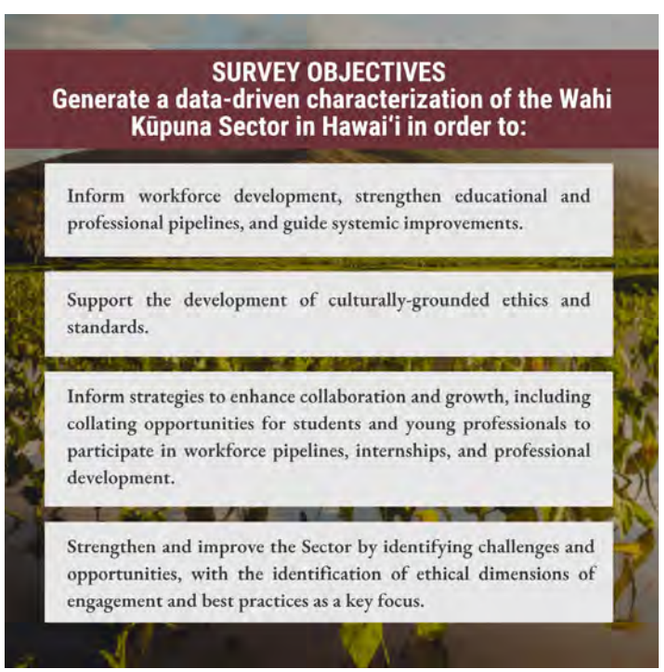


Figure 1. Purpose and objectives of the Wahi Kūpuna Sector Survey.

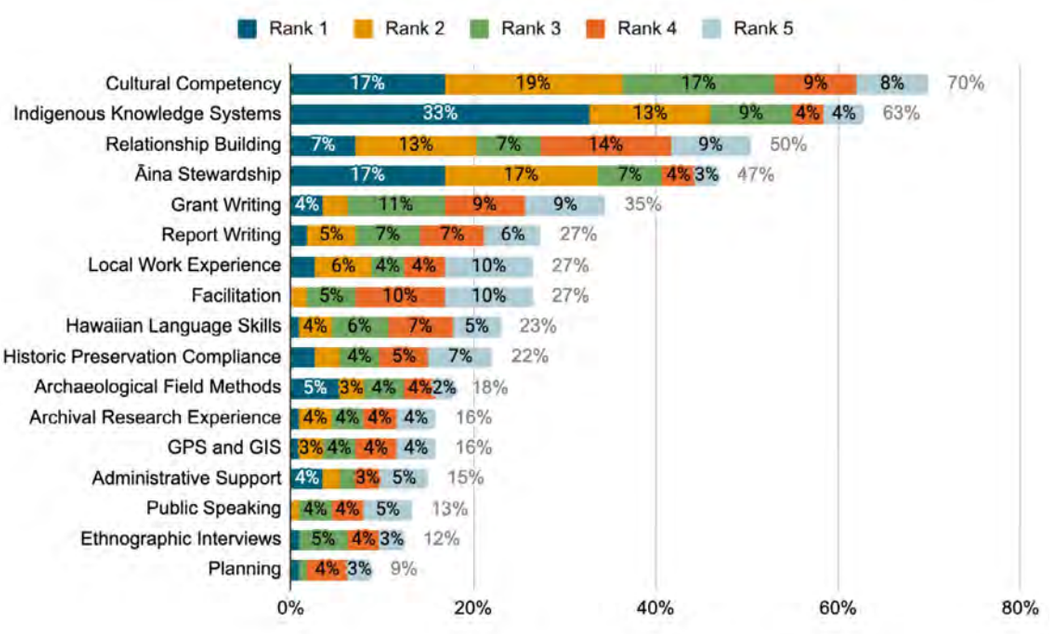


Figure 2. The most in-demand skills in the Wahi Kūpuna Sector as identified by survey participants.

Lo‘i Kalo to the United Nations

Submitted by Mahina Hanakahi-Gibson, Lennie Nahulu and Kūlia Vares

On a global stage, Hawaiian voices are amplified, providing unique Indigenous worldviews, perspectives and values. Five sophomore members of Kamehameha Schools Kapālama, Ka‘āmauloa Leadership Pathway were in Manhattan in September attending events at the UN General Assembly and New York Climate Week. In parallel, they were also Hawai‘i delegates to a youth conference convened by the International Organization of Youth.

For Mahina Hanakahi-Gibson, attending the youth conference was an empowering experience: “I loved seeing youth from around the world who were actively succeeding in changing the world around them. It was amazing to see how many young people sought out opportunities and even made their own, like the many who made nonprofits. It was also cool to see adults coming to listen to presentations just to hear youth voices and ideas.”

For Lennie Nahulu, it brought a new perspective to what she hopes to do in the future. “Coming into this I thought I wanted to go into politics and governmental roles. I wasn’t sure what purpose I would have, but I knew I wanted to serve my lāhui. Going to New York helped me experience different cultures, perspectives, and knowledge. Stories of people who faced challenges and found solutions to solve them.

“What stood out the most was the fact that these people weren’t much older than me and had already achieved so much. I saw them as the next chapter of my life. So, coming out of this experience I came to the conclusion that I need to start now; I need to make change now. My career focus stayed the same, but I found that my love for the land can be instilled into politics, best seen for me under conservation policy.”

For Kūlia Vares, the trip was transformational. “Coming from a small community in He‘eia, it was hard for me to see the impact our ideologies can have. Waking up, you feel the Mololani breeze, you step outside to breathtaking mountains, valleys and hillsides without questioning the value this has to others. It was hard for me to imagine a world without island culture, without lush forest and clear skies.



From left to right: Kūlia Vares, La‘akea Iwasaki, Mahina Hanakahi-Gibson, Lennie Nahulu and La‘akea Weir. - *Courtesy Photos*



Haumāna join other young leaders at the New York Innovation Forum.

“New York, a polar opposite from Hawai‘i, opened my eyes to the value and impact of Hawai‘i from an outside perspective. The power that Hawaiian youth voices have is astonishing.”

On the fourth day, the students met with the Nature Conservancy as part of an event showcasing the newly implemented reef insurance in Hawai‘i. They were there to provide cultural perspectives on something critical to the lives of many in Hawai‘i.

But Vares took away much more than that. “This showed me that western concepts of stewardship and protection could be successful without comprising traditional values of aloha ‘āina. This new concept has transformed my way of thinking for good.”

The next day, Nahulu was featured on a panel hosted by Blue Planet Alliance emphasizing the idea of traditional values and the importance of education, reflecting values of ali‘i of the kingdom era.

At the end, Vares chanted part of the *Kumulipo*, explaining its significance to Hawaiian perspectives and how the entire belief system of the Hawaiians reflects ‘āina and the ways that it ties into climate change. “This taught me that our stories aren’t something of the past nor do they only relate to Hawai‘i; our ‘ike kūpuna can set the blueprint for this modern world.”

As they stepped off the long flight back from New York the students were in total agreement with mana‘o shared by Vares: “Overall, that week was of so much growth that you simply can’t get through classroom style teaching. The saying of our kūpuna, ‘Ma ka hana ka ‘ike’ (one learns by doing), couldn’t be more true.”

They also feel strongly that it needs to be repeated. Hanakahi-Gibson put it best: “Those following us should have this opportunity because it silences doubt. It tells them ‘you can.’ It shows them how. I went into that conference expecting a group of strongly voiced adults and some kids but left knowing there are hundreds of youth from around the world who want to make change like us. But their speeches and solutions didn’t involve as much of their culture.

“This showed me how unique Hawai‘i is and how special our culture and values are, from the reciprocal and familial relationship we have with the land to our understanding as an island people that everything is connected. The planet needs culture and ancestral intelligence to survive, that is what Hawai‘i has to offer.” ■

Mahina Hanakahi-Gibson, Lennie Nahulu and Kūlia Vares are sophomores from the Ke Kula ‘o Kamehameha Kapālama Ka‘āmauloa Leadership Pathway. The program nurtures a new generation of ‘ōiwi youth by blending traditional Indigenous knowledge with global diplomacy to create leaders confident and grounded in who they are, who know the issues, and who can contribute to shaping policy locally, nationally and globally. Travel was made possible by the generous support of the Nakupuna Foundation.

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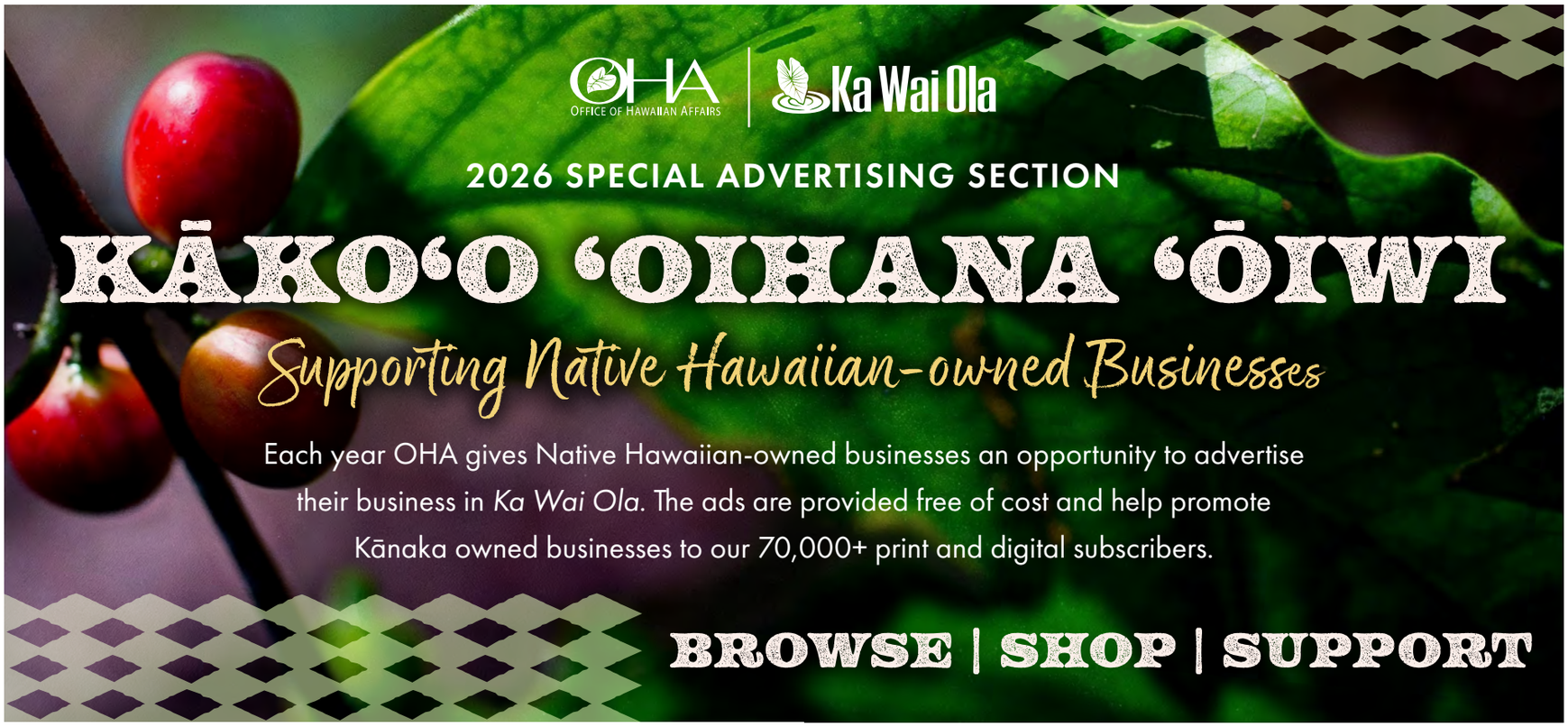

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MA‘O Organic Farms

Growing Hawai‘i’s Next Generation of Leaders

By Hannah Ka‘iulani Coburn

In Lualualei Valley, mahi‘ai (farmers) at MA‘O Organic Farms begin their workday long before the sun rises over the Wai‘anae Mountains.

At 4:00 a.m. each morning, Harvest Manager Leialoha Tatum Leslie arrives at the farm’s Pūhāwai site. She is later joined by other mahi‘ai including General Manager Derrik Parker, Chloe Nahulu, and Kahana Lopes.

Each has a different kūlana and kuleana to the farm, but they all share a connection as past participants in MA‘O’s innovative Farm Expansion Experience (FE‘E) internship program – a paid summer internship offering hands-on experience in organic vegetable farm management and food production.

The 12-week program targets young people who want to pursue a career in sustainable agriculture, have an interest in Hawaiian cultural traditions, and are committed to supporting Hawai‘i’s rural communities.



Former MA‘O Farms Director of Development and Impact Tina Tagad (left) with Mahi‘ai and Farm Expansion Experience internship alumni (l-r) Kahana Lopes, Leialoha Tatum Leslie, Derrik Parker, and Chloe Nahulu at MA‘O Organic Farms' Pūhāwai site. - *Photo: Hannah Ka‘iulani Coburn*

FE‘E focuses on eight core areas providing hands-on learning in: field preparation and planting; harvesting; processing and packaging, distribution, and customer service; farmers’ markets and community supported agriculture (CSA); equipment use, maintenance and repair; planning, evaluation and finances; and leadership.

It also includes huaka‘i to partner farms across O‘ahu – Kuilima Farms, Ho‘okua‘āina, Kualoa Ranch and Kāko‘o ‘Ōiwi – where interns view different farm operations.

MA‘O is an acronym for Mala ‘Ai ‘Ōpio (youth food garden) and was founded about 25 years ago by Gary and Kukui Maunakea-Forth to educate and empower youth and address the root causes of intergenerational cultural, social, economic and environmental poverty.

Over the years, MA‘O has created pathways for ‘ōpio to pursue higher education, build meaningful careers, increase local food production, and transform their community from within.

Former MA‘O Director of Development and Impact Tina Tagad said that the impact of investing in ‘ōpio extends beyond the farm. “As young people grow into leaders, they help strengthen their families, create opportunities in their communities, and shape Wai‘anae’s food and economic future.”

Born and raised in Wai‘anae, Derrik Parker joined MA‘O in 2008 as part of its third cohort of Youth Leadership Training (YLT) interns which allows college students to work part-time at the farm while attending school full-time – with MA‘O covering full tuition at Leeward Community College or partial tuition at UH West O‘ahu.

“My dad knew I needed a way to go to college and that’s how I became linked up with the farm, to help make that happen,” Parker said. “After I got in, I couldn’t get out. I got stuck in the best way possible.”

Reflecting on the appeal of farming, Parker referenced the concept of “makaluhi” (tired eyes), explaining that when you’re physically tired, but you’ve done meaningful work, there is greater value to the energy you expended. “You’re tired for a good reason. That’s the benefit,” he smiled.

Kahana Lopes, from Mānana (Pearl City), joined FE‘E this past summer. The program offered a chance to reconnect with her culture and community after attending college on the continent.

“I was sick all the time, I wasn’t eating well, and I felt like everyone only has kuleana to themselves, and I was starting to fall into that,” she recalled. “I had to come home and figure out what my kuleana is here and take care of my family.”

“I didn’t know how to grow my own food and we have a yard, so I felt like I should be doing that,” Lopes said. “It was a good opportunity to join FE‘E and actually learn what I can do and what my kuleana is in our food system.”

Since completing the program, Lopes said that she still has more to do at MA‘O. And she has enjoyed applying what she’s learned by cooking healthy meals for her family.

Chloe Nahulu joined MA‘O in 2021 after high school. Born and raised in Nānākuli, she initially planned to leave after completing the program but stayed because she could not find another opportunity with the same community impact.

Observing how corporate food production is disconnected from people, Nahulu appreciated what she saw at MA‘O. “Seeing how the farm merged the two helped me decide to stay,” she said. “Growing up, it was unheard of that you have youth working on the farm - actually putting in the work and going to school at the same time.”

Nahulu said MA‘O co-founder Gary Maunakea-Forth encouraged her to join FE‘E where she built connections and relationships. She even encouraged her younger sister to apply to work at MA‘O. They got to work together while going to school and Nahulu laughed as she shared that her sister beat her in a harvesting competition on her final at the farm.

Leialoha Tatum Leslie joined FE‘E in 2022 after transferring from UH Mānoa to UH West O‘ahu, leaving an engineering internship, and changing her major to Hawaiian Health and Healing.

At MA‘O Leslie found the sense of culture and community that she lacked growing up.

“I ended up staying because I realized that farming and food is medicine,” she shared.

From providing CSAs, grants, college tuition, and a unique summer internship experience, Leslie notes that – beyond food production and its contributions to sustainability – MA‘O Farm’s social impact is far-reaching and transformational. “[It offers] opportunities in farming I would never find anywhere else,” she said.

MA‘O Farms began in 2001 on 5 acres of leased land in Lualualei and evolved into a 281-acre operation. Then in 2024, as a testament to the organization’s success, their acreage nearly doubled when MA‘O was gifted an additional 249 acres of land in Mākaha Valley by The Harry and Jeanette Weinberg Foundation.

With mixed zoning – 36 acres are agricultural, 15 acres are preservation, and 196 acres are residential - MA‘O’s vision for its Mākaha Valley land includes strengthening food security, restoring ‘āina, and providing housing for the next generation of land stewards.

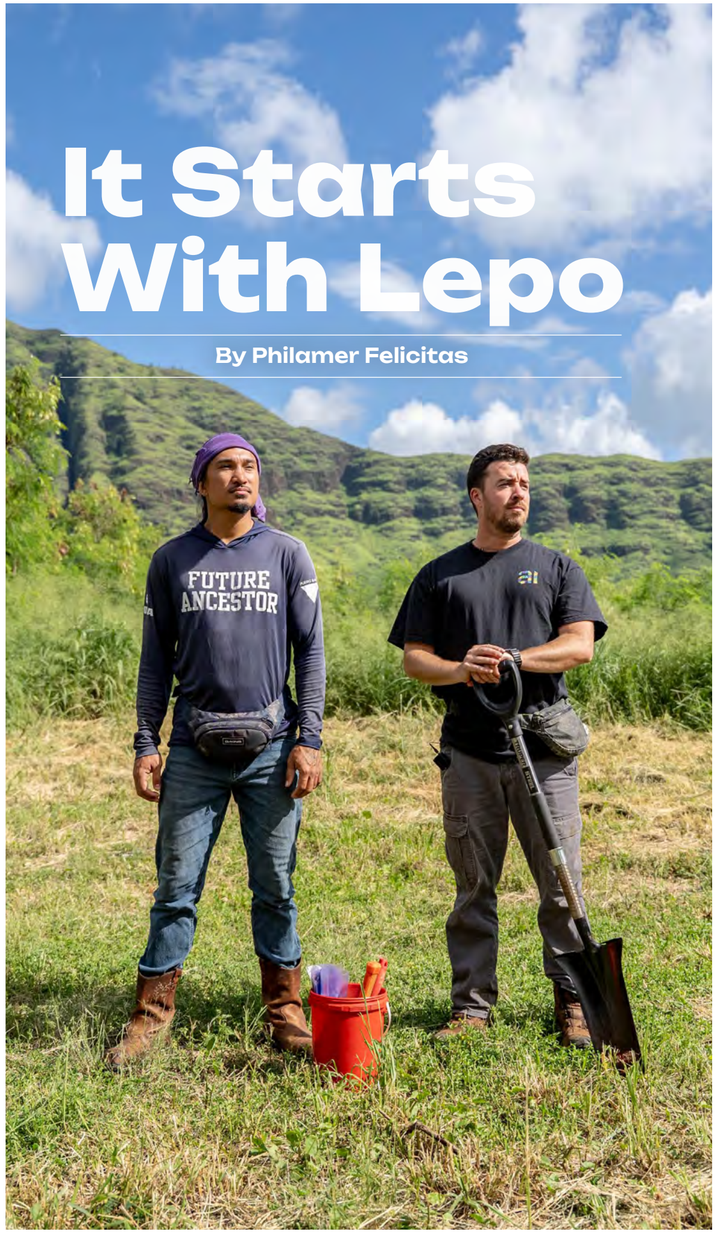
“It makes me so proud to say we’ve affected that kind of change, and to me, that’s the impact,” Tagad reflected. “It’s that reciprocity, that continuation. When I speak of MA‘O, that’s what I see — the fullness.”

Rooted in the belief that a thriving future begins with restoring relationships between youth, ‘āina, community, and culture, MA‘O continues to seek partners to advance its mission. Through partnerships, MA‘O can help build a future of mā‘ona (satiety) while growing Hawai‘i’s next generation of agriculture leaders. ■

Learn more about MA‘O Organic Farms and its educational, career, and partnership opportunities at maoorganicfarms.org. To learn more about the FE‘E internship program go to: maoorganicfarms.org/fee-intern.

It Starts With Lepo

By Philamer Felicitas



Before food reaches our tables, before a lei is strung or a plant is gathered for cultural practice, there is lepo, the soil that supports its growth. Its health helps shape what can grow, what can nourish us and what can continue to be shared.

For mahiʻai and cultural practitioners, caring for lepo means paying attention to a place. One crop struggles while another thrives. The person stewarding that land notices the differences and begins asking what the land needs.

Those questions arrive at Makaliʻi Metrics, a soil lab in Mōʻiliʻili where samples are weighed, prepared and analyzed for information about the conditions beneath growing plants. The findings return to growers and land stewards who consider them alongside what they have learned through working the land.



Kūhaʻo Zane and Kamuela Enos during the moku ka piko ceremony at the blessing of Makaliʻi Metrics' Mōʻiliʻili soil laboratory. - *Photos: Philamer Felicitas*

For co-founders Daniel Richardson, a soil scientist and the CEO of Makaliʻi Metrics, and Kūhaʻo Zane, creative director of Sig Zane Designs and president of the Edith Kanakaʻole Foundation, the work begins with a responsibility to sustain life in Hawaiʻi. A Hawaiian worldview guides which questions the team pursues, with ancestral knowledge and practitioners' experience helping shape what happens inside the laboratory.

"We are creating these metrics so that we all have an ability to sustain life here," Zane said.

Richardson worked in UH Mānoa's soil testing laboratory while earning his undergraduate and graduate degrees in natural resources and environmental management. Founded in 2022, Makaliʻi Metrics aimed, in part, to ease that laboratory's workload.

When UH discontinued its public soil and plant analysis service, samples awaiting analysis piled up. Sending samples to the continent meant additional shipping costs and wait times, reinforcing the need for testing and interpretation grounded in Hawaiʻi's growing conditions.

"We'll just do it ourselves," Richardson decided.

Their Mōʻiliʻili laboratory opened May 14, 2026, providing a space to process samples locally and work directly with growers and land stewards. At the opening ceremony, Richardson spoke about the practitioners and partners who inspired their team to build that capacity.

ʻĀina work is difficult, he acknowledged, and its returns are not always lucrative. Yet people across Hawaiʻi continue caring for places despite being told nothing can grow there. "We're so inspired by so many practitioners and partners that we work with all across Hawaiʻi because people are just going for it anyways," Richardson said.

Looking at the community gathered for the blessing, he considered what the space could help grow, both in food and in relationships, adding "let's keep growing things where people say we cannot grow."

The intention behind that work had been taking shape long before the laboratory opened. Zane recalls conversations beginning around 2019, when the group first came together to share ideas about what the work could become. "We were just trying to figure out what kind of opportunities there were around soil," he said.

Kamuela Enos, director of the University of Hawaiʻi System's Office of Indigenous Knowledge and Innovation, brought Zane into the project. Zane's experience communicating Hawaiian knowledge through design became part of the group's work to name the laboratory and identify its purpose.

"Initially I was brought in to be able to share our makawalu process to name this soil lab," Zane said. Drawing on Papakū Makawalu, a practice of the Edith Kanakaʻole Foundation grounded in understanding the world through ancestral texts, Zane worked with soil scientists Jonathan Deenik and Susan Crow, Enos, and Richardson to map the ideas and relationships that would help shape the laboratory's name and purpose.

"All of them were sharing certain things and it tied back to this understanding of Indigenous knowledge as well as how do we strengthen or translate or communicate our Indigenous knowledge through the usage of technology," Zane said. "That was the basis of Makaliʻi Metrics."

Within that process, aloha ʻāina was highlighted as a metric. For Zane, the question reaches from the soil into the plants it supports, the air around them, and the reef systems beyond the shoreline.

"How do we move towards measuring the metric of aloha ʻāina within our air, within our reef systems alongside that, even more so within the lau, not only stopping in the actual soil capacity, but how is the metric of aloha ʻāina reflected also in the lau of kalo or in the lau of kukui?" he asked.

> "We are creating these metrics so that we all have an ability to sustain life here.
>
> KŪHAʻO ZANE

That Hawaiian foundation continues to guide the laboratory's work.

"We're not against other systems of knowing, but we're strongly rooted and grounded in a Hawaiian world view," Zane said. That worldview shapes which projects the team chooses and what it seeks to understand through soil analysis. "That is what drives our initiatives within the lab," he said.

In Hāmākua, the team's work with huiMAU practitioners Haley Kailiehu and Noʻeau Peralto drew on an old nūpepa (newspaper) account of pākukui cultivation. The method involves burying kukui material in pits and planting kalo above the composting material. The account preserved knowledge of a practice connected to that place, giving practitioners a foundation to work from today.

Makaliʻi Metrics contributed soil analysis as the method was put into use. The team could examine changes in carbon and phosphorus and consider how those conditions relate to kalo growth. Ancestral knowledge shaped the investigation, while laboratory tools helped track changes beneath the plants.

"We're taking these methods that kūpuna have known previously and just assigning a certain amount of technology to it so that we can read the data from that and also figure out how we can refine these processes further for the next generation," Zane said.

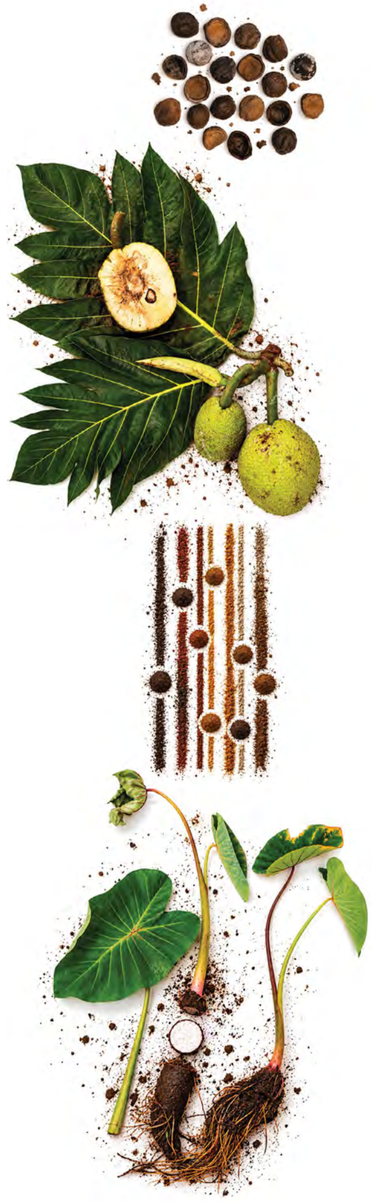
SEE **IT STARTS WITH LEPO** ON **PAGE 22**



The team sharing their work at the 2026 Hawaiʻi Farmers Union convention in Waimānalo.



A soil sample is collected 20–40 cm below the plow layer for laboratory analysis.



‹‹ Zachary Pilien and Daniel Richardson look over a parcel of land owned by MA'O Farms in Waiʻanae.







Zachary Pilien gives guests a tour of the laboratory and explains his role in soil analysis.- *Photos: Philamer Felicitas*

IT STARTS WITH LEPO

Continued from page 21

Questions often begin with a grower preparing a field investigating uneven growth or tracking changes during restoration.

Makaliʻi Metrics offers site visits to collect soil and record sampling locations with GPS. Growers can also submit samples themselves. Keeping track of where the material came from connects the findings to the area being examined and the questions that prompted the testing. Inside the Mōʻiliʻili laboratory, that analysis begins with careful preparation of small amounts of material.

Richardson describes weighing samples on a sensitive balance, placing the material into tiny tin capsules and folding the capsules closed with tweezers. The packets go into a carousel that rotates and drops them into the combustion analyzer. The instrument burns the sample and measures the gases released, allowing the team to quantify carbon and nitrogen.

A separate spectrometer measures nutrients including phosphorus, potassium, calcium and magnesium. To prepare soil for that instrument, it is mixed with an extracting solution, shaken and filtered. The clear liquid is transferred into vials. Hot plasma excites elements in the prepared sample, and the instrument measures the light they emit to determine their concentrations. Other tests establish pH, indicating acidity or alkalinity, and electrical conductivity - an indicator of dissolved salts.

The measurements become part of a larger understanding of the place. Practitioners bring the history of the practice, their knowledge of the land, and observations of how the plants respond. The exchange continues when the findings leave the laboratory.

For Chief Technology Officer Zachary Pilien, respecting the person caring for the land is central to how the team works. "We don't want to tell people what to do on their ʻāina, because they know what's best for their ʻāina," Pilien said.

Pilien leads the technology work, including the digital dashboard through which clients access their soil analysis: measurements of soil properties accompanied by interpretation and recommendations.

The team also provides information about the mahina (moon) calendar in relation to farming, bringing attention to lunar cycles alongside soil conditions. Clients can review their soil analysis over time, considering the findings alongside their own observations as they plan what to plant next or how to care for the soil.

Richardson credits the relationships that shaped Makaliʻi Metrics, including the early collaboration with Enos and the partnership with Purple Maiʻa. "I think what's unique is the way that we engage community and the partners that we've brought together to kind of create the intentions of this space," he said.

Their analytical methods are published and reproducible. What makes the work distinctive, Richardson explained, is how the team brings those methods into its relationships with communities and its responsibility to future generations.

Zane sees that responsibility extending beyond soil. "I don't think that these kind of data and analyses stop at soil," he said.

He envisions opportunities to examine reef health and air quality through a similar approach. Those possibilities return to the question the team explored from the beginning: how technology can help communicate Hawaiian knowledge and perpetuate aloha ʻāina.

For Zane, that includes helping people beyond the lāhui understand how to live responsibly within an island environment. "It's to fulfill that curiosity and then start to step into the educational portion of what it's like to live in synchronicity with the island," he said.

That learning begins with the questions people bring to the laboratory from the places they steward and farm. Like in Hāmākua, where a nūpepa account offered a cultivation practice to carry forward. Soil analysis helps practitioners follow what happens as kukui material breaks down beneath growing kalo. Their observations, together with the laboratory findings, become knowledge they can continue to work with and share.



Daniel Richardson, Zachary Pilien and Kūhaʻo Zane discuss how Hawaiian knowledge and cultural practice guide Makaliʻi Metrics' work at the Hawaiʻi Farmers Union convention in Waimānalo.

The lepo holds what has been returned to it and supports what will grow next. Caring for it connects the practices inherited from kūpuna to the food that future generations will harvest, the lei they will make, and the plants they will gather.

It starts with lepo. ■

Learn more at
makaliimetrics.com

Napa Valley's Hawaiian Winemaker

By Megan Ulu-Lani Boyanton

Imua, mana, hōkū, hapa, ʻāina, aliʻi – these words in ʻōlelo Hawaiʻi stood out to David Joseph Sedeno, 62, when bestowing names upon his various wine blends at Pono Wines in Napa Valley, California.

"Living pono is to seek balance and harmony," his business explains to customers. "It is in this spirit that we make Pono Wines."

Sedeno says that the first day he walked into Napa Valley, he was changed by its wine, its people, its food and its beauty. Eventually, the career firefighter felt the pull to officially join the wine industry in 2015.

"I'm a kid from Kalihi who never went to college, became a firefighter, and then, for God's sake, I started making wine in Napa," he said. "There are no limitations other than the ones you put on yourself."

Sedeno was born and raised on Oʻahu. In Hawaiʻi, "my family goes all the way back," he noted.

His great-great-great grandmother served as a handmaiden to Queen Liliʻuokalani. Sedeno remembers listening to the stories his great grandmother shared at her hale in Nuʻuanu about playing with Princess Kaʻiulani as a little girl.

His mother, Kilohana, grew up with his father, David – a descendant of Puerto Rican laborers – in Kalihi. The two went to high school together. Kilohana had a cleaning business, while David worked as a carpenter.

Sedeno and his younger sister spent their childhoods in Kalihi Valley. He attended Farrington High School with lifelong friends until his sophomore year. Then, Sedeno decided to blaze a new path. He transferred to Henry J. Kaiser High School as a junior.

"When I made the change, it was all positive," Sedeno recalled.

He played football and competed in hurdling. Sedeno dreamed of being a professional football player but after graduating in 1982, he pivoted to military service — eager to leave Hawaiʻi as a young man.

"You don't know how different life is until you leave, right?" Sedeno posited.

Although he first considered the U.S. Navy, and later the U.S. Coast Guard, he was ultimately deterred by the power of the kai. He decided, instead, to join the U.S. Air Force.

Sedeno received a list of jobs he qualified for after taking an equivalency test. He quickly opted against the bomb technician role. He also didn't want to sit in an office. What called to him? Firefighting.

"That was purely accidental," Sedeno said. "That was just happenstance."

The Air Force launched him into his firefighting career. He spent the first three years of his tour in Sacramento. During his first week in California, Sedeno recalled the temperature surpassed 112 degrees every day. The heat fed his initial culture shock.

But soon, Sedeno was embracing his independence away from home. He hadn't traveled in his youth, so he requested to go overseas. Ironically, Sedeno was sent to Hickam Air Force Base on Oʻahu for his last year in the service.



Kalihi-born David Sedeno was a California firefighter for 35 years before becoming a vintner and founding Pono Wines in Napa Valley just over 10 years ago. - *Courtesy Photo*

Then, in 1988, Sedeno was offered a job as a junior firefighter for the city of Roseville, California, in the Sacramento metro area. He spent 35 years working his way up through the ranks. Sedeno drove a ladder truck for much of that time.

"My career spanned everything from 9/11 to the Rodney King riots and the big wildfires in L.A.," Sedeno said.

He's responded to dumpster fires and mall fires. Sedeno depicted the job as "long stretches of boredom, interrupted every now and then by utter chaos."

In 1990, Sedeno's daughter, Chanel Kaʻiulani, was born, followed by his son, Joshua Kawika, in 1997. Their California community grew tremendously. Though the Kānaka Maoli population remained miniscule, the ʻohana felt close to their roots.

As the years passed, Sedeno developed an increasing fascination with beer brewing and later, winemaking.

He and a coworker were inspired to open The Firehouse Brewing Company. Sedeno also applied for a wine broker's license to represent small producers. He knocked on doors around Wine Country, tasting vinos and offering his representation.

"From where I started to where I am now, it's a universe away," Sedeno said.

In 2016, he married his second wife, Carole, who hails from Maine. Around that time, he retired, marking an end to his firefighting days, and sold his wine brokerage.

That kicked off a new adventure: Pono Wines.

His first vintage dates back to 2012 and debuted in 2015. Today, the business' collection of seven includes two types of Cabernet Sauvignon, one Pinot Noir, a white blend, a red blend, a sparkling white wine and a blanc de noir, named after Sedeno's granddaughter, Kaia.

Sedeno sells around 1,200 cases annually, shipping to dozens of states, including Hawaiʻi.

In this industry, "there's room for anybody who's passionate," he said, adding "It looks glamorous, but it's a lot of work."

Sedeno welcomes customers onto his electric boat for wine tastings, puttering along the Napa River. Recently, three wāhine from Maui came aboard to try Pono Wines for themselves.

Though he's grateful for a childhood spent in the islands, Sedeno doesn't imagine he'll move home (with some of the onus placed on Oʻahu's worsening traffic). Instead, he may set his sights on new horizons in Portugal and beyond. ■

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Nānā i ke Kumu: He Hoʻoilina Ola ka Hula

By Pelehonuamea Harman with contributions from Kimo Alama Keaulana

On Nov. 7, 2026, we will have a rare opportunity to see Mary Kawena Pukui and her daughters in motion, to hear the voices that accompanied their hula, and to learn from ʻike preserved nearly a century ago.

Bishop Museum, in partnership with the Mary Kawena Pukui Cultural Preservation Society, invites our community to Nānā i ke Kumu: He Hoʻoilina Ola ka Hula, from 5:30 to 8:00 p.m. on the museum's Great Lawn.

The evening celebrates traditional hula carried through the Pukui lineage, a living inheritance of movement, mele, language, and moʻolelo. Newly restored archival footage from the 1940s will premiere alongside archival audio, photographs, writings, narration, mele, and live hula.



Nānā i ke Kumu: He Hoʻoilina Ola ka Hula will feature newly restored archival film from the 1940s as well as archival audio, photos, writings, and more documenting traditional hula from the lineage of Mary Kawena Pukui. - *Photo: Courtesy of the BPB Museum Archives*

Together, these materials invite us to "nānā i ke kumu," to return to the source and look carefully at what those before us preserved.

Many know Kawena through her contributions to ʻōlelo Hawaiʻi and the written record of Hawaiian knowledge. She was also a dancer, hoʻopaʻa, kumu, and lifelong student of hula. She learned through relationships with her kupuna and kumu and shared that ʻike through teaching, documentation, and performance.

The films allow us to encounter this part of her legacy through the movements of her feet and hands, the cadence of mele, and the hula of her daughters, Patience Nāmaka Bacon and Pele Pukui Suganuma.

In 1943, World War II was in full swing. Hawaiʻi served as a place of rest and recreation for tens of thousands of United States military personnel in the Pacific. The United Service Organization, or USO, coordinated entertainment for these audiences.

Hula featured prominently in the shows, often as lively hapa haole performances tailored to malihini tastes. Those presentations differed from the traditional chants and dances that Kawena and her fellow practitioners sought to preserve.

Film and disc recording, the technology available at the time, offered a means of documenting those traditions. Sgt. George Bacon brought his camera and film production skills to record Kawena and her two daughters beside a stream in Nuʻuanu Valley.

Patience, then known as Patience Wiggin, was 23 years old. Her sister, Pele Pukui, was 11. Their movements, captured during a time of tremendous uncertainty, would become an inheritance for generations they could not yet know.

The dances carry the teachings of those who shared them. Many were taught to Kawena and Nāmaka by Kawena's cousin, Joseph Kealiiakuikamoku Ilalaole, while others came to them from the hula greats of their time.

The program includes hula pahu, hula associated with Pele, and a rare papa hehi demonstration. Each carries its own history and lineage, reminding us that understanding hula requires attention to the mele, people, and circumstances through which it was transmitted.

Research by Kimo Alama Keaulana and I drew upon these films alongside Kawena's program notes and writings. The evening takes inspiration from the hula and mele presentations she organized in Hawaiian Hall and throughout Hawaiʻi.

Her records help us understand the stories she shared, the sequence of dances, and what she wanted audiences to learn. They guide the presentation of traditional hula and mele rarely seen or practiced today.

The return of clear footage also carries a story of patient stewardship. More than 20 years ago, my hulu kupuna, Pat Nāmaka Bacon, encouraged me to view Hula Dancing Steps while I was working on my thesis. The deteriorated copy allowed me to follow her feet, but the only hand motion I could distinguish was for "flower."

Years later, a visit to the Smithsonian Institution's Hawaiian collections revealed a clear copy, making the details of her gestures visible again.

Dr. Adrienne Kaeppler arranged for a copy of the original footage during her work at the Smithsonian. That decision helped make this rediscovery possible. The Mary Kawena Pukui Cultural Preservation Society subsequently worked with Smithsonian staff and Bishop Museum Archives to secure permissions and arrange professional digitization. We receive these images today because people recognized their importance and cared for them.

In 2026, we are privileged to receive knowledge from those closer to these hula traditions than we are. With that privilege comes a collective kuleana shared by chanters, dancers, teachers, historians, filmmakers, sound recorders, producers, archivists, and all who cultivate and care for culture.

We ask everyone attending He Hoʻoilina Ola ka Hula to refrain from taking photographs, making video or audio recordings, or reproducing or sharing any film footage or archival audio. Please receive these materials with the intention and respect that guided their preservation.

He hoʻoilina ola ka hula. Hula is a living inheritance, sustained through practice, learning, and care. This evening honors Kawena, Nāmaka, Pele, George Bacon, and the many others whose commitment allows us to witness this ʻike today. We invite you to watch, listen, and learn with us, and to share the kuleana of carrying this legacy forward with integrity.

Mahalo for helping ensure that what was preserved for us may continue to nourish generations to come. ■

For more information visit bishopmuseum.org

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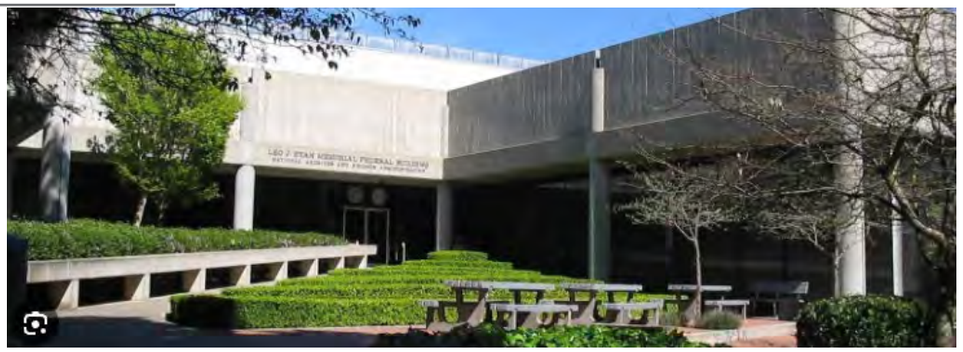
By Maile Arvin, Ph.D.



The possible closure of the National Archives and Records Administration regional facility in San Bruno, California, by the federal government and removal of its records to other facilities - including one located in Kansas City, Missouri - is a concern for ʻŌiwi historians and researchers. The San Bruno facility is the repository of documents relative to Hawaiʻi and the Pacific region - from U.S. militarism in the region to immigration. - *Photo Courtesy of the National Archives*

Over the summer, rumors started to spread that a key archive for Hawaiian history would be closed. I was concerned to hear this, as a scholar of Hawaiian history, especially since I have always meant to visit this archive but have yet to make it.

It requires some intentional planning to get to from Hawaiʻi. It's the National Archives and Records Administration (NARA) regional facility of San Francisco, located in San Bruno, close to SFO airport.

This facility opened in 1973. It holds documents created or used by the United States federal government on a wide range of issues. Basically any topic for which there is, or was in the past, a related federal government agency (e.g. immigration, commerce, veteran's affairs), has a corresponding group of archival documents.

Like other NARA regional facilities around the continental United States, it holds documents relevant to its region, making them more accessible than documents held at the main NARA facilities in Washington, D.C.

In the last few months, many community groups, professional archivist associations, and history organizations have stood up efforts to raise awareness and intervene in the potential closure of the NARA location in San Bruno as well as another facility in Chicago.

Amid the news coverage of those important efforts, I noticed that there had not yet been much coverage of the importance of this archive to Hawaiian, American Samoan and other Pacific islands touched by U.S. militarization.

NARA San Bruno holds a wealth of documents that are vital to reconstructing the histories of U.S. power in the Pacific.

For example, NARA San Bruno holds the immigration case files of "American citizens of Chinese ancestry" and of "Chinese-born U.S. citizens" for return or first-time entry to Hawaiʻi. Because of a number of anti-Asian immigration laws, from at least 1916-1942, U.S. citizens of Chinese ancestry had to pass extra hurdles when arriving or returning to Hawaiʻi. Many of those people also had Native Hawaiian ancestry, given long-established relationships between Chinese immigrants and Native Hawaiians in the Hawaiian Kingdom.

When those people went to China and tried to return to Hawaiʻi, when it was officially a U.S. Territory, they were interrogated. San Bruno holds the records of these interrogations.

These files can be important to individual families seeking more information about one of their kūpuna, as many of them have photographs of the applicant. But the files are also essential to historians interested in trying to understand this period and the kinds of rights that people newly had to fight for after the loss of the Hawaiian Kingdom.

There are also a lot of records related to the military build-up of Hawaiʻi and other parts of the Pacific at NARA San Bruno. These kind of files include documents and photographs related to the construction of Pearl Harbor, for example. But it also extends into the social and political history of militarization.

For example, NARA San Bruno has a series of files related to this episode from 1931 in which a white Navy wife, Thalia Massie, accused a group of local men in Honolulu of rape. After they were acquitted, her family orchestrated the murder of one of those men, Joseph Kahahawai.

Among records filed under the Navy at San Bruno are newspaper clippings about the Massie case. It is likely that many of these newspaper articles are accessible elsewhere, but the files are meaningful not just for the content of the articles. They show us that the U.S. Navy was closely following the matter, and perhaps, through marginalia or other notes with the files, how they understood and sought to manage the case.

In late August, NARA finally posted some concrete information on their website about the planned closure of the San Bruno and Chicago facilities. Of the records I mention above, the files related to the U.S. military and to governance of American Samoa will be moved to Riverside in Southern California, while the immigration records are slated to move to Kansas City. That's a much longer, more expensive trip.

But even for those able to travel the extra distance, there will still be new barriers to access. The archivists at San Bruno who have worked with the materials at their facility will lose their jobs when the facility closes. That loss of institutional knowledge and expertise built from years of practical use of the documents is another way we lose access to our own histories.

NARA has stated that the closure of the facility in San Bruno is simply a matter of long-term plans to consolidate regional facilities. This isn't the first time this facility has been threatened with closure, either.

In 1998, a similar plan to close regional archives was stopped through the efforts of groups like Save Our National Archives (SONA). SONA is continuing to fight this closure as well. U.S. Representative (CA-15) Kevin Mullin is leading an effort to save the regional archives in Congress. And just on October 14, the California Attorney General filed a lawsuit claiming the closure is in violation of the Administrative Protective Act.

It is ironic to have to fight to keep an archive accessible to communities in Hawaiʻi when that archive is already over 2,300 miles away. Nonetheless, we should be aware of what pieces of our histories are contained in San Bruno, and not let them get any further away. ■

Read more at savenarasf.my.canva.site.



Pursuing $7 Billion to Stop the Political, Social, and Cultural Genocide

By Kalaniakea Wilson

Two lawsuits now threaten programs restoring inequality to Native Hawaiians after the illegal overthrow of 1893: *Students for Fair Admissions v. Trustees of the Estate of Bernice Pauahi Bishop* and *Eric Ryan v. Kali Watson and Doug Burgum*.

They are the latest attacks in a long history during which Hawaiians lost governance, laws, culture, identity, land, water, health, homes, and years of life from a structure of genocide. Where did it begin?

Mookuauhau, Hawaiian genealogy, tells us who we are and where we come from. The State of Hawaii's legal and political genealogy leads to Sanford B. Dole, first governor of the Territory of Hawaii. Dole's portrait is deified as the progenitor governor honored in the governor's office of the Hawaii State Capitol. Yet under Hawaiian Kingdom law, Dole's acts were treason.

In 1887, Dole joined the Hawaiian League, a secret armed group organized to take power from the monarchy; he was complicit in forcing King Kalakaua, under threat of gun violence, to sign the Bayonet Constitution, which stripped the King of his authority; and he took an oath as a justice of the Hawaiian Kingdom Supreme Court while actively working to overthrow it.

On Jan. 17, 1893, Dole became "president" of the "Provisional Government," with U.S. troops already ashore to support the overthrow. He asked U.S. Minister Stevens for recognition, which was granted the same day.

In 1895, now as president of the "Republic of Hawaii," Dole's administration forced Queen Liliuokalani to abdicate and then tried her for treason. In 1898, under Dole's leadership the "Republic of Hawaii" ceded 1.8 million acres of Hawaiian Kingdom crown and government lands to the United States. In 1900, he became the first governor of the "Territory of Hawaii." And in 1903, Dole became a U.S. District Judge.

Today, the state's control over Hawaiian crown and government land, water, and resources flows from the chain of Dole's treason. So does its power to negotiate the military's Pohakuloa lease, which expires in 2029.

In 1993, Congress apologized for the overthrow. The Honolulu County Council apologized through resolution 23-255 in 2023. The State of Hawaii never has apologized - though it directly benefits from Dole's actions.

Waitlisters, supported by Hawaii Island homestead associations, submitted three items for DHHL's 2027 legislative package: 1) A $7 billion bill to stop beneficiaries from dying on the waitlist; 2) An Apology Resolution for Dole's treasonous acts; and 3) A resolution ensuring future generations of Hawaiians can live on Hawaiian land.

The State of Hawaii DHHL denied all three. Does this mean Hawaiians who serve the State of Hawaii perpetuate Dole's spirit of genocide targeting Hawaiians for continuing policies of elimination?

We ask the trustees of the Office of Hawaiian Affairs to support their beneficiaries by including these three items in OHA's 2027 legislative package. Scan the QR code and take the survey. ■

Dr. Kalaniakea Wilson is a scholar of Indigenous politics, Hawaiian Kingdom law, and genocide.

A Better Path for O‘ahu's Waste Future

By Inam Rahman, MD Community Advocate

O‘ahu faces an urgent question: How can we reduce what we bury while protecting drinking water, communities, agricultural lands, cultural resources and iwi kūpuna?

Our guiding principle should be simple: Landfill should be our last resort, not our first solution.

O‘ahu's waste-to-energy system reduces waste but does not eliminate landfill needs. In a 2026 presentation, City and County of Honolulu's Department of Environmental Services reported that H-POWER receives about 2,000 tons of waste daily, with some 400 tons of ash requiring landfill disposal.

The city estimates that households generate approximately 60,000 tons of food waste annually. The Green Recycling Organic Waste (GROW) program began in April 2026 and expanded island-wide on October 1 for households receiving the city's three-cart automated curbside collection.

Our hierarchy should be clear: Reduce. Reuse. Recycle. Compost. Recover energy responsibly. Landfill only what remains. Expand composting, reuse, recycling and construction-material recovery now, while evaluating longer-term investments.

H-POWER should process non-recyclable combustible material without replacing feasible recycling or composting. Emerging technologies, including pyrolysis and gasification, require evaluation of reliability, emissions, environmental impacts and costs before investments.

Drinking-water protection should be a threshold requirement for landfill selection.

The earlier Wahiawā proposal illustrates the stakes. The Board of Water Supply opposed the site because it lay above drinking-water aquifers within its "No Pass Zone." The city removed it from consideration following Act 255 in 2025.

City officials emphasize that protective barriers, leachate controls and monitoring can reduce risks. These safeguards should not replace consideration of less sensitive locations.

Engineering can reduce risk; prevention should remain our first line of defense.

Caring for the land and honoring our responsibilities to communities, kūpuna and future generations must shape waste policy from the beginning. Native Hawaiian cultural practitioners, organizations, lineal and cultural descendants where appropriate, and affected communities deserve meaningful participation before a preferred site is chosen.

Protection of iwi kūpuna and burial sites is fundamental. Appropriate archaeological, environmental, historic-preservation and cultural-resource reviews should precede advancement of any site.

Sites should not advance when independent review identifies significant risks to drinking water, protected burials or irreplaceable cultural resources that cannot reasonably be avoided or mitigated.

Before asking which community should accept a landfill, Honolulu should ask how small its landfill requirement can become.

Compare feasible locations transparently for groundwater protection, cultural resources, agricultural impacts, proximity to homes and schools, environmental justice, climate risks, transportation, capacity and lifecycle costs.

The city's stated goal of 95% landfill diversion by 2030 needs public accountability. An annual Waste Dashboard should track recycling, composting, H-POWER processing, ash, construction-waste recovery, disposal and costs.

Landfill planning must accommodate residual ash, nonrecoverable materials, disaster debris and backup disposal when H-POWER is offline. Annual progress should guide future investment and capacity decisions.

Protect wai. Respect ʻāina. Honor kūpuna. Bury only what has no better destination. That is our kuleana: leaving Hawaiʻi healthier for generations to come. ■

Dr. Inam Rahman is a West Oʻahu physician and community advocate focused on health, environmental wellbeing, and practical solutions for Hawaiʻi's families.

Six Justices. You Pay the Bill

By Van Abbott

The Supreme Court opened its new term October 5. Six Republican-appointed justices hold the majority. You live with the consequences.

At the pharmacy, at the bank and at the doctor's office, weaker protections can carry real costs. When government answers more readily to powerful interests, ordinary Americans risk getting the bill.

Not nine justices acting as one. Six holding the majority. In three major decisions this June, the same six supplied the winning votes.

Start with the money. Sixteen years ago, Citizens United allowed corporations and unions to spend unlimited sums to influence elections. This year, in *National Republican Senatorial Committee v. FEC*, the six struck down limits on parties' spending in coordination with their candidates. Another restraint is gone.

You get one vote. Wealthy donors get another route to influence the people who write the laws.

Next, they weakened the referee's independence. In *Trump v. Slaughter*, the six struck down statutory protections against the president firing Federal Trade Com-

SEE HA‘I MANA‘O ON PAGE 27

What is the Moʻokūʻauhau of AI?

ʻAnoʻai a he aloha. I was troubled to the point of writing a letter to the editor concerning September's cover story "He Aupuni Palapala kō Kākou." Various interesting claims, comparisons, and suggestions were made concerning AI, but the core of my discomfort arises from the advice given by the author to pay for a subscription, use the technology, and ask it to teach us about itself to best understand how/if we should use it.

The phrase "nānā i ke kumu" came to mind as it felt that we were being exhorted to look to AI itself as the source of information about itself. However, just as with any kumu, I think it's necessary to learn as much about its background as we can before paying a cent or accepting a single lesson from it.

First and foremost, what is its moʻokūʻauhau? That is, who are its developers and what are their motivations, what are the sources of its training data and is it pono for it to have/share that information? Who are its financiers and who benefits from its use? What is its environmental impact and which communities are harmed by data centers? What is its cognitive impact?

Those are just a handful of questions that should be asked prior to engaging with this technology for us to decide if it is pono to incorporate into our lives. A little time saved on daily tasks might not be worth supporting this tech. Also, I'm not convinced that a preoccupation with productivity or profit is an ʻŌiwi goal or aids in building lāhui. Anyway, this tech is not inevitable.

Me ka haʻahaʻa, Ikaika Keliiliki

HAWAIʻI ISLAND

OHA Satellite Office Dates

OHA's Beneficiary Services travel to serve Native Hawaiian beneficiaries in various communities each month on Wednesdays from **9:00 a.m. to 3:00 p.m.,** no closure for lunch.

Locations subject to change

Nov. 4 - Waimea
Parker Ranch Center - 66-1185 Hawaiʻi Belt Rd. 96743

Nov. 12 - Nāʻālehu *(Thursday due to Veteran's Day)*
Island Markets Nāʻālehu - 95-5657 Māmalahoa Hwy. 96772

Nov. 18 - Pāhoa
Puna Kai Shopping Center - 15-2714 Pāhoa Village Rd. 96778

Nov. 25 - Miloliʻi
Canoe Club Table - 89-1151 Miloliʻi Rd. 96704

OHA OFFICE OF HAWAIIAN AFFAIRS oha.org | 808-594-1835

HAʻI MANAʻO

Continued from page 26

mission commissioners.

The FTC protects consumers from scams, deceptive fees and abusive lenders. Commissioners who can be fired at presidential discretion have less protection.

The powerful get access. Everyone else risks getting the bill.

Now comes the case every parent should read twice. In *Suncor Energy v. Boulder County*, argued October 5, the Court is considering whether federal law bars Boulder's state-law climate claims against Suncor and ExxonMobil. The question is whether the lawsuit can proceed, not whether the companies are liable.

Think about who lives beside the refinery, the chemical plant and the flood-prone street. Disadvantaged communities often bear heavier exposure and health burdens. If the Court closes this courthouse door, residents could lose an important route to compensation.

The Court's recent record gives us reason to worry. Presidents now enjoy broad immunity from criminal prosecution for official acts. The justices' 2023 ethics code lacks an independent enforcement mechanism, even after years of reporting on undisclosed gifts and luxury travel.

And in *Mullin v. Al Otro Lado*, the six held that an asylum seeker blocked while still in Mexico has not "arrived in the United States."

Ask for safety just outside the boundary, and the duty to process your claim has not begun.

And spare us the lecture about judicial restraint. Five of these justices overturned nearly 50 years of precedent in Dobbs. A wealthy woman may book a flight. A waitress with no paid leave or savings may have no practical way to obtain the same care.

Freedom that depends on what you can afford is a thin promise.

Term limits could replace decades of active service with regular rotation. An independently enforceable ethics code would strengthen accountability. Polls show broad public support for both. Call your senators. Ask candidates where they stand on Court reform. Make it a test.

Six justices hold the majority. What they cannot decide is whether Americans will keep accepting the institution as it stands.

The term has begun. The votes are theirs. The power is theirs. But the bill is ours. ■

Van Abbott is a retired financial manager who served as a teacher in the Peace Corps. He resides in Alaska.

ʻALEMANAKA
CALENDAR



Lā Kūʻokoʻa
Hawaiian Independence Day
Nov. 28, 1843

Kamehameha III appointed Timoteo Haʻalilio, Rev. William Richards, and Sir George Simpson as emissaries to seek formal recognition of the Hawaiian Kingdom as an independent nation. As a result of their efforts, England, France and the United States recognized the independence of Hawaiʻi and Nov. 28, 1843, was declared Lā Kūʻokoʻa, the official Independence Day of the Hawaiian Kingdom celebrated annually until 1893. Learn more by watching *Paʻa Ke Aupuni: The Reel History of Hawaiʻi* at kamakakoi.com/paa.

Lā Kūʻokoʻa at Loko Ea OHA SPONSORED
Nov. 21, 9:00 a.m. - 3:00 p.m.
Haleʻiwa, Oʻahu
Honor Hawaiian Independence Day with presentations, demonstrations, ʻike Hawaiʻi, local vendors, and ʻohana activities. lokoea.org

Lā Kūokoʻa Parade & Hoʻolauleʻa
Nov. 21, 3:00 - 9:00 p.m.
Nānākuli, Oʻahu
Enjoy carnival games, hula hālau, food and craft vendors and a fireworks finale. Parade on Nānākuli Ave, 3:00 - 4:00 p.m., be aware of road closures. kawaihonapcs.org

Keaukaha Lā Kūʻokoʻa Community Celebration
Nov. 28, 9:00 a.m. - 3:00 p.m.
Keaukaha, Hawaiʻi Island
The 4th annual public celebration. Food, music, and info booths to support ea (sovereignty) and community learning at Pā Hoaka hosted by Ka ʻUmeke Kaʻeo.

Kūʻokoʻa Kūkanono
Nov. 28, 10:00 a.m. - 3:00 p.m.
Kailua, Oʻahu
Hula, poi pounding and storytelling to commemorate Lā Kūʻokoʻa at Kaʻelepulu Elementary School.

Lā Kūʻokoʻa
Nov. 28, 9:00 a.m. - 4:00 p.m.
Waimea, Oʻahu
Kamaʻāina enjoy free admission in celebration of Hawaiian Independence Day. waimeavalley.net ■

Excellence in Indigenous Tourism Awards

By Mālia Sanders



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

Two Native Hawaiian leaders received national recognition through the 2026 Excellence in Indigenous Tourism Awards, presented by the American Indigenous Tourism Association. Their work demonstrates how the future of Indigenous tourism is strengthened when we invest in our people, perpetuate our culture, and create opportunities rooted in Indigenous values.

At just 18 years old, Coen Cadinha is already helping other ʻōpio build their futures as entrepreneurs. As founder and CEO of Keiki Rise, Coen creates pathways for young people to develop their business ideas, grow their ventures, and work toward financial sustainability.

Keiki Rise recently partnered with NaHHA at the Hoʻokipa Hawaiʻi Festival in September 2026, where Native Hawaiian graduates of Keiki Rise participated as vendors. To date, Keiki Rise has supported more than 176 youth, delivered 240+ hours of programming, hosted 23+ youth markets, and helped young entrepreneurs generate over $450,000 in business revenue.

Coen's leadership reflects a powerful understanding of kuleana: success is not measured solely by what we accomplish for ourselves, but by the opportunities we create for those who follow.

Chef Kaimana Barros, known as Chef Kai, invites us to understand that Indigenous culinary tourism is about far more than food. Having completed NaHHA's Kaiāulu Hoʻokipa cohort in August 2026, Chef Kai continues to develop his approach to culturally grounded visitor experiences.

Through Kai ʻĀina, his culinary experience program under Kaimana Catering, he transforms meals into opportunities for cultural exchange, connecting guests with the stories, people, and places behind the ingredients.

For Chef Kai, a meal can be a vessel for knowledge and a gathering place for pilina. Guests leave with more than a memorable dining experience; they gain a deeper appreciation for Hawaiʻi as a living system rooted in the values and responsibilities that come with being a guest.

On Oct. 21, 2026, Coen and Chef Kai attended the Excellence in Indigenous Tourism Awards Gala in Washington State. Their recognition affirms the importance of NaHHA's mission in creating opportunities for Native Hawaiians to lead and shape the future of tourism in Hawaiʻi.

NaHHA is honored to support their journeys through meaningful partnerships and capacity-building programs, and we celebrate the contributions each continues to make to our lāhui. ■

To learn more about Coen Cadinha and Keiki Rise, visit www.keikirise.com or email coen@keikirise.com. For more information about Chef Kaimana Barros and his culinary experiences, visit www.kaimana.co or email kai@kaimana.co.



Coen Cadinha. - *Photo: Bryson Hoe*



Kaimana "Chef Kai" Barros - *Photo: NaHHA*

A Different Kind of Abundance

By Dash "Kaimana" Dicksion



Papahānaumokuākea has always been viewed as a place of wonder for me. As a young lawaiʻa, I always pictured it as the "candy store" - a place of abundance where fish filled the waters as far as the eye could see. Growing up with a passion for fishing and for the ocean, I often dreamed about what it would be like to experience such a place firsthand.

By a stroke of luck, I was afforded the opportunity to do just that by joining a research voyage to Papahānaumokuākea with NOAA during a summer internship in 2024. It was an opportunity I couldn't pass up, and I was beyond excited to see what was in store.

Our mission was to collect samples of pua iʻa (early life stage fishes) and bring Western science and ʻike Hawaiʻi together to better understand their distribution and ecology throughout Kō Hawaiʻi Pae ʻĀina (the Hawaiian Archipelago).

We identified microscopic versions of the iʻa I knew, and developed new inoa Hawaiʻi for them. It was an opportunity to explore marine science through multiple lenses, and to appreciate the value that different ways of knowing bring to our understanding.

But something else happened along the way. As we traveled into Papahānaumokuākea, my perspective began to shift. What I had always imagined as a fisherman's paradise became something more meaningful.

I began to understand recognizing it as a wahi pana: a place of deep spiritual impact. Being able to conduct research in a place I had only ever dreamed of was an experience unlike any other.

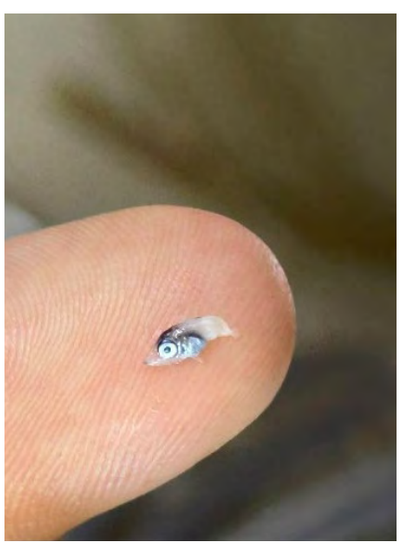
Looking back, I realize that the greatest thing I gained from the experience was not the opportunity to visit the place I had dreamed about for so many years, but an actual deeper understanding of what that place represents.

What I once imagined as a fisherman's paradise, I now see as a living reminder of the connection between our people, our culture, and our environment. ■

Dash "Kaimana" Dicksion was born and raised in the ahupuaʻa of Koʻolaupoko and is a student in the School of Aquatic & Fishery Sciences at the University of Washington in Seattle.



A school of nū hālu'a pūpū (speckled knifejaw fish, *Oplegnathus punctatus*) in Papahānaumokuākea. - *Photo: Ray Boland*



A larval stage ʻahi (yellowfin tuna), or ʻahi hune, on a fingertip for scale! - *Photo: Dash Dicksion*

Meteor Showers & Makahiki

By Kalei Nuʻuhiwa, Ph.D.



Aloha kākou e nā hoa makamaka, Howzit Gang!

This year, the first kuapola (pō kapu), which annually opens the Makahiki season as calculated during Kalaniʻōpuʻu's time, occurred on October 21–22. The second kuapola is scheduled for November 21. Interestingly, this year's kuapola ceremonies coincide with some spectacular meteor showers.

October featured three meteor showers: the Draconids, Orionids, and Taurids. The Orionids peaked on October 21–22, streaking across the night sky with beautiful trails and bright fireballs. Many of us witnessed colorful meteors illuminate the sky while conducting kuapola ceremonies at various sites across the pae ʻāina.

A kuapola chant states, "E ola i kou kahu a me ka ʻāina a me nā kanaka ..." This means the ceremony prepares the aliʻi nui for the new year while renewing commitments to future endeavors, the wellbeing of the ʻāina, and the health of the people. This dedication concludes by feeding the Pleiades, the stars that lead the months, and the moon, which recognizes cycles (K. Kamakau in Fornander 1919, Valeri 1985, and ʻĪī 1869).

Now, as we enter November, the Leonids are the next meteor shower to seek and observe. Known for occasional meteor storms, the Leonids have historically produced at least 1,000 meteors per hour, with the last major storm occurring in 2002 (NASA.gov).

This year, they are expected to peak November 17–18 and remain active through November 30. During peak activity, viewers may see 10–15 meteors per hour. The Leonids are known for colorful fireballs and low-lying meteors, making it possible that we will witness them during the second kuapola ceremony on November 21.

You may wonder what Hawaiians called these celestial displays. Surely, meteors were observed long ago. Hawaiian terms describing meteors and comets include hōkū welowelo, hōkū lele, koli, oho, and akua lele. I'm certain that many of you may also have family stories about akua lele.

One akua associated with meteors is Lonomakaahialele, whose name evokes Lono and fiery, leaping projections. Lono is the akua associated with the Makahiki season. In a Lono chant, descriptions explain where these projections leap and what they look like as they travel across the sky. This connection supports my theory that Makahiki ceremonies may coincide with the winter seasonal meteor showers.

As we welcome another season of abundance, may we continue honoring our ʻāina, caring for our people, and observing the wonders above us.

Wishing you all a prosperous Makahiki season filled with abundance and good health.

Lonoikamakahiki! ■

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E NHLC...

A deed was recently recorded transferring our ʻohana property to someone we have never met, and nobody in our family signed it. How does that happen, and how do we protect ourselves?



By Liʻulā Christensen,
NHLC ʻOhana Services Team Litigation Director

What you are describing is deed fraud, also called title theft. Someone forges a signature on a deed for property they do not own, has it notarized or fakes the notarization, and records it.

From that moment, the public record shows a stranger owning an interest in the property. A 2025 Hawaiʻi News Now investigation identified at least eight Oʻahu properties, from Waiʻanae to Hawaiʻi Kai, whose titles appear to have been taken this way between 2022 and 2025.

It helps to understand why the recording system does not stop this. For lands not registered in Land Court, Hawaiʻi has a single statewide recording office, the Bureau of Conveyances (Bureau).

Last year, the Bureau recorded over 278,000 documents or approximately 1,000 to 1,300 documents per day. The Bureau records documents in a ministerial capacity; it does not investigate whether a deed is valid or if the signatures on it are genuine.

The Bureau does not have the discretionary authority to refuse to record documents so long as they comply with certain format requirements. Recording offices across the country work the same way.

The good news is a deed that was forged does not actually transfer ownership — such a deed is *void ab initio* or void from the beginning. But the hard news is that the forged document sits on the public record all the same, and until a court removes it, your ʻohana may be unable to sell, refinance, or obtain title insurance.

Clearing it takes a court order, which costs time and money. That is why catching a fraudulent recording early is important.

Fortunately, the Bureau runs a program called Property Watch that helps monitor for this kind of fraud. Register a person's or entity's name along with an email address, and the Bureau will email whenever that name appears as a party on a recorded document. Register online in a few minutes at propertywatch.hi.wcicloud.com.

The Bureau says the system "will not prevent fraudulent recordings from occurring." It scans names, not parcels, so a common name will generate false alarms, and a misspelling – in the public record or in your own registration – may mean no alert at all. Property Watch is only a monitoring system, but it is worth setting up.

To best use this service as a property owner, you should register more than one name where appropriate. When you register, include every name that appears on your title, including former names, like maiden names, and those of relatives who have passed but whose names remain on the record.

Finish outstanding probates for deceased owners so the record reflects owners who are alive to receive notice. Keep your mailing address current with the county so real property tax bills and notices actually reach you.

And if your ʻohana holds land that you do not live on, ask someone to look in on it. Properties that look vacant or neglected suggests that the owner may not notice fraud occurring, which can attract people to attempt title theft.

If deed fraud has already happened, speak with an attorney right away. Report it to the police as well. Under Hawaiʻi Revised Statutes § 708-852, to falsely make or alter a deed with intent to defraud is forgery in the second degree, a class C felony. Though the landowner will need the civil legal process to remove the forged deed, the person who forged the deed may face criminal prosecution as well. ■

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

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

SCHHA (Pronounced "Shaw") - Who Are We?

By KipuKai Kualiʻi



The Sovereign Council of Hawaiian Homestead Associations (SCHHA) is a statewide, self-governing Homestead Beneficiary Association (HBA) dedicated to the federally established Hawaiian Home Lands.

We were founded in 1987 by Hawaiian Home Land leaders from across Hawaiʻi as a coalition to work on common challenges, solutions and approaches to the fulfillment of the Hawaiian Homes Commission Act of 1920 (HHCA), like other Native Allotment Acts of over a century ago.

SCHHA is a statewide homestead association, also referred to as a Homestead Beneficiary Association (HBA) in federal regulations.

Our mission is the protection and perpetuation of the HHCA, its people, lands and the sovereignty of all self-governing HBAs. We provide services to 203,000 acres of HHCA trust lands, 10,000+ homestead lessees, 30,000+ waitlist individuals, 50+ regional HBAs and all enrolled SCHHA members regardless of blood quantum.

As a sovereign entity, we do not register with local and state agencies or apply for IRS tax exemption. We're registered with the U.S. Department of Interior under 43 CFR Part 47 & 48 as an HBA for the purposes of the Hawaiian Homes Commission Act of 1920 (HHCA), and the Hawaiian Home Land Recovery Act of 1995 (HHLRA).

SOVEREIGN COUNCIL OF HAWAIIAN HOMESTEAD ASSOCIATIONS

Our designated 501(c)(3) nonprofit corporation is the Homestead Community Development Corporation (HCDC), founded in 2009 by SCHHA. HCDC is autonomously governed by a nonprofit board of SCHHA-enrolled members and implements programs and projects important to the HHCA and SCHHA constituencies.

We operate according to our governing constitution and are administered by a five-person elected council serving 4-year terms, consisting of a chair, vice chair and council members. Our headquarters is in Honolulu, Oʻahu, with satellite offices on Kauaʻi and Maui.

As a self-governing HBA, our initiatives consist of board meetings, regional mokupuni convenings, policy priorities and advocacy, and an annual conference. Our SCHHA council meets regularly on issues of import to our mission and service area, including the land, people and purposes of the HHCA. Our regional mokupuni convene regularly led by SCHHA council members according to geographic regions including Kauaʻi, Oʻahu, Maui/Lānaʻi, Molokaʻi and Hawaiʻi Island.

Some regional convenings are organized jointly with multiple mokupuni; they are hosted virtually to support more participation. We develop and advocate public policy priorities to advance our mission of protecting and perpetuating the HHCA, with local, state and federal officials, including the state legislature and the state Department of Hawaiian Home Lands (DHHL).

Lastly, we co-host our amazing Annual Hawaiian Home Land Sovereignty Conference with HCDC; a conference dedicated to the purposes of Hawaiian Home Lands, the HHCA, its people and all HBAs. We, of course, work with key partners like DHHL, the Office of Hawaiian Affairs and others. The conference is a time for us to bring our energy, hearts and minds together to advance our work. If you haven't been, you gotta come! ■

For more information contact policy@hawaiianhomesteads.org or visit hawaiianhomesteads.org.

He Lāʻau ʻOʻoi; Nā Lāʻau Kūkū

All those thorns!

By Bobby Camara



The lau of Pōpolo kū mai (*Solanum incompletum*) are adorned with thorns. - *Photo: D. Eickhoff*

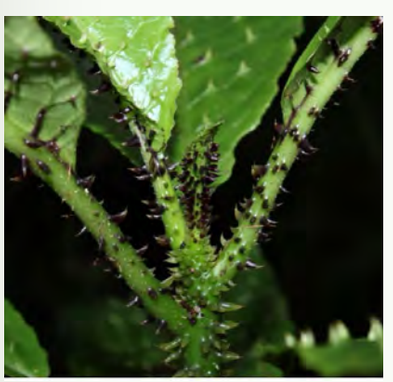
It's often said that Hawaiʻi Nei is paradisiacal. As of now, we have no snakes, no rabies, no stinging nettles to speak of, no poison ivy or poison oak - though some react with rashes when touching or eating mango.

Our cherished lāʻau ʻāpaʻakuma, having evolved here absent their usual predators, often lost defense mechanisms. Why spend energy growing unneeded mea (things)? We have scentless mints, (mostly) thornless raspberries, stingless nettles, and many endemic flowers are small and whiteish. No need to be gaudy/showy to attract (absent) pollinators.

But ... some plants are hardhead. Lehua are extravagant in their rednesses, ʻaiea and hōlei waft surprising scents, and lobelias whose spectacularly curved and colored pua always amaze.

And, too, we have a number of lobelias that are indeed thorny. Many are extremely rare and endangered. None are particularly common, increasing their preciousness. Too, there is a pōpolo kū mai, one related to kikania, with lau studded with scary-looking ʻoʻoi (thorns).

In short, look but don't touch ... ■



A well-protected Hāhā (*Cyanea mceldowneyi*) on Maui. - Photos: Karl Magnacca



The lau of ʻakū (*Cyanea tritomantha*) an endemic lobelia, were cooked and eaten like cabbage.

The Lāhui Flows Beyond Hawai‘i

By Pa‘ahana Bissen



During Nov. 18 – 22, 2026, the Association of Hawaiian Civic Clubs (AHCC) will convene its 67th Annual Convention in Portland, Oregon, hosted by Nā Lei Makalapua, the Mainland Council, and KALO Hawaiian Civic Club.

Portland joins previous continental convention hosts in Las Vegas, San Diego, Anchorage, Washington, D.C., and Seattle. Hosting the convention for the first time, Portland affirms the continuing presence of the Hawaiian lāhui beyond Hawai‘i and the commitment of continental Hawaiian Civic Clubs to cultural perpetuation, community service, and civic leadership.

Delegates from Moku o Kakuhihewa, Moku o Keawe, Moku o Manokalanipō, Nā Hono A‘o Pi‘ilani, and Nā Lei Makalapua will converge from across the Moana Pākīpika to deliberate, collaborate, commemorate, and celebrate their shared kuleana.



The convention theme, “Kahe ka Wai i Ho‘okahi Pilina,” evokes flowing waters connecting people, lands, and generations. In the Pacific Northwest, rivers meet the ocean, creating estuaries where distinct waters sustain vibrant ecosystems. Likewise, Hawaiian communities across the continent preserve their ancestral identity while cultivating relationships with Indigenous peoples.

In a traditional welcome onto their ancestral homelands, the Portland All Nations Canoe Family will greet convention delegates. Representing a collective of more than 40 tribes, bands, and villages, the Canoe Family parallels the many Hawaiian Civic Clubs united through AHCC. Each preserves distinct traditions while sharing responsibilities for cultural perpetuation, ancestral knowledge, and future generations.

Beyond cultural exchange and fellowship, the House of Delegates conducts the convention’s essential business, deliberating resolutions that shape the Association’s collective advocacy and addressing issues affecting the lāhui.

Among the resolutions submitted for consideration is “Supporting Lawful Voting Participation of Non-resident Native Hawaiian Beneficiaries in Elections for Trustees of the Office of Hawaiian Affairs.” The proposal seeks examination of constitutionally lawful pathways for nonresident beneficiaries to participate in OHA trustee elections.

Other proposed resolutions address a sovereign wealth fund model for Public Land Trust management, free public school meals, stronger artificial intelligence legislation, opposition to new liquefied natural gas projects, OHA representation in federal military land lease negotiations, and establishment of a Lāhui Self-Governance and Program Protection Commission.

Together, these measures reflect the breadth of issues confronting Native Hawaiians and the importance of organized civic participation in shaping their collective future.

AHCC conventions empower Hawaiian Civic Clubs throughout the pae ʻāina and diaspora. Through shared deliberation, cultural exchange, and collective responsibility, they reinforce Hawaiian identity and advance the enduring mission of strengthening the lāhui.

Kahe ka wai. The waters flow; the pilina endures. ■

Nā Kaulana Manawa

Na Kalani Akana



Aloha e nā hoa makamaka e uhaiāholo nei i kēia wahi kolamu ʻōlelo Hawaiʻi, eia nō kākou ma ke kau Hoʻoilo a ma ka hoʻomaka pū ʻana o ka wā o ka Makahiki. Nui nā mea e loli ana e like me ke anilā, ka piʻi ʻana o ka lā, ka piʻi ʻana o nā hōkū, a pēlā aku. No laila, e nānā kākou i nā mea ana manawa, nā kaulana manawa hoʻi, a nā kūpuna i hoʻohana ai no nā wā.

Ke heluhelu nei mākou, kekahi hui e heluhelu ana i ka moʻolelo ʻo “Hiʻiakaikapoliopele” na Hoʻoulumāhiehie, i kekahi mea hoihoi e pili ana i ka loli ʻana o nā wā.

I ko Hiʻiaka mā haʻalele ʻana iā Kīlauea, ua hui lākou me kekahi mau mākua e uē minamina ana i ka maʻi o ke keiki a lāua. Aia a lapaʻau ʻia ke keiki e Hiʻiaka, ua pule ʻo Hiʻiaka ma luna o ke kaikamahine ʻo Malamanui ka inoa, ua kū a haʻi ʻo ia i nā mākua i ko lākou haʻalele ʻana a ʻōlelo, “... ua huli ka Iʻa, eia ʻo Mānanalo i ka piko o Wākea, a ua kiʻekiʻe Kauʻōpae i luna, a ʻo ke ʻoʻō mai koe ka moa kuakahi.” ʻO Mānanalo me Kauʻōpae, he mau hōkū.

Ua hoʻāʻo mai nā mākua e kāohi a auʻa mai nā malihini, akā hōʻole ʻo Hiʻiaka me ka ʻōlelo ʻana, “Ua ao kākou, e kala wale i hala aku nei ʻo kau, eia kākou i kēia wā i pilipuka, he kani mai koe o ka moa kuakahi, ko kākou hōʻea nō ia i ka pili o ke ao, e kokoke aku i kihipuka. Aia nō hoʻi ke kani maila ʻo olokele i ka wao.”

He aha ka “pilipuka” me ke “kihipuka”? E like me ka hana maʻa mau ma ka moʻolelo Hawaiʻi, ua wehewehe ʻo Hoʻoulumāhiehie i nā mea hou a nā kāhiko. Ua kākau ʻo ia penei:

“He ʻelima kaulana manawa, a he ʻehā kōā manawa, ʻo ia hoʻi, ʻo ka manawa e napoʻo ai ka lā, ua kapa ʻia kēlā manawa ʻo *kihi*, ka mahele manawa hoʻi mai ka napoʻo ʻana lā a ʻo ke aumoe (midnight) ponoʻī, ua kapa ʻia kēlā māhele manawa ʻo *pili*, ʻo ke aumoe ponoʻī hoʻi, ʻo ia ka hora 12 ponoʻī o ka pō, ʻo ia ʻo KAU, a hōʻea i ke kani ʻana o ka moa kuakahi, ua kapa ʻia ʻo *pilipuka*, a ʻo ka wā e puka ai ka lā, ʻo *kihipuka* ia.” [ua hoʻohiō ʻia nā kaulana manawa]

No laila, i ka manawa a Hiʻiaka i ʻōlelo ai, “E kala wale i hala aku nei ʻo kau,” ua like me ko kākou ʻōlelo ʻana, “E kala wale i hala ai ka hora 12 o ka pō.” A i ko Hiʻiaka ʻōlelo ʻana, “Eia kākou i kēia wā i pilipuka,” ua like me ko kākou ʻōlelo ʻana, “Eia kākou i ka moa kuakahi.”

Inā ʻo kau ka hora 12 o ka pō, ʻo kau ka hora 12 o ka lā. A laila, mai ka puka ʻana o ka lā, ʻo kihipuka nō, a i ke kau, ka 12 o ka lā he pilipuka ia. Mai ka hola 12 o ka lā ā i ka napoʻo ʻana o ka lā ʻo pili ia. E mālama a hoʻohana kākou i keia mau kaulana manawa. ■

Kalani Akana, Ph.D., is a kumu of hula, oli and ʻōlelo Hawaiʻi. He has authored numerous articles on Indigenous ways of knowing and doing.

To read this in English go to kawaiola.news.



TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court has appointed a Trustee Screening Committee to nominate three candidates from whom the Court will select one Trustee to succeed Trustee Elliot Kawaihoʻolana Mills. The successor will be appointed to fill one five (5) year term and be eligible for an additional five (5) year term, as determined by the Court. The Screening Committee is now seeking active leaders from the community with a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop's vision and legacy are perpetuated into the future.

The optimal candidate would have:

- A recognized reputation of integrity, ethical conduct, moral character and leadership
- The capacity to fulfill the responsibilities of a fiduciary under trust law
- Respect from and for the native Hawaiian community and the community at large
- Consistent and active servant leadership in the community with a specific emphasis on those issues that impact the well-being of native Hawaiians and the people of Hawaiʻi
- Have a history of success in business, finance, or related areas necessary to fulfill the Will of Pauahi and mission of Kamehameha Schools
- Have received a formal education
- Outstanding personal traits including Hawaiian values

Candidates must possess demonstrated expertise in one or more of the following areas:

- Business Administration
- Finance and Investment
- Strategic Planning and Policy Setting
- Areas of interest to Kamehameha Schools including Education, Law or Governance

Max total compensation of $197,281, paid as follows: $157,281 annual retainer and $2,500 per meeting (maximum 16 meetings in a 12-month period).

Qualified candidates should submit the following:

- A cover letter and resume
- A statement defining your perception of the role of a Trustee; your vision, goals and objectives for the Trust Estate; and what you would do to attain those goals

Please submit your cover letter, resume and statement by December 11, 2026 to:

Trustee Screening Committee
c/o Inkinen Executive Search

Email: executives@inkinen.com

Mailing Address:
828 Fort Street Mall, Suite 130
Honolulu, HI 96813

For detailed information, please visit www.inkinen.com/ks-trustee-2026-2027

"History in Place" Symposium at UH Mānoa



The UH-Mānoa College of Education hosted the inaugural Organization of American Historians "History in Place" Symposium on October 10-11. This first-of-its-kind event brought together community members, students, educators, and scholars from across the Pacific and North America to discuss the importance of Hawaiʻi and the Pacific in relation to American history. Dr. Noelani Arista of McGill University in Montreal, Canada, delivered the keynote presentation, "I ka Wā ma Mua, ka Wā ma Hope: The Future is Made Possible by the Past." Over the course of two days, participants taught and learned alongside one another as they reflected on what it meant to engage with history in place. A highlight of the symposium were the various huakaʻi that attendees could choose from including: working at Ka Papa Loʻi o Kānewai (participants pictured here); taking a historical walking tour across campus and visiting the Hamilton Library archival collections; or participating in the Hawaiʻi DeTour Project. - *Photo: Kale Kanaeholo*

TMT Eyeing Maunakea Again

The TMT (Thirty-Meter Telescope) International Observatory (TIO) announced in September that it will not pursue construction of TMT on the island of La Palma in the Canary Islands, an autonomous community under Spain located offshore of Morocco - this despite Spain's offer to provide a "financial framework" to build TMT worth about $1.1 billion.

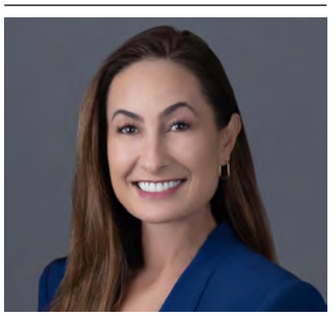
"TIO's partners gave Spain's financing proposal extensive and careful consideration [and] although we acknowledge that the Spanish proposal was innovative and robust ... TIO will continue to respectfully pursue siting TMT at its primary site in Hawaiʻi," noted TIO in a September 29 media statement.

In May 2025, the National Science Foundation (NSF) budget request for FY26 removed TMT from funding consideration. However, in January 2026, Congress passed the Commerce, Justice, and Science Appropriations Bill requiring the NSF to continue considering TMT.

Gov. Josh Green and Hawaiʻi's Congressional delegation have supported building TMT on the "footprint" of a decommissioned Maunakea telescope. The Mauna Kea Stewardship and Oversight Authority (MKOSA) has not yet commented on TIO's decision.

However, in an October 2 statement, Puʻuhonua o Puʻuhuluhulu – the organization formed during the 2019 occupation of Maunakea – said, "The continued pursuit to construct TMT on this sacred mountain blatantly disregards longstanding conflicts over the substantial, adverse and significant impacts to its cultural and environmental resources ... Any attempt to advance construction of the TMT on Mauna Kea will be met with sustained resistance."

Kaopuiki Clark Named HMSA VP



Trini Kaopuiki Clark - *Photo: Tracy Wright Corvo Photography*

The Hawaii Medical Service Association (HMSA) has announced the appointment of Trini Kaopuiki Clark as vice president of strategic communications and marketing, effective November 2.

Kaopuiki Clark will lead HMSA's communications strat-

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NEWS BRIEFS

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egy and efforts to strengthen engagement with members, employers, providers, community partners, employees, and the public.

She brings more than two decades of communications and leadership experience to HMSA. Most recently, she served as president and chief executive officer of Make-A-Wish Hawai'i. Prior to that, she built a career in broadcast journalism as a host, producer, and anchor at KHON2 News.

"Trini is a respected leader, storyteller, and relationship builder whose deep connections throughout Hawai'i make her an outstanding addition to HMSA," said HMSA CEO Mark M. Mugiishi, M.D. "She understands the people of Hawai'i, the importance of trust, and the power of meaningful communication."

"I've spent my career helping people understand the issues and stories that matter most to Hawai'i," said Kaopuiki Clark. "I look forward to building on HMSA's strong relationships and finding new ways to connect with the people we serve."

New Musical Tells the Epic Story of Hi'iaka

Attendees at the Native Hawaiian Convention on tribal lands in Tulalip, Washington, last year were treated to a 45-minute excerpt of a new Broadway-style musical *The Epic Tale of Hi'iaka*.

The story follows the journey of Hi'iaka, Pele's youngest sister, to retrieve Pele's lover, Lohi'au. The full-length production will premiere at Ko 'Olina on December 5.

The original story is by a writer named Ho'oulumāhiehie from a serialized narrative published in the Hawaiian language newspaper *Ka Na'i Aupuni* from 1905 - 1906. The music and lyrics for the musical adaptation of the story were written by Hōkū-nominated Roslyn "Roz" Catracchia, and





Moses Goods and Amy Hānaiali'i Gilliom in *The Epic Tale of Hi'iaka*, a Hawaiian Council and WitzEnd production. - *Courtesy Photos*

2023 MacArthur Fellow Kumu Hula Patrick Makuakāne who serves as choreographer.

The musical stars Hōkū Award winner Amy Hānaiali'i Gilliom as Pele, Jana Anguay Alcain as Hi'iaka, and Mahi'ai Kekumu as Lohi'au. It also features Chardonnay Hi'ilawe Pao, Starr Kalahiki, and *Chief of War's* Moses Goods.

It is produced by Broadway's Michael Jackowitz, founder of WitzEnd Productions, and Hawaiian Council CEO Kūhiō Lewis. Executive producers are Tom Polum and Stacia Fernandez. Musical advisors include Hōkū Award-winning Kumu Hula Keali'i Reichel and Grammy and Academy Award winning composer and lyricist Stephen Schwartz.

The project was a collaboration between WitzEnd Productions and the Hawaiian Council. For more info or to purchase tickets go to: hiiakathemusical.com.

Hawai'i County to Buy Black Sand Beach

On October 13, Hawai'i County Mayor Kimo Alameda announced that the county has reached a tentative agreement with Black Sand Beach LLC for the preservation of beloved Punalu'u Black Sand Beach.

Under the agreement, subject to finalization by the county and the landowner, Hawai'i County would purchase the 6.8-acre site for the assessed value of $1.46 million.

The purchase ensures that the park will remain open to the public in perpetuity and would be enacted through the county's Public Access, Open Space and Natural Resources Preservation Commission (PONC) program.

Since at least 1954, the county had leased the park site from various private landowners. The park closed after the county's lease expired on Aug. 29, 2026. The park remains closed until the purchase of the property is completed – anticipated to take several months – or until a temporary lease agreement is reached in the interim.

Johnasen Appointed to Land Use Commission



Cyrus Johnasen. - *Courtesy Photo*

Hawai'i Island-based executive, communications strategist and community leader Cyrus Johnasen has been appointed to the state Land Use Commission (LUC) by Gov. Josh Green.

Johnasen's professional experience spans media, government, business and public affairs.

Recognizing the "immense kuleana" carried by the LUC he said, "The decisions before the commission can shape our communities, our 'āina and the opportunities available to generations yet to come. I will approach this work with an open mind, respect for the people and places affected by each decision — and the confidence to make thoughtful choices grounded in what I believe is in the long-term best interest of our home."

He currently serves as general manager of Pacific Media Group Hawai'i Island and is the founder and principal of Kōnane Consulting, specializing in strategic communications, government relations, stakeholder engagement and community affairs.

Johnasen previously served as chief of staff and director of communications for Hawai'i County and currently serves on the boards of directors of Child & Family Service Hawai'i, Teach For America and Hawai'i Island Community Health Center. He is a graduate of Kamehameha Schools Hawai'i and UH Hilo. His term ends June 30, 2030.

UN Resolution on Sea Level Rise Passed

On September 24, world leaders at the United Nations General Assembly unanimously passed The Declaration on Sea Level Rise, a resolution on handling sea level rise. The agreement references climate change and climate aid for developing countries.

One of the most visible consequences of climate change is sea level rise – and the nations contributing the least to the global crisis are already the most severely affected.

Pacific Island nations like Tuvalu, Kiribati and the Marshall Islands, face existential threats in the next century as entire atolls and islands will likely disappear under rising oceans.

The UN resolution establishes strong protections for nation states at risk of losing their land base and affirms that even if all their land is eventually submerged, that will not change those nations' maritime zones or statehood.

Hundreds of millions of people living in low-lying coastal communities throughout the Pacific and Asia face displacement.

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Annual Aloha Festivals Floral Parade Float Winner



Congratulations to Hālau nā Puakea o Ko'olaupoko which took first place in the Float Division at the 78th Annual Aloha Festivals Floral Parade held on September 26 in Waikīkī. The Kailua, O'ahu, hālau is led by Kumu Hula Pattye Kealohalani Wright. Second place in this division went to Kilohana by Hawaiian Council, and third place went to entertainment company Malu Productions. In the Marching Band Division, first place went to Moanalua High School, second place to Kamehameha Schools Kapālama, and third place to Castle High School. - *Photo Courtesy of Aloha Festivals*

NEWS BRIEFS

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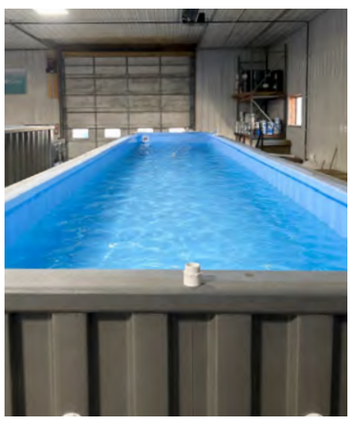
For many Pacific Islanders, moving "inland" is not an option.

A 2025 UH Mānoa report warns that 81% of Oʻahu's coastline could erode by 2100, with 40% lost by 2030. Up to 21,000 people could be displaced across the pae ʻāina.

Swimming Lessons for Westside Keiki



Nonprofit Nā Kama Kai has purchased this mobile pool built inside a shipping container to help Waiʻanae Coast keiki learn to swim. - *Courtesy Photo*

Waiʻanae nonprofit Nā Kama Kai has an innovative program to provide swimming lessons to keiki on Oʻahu's Westside building on the success of its Ocean Swim Lessons program, delivered last fall to 400 fourth-grade students across six schools in the Nānākuli–Waiʻanae Complex.

With support from the Abigail Kawānanakoa Foundation and the Matson Giving Program, Nā Kama Kai purchased a $90,000 mobile pool built inside a repurposed 40-foot shipping container that will allow it to bring swimming lessons to elementary school keiki on the Waiʻanae Coast – which currently has no public swimming pools.

Hawaiʻi has one of the highest childhood drowning rates in the nation and according to the Hawaiʻi Water Safety Plan, Native Hawaiians account for 36% of resident drowning deaths while representing just 27% of the population. According to a 2025 *Civil Beat* report, half of Hawaiʻi's keiki cannot swim and the state is doing little to change that.

Nā Kama Kai was founded by pro surfer Duane DeSoto in 2008 to teach children about ocean safety, conservation and stewardship – both to save lives and to ensure that the next generation will mālama our ocean resources.

"This program provides a scalable model to deliver culturally grounded swim lessons across the state," said DeSoto. The Mobile Pool Initiative is far more than a portable pool, it's a long-term investment in the future of Hawaiʻi – one that lets us bring lifesaving water competency education to communities that have never had it before."

KS Sells More Land in North Kona

The recent sale of its land beneath the Kona Village Resort for $246.3 million brings the total of Kamehameha Schools' (KS) "resort land" sales to $1.15 billion in a the past year.

The 81-acre parcel was sold to Rosewood Hotels & Resorts, a Hong Kong-based company owned by Chow Tai Fook Enterprises – an investment affiliate of the resort's lessee, Kennedy Wilson, an investment company headquartered in Beverly Hills, California.

In September 2025, KS sold 491-acres of land beneath the Four Seasons Resort Hualalai and the golf course to Michael Dell, the billionaire CEO of Dell Technologies, for $400 million.

Then, in November 2025, KS sold 10.3 acres of land beneath the Royal Hawaiian Hotel to Japan-based Daisho Co. For $510 million.

KS CEO Jack Wong said KS is committed to stewarding its trust lands to advance Hawaiʻi and Native Hawaiians. "We have had to make some very hard choices," Wong was quoted as saying in a *Pacific Business News* article. "We do not make those decisions lightly. They allow us to reinvest and strengthen [the princess'] endowment so we can continue increasing our support for education."

KS has acquired 11,000 additional acres in recent years, bringing its landholdings to about 373,000 acres. KS' endowment was valued at $15.8 billion as of June 30, 2025.

ChangeMakers Celebrates "ʻĀinapreneurs"



Five emerging entrepreneurs took center stage at ChangeMakers Hawaiʻi's ʻĀinapreneur Hōʻike held in Hilo, Hawaiʻi Island, on October 15. The Hōʻike celebrated the conclusion of eight weeks of learning, growth, and business development for this most recent ChangeMakers cohort. Graduates Catherina Uʻi Amantiad (AU Enterprise LLC), Liliha Frederick (Hui Hoʻomālamalama), Maluhia Freitas (Baked with Maluhia), Chazlynn Takaki (H&A Hauling), and Kaʻāina Smith (Kaʻāina Made for You) shared their respective entrepreneurial journey and vision, with encouragement from ʻohana, community supporters, and business mentors. ChangeMakers Hawaiʻi is a Native Hawaiian-led nonprofit dedicated to strengthening the capacity of Indigenous-led organizations. ʻĀinapreneur is a ChangeMakers Hawaiʻi initiative supporting entrepreneurs who want to build strong, sustainable businesses rooted in place, culture, community and purpose. Pictured standing are (l-r): Smith, Freitas, Amantiad, Takaki and ChangeMakers Founder Olani Lilly. Kneeling is Frederick. - *Courtesy Photo*

Hawaiʻi Settles Claim Against Monsanto

Last month, the state announced a settlement with Monsanto Company and its affiliates, resolving Hawaiʻi's claims against them for contamination caused by polychlorinated biphenyls (PCBs) in Hawaiʻi's waterways and natural resources.

The settlement guarantees an initial payment of $10 million by October 31, 2026 but could also provide an additional $35 million, depending on the outcome of an indemnity action currently being pursued by Monsanto and its affiliates against various historic PCB purchasers.

PCBs are chemical compounds manufactured, marketed, sold and distributed by Monsanto and its affiliates from 1929 to 1977. During that period, PCBs were released into the environment, including into the water, soil and air, where they can persist for decades and accumulate in plants and animals.

Production and, with limited exceptions, use of PCBs was prohibited in the U.S. in 1979, under the federal Toxic Substances Control Act.

"Monsanto manufactured and sold PCBs for decades and the negative environmental consequences of these chemicals continue long after their production ended," said state Attorney General Anne Lopez adding that this settlement holds Monsanto accountable for its PCB contamination in Hawaiʻi. ■

OHA
OFFICE OF HAWAIIAN AFFAIRS
BOARD OF TRUSTEES

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

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Held in Trust: A Documentary, A Conversation, and a Movement



Kaialiʻi Kahele
CHAIR
Trustee, Hawaiʻi Island

On Thursday, October 8, 2026, OHA made history. For the first time, OHA premiered an original documentary, *Held in Trust*, through an unprecedented statewide television "roadblock," broadcasting simultaneously across six major Hawaiʻi television stations.

For one evening, across our islands, thousands of households tuned in to learn about an issue that strikes at the very heart of our relationship with the ʻāina: the future of Hawaiʻi's public lands currently leased to the United States military.

Nine months in the making, *Held in Trust* represents far more than a documentary. It is an educational initiative, a call for informed civic engagement, and an opportunity to confront difficult questions about our history, our responsibilities, and our collective future.

The response has been tremendous.

In its first week alone, the documentary attracted over 11,000 views on OHA's YouTube channel, complementing a statewide television audience estimated in the tens of thousands.

More importantly, the feedback from beneficiaries, community leaders, educators, veterans, and residents across Hawaiʻi has been overwhelmingly positive.

People are watching. They are learning. They are asking questions. And perhaps most importantly, they are having conversations.

That was precisely our intention.

For decades, decisions concerning military-leased public lands have largely unfolded through complicated legal proceedings, government negotiations, environmental reviews, and political discussions often inaccessible to the broader public.

Yet these lands are not simply parcels on a map. They are part of our ancestral inheritance, our cultural identity, our natural environment, and the public land trust that carries enduring obligations to Native Hawaiians and future generations.

Held in Trust seeks to make these complex issues understandable and accessible to everyone – not to dictate what people should think, but to ensure they have the knowledge to participate meaningfully in determining what comes next.

And we are just getting started.

OHA is now developing a comprehensive local, statewide, national, and international outreach strategy to bring this documentary and its message to broader audiences.

We envision community screenings across the Hawaiian Islands, presentations at schools and universities, facilitated discussions with policymakers, and partnerships with cultural and educational institutions.

Nationally, we intend to engage federal policymakers in Congress, as well as Indigenous communities whose experiences with federal land management, military occupation, and the pursuit of self-determination reflect important, shared challenges.

Internationally, we hope to connect with film festivals, educational networks, and media platforms to elevate Hawaiʻi's story within a global conversation about Indigenous rights and stewardship.

Our objective is not simply to accumulate views. It is to build understanding, encourage dialogue, and inspire informed participation.

As critical military land leases approach expiration, the decisions made in the coming years will shape Hawaiʻi for generations. The people of Hawaiʻi deserve to be informed, engaged, and heard.

I encourage everyone to watch *Held in Trust*, share it with your ʻohana and friends, and join the conversation at OHA.org/AlohaAina.

Nine months brought this documentary to life.

What happens next is up to all of us. ■

Will OHA Squander the $55 Million from the Legislature?



Keliʻi Akina, Ph.D.
Trustee, At-Large

Will the Office of Hawaiian Affairs squander the $55 million it recently received from the state legislature?

As an OHA trustee, I'm proud of the progress we've made in financial management and stewardship. But I also know that OHA hasn't always enjoyed the public's confidence in managing resources.

Perhaps you've asked this question yourself. Perhaps our legislators have too. Given OHA's history, it's a fair question.

But I'm asking it for another reason. We have an extraordinary opportunity to show what OHA can accomplish through wise stewardship, today and for generations to come.

During the 2026 legislative session, lawmakers approved $55 million in Public Land Trust revenues for OHA to address critical needs among Native Hawaiians. With families struggling with rising costs, communities recovering from disasters, and uncertain federal funding, these resources couldn't come at a better time.

All eyes will be on OHA. And rightly so.

What excites me is the financial vision taking shape. I'm encouraged by discussions among my fellow trustees about meeting immediate needs while creating financial resources for the future.

Too often, when an organization receives a large sum of money, the temptation is to spend it. Programs are funded and grants are awarded, but soon the money is gone.

OHA's Native Hawaiian Trust Fund offers an important model. Rather than simply spending our resources, we put money to work through disciplined investments that generate earnings year after year.

Consider the financial vision OHA staff have presented for Project Malu. Starting with the recently acquired $55 million, the proposal would distribute at least $8 million annually to meet immediate needs while investing the remainder for long-term growth.

If OHA secures additional revenues, annual distributions could reach $10 million within five years, serving immediate needs of Native Hawaiians. After 50 years, the fund could grow to $663 million while providing nearly $25 million annually to beneficiaries!

In fact, since receiving the $55 million in July, OHA has already earned approximately $400,000 in interest on funds previously held in a non-interest-bearing state account.

That's the power of good stewardship. We can meet today's needs while growing resources for future generations.

It's like the biblical parable of the talents. Those entrusted with resources were expected to put them to work, not simply hold on to them. Good stewardship means making our resources more productive for those we serve.

This principle also speaks to the future of the Hawaiian lāhui. When Native Hawaiians have the capacity to build and grow wealth, they are better equipped to shape their own future. That's an important part of self-determination, regardless of the political path we pursue.

But there's a clear warning we must heed. We must ensure accountability and honor the legislature's requirements for these funds. We must be vigilant against fraud, waste or abuse.

This demands clear priorities, transparent reporting, measurable results, and careful oversight.

Financial management isn't simply about growing money. It's about making sure that money does the greatest possible good for our beneficiaries.

The $55 million is both an opportunity and a test of OHA's capacity to be a responsible steward.

OHA can demonstrate best practices in financial stewardship, benefiting Native Hawaiians while setting an example for the entire state.

And that's the kind of OHA I want to be part of – one that works together to meet today's needs while building a stronger future for generations to come. ■

Kalima Lawsuit Updates

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

The focus of the Kalima class-action claims payment process at this point is to identify the correct heirs and devisees of Deceased Class Members, so that payments can be made to them under the court-approved Probate Plan.

Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki have presented 32 Petitions to the Probate Court as of Oct. 15, 2026. These efforts have resulted in nearly $62 million paid to the estates of over 700 Deceased Class Members.

Approximately $180 million has been paid to the 1,301 Living Class Members, a 99.7% claims payment rate. Typical class actions have payment rates of approximately 10%.

Complex Probate Process

Under the court-approved Probate Plan, the Court has ordered the Probate Special Master and Probate Special Counsel to review the estates of every Deceased Class Member. Petitions covering approximately 30 estates are presented to the Probate Court, which hears these petitions on a special calendar dedicated to this unprecedented case.

The petitions must present clear and convincing records to help the Court determine the correct heirs and devisees of each Deceased Class Member, many of whom passed away years ago. Records of estate plans and the whereabouts of their heirs are difficult to determine due to the passage of time. Additional time and research are needed for the estates of the Deceased Class Members who have not yet been included in a probate petition to be sure all procedural safeguards are thoroughly addressed.

If you have information regarding a Deceased Class Member and/or their family members, please complete the following two forms: the Deceased Class Member Information Form and the Detailed Family Information Form. These forms, as well as other information about this case, are available at the kalima-lawsuit.com website. Please also be sure to update the records if any information you submitted before has changed. You can also call the Claims Administrator at (808) 650-5551 or 1-833-639-1308 (Toll-Free) to obtain or provide information.

Attorney Talk Story

For more information about the probate process and the case status, interested persons are invited to attend a Talk Story with Class Counsel Thomas Grande and Carl Varady, as well as with Probate Special Master Emily Kawashima and Probate Special Counsel Scott Suzuki. The next Talk Story will take place on Tuesday, Nov. 17, at 5:00 p.m. via Zoom or by telephone. Go to kalima-lawsuit.com for the Zoom link and telephone information. ■

CIA AND KA PAʻAKAI ANALYSIS KOAIʻA CORRIDOR TRAIL, PUʻUKAWAIWAI/ PANOLUʻUKIA, KOHALA, HAWAIʻI

On behalf of the State of Hawaiʻi Department of Land and Natural Resources, Division of Forestry and Wildlife (DOFAW), SWCA Environmental Consultants (SWCA) is preparing a combined Cultural Impact Assessment and Ka Paʻakai Analysis for the proposed Koaiʻa Corridor Trail Project. DOFAW's Nā Ala Hele Trail and Access Program proposes an approximately 7-mile trail system within the Koaiʻa Corridor (TMK (3) 6-2-001:093), a 317-acre state-owned parcel on the leeward slopes of Kohala. The trail would connect to the neighboring Koaiʻa Tree Sanctuary trails and expand recreational opportunities in an area with few. To help inform the trail design, SWCA seeks to consult with individuals and organizations knowledgeable about the past and present cultural uses of the study area. We would appreciate names of kamaʻāina, kūpuna, and others willing to share cultural knowledge, as well as information on past and present land use, traditional gathering practices, and current cultural practices. Please contact Wainani Traub at Wainani.Traub@swca.com or (808) 437-8974 by November 30, 2026. Mahalo.

CULTURAL IMPACT ASSESSMENT AND KA PAʻAKAI ANALYSIS: WAIAHI, KAUAʻI

Cultural Impact Assessment and Ka Paʻakai Analysis: The Acquisition and Expansion of the Waiahi Surface Water Treatment Plant and Upgrade of the Related Waterline Transmission System, Project, Hanamāʻulu and Kalapakī, Līhuʻe, Kauai (TMKs: [4] 3-8-018:001, 002, 014-018 [por.]; and Maʻalo Road Right-of-Way [ROW], Kūhīo Highway and ʻEhiku Street ROW).

At the request of R.M. Towill Corporation, on behalf of the County of Kauaʻi (County) Department of Water (DOW), Cultural Surveys Hawaiʻi, Inc. (CSH) is conducting a CIA and KPA for the proposed Acquisition and Expansion of the Waiahi Surface Water Treatment Plant (Waiahi SWTP) and Upgrade of the Related Waterline Transmission System project.

DOW proposes to publicly acquire the Waiahi SWTP owned by Grove Farm and expand the facilities, storage tanks, and other ancillary infrastructure to increase the potable water treatment capacity from 3.0 million gallons per day (mgd) to approximately 10.0 mgd in phases correlated to projected water demands based on approved and future development plans. In addition, DOW proposes to upgrade the related water line (WL) transmission system along Maʻalo Road, Kapaia Cane Haul Road, ʻEhiku Street, and Kūhiō Highway, which is part of the larger Puhi-Līhuʻe-Hanamāʻulu-Kapaʻa Water System. CSH is seeking manaʻo regarding: 1) Traditional cultural practices and resources within the project area and surrounding Pūlehunui Ahupuaʻa; 2) Potential impacts to cultural sites, practices, and resources; and 3) Referral to knowledgeable kūpuna, kamaʻāina, and cultural practitioners.

To provide input, please contact CSH Cultural Researcher, Tehani Baculpo by email at tbaculpo@culturalsurveys.com no later than 30 November 2026.

KA PAʻAKAI ANALYSIS — COMMUNITY OUTREACH

Scientific Consulting Services is conducting a Ka Paʻakai Analysis for the proposed LDS Temple in Maui Lani, Wailuku Ahupuaʻa, Pūʻali Komohana (Wailuku) District, Maui, (TMK: (2) 3-8-007:151), near Kuʻikahi Drive. We are seeking individuals with knowledge of traditional and customary practices, cultural or historical resources, access, gathering, or other cultural uses of the project area and surrounding lands. If you have relevant information or would like to discuss the project, please contact: Victoria Budiono, Scientific Consulting Services: budionovictoria@gmail.com.

KA PAʻAKAI ANALYSIS FOR THE MOKULĒʻIA-PAHOLE MICROWAVE TOWER IMPROVEMENTS, KAWAIHĀPAI, WAIALUA, OʻAHU (TMK: [1] 6-8-001:004 [POR.])

At the request of the City and County of Honolulu, Department of Design and Construction (DDC), on behalf of the Department of Information Technology (DIT), Cultural Surveys Hawaiʻi (CSH) is conducting a Ka Paʻakai Analysis (KPA) for the Mokulēʻia-Pahole Microwave Tower (MPMT) Improvements project in Kawaihāpai, Waialua, Oʻahu. The DDC, on behalf of DIT, proposes improvements to the MPMT facility to enhance the reliability, resiliency, and functionality of the communications infrastructure, which is part of a microwave communications system used for dispatching emergency medical and public safety services. The proposed project includes construction of a new 100-foot communications tower with foundation and utility connections. The increased height would improve coverage by reducing signal interference from vegetation, terrain, and natural obstructions. Existing communications infrastructure would remain operational during construction. Once operational, the existing 70-foot tower, city radio building, ice bridge, and associated cabling would be removed. Additional improvements include upgrades to utilities, electrical, telecommunications, and mechanical systems; interior reconfiguration; pavement and parking improvements; site security and access improvements; and vegetation clearing for safe access and fire protection. CSH is seeking manaʻo regarding: 1) Traditional cultural practices and resources within the project area and surrounding Kawaihāpai Ahupuaʻa; 2) Potential impacts to cultural sites, practices, and resources; and 3) Referral to knowledgeable kūpuna, kamaʻāina, and cultural practitioners.

To provide input, please contact CSH Cultural Researcher, Tehani Baculpo by email at tbaculpo@culturalsurveys.com no later than 30 November 2026.

SEE **PUBLIC NOTICES** ON **PAGE 37**

PUBLIC NOTICES

Continued from page 36

CULTURAL IMPACT ASSESSMENT HALEʻIWA

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment related to the Senior Housing Development Project at 66-018 Smiley Place in Haleʻiwa, Island of Oʻahu [TMK: (1) 6-6-014:004]. SCS is seeking information from kamaʻāina, kūpuna, and knowledgeable individuals or groups regarding the area's cultural resources, customs, traditional gathering, and any on-going cultural practices. Please respond within 30 days to Kamealoha Pa-Smith at (808) 212-4356 or khs96703@gmail.com.

CULTURAL IMPACT ASSESSMENT AND KA PAʻAKAI ANALYSIS: KŪLANIHĀKOʻI DETENTION BASIN PROJECT, KAʻONOʻULU, MAKAWAO, MAUI, (TMK: [2] 2-2-002:082 POR.)

Cultural Surveys Hawai'i (CSH), at the request of Mālama Haleakalā Foundation and on behalf of Kaonoulu Ranch LLLP, is conducting a Cultural Impact Assessment (CIA) and Ka Paʻakai Analysis for the proposed Kūlanihākoʻi Detention Basin Project, Kaʻonoʻulu, Makawao, Maui (TMK: [2] 2-2-002:082 por.). The proposed project includes the construction of a detention basin along Kūlanihākoʻi Stream to prevent flooding on the leeward slopes of Haleakalā and to protect aquatic and marine habitats for many species of plants, birds, coral reefs, and fish. CSH seeks your knowledge, insight, and input on the following topics: 1) Knowledge of traditional cultural practices within the proposed project area and Kaʻonoʻulu Ahupuaʻa; 2) The different natural resources associated with your specific cultural practice; 3) Referrals to other kūpuna, kamaʻāina, and traditional cultural practitioners knowledgeable about the proposed project area and Kaʻonoʻulu Ahupuaʻa; and 4) Comments or thoughts on the potential impacts the proposed project may have on cultural sites, practices, and resources within the proposed project area and Kaʻonoʻulu Ahupuaʻa.

If you are interested in participating in this study or for more information, please contact CSH Cultural Researcher, Chantellee Spencer by email at cspencer@culturalsurveys.com.

NOTICE OF CONSULTATION: SECTION 106 OF THE NATIONAL HISTORIC PRESERVATION ACT OF 1966 AS AMENDED

Pursuant to Section 106 of the National Historic Preservation Act, the City and County of Honolulu, Department of Community Services (DCS) invites Native Hawaiian Organizations that may attach religious or cultural significance to historic properties within the proposed Koʻolauloa Community Resilience Hub project area to participate as consulting parties. Native Hawaiian descendants with ancestral, lineal, or cultural ties to the area, and other individuals or organizations with legal, economic, or historic preservation interests in the undertaking, are also invited to participate. DCS welcomes information regarding known or potential historic properties, traditional cultural places, and any concerns regarding the undertaking's potential effects on these resources.

The project is located on approximately five acres of State-owned land at 54-256 Hauʻula Homestead Road, Hauʻula, Oʻahu. Proposed improvements include a community resilience hub providing emergency shelter, year-round community services, parking, utilities, recreational areas, and landscaping.

Interested participants are requested to contact Mr. Cody Winchester of G70 via email at KCRH@g70.design, or by mail to 111 S. King Street, Suite 170, Honolulu, Hawaii 96813. Please respond by Nov. 30, 2026.

Participants are also invited to a hybrid Section 106 consultation meeting on Nov. 17, 2026, at 6:00 p.m., at the Hauʻula Community Center. Please RSVP using the contact information above. A Zoom link will be provided to registered participants wishing to attend virtually. ■

E Ō Mai,
e Kuleana Land Holders!

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

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

OHA
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HOʻOHUI ʻOHANA
FAMILY REUNIONS

E nā ʻohana Hawaiʻi: 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

KEPELINO - Searching for Sylvester (Papa K) Kepelino/Kepilino/Kepalino ʻohana. Papa K was last known to have lived in Hilo on Kinoʻole Street. Searching for ʻohana; please contact Keola at (808) 284-2211.

LOVELL - The descendants of Joseph Lovell and Mele Holokahiki will hold a family reunion on Kauaʻi, July 12–16, 2028. We are seeking descendants of their five children: Loika, John, William, Daniel, and Kini Lovell to assist with planning. Kōkua is greatly appreciated to bring our ʻohana together. The next meeting is Nov. 18, 6:30 p.m. on Zoom: hawaii.zoom.us/j/84116492841. Contact Kellie kelliepupu@gmail.com or Makalapua kaawa@hawaii.edu, or connect via TeamReach at Lovell a me Holokahiki 2028 Group Code: July2028 facebook.com/lovellameholokahiki ■





HALIʻA ALOHA
FOND REMEMBERANCE

To create a space for our readers to honor their loved ones, Ka Wai Ola will print ***Haliʻa Aloha - obituaries and mele kanikau (mourning chants)***. Haliʻa 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 Haliʻa Aloha submitted will be published on kawaiola.news. Haliʻa Aloha must be submitted by the 15th of the month for publication the following month. Photos accompanying Haliʻa Aloha will only be included in the print version of the newspaper if space permits. However, all photos will be shared on kawaiola.news.



CYNTHIA KUULEI KALAMA MCGEE SHARP
DEC. 27, 1947 – APRIL 12, 2025

Cindy Sharp passed away peacefully surrounded by ʻohana at her Hawaiian homestead in Kawaihae, Hawaiʻi Island. Cindy grew up at Uluhaimalama in the uplands of Pauoa, Oʻahu. Her first passion was volleyball – she was an outside hitter for Hawaiʻi in the 1966 and 1969 USVBA National Championship finals and was invited twice to try out for the Olympics.

She began paddling with Waikīkī Surf Club at age 10 with canoe racing pioneers "Nappy" Napoleon and her grandfather, Noah Kalama. A veteran of countless Nā Wāhine o ke Kai and Queen Liliʻuokalani races, Cindy paddled in the #4 "power" seat and never missed a regatta season. Her love of the ocean began with paddling, but she also surfed, body boarded and raced sail boats.

Cindy worked as a fitness instructor at Central YMCA and met her husband, Jim, during an early morning run at Ala Moana Park. They later married at Magic Island. Cindy had a huge heart and loved people. She danced hula, played ʻukulele, and had a beautiful singing voice. She stood out in a crowd – a gorgeous, six-foot tall athlete with a big smile, big jangly earrings and a noisy, happy laugh. A debilitating stroke in 2021 left her confined to a hospital bed, but for the rest of her life she received a steady stream of visitors and Jim's loving care and companionship.

Cindy is survived by her husband, former OHA CFO Jim Sharp; sons Kainoa (Joy) Kalama McGee, Kalia Hanohano McGee, and Kaunaoa (Cindy) McGee-Sharp; daughter Kuuleialoha (Ron Lee) McGee; granddaughters Kailiponi, Kekaikuihala, and Keikiokahauʻolinuamaiakalani McGee, and Kehauolinuimaikalani Ane; grandsons Kahaweoakaliaaloha McGee and Keauponookanaia McGee-Lee; and two great-grandchildren.

Her memorial service is Nov. 20, 2026, at Diamond Head Cemetery Chapel. Visitation at 9:00 a.m., service at 10:30 a.m. ■



EARL SHERMAN MAIKAHIKINAPAMAIKALA PAMAIKAUALILILEHUAKENAIKAWAIPUNAOLANILOA TENN
OCT. 18, 1940 – SEPT. 4, 2026

Earl Sherman "Pa Mai" Tenn was born on Oʻahu to Minnie Pue-Nah Tenn and William Ah Hin Tenn. After graduating from Kailua High School, he joined the Army Reserves and later moved to Los Angeles. He earned an AA degree in business administration and an Industrial Transportation Certificate. He began his career in California but eventually returned home to Oʻahu.

In mid-life, Earl began a hula journey that led him to many respected kumu, two of whom gave him his Hawaiian names, which he formally added to his birth certificate. He became known as "Pa Mai" and would be certified in hula by Kumu Hula Rose Kapulani Joshua.

As a kumu hula, Pa Mai led the Honolulu Civic Club's Ka Pā Hula Manu, taught at Windward Community College, founded Hālau Hoʻokipa Aloha, and helped establish the Iā ʻOe E Ka Lā Hula Competition and Festival in California, where he served as a judge for years. He also founded Ka Leo o nā Hula in Mexico and coordinated the annual Duke Kahanamoku Birthday Lei Draping Ceremony in Waikīkī until his passing.

He was an active member of King Kamehameha, Honolulu, Kalihi Pālama and Koʻolaupoko Hawaiian Civic Clubs. He was also a Mamo Hanohano of Hale o nā Aliʻi o Hawaiʻi and an honored recipient at the 17th Annual Kalani Aliʻi Awards in 2024.

Pa Mai is survived by his many nieces, nephews, grand-nieces, grand-nephews, a great-grand niece, and a hānai son. He was preceded in death by his parents and siblings William (Georgette) Kaae; Donald (Shirley) Waialae; Gloria Waialae; Dolores Waialae (Reuben) Chun; Dominic (Constance) Tenn; and Wanda Tenn (David) Naweli. ■

OFFICE LOCATIONS

Office hours for all locations are 7:45 a.m. to 4:30 p.m., Monday thru Friday.

All Offices are closed on State holidays

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808.594.1835
Email:
info@oha.org

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

EAST HAWAIʻI (HILO)
2100 Kanoelehua Ave.,
Unit 9 & 10
Hilo, HI 96720
Phone: 808.204.2391

MOLOKAʻI / LĀNAʻI
Kūlana ʻŌiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.553.4640

KAUAʻI / NIʻIHAU
4405 Kukui Grove St., Ste. 103
Līhuʻe, HI 96766-1601
Phone: 808.241.3390

MAUI
1887 Wili Pa Loop, Ste. 1
Wailuku, HI 96793-1400
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www.oha.org/offices

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

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HOMES WITH ALOHA-Waimanalo Single level 3 bedrooms/1 bath $380,000 Major repairs needed. Lot size 7,525 sq. ft. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303

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