Nakia Naeʻole shares an account of the Koʻolauloa community’s struggle

PAGE 18

Communities have voiced concern over proximity of turbines to Kahuku schools and homes.

Photo: Carlos Mozo
Ho‘olako ‘ia e Ha‘alilio Solomon – Kaha Ki‘i ‘ia e Dannii Yarbrough

‘AIKE ‘O

"X IS THE Y" PATTERN
FOLLOW THE INFORMATION YOU WANT TO EMPHASIZE THEN ADD ‘A‘OLE TO THE FRONT OF THE SENTENCE

+ ‘O KALĀKAUA KA MŌ‘I
+ ‘O KA MŌ‘I ‘O KALĀKAUA

‘A‘OLE ‘O KALĀKAUA (‘O) KA KA MŌ‘I
‘A‘OLE (‘O) KA KA MŌ‘I ‘O KALĀKAUA

KA KALĀKAUA IS NOT THE KING. (LIHOLIHO IS THE KING)
KA KALĀKAUA IS NOT THE KING. (HE’S THE HEIR)

‘AIKE HE

"X IS A Y" PATTERN
ADD ‘A‘OLE TO THE FRONT AND FLIP X WITH Y

+ HE KUMU ‘OE.
+ ‘A‘OLE ‘OE HE KUMU

MAKING NEGATIVE SENTENCES

AIA

LOCATIONAL SENTENCE PATTERN
REPLACE AIA WITH ‘A‘OLE.

+ AIA LĀKOU MA KA HALE PULE.
+ ‘A‘OLE LĀKOU MA KA HALE PULE

‘A′ANO

DESCRIBING CHARACTERISTICS OF A NOUN
‘A‘OLE GOES AT THE FRONT AND THEN DEPENDING ON THE TYPE OF NOUN:

PRONOUN
+ NANI ‘OE.
+ ‘A‘OLE ‘OE NANI.

PROPER NOUN
+ NANI ‘O MĀNOA.
+ ‘A‘OLE NANI ‘O MĀNOA.

COMMON NOUN
+ NANI KA WAHINE.
+ ‘A‘OLE NANI KA WAHINE

E HO‘I HOU MAI I KĒIA MAHINA A‘E!
BE SURE TO VISIT US AGAIN NEXT MONTH FOR A NEW HA‘AWINA ‘ŌLELO HAWAI‘I (HAWAIIAN LANGUAGE LESSON)!
LET THE LANGUAGE LIVE

‘Ōlelo

nvt. Language, speech, word, quotation, statement, utterance, term, tidings; to speak, say, state, talk, mention, quote, converse, tell.

Aloha mai kākou,

H
o’omanas’o wau i ka ‘ōlelo Hawai‘i ‘ana a ko’u makuahine a me ko’u mau kūpuna i nā wā a lākou i makemake ‘ole ai ia’u e ho’omaopoopo i kā lākou ‘ōlelo. He halia’ala aloha a he mea ho’okaumaha ia ke ho’omana o a’e au i ka makamae o ko lākou kama’ilio ‘ana a me ka hiki ‘ole ia’u ke kama’ilio pū. Ke lohe au i ka ‘ōlelo Hawai‘i ma nā wahi ma’a mau o ka nōhona, -- ma ka halekū‘ai, ia’u e kū lāina ana ma ka panakō, a i ‘ole ma kekahai lū‘au piha makuahiki -- paipai ‘ia au he hō’ōia ia ia’u i ke ola o kō kākou ‘ōlelo makuahine.

Ma ka hapa mua o ke kenekulia 20th, mai make ka ‘ōlelo Hawai‘i. He hua ‘e’eihia ko ka ho’okāhuli aupuni o ka makahiki 1893 a me ka pāpā ‘ia ‘ana o ka ‘ōlelo Hawai‘i ma hoa iho. Ua ho’opā‘a‘i mau ‘ia nā keiki no ka ‘ōlelo Hawai‘i ‘ana ma ke kula a ua oki pau loa ‘ia ke a’o ‘ana o ka nui mākau i kā lākou mau keiki i ka ‘ōlelo. Ua mana’o ‘ia, ‘o ke a’o ‘ōlelo Pelekānia ke ala e pi’i a e‘e a e hō o e ke holomua i ka wā o ke Keliikoli o ‘Hawai‘i, ka wā ma hoa iho o ke aupuni mō‘i. Ma nā 1970, ua kāka’ikahi nō nā mānaleo, he makule ke hapa nui, e ola ana.

He mea nui ka ho’okumu hou ‘ana a i ka ‘ōlelo Hawai‘i i ‘ōlelo kūhelu o ka Moku’ai‘a o Hawai‘i ma ka ‘Aha Kumukānāwai o ka makahiki 1978. I loko o ‘eono makahiki ua ho’oko‘oku ‘ia ka Pūnana Leo a i ka makahiki 1987 ua ho’oko‘oku ‘ia ‘elua o nā papa‘aha kula kaiapuni Hawai‘i DOE mua loa. I kēia lā, aia he ‘iwakālua kūmahā mau kula kaiapuni Hawai‘i ma ka pae‘ai‘a a poeko ma kahi o 20,000 mau kānaka i ka ‘ōlelo Hawai‘i i kēia wā.

Ma kēia pukana ‘o Ka Wai Ola kākou e mālama ai i ka Mahina ‘ōlelo Hawai‘i. Ma ka hō‘ola ‘ana a i ka ‘ōlelo, e ho’omau ‘ia nā ho‘omau ko makuahine; i ka ‘ōlelo nō ve kauan ike ko kō kākou kūpuna. Ma ko a’o ‘ōlelo kākou e ho’omaopoopo ai ia kākou ma ke ‘ano he ‘ohana, he lāhui, a ma ke ‘ano he keiki o kēia ‘ai‘a nei. ‘Aole hiki ia kākou ke ho’omā‘ikīi i ka mana o ka ‘ōlelo. Ua ike kō kākou po’e kūpuna, “I ka ‘ōlelo nō ve ola; i ka ‘ōlelo nō ve maake.” E ola mau ka ‘ōlelo Hawai‘i.■

Sylvia M. Hussey, Ed.D.
Ka Pouhana

Aloha mai kākou,

I remember my mother and grandparents speaking Hawaiian, especially when they didn’t want me to know what they were saying. It is a fond yet sad memory as I reflect now how precious their conversations were and how I could not participate. When I overhear Hawaiian spoken in ordinary places today – in the grocery store, while standing in line at the bank, or at a baby lū‘au – I am encouraged and reassured that our ‘ōlelo makuahine lives.

During the first half of the 20th century, ‘ōlelo Hawai‘i was nearly lost. The 1893 overthrow and subsequent ban of Hawaiian language education had a chilling effect. Children were routinely punished for speaking Hawaiian in school and, eventually, most Hawaiian parents stopped teaching their keiki the language at all. Learning proper English was viewed as the way to advance and be successful in the post-monarchical Territory of Hawai‘i. By the 1970s only a handful of Hawaiian language speakers, mostly elderly, remained.

The decision to re-establish Hawaiian as an official language of the State of Hawai‘i at the 1978 Constitutional Convention was pivotal. Within six years the first Pūnana Leo Hawaiian language preschool opened and in 1987, the first two DOE Hawaiian Language Immersion Programs opened. Today there are 24 Hawaiian Immersion schools across the pae ‘āina, and about 20,000 people now speak Hawaiian fluently.

In this issue of Ka Wai Ola we celebrate Mahina ‘Ōlelo Hawai‘i. By revitalizing our language, we perpetuate our mo‘omeheu; our language contains the worldview of our kūpuna. In learning our language we better understand who we are as ‘ohana, as a lāhui, and as keiki o kēia ‘ai‘a nei. The power of language cannot be underestimated. Our kūpuna knew that “I ka ‘ōlelo no ke ola; i ka ‘ōlelo no ka make – Words can heal; words can destroy.” E ola mau ka ‘ōlelo Hawai‘i.■

Sylvia M. Hussey, Ed.D.
Ka Pouhana/Chief Executive Officer

MEAOLOKO TABLE OF CONTENTS

MO’OLELO NUI | COVER FEATURE
Kahuku’s Fight Against Wind Turbines PAGES 18-21
BY NAKIA NAE’OLE
Ka Wai Ola invited Nakia Na‘e’ole, an Aloha ‘Āina warrior from Laie who has been actively involved in the struggle against the most recent installment of massive wind turbines just outside the rural town of Kahuku, to share his mana‘o.

EA – GOVERNANCE
Hawai‘i Rising at the Capitol PAGE 8
BY KAINOA KAUMEHEIWA-REGO
Native Hawaiians from across the pae ‘āina take the aloha ‘Āina concept from our communities to the Capitol.

Pepeluiali 2020 | Vol. 37, No. 02

MO’OMEHEU – CULTURE
A Variety of Tools for Learning ‘Ōlelo Hawai‘i PAGES 16-17
BY KALANI AKANA, PH.D.
A review of the various tools available for those who want to learn or improve their ‘ōlelo Hawai‘i skills.

HO’ONA’AUO – EDUCATION
A Groundbreaking Supreme Court Decision PAGE 11
BY SABRINA ROSE KAMAKAAKALANI GRAMBERG, ESQ.
The Hawai‘i State Supreme Court affirms via the Clarabal case that learning Hawaiian language is a right.
He ‘uala ka ‘ai ho‘ōla koke i ka wī

By Claire Ku‘uleilani Hughes, Dr. PH., R.D.

‘Ōlelo No'eau no. 946

The sweet potato is the food thatends famine quickly.

The Hawaiian mahʻai (farmer) was a skilled observer of nature. Mahʻai watched the skies for sunlight and rain, and examined the soil for quality and growth potential for crops. The mahʻai carefully observed plant growth and crop yields in a variety of environments, soil types and rains. Mahʻai observed plant maturation and reproduction and learned to develop new varieties of kalo. By 1940, nearly 350 varietal kalo names were known in Hawaiʻi. More than 300 new varieties were developed from about two-dozen original kalo brought to Hawaiʻi by the first Hawaiians.

Kalo grows successfully in a variety of soils and hours of sunlight and a source of fresh water is needed. The first outsiders to visit Hawaiʻi in 1778 observed vast land areas devoted to neat, highly productive lo‘i kalo (taro fields) throughout the islands. The large number of lo‘i kalo and kalo varieties are clear evidence of the traditional food preferences of Native Hawaiians.

The mahʻai used their skills with ‘uala (sweet potato) as well. ‘uala grew in a variety of soils, tolerated sunny environments, and grew in climates with intermittent rain that were too dry to support kalo crops. A 1940 report on locations and soils where ‘uala was grown recorded it growing in forest lands, in decomposed lava and humus, in white coral, red soil, and in gravely, volcanic cinder. In fact, ‘uala farming abounded on the drier leeward sides of all islands and grows in all types of soil except clay.

Early Hawaiians developed and grew over 240 ‘uala varieties. The humble ‘uala made a perfect agricultural partner to the kalo in Hawaiian gardens. For mahʻai, an important consideration was that ‘uala required less planting preparation and daily care than kalo. And ‘uala is ready to harvest within a month or so. In comparison, kalo requires much care, a constant and abundant source of cool, fresh, running water and most varieties take a year to mature.

Thus, ‘uala proved essential for families managing brief periods of food shortages.

‘uala is a rich source of carbohydrate calories, fiber and vitamins A and B, with the purple and orange varieties somewhat higher in vitamin A. ‘uala provides some vitamin C, potassium, phosphorus and iron and is low in sodium and fat. Kalo is also a rich source of carbohydrate calories, fiber, B vitamins, and several minerals. The green leaves of kalo and uala are very tasty when steamed with other herbs and fish or chicken. These greens provide abundant vitamin A and some B and C vitamins.

There is still some mystery regarding the arrival of the sweet potato in Hawai‘i. Sir Peter Buck reported that ‘uala was brought to Hawai‘i by Polynesian voyagers as canoe’s stores. Hawaiian planters worshiped their ancestral guardians. The guardians of kalo are Kāne and Lono. The guardians of ‘uala are Kāneʻupa‘a (pig man), Kamapua‘a (pig boy), or Kūkeaolewa (Kū of-the-floating-cloud).

He ‘uala ka ‘ai hoʻōla koke i ka wī

The Native Hawaiian Hospitality Association invites you to a day of conversations and presentations at the intersection of tradition and innovation – where community, culture, tourism, and sustainability all converge, and at times, collide.

March 12, 2020
Hawai‘i Convention Center, O‘ahu

Register at NaHHA.com/ka-huina-registration or call (808) 628-6374

E KALA MAI!

JANUARY 2020 ISSUE – On page 4 it states that Lanakila Mangauil is a Kumu Hula and that the Hawaiian Cultural Center of Hāmākua was established in 2014.

Correction: Lanakila is a Kumu ‘Ike Hawai‘i not a Kumu Hula, and the Cultural Center was established in 2016.

JANUARY 2020 ISSUE – On page 19 the dates on Ke Ala o Ka Mahina (the Moon Calendar) were incorrect.

Correction: January 1, 2020 was a Wednesday, not a Sunday.
DHHL to Build 1,300 Lots Over the Next Five Years

The Department of Hawaiian Home Lands is honored for its 2020 inclusion in Ka Wai Ola. This new column, written by the Department’s Information and Community Relations office, will offer beneficiaries pertinent DHHL updates each month.

With 1,300 lots in the Department’s pipeline over the next five years, DHHL would like to introduce the column by highlighting the importance of updated contact information. Lot offers to beneficiaries are only made through United States Postal Service mail. Beneficiaries who do not have a current address on file with the Department will not receive the opportunity to be alerted of potential offerings.

By Cedric Duarte

DHHL beneficiaries review map of land plots. - Photo: Courtesy

DHHL looks forward to the opportunity to connect with beneficiaries through this column each month and invites you to visit the Department’s website, dhhl.hawaii.gov/contact, to sign up to receive information directly to your inbox.

The Department of Hawaiian Home Lands carries out Prince Jonah Kūhiō Kalaniana‘ole’s vision of rehabilitating native Hawaiians by returning them to the land. Established by the U.S. Congress in 1921 with the passage of the Hawaiian Homes Commission Act, the Hawaiian homesteading program run by DHHL includes management of over 200,000 acres of land statewide with the specific purpose of developing and delivering homesteading.

Have you moved? Haven’t heard from the Department? We can only contact you if we have the best way to reach you. Make updating your mailing address with DHHL a priority by calling us and ensuring that your address is current.

The lots offered over the next several years will exemplify DHHL’s dedication to providing a varied inventory of lot options to beneficiaries, ultimately getting more native Hawaiians onto Hawaiian home lands.
Ka Helu Kanaka 2020: No Ke Aha e Koʻikoʻi ai Ka Hana ‘Ana

By John Aeto

One of the fastest growing groups, the “Native Hawaiian and Other Pacific Islander” population accounted for 1.2 million people in the United States, according to the 2010 Census. It’s only one of the trends that will be watched following the 2020 Census count that begins this year.

Native Hawaiians are the largest population of Pacific Islanders living in the United States. And as more Hawaiians leave the Islands for jobs and affordable housing, a major milestone event is expected to be uncovered by the 2020 Census. It’s projected that the 2020 Census will show that the majority of Native Hawaiians live on the continent.

Though a first for Native Hawaiians, they’re not the first Polynesian group to move away from their home islands. Emigration from Hawai‘i to the Mariana Islands for jobs and Pacific Islanders to be counted in the 2020 Census.

That’s why everyone’s participation in the 2020 Census is important.

Not only will it document the movement of Pacific Islanders, but the 2020 Census will determine how billions of dollars in public funds will be spent annually over the next 10 years. Census results help shape the community you live in. Public funds are used to assist with schools and education, and with health care clinics and hospitals. They are also used to fund repair work on roads and highways, and for new fire and emergency services.

These funds also bring huge benefits to government sponsored organizations and programs that positively affect the “Native Hawaiian and Other Pacific Islander” community. The money can be funneled through nonprofit organizations focused on the needs of “Native Hawaiian and Other Pacific Islanders” that also address health, well-being, childcare and research programs.

But the community won’t get these benefits unless the population is counted and the need for those funds is proven. That’s why everyone’s participation in the Census is important.

Look for your invitation to participate in the 2020 Census in the mail by April 1. Learn more at 2020census.gov.

The 2020 Census: Why It’s Important to Participate

By John Aeto

‘O ka helu kānaka o ka “Po‘e Hawai‘i” a me nā lāhui ‘e a’e o ka Pākīpīka” ka pu‘u lua wikiwiki loa o ka ulu, ‘ana.

A ua helu ‘ia he 1.2 miliona kānaka ma ‘Ameleika Hui Pū ‘Ia ma ka Helu Kanaka 2010. ‘O ia kekahi o nā lauana e nānā ‘ia ana ma hope o ka Helu Kanaka 2020 e ho‘omaka ana i kēia makahiki.

‘O ka Po‘e Hawai‘i ka heluna kānaka nui loa o nā lāhui Pākīpīka e noho ana ma ‘Ameleika Hui Pū ‘Ia. ‘Oiai e ha‘alele nui ana nā Hawai‘i i ka pae‘aina no nā hana a me nā hale emi, e hō‘ike ‘ia paha kekahi hō‘ailona nui e ka Helu Kanaka 2020. Ke kuhu ‘ia nei e hō‘ike ana ka Helu Kanaka 2020 i ka noho ana o ‘a‘aana o ka hana a me nā kānaka Hawai‘i ma ka ‘aina haole.


E hō‘ike ana nō o ka Helu Kanaka 2020 i ka ‘ikepili ko‘iko‘i o ka māhuhua‘ana o ka “Po‘e Hawai‘i” a me nā lāhui ka Pākīpīka ma ‘Ameleika Hui Pū ‘Ia a i hiki ke ho‘o‘ohana ‘ia i ‘a‘ole ‘ikepili e pono aia ma heluna kānaka holo‘oko‘a ma kekahi mau ‘ano nui ‘ike ‘ole.

“He mana kō ka po‘e Pākīpīka e ho‘okino mai i ko kākou pahu hou no kēia mau a ‘e kōkua i ke aukahi,” wahi a ka ‘alihikuilele NFL ‘o Marcus Mariota. “Ma ke ‘ano he po‘e o ka Pākīpīka, o ia kō kākou pono, o ka helu ‘ia ma ka Helu Kanaka 2020.”

E palapala ana ka Helu Kanaka 2020 i ka ne‘e ‘ana o ka po‘e Pākīpīka a e ho‘oholo ana ho‘i i ka ho‘o‘ilio kālā ‘ikea he mau biliona ma nā makahiki ‘e umi e hiki mai ana. He kōkua ka hualoa ‘ia Helu Kanaka i nā kaiaulu ‘u a noho nei. Ho‘ohana ‘ia ke kālā ‘akea e kāko‘o o i nā kula a me ke a‘o ‘ana, a me nā hale ma‘i iki a me nā hale ma‘i nei. Ho‘ohana pū ‘ia no ka ho‘opāhono i nā alani a me nā ala loa, a no ka ‘oihana kānai ahī a me ka po‘e kōkua i kā pikika kūhewa.

He kōkua pū kēia kālā i nā ‘ahahui i kāko‘o ‘ia he ‘a‘ole pono aia i nā nele o ka “Po‘e Hawai‘i” i ka nā Lāhui Pākīpīka ‘e a‘e’. E hā‘awi ‘ia paha ke kālā i nā hulī ‘auhau ‘ole e kāko‘o ‘ia i nā nele o ka “Po‘e Hawai‘i” a me nā Lāhui Pākīpīka ‘e a‘e’ a e kōkua pū i kē ola kino, ka mauli ola, ka mālama keiki, a me ka papa hana ‘imi noi‘i.”

NFL Quarterback Marcus Mariota is among the celebrities with Pacific Island roots encouraging Native Hawaiians and Pacific Islanders to be counted in the 2020 Census. - Photo: Courtesy The Kālama Group

Na John Aeto / Unahi ‘ia e kō OHA Paia Kāne

Why It’s Important to Participate

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By John Aeto

One of the fastest growing groups, the “Native Hawaiian and Other Pacific Islander” population accounted for 1.2 million people in the United States, according to the 2010 Census. It’s only one of the trends that will be watched following the 2020 Census count that begins this year.

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Look for your invitation to participate in the 2020 Census in the mail by April 1. Learn more at 2020census.gov.
The census is for our family.

Stretching across the United States, we are one family—your voice matters, your community matters.

The 2020 Census informs decisions about critical funding for the public services to help our families flourish, and the infrastructure that helps our communities thrive.

Your responses are confidential and cannot be used by any other government agency.

Shape our future. Start here.
Learn more at 2020CENSUS.GOV

Paid for by U.S. Census Bureau
Thousands Attend Hawai‘i Rising

Thousands of Native Hawaiians and Aloha ‘Āina advocates gathered at the Capitol to make their voices heard. - Photo: Kana‘a Nakamura, Courtesy Kanaeokana

By Kainoa Kaumeheiwa-Rego

On January 15th, the Hawai‘i State Legislature convened the first session of 2020. While there was much pomp and circumstance in the House and Senate chambers, the real action took place in the Capitol Rotunda and surrounding areas as thousands of Native Hawaiians and Aloha ‘Āina advocates gathered to make their voices heard.

A coalition of Native Hawaiian and grassroots organizations from across the pae ‘āina came together to help plan Hawai‘i Rising, an event meant to take the aloha ‘Āina concept from our communities to the Capitol. The coalition worked to bring together high-profile and well-respected speakers, experts and teachers to cultivate participation in the legislative process from among the masses.

“We understand aloha ‘Āina to involve a deeply rooted connection and commitment to the physical and spiritual health of our lands, seas, and skies. It’s an unwavering dedication to the well-being of our lāhui, and a devotion to protect and support our cultural practices that take place within the embrace of our ‘āina,” said Malia Nobrega-Olivera from Kanaeokana, the Kula Hawai‘i network.

In the rotunda, thousands of people crowded as close as possible to the stage to hear speakers like Kaho‘okahi Kanuha and Kealoha Pisciotta talk about Maunakea. They stayed to hear the wisdom of Nā Wai ‘Ehā and kūpuna panelists, and to participate in ‘Aha Protocols at the beginning, middle and end of the event.


“The thousands of people that have turned out today share a deep desire to shift the political landscape and shape a new future for Hawai‘i rooted in Aloha ‘Āina,” said Kaniela Ing from Hawai‘i Community Bail Fund. “We know what we have to do to make it a reality. It starts with us being here and meaningfully participating in the legislative process - introducing bills, offering testimony and meeting with legislators throughout the session. And we intend to vote and organize our family and friends to vote.”

The Hawai‘i State Legislature is scheduled to adjourn on May 7.

Links:
https://hawaiirising.org/about
http://kanaeokana.net/

Hele He Mau Tausani i Hawai‘i Rising

Ku‘i at the Capitol: Haumana pound kalo at the Hawai‘i Rising event. - Photo: Kanai‘a Nakamura, Courtesy Kanaeokana

Na Kainoa Kaumeheiwa-Rego
Unuhi ‘ia e kē OHA Paia Kāne

Mā ka lā 15 o Ianualui, ua noho kō ka Moku‘āina o Hawai‘i ‘Aha ‘Ōlelo i ka ‘aha mua o 2020. ‘Oiai ua nui ka ‘eu‘eu ma ka ‘Aha Lunamaka‘āinana, iaia ka ‘eu‘eu nui ma kahi o ke Capitol Rotunda i ka ‘ākoakoa ‘ana o ka po‘e Hawai‘i tausani a me nā Aloha ‘Āina i lohe ‘ia ka ‘ulōo kō lākou mau leo.

‘Ua ‘ākoakoa kekahī hui o nā kānaka Hawai‘i a me nā hui kai‘ānula mai ‘ō a ‘ō o ka pae‘āina e ho‘olālā i Hawai‘i Rising, he hanana e hō’ike ana i ka mana‘o aloha ‘āina mai kō mākou mau kai‘ānula i ke Kapikala.

‘Ua alu like ka hui i mea e ‘ākoakoa ai nā kānaka kaulana a hō‘ihi ‘ia, nāloea a me nā kumu i mea e ho‘opaipai ai ka lehulehu e komo ma nā hana ‘Aha‘olelo.

“I kō mākou mana‘o ‘o ke aloha ‘āina he pilina hemo ‘ole ia i ka mauli ola o kō mākou ‘āina, i nā kai, a me nā lani. He onīpa‘a ia i ka mauli ola o ka lāhui a he ho‘okūpa‘a i ka mālama ‘ana a me ke kākō‘o ‘ana i kō mākou mau ‘ike a hana kū‘una e hana ‘ia ai i ka poli o kō mākou ‘āina nei,” wahi a Malia Nobrega-Olivera o Kanaeokana, ka nae Kula Hawai‘i.

Ma ka rotunda i ‘ākoakoa koke ai ka lehulehu ma kahi o ke kahua e ho‘olohe i nā ha‘i ‘olelo a Kaho‘okahi Kanuha a me Kealoha Pisciotta e pili ana iā Maunakea. Ua noho lākou e ho‘olohe i nā ‘ōlelo a‘o o Nā Wai ‘Ehā a me nā kūpuna e ha‘i ‘olelo ana, a e kono i ka ‘Aha ma ka ho‘omaka ‘ana, ma waena a ma hope ho‘i o ka hanana.


‘O ka Lā 7 o Mei ka lā ‘o ‘Aha Kau Kanawai o Hawai‘i.

Kū‘u a la‘ahui 7 o Mei, na ‘Ia hō‘omalolo o Ka ‘Aha Kau Kanawai o Hawai‘i.

Links:
https://hawaiirising.org/about
http://kanaeokana.net/
Ola Ka ‘Ī – Windward Community Celebrates the Hawaiian Language

By Kanaeokana

February 1, 2020 will usher in Mahina ‘Ölelo Hawai‘i, the State’s annual observance of Hawaiian Language Month. The Ko‘olau community of Hawaiian language immersion schools will celebrate the vibrancy of the Hawaiian language at an event being hosted at Windward Mall on February 1, 2020 from 10:00 a.m. to 3:00 p.m.

The name of the event, Ola Ka ‘Ī, (Hawaiian language thrives) was penned by a parent at Ke Kula Kaiapuni ‘o S.M. Kamakau. In a naming contest, the organizers asked students to help come up with a name for this new event. Over 25 submissions were received which made choosing just one name very difficult for the judges.

The public is being invited to spend the day surrounded in ‘ölelo Hawai‘i with Windward community families and businesses who are leading efforts to normalize the Hawaiian language in Hawai‘i. Ola Ka ‘Ī will feature a free film screening of the short film “Hae Hawai‘i,” a heat press station to affix a custom designed Hawaiian flag decal onto a t-shirt (bring your own t-shirt), center stage entertainment all day, and other free giveaways. A booth staffed by Hawaiian language techies will help guests download Hawaiian language learning apps and games such as Duolingo and Lehulehu onto smart-phones. There will also be a team of Hawaiian speaking firefighters from the Käne‘ohe Fire Station present to show their life saving skills and knowledge in Hawaiian.

Sponsors of the event are Külaniäkea, Ke Kula Kaiapuni ‘o S.M. Kamakau, Kanaeokana and Windward Mall with participation from teachers, parents, and students of preK-12 Hawaiian immersion schools from Waimānalo to Kahuku.

Contact: Manuwai Peters, advocacy@kanaeokana.net or 808-534-8435

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Need HELP Paying For Child Care?

Hawaii Early Learning Partnerships for Childcare (HELP) Project

Keiki O Ka ‘Āina Family Learning Centers’ HELP Project is a childcare subsidy program federally mandated to provide child care services to Native Hawaiian or American Indian youth who currently are not receiving child care services funded by other Child Care and Development Fund (CCDF) formula grants. Eligible children must be under the age of 13 and the children's parent(s)/guardian(s) must either work or attend a job training or educational program or receive protective services.

The Child must:
- Be Hawaiian or American Indian (federally recognized tribe)
- U.S. citizen or legal permanent residents
- 6 weeks through 12 years old and 13 to 18 years old for children with Special Needs who cannot do self-care
- If Hawaiian, reside on the islands of Hawai‘i, Kaua‘i, Ni‘ihau or O‘ahu
- If American Indian, reside on any Hawaiian Island
- Have up-to-date immunizations and TB Test clearance

<table>
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<tr>
<th>Family Size</th>
<th>HELP Program Max Gross Monthly Income</th>
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Contact Lani by email at lani@koka.org or call 808 843-2502 for more information.
KĀNAKA FORWARD ON THE HOMESTEADS

Ke Keʻena Hoʻopulapula ʻĀina (HHCA) – 100 Makahiki

Na Robin Puanani Danner
Uhuhi ‘ia e kō OHA Paia Kāne

Ke Keʻena Hoʻopulapula ʻĀina (HHCA)- 100 Makahiki

Mahalo i OHA no ka hana pū ‘ana me SCHHA ma kēia kolamu hou e hōʻike ana i ka hana a nā alakaʻi o ka ʻāina hoʻopulapula ma ka papa inoa e kali nei a ma nā ʻāina i mālama ‘ia ma lalo o ka Hawaiian Homes Commission Act o 1920 (HHCA). He 33 makahiki o ka SCHHA, ua hoʻokumu ‘ia ma 1987 e nā kānaka Hawaiʻi mai nāmoku a pau. Mahalo pū iā Hoalilik Drake ka Luna Hoʻoikele mua ma DHHL, John Waiheʻe ke Kīaʻaina mua, a i nā alakaʻi ‘elua mua i koho ‘ia e nā kānaka ʻāina hoʻopulapula e noho Luna Hoʻomalu o ke SCHHA, ‘o ia nō ‘o Kamaki Kanahaele a me Tony Sang, no kō lāua kīpaaepaʻe ‘ana i ke kahua e hoʻokuʻi kahai ai, e kaʻana ai, e a e alu pū ai i ka hana.

‘O 2020 ka piha makahiki 100 mai ka wā i ʻāpono ‘ia ai ka HHCA, he kānāwai pekelala nui i hoʻokuʻumua ‘ia e Ke Aliʻi Kāne Jonah Kūhiō Kalanianaʻole. Ua hoʻokuʻumua ‘ia ke kahui waiwai ʻāina nohō kahū pekelala i mea e hoʻolako aku ai i ka ʻāina i ka poʻe Hawaiʻi no ke kākūkū ‘ana i mau hale, pāumu, kāhua hānai holoholona, a me nā ʻoihana kūlēpa. I ka makahiki 1959, ma ke Kālānina Mokuʻāina, ua hoʻoili ʻia i nā kuleana lawelawe hana o ka HHCA i ka Mokuʻāina o Hawaiʻi hou e ka ʻAhaʻolelo Lāhui, a ua lilo ia i ka DHHL. Eia hou, ‘o 2020 ka makahiki 61 o kō ke aupuni moku ʻāina ua amoʻano ʻana i ke kuleana lawelawe hana o HHCA.

Ma kō SCHHA 2019 Annual Homestead Summit kēia ‘Apelila i hala aku nei, ua hoʻopuka nā alakaʻi o ka ʻāina hoʻopulapula i hoʻokahi kuleleke i hoʻomakakoho ʻia-he hoʻoano hou iā ko HHCA i kapa ia o Hawaiian Lands in Hawaiian Hands Act of 2020. He mau pākuʻina hoʻooli noʻonoʻoʻo kanaka ike loea ʻāia i makuna HHCA i alakaʻi ‘ia e nā mea hoʻoakau ʻia:

1. State Agency Governance. E hoʻoʻakaʻawale i nā kuleana o ka Luna Hoʻoikele DHHL mai ke kuleana o ka Luna Hoʻomalu o ke Komikina ʻĀina Hoʻopulapula. E aho ka mālama ʻia ana o ia kūlana ma lalo o ke Komikina, ‘a ʻole hoʻi e kūkūlu i ke kumuhana na ia ma luna o ke Komikina. Hoʻohālikie ō ʻia kēia piliokia me ke kūlana Luna Mākaʻi a me ke kūlana Luna Hoʻomalu o ke Komikina Mākaʻi, ia iʻole o ke Mea a me ka Luna Hoʻomalu o ka ʻAha Kalana. He hoʻoponoʻonoʻo maʻalahi ia, a nui ka holopoono ma ka hopona.

2. Foreclosure Parity. E hoʻano hou i ka HHCA i mea e hoʻoʻia ai ia i ka loaʻa i nā Hawaiʻi ka hoʻeʻeni kumulilo ‘aiʻe e like me nā makaʻāina ʻe aku ma mua o ke kāpae ʻia ana o kekahi palapala hoʻolimalima a me ke kāʻili ʻia o ka waiwai home. E kaulike nā makaʻāina a pau o Hawaiʻi.

3. Land Disposition. I mea e mālama ai i ka hanohanohana o HHCA, e hoʻakāka i ka hāʻawi ‘ana aku ia i ka ʻāina i ka poʻe Hawaiʻi, ma mua o ka poʻe ʻe, ka lehuʻeluhu ʻākea, a iʻole nā ahaʻahuna o ka ʻāina haole a me nā kānaka kūwahā. O ka pono nā o kāwaiwai ʻāina nohō kahu, ‘aʻole ia no ka hoʻoulu ‘ana i ke kālā no ka holo ana o kekahi keʻena moku ʻāina, e like me ka mea i hoʻomāsākāka ʻia ma ka Nelson Case. E hoʻi i ka moe, e hāʻawi i ka ʻāina i ka Hawaiʻi. Ma hope aʻe ka holomua.

He mau makakoho kēia ma lalo o ke kuleana o ka ʻAhaʻolelo o ka Mokuʻāina o Hawaiʻi a e lanakila ana o DHHL a me nā ʻohana Hawaiʻi. ■

He kākō o kuleleke no ke aupuni kūʻokuʻa ʻōwiʻi, ʻo Danner ka Luna Hoʻoimalu o ka Sovereign Council of Hawaiian Homestead Associations, ka ʻahahui kahiko i nui loa o nā Kānaka Hawaiʻi e kali ana i ka ʻāina hoʻopulapula. Hānau ʻia o Danner ma Kauaʻi, a u lū aʻo ia ma Niulama, a ma nā kūlāwai o ka poʻe Navahō, Hopi, a me ka Inuit. Ua hānai lāua o ʻōna kāne i e hēhā mau keiki ma ka ʻāina hoʻopulapula ma Anahola, Kauaʻi ka hali kēkou e noho nei i kēia lā.

Mahalo OHA for partnering with SCHHA via this new column to share the work of homestead leaders, both on the waitlist and on the land set aside under the Hawaiian Homes Commission Act of 1920 (HHCA). The SCHHA is 33 years old, founded in 1987 by native Hawaiians from every moku. Mahalo, too, to former DHHL Director Hoalilik Drake, to former Governor John Waiheʻe, and to the first two leaders to be elected by homesteaders to the SCHHA Chairmanship, Kamaki Kanahaele and Tony Sang, for setting the foundation to unite, to share, and to work together.

2020 marks 100 years since the enactment of the HHCA, a landmark federal law championed by Prince Jonah Kūhiō Kalanianaʻole. It established a federal land trust to allocate land to Hawaiians for homes, farms, ranches, and mercantile businesses. In 1959, at Statehood, Congress delegated the day-to-day administration of the HHCA to the new State of Hawaiʻi, which in turn, established the Department of Hawaiian Home Lands (DHHL). 2020 also marks 61 years of state government administration of HHCA.

The HHCA – 100 Years

At SCHHA’s 2019 Annual Homestead Summit last April, homestead leaders produced a single policy priority – an update to the HHCA called the Hawaiian Lands in Hawaiian Hands Act of 2020. This beneficiary-led legislative initiative consists of common-sense technical amendments to the HHCA:

1. State Agency Governance. Separate the DHHL Director from also being the Hawaiian Homes Commission Chair. This position should report and be accountable to the Commission, not set the agenda or control the Commission. The current situation is likened to the Chief of Police also being the Chair of the Police Commission, or a Mayor also being the Chair of the County Council. Easy fix, amazing functionality results.

2. Foreclosure Parity. Update the HHCA to ensure Hawaiians are afforded the same successful loan loss mitigations of all other citizens before a homestead lease can be cancelled and a home asset seized. Parity with all Hawai`i citizens.

3. Land Disposition. Provide clarity on the HHCA intent of issuing land to Hawaiians, before all others, before the general public or foreign corporations and individuals. Our trust lands were never intended to generate revenue for a state agency to operate, as was made clear in the Nelson Case. Back to the basics, issue land to Hawaiians. Prosperity will follow.

These priorities are within the purview of the Hawai‘i State Legislature and will bring success to DHHL and Hawaiian families. ■

A national policy advocate for Native self-governance, Danner is the elected Chair of the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on Kaua‘i, Danner grew up in Niulama, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised four children on homesteads in Anahola, Kaua‘i where they continue to reside today.
Clarabal: Ka Hāliu ‘Ana i Ka ‘I‘ini

By Sabrina Rose Kamakakaulani Gramberg

A loha nui kākou, e ka makamaka heluhelu o Ka Wai Ola, mai ka wai huna a ka pā'o aia nō i Kilæua a hiki aku i ka wai huna a ka pā'o aia nō i ka moku o Lehua, aloha nō.

Kohu like ka lêkê o ka pā'o i ka 'oi hana akula o nā kaiãulu 'ōlelo e ho'o'okāia mono ana i ka kuleana i ka ola pono o ka 'ōlelo kumu o ka pae 'āina nei. I kēia mau lā, ua pi'i kelakela ka ho'opuka 'ōlelo kanaka ma o ka hana a nā kūpuna kahiho, ka 'imi na'au o ma ke kulanui, ka hana keaka, ka unuhī kālā, a pēlū aku. Na ka ho'o'okaiaka o nā kaiãulu 'ōlelo i waele ke ala hele a ka 'Aha Kī'eki'e i hō'ōia a ho'oholo hou i ke kauoha o ke kumukānāwai, 'o ia nō ke koi 'ana a e i ka Moku 'āina e ho'onoohu i papahana ho'ona'auo 'ōlelo Hawai'i.'

Ma Clarabal v. Ka 'Oihana Ho'ona'auo Hawai'i (Clarabal), ke ili mai nei ka maapopo kūpuna o ka 'Aha a he maapopo ia o nā 'ōihana aupunui e 'apo mai ai nō ho'oi; 'o ia nō, he pono ko ka 'ōlelo Hawai'i. Ua ho'oholo ka 'Aha, 'o nā papahana ho'ona'auo 'ōlelo Hawai'i, he mea ko iko'iloa ia i ka ho'oholo 'ana ia i ka 'ōlelo kanaka. 'O ia 'ano ho'ona'auo ka 'i'ini o ka po'e nānā i hana i ka Paukū X, §4. 'O ka nānā pono 'ana ia ko lākulua 'i'ini ka mea i ho'omālama mālā mai ai ko ma olelo o ko 'ōlelo Hawai'i, ua hua'i a hō'ōle 'ia i ka paipai hewa 'ana ia i ka 'ōlelo Beretania a me ke kintai 'ana ia i ka 'ōlelo Hawai'i. I nā lā e hiki mai ana, kauoha 'ia ia ka Moku 'āina e ho'oloakai i i nā kamalii'ia me nā 'ōpio i nā kula ia 'o 'ia mai ka 'ōlelo Hawai'i.

Me he kai 'ale'ale la ka ho'oholo Clarabal e no'ono'o o ai nā 'ōihana aupunui a me nā luna i koho 'ia i ko lākulua kuleana pākahai i ka 'ōlelo Hawai'i ma ke 'ano he 'ōlelo pili 'ōihana. Kauoha akula ka 'Aha a ia ka Moku 'āina e loilo lo mai i kēlā mea kēia mea o ka papahana ho'ona'auo 'ōlelo Hawai'i. He kūpuno ua kauoha nei no nā 'ōihana aupunui a pau loa o kākō. Ua kau 'ia ia ka Paukū XV, §4 i kahana kūmālua mākahi aku nei, a 'a'ole na'e i lōa a nā ka'äwai ho'oka'a a ko kākō pono 'ōlelo. O ka kohena ka hāpu'uku wale 'ana mai i ka po'e mahele 'ōlelo a me ka palapala aupunui like 'ole e unuhī 'ia ia ka 'ōlelo kanaka. 'A'ole ho'i i ho'okumu nā alaka'i aupunui i ala hea a kākō e alu alu like ai no ke ola lōa o ka 'ōlelo kanaka. Eia a'e ke nui a'e nei ka helu o ka po'e 'ōlelo Hawai'i a he pono nā mea e hiki ai i ke aupunui ke kākō'o i ke a'o 'ana mai a me ka ho'okaukau like 'ana i ka 'ōlelo Hawai'i ma nā wahī a punu pae 'āina.

Ola mau ka 'ōlelo inā kohō 'ia e nā kaiãulu a inā ke'ake'a 'ole 'ia e ke aupunui. Ma ke a'o 'ana ia i ka 'ōlelo kanaka, e nui a ho'ohonu a e pilina ma ke ho'omoaopopo o ka 'āina 'ōiwi o ka Hawai'i a me nā kūpuna. 'Oi hala a'e nei nā makahihi pā 'umi hou, e a'o mau a 'ōlelo mau kākō i kā kākō 'ōlelo pono'i no ke ma he la'au lapa'au ia no ka pu'u'uai.

'O Sabrina Rose Kamakakaulani Gramberg, Esq. ka mea kākau. I ka ua noel Lehua o Mānoa 'o ia i hānai 'ia mai at a noho ho'i ka 'ohana i ka makani Limilipu'apu'u o Waimānalo; mai i lāua mai kona mau kūpuna a me kona mau mākua. He māhi kalo ma ia awāwa 'o Mānoa a he lawai'a ho'i lākū no Pāhōnou.

Clarabal: Regarding Intent

A loha nui kākou a pau, e ka makamaka heluhelu o Ka Wai Ola, mai ka wai huna a ka pā'o aia nō i Kilæua a hiki aku i ka wai huna a ka pā'o aia nō i ka moku o Lehua, aloha nō.

Like the pā'o fish known for its active nature, our Hawaiian language communities continually seek to fulfill our kuleana to the vitality of Hawai'i's indigenous language. Today, Hawaiian is once again being used to teach cultural practices, produce scholarship, compose plays, withdraw money, and so much more. Doubtless, it is these unceasing efforts that held the space for Hawai'i’s Supreme Court to reaffirm and imbue present meaning to Article X, §4 of our Constitution, mandating that the State provide a Hawaiian medium education.

In Clarabal v. Dept. of Educ. of Haw. (Clarabal), the Court’s result is reflective of a fundamental understanding of language which all of our state departments and elected officials should embrace. Namely, that Hawaiian language is a right. The Court reasoned since Hawaiian medium schools are vital sites where language regeneration is nurtured, it is, in fact, this type of school that the creators of Article X, §4 intended. The focus on intention put Hawai'i’s current linguistic landscape in context, to simultaneously reveal and reject a history of government-directed English privilege and Hawaiian suppression. Moving forward, the State must make all reasonable efforts to provide access to Hawaiian immersion education.

The ripples being generated by Clarabal should have all state departments and elected officials reassessing their respective kuleana to Hawaiiana as an official language. For example, the Court’s instruction to the State to “routinely review” the details of its Hawaiian education program is an exercise that I would extend to all state departments and elected officials. We are now entering the forty-second year since Article XV, §4 of the constitution returned Hawaiian to government domains, yet Hawai'i’s legislatures collectively have failed to establish any meaningful implementing statutes. As a result, translations and interpreters are provided piecemeal and there is no holistic approach to language planning from our state leadership. At the same time, the inevitable increase of Hawaiian language speakers will require the tools constitutionally contemplated by the delegates of 1978 to support language acquisition individually, and make language normalization collectively.

Languages are able to thrive as long as their communities choose to speak them and are free to make those choices. For many in Hawai'i, Hawaiian opens up a range of connections to these lands and the original people who maintained a dialogue with it. As a new decade emerges, may we all continue to seek and create opportunities to learn, speak, and teach Hawaiian.

E o'u mau makamaka o Hawai'i nei, e ho'oiaka a e ho'omau ka pono i ka ho'opuka 'ana i kā 'ōlelo pono'i, ka 'ōlelo o nēia 'āina, no ka mea, he la'a lapa'au ia no ka puʻutuawai.

Sabrina Rose Kamakakaulani Gramberg, Esq., was raised beneath the misty Lehua rain of Mānoa and the sea breeze of Waimānalo. Her 'ohana are the mahi kalo of Mānoa and the lawai'a of Pāhōnou.
Ka Hoʻāla ma Honokahua

By Edward Halealoha Ayau

The ability to care for and protect family burial sites had always been an instinctual element of Hawaiian identity. However, powerful social, economic, political and religious forces brought on by foreign intervention in the affairs of the Kingdom of Hawaiʻi effectively stripped Nā ʻŌiwi (Hawaiians) of their ancestral economic, political and religious forces brought on by foreign intervention in the affairs of the Kingdom of Hawaiʻi effectively stripped Nā ʻŌiwi (Hawaiians) of their ancestral home lands, sovereign authority, and life itself, devastating the native population from nearly a million to approximately 30,000.

Lost in this upheaval was the kuleana (responsibility, duty, privilege) to care for and protect iwi küpuna (ancestral Hawaiian skeletal remains) and moepü (funerary possessions). Protecting the bones from disturbance and exposure was critical to Hawaiian well-being. However, the exhumation of approximately 1,100 ancestral Hawaiians from the sand dunes at Kapalua not only ran contrary to tradition, it also epitomized all that was wrong with the historic preservation process. These disturbing events took place without informed consent from lineal descendants, meaningful discussion within the Hawaiian community, and with little regard for the sensitivities of the living. An ʻōlelo no’eau provided the traditional belief: “Mai kaula’i i nā ʻōiwi aku i ka lā. Don’t expose the bones to the sun.”

In addition, the events at Honokahua revealed that a significant kuleana was missing from the Hawaiian conscience: how to culturally care for iwi küpuna and moepü that had become exposed and how to healthily process the resulting trauma.

Being disenfranchised in such a powerful manner had harmful impacts on the Hawaiian psyche. However, the power of Honokahua was that these same impacts helped form the foundation for cataclysmic change in the cultural, legal and administrative landscapes regarding burial site treatment. Honokahua led to the enactment of Act 306 in 1990 to establish the island burial councils and gave birth to an organization who would work to repatriate iwi küpuna and moepü for the next 25 years. What happened at Honokahua can be summed up in the words “hōʻala hou” (to awaken awareness). The ancestors woke us up to our kuleana in the interdependent relationship between the living and the deceased.

A he ʻāina nani o Honokahua
Ka hono kaunaʻa aʻo Pīʻilani
Me nā puʻu one kū i ka ʻāina
Hālīʻi mau ana nā iwi küpuna

This beautiful land of Honokahua
The famous bay of Maui’s King Pīʻilani
With its peaceful sand hills
That covers the bones of our ancestors
I Pa‘a ke Kahua

Na Ke‘ena Ho‘ona‘auo Hawai‘i

K

When a student attends a public school in Hawai‘i, what might they see and experience that is unique to these islands? What might they hear that tells them Hawai‘i is their home? And when those students leave their classrooms for the last time, what do we as educators want them to walk away knowing, believing, and living? Hawai‘i is more than a place on a map. For centuries, the ecosystem of culture, ‘āina, value systems and kānaka’s responsibility to each provided the optimal environment for innovation, communal relationships, and abundance. In honoring the teachings of our ancestors and striving to provide ideal learning environments for keiki, the Office of Hawaiian Education in the Hawai‘i Department of Education (HIDOE) believes that “‘O Hawai‘i ke kahua o ka ho‘ona‘auao,” Hawai‘i is the foundation of education. Thus, the office works to set that foundation for education in Hawai‘i to be grounded in Hawai‘i.

In February 2015, the Office of Hawaiian Education (OHE) was established under the Office of the Superintendent, creating a space from which to shepherd Hawai‘i State Board of Education (BOE) policies pertaining to Hawaiian Education. The scope of work for OHE is to facilitate the implementation of three strategic priorities: Nä Ho‘opua, the Hawaiian Studies Program and Ka Papahana Kaiapuni, the Hawaiian Language Immersion Program. Also, Hawaiian education in the HIDOE has the support of federal funding through Mohala i ke A‘o, a project targeting the improvement of academic success for Native Hawaiian children. Together, these priorities help strengthen the foundation for education through a Hawai‘i lens.

Located within an arena that has historically been the root of cultural and linguistic trauma for Native Hawaiians, OHE strives to return aloha ‘āina to the educational environment. OHE works toward normalizing ‘ōlelo Hawai‘i and establishing a bilingual system by providing Hawaiian language medium instruction and ‘ōlelo Hawai‘i professional development for all DOE employees. The office has also developed frameworks to establish a learning environment grounded in ‘ike Hawai‘i.

Therefore, by adhering to the belief that an education system grounded in Hawaiian ways of knowing benefits all of Hawai‘i, OHE faces the future of education with the hope that we may see a system embracing and actualizing aloha ‘āina as a philosophical and practical principle, for the purpose of securing a thriving environment for all learners rich in the culture and language of Hawai‘i’s indigenous people.

WHAT’S IMPORTANT TO YOU?

TAKE THE SURVEY AT www.oha.org/vote

In this key election year, we want to know what issues are important to our beneficiaries, and how to best advocate for those issues. We also hope to encourage more Native Hawaiians to vote and to participate in the political process, and we need your feedback to help guide our efforts.

OHA is currently conducting an online survey to get your opinions. This survey is open to Hawai‘i and U.S. residents ages 16 and up, and only takes about three minutes to complete. It is completely anonymous and will help OHA better serve our lāhui through 2020 and beyond. This 3-minute survey is available now at oha.org/vote, or just point your camera at the QR code to participate.
HE MAI, HE MAI!
E ho'olaule'a a mahalo aʻe kākou i ka 'ōlelo Hawai'i.
E ola ka leo mana o ko kākou nā'au.

PŌ'AONO 1.
PÉPELUALI 2020
Saturday February 1, 2020
10:00AM - 3:00PM

KE KIKOWAENA KŪ‘AI 'O
WINDWARD MALL
Windward Mall Center Stage

-Laupaʻi Aʻe ko Ulukau ‘Ohina Inoa ‘Āina-

Na Dr. Bob Stauffer lāua o Dr. Keiki Kawai‘ae‘a ka mana ‘ōlelo Pelekānina

A piha mai nei he 16 makahiki iā Ulukau, ko kākou hōkū palapala ‘ōlelo Hawai‘i makamae (ulukau.org). ‘O ia kahi o ka puke wehewehe ‘ōlelo Hawai‘i uila, a pau pū nō hō‘i me nā puke ‘ōlelo Hawai‘i o kēla ‘ano kēia ‘ano, he hōkū papa ha‘awina, ka ‘ohina leo kupuna ‘o Kani‘āina, ka Paipala Hawai‘i, a nui hou aku.


He hoa kāko‘o o nui loa ‘o Kanaeokana (ke ku‘ikahi Kula Hawai‘i) i ka ‘ohina Inoa ‘Āina Hawai‘i: Lloyd Soehren i loko o nā holomua a hō‘ano hou ‘ana ma ka wā i hala iho nei. He palapala‘āina uila o nā inoa ‘āina he 22,000 a ‘o kai pa‘a mai ma ia hō‘ano hou ‘ana.

He kālaikanaka ‘o Lloyd Soehren no ko Hale Hō‘ike‘ike i luna iho o ka ‘ōlelo Hawai‘i a hō‘ike‘ike a ‘o ko ko‘olau immersion schools. Puka konoha no ma nā hana o ko Hale Hō‘ike‘ike, a puni ka pae ‘āina.


He punahele na nā kumu e a‘o ana ma waho o ka lumi papa ma‘amaheu hē hē‘ohi‘ona o ke kahuapa‘a ke koho ‘ana he ahupua‘a e noho nei he kula a mea paha‘a no‘i i ku i nā inoa ‘āina o laila. Mea maiala kahi kumu, e ho‘opa‘a ana ‘o ia he papa helu o nā inoa ‘āina o konoha kula e lawe ‘ia ai nā naumāna; ua ‘emo ‘ole nō na‘e ka pūlua ‘ana a e o ia papa helu ma ke kahuapa‘a. Pau pū i loko o Inoa ‘Āina Hawai‘i kā Lloyd “Catalog of Hawaiian Place Names,” he palapala lo‘ihi e ho‘olauna maika‘i ana i ia mea he inoa ‘āina, a i ke kahuapa‘a pu‘ukēkahā.

He noa ho‘i i Ulukau i ka lehua helu, i lawelawe no ke kaiāulu na Ka Haka ‘Ula o Ke‘elikōlani, ke koleke ‘ōlelo Hawai‘i ma ke Kulanui o Hawai‘i ma Hilo. Ua kāko‘o ‘o ia ‘o Ulukau ma ka hala o nā makahiki e nā kānaka a hui he nui, i ‘ae manawale‘a mai i nā palapala, ‘ohina, a kālā pū e ulu ai ‘o Ulukau.

No Nā Mea Kākau: ‘O Bob Stauffer lāua ‘o Keiki Kawai‘ae‘a na kānaka nānā i ho‘okumu iā Ulukau. Ho‘okele lāua i ka lilo a holomua o ka hōkū palapala uila a i kēia lā.

No Ka Mea Uluhi: ‘O Kamalani Johnson ka Laekahi ‘Ōlelo Hawai‘i i Ho‘omohala Ha‘awina o ko Kikowaena ‘Ōlelo Hawai‘i i ‘o Hale Kuamo‘o a ho kumu a ho ‘ōlelo Hawai‘i i Mo‘okalaleo no ke koleke ‘o Ka Haka ‘Ula o Ke‘elikōlani ma ke Kulanui o Hawai‘i ma Hilo.
Ulukau Expands Its Hawaiian Place Names Collection

By Dr. Bob Stauffer and Dr. Keiki Kawai‘ae’a

Ulukau, our own prized ʻōlelo Hawai‘i internet library (ulukau.org), is now 16 years old. It is the home of the online Hawaiian dictionary and includes a range of Hawaiian books, a curriculum database, the Kani‘āina Native Hawaiian speech repository, the Hawaiian Bible and much more.

Ulukau library remains the most popular indigenous-language website in the country, and one of the top ones in the world. Ulukau has exceeded well over 180 million clicks across its many sections and collections since its launch in 2004.

Amid quite a number of Ulukau upgrades and additions, Kanaeokana (the Kula Hawai‘i Network) has supported the recently upgraded Inoa ‘Āina Hawai‘i (‘Hawaiian Place Names’) collection of Lloyd Soehren. The upgrade includes virtual global maps of many of its 22,000+ place names.

Lloyd Soehren was an anthropologist at Bishop Museum’s anthropology department from the 1950s until his retirement 30 years later as the department’s deputy director. His name shows up in all kinds of museum and anthropology worksite and cultural studies from all around the islands.

Upon his retirement Lloyd embarked on a volunteer job that filled the rest of his life: creating an accessible list of place names from often obscure sources. Lloyd’s daughter Merriette Carlson said that she recalled driving him along the coast of Maui when she stopped he got out and disappeared off into the brush. Lloyd continued to refine his list of names, she said, and he was searching out a new site whose name he had unearthed. He wanted to stand there, look around, and feel the place.

A favorite tool of the website, particularly for teachers using the place-based method of learning, is to pick an ahupua’a that a school or something is based in, and then look up the place names in it. One teacher commented that she had spent years assembling a list of places near her school to take students to, but she was able to double that list in just minutes on the website. Inoa ‘Āina Hawai‘i also contains Lloyd’s highly recommended “Catalog of Hawaiian Place Names,” an extended essay that gives an excellent introduction to the topic of place names and to the website.

As always with Ulukau, access is completely free, made available as an educational and community service by Ka Haka ‘Ula O Ke‘elikölani, the College of Hawaiian Language at the UH Hilo. Ulukau has been supported over the years by dozens of individuals and organizations who have contributed materials, collections and funding to the growth of Ulukau.

Bob Stauffer and Keiki Kawai‘ae’a are two of the founders of Ulukau. They continue to oversee the growth and advancement of the online Hawaiian library until today.

Kamalani Johnson is the Hawaiian Language and Curriculum Specialist for the Hale Kuamo‘o Hawaiian Language Center and a Hawaiian Language and Literature lecturer for Ka Haka ‘Ula O Keʻelikōlani College at UH Hilo.
He ‘Ōlelo, He Manawale‘a

Na Kalani Akana, PhD

A

ia kekahi mea kū i ke au e pāhōle nei a he mea maika‘i no ka ‘ōlelo Hawai‘i, ‘o ia ho‘ői ke a ‘o ‘ana mai i ka ‘ōlelo Hawai‘i me ke a uku ‘ole. Eia ho‘i kekahi, ma Kēkēmapa 2019, ua ‘apōno ‘ia e ka ‘aha ‘ōlelo haumāna o ke Kula Nui ma Mānoa i mau papa ‘ōlelo Hawai‘i i komo manuahi no ka lehuelu. Na Kamakakūiokalani, ke Kikowaena o na Ka No‘i ‘ike Hawai‘i, e ho‘olaukahi a e hulī nei i mānalea a i ‘ole i ke kumu ‘ōlelo Hawai‘i poeko a wali wale kona ‘ōlelo, e alaka‘i i ua mau papa. ‘Oiai he papa loa‘a helu ‘ai’i ‘ole, he pōmaika‘i nō ia no nā kānaoka e ‘i‘ini nei e a‘o mai ia ka ‘ōlelo ‘ōwi o ka ‘āina.

Eia kekahi papa ‘ōlelo Hawai‘i komo manuahi e ‘e a‘e. Ma Nowemapa aku nei, ua kūkāla ke Ke‘ena Ho‘ona‘au ao Hawai‘i e ho‘olokalo ‘ia ana i mau papa komo manuahi no nā po‘e hana o ua ke‘ena. He papahana a‘elike kēia me ke Kula Kauiaulu o ka ‘onaehana Kula Nui o Hawai‘i. He 13,000 ‘a ‘oī a ha heluna o nā kumu a‘o a he 22,000 ‘a ‘oī, ‘emi paha o nā limahana ‘e a‘e (kākau ‘ōlelo, po‘e kōkua kumu, a.p.a) ‘o ia kai nui o nā kānaoka e hiki ke komo i ia mau papa. Eia ho‘i, hiki i nā kumu ke loa‘a ka helu‘ai pili ‘oi‘ina hana kumu.

He pono loa ke komo ‘ana a nā kumu a‘o o nā kūula aupuni no ka mea he ‘ōlelo kūhēlu ka ‘ōlelo Hawai‘i (nānā, Kumu Kānāwai o Hawai‘i, ‘Atikala XV, 4). Eia kekahi, ua pono ka Moku‘āina Ho‘ona‘au o Hawai‘i, ma muli ke kumu Kānāwai o Hawai‘i (nānā, ‘Atikala X, 4), e ho‘olokalo i ka papahana ho‘ona‘au ao no ka mo‘omeheu, ka mō‘aukala a me ka ‘ōlelo Hawai‘i ma loko o nā kūula aupuni.


Inā kama‘āina ‘o e i ka ‘ōlelo Hawai‘i a he ake kou e ho‘okā‘oi i ka ‘ōlelo Hawai‘i e hului i kēia mau wahi o lalo. Hiki ke ho‘olole i ke kī‘ina leo o nā mānalea a ho‘ohawai‘i i ka ‘ōlelo ‘ōiwi ke ho‘olole mai.


‘Ōlelo Online: Na Kaliko Beamer-Trapp kekahi papahana. He kumu kaiapuni ‘o Kaliko no laila ‘o kona makemake e ho‘okaipuni ‘ia ma kea a‘o o ka mo‘olelo, ka pilina ‘ōlelo, a me ka ‘ike hoihoi o ka ‘ōlelo Hawai‘i. https://oleloonline.com/guests/

A Language, A Generous Heart

By Kalani Akana, PhD

There’s a growing trend and its a good thing for the Hawaiian language, namely the learning of Hawaiian without charge. For instance, in December 2019, the student legislature of the University of Hawai’i approved free tuition Hawaiian classes for the public. Kamakūokalani Center for Hawaiian Studies is searching for a native speaker or someone highly fluent in the language. Although this is a non-credit class, it is a blessing to those desiring to learn the native language of Hawai’i.

Here’s another Hawaiian language opportunity at no charge: last November the Hawai’i Department of Education (DOE) announced that they will provide free classes for department personnel. They are coordinating with the community colleges of the University of Hawai’i system. There are 13,000+ teachers and 22,000 support staff, more or less. About 35,000 people could potentially take these classes. In addition, teachers receive professional credits for attending.

It’s necessary for teachers in public schools to take these classes because Hawaiian is an official state language (see State Constitution, Article XV, section 4). In addition, the State of Hawai’i “shall promote the study of Hawaiian culture, history and language” according to the Constitution of the State of Hawai’i (see Article X, section 4).

Therefore, these laws counteract the law of 1896 that required exclusive teaching and learning in English. Because of the law, the DOE enacted a policy to ban the use of Hawaiian language in the schools. If a student spoke Hawaiian, he or she was punished. There are many well-known and painful stories of our grandparents in this unfortunate time of punishment and humiliation. Of interest is that this policy was not enforced for students speaking other languages.

But we are now in an enlightened time – a time for the Hawaiian language and languages of the world. There are numerous and varying methods to learn a language - not only learning in a classroom. These are a few free tools:

Duolingo: This is a free application. Just download the app from the web and learn during your spare time. You can use Duolingo on your computer or cell phone. According to Duolingo, four out of five people use their smart phones to learn through Duolingo. In the U.S. there are more people learning through Duolingo than all language learners in our schools combined. The great thing about this app is that you control your progress. You also choose the time that you want to learn. The mission of Duolingo is “to make language learning free and fun.” https://www.duolingo.com/learn

Ka Leo ‘Ōiwi on ‘Ōiwi TV: Although the hosts are now older, the lessons are still relevant. Produced in 2012 by ‘Ōiwi TV the thirteen episodes come with follow-along lessons for your learning. https://oiwi.tv/kaleooliwi/

If you already know the Hawaiian language and have a desire to improve your use of the Hawaiian language then search for the following. You can listen to the intonation of native speakers to make your Hawaiian sound more native.

The Interview Collection of Clinton Kanahele: There are 20 interviews of native speakers that Clinton Kanahele recorded in the 1970s. You can listen to native speakers and read their words transcribed, like Gus Kaleohano of Lā‘ie or Solomon Kupihea of Keahapana, Kaua‘i. Of interest is listening to the male voice in speaking the Hawaiian of Hawai‘i, Maui, Kaua‘i, Moloka‘i and O‘ahu. https://library.byuh.edu/library/archives/kanahele

Kani‘aina Archive: There are 417 programs in this archive recorded from the program, Ka Leo Hawai‘i, the first Hawaiian language program on radio in the 1970s. These tapes are still used at the university and now the general public can listen to them too. Johnny Almeida is the first guest and Keoni and Lilian Kamaka are the last. The listener can “go” forward and back while following a transcript (for most) at the same time. http://ulukau.org/kaniaina/?l=haw

Follow #ehoopilimai: This is the Instagram account of Kahanuola Solatario of the musical group Keahou. His mother is his student. Learn through repetition in a fun way.

The following are not free, but are guided and worthwhile because of the social interaction.

Kealaleo: Kealaleo is a language learning method utilizing cuisenaire rods. It utilizes inductive strategy for learning language. The teacher doesn’t “explain” a lot but does demonstrate the concepts of the language with the cuisenaire rods. The student formulates how the language works (rules, etc.) It is inspiring and brain-stimulating. If interested, contact ipolaniv@yahoo.com

Niualahiki: If you are interested in learning through Ke Kai ‘Ewalu then see Niualahiki. It uses an interesting method called by some the Pepeke Model. There are 25 lessons each priced at $30. The university quality lessons are worth the investment. https://niualahiki.ahapunanaleo.org/

‘Olelo Online: Kaliko Beamer-Trapp runs this program. Kaliko was an immersion teacher; therefore, it is his desire to immerse the learner through story, grammar, and interesting facts about the Hawaiian language. https://oleloonline.com/guests/

Community School for Adults: There is but one Hawaiian language night class on all of O‘ahu. It is at Kalaeheo School. They meet for seven classes on Wednesdays from 6:30-8:30. Call 307-1455 for details on registration.
KAHUKU:
Kahi E Pā Ai Ka Makani Ahamanu
a Wili Ai Ka Huila Makani

( Where The Salt Winds Blow and the Turbines Turn )

Na Nakia Na'e'ole, Koa Aloha 'Āina – Lā’ie
Unuhi ‘ia e kō OHA Paia Kāne

‘O Kahuku lewa, kō Kahuku inoa o ka wā kahiko. Kahuku- kahi e pā ai ka makani Ahamanu. Wahi a ka mo’olelo ua ho’oka’awale mua ‘ia ‘o Kahuku mai O’ahu. Na Maui, ko kākou kupuna ‘unihipili, i ho’opili ai iā Kahuku i O’ahu me kāna mau makau kūpiaiana‘a ‘elua, ‘o Polou a me Kalou, a huki pū ‘ia a ‘ela. Ua ho’ohui ‘o Maui iā Kahuku me O’ahu i kū ka maluhia mai kahi kihi a i kahi kihi o ka mokupuni. I kēia manawa ‘o ke Aloha ‘Āina a me Kapu Aloha nā mākau e ho’ohui ai kō Kahuku me ka pae‘aina holo’oko’a e paio nei no ka pono o ka ‘āina. Kaulana ‘o Kahuku i ka punī pōpeku “Red Raider,” i ka hale wili kō kahiko, a me ka nui o nā kalaka ‘opae; he kaiāulu ha’a‘a a maluhia. Eia na’e, ma ka hopena o ka makahiki 2019, ua hāpia ‘ia nā pilikia o kō Kahuku e nā Kia’i Aloha. ‘Āina a kau maila nā maka o ke anaina ma luna o kō mākou ‘ano kūpa’a kānāwai kapu aloha i mea e ke’ake’a aku ai i ka lawe ‘ia o nā ‘apana huila makanui nui. ‘O ka hopena o kō mākou kūpa’a kānāwai ‘ana he hō’ike ia i kō Kahuku a me kō Ko’olauloa kū ‘e ‘ana i nā pahuhopu a ka moku ‘aina no ke kauka i pau ‘ole ‘ana ma luna o ka pahuhopu e kū ‘oko’a mai ka ho’ohana ‘ana i nā wāwahie wihaku ma mua o ka makaiki 2045. ‘Ōiai ua nui ka nānah ‘ia o kō mākou hana e ka pāpaho, he anahulu makahiki ka lō‘ihi o kō Kahuku paio ‘ana i

By Nakia Na'e'ole, Koa Aloha 'Āina – Lāʻie

Kahuku lewa, kō Kahuku inoa o ka wā kahiko. Kahuku - where the salt wind, Ahamanu, blows. A mo’olelo tells that Kahuku was once separated from O’ahu. Maui, our deified kupuna, attached Kahuku to O’ahu using two mythical hooks, Polou and Kalou, and pulled them together. Maui united Kahuku with the remainder of O’ahu to maintain peace throughout the mokupuni. Now we let Aloha ‘Āina and Kapu Aloha be the two makau (fishhooks) uniting Kahuku with the entire pae ‘āina in the struggle to protect our ‘āina. Kahuku is known for its “Red Raider” football fanaticism, for the old sugar-cane mill, and for an abundance of shrimp trucks; a simple, peaceful community. However, in late 2019, our Kia‘i Aloha thrust Kahuku into the spotlight by becoming ground-zero for non-violent civil disobedience in our efforts to block the transport of industrial wind turbine components.

Our demonstrations of civil disobedience positioned Kahuku and Ko’olauloa against the push to meet the state’s energy initiative goal of being completely independent from fossil-fuel usage by year 2045. Although our recent efforts received lots of media attention, Kahuku’s battle against industrial wind turbines stretches back nearly a decade. Kent Fonoimoana, his sisters Maria and Cindy and his cousin Kurt, Del-
nā huila makani nui. Na Kent Fonoimoanoa, kona mau kaikuhane ‘o Maria lāua ‘o Cindy a me kona mau hou hānau ‘o Kurt, Deldrene Herron, Tevita me Liz Ka’ili, Carl Hubbell a me Margaret Primacio me nā ‘ahahui kekahi ‘o ‘Ope’a, hōʻōlailā ‘o West Wind Works, LLC. me Champlain Wind Energy e hoʻokū aie i kē kūkulu ‘ana i nā huila makani nui ke ‘umikūmālua e holo nei i kēia lā. I lokohō o ke e‘o Lebanese ʻai lākou ma ke ke‘ake‘a ‘ana i ke kūkulu, he kahua ʻia i mālāma ʻia e ua mau Koa Aloha ‘Āina mau no ke kūʻē ‘ana i kēia ‘ana i kēia ʻano ‘hāpaina kānāwai ʻikehu ʻōma ʻoma ʻo a no ka hoʻo holo holo luana ʻana i ko mākou hopohopo no ko ʻāina a me ke ʻo o lilo. Ua hōʻi tea ʻia mākou e ka pāpae ma me he mea la he mau “kānaka hahai wale” eia na‘e a‘ole ia he peio hou.

Ke mana‘o nei ke aupuni e kēkūkulu i ‘ewalu huila makani nui hou aku; nā huila makani lōi‘ihi loa o ‘Amelika. E kēkūkulu ‘ia ana ia mau mea he 1,750 wale nō kapua ‘i mai ke Kula Kiʻekiʻe a Kula Waena o Kahu. Ua alu like mai mākou me ke kāaʻa lā i kūkūlāke na o mākou o lea a me ka palekana o kō mākou ʻāina, a me ko mākou mākou mau keiki. A no laila i hānau ha ‘ai o Kū Kiaʻi Kahu, he mana‘o ia o ʻeiwa mau makuahine i hoʻopilikia ʻia i kēia. Ua pono ka hana a mākou i nā manawa a pau: ua komo mākou ma nā hālāwai ʻaha kaiulū, ua kipa i ke keʻena o ke kiaʻa ʻāina, ua kamaʻilio me nā lunama ʻāina, ua hāpai i nā hōʻaiolina, nā mālama ʻia nā hālāwai hōʻeoe u hoʻona auʻau. Ua no mākou i ka Moku ʻāina e nānā i nā pilikia o ke ola kino i pili i nā huila makani nui, a e nānā pono i nā hema hema ma ka Palapala Hōʻike Hopena Kauapuna (EIS) a ka Pāʻoihana AES (ka poʻe hana i kepā ʻia). Ua kupu maila ka ‘iʻini e hāpai i ko mākou manaʻo. Eia naʻe, e like me ka pilikia TMT, ua kāpae ʻia ko mākou mau manaʻo a ua ʻae ʻia ka holomua ʻana o ke pāhana.

Ua hāpai mākou i ko pāpaha o nā ʻano pilikia ola kino i pili i nā huila makani nui-- o ia nō ke ake nape nape, ke kani lohe ʻole, ke kīlo niʻau, a me ka ia ʻauwana. Hāpai mau ia aʻela ko mākou leo hopohopo, eia naʻe hōʻeole ia ka ʻoiai o o ko mākou mau manaʻo.

Ua lana ko mākou manaʻo i, ka ike ana i ka hūhū hoʻokolokolo i pili i ko hoʻopilikia ana o nā huila makani nui i nā ‘Ope’a ape’a, kekahai holoholona ʻane halepohe. Minamina, ka nānā o ʻole ʻia o ka ‘Ope’a ape’a ʻoiai ua ʻae e ʻia ko Oihana Kumuwaiwaiwai ʻĀina i ke kūkulu ʻia ʻana o nā pela makani hou. Me ka nele i ko loaʻa ʻole o nā kohu, uo hōʻoloʻo ihoalo mākou e “i nū i ko wai wawawawa a e kūʻē e ma ko alanui.

Ma ka lā 13 o ᇑahokopa ua komo piha mākou i ko noho ʻana ma ko alanui ko hoʻokumu ʻi no ke kōkua ʻana i ka hāhālai hoʻo ke māhele pela makani keu a ka nui i Kahu. Me ka ike ʻole ʻia e ka nui poe, ʻo ko kumu ko ko mākou lanakila ʻana i ke ʻeke ahiua, uo pili i ko kūʻē e kūʻē ʻana ko poe e aiʻai ko ana i ko kahu a Grace Pacific ma Kalaʻeola (Campbell Industrial Park). Aia ma laila ka lanakila maoli. Ua kūʻē hāwanaanana kekahai huina kānaka mai Kahu a me Waiʻanae a me AES a me nā HPD a ke kūʻē pō mua, ma ko hoʻopūʻiwa wale akula ia lākou. ʻO ko poe e laʻa a me Mike a me Melissa Camit, Kaukoahu Wahlain, Thomas a me Hinano Tangaro, Isaac a me Rachel Silva, a me kekahai poe hou aku, ko poe na lākou i alaʻa i i ke kūʻē ʻana ma Kalaʻeola.

He mau hoa pai hoʻopoke ke kula kiʻekiʻe o Kahuku a me ke kula kiʻekiʻe o Waiʻanae, eia naʻe ma kēlā wā kū hoʻokahi ua ʻike ʻia ka nani o ko hoʻokuʻikahi ʻana

of options, we decided to “inu i ka wai ‘awa’awa” - drink of the bitter waters and hold the line on the road.

On October 13th we committed to occupying the road created to accommodate the over-sized deliveries of turbine components to Kahu. Unbeknownst to many, our success that evening was due to a concurrent effort to block the Grace Pacific laydown yard in Kalaʻeola (Campbell Industrial Park). That was the site of the actual victory. A hui of citizens from Kahu a Waiʻanae quietly resisted AES and HPD that first night, catching them by surprise. People like Mike and Melissa Camit, Kaukoahu Wahlain, Thomas and Hinano Tangaro, Isaac and Rachel Silva, and others led the opposition at the Kalaʻeola location.

Kahu a Waiʻanae are high school football rivals, but in that moment we saw the beauty that is created when our communities unite. I recall Auntie Pua Case saying that TMT was helping to raise a nation. Here, the State and AES hoped to only see turbines rise; instead they saw Aloha ʻĀina warriors of Kūkūhewa rise.

I joined the activity at Kalaʻeola on October 17th. I felt that I was there by chance...
but not by chance. That evening and the early morning of the 18th brought the first wave of arrests.

During our vigil, evenings at Kalaeloa varied. Some nights saw fewer than 30 people participating; on other evenings upwards of 500 ‘aina participated. The evenings when few could attend were difficult; that is when presence and fortitude to kūpā’a (remain steadfast) was needed most. Some evenings, alakai from other parts of our pae ‘aina joined us. Individuals such as Kumu Hina, Auntie Pua Case, Andre Perez, Lanakila Mangauli, Kaleikoa Kaoa, Kuiee Kamakea-Ohelo, Kea Kaeo, Kiiee Kahale-kala, Kehau Krug, Auntie Leilani Kaapuni and many more showed their kūkō’o (if I failed to mention you, e huikala mai ia’u). This broad support fueled our struggle. We were both inspired and grateful that so many ‘aina would come from all across our pae ‘aina to kūkō’o our efforts to Aloha ‘Āina.

Eventually our nights at Kalaeloa and Kalaeloa came to an end. The deliveries reached Kahuku and as of January 14th at least seven of the new turbines have been built.

The media and the state portrayed us as inhibitors of progress and opponents of green energy, neither of which is true. We are against “Greed Energy.” Many in our community want to see a different approach to address renewable energy, one that involves impacted communities and takes their concerns into consideration; an approach that prioritizes the health and well-being of the people. We were also erroneously blamed for several malicious attempts to halt deliveries. Let me be clear that our resistance strategy was based on Akapo Aloha; standing up peacefully for our beliefs.

More than two months after the last of the arrests, our base camp has been dismantled. Our fight has taken us back to court and into government offices. What we ask from the lāhui is to continue to be ‘eleu (alert) and akamai to the hewa that impacts our people and our ‘aina. Thankfully, officials like City Councilwoman Heidi Tsuneyoshi and State Senator Kurt Fevella have been willing to work with and for us. We need to elect more leaders like these if we are to truly be represented. We also challenge our lāhui to consciously change its habits if we are to truly win the fight for Aloha ‘Āina. Clearly Hawai‘i should be independent from fossil fuel use, but we ‘ōiwi must lead in the development of alternate methods of energy, sustainability and conservation. We also need to go without some of the luxuries of the 21st century for the betterment of our ‘aina. Imagine if, in our generation, we make the changes necessary so that endless Aloha ‘Āina ‘Āina is no longer necessary – then our keiki and mo’opuna might only know the beauty and pono of Aloha ‘Āina.

A no laila, a hiki i ke Aloha ‘Āina hope loa!

Ka Wai Ola recognizes that there are several other components of the Kahuku community that are part of the collective in opposition to the wind turbines that have been erected in this town. We have invited Naka Nae’ole, one of the leaders of the struggle, to share his mana’o and perspective on this issue.
At-a-glance: The Community’s Concerns

Health:
Migraines, nausea and other physiological symptoms caused by the constant audible noises and visual lights, as well as infrasound emissions from the turbines. In Canada, people who live or work in close proximity to wind turbines report symptoms including stress, sleep disturbance, anxiety, depression and cognitive dysfunction. Long-term health impacts are not known.

Proximity
The closest wind turbines are within 1,700 feet of residential areas and 1,750 feet from Kahuku High and Intermediate School.

Size
The eight new wind turbines being erected in Kahuku are the tallest in the state at 568 feet high (equivalent to a 56-story building). These huge structures will forever alter the rural landscape of Ko‘olauloa.

Property Values
Real estate experts in the U.S., Canada and Europe have determined that the value of homes located adjacent to wind farms have depreciated value with estimates of value loss ranging from 20-50%.

Environment
The wind farm project is situated on two watersheds so there are concerns about contamination of the drinking water. Additionally, the moving blades of the wind turbines and disruption to the movement of air is deadly to birds and endangered Native Hawaiian bats.

Non-violent civil disobedience in Kalaeloa attempted to block the delivery of wind turbine components to Kahuku. - Photos: Mark Holladay Lee, Carlos Mazo & Nate Yuen
He Moʻolelo Noʻeau

By Dr. Katrina-Ann R. Kapäʻanaokalāokeola Nākoa Oliveira and Manu Kaʻiama

In 2018, the University of Hawaiʻi at Mānoa was awarded a $2.4 million, three-year grant from the U.S. Department of Education (DOE) Native Hawaiian Education Program to, among other things, help with the reacquisition and revitalization of Hawaiian language.

This funding created the “Noʻeau Program,” which is named in honor of UH Mānoa Associate Professor Sam L. Noʻeau Warner, who passed away in 2016. He was a kumu, mentor, and friend to both wahine, and thousands of other community members.

Warner co-founded ‘Aha Pūnana Leo, a nonprofit, family-based educational organization that was instrumental in re-establishing the Hawaiian language in Hawaiʻi. He developed innovative approaches to teach Hawaiian to students at all levels, and played a leadership role in establishing the Kawaihuelani Center for Hawaiian Language at the UH Mānoa.

In 2009, Warner published 31 children’s books through a federal grant. These books assist in strengthening appropriate Hawaiian language usage. They were distributed to all Hawaiian language immersion children, schools, libraries and other places, free of charge.

Inspired by Warner’s good work and generosity, Oliveira and Kaʻiama created “The Noʻeau Program.” Supporting its primary goal of literacy, two of its components are the Lau’ulu Literacy component expands on Warner’s publication of children’s books. Funding supports students’ participation in learning the language immersion summer camp for students who have completed second year or higher level at a University of Hawai’i campus. It has been co-led for over a decade by faculty at UH Maui College and UH Mānoa. Funding supports students’ participation in learning the history of places visited, a variety of Hawaiian cultural practices, and strengthening their use of Hawaiian language in diverse situations.

The Noʻeau Program is in its second year and currently seeking additional funding to create on-line learning tools for teachers and students alike to access that complements each book.

Na Katrina-Ann R. Kapäʻanaokalāokeola Nākoa Oliveira, he pololeka piha ma Kawaihuelani: Ka Hālau ʻōlelo Hawai‘i a me Manu Ka‘iama, he CPA a he kumu a o ma Kamakakuʻokalani: Ka Hālau ‘ike Hawai‘i a me Shidler College of Business, i haku i ke noi puʻu kālā pekelala.

Na Katrina-Ann R. Kapäʻanaokalāokeola Nākoa Oliveira, he pololeka piha ma Kawaihuelani: Ka Hālau ʻōlelo Hawai‘i a me Manu Ka‘iama, he CPA a he kumu a o ma Kamakakuʻokalani: Ka Hālau ‘ike Hawai‘i a me Shidler College of Business, i haku i ke noi puʻu kālā pekelala.

By Dr. Katrina-Ann R. Kapäʻanaokalāokeola Nākoa Oliveira and Manu Kaʻiama

Sam L. Noʻeau Warner, was the co-founder of ‘Aha Pūnana Leo, and supported the development of resources and institutions teaching ‘ōlelo Hawai‘i. - Photo: Courtesy
Ua makana ‘ia ‘o Friends of ‘Iolani Palace i ka pōhaku kihi ho’omana ‘o Hale Ali‘i i ‘Iolani Palace on December 31, 2019, the 140th anniversary of the laying of the historic and commemorative cornerstone. The cornerstone was laid using the formal masonic ceremony and we are thankful to the current masons for this remarkable gift that rekindles their special relationship with the Palace.

The 500-pound commemorative cornerstone is inscribed with the historic and commemorative dates, and the masonic symbols of the compass and the square. The replica cornerstone is currently displayed at the front stairs of ‘Iolani Palace; a permanent location will be determined at a later date.

The Friends of ‘Iolani Palace was presented a commemorative corner stone by members of the Lodge le Progres de l’Oceania, ka Hui Malū Makona o ka Mō‘i Kalākaua ma ke akakea o ka lā 31 o Kekemapa, 2019, ka lā ho’omana ‘o ho’okahi haneli kanahā o ke kipapa ‘ana i ka pōhaku kihi o ka Hale Ali‘i.


The Friends of ‘Iolani Palace was presented a commemorative cornerstone by members of the Lodge le Progres de l’Oceania, the Masonic lodge of King Kalākaua, at high noon on December 31, 2019, the 140th anniversary of the laying of the Palace’s original cornerstone.

“King Kalākaua helped to lay the cornerstone of ‘Iolani Palace on this day 140 years ago, which was also the 45th birthday of his beloved wife, Queen Kapi‘olani,” said Paula Akana, Executive Director of The Friends of ‘Iolani Palace. “The cornerstone was laid using the formal masonic ceremony and we are thankful to the current masons for this remarkable gift that rekindles their special relationship with the Palace.”

The Friends of ‘Iolani Palace has initiated the Kaho‘olawe Aloha Movement Oral History Project, which will collect and document the experiences of the people involved in the movement between 1976 and 1994; the individuals who were instrumental in stopping the bombing and military use of Kaho‘olawe.

Dr. Davianna Pōmaika‘i McGregor, UH Professor of Ethnic Studies, is conducting the interviews assisted by Kamuela Werner, a graduate student in anthropology. Ultimately, McGregor hopes to interview about 100 people for the Project and has already completed a number of interviews, starting with founding Protect Kaho‘olawe Ohana (PKO) member Dr. Noa Emmett Aluli.

Initial funding for the Project is provided by the Hawai‘i‘ilua School of Hawaiian Knowledge through the Native Hawaiian Education Program No‘eau Grant, a federal grant from the US Department of Education. Due to the scope of the Project, and the need for extensive neighborhood travel, the COH will seek additional funding.

Mo‘olelo from those who were part of the movement will inform and further preserve a pivotal moment in Native Hawaiian politi-
Ke ‘Imi Nei ‘o Friends of ‘Iolani Palace I Mau Kānaka Hana Manawale’a (Friends of ‘Iolani Palace Seeking Volunteers)

Ke ‘imι nei ‘o Friends of ‘Iolani Palace i mau kānaka hana manawale’a i mea e ala‘ai ai i kā ลา kou mau māka‘i‘akai i hou ‘o School Experience e hiki koke mai kā läkou mau māka‘ika‘i hou o ‘Iolani Palace. ‘Iolani Palace really comes to life with the stories told by our volunteer docents,” said Paula Akana, Executive Director of The Friends of ‘Iolani Palace. “We’re excited to launch our new School Experiences tours this year, where docents will be able to share special stories with Hawai‘i’s youth.”

The 7-week School Experience Docent Training sessions will be conducted on Thursdays from 9:00 a.m. to 12:00 p.m. starting on February 27 through April 9, 2020. The registration deadline is February 13, 2020.

The training includes lecture sessions, readings assignments and self-led study projects. A $60 registration fee covers the training manual, lectures, field trips and other necessary materials.

For more information, email Timothy Pham at kukui@iolanipalace.org or call (808) 522-0822 ext. 131.

He Po’e Hawai‘i ma ko Hawai‘i Ho’olaha no ka Helu Kanaka 2020 (Hawai‘i PSA for Census 2020 features Native Hawaiians)

Ua ho’olele ka US Census Bureau i nā ho’oolaha e ho’onui’ike a e ho’ona’aua ai ke lehuelu i ka wa’i o ka hana ‘ana i ka Helu Kanaka 2020. Ma ko Hawai‘i ho’olaha, aia kekahi mau mea kaulana mai ke kaiaulau lāhui Hawai‘i a me ko ka Pākīpika, ‘o ia nō ‘o Mapuana De Silva, Henry Kapono, Dr. Jon Osorio a me Hāwane Rios.

Ke māhele li‘ili‘i nā ho’olaha na kō ka Census Bureau paipai ho’oka’a’ike. I mea e ho’omaopopo ‘ia akula ai ka po’e he nui loa a i hiki ke kō pīha a poolei ka heluna kanaka, ua ‘imia ka Census Bureau ka mana‘o, ke a‘o‘a‘o, a me ka ‘ike no‘i mai ka po’e ‘oko‘a a me nā kaiālulu like ‘ole i ka hana ‘ana i nā ‘olelo ho’omaopopo ‘ike. Hiki ke nānā ‘ia ko Hawai‘i ho’olaha ma ‘ane‘i: https://2020census.gov/en/partners/psa-toolkit/nhsi.html

The US Census Bureau has released a series of public service announcements (PSA) to increase awareness and to educate the public on the importance of participating in the 2020 Census. Here in Hawai‘i, the PSA features notable personalities from the Native Hawaiian and Pacific Islander Community including Māpuana De Silva, Henry Kapono, Dr. Jon Osorio and Hāwane Rios.

The PSAs are one piece of the Census Bureau’s integrated communications campaign. In an effort to reach as many people as possible and ensure a complete and accurate count, the Census Bureau sought input, advice and research from diverse audiences, communities and stakeholders in producing the messages. The Hawai‘i PSA can be viewed here: https://2020census.gov/en/partners/psa-toolkit/nhsi.html

Koho ‘o OHA i ka Luna Ho’oponoono Ha’awina Kālā he $1.1 Miliona no ka Ha’awina Kālā Hele Kula (OHA Selects Grant Administrator for $1.1 Million in Scholarships)

Ua koho ‘o OHA iā UH Mānoa Native Hawaiian Science and Engineering Mentorship Program ho’oponoono i ka ha’awina kālā he $1.1 miliona i ha’awina kālā hele kula nui no nā haumāna Hawai‘i. ‘O ke kumu o ia ha’awina kālā ‘o ia no ho’onou ‘ana i ka helo u nā haumāna Hawai‘i i e hemo kula ana mai nā kula nui, a ‘i ‘ole i loa a akata kula palapala hō’ōia ‘ohana. He ‘eluia mau makakoho ko ka Mentorship Program: 1) e kāko‘o i nā ha’awina kālā hele kula no nā kānaka Hawai‘i i e ‘imia an i ka palapala hō’ōia ‘ohana, nā palapala laeo’o a lae’ula; a 2) e kōkua i nā haumāna Hawai‘i ma amau ‘ole i mea e kōkua ai iā lākou me ka ho’okāo ‘ana i nā kina no ke kēkēlē kula nui ai i ‘ole ka palapala hō’ōia ‘ohana.

Ma o ia kūlana o ka luna ho’oponoono ha’awina kālā, e hā‘awi ana ka Mentorship Program i nā Ha‘awina Kālā Hele Kula Nui OHA i nā haumāna Hawai‘i ma lalo o nā kula ‘umii o Ke Kula Nui o Hawai‘i. E kaulua ana kālā me kāia haumāna i loa’ā a ka ha‘awina kālā hele kula me ke kāko‘o kula a e komo ana ka haumana ma ka hālawai ho’okāma’a‘aina ha‘awina ma kāna kula nō. E ʻālāwai ‘ia ana nā hālalawai ho’ona’aua oʻole aʻo a aʻoakumu, ka ho‘omohala ‘o‘iana a alaka‘ina, a me nā hālalawai ho’ona’aua mo‘omeheu no nā haumāna i loa‘a ka ha‘awina kālā hele kula e ka Program.

Ma waena o 2010 a me 2018, ua hā‘awi aku ‘o OHA i 2,000 a ‘oi mau ha‘awina kālā hele kula he $5.6 miliona a ‘oi ka heluna. No ka ‘ikepili hou a e no kō OHA Ha‘awina Kālā Hele Kula Nui, e leka uila i ka Mentorship Program ma ohaistem@hawaii.edu.

OHA has selected the UH Mānoa Native Hawaiian Science and Engineering Mentorship Program to administer a $1.1 million grant to be used for higher education scholarships for Native Hawaiian students.

The purpose of this grant is to increase the number of Native Hawaiian students who graduate from college, or who earn a vocational education certificate. The Mentorship Program has two priority areas: 1) support scholarships for Native Hawaiians who want to pursue vocational certificates, undergraduate and graduate degrees; and 2) provide wrap-around services for non-traditional Native Hawaiian students to help them complete a post-secondary degree, or vocational or technical education.

As the grant administrator, the Mentorship Program will provide OHA Higher Education Scholarships to Native Hawaiian students across UH’s ten-campus system. Each scholarship recipient will be matched with an on-campus coordinator and attend a scholarship orientation at their respective campus. The Program will provide scholarship recipients with advising and mentoring, professional and leadership development, and culture-based workshops.

Between 2010 and 2018, OHA provided more than 2,000 post-secondary education scholarships totaling more than $5.6 million. For more information about OHA’s Higher Education Scholarship, contact the Mentorship Program at ohaistem@hawaii.edu.

Loa’a He ‘Aelike e Kia i ka Ho’ohaumia Kahakai ma Kaua’i (Agreement Reached to Address Shoreline Contamination on Kaua’i)

Me ke kū ‘elele ‘ia e Earthjustice, ‘aelike akula ke aukahi o nā hui kaiālulu o Nā Kia‘i Kai, ka Surfrider Foundation, a me ka Pesticide Action Network me kō ma kaua’i, ho’okāmaha ma ka ha’aha’a me ka ho’okāmaha me ka kēkēlē hālai e kō hōkūloko kepekela e kia ho’i ma luna o ko ka ADC a ‘a kānāwai i ke Clean Water Act kepekela ma Kaua‘i Komahana. Ha ho’oholo ka ‘a‘a ho’okāmaha ‘ia ma lula i a ka ‘a‘a kānāwai o Kaua‘i me ka kanāwai mai ka ho’o‘okane ‘ana e kānāwai mai he mau miliona i haumia i ka lālu‘u hāpili‘a, ka lepo, a me nā mekala
kaumaha ma ke kahua 'auwaha ma ke Kula 'o Mānā a i ka moana pilikahakai.

He 'a'elike ia no ka hana 'ana i polokalama e hō'ōia ana i ka ma'ema'e o ka wai, ka hō'ike 'ana i ia 'ikepili 'ano o ka wai ma kekahai kahua pūnaeule i noa i ka lehulehu, a e pono ana ka ADC e lo'a a akula he palapala 'ae National Pollutant Discharge Elimination System (NPDES).

Ho'o'ili 'ia ma o kanahā mile 'auwai ka wai hauamia a me ka wai honua mai ka 'āina a ka ADC i ho'o'imalama ai i nā pā'o'ihana mahi'ai nui a me nā 'o Polihale a me MacArthur. E kaupalena ana ka palapala 'ae NPDES i ka nui o ka ho'ohaumia 'ana i hiki iā ADC ke ho'okahe i ke kai i 'a'e kānāwai 'ole 'ia nā nā 'ana 'ano wai.

"E noho ana kō mākou mau lālāmā kahi o nā 'auwai a e lawai'a 'ana ma kahi o nā ho'i wai no kekahai mau hanauma," wahi a Bren Naka'ahiki, kekahai lālā no Nā Kia'i Kai. "He pono ko mākou 'ike 'ana i ka maika'i o ka wai i maha ho'i ma na'a u i ka hō'ōia mau 'ia o ka haumia e like me ka wikiwiki i hiki."

"E hō'ike ana nō ko ka ADC ho'ohiki 'ana i ka hō'ōia lā'au haipilikia i ke kū i nui o ka holo kele wai hauamia ma ka 'ao'ao komohana o Kaua'i," wahi a Dr. Carl Berg no ka Lālā Kaua'i o Surfrider. Ua ho'omaka 'o Surfrider i ke ana 'ana i ka lālā'au haipilikia ma 2013, ke mea i ho'omaopopo a i ke aupuni a me ka lehulehu i ka haumia o nā 'auwai a i mea a ka moku'āina a me nā hui pekelala e ana hou a i.

Represented by Earthjustice, a coalition of community groups including Nā Kia'i Kai, the Surfrider Foundation and the Pesticide Action Network entered into an agreement with the State of Hawai'i's Agribusiness Development Corporation (ADC) last December in federal court to address ADC's ongoing violations of the federal Clean Water Act in West Kaua'i. The court ruled in July that ADC was violating the Act by daily discharging millions of gallons of water contaminated with pesticides, sediment and heavy metals from the drainage ditch system it operates on the Mānā Plain into nearshore ocean waters.

The agreement provides for implementation of a robust water quality monitoring program, disclosure of water quality data on a public website, and ADC must obtain a National Pollutant Discharge Elimination System (NPDES) permit. Approximately 40 miles of drainage ditches collect polluted runoff and groundwater from land that ADC licenses to large-scale agribusinesses and various industrial operations. The ditches are unlined and eroding, and empty along Bark- ing Sands and MacArthur beaches. An NPDES permit will limit the amount of pollution ADC can empty into the ocean to ensure that the discharge does not violate water quality standards.

"Our members have been living near the ditches and fishing near the outfalls for generations," said Nā Kia'i Kai representative Bren Naka'ahiki. "We deserve to know whether these waters are safe and have peace of mind that there will be regulatory oversight over this pollution as soon as possible."

"ADC's commitment to monitor for pesticides will provide a more complete picture of the toxic runoff from large-scale agriculture on Kaua'i's west side," said Dr. Carl Berg of Surfrider's Kaua'i Chapter. Surfrider began sampling for pesticides in 2013, which alerted the government and public that the ditches were contaminated and ultimately led to more testing by state and federal agencies.

Kahawai Honolulu (DOH Issues Violation Notices for Two Honolulu Streams)

I ka ho'omaka 'ana o Ianuali, ua ho'opuka ka Papa Ola i 'elua Palapala Hō'iike 'A'e Kānāwai (Notice of Violation and Order). Ua ho'opuka 'ia ka mua no Hanamana Trust, HH Constructions, Inc., a me Structural Hawai'i, Inc. no ke kīlo'i 'ana ma kahi o 193 'iā pa'a ili no o ka lepo, ka haku'i, a me nā mea kūkulu i loko o ke Kahawai o Mānoa i Mei 2019. Koi 'ia ka po'e no lākou ka palapala e kūhō i ka kīlo'i hou 'ana a e lawe aku i nā mea kūʻē kānāwai mai ke kahawai, a e uku i ka uku ho'opa'i i he $40,000. 'O ka lua no ka 'Oihana Wai o Honolulu, R.M. Towill Corporation, SSFM International, Inc., a me Drayko Construction, Inc., no ka waiho 'ana i ka lepo mai Nu'uanu Reservoir No. 4 i ke kahawai 'o Nu'uanu no 18 lā ma kēlā Pepeluali a Malaki aku nei ma 2019 a me ke hō'ike 'ole 'ana i ia waiho 'ana i ka Papa Ola no 15 lā. Ua waiho 'ia i ka lepo ma muli o ka ho'lomua 'ole o ka hana kope ma mua o ka ho'okahe 'ana i ka wai mai ka lūwai. Ua kahe ka lepo i ka puka wai o ka lūwai a i ka uka o ke kahawai 'o Nu‘u‘anui kā lākou hana a e loa‘a aku nā lā lākou ka uku ho'opa'i.

In early January, the Hawai‘i Department of Health (DOH) issued two Notice of Violation and Order (NOVOs). The first was against the Hayama Trust, HH Constructions, Inc., and Structural Hawai‘i, Inc. for discharging an estimated 193 cubic yards of dirt, gravel and construction materials into Mānoa Stream back in May 2019. The respondents are required to prevent additional discharges, remove all unauthorized materials from the stream, and pay a penalty of $40,000.

The second NOVO was against the Honolulu Board of Water Supply (BWS), R.M. Towill Corporation, SSFM International, Inc., and Drayko Construction, Inc. for discharging sediment from Nu‘u‘anu Reservoir No. 4 into upper Nu‘u‘anu Stream over a period of 18 days in February and March 2019 and failing to report this discharge to the DOH for 15 days. The sediment was discharged as a result of the failure to complete dredging activities before draining water from the reservoir. The sediment flowed through the reservoir’s drain and into upper Nu‘u‘anu Stream where it affected water quality from the upper watershed to Honolulu Harbor. The respondents must implement corrective action and are subject to a monetary penalty.
DOH FOOD HANDLER CERTIFICATE CLASSES
Feb. 3, 4, 6, 7, 10, 11, 13, 14, 19, and 20

The State Department of Health (DOH) Food Safety Program is offering free certificate classes on safe food handling practices. The certificate is earned by attending the 2-hour training and passing the test at the end of the class. The certificate will meet the Chapter 50 Food Safety Code requirement and is valid for three years. Most of the classes are on O‘ahu at the EHSD Halawa Campus, 99-945 Halawa Valley Street in ‘Aiea, however classes are also being offered in Hilo, Kona and Waimea on Hawai‘i Island, and on Kaua‘i. Class times vary. For more info or to register for classes go to: https://health.hawaii.gov/san/food-safety-education/ Free.

PUA CULTURE WITH AUNTY SYL
Feb. 7, 3:00 to 5:00 p.m.
Aunty Syl Kop of the Hula Supply Center has taught thousands of people to make lei. Join her and learn to make wili-style lei, kupe‘e, or haku. Bring your own pua if you can, otherwise supplies will be provided. For private lessons email Aunty Syl at: huladerderdesk@gmail.com. Class fee: $15. Honolulu.

KAUAI OCEAN FEST
Feb. 7-15
The Kaua‘i Ocean Fest celebrates and explores the ocean that connects us. Enjoy guest speakers, panel discussions, informational displays and documentaries, ‘ohana activities and much more. Kukui Grove Center, Lihu‘e, Kaua‘i. This event is hosted by the Council for Native Hawaiian Advancement and supported by an ‘Ahahui Grant from OHA. Contact daniel@hawaiiancouncil.org or call 808-596-8155.

KA MOKU O MANOKALA-NIPÔ PA‘ANI MAKAHIKI
Feb. 8, 8:00 a.m. to 4:00 p.m.
A community event featuring a “Kaua‘i-made” craft fair, Native Hawaiian games, awards, cultural demonstrations, community group display, ‘ono food and more. Keiki ages 5 and above are invited to compete in multiple games. Free. Vidinha Soccer Field, Lihu‘e. For more information email makahikikauai@gmail.com.

WORKSHOP FOR GRADE 4 TEACHERS
Feb. 8, 8:30 a.m. to 4:00 p.m.
The Moanalua Gardens Foundation is offering a grade 4 unit Aloha ‘Aina Moanalua curriculum to schools wanting to explore the Moanalua ahupua‘a. The workshop is offered in cooperation with the Hawai‘i Department of Land and Natural Resources Division of Forestry and Wildlife. The curriculum was created by Pacific American Foundation with funding from OHA. At Moanalua Middle School Library. To register contact Pauline Worsham: pworsham@moanaluagardensfoundation.org. Free. Honolulu.

GRAMMY WINNER KALANI PE‘A TO PERFORM AT KAHLILU THEATRE
Feb. 14, 7:00 p.m.
Kahilu Theatre is presenting a special Valentine’s concert featuring two-time Grammy Award winner Kalani Pe‘a along with special guests, the Lim Family and Kumu Hula Ka‘ea and Lily Lyons of Hālau Ka‘eaikaheleleani. Tickets are $35-$65 and can purchased at www.kahilutheatre.org or by calling 808-885-6868. Kamuela, Hawai‘i.

PŪLAMA MAULI OLA
Feb. 15
Pūlama Mauli Ola is a unified Hawaiian language and culture event for the community to witness and be immersed in the life of the Hawaiian language. The community is invited to enjoy cultural activities, performances, and demonstrations. 16-120 ‘Öpükaha‘ia Street, Kea‘au, Hawai‘i. This event is hosted by ‘Aha Pūnana Leo, Inc. and supported by an ‘Ahahui Grant from OHA. Contact ekekela@ahapunanaleo.org or call 808-935-4304.

AHA ‘ŌPIO O MOLOKA‘I YOUTH SUMMIT
Feb. 22
The Moloka‘i community, Hawaiian immersion students of all ages and their families are invited to take part in this celebration of ‘ōlelo Hawai‘i Month. Activities will include mele, hula, ‘oli, and ha‘i ‘ōlelo. This event is hosted by Hui Mākua Pūnana Leo O Moloka‘i and supported by an ‘Ahahui Grant from OHA. Contact christopherobrien@huimakua.org

FREE SEMINAR OFFERED BY THE HISTORIC HAWAI‘I FOUNDATION
Feb. 22, 9:00 a.m.
Native Hawaiian organizations and individuals interested in the preservation of historic properties, including properties of religious and cultural significance should attend. The training will present a new online course from the Advisory Council on Historic Preservation on Native Hawaiian Organizations and Section 106 of the National Historic Preservation Act. There will also be a panel presentation featuring subject matter experts from OHA and other groups. This program is supported by OHA’s ‘Ahahui Grants Program. For more info and to register go to: http://historichawaii.org/2020/01/14/ nativehawaiiansection106training. Free. Honolulu.
or call 808-634-0174.

43RD ANNUAL WAIMEA TOWN CELEBRATION: NA’I OLE KAUMUALI’I CANOE REGATTA
Feb. 22, 8 a.m.

Traditional Hawaiian outrigger canoes race along the Waimea shoreline competing in the Century (+300), Half-Century (+150) and Quarter Century (+75) Divisions for men, women and mixed crews. FREE to spectators. Waimea, Kaua’i.

HOMEOWNERSHIP AND FINANCIAL STABILITY WORKSHOP
Feb. 22, 9:00 a.m. to 5:00 p.m.

Nānākuli Housing Corporation is offering free workshops in homeownership and financial stability. Lunch and refreshments are provided. Enrollment is limited. Call 520-2607 to register. This workshop is at the Nānākuli Public Library. Additional workshops will be offered in March, April, May and June. Free. Nānākuli, O’ahu.

HO’OKUA’ĀINA COMMUNITY DAY
Feb. 29, 8 a.m. to 12 p.m.,

Join us for a morning of hands-on learning, hard work and building connections in the heart of Mau-nawili Valley. Be prepared for rain or sun. The lo‘i is located in the headwaters of Kawainui Marsh. For additional information and to register, please go to eventbrite.com. Free. Kailua, O‘ahu.

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Kā’elo - Pepeluali 1–29, 2019

About This Calendar

In the traditional Hawaiian calendar, the 29.5-day mahina (moon) cycle is divided into three anahulu (10-day periods): ho‘onui (growing bigger), beginning on the first visible crescent; poepoe (round or full); and emi (decreasing). The traditional names of the Hawaiian moon months and phases may vary by island and moku (district). This calendar uses the O‘ahu moon phases listed in the Hawaiian Almanac by Clarice Taylor.

Ua makaʻāla? Have you been paying attention? Answers for this crossword puzzle can be found throughout the pages of this issue of Ka Wai Ola. Please do not include any spaces, special characters, or diacritics (ʻokina and kahakō) in your answers.

**ACROSS**
3. The Hawaiian word for language, speech, tell, etc.
4. The Hawaiian State Legislature is scheduled to adjourn on ___ seventh.
6. A fish that is known for its active nature.
8. The Hawaiian word for fishhook.
12. The largest population of Pacific Islanders living in the U.S.
13. The Center for Hawaiian Studies is searching for a native speaker.
15. Anthropologist at Bishop Museum who is linked to cultural studies all around the islands.
16. The must make all reasonable efforts to provide access to Hawaiian immersion education.
18. The number of new varieties of kalo developed from two-dozen original kalo brought to Hawaii from the first Hawaiians.
19. The Instagram account by Kahanuola Solatario that helps teach ʻōlelo through repetition.
21. Protecting the bones from ___ and exposure was critical to Hawaiian well-being.
22. The name of the event that the Koʻolau community will be celebrating on Feb. 1, 2020 at Windward Mall.
23. The Department of Hawaiian Homelands is to build 1,300 lots over the next ___ years.
24. and Keiki Kawaiʻaeʻa are two of the founders of Ulukau.
25. The is the food that ends famine quickly.
26. ʻŌlelo Hawaiʻi internet library that is now 16 years old.
28. 2020 marks ___ years since the enactment of the landmark federal law championed by Prince Jonah Kūhō Kalanianaʻole.
29. The Month known as “Hawaiian Language Month.”

**DOWN**
1. Program named in honor of UH Mānoa Associate Professor Sam L. ___ Warner.
2. A national policy advocate for Native self-governance.
4. Deified Kupuna who is credited with uniting Kahuku with the remainder of Oʻahu to maintain peace.
5. is the foundation of education.
6. The Hawaiian word for farmer.
7. The 2020 ___ Scholarship is offered by Chaminade University of Honolulu and Kamehameha Schools.
9. ___ new wind turbines being erected in Kahuku are the tallest in the state at 568 feet high.
11. An extended essay that gives an excellent introduction to place names across Hawaiʻi.
14. It is projected that the 2020 Census will show that a ___ of Native Hawaiians live on the continent.
17. One of the leaders of the Kahuku community who has shared his perspective on the town’s struggle to halt turbine construction.
20. The Hawaiian word for ancestral Hawaiian skeletal remains.
27. The ___ announced last November that they will provide free ʻōlelo classes for department personnel.

**IANUALI CROSSWORD PUZZLE ANSWERS**

**ACROSS**
1. K
2. K
3. S
4. A
5. K
6. K
7. A
8. N
9. K
10. U
11. U
12. H
13. A
14. L
15. G
16. O
17. A
18. L
19. T
20. N
21. P
22. H
23. L
24. F
25. T
26. L
27. W
28. I
29. L

**DOWN**
1. A
2. K
3. A
4. P
5. T
6. L
7. I
8. U
9. K
10. N
11. E
12. N
13. A
14. H
15. N
16. U
17. A
18. K
19. A
20. F
21. L
22. L
23. E
24. H
25. S
26. T
27. S
28. T
29. S

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State Auditor Suspends OHA Audit

By Ka Wai Ola staff

In December, Hawai‘i State Auditor Les Kondo announced the suspension of his audit of OHA and its Limited Liability Corporations, threatening $3 million in state general funds for Native Hawaiians.

Last year, the Legislature passed a law that prohibits the release of OHA’s $3 million general fund appropriation for fiscal year 2021 until the state auditor completes an audit. Since then, OHA fully cooperated with the state auditor, timely providing him with all 937 documents he requested, including executive session Board meetings minutes that were redacted to protect attorney-client privileged information.

The state auditor said he was suspending the audit until OHA provides him with unredacted meeting minutes.

In response to the state auditor’s suspension of his audit, OHA Chair Colette Machado and OHA Vice Chair Brendon Kalei‘aina Lee released the following statement:

In 2019, the Legislature approved OHA’s budget act with the condition that the agency’s second fiscal year of general funds cannot be released and used to benefit the Native Hawaiian people until the State Auditor submits an audit report to the Legislature.

Since then, OHA has timely provided the State Auditor with all documents requested, as we have always done for each of the regular audits we undergo every four years with the State Auditor. Specifically, OHA provided the State Auditor with minutes of all executive session meetings he requested. Certain portions of those meeting minutes were redacted because they are protected by the attorney-client privilege codified as Hawai‘i Revised Statutes Chapter 626, Rule 503.

The authority the State Auditor attempts to exert under the guise of Hawai‘i Revised Statutes 23-5 is unprecedented in scope even for audits conducted by the State Auditor.

The Honolulu Authority for Rapid Transportation (HART) also provided the State Auditor with redacted executive meeting minutes when it underwent an audit review. We note this did not prevent the State Auditor from completing its audit of HART (Report No. 19-03). We are disappointed that under the same circumstances, the State Auditor chose to complete its audit of HART but has chosen to not complete OHA’s audit.

We find it unfortunate that the State Auditor is using an unprecedented interpretation of his powers and has now unilaterally decided not to fulfill a legislative mandate and to instead play politics with critical general funds for Native Hawaiians.

To be clear, the State Auditor could present a situation where a court could decide if it agrees with his unprecedented interpretation of his power. But the State Auditor is not doing this. Instead, he has chosen to not do his job.

Nevertheless, we hope to work with the Legislature this session to ensure that programs and services to Native Hawaiians continue uninterrupted. In addition, we look forward to continuing to work with the State Auditor.

It’s important to recognize that OHA is constantly audited, by the state auditor (every four years as required by law), annually by an independent auditor, and most recently by a top ten national accounting firm, Clifford Larson Allen LLP (CLA). OHA has a record of fully cooperating with these audits.

And, we are proud of our historical record of making meaningful improvements in how we serve our beneficiaries as a result of past state audits, partially or fully implemented 72 of 73 recommendations from the most recent three state audits.

As Ka Wai Ola went to press, OHA Administration was scheduled to present a Recommendation Implementation Plan on the CLA Report to the OHA Board on January 22.

SHARE YOUR MANA‘O IN

Ka Wai Ola
WITH A
LETTER TO THE EDITOR!

In an effort to create a place for our lāhui to share their mana‘o on issues affecting our pae ‘āina and kānaka maoli, Ka Wai Ola will feature a “Letters to the Editor” section in each issue beginning in March. Here are the guidelines:

- Letters must be submitted by the 5th of the month prior to the issue. So for example, letters for the March issue must be submitted by February 15. Email your letters to kwo@oha.org.

- Letters should be no more than 200 words. Please email your letters as Word documents, or include them in the body of your email, using standard upper/lower case formatting.

- Letters must be signed with the writer’s full name. Please include your name, phone number and email so we can confirm your identity.

- Ka Wai Ola will not print any letters that attack, slander, defame or demean an individual or organization.

- Ka Wai Ola will print the letters, but will not necessarily respond to the letters.

-Ka Wai Ola will not print letters that do not meet the above criteria.

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by Scientific Consultant Services, Inc. of past and ongoing cultural practices associated with lands located along South Aohoku Place on the University of Hawai‘i-Hilo campus in Wai‘ākea Ahupua‘a, South Hilo District, Island of Hawai‘i, TMK: (3) 2-4-001:041. Please respond within 30 days to Glenn Escott at (808) 938-0968.
**E Ola Mau ka ‘Olelo Hawai’i!**

As we enter February, celebrated in Hawai‘i as Mahina ‘Olelo Hawai‘i, I am encouraged and excited to see our mother language alive and thriving! Native Hawaiian-serving organizations such as OHA and Kamehameha Schools have long used ‘ōlelo Hawai‘i in business, programs, and even facility signage. The Association of Hawaiian Civic Clubs switch between English and ‘ōlelo Hawai‘i in proceedings and have even passed their resolutions in both languages.

But now, we are seeing ‘ōlelo Hawai‘i find its way into audiences that are not predominantly Native Hawaiian. In recent legislative sessions, committees in the Hawai‘i State Senate file meeting agendas in both English and ‘ōlelo Hawai‘i. ATM users can select ‘ōlelo Hawai‘i as an operating option on Bank of Hawai‘i machines. iPhone owners can set their calendar settings to ‘ōlelo Hawai‘i. Keiki and family alike were enthralled to be attend Pō ‘Ōlelo Hawai‘i, Hawaiian Language Night, at the carnival — also known as Kāniwala. Ride and game operators gave instructions in ‘ōlelo Hawai‘i. Signage in ‘ōlelo Hawai‘i only gave breakdowns for ride and concession costs.

Families and students have also had the opportunity to enjoy Disney’s animated Moana, ma ka ‘ōlelo Hawai‘i. Not a voice “dub over”, but a reanimation of the movie complete with translated dialogue and songs.

Celebrating these milestones are bittersweet as we have these accomplishments without the earthly presence of our kūpuna who fought to perpetuate ‘ōlelo Hawai‘i; mānaleo who worked to record our language and mo‘olelo and perpetuate it for future generations. But we honor them and mahalo them through language revitalization.

One who I especially recognize as having done a lot of this work is Mary Kawena Pukui. Born in 1895 on Hawai‘i Island, she was raised by her Hawaiian grandmother in the tradition of hānai, learning at home ‘ōlelo Hawai‘i and traditions and customs of Hawai‘i. She began her work in translating at a young age. Eventually, she joined the staff of Bishop Museum in Honolulu as a translator. She is the coauthor of more than 50 books. Many of her works are staples for students, professionals, practitioners, and even families at home. These titles include the Hawaiian-English Dictionary, The Polynesian Family System in Ka‘ū, Hawai‘i, and Nānākuli ke Kumu, Look to the Source. Another book, her compilation of ‘Ōlelo No‘eau, is a staple of many family libraries, and has been out-of-print and hard to find until a 2018 reprint by Bishop Museum Press. This collection of nearly 3,000 proverbs and poetical sayings is a result of Tūtū Pukui’s work she started in 1910 at the age of 15.

From these collections, one well-known ‘Ōlelo No‘eau: I ka ‘ōlelo no ke ola, i ka ‘ōlelo no ka make. Life is in speech; death is in speech. Word can heal; words can destroy.

These words of our elders, immortalized thanks to Tūtū Pukui’s efforts, are an important reminder as we recognize Mahina ‘Olelo Hawai‘i. Our words, our language, is so important to our future.

I participated in an ‘ōlelo Hawai‘i workshop in Kapolei, I was so impressed with the turnout. The demand was so high that it was moved outdoors to accommodate the demand. Our people are becoming more and more interested in the opportunity to perpetuate our language and traditions.

Our kūpuna have fought to preserve our language for us and it is up to us to continue upon their legacies. Our educators continue this work in the classrooms, and our ‘ohana continue these efforts at home. E ola mau ka ‘ōlelo Hawai‘i!

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When my mother attended Kamehameha there were no Hawaiian language classes. When I attended Kamehameha, we were introduced to the language in elementary. There was one semester of mandatory Hawaiian language in intermediate and it was offered as an elective in high school with only one class in grades 9-10 and two or three in grades 11-12. Today, Hawaiian language is MANDATORY to graduate. If you walk the halls of the Kapālama, Pukalani or Kea‘au campuses you can hear the haumāna speaking Hawaiian casually to one another. This is all within 40-years since the Hawaiian Language was believed to be going extinct outside of Ni‘ihau.

So, I would like to take a moment to mahalo a few of those whose shoulders our language stands on today - Rona Rodenhurst, ‘Ekela Kani‘auipi‘o-Crozier, Keiki Kawai‘ae‘a, Larry Kimura, Frenchy Desoto, John Waihe‘e III, and countless others who championed our ‘ōlelo makauhine all those decades ago. Because of their vision, not only did our language not die, but today it is thriving and well on its way to becoming normalized not just in our schools, but throughout the pa‘ia.“

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**‘Ōlelo Po‘ohiwi**

When I was a child, I had the fortune to attend a small program run out of the Queen Lili‘uokalani Children’s Center in Kalākaua called Nā Liko Lehua. It was a program that taught ‘ōlelo and culture to keiki ranging in age from eight to ten. It was for eight weeks over the summer in 1978 and was taught by notables in ‘ōlelo teaching today such as ‘Ekela Kani‘auipi‘o-Crozier and Keiki Kawai‘ae‘a. This was before Pūnana Leo was ever conceived of, and five months before the 1978 Constitutional Convention that would make Hawaiian an official language of the State of Hawai‘i.

Last year at a forum at Wai‘awi Collective, a young wahine asked me how the Office of Hawaiian Affairs could help to normalize the use of the Hawaiian Language. My response was to ask her a series of questions. Do you speak Hawaiian at school? "‘Ae.” Do you speak Hawaiian when you talk with your friends? “‘Ae.” Do you speak Hawaiian at home? “Sometimes.” That is how YOU normalize the use of the Hawaiian Language. The Office of Hawaiian Affairs can advocate for our language all day and help to champion legislative bills, administrative processes and procedures, but at the end of the day it will be our keiki that will make this happen.
Kūlia i ka nuʻu (Strive to reach the highest)
Ua ola no i ka pane a ke aloha (There is life in a kindly reply)

“A someday everything will make perfect sense. So, for now, just laugh at the confusion, smile through the tears, and keep reminding yourself that everything in life happens for a reason.” –Unknown

Aloha mai kākou! It’s going to happen! It’s bound to happen! On your pathway through life, others are going to lie about you, stab you in the back, confuse your motives, and misinterpret your intentions. They are going to overreact, blame you, say mean things about you to everyone around you. They’re going to shout, point fingers, lie, scream, and accuse you of things that are just not true. AND YOU’RE GOING TO FEEL BETRAYED, INDIGNANT, AND FULL OF RIGHTEOUS RAGE. This is going to make you do the “wrong” thing. You’re probably going to lash out. Defend yourself...You’re going to make sure everyone knows that you are being wronged. You sound angry, bitter, irrational and mean. That’s what happens naturally. When you feel threatened, you do stupid things that make it seem like your unfair treatment might not be so unfair after all. So it’s important to be deliberate about what you do next.

Here are three (3) things you should do:

1). STOP SHOUTING...START LISTENING...FOR RIGHT NOW, AT LEAST! For at least 24 hours, don’t do anything. Don’t defend yourself. Don’t lash out. Find some place that’s quiet and think things through. Just listen. There will be a time when you need to go to war. There will be a time where you need to defend yourself...but that time is not right now. It’s a big mistake to act too quickly on your emotions — because they’re making you irrational. Everything you do will be tinged with anger and bitterness. So just stop shouting and start listening. Listen for what isn’t being said. Listen for the feelings and emotions that you hear expressed by others. For a few moments concentrate on others...not on yourself! What you hear will be important for what you do next.

2). REACH OUT DIRECTLY (AND PRIVATELY) TO THE OTHER PERSON. If you’re trying to resolve a situation where someone else misunderstood you, then reach out directly to the person who caused the problem. It makes no sense to waste your emotions defending yourself to everyone else when you could simply be explaining your intentions to the person who treated you wrong. Send an email. Pick up the phone and call them. Use social media, there’s no excuse to not connect directly and work through this situation. It’s not a grudge match. It’s just a conversation. Start off the conversation by simply explaining your intentions. You need one-on-one access. Don’t waste your emotions on things that don’t matter.

3). APOLOGIZE AND CHANGE IF YOU NEED TO. IF NOT, DON’T FAKE IT. Sometimes you get things wrong. There will be times when you weren’t misunderstood — you were just wrong. Whether it’s an accident or a deliberate action that you undertook, there are times where you get it wrong. You can feud with the person who treated you unfairly, or you can apologize and move on. You need to change because you want to be better. And if you don’t want to change, then don’t. What only makes situations like this even worse is when you pretend to change but have no intention of doing anything different. Sometimes you don’t need to change — you just need to apologize for something that happened and move on. Apologize when you’re wrong. Don’t let your dreams be squashed by attitudes that are entirely in your control.

“He kēhau hoʻōmaʻemaʻe ke aloha. Love is like a cleansing dew.”

Ke Akua Pā, A hui hou, na Trustee Leinaʻala

GET REGISTERED TODAY!

A Native Hawaiian Registry Card offers...

- A form of verification of Native Hawaiian ancestry & Indigenous Status.
- Faster application process for OHA Loans & Grants.
- Eligibility for OHA-Sponsored Programs and for various organizations that serve Native Hawaiians.

for more information please visit www.oha.org/registry

Empowering Hawaiians, Strengthening Hawaiʻi

OHA Office of Hawaiian Affairs
How to Restore OHA’s Credibility

Credibility (noun) - the quality of being trusted and believed in.

The way OHA has responded to recent events has affected its credibility in the eyes of Hawai‘i’s lawmakers and OHA’s own Hawaiian beneficiaries, and not in a good way.

For example, when the long-awaited results of the independent audit for fraud, waste, and abuse were presented in December 2019, OHA’s official statement to the media failed to fully acknowledge the serious indicators of potential fraud, waste, and abuse. Instead, it characterized the audit as affirmation that OHA is moving in the right direction. In reality, the audit raised significant questions about OHA’s fiscal governance. The auditors pointed out numerous examples of potentially fraudulent, wasteful, and abusive expenditures and made recommendations for corrective action.

More recently, the State Office of the Auditor suspended its own audit, which was mandated by the legislature through Act 37, due to OHA’s unwillingness to give the Auditor unredacted copies of executive session meeting minutes. OHA claimed attorney-client privilege over certain portions of the executive session meeting minutes requested by the Auditor and redacted those portions. Upon learning of the Auditor’s decision to suspend the Act 37 audit, OHA released an official statement on December 30, 2019 accusing the Auditor of not doing his job and attempting to “play politics.” Unfortunately, the suspended audit may result in the state legislature continuing to withhold critical funding to OHA.

Responses such as these have damaged OHA’s credibility in the eyes of the public and of the legislature. Credibility continues to be an issue that OHA has been well aware of since at least 2015, when OHA commissioned a scientific survey to gauge public perception of the organization. The survey showed that among Hawaiian-serving institutions, OHA ranked least favorable. According to those surveyed, this was due to a perception that the organization and its management “are ineffective, poorly managed, or corrupt” and “do not help or represent the Hawaiian people effectively.”

A classic rule of good public relations holds that in the face of a crisis, (or growing outside scrutiny and criticism, as is the case with OHA) the best thing for an organization to do is to admit, apologize, be accountable, and act. The worst thing to do is to deny, minimize, accuse and blame others. Embracing this classic rule would be a good first step for OHA to take as it seeks to restore its credibility.

Doing so will also signal to OHA’s beneficiaries that it is truly moving in the right direction and will open hearts and minds to acknowledge the great good that OHA indeed does. And with the 2020 legislative session underway, it is more important than ever for OHA to restore its credibility with lawmakers as well. Both beneficiaries and legislators know from numerous State audits and OHA’s recent independent audit that there are serious issues OHA must deal with. Candid and full acknowledgement of that fact, paired with meaningful commitment to take corrective action, will go far in helping OHA to rebuild its public credibility.

Trustee Akina welcomes your comments and feedback on this column, and past columns, at TrusteeAkina@oha.org.
**Losing Kaupō’s Historical Treasure**

I have invited Alohalani Smith to express her views about the Kaupō Restoration Project. The following are her thoughts.

Kaupō is a small rural community that is situated at the base of Haleakalā at the end of Hāna Highway. Kaupō is a Native Hawaiian place, full with ruins of heiau, kauhale, and mele. Kaupō School is one of two rural two-room schoolhouses that are known to exist in Maui County. Built in 1923 on 2.25 acres of land, the school served the children of ranchers, cowboys, and farmers in grades 1-6. The weathered structures have not been used since the 1960s and have fallen into disrepair so serious that they are beginning to collapse. It is on the National Register of Historic Places as one of the last two historic surviving buildings on Maui.

In its Grants-in-Aid (GIA) application, the Kaupō Community Association (Association) claimed that Kaupō School will be restored to correct historical standards and will ultimately be utilized to serve as a community center. Community members imagine that the school will serve as an active, traditional place for community meetings and events, including ho‘olaulea, gatherings, parties, lil‘au, cultural events and programs, and educational programs. Kaupō School was intended to be a place where community members can gather during severe weather events and emergencies and will be equipped with the resources to ensure that basic hazard mitigation needs are met. Kaupō School was planned to be decorated with historical pictures and artifacts that will provide narratives of Kaupō.

Unfortunately, it appears that the building has been demolished and reconstructed. When a building is restored, the building is accurately represented in its form, features, and character of the property as it appeared at a particular period of time. Features from other periods in its history and reconstruction are removed. In its building permit, the Association claimed that the school would be rehabilitated. When a building is rehabilitated, the building is made sound through repair, alterations and additions while preserving historical, cultural, or architectural portions of the building. The Association, therefore, has been inconsistently representing the actual actions surrounding this building.

As a result of these inconsistent uses, the Maui Planning Department will be issuing a notice of warning to the Association because the use of the property establishing the original building is inconsistent with what they have represented in its permit and GIA application. Additionally, the reconstruction of the property has violated zoning laws. Kaupō School is on a parcel designated as an agricultural district under the Land Use Commission and under the Maui County Comprehensive Zoning Ordinance. While restoration is listed as an acceptable use under the zoning code, demolition and reconstruction of a building is not.

Despite our satisfaction in the Planning Department’s above actions, there are still many questions that need to be answered. For example, it is unknown how a demolition activity could have been permitted under a permit for restoration activities, who authorized these activities within government agencies, and which parties in the Association were tasked with the decision regarding demolition of the original building.

Allowing the destruction of this cultural treasure and National Historic Place is unacceptable. The restoration of Kaupō School was envisioned to create a model for correct restoration and vibrant adaptive reuse where traditional Hawaiian values maintain significance and importance to the community. Despite this project’s initial shining promise, this startling lack of accountability and transparency has turned this project into a historic disaster, dampening future progress and development sought for our communities.

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**Waiākea High School – Robotics**

Aloha! We hope 2020 is treating you well. As mentioned in last month’s article, we will turn our focus this year to organizations that are helping our people create a better life for themselves. Hawai‘i Island is a place that offers great educational opportunities for our young people. Waiākea High School offers an “Academy” approach to learning. It is like a school within a school. Students pursue their interests in high school rather than waiting for college. There are five Academies at one of those Academies is the “Business-Engineering-Sciences-Technology Academy (B.E.S.T.).” Within that Academy is an additional program in robotics. The students of the robotics program and its advisors have shared their knowledge of robots throughout the state for the past 10-12 years. Today, a robotic robotics program exists throughout the state of Hawai‘i due in part to Waiākea High School students and faculty sparking an interest in other students outside of their school.

Our tour of the school and this particular Academy opened our eyes to the educational opportunities in front of our students today. Funding these opportunities are always difficult. Funding sources based on Hawai‘i Island have helped the robotics program thrive. Next month, we will look at funding sources for this program and hope to share information about the post-high activities of students from Waiākea High School. Aloha!
KULEANA LAND HOLDERS

The Kuleana Land Tax ordinances in the City and County of Honolulu, County of Kauai and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county's web site.

All personal data, such as names, locations and descriptions of Kuleana Lands will be kept secure and used solely for the purposes of this attempt to perpetuate Kuleana rights and possession.

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COIT0 – Picnic on June 27, 2020 (Saturday), Zابlan Beach Park (across Nānākuli Ranch), from 10 a.m. to 5 p.m., Potluck lunch. Luncheon on June 27, 2020 (Sunday), St. Louis Alumni Clubhouse. T-shirts and genealogy books available. Contact Jeanne M. Kahanu @ 808-354-7365.

CHARITRAIND – Aloha John Francis Carson Chartrand is your Grandfather on my mother’s side. He came to Hawai‘i in the 20s with the Calvary. He married four Hawaiian women in his life and had many children. Mary Keahi Kaupu, Edith Kuleana Kalwohi, Margaret Kaeelahalani Claeszone and Helen Brown. My mother Isella Leina’ala Chartrand Kainoa and brother Harold Kuleana Chartrand had eleven half siblings. In honor of all the Chartrands and Kainoa’s that passed on, we would like a part of this family reunion and celebration. We will plan a reunion to meet. We need everyone to kokua with your current contact info to Cousin Cami Chartrand 446-5098 or email to cousin Cami Chartrand 446-5098. We will be at Kalanianaole (Nanakuli) Beach from 10am to 2pm on, to meet Grandpa Chartrand. We plan to take a reunion tour. 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. Send your information by mail, or e-mail kwo@OHA.org. E ola nā mamo a Hāloa!

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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.

HOMES WITH ALOHA-Waianae/Kaupuni 4 bedroom, 2.5 bath Energy-efficient homes subdivision PV, Central A/C Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

LOMILOMI MASSAGE LICENSE CLASSES start March 15th. Free consultation. Call this week! Lucky 808-988-4440. www.quantuminstituteintl.org

ROYAL FLAGS ALSO CALLED ROYAL ENSIGN ($15), kānaka maoli flags ($10) and traditional Hawaiian flags ($10), all 3’ x 5’ size, made of strong nylon to fly on your truck, boat or house or at protests to show respect to the Hawaiian Kingdom and its laws. Also patches, T-shirts and tanktops. Order online. www.kanakamaolipower.org or phone 808-332-5220

THINKING OF BUYING OR SELLING A HOME? Call Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474. To view current listings, go to my website HomeswithAloha.com. Call or email me at Charmaine.QuilitPoki@gmail.com to learn more about homeownership. Mahalo nui. Specialize in Fee Simple & Homestead Properties, 33 years.

HOMES WITH ALOHA-Kapolei / Kanehili 5 bedroom, 3 baths w/ 1 bdrm, 1 full bath downstairs, Leasehold - Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Nanakuli AVE. 3 bedrooms/2.5 baths 2 story, 8,194 sq.ft. corner lot. Built in 2010 $435,000. Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Waianae 3 bedroom, 1.5 bath, Fixer upper Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.
Your Keiki’s Summer Journey

Kāpili ‘Oihana Internship Program
Get a jump start on your career with the Kamehameha Schools Kāpili ‘Oihana Internship Program featuring unique opportunities in numerous fields! These summer internships help college students gain real-world work experience while building a network of professional contacts.

APPLY BY February 28
Session dates: May 18 to August 21, 2020
flexible 14-week internship program
Learn more at ksbe.edu/internships

Kilohana Program
Strengthen your keiki’s Native Hawaiian identity in this innovative multi-week summer program. The Kamehameha Schools Kilohana Summer Program connects students to Hawaiian culture while helping them develop skills in math, literacy and leadership.

APPLY BY March 15
Grade and application requirements vary by program.
Kilohana serves public, charter, home and non-KS private school students.
Learn more at ksbe.edu/summer or call 808-842-8800

Kamehameha Schools gives preference to applicants of Hawaiian ancestry to the extent permitted by law.