RESTORING LULUKU

‘Āina Stewards Reach a Milestone in the Aftermath of the H-3

Pono is being returned to traditional agricultural lands at Luluku that were ravaged during the construction of the H-3 freeway. - Photos by Jason Lees and cover design by Joshua Koh.
Keiki O Ka ‘Āina
Family Learning Centers

Be your child’s first and best teacher!
Educating Children, Strengthening Families, Enriching Communities, and Perpetuating Culture

Preparation Keiki for School Success
Keiki O Ka ‘Āina Family Learning Centers has six early education programs to help your keiki get ready for school success. Programs focus on family engagement and culture-based education for keiki ages prenatal - 5 yrs.

<table>
<thead>
<tr>
<th>PROGRAM</th>
<th>AGES</th>
<th>LOCATIONS</th>
<th>TIME/DAY</th>
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<tr>
<td>PARENT PARTICIPATION PRESCHOOLS <em>(Free)</em></td>
<td>Birth - 5 yrs.</td>
<td>‘Ewa, Honolulu, Kāne‘ohe, Kapolei, Hau‘ula, Waimānalo, Maui</td>
<td>Mornings twice a week Online Available</td>
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<tr>
<td>GROUP PARENT EDUCATION PROGRAMS: <em>(Free)</em></td>
<td>2-5 yrs.</td>
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<td>Times vary</td>
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<td>• HOME INSTRUCTION FOR PARENTS OF PRESCHOOL YOUNGSTERS</td>
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<td>• KŪLIA I KA NU‘U</td>
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<tr>
<td>PARENTS AS TEACHERS HOME VISITING <em>(Free)</em></td>
<td>Prenatal - 36 mos.</td>
<td>ONLINE</td>
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<td>CENTER-BASED PRESCHOOL <em>(Tuition based)</em></td>
<td>2.6 -5 yrs.</td>
<td>Pālolo, Mā‘ili</td>
<td>7:00am-5:00pm (M-F)</td>
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<tr>
<td>INFANT TODDLER CENTER-BASED CARE <em>(Tuition Based)</em></td>
<td>6 weeks - 36 mos.</td>
<td>Kailua, Mā‘ili</td>
<td>6:00am-6:00pm (M-F) 7:00am-5:00pm (M-F)</td>
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A HAKU LEI OF STORIES FROM OUR LĀHUI

Haku (2. vt. To compose, invent, put in order, arrange; to braid, as a lei, or plait, as feathers.)

Aloha mai kākou,

I admire those who are able to weave exquisite lei in the haku and wili styles, fashioned with flowers, ferns or leaves they gather from their gardens or their communities.

Unfortunately, I am not a lei-maker. My lei-making experience is limited to childhood efforts to kui yellow plumeria lei for our school May Day celebrations with flowers gathered from the nearby graveyard.

I nevertheless appreciate the lei-making process, and as I contemplated my column for this month, I landed on “haku” as a metaphor for what we do to publish Ka Wai Ola.

Our purpose is to inform, highlight and uplift our lāhui. We plan for each issue and sometimes we decide on a theme and then gather the stories where we know they grow – as if from gardens. Some months there is no set theme because the stories in all their diversity of manaʻo are offered to us from our community, like a random assortment of gorgeous greenery gathered from the forest.

Our kuleana is to haku these stories into a publication that provides useful information, highlights the achievements of our ʻŌiwi across the spectrum and, in the process, uplifts, encourages and inspires.

We have been very intentional that one purpose of Ka Wai Ola is to provide a space for different voices from our lāhui. So we have invited ʻŌiwi leaders from a cross-section of organizations to write monthly columns for Ka Wai Ola that align with OHA’s foundations of ʻohana, moʻomeheu and ʻāina, and our strategic directions.

Our newest columnists are from Papa Ola Lōkahi, the Native Hawaiian Education Council and the Native Hawaiian Hospitality Association. They join columnists from DHHL, the Sovereign Council of Hawaiian Homestead Associations, the Native Hawaiian Chambers of Commerce, and Liliʻuokalani Trust. We have independent columnists writing on health and nutrition, iwi kūpuna, and culture and history, and we also feature ʻōpio voices with two youth columns.

In this issue of Ka Wai Ola, we present a haku lei of stories from our lāhui. Our cover story highlights a milestone reached by ʻāina stewards in Kāneʻohe to mitigate the damage that construction of the H-3 freeway caused to traditional agricultural lands in Luluku. This issue also includes several stories from Maui, an update from Milolii, news about federal policies that benefit Hawaiians, OHA’s acquisition of property in Honolulu, a new database of Hawaiian-owned businesses and more.

And because November 28 is Lā Kūʻokoʻa, Hawaiian Independence Day, we include the story of Timoteo Haʻalilio – the man who successfully presented the case for Hawaiian sovereignty to the world.

One final thought to haku into this column is the upcoming Thanksgiving holiday. While the American origins of this holiday are not cause for celebration by native peoples, the people of the land have always cultivated a spirit of thankfulness as part of our daily lives and routines.

So on Thanksgiving Day, remember that gratitude for the gifts of our ʻohana, moʻomeheu and ʻāina was a lifestyle – an attitude of the heart, mind and spirit – for our kūpuna.

E hoʻopōmaikaʻi iā kākou.

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

A HAKU LEI OF STORIES FROM OUR LĀHUI
New Online Directory of Hawaiian-Owned Businesses

By Kanoe Takitani-Puahi

Hawai‘i’s Native Hawaiian Chambers of Commerce and the Native Hawaiian Hospitality Association (NaHHA) recently launched Kuhikuhi.com, a project to help direct more customers to Native Hawaiian-owned businesses.

“The economic hardships experienced by communities across Hawai‘i during the pandemic, coupled with the concurrent national calls for racial justice, brought light to the importance of supporting Native-owned small businesses and keeping hard-earned dollars in Hawai‘i,” said Kirstin Kahaloa, president of Hui ‘Oihana – Hawai‘i Island’s Native Hawaiian Chamber of Commerce.

“What was missing was a platform for consumers to identify these ‘ōiha‘i ‘Ōiwi. From restaurants to boutiques, lei stands to lawyers, lomilomi practitioners to physical therapists, Kuhikuhi.com gives consumers the information they need to choose to support Hawaiian-owned small businesses.”

Kuhikuhi.com is a mobile-friendly website, free to businesses and users, searchable by category, by location, and with ratings all to help potential customers find businesses.

Building upon a shared commitment to growing local, Native Hawaiian-owned businesses in Hawai‘i, Kuhikuhi.com is a collective project of NaHHA and the Native Hawaiian Chambers of Commerce on Hawai‘i Island, Maui, O‘ahu and Kaua‘i. Funding was provided by the Hawai‘i Tourism Authority, Kamehameha Schools, and the Office of Hawaiian Affairs.

“NaHHA has long worked to connect kama‘aina businesses with the visitor industry as a way to capture more visitor dollars and keep them in Hawai‘i,” said Mālia Sanders, executive director of NaHHA. “When we realized the opportunity to build an online directory that could keep dollars circulating in Hawai‘i’s economy while supporting Native Hawaiian-owned businesses, we knew this was a key resource to uplift our communities. We encourage all Native Hawaiian-owned businesses to sign up!”

Constructing the website was a collaboration with Movers & Shakas, a program that recruited professionals to work remotely in Hawai‘i during the pandemic in return for volunteer service with local nonprofit organizations. NaHHA was paired with Danté Moore, a tech entrepreneur and design consultant from New Jersey.

“As a Black entrepreneur, I’ll go the extra mile to support minority-owned businesses. Platforms like these are so important as they reveal opportunities to connect, collaborate and problem solve on a broader scale,” Moore said. “While working alongside the Kuhikuhi team, I learned to surf from a Hawaiian instructor, ate at several ‘ono Hawaiian-owned restaurants, and took gifts from Hawaiian-owned shops home. Now with the launch of Kuhikuhi.com, everyone can find those authentic experiences and support Hawai‘i’s Native economy.”

Over 10,000 Native Hawaiian entrepreneurs make up about 11% of Hawai‘i’s self-employed workers, according to a DBEDT report published in January – and those numbers do not account for entrepreneurs with other full-time employment. The data also shows Native Hawaiian entrepreneurs tend to be younger than other entrepreneurs in Hawai‘i.

“Businesses across Hawai‘i struggled during the pandemic,” said John Ka‘ohelaulii, president of the Kaua‘i Native Hawaiian Chamber of Commerce and owner of Sole Mates in Kapa‘a, Kaua‘i, and HawaiianCheckers.com. “As people begin to visit again, and even as our kama‘aina start shopping again, resources like Kuhikuhi.com are important to help people find our businesses.”

Listing a business on the website is free – visit Kuhikuhi.com and look for the “Add Listing” tab at the top.

For more information and kōkua, email info@kuhikuhi.com.

Kanoe Takitani-Puahi is the director of programs at the Native Hawaiian Hospitality Association.
LET'S CREATE
MAULI OLA
(OPTIMAL HEALTH AND WELLBEING) IN YOUR LIFE.
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Fortifying the Foundation of ‘Ohana through Federal Policies and Law

By Christiane Cardoza and Sarah Kamakawiwo’ole

‘Ike aku, ‘ike mai, kōkua aku kōkua mai; pela iho la ka nohona ‘ohana. Recognize and be recognized, help and be helped; such is family life.

Christiane Cardoza and Sarah Kamakawiwo’ole - Photos: Courtesy

‘Ohana are the center of the Native Hawaiian community and advocating for policies that support ‘ohana by maintaining healthy and safe environments for our keiki ensures the continued successes of Kānaka Maoli.

Over the past five years, emergent data began to suggest Native Hawaiian children may be disproportionately represented among child sex trafficking survivors and missing and runaway children.

U.S. Sen. Brian Schatz presented findings to his colleagues at a 2017 U.S. Senate Committee on Indian Affairs hearing. Additional data further confirmed that Native Hawaiians are disproportionately impacted by sexual violence. The State Department of Human Services reported that Native Hawaiian children make up 33% of all human trafficking cases referred to the State Child Welfare Services, which include commercial sex trafficking and familial sex trafficking.

An Office of Hawaiian Affairs (OHA) study also revealed that Native Hawaiian girls are vastly overrepresented as juvenile runaways, and data shows one-third of runaway youth are approached for sexual services within 48 hours of being on the street.

Federal policies to protect keiki, ‘ōpio, and ‘ohana continue to advance. Schatz passed the End National Defense (END) Network Abuse Act in 2019 to address evidence that the U.S. Department of Defense (DoD) networks ranked among the top networks used for file trading of child pornography.

This bill aimed to help the Pentagon stop this network misuse by upgrading training and technical capacity of military criminal investigative organizations. It required DoD to enter into collaborative agreements with law enforcement, trauma informed health care providers, and social services, among others.

Given the high number of active duty military members in Hawai’i, Schatz also secured $1 million through the Victims of Child Abuse Act program for a pilot program to facilitate better coordination between child advocacy centers and military bases. The pilot included Hawai’i and led to a successful collaboration between the Hawai’i Children’s Justice Centers, law enforcement, and all military branches on O’ahu.

More federal support is necessary to honor the trust responsibility owed to Native Hawaiians and to expand the limited federal programs that currently serve Native Hawaiians. Federal partnerships with existing Native Hawaiian health organizations could increase to support a wide range of culturally appropriate and community-based services for the Native Hawaiian community, as well as solidify networks of health organizations so that the continuum of care for Native Hawaiians is strengthened.

Contemporary mauil ola must address holistic health, including the intergenerational effects of historical trauma by colonization and forced assimilation. Many aspects of health that are not well-integrated into the modern health industry can be added into federal programs to protect our ‘ohana and guard the safety and wellbeing of our keiki.

The Family Violence Prevention and Services Act is legislation where increased inclusion of Native Hawaiian programs could directly benefit Native Hawaiian survivors and stop future victimization. The bill already supports community-based domestic violence programs and provides shelter to survivors. While this bill is expected to progress this Congress and some Native Hawaiian provisions tentatively appear, additional advocacy is needed to ensure Native Hawaiian programs receive this critical support to protect our keiki and our future.

Christiane Cardoza is the federal public policy advocate and interim Washington, D.C. bureau chief for the Office of Hawaiian Affairs. Sarah Kamakawiwo’ole is the policy and compliance coordinator at Papa Ola Lōkahi.
OHA Delivers “Meals & Mahalo” to Healthcare Workers on Hawai‘i Island

By Brannagan Mukaisu

In late September, as part of the effort to expand its “Meals & Mahalo” program statewide, the Office of Hawaiian Affairs (OHA) delivered 150 meals to frontline healthcare workers at Hilo Medical Center as an act of aloha and appreciation. Earlier in the month, OHA delivered 250 lunches to Queen's North Hawai‘i Community Hospital as a part of its statewide initiative to express gratitude to the healthcare workers most impacted by the recent surge in COVID-19 infections and hospitalizations.

The meals delivered on Hawai‘i Island, on O‘ahu, and those still being coordinated, will total over 2,000 delivered meals to Hawai‘i's frontline healthcare workers across the pae ‘āina during a time when hospitals report being at capacity with relief nurses coming in to Hawai‘i to provide support.

“With the maxed capacity in our ICUs, and the lack of resources including staffing, we understand our healthcare workers across the state, especially those in rural communities like Hawai‘i Island, are beyond exhausted,” said OHA CEO/Ka Pouhana Dr. Sylvia Hussey. “So we want to express our utmost aloha nui for the work they are doing by sharing food, as it is one of the most powerful ways in Hawaiian culture to show gratitude.”

OHA coordinated with Liquid Life, a small business founded as an organic holistic health cafe and juice bar and a recipient of an OHA Mālama Loan that supports Native Hawaiian-owned businesses, to deliver “Meals & Mahalo” to doctors, nurses, certified nursing assistants and other hospital staff who continue to confront the ravages of COVID-19 that have been exacerbated since July by the virulent Delta variant.

“Hilo Medical Center is very appreciative of the Meals and Mahalo donation from the Office of Hawaiian Affairs. This nourishing show of support for our staff gives us a much needed boost to continue our focus on caring for our COVID patients in this hard-hitting delta surge,” said Elena Cabatu, director of Marketing and Public & Legislative Affairs, Hilo Medical Center.

“Our hospital team is working extra hard during these difficult times and a special meal is a greatly appreciated break to their busy day. It means even more to them that the meal is coming from the community that they are working so hard to care for and keep safe,” said Lynn Scully, marketing and communications manager at Queen’s North Hawai‘i Community Hospital.

As of Oct. 13, 2021, Hawai‘i Island reported a total of 105 deaths, with Native Hawaiians ranking in the top three groups most affected by COVID-19 mortalities. According to the Hawai‘i Emergency Management Agency, 78% of Hawai‘i’s population above the age of 12 is fully vaccinated. Still, Native Hawaiian and Pacific Islander (NHP) groups have the lowest rates of vaccination.

“We need a kākou effort to protect everyone in our community, our unvaccinated keiki, kūpuna, vulnerable populations with pre-existing conditions, and our over-worked healthcare providers,” Hussey said. “Mālama kekahi i kekahi means to take care of one another, so let's all come together to do just that by continuing to stay home, washing hands, social distancing, and getting vaccinated.”

To find a vaccination site near you, go to https://hawaiicovid19.com/vaccine/.

Brannagan Mukaisu was born and raised on O‘ahu and is a proud alumna of the island’s public school system. She is a communications specialist for Solutions Pacific, LLC. She has a B.A. in broadcast journalism from Columbia College Chicago and was a news reporter in Northern California working on stories about homeless youth and the housing crisis. She is passionate about projects that help make a difference in the community.

OHA in the Community

OHA Meals & Mahalo drop-off at Kaua‘i’s Wilcox Hospital on October 15 to support frontline healthcare workers. (L-R) Andy Bestwick (Wilcox Health Foundation director), Greg Schumacher (ICU/ER supervisor), OHA Kaua‘i Community Outreach Coordinators Kaliko Santos and Noalani Nakasone, Michael Sterioff (Passion’s Bakery), and Kevin Myrick (ICU/ER manager).

On October 5, OHA At-Large Trustee Brandon Kālei‘ōina Lee, and Lunālilo Home’s Dietary Manager Tammy Smith and HR Director Hauoli Keawe-Alko delivered 600 Hawaiian food lunches to frontline healthcare workers at Wai‘anae Coast Comprehensive Health Center’s six clinics in Nānākuli, Wai‘anae, E‘wa, Wai‘ahu, and at Wai‘anae and Nānākuli high schools. (L-R) Lee, Smith, Dr. Stephen Bradley, and Keawe-Alko.

On October 19, healthy lunches were delivered by OHA At-Large Trustee Keli‘i Akina and Tammy Smith of Lunālilo Home to frontline healthcare workers at The Queen’s Medical Center - West O‘ahu as part of OHA’s Meals & Mahalo program. (L-R) Smith, Akina, Dr. Gerard Akaka (vice president of Native Hawaiian Affairs and Clinical Support for the Queen’s Health Systems), and administrative staff.
Maui County Charter Commission Addresses Issues Important to Hawaiians

By Keoni Kuoha

Every 10 years in Maui County, a commission is assembled to review the charter – which establishes the structure and organization of the government of the County of Maui – and consider proposals to amend the charter to improve government and make it more responsive to the residents of the county.

Beginning in March, the Charter Commission convened, and 11 commissioners have met regularly since then to take testimony and recommendations from interested county residents, including elected and appointed officials from the various departments, commissions, boards, and the council that makes up the county government. In July, the Commission also started to discuss the specific wording of proposed amendments to the charter and take action on proposals. There are a total of approximately 130 proposals set to be decided upon by the Commission, the bulk of this work ending at the close of this year.

So far, the Commission has adopted a variety of proposed charter amendments to be put before Maui County voters on the November 2022 general election ballot.

Among the more significant proposals is a charter amendment that would create three council voting districts, each with three residency areas, the intention being to lower the barriers for candidates running for council. Currently, although candidates for council must reside in the residency area for which they are running, they are elected on an at-large basis by all Maui County voters.

Another proposal would create an independent selection commission to recommend candidates to those County positions that benefit from greater independence from the political branches of government.

In October, the Commission considered proposals under the themes of planning and policing – both themes resonating with issues that have garnered attention across Hawai‘i. Several proposals related to planning revolve around the apparent dissonance between the wishes of communities and the decisions of the Maui Planning Commission. Also among the planning proposals is an amendment that establishes the Cultural Resources Commission in the charter and a proposal that would remove the exception that places the Kalaupapa Settlement outside of the Moloka‘i Planning Commission’s purview. Among the proposals related to policing, most seek to create greater community oversight over county policing. As of mid-October, most proposals under these two themes are still under consideration.

Among the proposals that the Commission will consider in November and December, several touch upon Maui County Commissioner Keoni Kuoha - Photo: Courtesy

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- Kiliona Palauni, current student

Visitasuonline.asu.edu/indigenousedma to learn more.
Leanne Kaʻiulani Ellen Kang Ferrer was a force of nature.

An inspiring and tireless leader, storyteller, mother, daughter, sister, friend, advocate, and visionary, Leanne was a beacon for the independent film community in Hawai‘i, across the Pacific and beyond. She passed away in August surrounded by family and friends. The loss of her presence is profound. We send her husband, daughter and son our deepest appreciation for sharing her with us.

Leanne left an indelible mark on Hawai‘i and countless Pacific Islander media artists, as well as partners and collaborators across the film community. The legacy of her impact lives on in innumerable spaces: from Pacific Islanders in Communication (PIC), where she was executive director, to the Hawaiian Media Makers that she spearheaded, to her early years at PBS Hawai‘i.

She nurtured and influenced the likes of Chelsea Win-stanley, Heperi Mita, Heather Giugni, Sergio Rapu, Alika Maikau, Ciara Lacy, Lisette Marie Flanary, Ty Sanga, Kumu Hina, Erin Lau, and many more. Leanne’s legacy lives on in the many people whom she cared for and mentored.

“Leanne was my daily dose of inspiration,” said filmmaker Heather Giugni. “She gave us the opportunity to reach our greatest potential. And she always made me laugh.”

“The first time I met her was on a visit to the PIC office,” recalled filmmaker Lauren Kawana. “She was so warm and welcoming, and I will never forget - barefoot! I remember thinking...that is how I work in the office, and how I always love to work! It was refreshing to see an executive doing the same. We talked story, and I left feeling inspired, thinking she exuded aloha in a way we all should aspire to.”

Leanne joined PIC in 2008 as a program manager, became the director of programming and in 2013 ascended to the role of executive director. In her 13 years of service she was a passionate advocate for public media, its critical role in a democratic society and its power to inform, educate and engage communities across the country.

With her passion, Leanne navigated PIC to new horizons with a particular focus on normalizing Pacific Islander stories as part of America’s, and the world’s, growing ethnic and cultural diversity. She co-created Pacific Heartbeat, the only public television series by and about Pacific Islander people, culture and experiences, which has been running for 10 years.

“I consider Leanne a dear friend and one of the greatest collaborators I have ever had the honor of working with,” said PBS Hawai‘i Vice President of Learning Initiatives Robert Pennybacker. “Our co-creation of Pacific Heartbeat is without a doubt one of the brightest moments of my career. Leanne had a big heart, which she always shared openly and generously. She was a tireless champion for Pacific Islander storytellers across the globe.”

Leanne oversaw numerous productions in partnership with the National Multicultural Alliance, PBS, the WORLD Channel, American Public Television and the National Educational Telecommunications Association. As the digital world opened up to audiences far and wide, Pacific Pulse was born to showcase Pacific Islander stories and talent through innovative short films.

Leanne’s realization that connecting media makers to network and share knowledge was of the utmost importance to supporting a thriving creative community, which resulted in the PIC Media Makers Summit, Hawaiian Handbook for Media Protocol and the Hawaiian Media Makers Database.

“With Leanne’s passing, the Pacific audiovisual community has lost one of its most ardent defenders. She was an amazing woman and still is, through her legacy,” said Festival International du Film Documentaire Oceanien Director Mareva Leu of Tahiti. “Committed and with exceptional kindness, she devoted her whole life to promote the Indigenous audiovisual industry, by Indigenous people. May her convictions turn into legacy for all of us who suffer tremendously from her loss. ‘Ia maitaʻi i tō ‘oe tere e Leanne. E mihi atu mātou ‘ia ‘oe. ‘A fano ma te hau.”

Prior to joining PIC, Leanne worked for Disney Films and PBS Hawai‘i. She also served as the previous Board President for Hawai‘i Women in Filmmaking, founding member and advisory board member of the Hawaiian Media Makers and the Hawai‘i Film Foundation at Nu‘umealani.

Through everything that she did, Leanne led with love, conviction, compassion and generosity. In a recent interview, Leanne said, “It is most critical to keep supporting content creators in telling Pacific Islander stories. Without storytellers, we can’t continue to preserve our heritage through the language of multimedia.”

Though we grieve, the PIC ‘ohana is also celebrating Leanne’s life and legacy by continuing to be champions and advocates for Pacific Islander makers and content. Leanne had a vision for a thriving independent media landscape that’s fair, inclusive, and equitable for Pacific Islander media makers in front of and behind the camera. Like Leanne, our work will be carried forward with authenticity, compassion, care, and aloha.■
A Renaissance Wahine and Advocate for Traditional Birthing Practices

Cami Kameaaloha Kanoa-Wong

July 15, 1982 - Sept. 22, 2021

With the recognition of Makahiki and Lā Kūʻokoʻa upon us, I wanted to take time to acknowledge an inspirational kanaka who held space within the lāhui in many parts of our community by upholding important cultural traditions. For someone our ‘ohana considers a tita, ‘anakē, teacher, and friend - eia kekahi hali‘a aloha no Kameaaloha.

Cami Kameaaloha Kanoa-Wong transitioned from the physical realm during the 2021 fall equinox, known as Piko o Wākea.

Though friends and ‘ohana mourn her passing, I’d like to, along with others in our communities, recognize her in the light she’s shown. Cami helped me to understand and have deeper regard for kānaka like her – wearing many hats, always carrying the knowledge of kūpuna, juggling many kuleana, raising keiki, and through it all, remaining in aloha.

As modern Kanaka Aloha ‘Āina, it’s almost necessary, in one way or another, to live like this. She was a “Renaissance Wahine,” shared her makuahine, Aunty Kim Kuʻulei Birnie.

Cami’s range of activism, grounded in aloha, was vast for an ‘ōpio. She reached into Native Hawaiian health and advocacy for traditional wahine birthing rights and practices, and testified at the legislature many times to bring awareness and life to the ongoing traditions that are involved in the caring for and raising of our keiki.

She was a kumu, makua, and active supporter of Pūnana Leo, Kala'apuni, Hawaiian-Focused Charter Schools, Kamehameha Schools, and other educational programs with Īōwi-driven missions and visions.

Raised as she was, she avidly and vocally supported the ways of ceremony with ‘ike kūpuna, along with her own ‘ohana, and many other well-respected practitioners like the Protect Kahoʻolawe ‘Ohana, Nā Lau a Hina, and Nā Pualei o Likolehua - our kaiāulu was witness to her soul in motion as an ongoing learner and doer of many things.

I’ve often heard Cami being compared to Haumea, the wonderful wahine and creator, the one who births in many forms and throughout the generations.

Cami birthed four beautiful children at home and serves as an inspiration to the process in which we hāpai and hānau. She and her kāne, Lāiana, are esteemed by many as a couple full of ea and fueled by aloha ‘āina ‘oiai‘o. Together they’ve continued to share and educate the lāhui through normalizing and building upon our ‘ike Hawai‘i by notably focusing on the history and stories of our Hae Hawai‘i, Lā Ho‘iho‘i Ea, Lā Kūʻokoʻa, traditions in Makahiki, ‘awa ceremony, and more – all perpetuating and breathing more into our ea over and over for generations to come.

The ‘ōlelo no‘eau “awaiaulu ke aloha” (love made fast by tying together) comes to mind as I think about Cami and Lāiana. An amazing fusion of the energies raised in the malu of Kahoʻolawe and ‘ōlelo Hawai‘i brought to fruition in the form of Kānaka Maoli who journey among us. Their aloha for one another and this lāhui is held in such high regard. Lāiana shares, “I feel so grateful for our time together. It feels like I’ve fallen in love with a kino-lau of Haumea. Cami lived a beautiful life of aloha ‘āina, ‘ohana and lāhui. I know she will be an amazing ancestor and an inspiration to our lāhui.”

On behalf of myself, my ‘ohana and staff, mahalo nui to the ‘ohana Kanoa-Wong for dreaming, birthing, raising, and sharing a beautiful example of wahine mana, makuahine kupianaana, and kanaka aloha ‘āina with this generation. Cami will be missed tremendously.

#kameaaloha
Mālama pono lāhui.
Princess Bernice Pauahi Bishop believed that education was the key to uplift her people and offer hope for their future. For over 130 years we have remained true to our founder’s vision and continue to nurture the dreams of Native Hawaiian learners.

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Kamehameha Schools’ policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.
Sing Honored with a Lifetime Achievement Award

By Ed Kalama

University of Hawai‘i at Hilo emeritus professor and founding executive director of the Nā Pua No‘eau Center for Gifted and Talented Native Hawaiian Children Dr. David Kekaulike Sing was presented the 2021 Lifetime Achievement Award by the National Indian Education Association (NIEA) on Oct. 15, 2021.

The honor was announced at the NIEA’s annual convention, which is being held in Omaha, Nebraska. The award recognizes individuals who have made significant contributions to the education of American Indians, Alaska Natives, and Native Hawaiians.

Sing is known for his groundbreaking, innovative educational models that addressed the specific needs of Native Hawaiian children increasing higher education retention and graduation, raising achievement and aspirations for K-12 students, and developing STEM and health career pathways.

“Developing successful native programs and organizing caucus groups to synergize collaboration and unifying efforts all started with assuming a child, every child, feels a sense of strength in who they are, where they come from and believing that anything and everything is possible,” Sing said.

His education model was applied in higher education through the Hawaiian Leadership Development Program at the University of Hawai‘i at Hilo in the 1980s and was the first support service program for Native Hawaiian students in higher education in the University of Hawai‘i. It became a model replicated by other campuses to enhance recruitment, retention, and graduation of Native Hawaiians.

Sing’s model was also applied to a program he designed for Native Hawaiian children in grades K-12 through a pedagogy that integrated native perspective, history, language, culture and values that raised the achievement and aspirations of Native Hawaiian children. The center, known by its Hawaiian name – Nā Pua No‘eau – opened offices statewide administered through UH campuses. The program was successful in increasing the number of Native Hawaiians enrolled at the University of Hawai‘i campuses.

“The Native Hawaiian community definitely owes a debt of gratitude to Dr. Sing for his pioneering efforts in the education of our keiki and we mahalo the NIEA for recognizing his achievements,” said Office of Hawaiian Affairs Board Chair Carmen “Hulu” Lindsey. “His research and experience in creating optimal learning conditions for Native Hawaiians have become models applied throughout our educational system. His lifetime of work has been such a blessing for our lāhui, and I can only hope that Dr. Sing realizes how much aloha, respect and appreciation that all of us in Hawai‘i hold in our hearts for him.”

Sing was awarded the NIEA’s Educator of the Year Award in 2008. In 1991 and 2009, he received the Native Hawaiian Education Award recognizing him as the years’ outstanding educator for contributing to the achievement and educational enrichment of Native Hawaiian children.

Sing retired from UH-Hilo in 2014 after 40 years at the university but continues his work today through Educational Prism LLC, where he serves as managing partner.

“I am humbled and honored with this recognition,” Sing said. “My thanks to my Native Hawaiian ‘ohana, I am thankful for our work together. The dedication to serve our Hawaiian children and families across the state of Hawai‘i and building our lāhui, our Hawaiian nation, will thrive in leaders for today and tomorrow.”

Three other Native Hawaiians have been honored by the NIEA with Lifetime Achievement Awards, including Dr. Teresa Makukane-Drechsel in 2012, Namaka Rawlins in 2015 and Dr. Makalapua Alencastre in 2019.


The Kanaeokana Kula Hawai‘i Network shared its gratitude and aloha as well. “Dr. Sing represents the innovative and pioneering spirit of our kupuna through his work to better the educational and cultural outcomes of Kānaka Maoli youth. The foundations he has laid in the field of Hawaiian education are legend and have become a road map of excellence for so many of our Kanaeokana members. We “kūlou me ka ha‘aha‘a” to honor his lifetime achievement and to recognize its everlasting impact on Hawaiian education and the lāhui.”

The Native Hawaiian Education Association sent its mahalo and ho‘omaika‘i to the esteemed educator. “Dr. Sing’s selfless dedication to the education and success of Native Hawaiian students at every level is inspirational and legendary. Through his decades of commitment and innovation, generations of Native Hawaiian students have been able to have stronger self-worth and, ultimately, achieve their educational and career goals. Our families and communities are stronger and healthier because of his work and dedication.”


“Our confederation of Hawaiian language revitalization entities, the ‘Aha Pūnana Leo, Ke Kula ‘O Nāwahīokalani‘ōpu‘u, Ka Haka ‘Ula O Ke ‘elikīlōlani and ‘Imiloa send our congratulations to Dr. David Kekaulike Sing who is being honored with the NIEA Lifetime Achievement Award. Dear friend and fellow Hawaiian, please accept our expression of gratitude for your tireless work on behalf of the Native children of our beloved homeland. May you be blessed with many more years as appropriate to your position as a leader of the people.”
OHA Aquires Two Properties Adjacent to its Honolulu Office

By Ed Kalama

On Oct. 1, 2021, the Office of Hawaiian Affairs (OHA) announced it has finalized the purchase of two properties, one at 500 N. Nimitz Highway and the other at 501 Sumner Street. They are both adjacent to Nā Lama Kukui, OHA’s headquarters at 560 N. Nimitz Highway.

The Board of Trustees voted to purchase the properties for $47 million.

OHA’s acquisition of these commercial properties represents a long-term investment that is expected to generate more than $1 million per year in net income as well as provide a larger presence in the Iwilei area. All funds generated by OHA are directed toward the betterment of conditions for Native Hawaiians and spending is guided by OHA’s strategic plan and related investment and spending policies.

500 N. Nimitz currently houses popular national retail chains Ross Dress for Less, Long’s (CVS Pharmacy) and PetSmart. 501 Sumner Street is an industrial property that also houses a host of small businesses.

The purchase follows OHA’s 15-year strategic plan which calls for increasing the value of investments and the value from financial, commercial, and land resources.

“The decision by our trustees to invest in these two properties was ultimately based on what is best for our Native Hawaiian beneficiaries. These properties are a long-term investment for our people and the due diligence accomplished by our team was extensive,” said OHA Board Chair Carmen “Hulu” Lindsey, who has owned her own real estate company for more than 40 years.

“Our Mana i Mauli Ola Strategic Plan calls for us to increase the value of our commercial and land resources and to steward our financial and commercial resources. We feel that acquiring these two properties provides us with another revenue stream and increases our ability to deliver programs and services to more Native Hawaiians.”

OHA has seen its 2012 purchase of Nā Lama Kukui (NLK) more than double in value. The net income generated from lease rent at NLK has provided additional funding for OHA, and a similar outcome is anticipated for these new properties.

OHA’s revenue generating commercial properties are comprised of Nā Lama Kukui and 30-acres in Kaka‘ako Makai.

OHA has a decades-long track record of responsible land management beginning with the legacy lands acquired in 1988 when Pahua Heiau in Maunahua was deeded to the organization.

Since then, OHA has acquired, and currently manages, over 26,000 acres of legacy lands to protect Hawai‘i’s natural and cultural resources making OHA the 13th largest landowner in Hawai‘i. These legacy properties include the Wahiawā lands surrounding the Kūkaniloko Birthstones, Wao Kele o Puna on Hawai‘i Island, and the Palaeua Cultural Preserve on Maui.

**LAND ACQUISITION FAQS**

**What prompted the Iwilei acquisition? Why not use those funds to protect legacy lands or put that money into beneficiary programs? How do OHA’s beneficiaries benefit from this acquisition?**

OHA takes pride in properly stewarding its real estate portfolio and part of that stewardship is to occasionally scan the market for opportunity. This was a rare opportunity in that it was an adjacent property that already was generating income, so OHA Trustees decided to explore it, analyze it and eventually acquire it. The monies generated by OHA’s commercial real estate holdings fund operations and maintenance of our legacy lands and the added income from this property could also be used to fund areas beyond legacy lands as well.

**$47 million seems like a high price to pay for property that’s expected to generate only about $1 million a year. Are there plans to expand the number of tenants in this space? Will there be any opportunity for Native Hawaiian entrepreneurs or small business owners to take part?**

Actually, it’s not a high price. The expected rates of return are average based on the price tag, but in OHA’s case they are well above average because of our use of leverage (debt). Our rates of leveraged return on this property are expected to very much outperform most other asset classes that OHA can choose to invest its money in. OHA has a huge kuleana and must put its money to work in the best of ways. For our investments that means selecting the best assets based on projected performance.

The future possibilities of the property are many, but OHA is happy with the tenants and income it will generate for our people as it is today. For our Native Hawaiian entrepreneurs and business owners we have plans to provide the kinds of opportunity they seek in other OHA projects on-deck, and we’re equally excited for those.

**Are there any future land acquisitions on the table for OHA? Perhaps on the neighbor islands?**

Only if it makes sense. To ensure it makes sense, OHA turns first to its strategic plan and next to its investment policy. Then we would study the investment (whether land or anything else) to understand its individual merits, and its merits from a portfolio perspective.
Pursuing Recognition of Hawaiian Independence

By Adam Keawe Manalo-Camp

The journey to have Western powers recognize our long-independent Hawaiian Nation began in the 1800s.

In 1824, King Kamehameha II went to London to secure recognition of the Hawaiian Kingdom but tragically passed away before any commitments were made. Two years later, Queen-Regent Kaʻahumanu successfully negotiated with U.S. envoy Captain Thomas ap Catesby Jones (the “ap” in his name is Welsh for “son of”) to begin bilateral relations with the United States.

Jones was conferred ambassadorial powers by the U.S. State Department to settle debts owed by Hawaiian chiefs to American sea captains and to deal with American deserters of U.S.-flagged merchant ships.

Kaʻahumanu asserted that the only way the Hawaiian government could assist was if the U.S. recognized Hawaiʻi as an independent nation. This led to the signing of the U.S.-Hawaiʻi Agreement of 1826, also known as the “Jones Treaty,” which recognized both the independent government of King Kamehameha III, and Native Hawaiians as its subjects.

This was an important point. In treaty negotiations, Kaʻahumanu emphasized that her government would never concede any Hawaiian land to the United States, nor would she tolerate Native Hawaiians being captured, enslaved, and/or trafficked.

While Kaʻahumanu remains a controversial figure because of her role in the abolishment of the kapu system, she negotiated the Kingdom’s first international agreement with a Western power - although the Jones Treaty was largely ignored by Americans living in Hawaiʻi because it was not ratified by the U.S. Senate.

In 1837, Rev. William Richards went to Washington, D.C., to meet with U.S. Attorney-General Benjamin Franklin Butler as an envoy of Kuhina Nui Princess Elizabeth Kinaʻu Kaʻahumanu II in an effort to push the U.S. to enforce its treaty obligations.

Richards was a missionary in Hawaiʻi since his arrival in 1823 and was pastor to Queen Keōpūolani. Richards and Butler communicated at length about updating the Jones Treaty. Richards presented Butler with an amended treaty signed by Kamehameha III and the Kuhina Nui for ratification in the U.S. Senate. Butler agreed that a more formal treaty would need to be ratified by the U.S. Senate, but Richards was unable to secure the necessary support. Upon his return to Hawaiʻi, he became an advisor to the King.

In 1842, Kamehameha III sought formal agreements with the U.S., France, and the United Kingdom to never seize the Hawaiian Kingdom, to step up diplomatic engagement, and to support Hawaiian independence.

He wanted a Native Hawaiian to lead a delegation and selected Timoteo Haʻalilio, appointing him his personal ambassador. Haʻalilio already served as governor of Oʻahu, private secretary to the King, and treasurer for the Kingdom. He spoke English fluently, and was widely read, eloquent and pious. Since Richards had previous experience on treaty matters, he, too, was appointed to this delegation. A third delegate, Sir George Simpson, the colonial governor of the Hudson Bay Company in Canada, was also appointed to the delegation to leverage his connections with the royal courts of London and Paris. Simpson traveled separately from Haʻalilio and Richards, going directly to Europe.

Haʻalilio had a premonition that he would not return to his native land and did not wish to go, but ultimately accepted the assignment out of a sense of duty. Throughout the 28-month-long journey, he wrote heartfelt letters to his mother thanking her for raising him and expressing his wish to pass away by her side.

The delegation departed Honolulu for Mexico. While there, Haʻalilio wrote about the hardships of their travel but also glowingly about Mexico. From Mexico, they proceeded to New Orleans and then to Washington, D.C.

Throughout Haʻalilio’s stay in the U.S., he experienced much racism. One incident occurred on the steamship Globe, when the captain refused to allow Haʻalilio to purchase a full breakfast dining ticket believing him to be Richard’s slave. U.S. newspapers, particularly in the North, celebrated Haʻalilio for being the most distinguished person of color to visit the U.S., and abolitionists touted Haʻalilio as an example of what Blacks were capable of if they were freed.

In Washington, D.C., Haʻalilio and Richards sent a diplomatic note to U.S. Secretary of State Daniel Webster on Dec. 14, 1842, asserting the treaty rights of the Hawaiian Kingdom stating in part:

“In the year 1826 of articles of agreement, in the form of a treaty, were entered into between His Majesty’s Government and Thomas ap Catesby Jones, commanding the United States sloop of war Peacock. His Majesty has never received any notice of that treaty’s being ratified, nor intimation that it was approved by the Government of the United States. His Majesty has, nevertheless, during the last sixteen years, governed himself by the regulations of that treaty in all his intercourse with citizens of the United States...”

Within two weeks, U.S. President John Tyler extended the Monroe Doctrine to the Hawaiian Kingdom - essentially guaranteeing American support for Hawaiian independence with a promise that a new treaty, ratified by the Senate, would be forthcoming. With that, the delegation left for Europe.

Three months later, on March 17, 1843, King Louis-Philippe of France formally recognized Hawaiian independence, followed by the United Kingdom on April 1.

An international agreement recognizing Hawaiian independence, the Anglo-French Proclamation, was signed on Nov. 28, 1843. In Hawaiʻi this was commemorated as Lā Kūʻokoʻa – Hawaiian Independence Day.

The agreement included upgrading diplomatic relations, and forming a non-aggression pact promising to never take possession of the Hawaiian Kingdom in any form – an agreement to which both European powers abided. This debunks arguments that, had the U.S. not taken Hawaiʻi, France or Britain would have.

To celebrate, Haʻalilio commissioned a royal coat of arms from the Royal College of Arms in London on behalf of Kamehameha III.

After securing European support, Haʻalilio returned to the U.S. to lobby for concrete action from the U.S. On July 6, 1844, the United States formally recognized Hawaiian independence - minus a non-aggression pact. An upgraded treaty with the U.S. followed in 1849.

In November 1844, while still in America, Haʻalilio contracted tuberculosis and passed away on December 3 aboard a ship departing New York for Hawaiʻi. Haʻalilio was just 36-years-old. He never saw his mother or his motherland again, but left all of us a profound legacy.

November 28, or Lā Kūʻokoʻa, not only marks the successful mission of Haʻalilio but the work of all Kānaka Maoli who fought, struggled, and sacrificed for the lāhui – and who continue to do so.

From the beginning, our aliʻi took steps to safeguard the sovereignty of the Hawaiian Kingdom from foreign colonial powers and assert our right to self-determination. It is the kuleana of the present generations of Kānaka Maoli to continue that journey.

Adam Keawe Manalo-Camp grew up in Papakōlea and is a Hawaiian and Filipino writer, blogger and independent researcher.
A Glimpse into 19th and 20th Century Hawaiian Life

By Lisa Huynh Eller

MALU ‘ULU O LELE
Maui Komohana in Ka Nupepa Kuokoa

EDITED BY
A. ‘UILANI TANIGAWA LUM
AND
KEELY S. KAʻUʻILANI RIVERA

Malu ‘Ulu o Lele, the debut book from two Maui-born authors, provides a glimpse into the everyday lives of Kānaka in Maui Komohana (West Maui) during the 19th and 20th centuries.

The book, which was edited and written by U‘ilani Tanigawa Lum and Keely S. Kau‘ilani Rivera, is a thoughtful curation and interpretation of newspaper articles from Ka Nupepa Kuokoa between 1861 to 1927.

Through this collection of colorful stories—from one citizen’s description of various rain characteristics to an account of children swinging from trees while listening to the speech of an ali‘i — readers are transported to a time when communities were rooted in the natural world of West Maui.

“As kupa of Maui, we both felt like this book was an incredible opportunity to highlight these stories that are living in something not often touched by the broader public,” said Tanigawa Lum, an attorney and director of operations for the nonprofit organization Kahuli Leo Le‘a.

For more than two years, Tanigawa Lum cataloged some 1,200 nūpepa entries. She and Rivera, who are lifelong hula sisters, took another two years to curate and translate the articles and write the book. “We both felt pressure to make sure that what we put into the book was accurate — accurate enough to give people a foundation from which to do more research beyond the book,” said Rivera, a kumu at Ke Kula ‘o Nāwahīokalaniʻōpuʻu, a Hawaiian immersion school in Keaʻau.

What emerges from their efforts are 200-year-old stories that resonate today.

“Often the way our ali‘i governed was indicative of Kānaka Maoli’s familial relationship to ‘āina and responsibility to ‘āina. That example can be relevant, and should be relevant for us now,” said Tanigawa Lum. “And how communities of Maui Komohana interacted with our natural and cultural resources and how that dictated everyday life is, again, a great example for us today. As we find ourselves up against issues such as climate change, the stories embedded in nūpepa give us the answers to how we should respond. It’s a great blueprint for how we act as an island people.”

Tanigawa Lum and Rivera wanted to give readers a wide representation of life found in the nūpepa stories — from the everyday triumphs, rumors, and complaints of ordinary people to the more historically significant events involving ali‘i. Once the capital of the Kingdom of Hawai‘i, Lahaina was often central to the activities of government. The details embedded into each story are what brings history to life in this new book.

“As Hawaiian language speakers, we have a desire to learn more and go through the wealth of knowledge our ancestors have left us but, unfortunately, may not have the time,” said Rivera. “Learning about where we come from is such a huge thing and being able to connect with those stories 200 years later was awesome.”
Miloli‘i Family Ties and Traditions of Care Run Deep and Wide

By U'ilani Naipo

Miloli‘i families have ties all along the South Kona coast of Hawai‘i. Historically referred to as the Kapaliliau area – the area of the two pali (cliffs) – and in some oral history accounts as the region all the way to South Point.

The names of the ko‘a (fishing grounds) and landmarks are not widely shared but passed down from generation to generation along with the practices to mālama. This speaks to the true intimate relationship we have with our ‘āina and our legacy ko‘a.

Our genealogy ties us to these areas but also to our kuleana to mālama ‘āina – to care for that which feeds. Today, we are able to exercise this kuleana through shared stewardship of the Miloli‘i Community Based Subsistence Fishing Area (CBSFA).

In August 2021, the lineal descendants of Miloli‘i and the local nonprofit Kalanihale submitted a marine management plan proposal to DLNR’s Division of Aquatic Resources (DAR). The plan includes proposed rules and boundaries for the Miloli‘i CBSFA, which was designated in 2005 but currently has no established rules. Since submitting its proposal to DAR, we have been connecting with fishers and ocean users to gather feedback and comments.

The proposed rules and boundaries include a mixture of gear restrictions, bag limits and seasonal closures developed through consultation with ‘ohana and fishers of Miloli‘i and the surrounding areas. They integrate findings from both traditional and modern marine biological surveys, along with years of kilo - the traditional practice of observation – and are designed to protect 10 fish groups that have been depleted or were identified as vulnerable species important to the subsistence and livelihood of our community.

Our kuleana to mālama ‘āina has no borders

In 1862 and 1865, my great-great-grandfather, Kaluahilawa, wrote in Ka Nūpepa Kūoko‘a under the name “Luna Mālama ‘Āina” admonishing fishers of the area to mind the rights of the konohiki (traditional land manager). This is the earliest documentation and testimony to the practice of stewardship within our family for the areas within our proposed management zones.

Known as one of the last traditional fishing villages, Miloli‘i is storied for its ‘ōpulu. It is one of the few Hawaiian fishing communities that still hānai i‘a (feeds fish) at our ko‘a ‘ōpulu.

As detailed in oral histories collected by Kepā and Onaona Maly, hanai ‘ōpulu began by preparing the palu, grating kalo and pala‘ai (squash), in the pre-dawn hours.

When we go to sleep, just as our keiki sleep soundly in the next room, our ko‘a sleep in the other room – along our coastline. The ko‘a ‘ōpulu, like our keiki, need rest. That’s when kapu is placed on them. Our kuleana is to feed them during this rest period.

Continuing the traditional practices of ‘ōpulu fishing is the legacy of our kūpuna.

We honor them in the proposed rules for our traditional ‘ōpulu management zone. From Nāpōhakuloloa to Kapu‘a, we propose seasonal closures for ‘ōpulu from February to August, while still permitting harvest by hook and line. We also support the existing state law prohibiting “chop-chop” – meat-based chum – to minimize predators.

The rules proposed in the four types of management zones are designed to protect traditional and customary practices while also sustaining healthy conditions in these areas to promote replenishable fish stocks.

Our Pāku‘iku‘i Rest Area from Makahiki point to Honomalino seeks to preserve pāku‘iku‘i, a favored fish rarely seen today. Our kūpuna vividly recall stories of the depletion of pāku‘iku‘i from the nearshore areas.

We also propose gear restrictions in several Pu‘uhonua zones, which were strategically identified based on locations of ko‘a and the convergence of nutrient rich Kona and Ka‘ū currents, as derived from kūpuna mo‘olelo, traditional knowledge, and recent observations and studies.

Our Puaa‘i Miloli‘i zone is our ocean classroom where keiki develop their kinship with the kai, learn about traditional practices and pono harvesting, and become like the pua ‘i’a (baby fish) that we nurture in these ko‘a.

As the community progresses through preliminary scoping and eventually the Chapter 91 process, we are being asked to propose precise markers for management zones. We understand that as one aspect of co-stewardship with the State of Hawai‘i, but ultimately, we know our kuleana to mālama ‘āina has no borders.

By implementing the proposed Miloli‘i Marine Management Plan we seek to restore fish abundance, promote lawai‘a pono (proper fishing practices) and be a model subsistence-based fishing community. Support for these types of sustainable measures for a healthy ocean, including CBSFA efforts in Kīpahulu, Maui and Mo‘omomi, Moloka‘i, ensure a better future for our keiki and for all of Hawai‘i.

For more info on the Miloli‘i CBSFA marine management plan, draft proposed rules and management areas, visit www.kalanihale.com/cbsfa. If you would like to provide comments and feedback on the proposed rules please visit this survey and feedback form.

U'ilani Naipo is a lineal descendant of Miloli‘i working to maintain the family genealogy of Kānaka ‘ohana and ‘āina in the area.
ʻĀina Kūpuna Tax Relief Bill Moves Forward

By Puanani Fernandez-Akamine

Hawaiʻi’s state and county governments should never allow real estate speculation by wealthy off-island/foreign investors to tax Native Hawaiian families into poverty or off of their ancestral lands. And yet, this is a scenario that has played out too many times across the pae ʻāina since statehood.

In March 2020, Ka Wai Ola ran a story about the Chang-Kukahiko ʻohana of Makena, Maui, who for years has struggled to pay astronomical property taxes to hold on to the ʻāina their ʻohana has lived on for nearly 140 years, and where many of their kūpuna are buried.

Decades of resort development and real estate speculation in Makena – including the construction of multi-million dollar mansions along the coastline of this former fishing community – has resulted in property taxes so high that by the 1980s, most of the residents of this once predominantly Hawaiian community had to sell their land to avoid foreclosure. Today only a small handful of families remain on their ʻāina kūpuna in Makena.

For these families, and other ʻohana in Maui County facing the same issue, relief may be in sight.

Maui County Councilmember Keani Rawlins-Fernandez has introduced “ʻĀina Kūpuna Lands,” which would amend the county tax code relative to real property taxes for land dedicated as “ʻāina kūpuna.” The bill was passed out of the Budget, Finance, and Economic Development Committee on September 29 with two amendments and more than 200 testifying in support.

The bill identifies “ʻāina kūpuna” as land owned, in whole or part, by a lineal descendant, or a trust, non-profit organization or similar entity where the majority of shareholders are lineal descendants, of the person who held title to that property on or before June 30, 1940.

“Legislation to protect Kānaka ʻŌiwi on their ancestral ʻāina should have been passed long ago, but thankfully we are passing it into law now to prevent more ʻohana kupa from being priced out,” said Rawlins-Fernandez. “I would be honored to work with our counterparts on the other county councils to pass similar legislation to benefit Kānaka ʻŌiwi.”

If signed into law, the bill would allow the lineal descendants of ʻohana land to “dedicate” their land as ʻāina kūpuna. ʻOhana lands dedicated as ʻāina kūpuna would be levied the minimum annual property tax (about $350/year in Maui County). During the 10-year dedication period, the land cannot be sold to a non-lineal descendant.

To maintain ʻāina kūpuna status, ʻohana must renew the dedication before the 10-year period ends.

For ʻohana like the Chang-Kukahikos property tax relief cannot come soon enough.

“Our property tax last year for the Kukahiko Hale was $83,311.08,” said ʻohana representative Keiki Kawaiʻaeʻa. “Our tax debt for the past two years, plus late fees and penalties during the COVID pandemic is now $177,495.11.

“The tax keeps escalating with each high-end speculation house that is sold in the community. Most of these new owners are not residents of Hawaiʻi and when they purchase these high-end homes, local and long time kamaʻaina families are pushed out from their ancestral lands by property taxes that end up being levied way beyond what local family incomes can afford. This bill is the first of its kind that acknowledges the struggle and provides much needed support to ʻohana with ʻāina kūpuna.”

After its success in the Budget, Finance, and Economic Development Committee, the bill moved forward to the full council. The bill will require a majority vote each time at two separate council meetings, pursuant to council rules. It will then be sent to Maui County Mayor Michael Victorino for signature.

Assuming the bill is successful in changing Maui County’s tax code, it will set a precedent for other counties to consider similar tax relief for Native Hawaiians and other long-time kamaʻaina and multi-generational families who are being taxed out of their homes.

The Maui County Real Property Assessment Division is already accepting contact information from potential ʻāina kūpuna applicants, as the deadline to apply for the current fiscal year will be December 31, 2021.

Interested property owners should email rpa@co.mauhihi.us to request placement on the ʻāina kūpuna application mailing list. The email should include the following information: name, the TMK for the property, and a mailing address. The division plans to mail applications to those on the list, and to upload the application to the mauipropertytax.com “forms” link within two to three weeks after the bill is formally passed.

Additionally, as a result of separate legislation related to Kuleana Lands, a new application form for exemptions under Maui County Code 3.48.554 Kuleana Land and Kuleana Act Government Grant Land is now available on the mauipropertytax.com “forms” link.

To read the original article about the Chang-Kukahiko ʻohana’s fight to hold on to their ʻāina kūpuna and watch the Taxed Out video go to: www.kawaiola.news/cover/taxed-out/
By Ardena Sanoe Saarinen and Trisha Kehaulani Watson-Sproat

Agricultural Lands of the Luluku Farmers' Association as a support platform to protect the farmers and perpetuate Luluku's agricultural legacy. Despite the changes construction of the H-3 brought to the agricultural lands of Luluku, Paikuli-Stride and other farmers continued to farm in Luluku and advocate for the protection of the historic agricultural lands that once helped to feed the Kāne‘ohe community. “We are bringing life and family back to these lands,” said Paikuli-Stride. “We’ve worked so hard so that our children, who are Native Hawaiian descendants of this Kina, can have a future on the land – it is hugely re - warding to see that vision come to life.”

In 2015, Paikuli-Stride, with community groups Aloha ‘Āina Health and Learning Center and the Luluku Farmers’ Association, entered into a stewardship agreement with the Office of Hawaiian Affairs (OHA) to facilitate the restoration of some of the Luluku ag - ricultural lands impacted by the I-3. Earlier this year, the groups created Nā Wai o Luluku, a Stewardship Management Plan (SMP) for the area which includes three parcels totaling 20.87 acres. Published by OHA, the plan will help to guide traditional agricultural activ - ites and education programs for the community.

Kina‘aina Stewardship

By completing Luluku’s SMP, the Kīpuka Luluku isoc. (a Native Hawaiian nonprofit organization), reached a significant milestone in the H-3 mitigation process. This document also serves as a Strategic Action Plan for the Luluku Project Area covered under HLID to mitigate some of the negative impacts to the cultural and archaeological resources of Luluku resulting from the construction of Interstate H-3 Highways.

The hope is that this successful collaboration can serve as a model to inspire other community steward - ship efforts across the islands, which gives practitioners the support they need to conduct traditional Hawaiian agricultural and cultural activities in places they once - thrived.

The success in Luluku shows how agencies can come together to effectively support community initia - tives,” said OHA Ka Pouhana/CEO Dr. Sylvia Hussey. “This program has also served as an important example in highlighting how OHA can provide valuable guidance to grassroots groups looking to restore lands and care for their families.

Farmer for the Future

Luluku’s cultural landscape is envisioned to be restored, through culturally appropriate sciences, eng - ineering and agricultural practices. Restoration of these historic agricultural lands and cultural practices were facilitated through the planting of Hawaiian kalo and other traditional food crops, sustainable farming and con - temporary techniques. While certain agricultural prac - tices are already functioning, the interaction is to expand these activities by reorienting the agricultural ter - races and excavating parts of the complex, or ‘ter - garlic (taro)’ system that once flourished there.

Protection of these cultural kīpuka is central to OHA’s mandate,” explains Board Chair Campbell ‘Uka K. Lindley, “and when we protect places like Luluku, we do more than just protect ‘āina, we protect our kūpuna, who are the future of our land, can food and sust - ain themselves in a manner that honors our kūpuna and preserves our traditional practices.

The relationship between the land and its people are of both historical and cultural importance in the context of interpretations which emphasizes Luluku’s ability to feed people in the Kāne‘ohe district and ac - tions beyond. Historically, Luluku has retained a land - use that focused on agriculture due to its natural re - sources and geographical location. As a result, people have maintained an agricultural relationship with their lands over time.

“Through the recognition and depth of this relationship, has changed over time, the cultural importance re - mains; thus creating an opportunity for a viable relationship in tandem with the land and its resources. Such restoration and contemporary potential in Luluku will help to feed people in the Kāne‘ohe district and continues to be a significant milestone in the H-3 mitigation process. This document also serves as a Strategic Action Plan for the Luluku Project Area covered under HLID to mitigate some of the negative impacts to the cultural and archaeological resources of Luluku resulting from the construction of Interstate H-3 Highways. The hope is that this successful collaboration can serve as a model to inspire other community steward - ship efforts across the islands, which gives practitioners the support they need to conduct traditional Hawaiian agricultural and cultural activities in places they once - thrived.

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RESTORING LULUKU

Continued from page 19

Luluku 'āina stewards prepare the soil for planting against a backdrop of massive concrete pilings and a portion of the viaduct of the H-3 freeway. Photo: Jason Lees

feed (as in food, medicine, education, Hawaiian culture, and/or spirituality) the people of Kāne‘ohe and its surrounding areas still apply and drives the focus of Paikuli-Stride, his ʻohana, and the kūpuna of Luluku, and support- ing partner organizations.

The Luluku stewards are looking forward to beginning their long-an- ticipated collaborative work to repair, restore, and maintain some of the his- toric ʻoʻi terraces and associated archaeological sites located within the Luluku Project Area. Modest support facilities are being designed, with construction activities anticipated to begin within the next year that will create learning spaces for students and community.

To watch OHA’s video about Luluku go to: www.kawaiola.news/ cover/restoring-the-historic-agri-cultural-lands-of-luluku/. To review the Stewardship Management Plan (SMP) go to: www.oha.org/aina/ainahalawa-luluku-interpretive-development-hlid/

Ardena Sanoe Saarinen is OHA’s HLID Interim Project Coordinator. Trisha Kehaulani Watson-Sproat is the founder and owner of Honua Consulting, LLC.

KA WAHI PANA O LULUKU

Continued from page 19

The ‘i li of Luluku is a wahi pana (storied place) that is at the heart of many traditions and mo‘olelo. The inoa ‘aina (place names) themselves help preserve these stories for generations to come and also provide a wealth of information on either the characteristics of the land or the people these places are named for.

One such mo‘olelo describes how Pu‘u Keahiakahoe (Fire Hill of Ka- hoe) acquired its name, and provides details revealing that Luluku was known to have abundantly producing ʻo‘i as well as for cultivating foods such as kalo and banana that have continued into modern times.

Another mo‘olelo reveals that beneath Pu‘u Keahiakahoe, three streams come together to form the chief water supply of Kāne‘ohe. These streams are Hi‘ilaniwai, Kahuaiiki and Māmalahoa. According to the moʻolelo, they are each considered to be wives of Kāne - one of the four main Hawaiian gods. Tradition says that Kāne (God of fresh water) could not meet with any of his wives separately or they would become jealous and would divert the course of their water causing the people to suffer. The place where all streams converge is where they can enjoy each other’s company and decide how to best supply the people below with water.

Julie U’ilani Au is the Hoa Noi‘i a Unuhi - Research and Translation Specialist for ʻAina Momona. Ardena Sanoe Saarinen is the ‘Aho Kuahui o Hālawa-Luluku - Interim HLID Project Coordinator.

New Digitization of Ka Hoku o Hawaii Microfilms: 1906–1917

By Kale Hannahs, OHA Archival Information Specialist

Over the last 10 years, the Papakilo Database has formed many partnerships with various community archive organizations, including the Bishop Museum, in an effort to increase access to various historic collections. The following is from a Bishop Museum blog sharing the value of the Hawaiian Language Newspapers and their re-digitization efforts.

Through digital access on Papakilo Database, information found in nūpepa (Hawaiian language newspapers) has been utilized to enhance, supplement and, in some cases, rewrite histories, scientific findings, cultural practices, and our overall understanding of ‘ike Hawai‘i.

Thanks to the dedication of resource specialists and the Hawaiian community, this knowledge has been interpreted and disseminated widely. There is still much more to explore and understand and, as recent activity at Bishop Museum Library & Archives reminds us, there are still more nūpepa to uncover and share.

During the process of cataloging Bishop Museum’s collection of Hawaiian language newspapers for He Aupuni Palapala: Preserving and Digitizing the Hawaiian Language Newspapers, their project team discovered that the first decade of issues (1906–1917) of the Hilo newspaper Ka Hoku o Hawaii were not yet online!

While still in the process of designing an efficient and safe method to digitize fragile original nūpepa, they quickly resolved this using microfilm copy. Newly acquired ScanPro3000 equipment enabled Bishop Museum staff to complete the microfilm scanning of Ka Hoku o Hawaii, and they are now working with Papakilo Database to run the images through Optical Character Recognition (OCR) software for better text searchability. Soon 1,990 pages of previously unavailable nūpepa will be added to Papakilo Database making accessible articles like:

• The biography of David Waiau written at his death by his wife Kahoopai Waiau. She informs us that he was born in Nā‘ālehu, Kaʻū on June 16, 1854, making him 53 years old, 10 months, 4 days, and 4½ hours at his death. He was born of the loins of Kalaua-loha (w) and Keanu (k).
• A story about Pele and her sister Hiʻiakaikapiopele submitted by William Hyde Rice of Kaauʻi that ran from May 21, 1908 to September 10, 1908. It commences with the description of the mating of Haumea with Moemoe’aaulii and the births starting with Kamohoalii from the fontanel, all the way to Hiʻiakaikapiopele from the palms of the hand in the form similar to a chicken egg.
• An explanation for why Kualapa, Maui, was given its name. The article begins with a man unsure of which akua he was to call out to in order for his desires to be fulfilled, that desire being a desire for fish.

Interested in following the progress of the He Aupuni Palapala project at Bishop Museum? New blog posts are added every Monday at blog.bishopmuseum.org/nupepa.

To learn more about the digital resources provided by Bishop Museum, register for the upcoming Papakilo Webinar Series by logging on to www.oha.org/papakilowebinar.

He Aupuni Palapala: Preserving and Digitizing the Hawaiian Language Newspapers is a collaborative project launched earlier this year by Bishop Museum and Awaiaulu, with contributions from Kamehameha Schools and support from the Hawai‘i Tourism Authority. The aim of the project is to put the best images of historic Hawaiian language newspapers online for free access, by creating new digital images from the original newspapers.
Could it be Alzheimer’s?

By Dr. Kealohakuʻualohakuʻupokiʻi Balaz

Alzheimer’s disease is a public health crisis. There are over 29,000 people currently living with the disease in Hawai‘i, but this number is expected to rise to 35,000 by 2025. One in three kupuna die with Alzheimer’s or another form of dementia. It is a degenerative brain disease caused by complex changes in the brain and these changes lead to symptoms that gradually worsen over time.

One of the most common early signs is memory impairment or the ability to learn new information. As the disease advances behavior changes, confusion, and disorientation may become apparent. Age is the greatest risk factor. Other risk factors include lifestyle, genetics, and heart-head connections which include heart disease, diabetes, stroke, high blood pressure, and high cholesterol.

Alzheimer’s disease among Native Hawaiians is extremely understudied but all of the aforementioned chronic diseases are prominent in the Native Hawaiian population. These risk factors are modifiable and could lead to a decrease in dementia in the Native Hawaiian population.

Early detection matters to have the best outcomes, qualify of life, and maintain independence longer. This is not just for those living with the disease but also for the 51,000 caregivers who are providing an estimated $81 million in unpaid care across the state. Early detection can also mean the prevention or delay of deterioration.

Alzheimer’s caregivers suffer higher rates of stress as they navigate through the emotional, physical, and financial challenges while providing personal care. November is National Alzheimer’s Disease Awareness Month and National Family Caregivers Month and the Alzheimer’s Association Hawai‘i is here to help.

We offer education programs, support groups, and an array of other services to support both individuals living with Alzheimer’s and their caregivers, including a 24/7 Helpline at 800-272-3900. If you notice any of the 10 warning signs listed below in yourself or someone you know, please don’t ignore them. Have a conversation with your doctor or nurse practitioner today.

10 WARNING SIGNS OF ALZHEIMER’S DISEASE
1. Memory loss that disrupts daily life
2. Challenges in planning or solving problems
3. Difficulty completing familiar tasks
4. Confusion with time or place
5. Trouble understanding visual images and spatial relationships
6. New problems with words in speaking or writing
7. Misplacing things and losing the ability to retrace steps
8. Decreased or poor judgment
9. Withdrawal from work or social activities
10. Changes in mood and personality

Visit alz.org/10signs for more information about the 10 Warning Signs, or call 808.591.2771.

Dr. Kealohakuʻualohakuʻupokiʻi Balaz is the medical director at Lunalilo Home and chair of the Alzheimer’s Association Hawai‘i Leadership Board.

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Personal Choice vs. Aloha

By Jeffrey Akaka, MD

The article authored by Keliʻi Akina, PhD, in the October 2021 Ka Wai Ola, favoring personal choice over vaccine mandates, is deeply disappointing.

Our keiki have no vaccine protection against infection, sickness and death from COVID-19. Our keiki are the noses that the unvaccinated fists, emboldened by the article, are smashing.

Does the author favor smoker’s rights over their coworkers dying of cancer from their smoke, or favor vaccine refusal over kids killed by measles, mumps, polio, tetanus, diphtheria, typhoid or smallpox? There is no difference. Public health mandates save lives. Refusal kills.

Individual health choice ends when your choice kills our keiki.

What happened to Hawai‘i’s highest value, Aloha, the unconditional regard for your fellow human being, which seeks to do good to a person, with no condition attached, out of a sense of kinship?

Choosing to disregard your neighbor's lungs and life is not Aloha.

Everyone, please, embody the Aloha Spirit by helping everybody to stay alive. Please get vaccinated, and support vaccine mandates against COVID-19.

Please support Aloha.

Dr. Jeffrey Akaka graduated from Kamehameha Schools and the John A Burns School of Medicine. He is the son of the late Rev. Abraham Kahikina Akaka, whose Statehood Sermon on The Meaning of Aloha delivered at the Kawaiahaʻo Church the day after statehood in 1959 can be found at https://www.akakafoundation.org/sermons.html.

Proposing Sufficient Sums, Independent Counsel and More

By Cedric Duarte

With a little more than 12 weeks until the opening of the 2022 legislative session, the Hawaiian Homes Commission has approved 16 legislative proposals and a $312 million Sufficient Sums supplemental budget request.

The Department of Hawaiian Home Lands began soliciting legislative proposals from the public in July. DHHL requested that the proposals be good public policy for the Department and addresses operations, programs, regulations, processes, budget, resources, and create a benefit or an advantage for DHHL, the trust, trust beneficiaries, or otherwise correct a deficiency.

At the top of the list is a proposal that would allow DHHL to retain independent legal counsel. Currently, legal services for the Department are provided by the Department of the Attorney General. However, DHHL’s trust responsibility to its beneficiaries and fulfillment of its trust obligations in the interest of beneficiaries may, at times, be at odds with the interests of the state. In those scenarios, the legal guidance DHHL receives is sought to be provided strictly in the interest of the beneficiaries of the Hawaiian Homes Commission Act.

Independent counsel, hired and retained by the Department, would eliminate any cloud of uncertainty or conflicts of interest should DHHL be represented by the Attorney General’s office when they also represent the state. This measure has not previously been a part of the Governor’s legislative package but has been introduced by legislators in recent years.

All 16 proposals are on their way for review by the Department of the Attorney General, the Department of Budget & Finance, and the governor. If approved, the selected proposals will be included as proposed bills in the governor’s legislative package to go before the legislature in 2022.

The HHC has also approved a $312 million Sufficient Sums supplemental budget request drafted by the Department of Hawaiian Home Lands.

DHHL began proposing a Sufficient Sums budget request following a 2012 Hawai‘i Supreme Court decision that determined the Department and the Commission had breached their trust responsibilities by failing to seek the sufficient funding that the legislature is constitutionally mandated to provide.

The supplemental budget request addresses the four purposes outlined in the Hawaii State Constitution and has been organized into a $263 million Capital Improvement Program (CIP) budget request and an Operating budget request of $49 million.

Contained in the CIP budget are requests for design and construction funds to develop over 1,100 new homestead lots across all islands as well as funding for critical repair and maintenance projects in aging homestead communities. Although the 2021 legislative session provided DHHL with a record $78 million for Capital Improvement Projects, the Department has decades of catching up to do.

To learn more about DHHL’s Sufficient Sums supplemental budget request and its 2022 legislative proposal, visit dhhl.hawaii.gov/government-relations.

Cedric R. Duarte is the Information & Community Relations Officer for the Department of Hawaiian Home Lands. He has worked in communications and marketing since 1999 and is a longtime event organizer. A product of Kamehameha Schools and the University of Hawai‘i at Mānoa, he resides in ‘Aiea with his wife and two daughters.
Keeping Healthy and Safe During the Holidays

By Jodi Leslie Matsuo, DrPH

The Makahiki – considered by some to be a traditional Hawaiian Thanksgiving – started around mid-October and lasted for the next four months. It was a time of prayer and thanksgiving. According to Isabella Abbott, it included “...a two-month period when time is a break away from social media and digital technology. While social networking is an important communication tool, it can disrupt sleep, increase anxiety and depression, and promote unrealistic expectations of yourself and others, and self-harm. For some it can also excessively preoccupy their mind and take time that could be better spent with family and friends, exercising, or just being more productive.

With both Makahiki and Thanksgiving, a celebration isn’t complete without good food and good company. These COVID-19 times require us to be a bit more creative in celebrating Thanksgiving. A celebration isn’t the same if we can’t enjoy it with our ‘ohana and the ones we love.

Here are some ideas on ways to plan our holiday occasions while keeping healthy and safe:

- Plan a backyard Thanksgiving. This allows for more family members to join the celebration.
- Designate a few people to serve the food and make sure they mask up and sanitize hands frequently.
- Keep dishes covered when not serving to minimize contamination.
- Consider making pre-plated meals that people can easily grab and take back to their tables.
- Place hand sanitizers and disinfectant wipes throughout the party.
- Use disposable plates, utensils, and cups.

Here is a recipe you can enjoy this holiday season.

Happy Thanksgiving!

**Kimchee Stuffing**

- 12 ounces stuffing mix, unseasoned
- 2 medium onions, diced
- 4-6 celery ribs, diced
- 2 tablespoons each of sage and thyme, chopped
- 2/3 cup fresh parsley, chopped
- 4 cloves garlic
- 1 cup kimchee, squeezed and chopped
- 2 cans vegetable or chicken broth
- 1/4 cup orange juice
- Black pepper and salt, to taste

Mix stuffing, onions, celery, and herbs in a large bowl. Add kimchi, broths, and orange to mixture and toss. Put mixture into baking dish and baked uncovered 350° for 30 minutes. Remove cover and bake another 5 minutes or until browned.

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**Ke Kahua Ola o ka ‘Ike**

E kūʻele pono no kou moʻokūʻauhau a e hoʻomau i ka paepae hou ‘ana i ka ‘ike o nā mākua a me nā kūpuna, i paʻa ke kahuʻa ʻike ke puka aku i ke ao.

Ma Ke Kula O Nāwahiokalaniʻōpuʻu, hoʻokuʻu ia he mākia i nā makahiki a pau no ka makahiki kula holokoloʻokoʻa. He ala keʻia e hoʻike aku ai i nā haumāna, nā kumu, a me nā limahana i ke kūlia a hoʻokō pono i keʻia mau ʻōlelo mākia i hoʻokuʻu ia.

Ma koʻu wā papa mālama o ma nā makahiki 2008-2009, ʻaʻole nō i hoʻokuʻu ia he mākia, akā ua hoʻokuʻu ia he lōkā e pili ana i ke kalo. O ke kalo ka mea e kū hoʻailoa na ana no ko moʻokūʻauhau. Ua hoʻomaka wau ma keʻia ala hoʻonaʻauao a hoʻōla ʻōlelo Hawaiʻi ma ka Pūnana Leo o Hilo. Akā nō naʻe, ua hoʻoiaʻiʻo keʻia lōkā ʻo ke kalo, ʻo nā hana aʻu e hana a mai ka papa mālaʻo a hiki i keʻia lā, he ili hoʻomanaʻo i koʻu ʻohana. Mai koʻu pae haʻahaʻa, ua paʻu mau wau ma ka ʻimi ʻana i ka pae ʻoi keʻia no ko keʻia mau hana. Eia wau i keʻia lā, ma ka pae papa alaʻai e mau nei ma ka keʻia alo hoʻōla ʻōlelo Hawaiʻi. Ua kohō ʻia he mākia i kūpono no koʻu makahiki hope o ia ʻōie, “E paepae hou ia ka pōhaku.” Ua hoʻoma ka wau e hoʻohālike i ke koʻiʻina o koʻu lōkō koʻu makahiki mua, a me ka mākia o koʻu makahiki hope, ua pili i ke kahuʻa paʻa o mākau. Ua hiki ke hoʻopili ʻia i ke kahuʻa ʻohana a me ke kahuʻa ʻike.

E ʻimi pono i ka ʻike o ko kākou moʻokūʻauhau i paʻa ke kahuʻa no ka hoʻoiʻili aku i keʻia mau ʻike i ke kaiāulu Hawaiʻi a me ke kaiāulu o ke ao.

Be a representative of your heritage and build-up the knowledge from your family so the foundation may be made firm when stepping out into the world.

Every year, Ke Kula O Nāwahiokalaniʻōpuʻu creates a motto for the entire school year. It is a way for students, teachers, and staff members to strive and relate to these mottos throughout the year and upcoming years.

In my kindergarten year, the taro logo was used to symbolize our heritage and genealogy. This logo reaffirmed that what I did then, and what I do now, will reflect upon my family. Now, being a senior, a new motto “E paepae hou ia ka pōhaku” (Re-set the stones, so that our home’s foundation is solid) was selected as an inspiration for this school year. I began to compare my first year’s logo and my final year’s motto, both signifying a strong foundation of family and knowledge.

Let us strive to find knowledge in our families and genealogies so our foundation is made strong, to share our knowledge with the community of Hawai‘i and the communities of the world.
November is a hectic time for business owners. Besides preparing for the holiday season sales rush, you’re also scheduling employee vacations, juggling your sales rush, and trying to ensure your business is compliant with the ever-changing COVID-19 safety rules. It’s no wonder the big-picture tasks get put on the back burner!

To help keep your business on track, here are three things you should consider doing before the year is up:

1. Get your finances in order. If you haven’t been keeping track of your finances, now is the time to get caught up. Investing time during the next few weeks, don’t forget to take some time to review this checklist. By focusing on a few big-picture tasks, you should be able to end the year on a positive note.

2. Meet with your accountant. Once your financials are in order, bring them to your accountant for tax planning. Your accountant should be able to advise you on some ways to end the year strong. Depending on your cash flow, you might consider purchasing equipment or supplies, making necessary repairs, installing a photovoltaic system, or maxing out your retirement plan. These strategies could help reduce your taxable income while at the same time adding tremendous value to your business.

3. Give thanks. As you wrap up the year, it’s important to set some time aside to reflect on your business accomplishments and think about all the people who helped make them happen. Small gestures to show appreciation to your employees and customers can go a long way. Send a note, offer a discount, or deliver a unique gift. Additionally, monetary cash contributions to qualified charities with causes you support are tax deductible and helps nonprofits further their mission and goals.

No matter how busy you are during the next few weeks, don’t forget to take some time to review this checklist. By focusing on a few big-picture tasks, you should be able to end the year on a positive note.

Jennifer Parr is passionate about helping people achieve their financial goals. As an accountant for Kaua‘i based company, C & J Financial Services, she provides a wide range of tax and bookkeeping services to individuals, businesses, and nonprofit organizations throughout Hawai‘i and the mainland. She has a master’s degree in business administration from Villamette University, and a bachelor of science degree in mathematics from the University of Redlands. She was born and raised on Kaua‘i, and is a graduate of Kamehameha Schools.

To learn more about her work, visit: cjfinancialservices.com or follow her on social media at @cjfinancialservices

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**End-of-Year Checklist for Small Businesses**

By Jennifer Parr

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**Kekahi mau mea lāli‘i i o Ka Makahiki**

Na Kalani Akana, Ph.D.

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"O ka‘u ia e huli alo e i kaulu. ‘Ae, ua ao e, ‘o ia ka ‘ōlelo a Kauanoe Kimura i ho‘opuka ai ma kāna mele ho‘o‘ulu lāhui o “Ua ao Hawai‘i.”

Pololei no kāna ‘ōlelo. Ua ulu no hō‘i ka ‘ōlelo a me ka mo‘omeheu Hawai‘i a ‘o ka ho‘ina o ka ho‘olule‘a‘a Makahikī i loko o nā kula a i ke kǎiāulu kekahī lǎana o ia ‘olu‘u. E nānā ho‘i kākou, e ka mea heluhelu hano hano i kēia kolamu hā a hā a i keka hau lāli‘i i lalo e hiki ai iā kākou Kānaka he ho‘okā‘oi i nā loina o ka wā o Ka Makahiki.

Kaʻu kā loa hoʻoko‘aia kāna mea no kāna ‘ōlelo a Kauanoe Kimura i ho‘opuka ai ma kāna mele ho‘o‘ulu lāhui o “Ua ao Hawai‘i.”

Pololei no kāna ‘ōlelo. Ua ulu no hō‘i ka ‘ōlelo a me ka mo‘omeheu Hawai‘i a ‘o ka ho‘ina o ka ho‘olule‘a‘a Makahikī i loko o nā kula a i ke kǎiāulu kekahī lǎana o ia ‘olu‘u. E nānā ho‘i kākou, e ka mea heluhelu hano hano i kēia kolamu hā a hā a i keka hau lāli‘i i lalo e hiki ai iā kākou Kānaka he ho‘okā‘oi i nā loina o ka wā o Ka Makahiki.

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**Ka Naʻauao o Nā Kūpuna**

**The Wisdom of the Kūpuna**

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To read this article in English, go to kawaiola.news.
Iwi Kūpuna Returned from Sweden

By Edward Halealoha Ayau

In 2009, we conducted eight repatriations: five in Hawai‘i, one in the continental U.S., and two in Sweden. The first case occurred in January 2009 and involved two desiccated hands housed at the Bernice Pauahi Bishop Museum. The iwi were carefully prepared and ceremonially reburied on O‘ahu. It boggles the mind to think that a fellow human being removed two mummified hands from a kūpuna in a burial cave and sold it to the museum.

Then in August, two moepū were repatriated from the Bernice Pauahi Bishop Museum and ceremonially reburied at Mo‘omomi, Moloka‘i. These funerary possessions were somehow left out of the original repatriation to Mo‘omomi in 1999. Oversight like this by museum staff create immense kaumaha for those who undertake the kuleana to return the possessions once placed with our ancestors.

That same month, two more repatriations of moepū housed at the Bishop Museum took place. The first involved 30 funerary possessions and the second involved 14 more, all originating from a cave on Hawai‘i Island.

Toward the end of August, the Bishop Museum identified yet another moepū from Mo‘omomi, Moloka‘i, and this funerary possession was also returned home and reburied.

In November of 2009, two international repatriations were undertaken in Stockholm, Sweden – the first involving five iwi kūpuna housed at the Statens Historiska Museet Sweden and the second involving 17 iwi kūpuna housed at the Karolinska Institutet Sweden.

In both cases, the iwi kūpuna originated from O‘ahu and islands unknown. All iwi were repatriated, and reburied on O‘ahu. The trip involved three Hui Mālama members who traveled to Sweden via Boston and Iceland. The repatriation included a public handover ceremony attended by representatives of the Indigenous people of Sweden known as Sammi.

Ironically, these same two museums often opposed repatriation of Sammi ancestors so the living Sammi asked, “how it is that the Hawaiians were able to gain repatriation?” and we responded, “by keeping our eye on the prize, we were taught by our kumu.” We followed up with the Sammi to help them draft their repatriation claim letters based upon the repatriation policies of each museum in Stockholm.

Later that month, a repatriation trip took place from Harvard University at Cambridge, Massachusetts. This was a repeat repatriation except the first time it involved the Peabody Museum and this time it involved eight iwi kūpuna housed at the Harvard Warren Anatonomical Museum. These iwi were ceremonially reburied on O‘ahu and Hawai‘i Island.

Edward Halealoha Ayau is the former executive director of Hui Mālama I Nā Kūpuna O Hawai‘i Nei, a group that has repatriated and reinterred thousands of ancestral Native Hawaiian remains and funerary objects.

Homestead Agriculture Youth Council Launched

By Rolina Faagai, SCHHA Policy Analyst

Congratulations are in order to the Anahola Hawaiian Homestead Association (AHHA) on Kaua‘i and the Ho‘olehua Hawaiian Agriculture Association (HHAA) on Moloka‘i. The two homestead associations have partnered with the SCHHA nonprofit, the Homestead Community Development Corporation (HCDC), to design and pilot the first youth council focused on agriculture – whether farmers, ranchers or fishers.

Funded primarily by the Native American Agriculture Fund (NAAF), the Homestead Agriculture Youth Council (HAYC) lays the groundwork for homestead youth to have a voice in setting priorities and capturing their hopes to form the basis and grounding of advocacy through the lens of young homesteaders.

“Agriiculture is two-thirds of the purpose of our Hawaiian Homes Commission Act of 1920,” said KipuKai Kuai‘i, the SCHHA Policy chairperson, and an elected official on the Kaua‘i County Council. “Residential, farming and ranching are the three land use priorities under the homesteading section. We need to engage our youth, hear from them, walk with them, if we want to realize a robust agricultural program that is about them.”

HAYC has accepted 15 youth so far, ages 10 to 18, and kicks off at the end of October. First steps include forming a policy council, setting meeting dates and agenda topics, organizing the agriculture economy in homesteads that the youth council envisions, and then organizing those priorities to march them forward. The youth council will receive resources over the next 12 months to engage in agricultural-based, hands-on projects, and to pick mentors in the homestead community that they want to work with, as well as policy makers at the county, state and federal levels they’d like to hear from.

The project is being led by Kaiwi Eisenhour, a 24-year-old graduate of a Native Hawaiian charter school and Kapa‘a High School. Eisenhour was raised entirely on homesteads and is returning home from college with a chemistry degree.

“This is new ground for our homestead association leaders, and for our youth – a generation full of ideas, with deep connections to our homelands,” Eisenhour remarked. “I’m excited to engage with them, like my own kumu engaged with me at a young age, which sparked my interest in science. Our youth in homesteads have so much to teach us, and I think this Homestead Agriculture Youth Council is a solid beginning to making sure our youth have a seat at the policy table of ideas.”

The Native American Agriculture Fund provides grants to eligible organizations for business assistance, agricultural education, technical support, and advocacy services to support Native farmers and ranchers. The charitable trust was created by the settlement of the landmark Kepseagle v. Vilsack class action lawsuit. NAAF is the largest philanthropic organization devoted solely to serving the Native American farming and ranching community. SCHHA encourages all homestead associations across the state to learn more about NAAF at nativeamericanagriculturefund.org to submit proposals in the 2022 round of funding.

Rolina Faagai is a policy analyst for the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on the island of O‘ahu, Rolina was raised in Kāne‘ohe and currently lives on the island of Kaua‘i.
The Coral Heads of Native Hawaiian Education

By Elena Farden

“He pūko’a kani ‘ōi‘ina; A coral reef that grows into an island.”

A person beginning in a small way gains steadily until they become firmly established.

- ‘Ōlelo No‘eau

This ‘ōlelo no‘eau reflects the travels of our ancestors across the Pacific that would pass many coralheads which the navigators would then mark in their memories to pass on to their apprentices. Steadily through time, as these small coralheads grew into full islands, so comes the advice that great success doesn’t happen overnight. Rather often it starts small and over time, like a coralhead, grows into excellence.

In Native Hawaiian education, how it started and how it’s going is a testament to the people and the programs that fought for change. Programs such as ‘Aha Pūnana Leo, Pīhana Nā Mamo, Nā Pua No‘eau and others came into existence to address the unique educational needs of Native Hawaiians. These programs were the budding coral heads of our ‘ōlelo no‘eau that have now become the pillars and cornerstones for our Native Hawaiian families and communities.

But just as our coral heads need optimal conditions for growth so, too, do our community-based programs require a steady flow of funding, resources, and support to succeed. One such funding pathway comes from the Native Hawaiian Education Program funded by the federal Native Hawaiian Education Act.

When the Act was first established in 1988 under the Hawkins-Stafford Office of Elementary and Secondary Act, there were six programs initially funded:

1. Kamehameha Schools’ Family-based Education;
2. ‘Aha Pūnana Leo;
3. Kamehameha Schools’ Native Hawaiian Model Curriculum Implementation Program;
4. Pīhana Nā Mamo;
5. Native Hawaiian Higher Education Program; and
6. Nā Pua No‘eau

The KS Family-based centers and ‘Aha Pūnana Leo headed the pre-K educational programs such as parent-infant education, center-based preschools, and Hawaiian language. The Model Curriculum Program supported the Kamehameha Schools elementary language arts programs with the Hawai‘i State Department of Education. For special education for Native Hawaiians in our public school system, Pīhana Nā Mamo led program efforts to address these needs, while Nā Pua No‘eau led programs for gifted and talented Native Hawaiian students. To round out this six-program portfolio, the Native Hawaiian Higher Education Program provided scholarships and counseling for Native Hawaiian students pursuing postsecondary pathways.

Today, the Native Hawaiian Education Program has funded hundreds of programs in our communities, including 67 current programs awarded in the 2020 and 2021 grant competition. As a community, we celebrate increased programs that serve our keiki, our ‘ohana, and our kaiāulu. I encourage you to seek out the Native Hawaiian Education Programs funded in your area to participate and learn more about these programs.

For more information on the Native Hawaiian Education Program, please visit the U.S. Department of Education website at oese.ed.gov or view the list of programs by year with the links below: https://tinyurl.com/NHEPGrantees2020 https://tinyurl.com/NHEPGrantees2021

Elena Farden serves as the executive director for the Native Hawaiian Education Council, established in 1994 under the Native Hawaiian Education Act, with responsibility for coordinating, assessing, recommending and reporting on the effectiveness of educational programs for Native Hawaiians and improvements that may be made to existing programs, policies, and procedures to improve the educational attainment of Native Hawaiians. Elena is a first-generation college graduate with a BS in telecommunications from Pepperdine University, an MBA from Chaminade University and is now in her first year of a doctorate program.

Hele no ka wai, hele no ka ‘āla, ola ke kalo

By Sheri Daniels

The makawai is the outlet from which the water flows from the ‘auwai into the lo‘i to nourish the entire patch of kalo which, in turn, sustains the community it feeds. This is the process Papa Ola Lōkahi is engaging in – to invest in and harvest that which feeds the community, building the capacity of the lāhui. We call the program Nā Makawai.

In March 2021, the American Rescue Plan Act of 2021 designated $6.1 billion to Hawai‘i to devote to community recovery from the COVID-19 pandemic. Of the $135 million provided to various health care initiatives, $20 million is specifically devoted to Native Hawaiian health, which Papa Ola Lōkahi has been tasked to distribute among a multitude of established organizations that provide various services throughout Hawaiian communities.

Nā Makawai’s two-year funding will be used to increase vaccine capacity, improve COVID-19 response and treatment capacity, increase capacity for accessible and available health care services, and deliver health education and services during the ongoing recovery and stabilization phases.

The COVID-19 pandemic in Hawai‘i has widened the gaps in access, affordability and availability to health care and highlighted the social and economic disparities already being experienced by Native Hawaiians.

To address such inequities, Nā Makawai is partnering with 20 organizations across five Hawaiian islands because of their stellar work in areas such as primary, dental, behavioral and mental health services, kūpuna care, pregnancy and maternal care, health workforce development, broadband access and telehealth, vaccination outreach and delivery, and health promotion, education and outreach. Throughout this two-year process, we will collect meaningful data and evaluate the broad impacts of this investment.

Our Nā Makawai partners are: Hui Mālama Ola Nā ‘Ōiwi, Ke Ola Mamo, Nā Pu‘uawai, Ho‘ola Lāhui Hawai‘i, Hui No Ke Ola Pono, I Ola Lāhui, KULA no nā Po‘e Hawai‘i, Project Vision Hawai‘i, Ho‘oulu ‘Āina at Kōkua Kalīhi Valley, Kula Nui o Waimānalo, Punī Ke Ola, ‘Auamo Consulting, Sovereign Council of Hawaiian Homestead Associations, Lunālo Home, Kīpuka O Ke Ola, Kauaokēkahui, ALU LIKE, Department of Native Hawaiian Health (University of Hawai‘i), AHARO (Hawaiian-serving community health centers), and Premier Medical Group.

We look forward to highlighting the good work that these partners are doing to build capacity and amplify the health and wellbeing of their communities.

Sheri-Ann Daniels, Ed.D. is executive director of Papa Ola Lōkahi, the Hawaiian Health Board that includes Office of Hawaiian Affairs among its members. Each month Papa Ola Lōkahi will share precious community efforts that contribute to the health and wellbeing of Native Hawaiians and their families.
Hekili, Alaula, and Naupaka: Honoring Our Essence

By Sharon Ehia

A wai ke kama 'o 'oe (whose child are you)? No hea mai 'oe (what place claims you)? These provocative questions are displayed alongside a powerful mural of trauma and healing by Meleana Meyer. Due to our history of colonial oppression, Hawaiians may have experienced cultural disconnection. Līlīʻuokalani Trust’s strategic vision aims to provide transformational programs to our Queen’s beneficiaries that promote cultural connections, ancestral abundance, and nā kamahele lualupu (thriving children).

Hekili, Alaula, Naupaka (HAN) is one such LT program. Hekili (passion, thunder, rage), Alaula (glow of early dawn or sunset), and Naupaka (two spirits) honor the essence (mana) of kāne, wahine and māhū. The program kahua (foundation) honors ancestral wisdom that affirms the significance of all roles. Ancestral rituals help ʻĀnaka create a mau a mau continuum (e.g., past, present, future).

Hekili
Hale Mua is space for male learning of rites of passage and skills mastery through mentoring. Hale mua is a place for kāne to heal, be heard, strengthen resolve, re-experience masculine essence, and lift up ʻĀnaka cultural consciousness. Young males without positive male role models yearn to find a replacement – which may be one from the “streets.” Positive male mentorship fills this void by promoting healthy practices for young kāne to positively contribute to the community.

Alaula
Hale Pe'a is a space celebrating the sacredness of wahine and their pivotal role in the community. Inspired by stories about Queen Liliʻuokalani and her leadership, HAN de-stigmatizes feminine power and affirms the vital role of mana wahine in perpetuation of moʻokūʻauhau through the birth of new generations.

Naupaka
HAN acknowledges and embraces māhū (two spirits). Historically, māhū were the fabric of our society. They were our healers, practitioners, and our kiaʻi (protectors) when the kāne were away. Māhū could traverse both spaces, this is what made them special. Māhū were never segregated, they lived in both spaces. HAN honors māhū for their gifts.

Through LT programs like HAN, our kamalī'i honor their ancestral lineage with grace and dignity by knowing the answers to “na wai ke kama ʻoʻoe?” and “no hea mai ʻoe?”

We hold equitable space for the acknowledgement and kuleana to self, family, and community. We promote nōhona Hawaiʻi, the value of relationships, and the importance of our Queen’s culture. A recent HAN participant shared, “It’s important to have a group like this that’s full of knowledge and experience that enriches our legacy.”

Email Sehia@onipaa.org if you are interested in learning more about Hekili, Alaula, and Naupaka programs.

Sharon Ehia is guided by three mana wāhine: Līlīʻuokalani Trust’s Mālama, Wahapaa Makaiki, Ricael Lahela Kahaamaikai Aana, and Ohiawahi- neokalani Ahnin. Nā kūpuna with ancestral lineage from Makaweli Kauai and the island of Maui. For the past 20 years, Sharon has committed to the work of our Mōʻi Wahine, Queen Liliʻuokalani. Sharon has a master’s degree in social work from the University of Hawaiʻi. Her passion and commitment are for the wellbeing and self-determination of Native Hawaiian kamalī‘i, ʻohana, and community.
KILAUEA

Top: Kamohaili`i, a shark god and brother to Pele, guided his family as they traveled by canoe to Hawai`i, finally arriving at Kilauea. He is honored at Pali-kapatukamohaili`i, adjacent to Uēkahuna where this photo was taken. In this photo he appears to gaze toward the cliff named in his honor. The photo was taken on Sept. 30, 2021 at 5:36 a.m. - Photo: Kekoa Rosehill

Bottom: Pelehanuamea appears to consider her handiwork beneath a blanket of stars in this stunning image. The photo was taken from the Volcano House on Sept. 30, 2021 at 3:00 a.m. - Photo: Janice Wei

Hawai`i’s 2020 Census Campaign Wins a Gold Effie Award

The Kālaimoku Group, a Native Hawaiian-owned marketing agency based in Honolulu, has earned another award for its contribution to the 2020 Census campaign.

The 2020 Census Campaign orchestrated by The Kālaimoku Group, in conjunction with VMLY&R marketing firm was awarded a Gold Effie in the Government/Public Service category. The campaign featured a historic music video directed by Ruben Carrillo and Dawn Kanaupio and produced by John Aeto of The Kalaimoku Group that showcased leading Native Hawaiian and Pacific Island musicians collaborating in a cover of This Is Me, a song from the motion picture The Greatest Showman.

The project was recorded on location in Los Angeles, San Francisco, New York and Hawai`i. This Is Me featured the talents of Amy Hanaiali`i Gillom, Lehua Kalima, Kalenakū, Raiatea Helm, Natalie Ai Kamau`u, Mark Keali`i Ho`omalu, Jerome & Tiniifu Grey, and more.

The Kālaimoku Group’s 2020 Census This Is Me music video also won an Emmy Award and two PELE Awards. The video has garnered over one million views on Facebook and YouTube since launching in early 2020.

The Effie Awards were established in 1968 by the New York American Marketing Association as an awards program to honor effective advertising efforts. For more information go to www.effie.org.

Matching Gift Campaign for Hakalau Forest

The Friends of Hakalau Forest National Wildlife Refuge (NWR) launched their fall Matching Endowment Gift Campaign. If they can raise $75,000 by December 31, five donors will match the $75,000 for a total of $150,000.

Donations support mitigation or elimination of threats before they can impact the native species of Hakalau Forest and its ecosystem.

Hakalau Forest NWR, on Hawai`i Island, is one of the most successfully managed sites for endangered species restoration. It was established in 1985 and has made strides towards protecting precious endemic forest birds and other species by fencing large areas of the refuge, removing feral ungulates, controlling invasive plant species, and restoring native koa-`ōhia forests on denuded former ranch lands.

Thousands of endemic plant species, some endangered, were out-planted to the understory and endangered forest birds like the `akia pōlā`au, `iwi and alawī have moved into these recovering forests.

This is the only place in Hawai`i where endangered forest bird numbers are stable or increasing. The 32,830 acres of Hakalau Forest NWR provide important habitat for 29 critically endangered species including seven birds, one insect, one mammal and 20 plants found nowhere else in the world. Although Hakalau Forest NWR is located high on the slopes of Maunakea, recent climate change models predict its endangered birds will soon face the same threats of avian disease that have impacted these species at lower elevations.

For more information or to donate go to: https://www.hawaiicommunityfoundation.org/hakalau-forest-refuge-management-endowment-fund

Board’s Decision Protects O`ahu’s Reefs

In early October, the State of Hawai`i Board of Land and Natural Resources rejected an environmental impact statement (EIS) aimed at reopening the aquarium pet trade on O`ahu. Last year, the Board rejected the aquarium industry’s initial EIS to reopen aquarium collection in West Hawai`i.

The Board concluded that the EIS failed to disclose the true environmental harm of commercial aquarium collection. “The lack of any analysis for Kāneohe Bay, which already experiences the heaviest collection pressure, was an egregious omission,” said Rene Umberger, executive director of For the Fishes. “The industry’s plan allowed for a take of nearly 293,000 fishes and invertebrates every year from Kāneohe Bay – or any other area around O`ahu.”

“O`ahu’s reefs are in crisis,” said Maxx Phillips, the Center for Biological Diversity’s Hawai`i director and staff attorney. “There is no place for the industry’s false narrative, skewed analysis, or outdated science in the fight to protect Hawai`i for generations to come.”

“To restore the beauty and abundance of our reef, reef wildlife, and our ocean ‘ohana, the people and agencies must work hand in hand for the greater good of Hawai`i,” said Kealoha Pisciotta of Kai Palaoa. “I am thankful the Board did not bend under pressure from the aquarium industry and listened again to the voices of our people.”

O`ahu was once the epicenter of the Hawai`i aquarium pet trade until overfishing caused the collapse of O`ahu’s nearshore fishery in the 1980s. The trade then rela-
Savings Accounts to Create Greater Educational Equity

Hawai‘i nonprofit Partners in Development Foundation (PIDF) was awarded $2,527,045 in funding from the American Rescue Plan to support grants under the USDOE Native Hawaiian Education Program (NHEP). The grant will support the unique Keiki Assets Account (KA‘A) project to address the long-term impacts of COVID-19 on educational equity and outcomes.

KA‘A is a savings program for keiki. The project serves Native Hawaiian children, birth through age 5, and ‘ohana in 15 Native Hawaiian communities across the state.

In partnership with American Savings Bank, KA‘A will create and manage up to 800 savings accounts for keiki enrolled in programs with PIDF, the Institute for Native Pacific Education and Culture (INPEACE), and Keiki o Ka ‘Āina (KOKA).

Participants in PIDF’s Tūtū and Me Traveling Preschool, Ka Pa‘alana Homeless Family Education, and Nā Pono No Nā ‘Ohana Family Education programs will be invited to participate alongside ‘ohana attending INPEACE’s Keiki Steps, and KOKA.

Together with INPEACE and KOKA, PIDF is working to create a high-impact multigenerational savings and education program designed to increase early learning engagement and support households in need to access educational opportunities, including saving for college, summer programs, tutoring, and more.

To learn more go to pidf.org.

Powerlifter Kamuela Wassman of Honolulu was named 2021 Hawai‘i’s Strongest Man Heavyweight in Kailua-Kona on Sept. 25, 2021. This sanctioned event was hosted by Imua Iron, Powered By Buddah, Puna Powerhouse, and The Strongman Corporation.

Last year strength competitions were cancelled due to the pandemic. This year, 13 men and 8 women entered from Maui, O‘ahu, Hawai‘i Island and the continent, proving their strength in five events. Wassman took top honors with the most points awarded per event.

Earlier in September, Wassman set a new State Deadlift record in the World Association of Bench & Deadlifters competition. For the past decade Wassman has won a number of strength and powerlifting awards including the Strongman Comp in 2011 and 2019, Honolulu’s Fit Expo in 2016, 2017 and 2018, and Hilo’s BISAC Strongman in 2019. He has also placed in Oregon’s Feats of Strength competition in 2018, 2019 and 2021.

Wassman is a 2006 graduate of Kalani High School. He works for the Hawaii Protection Association and coaches discus and shotput for Kamehameha School Kapālama’s track team.

Fundraiser for Homeless Youth

November is National Homeless Youth Awareness Month, and Residential Youth Services and Empowerment (RYSE), a nonprofit organization located in Kailua serving youth ages 14-24, is holding its annual fundraiser all November long to raise funds sufficient to cover their operating costs for 2022.

RYSE offers emergency, transitional, and long-term housing, education and employment assistance, medical and behavioral healthcare, life skills training, case management and agency referrals, food pantry, and laundry and shower services for youth across O‘ahu. RYSE also operates a Mobile Crisis Outreach van with a team of partner agencies to respond to housing emergencies 24/7.

In 2020, RYSE had 144 admissions with 51% identifying as Native Hawaiian.

Due to the pandemic, RYSE pivoted their annual fundraising event to a more intimate, dine-at-home experience from November 1-30 that includes cuisine from MW Restaurant and premium wines. Table sponsorship includes gift cards for 10 people at MW Restaurant (mailed), and range in price from $3,500 to $25,000. There is also an option to purchase an individual seat for $350 which includes a gift card for one to MW Restaurant. To reserve your table or for more information please visit https://www.rysehawaii.org/events/ryseup2021/ or email RYSEfundraiser@gmail.com.
RYSE 2021 Fundraiser
November 1 – November 30
O’ahu
Nonprofit Residential Youth Services and Empowerment’s annual fundraiser will be catered by MW Restaurant. More than 50% of the youth in the program are Native Hawaiian. For information or to purchase tickets go to www.rysehawaii.org/events/ryseup2021.

50th Annual Kona Coffee Cultural Festival
November 4 – November 7
Statewide (virtual)
Hawai’i Island (in-person)
This year’s festival features both in-person and virtual events. For the complete event listing, or to purchase tickets, go to www.konacoffeefest.com.

2021 Made in Hawai‘i Festival
November 11 – November 14
Statewide (virtual) | O’ahu (in-person)
This year’s event will be at the Ala Moana Shopping Center at the center’s covered, open-air fourth level Mauka-‘Ewa parking structure. Proof of vaccination or a negative COVID-19 test required, as are masks. The online marketplace established last year continues and is already open. For more information, to purchase tickets, or to shop online go to www.MadeinHawaiiFestival.com.

Papakilo Webinar Series – Bishop Museum Collections within Papakilo
November 12, 12:00 – 1:00 p.m.
November 15, 6:30 – 7:30 p.m.
Statewide
Learn more about the Bishop Museum’s various collections housed within the Papakilo Database. Log-on to www.oha.org/papakilowebinar to register.

Financial Kai Series – Financial Literacy Part 2
November 18, 6 – 7:30 p.m.
Statewide
This workshop will focus on financial literacy for prospective homeowners. Completion of this 90-minute workshop will meet the requirements for HUD. To register, visit www.oha.org/imkl

Hawai‘inui‘akoa Online Silent Auction
November 24 – December 1
Statewide
The Hawai‘inui‘akoa School of Hawaiian Knowledge is hosting an online silent auction to raise emergency funds for haumāna experiencing financial hardship due to the pandemic. For more information go to https://manoa.hawaii.edu/hshk/.

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The University’s Plan for Maunakea Comes up Short

I was raised by my parents and grandparents in Waimea, Hawaii, literally on the slopes of Maunakea. I rode the range with my Papa, Albert Uiha Lindsey, the youngest of seven Lindsey brothers. I would take him through Waikī, then to Humu‘ula—especially when the Parker Ranch hands sheared the sheep once a year—then on up to Lake Waiau and Maunakea. I never forgot how freezing cold it was.

While at Waiau, he would share stories with me. He told me that my great-grandmother, Kaluna Ka‘inapau, whose name appears in the Kū‘ē Petition, was a close friend of Queen Emma. My tutu was pregnant when the Queen asked her to accompany her to Lake Waiau. Being late in her pregnancy and feeling very uncomfortable, she apologized and offered her husband to accompany her instead. My great-grandpapa, William Miller Seymour Lindsey, escorted the Queen.

Maunakea has always been a sacred place for my ‘ohana and Lake Waiau was where my ‘ohana deposited each child’s pīko. Many ‘ohana who live on Hawai‘i Island have similar practices, and are very protective of this sacred Mauna.

Since 1968, the University of Hawai‘i has been acting as a trustee responsible for the management of Maunakea, which are public trust lands leased to it by the State of Hawai‘i for a dollar a year.

By the provisions of Article XII, Section 4 of the Hawai‘i State Constitution, these public trust lands exist for the benefit of Native Hawaiians and the general public. The lands on the Mauna are also former crown and government lands alienated from Native Hawaiians and ceded to the United States stemming from the events surrounding the overthrow of the Kingdom of Hawai‘i in 1893. Native Hawaiians have unrelinquished claims to these lands, and many Native Hawaiians view these lands as sacred and as having significant importance for the exercise of their traditional Hawaiian cultural and religious activities.

Unfortunately, the University’s stewardship and management of the Mauna has been seriously flawed, and calls have surfaced over the last several years for the University’s removal from its trustee/management role for the Mauna.

In my estimation, this plan comes up short. For example, TMT is still on the table, even though the kia‘i and many in the community have rejected that possibility. The plan suggests installing a kiosk and gate across the Maunakea Access Road, raising concerns that Native Hawaiian practitioners will be denied access to the Mauna in the future. In the event TMT is not built, the plan enables future telescope development on the Mauna, a situation which underscores the University’s historic incompetence as a trustee/manager of these lands.

The University recently released its draft management plan entitled E Ō I Ka Leo (Listen to the Voice). In its letter accompanying the rollout of the plan, the University Board of Regents Chair and the University President wrote, “From what we have heard from the community, it is clear that we have more work to do in seeking, considering, and acting on community input, particularly from the Native Hawaiian community…”
**Aloha Mai ē! Dr. Jeffrey Akaka Son of Rev. Abraham Akaka and His Ke ‘Olu‘olu Aloha Message**

W elina! My column this month features a prominent Native Hawaiian physician, Dr. Jeffrey Lee Akaka’s meaning of ALOHA, whose “Ha‘i Mana‘o” is included in this issue of Ka Wai Ola, and whose accolades are too numerous to mention. Here are just a couple: I’ve known Jeff for over 20 years, from when he testified in Congress for better mental health care for First Peoples (Native Americans). He is a man of extraordinary dedication to our organization, profession and patients.” — Frank W. Brown, MD, Chief Quality Officer, Emory University Hospital

*Akaka also testified extensively before the Hawai‘i State Legislature on this topic*

“Jeffrey Akaka represents a rare breed of deeply connected and helpful people. His genuine personal connectedness is just one of many direct influences he has had through political relationships of respect. In fact, Jeffrey’s governmental relations muscle has been instrumental in powering through strong headwinds and influences that would have been destructive to our profession and clinical autonomy. We are grateful for his kind, steady-handed influence. More than two decades of energized, centered, and focused advocacy are displayed on Dr. Akaka’s curriculum vitae.” — Ken Hopper, MD, MBA, President, Tarrant Chapter of Texas Society of Psychiatric Physicians

Please (ke ʻoluʻolu) read Dr. Akaka’s compassionate Ha‘i Mana‘o in this issue, as it really should be read by all KWO readers.

Dr. Jeffrey Akaka’s response to me after I replied to him:

”Dear Trustee Leina’ala,

“Mahalo nui for your kind alert. My late father was the Rev. Abraham Akaka, who just after statehood in March 1959, led the elected leaders of Hawai‘i from the ‘Iolani Palace, where he was chaplain of the Territorial Legislature, to the Kawaiahao Church, where he was the eighth pastor, and gave the statehood sermon in which he defined ALOHA as:

“The unconditional regard for your fellow human being. ALOHA seeks to do good to a person with NO conditions attached, out of a sense of kinship. ALOHA loves even when that love is not returned, and such is the Love of God.

“And then he called for Hawai‘i to be known as the Aloha State. And now more than ever, especially in this time of COVID and its divisiveness, we need to return to this root of how Hawai‘i, as a state, began.

‘ALOHA and maha-lo for all you do, Jeffrey Akaka, MD, Native Hawaiian Physician”

Before I leave you during this Thanksgiving Ha‘oli Lā Ho‘omaiaka‘i season, I want to share with you what I feel this word, ALOHA truly means to me. I have always considered it more of a feeling than just a particular meaning. Of course, we all know that it can mean many things, but to me it is indescribable. It must be experienced to be understood. On a spiritual level, ALOHA is an acknowledgement of the Divinity which dwells within and without us.

HRS 5-75 ALOHA Spirit: (a) ALOHA Spirit is the coordination of mind and heart within each person. It brings each person to the self. Each person must think and emote good feelings to others.

ALOHA also means “mutual regard and affection which extends warmth and caring with no obligation in return.” Dr. Akaka speaks of his father’s sermon about ALOHA as unconditional love — and that “such is the Love of God.”

Hau‘oli Lā Ho‘o‘omaika‘i, a hui hou, Trustee Leina’ala Ahu Isa

**“It’s a Kākou Thing!”**

M y trustee journey in September took me to parks and beaches on Moloka‘i. We have fewer than the larger islands. When our beaches and parks fall into disrepair, we don’t have a broad range of options. This affects the community’s ability to gather with ‘ohana.

As I experienced the problem on-site, the words “It’s a kākou thing” came to mind. Kākou means “us” and we are all in this together. As your Trustee, I believe it fits OHA’s strategic plan to mālama ‘āina. Our ‘āina is where we engage in our cultural tradition of celebrating ‘ohana — the spirit that deeply connects us by heritage, shared blood, family ties, intention, and aloha. It then becomes equally important to preserve the precious ‘āina sites at which we can gather. “It’s a kākou thing.” Let’s take care of one another!

You may have read about the OHA purchase of a land parcel in Iwilei on O‘ahu. Longs, Petco and Ross are current tenants on the property. We are working on this acquisition as a means of generating revenue for OHA’s beneficiaries and programs now and into the future. If you have any questions or comments, you can send them to me at alapainfo@oha.org or call 808-594-1898.

**Your Trustee on the Move Kiowea Beach Park**

The Kalaniana‘ole Community Hall at Kiowea Beach Park is in serious disrepair. Only $500K of GIA seed money was allocated against the $1.8 million needed to renovate it! The community on Moloka‘i has been trying for far too long to gain the total funds needed to repair the structure. I understand a rare dragonfly was discovered on property that may attract research, jobs and preservation efforts.

Meet Ipō and Kūnani Nihipali

Kūnani and Ipō Nihipali showed me around their farm in Ho‘olehua.

One of the blessings about being an OHA Trustee is meeting beneficiaries during trustee meetings and then learning about who they are and what they do.

Meet the Nihipali family from Ho‘olehua — who are pioneers in the “farm to table” lifestyle. Ipō and Kūnani moved from Pūpūkea, O‘ahu, to Ho‘olehua in 2014. Kūnani Nihipali and his brothers purchased a 5-acre DHHL lease and he and Ipo call 1 acre their home. Like most farmers in Ho‘olehua, they have had to erect a fence around their property to keep the wild deer from destroying their fruits and vegetables and the flowers that they have painstakingly created in this oasis in the middle of the Haole Koa trees. Among the bounty of produce you can find on their land is eggplant, kamalunggay, noni, fuji apple trees, three varieties of crown flower and more. The next project is aquaponics as they hope to grow fish. Ipō is an award-winning artist and continues to find inspiration to paint creatively in Ho‘olehua. The Nihipalis favorite tag line is, “I support GMO-Grow My Own!”

Aloha Kekahi i Kekahi. ■
Hawaiians: Diverse and Dispersed Yet Bound Together in Aloha!

In July of this year, I participated in a Hawaiʻi Island Economic Development Board (HIEDB) panel discussion moderated by HIEDB Executive Director Jacqui Hoover. I was honored to share my mana‘o on Hawaiian issues along with former president of Kamehameha Schools Dr. Michael Chun, attorney Ivan M. Lui-Kwan, and attorney and educator James Mauliolaka Keaka Stone Jr.

We were asked “Who speaks for Native Hawaiians?” and how disagreements are resolved when Native Hawaiians disagree.

I shared that the Hawaiian people are much like a kalo plant. At the root level, we are of the same essence; being Kāna‘ka Maoli unites us. But the kalo plant eventually breaks the surface, producing unique and beautiful leaves, stretching out in different directions.

This image represents the tremendous diversity in the Hawaiian community. To some extent geography diversifies us – Hawaiʻi is made up of islands that each have their own unique personalities, issues and people. Where one comes from certainly plays a role in defining one’s loyalties and kuleana.

On one hand, we each have a responsibility to the ʻāina we are from, as we are stakeholders with respect to that specific locale. But on the other hand, broad regions like the Papahānaumokuākea Marine Monument, and historic and impactful places like Waikīkī, are the kuleana of all of us.

Not only are Hawaiians diverse, we are also dispersed. Hawaiians now live across the world in a diaspora. Looking back to the 2010 US census, nearly half of the Native Hawaiian population already lived outside of Hawaiʻi. These nonresident kamaʻāina are certainly also stakeholders in what happens in Hawaiʻi.

My point is, there’s not just one way to perceive who the Hawaiian people are and what our concerns are for Hawaiʻi. For that reason, I do not think that achieving a single consensus on complex values.

During the panel discussion, James Mauliolaka Keaka Stone Jr. reminded us of Pilihā Paki and her expression of the fundamental Hawaiian value of aloha as being comprised of akahai (kindness), lōkahi (to work together), ʻoluʻolu (being agreeable and pleasant), haʻaʻa (humility) and ahoni (to have patience).

Accordingly, our aim should be to practice aloha regarding the diversity of opinion among our people. We should let aloha heal the fissures that have appeared among our people.

Of course, we should work towards consensus wherever we can build consensus. I have always said that the areas around which we can build consensus are the basic needs of our people.

As an example, OHA has a constitutional duty to work for the betterment of conditions of Native Hawaiians. To me, that broad mandate charges us to create housing, jobs, education, economic development, and improved health outcomes. These are things around which we can build broad consensus and work together in unity.

I believe there is great hope for the Hawaiian people as we move forward in the spirit of aloha. We build consensus where we can, as we ʻaloha kekahī i kekahī, and as we encourage utmost respect for one another, even when we disagree.

Trustee Akina welcomes your feedback at TrusteeAkina@oha.org.

Planning and Vision Coming to Fruition

As those of you who have been following my column may remember, in my August column, “A Vision of the Future Part 3,” I wrote about a broader vision for the Office of Hawaiian Affairs’ properties and the possibilities for Nā Lama Kukui in Iwilei, given that it sits within the City and County of Honolulu’s Transportation Oriented Development corridor.

What I was unable to share at the time was that I had been working on acquiring more property around Nā Lama Kukui for the last three years.

Under former Chair Trustee Colette Machado, I was given permission to pursue my idea of looking into the purchase of the old Hilo Hattie property and other properties that were near Nā Lama Kukui.

I first approached the owners of Hilo Hattie, and they were not interested in selling. I then had the OHA land division approach City Mill. I was aware that City Mill had turned down multiple offers to purchase their land, so I instructed our team to inquire about the possibility of acquiring City Mill’s air rights.

This would mean that OHA would own the rights to develop above their store. While City Mill did not accept the offer, because we were the first to make such an offer, they recognized the value of taking their property vertical when rail comes to Iwilei. These seeds will hopefully bear fruit in the future with the possibility of a future partnership between OHA and City Mill given that our two properties are adjacent to one another – only time will tell.

The biggest news is that my efforts to acquire more land has come to fruition.

As reported in the media last month, OHA has purchased two more properties both adjacent to and across from Nā Lama Kukui with a unanimous vote by the Board of Trustees. While some have questioned a $47M price tag, OHA paid less than the assessed value for the two properties and only put up $13M of our own money from the Native Hawaiian Trust. With $34M being financed, the revenue generated from the two properties will more than cover the payments to the loan.

These same revenues over the next 5-10 years will also completely pay back OHA’s initial investment of $13M. This is a great investment that will generate over a $1M in net revenue back into the Native Hawaiian Trust for OHA to use for programs and grants.

The most exciting aspect about this deal is the potential it holds for the long-term outlook for our beneficiaries. This is the largest step toward affordable housing for Native Hawaiians that OHA has ever taken. With a foreseeable strategic partnership with the Department of Hawaiian Home Lands, once the Transportation Oriented Development can move forward in Iwilei, OHA will be able to redevelop these three properties to maximize height and density for affordable housing while creating more commercial space on the lower levels to continue to maximize revenue back into the Native Hawaiian Trust.

I am so proud and thankful to all the staff’s hard work getting this deal together through the late nights of due diligence and working through all the financing terms with the lender.

I cannot mahalo you all enough: Ka Pou Nui Casey Brown; CFO Ramona Hink; Land Assets Division Director Kālanī Fronda; Senior Legal Counsel Raina Gushiken; Assistant Senior Legal Counsel Everett Ohta; Interim Investment Manager Ryan Lee; Commercial Property Agent Farah Cabrera; Randall Sakamoto from McCrorriston Miller Mukai MacKinnon, LLP; Nathan Fong, Karen Birkett, and Alikia Cosner from Colliers. Your hard work is helping to fulfill our strategic plan initiative to create affordable housing for our people.
The 'ohana of Haunani-Kay Trask extends their mahalo to the lāhui for the outpouring of aloha and support. There have been many inquiries about the hoʻolewa (memorial service) for Haunani-Kay. The 'ohana would like everyone to know that, due to the ongoing pandemic, her hoʻolewa has been postponed, as they do not want this to become a covid-spreading event.

The hoʻolewa will likely be scheduled for the summer of 2022. The Trask 'ohana also wishes to mahalo the Office of Hawaiian Affairs for their recent resolution in honor of Haunani-Kay, the Kamehameha Schools for offering to host her hoʻolewa next year on the Kapālama Campus, and the alumni of Kamehameha Schools for their support.

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

E o mai ke Kuleana Land Holders!

THE KULEANA LAND TAX exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. All four counties have ordinances in place that allow eligible kuleana land owners to pay minimal to no property taxes. Applications are due in each county’s website.

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