



# Ka Wai Ola

NEWS FOR THE LĀHUI

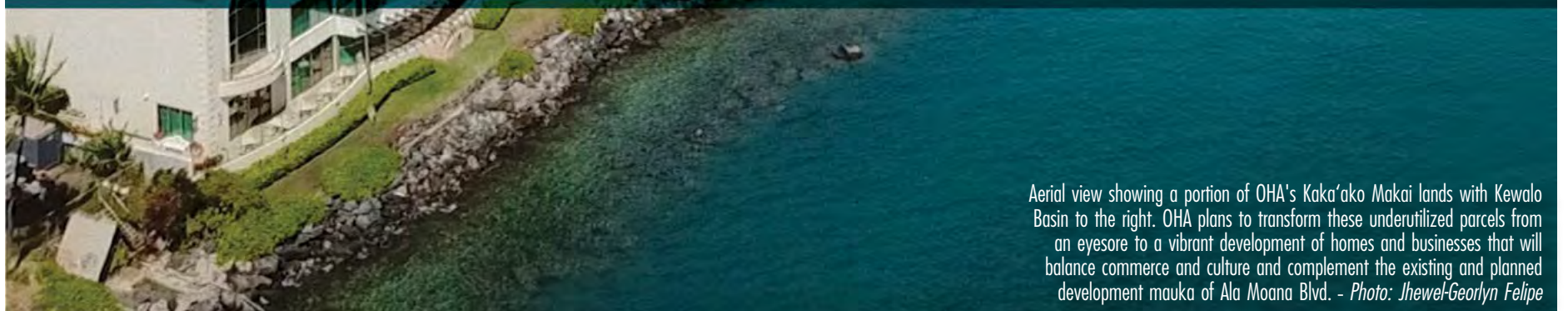
kawaiola news



# Diamond in the Rough

OHA's Vision for Kaka'ako Makai

PAGES **15-22**



Aerial view showing a portion of OHA's Kaka'ako Makai lands with Kewalo Basin to the right. OHA plans to transform these underutilized parcels from an eyesore to a vibrant development of homes and businesses that will balance commerce and culture and complement the existing and planned development mauka of Ala Moana Blvd. - Photo: Jhewel-Georlyn Felipe



# COVID-19 Q&A WITH DR. GERARD AKAKA



*COVID-19 vaccination programs are being rolled out around the world. Here in Hawai'i, more than 220,000 people have already been vaccinated, but the entire process will take months.*

*Phase 1 of the rollout includes three priority groups. The first group includes health care personnel and long-term care facility residents – they were the first to receive vaccinations. The second priority group is currently being vaccinated. This group includes first responders (e.g., police, firefighters), frontline essential workers (e.g., school personnel and others whose work must be performed in-person), and kūpuna 75 years and older. The third priority group includes all other essential workers, kūpuna 65 years and older, and people 16-64 years of age with high risk medical conditions. If all individuals in Phase 1 receive the vaccination, that will take care of 73% of Hawai'i's population.*

*Phase 2 of the rollout should begin in the summer and will include people 16 years and older who are not in any of the other categories – the remaining 27% of the population.*

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*Dr. Gerard Akaka is vice president of Native Hawaiian Affairs & Clinical Support for the Queen's Health Systems. He's an Internal Medicine physician who served in the U.S. Air Force, then at the Wai'anae Coast Comprehensive Health Center before moving to the Queen's Medical Center. For the past 26 years he's had wonderful relationships with many Hawaiians as their kauka.*

## Why should I be vaccinated for COVID-19?

Scientific evidence indicates that getting a COVID-19 vaccine can prevent you from getting seriously ill from COVID-19. It can also help protect people around you, particularly those at increased risk for severe illness from COVID-19.

If you have any questions about whether the vaccine is right for you, please contact your primary care provider to discuss your medical history.

## Will there be enough vaccine for everyone in Hawai'i?

Yes. Although initial supplies are limited, millions more doses are in production. Before the end of 2021 everyone in Hawai'i should be able to be vaccinated.

## Where can I get the COVID-19 vaccine?

Federally Qualified Health Centers throughout the pae 'āina are vaccination centers. In addition, medical centers such as Queen's, Kaiser Permanente and other health centers are signing people up for vaccination appointments. Visit <https://hawaiiicovid19.com/vaccination-registration/> for links to vaccination clinics available throughout the state.

## How much will the COVID-19 vaccine cost?

The COVID-19 vaccine is being offered free of charge. This is a national public health priority and the vaccine has been purchased with U.S. taxpayer dollars.

## Is the COVID-19 vaccine safe?

COVID-19 vaccines were tested in large clinical trials to make sure they meet safety standards. Over 40,000 people participated in these trials to study how the COVID-19 vaccines offer protection to people of different ages, races and ethnicities, as well as those with different medical conditions. Even after initial studies, the safety of the vaccine is continuously monitored via multiple safety monitoring systems.

## What kind of side effects can I expect after taking the COVID-19 vaccine?

Some people have reported soreness in the arm at the point of injection. Some have experienced flu-like symptoms, or report feeling lethargic or tired. The vast majority experience no adverse side effects.

## I hear that the vaccine can make me sick. Is that true?

Some people may experience side effects that include pain and swelling at the injection site, headache, fever, muscle aches and being very tired. These side effects may start within a few hours after you receive the shot and should be mostly gone about 36 hours after the shot. It is also important to know that you cannot get the COVID-19 infection from the vaccines.

## How many doses does the vaccine require?

Both the Pfizer and Moderna vaccines require two shots. The first shot starts building protection, but everyone who receives the first shot has to return a few weeks later for the second one to complete the protection process.

## How effective is the COVID-19 vaccine?

The Pfizer vaccine is about 95% effective. The Moderna vaccine is about 94% effective. For each vaccine, two shots are needed to attain full immunity.

## Why are people that are not in tier B1 getting vaccinated?

Vaccines come in vials that have either 5 or 10 doses depending on the manufacturer. Once thawed, the doses must be used within 6 hours of opening otherwise they get thrown out. When people miss their appointments, the limited supply vaccine is in danger of being wasted so vaccination sites have lists of people that live or work nearby that are called as backup appointments. Sometimes the only people available to come on short notice are from a different tier, which is how they are receiving the vaccine. The public is asked to make every effort to keep their assigned appointment times.

## What do I need to bring to the vaccination clinic?

Bring your ID, Medicare or insurance card, and, if you have one, your vaccination card.

## What can I do to help?

You can help by taking care of our kūpuna. Offer to help kūpuna with online registration for the vaccine which can act as a barrier for getting vaccinated. Serve as a kāko'o and drive kūpuna to their appointment; support kūpuna through the two-dose vaccination process, so this especially vulnerable population can get protected against COVID-19.

**For more information about COVID-19, the COVID-19 vaccine, or the COVID-19 vaccination rollout here in Hawai'i go to:**

<https://health.hawaii.gov/coronavirusdisease2019/what-you-should-know/>

or

<https://hawaiiicovid19.com/vaccine/>

## CREATING A HAWAIIAN SENSE OF PLACE

**Kulāiwi** (nvs. Native land, homeland; native.)

Aloha mai kākou,

**W**hen I go home to Kohala, I normally fly into the Kona airport. I drive north on Māmalahoa Highway and when I get to Kawaihae instead of continuing on Māmalahoa I typically turn left onto 'Akoni Pule Highway to continue the last 24 miles of my drive to Niuli'i along the coast.

The older I get, the more meaningful that simple journey home becomes. As the familiar landscape unfolds before me I am often overcome with emotion.

On a spiritual level I feel a tangible sense of "place" in Kohala; it is an anchor to a different time, and it is so grounding. It's not quite the same as it was when I was growing up, but Kohala will always be my home. The forests and streams, the way the mountain slopes to perilous sea cliffs, the winds and the rains unique to that wahi pana – all of it part of a memory I carry in my na'au linking me forever to my kūpuna. Kohala is my kulāiwi.

The value and meaning of a place is tied to the mana of those who have lived, worked, loved and died there before us. As OHA moves forward with plans to develop its lands at Kaka'ako Makai I think on this.

Kaka'ako Makai has changed drastically. Pre-contact, the area was known for its rich fisheries. In the late 1800s it evolved into an urban plantation village, a humble working class community on the periphery of downtown Honolulu. In the 1950s and 60s it became a light industrial area. Today, Kaka'ako Makai is being developed into a trendy, revitalized urban community.

As OHA carefully considers development of its 30 acres at Kaka'ako Makai, much discussion has been given to the importance of creating a "Hawaiian sense

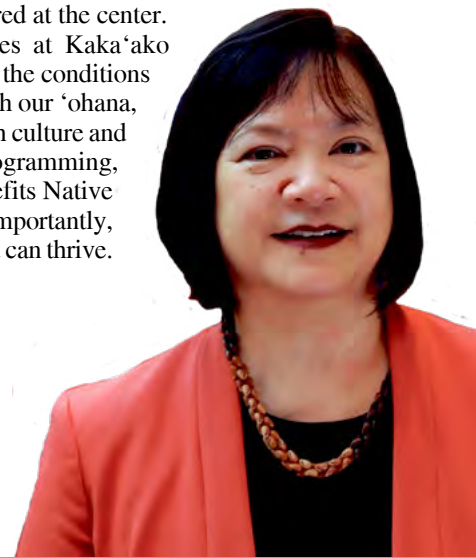
of place" no matter what we ultimately decide to build. But what does this mean and how does it look?

"Highest and best use" is often viewed as inconsistent with creating a Hawaiian sense of place. I disagree. Royal Hawaiian Center in Waikiki is an example of the way that commerce and culture can be balanced. Built on the wahi pana of Helu-moa, on lands owned by Kamehameha Schools, that heritage is celebrated both aesthetically and in the programming offered at the center.

Similarly, OHA wants to generate revenues at Kaka'ako Makai sufficient to expand our efforts to better the conditions of Native Hawaiians in a way that is aligned with our 'ohana, our mo'omeheu (culture), and our 'āina. Through culture and commerce, architecture and art, plants and programming, OHA envisions a community that not only benefits Native Hawaiians and celebrates our culture, but more importantly, creates a community where all are welcomed and can thrive.

It is, after all, part of our kulāiwi. ■

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



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

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BY STERLING WONG

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### KUAMO'O 'ŌLELO | HISTORY

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BY PUANANI FERNANDEZ-AKAMINE

The changes in Kaka'ako over the past 200 years have been profound. Follow the history of Kaka'ako from an area of wetlands and fishponds to a trendy, urban community.

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### 'ĀINA | LAND & OCEAN

## OHA Determined to Restore Wahiawā Lands PAGE 5

BY TAYLOR ASAO & LORI WALKER

During this legislative session OHA is pursuing a bill to provide \$3 million in infrastructure to support diversified agriculture and reforestation efforts on its 511 acres of Wahiawā land.

### HO'OKAHUA WAIWAI | ECONOMIC SELF-SUFFICIENCY

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BY TAMMY MORI

Maile Taylor is running a thriving business on Kaua'i with two storefronts and an online store with help from an OHA Mālama Loan.

# Regarding SHPD's Care, Management and Protection of Our Iwi Kūpuna

By Dr. Sylvia Hussey, OHA CEO

**O**n Jan. 19, 2021, in proximity to the sacred ancestral interment site of Pohukaina located on the grounds of 'Iolani Palace, island burial council leadership announced a "Statewide Protest to Uphold Their Kuleana (Responsibility) to Protect Hawaiian Burial Sites from Systemic Mismanagement by the State Historic Preservation Division."

The Office of Hawaiian Affairs (OHA) administration shares similar concerns expressed by the island burial councils, and notes that it has long sought to help the State Historic Preservation Division (SHPD) better comply with its statutory responsibilities to protect our iwi kūpuna and sacred historical sites.

OHA urges state policymakers, including SHPD leadership, to heed the calls of our island burial council leaders, and address issues that have long been raised by Native Hawaiian community members and cultural practitioners, archaeologists, the state auditor and OHA itself.

As recently as Nov. 11, 2020, OHA expressed in a letter to SHPD administrator Dr. Alan Downer its "serious concerns over repeated inconsistent interpretation and implementation of [SHPD's] statutory duties;" "the observable lack of consistent and reliable administrative support of the island burial councils;" and an apparent "refusal to comply with both Chapter 6E, HRS and Chapter 13-300, HAR in fulfilling [SHPD's] public trust responsibilities to our beneficiaries."

OHA also noted SHPD's continual failure to notify OHA of inadvertent discoveries of human remains, as required by law, and the longstanding need to better support the Maui/Lāna'i Islands Burial Council, particularly given the council's ongoing requests for consistent access to legal counsel and administrative follow-through on their recommendations. OHA has yet to receive a response to its 52-page letter and the numerous recommendations it offered to address its concerns.

OHA has also highlighted numerous longstanding historic preservation issues in two measures introduced as part of OHA's 2020 legislative package. One bill sought

to give SHPD more enforcement tools and to lower its administrative burden in ensuring compliance with the law. The other measure, a resolution, urged an update of SHPD's decades-old administrative rules, and identified numerous needed changes to amend procedures for the classification and treatment of "inadvertent" burials, provide a certification process for contracted archaeologists, and clarify island burial council authorities, among others.

We appreciate Dr. Downer's promise to improve communication with island burial council members. However, the island burial council members' protest demonstrates that much, much more must be done, to regain the trust of our councils and those who rely upon SHPD to protect our ancestors, to whom we, as Native Hawaiians, remain deeply connected.

Trust is earned and can be such an easy thing to lose. I hope that SHPD will finally heed these concerns and take all steps necessary – including working with community members and OHA – to earn the trust of the Native Hawaiian community lost through years of apparent neglect, failed promises and unanswered concerns. ■

## Aloha Rising: Legislative Updates and Submitting Testimony in 2021

By Shardae Freitas, OHA Public Policy Advocate

**I**n January, we provided an overview of the measures included in this year's OHA 2021 Legislative Package. As we are midway through the legislative session, here are status updates as of February 15 on measures included in our package.

### OHA--1: OHA Biennium Budget Bill FY22-23 (HB204 / SB389)

The House version of the bill still needs to be heard; the Senate version of the bill has been heard by the Hawaiian Affairs Committee and will be heard next by the Ways and Means Committee.

### OHA--2: Supporting Sustainable Diversified Agriculture, Cultural Protection in Wahiawā (HB203 / SB390)

Both versions of this measure are alive and moving along to different committees.

### OHA--3: Clearing the Path Home for People Experiencing Homelessness (HB202 / SB391)



The House bill was heard by the House Committee on Health, Human Services & Homelessness on February 9, and unfortunately was deferred. However, the Senate version is still alive and will be heard next by the Judiciary Committee.

### OHA--4: Data Governance Resolution (HCR3 / SCR5)

The House version has not yet been referred to a committee(s). However, the Senate version has been referred to the Government Operations and Ways and Means Committees.

OHA's Public Policy Team also engages in coordinated advocacy with other Native Hawaiian organizations. For example, HB546/SB1384 would allow for 'Aha Pūnana Leo to become a standing voting member with the Early Learning Board. Another example is HB628/SB899 that would ensure Native Hawaiian tra-

ditional and cultural representation and expertise as part of the Mental Health Council. This was part of OHA's legislative package in 2019, and has since been revived!

### Providing Testimony in the Pandemic

The Hawai'i State Capitol and Legislature look a bit different this year as a result of safety protocols taken due to the pandemic. The Capitol is closed to the public and testimony must be submitted online.

Legislators have asked for the cooperation of those providing oral testimony to keep their comments brief (two minutes or less), and/or to stand on their written testimony alone to ensure an efficient schedule of hearings.

Despite these changes, there are also increased opportunities, particularly for those on the neighbor islands, to participate in the legislative process. All hearings are held virtually, and can also be accessed after the hearing is over since the hearings are recorded.

If you haven't already done so, go to the Capitol's web-

SEE **SUBMITTING TESTIMONY** ON PAGE 5



## SUBMITTING TESTIMONY

Continued from page 4

site and create an account to enable you to submit testimony. When submitting testimony, be sure to select your position on the bill: support, oppose, or comment.

Identify who the legislators are for your community, and make your voice heard! They want to hear from you! ■

### Here are some resources and links:

- Public Access Room:

<https://lrb.hawaii.gov/par/>

- Where to access free use of computers and wifi:

<https://www.librarieshawaii.org/how-do-i/use-the-library/use-the-librarys-wi-fi/>

- View hearings here:

<https://www.capitol.hawaii.gov/livevideo.aspx>

Visit  
**www.capitol.hawaii.gov**  
to

- 1) create an account
- 2) submit testimony to support, oppose, or comment



# OHA Determined to Restore its Wahiawā Lands



Kapuhuawa: The Chiefly Birthing Stones of Kūkaniloko. - Photo: OHA Staff

By Taylor Asao, OHA Legacy Land Specialist & Lori Walker, OHA Interim Legacy Land Manager

**T**he birthing stones of Kūkaniloko are considered one of the most sanctified places in Hawai‘i. Kūkaniloko is the piko of O‘ahu where the highest ranking ali‘i were born.

The legacy of this site also includes decades of trauma from deforestation and degradation due to the sandalwood trade, ranching, and monocropping of pineapple. The property’s more recent history is one of neglect, which has led to the dense overgrowth of invasive species. What was once a healthy native forest is now an expanse of guinea grass.

In 2012, OHA acquired the 511 acres surrounding Kūkaniloko to protect and preserve the site by providing a buffer against incompatible development and ensure that future uses of the area are consistent with Hawaiian cultural values. OHA is determined to regenerate and revitalize the land (ecologically, agriculturally and culturally) to mitigate the trauma that has taken place and continue the legacy started by the ali‘i born at Kūkaniloko.

In OHA’s new strategic plan, ‘āina is one of three foundations. Restoring the 511 acres surrounding Kūkaniloko aligns with the new plan in its intention to strengthen and elevate cultural resource management practices.

This 2021 legislative session, OHA’s Legacy Land Program submitted a capital improvement project (CIP) bill,

HB203 and SB309, requesting funds to return water back to these agricultural lands in Wahiawā, O‘ahu. The funding will be utilized for the construction of a water storage tank and distribution system.

This project is a crucial step towards implementing the community-driven Conceptual Master Plan (CMP) developed from 2016-2018 and approved by OHA’s Board of Trustees in 2018.

One of the three guiding values of the CMP is ho‘oulu ‘āina which speaks to growing and healing the land. OHA understands that the health of the land is intrinsically tied to the health of the lāhui. Through intensive soil remediation, native reforestation and diversified agriculture, OHA is committed to restoring these Wahiawā lands and contributing to Hawai‘i’s long-term food security and the overall health of its people.

Pilot plots for native trees and food crops have been started at the Wahiawā property to initiate the restoration process for this wahi kūpuna. Efforts to expand, however, will continue to be inhibited without the infrastructure needed to store and distribute water consistently.

The COVID-19 pandemic has exposed many of Hawai‘i’s vulnerabilities, particularly its dependency on imported goods. Fortifying Hawai‘i’s agricultural systems has become ever more critical and OHA urges legislators to invest in infrastructure that supports these systems. ■



# Salt + Sea – Kaua‘i Boutique Makes a Splash

By Tammy Mori

*“Being Hawaiian is a big part of who I am and what I’m trying to do,” said Maile Taylor, owner of Salt + Sea. “I design and buy swimsuits for women here in Hawai‘i so they can feel confident in their own skin. I want to make sure they have a place they can come to.”*

In 2016, Taylor opened up Salt + Sea on Kaua‘i. She started as a vendor in a co-op of boutiques in Lawai. From there, she opened her first storefront in Po‘ipū in the Kukui‘ula Shopping Center. And recently, she opened a second storefront in Kapa‘a.

“Growing up on Kaua‘i, I remember the only place to get bathing suits, or clothes for that matter, was at Jeans Warehouse,” laughed Taylor. “My background is in business sales, so I moved to O‘ahu for some time. When I moved back to Kaua‘i, I realized there were not a lot of job opportunities.”

After some encouragement from her sister, she took the plunge and followed her passion of opening up her own business specializing in bikinis.

“To this day, I have no idea how I did it,” she recalled. “It has been a whirlwind of ups, downs, and craziness. But I’ve always had a passion for it, and everything just fell into place.”

Taylor is also able to carry many other local products in her storefronts, supporting friends and other local businesses. “In every sector of the business, we have local representation – from local jewelry to handmade soaps, from skincare products to cloth-

ing,” she explained.

She says it has been a community and family effort. Her oldest daughter, Waileia Botelho, who lives on the continent, is helping her with online sales, while Taylor’s younger daughter, Kahea Botelho, is helping her in the store.

“I have been a single mom for 20+ years. The experience of being a single parent is how I’ve been able to make this happen – having the wherewithal and fortitude to keep moving forward. I used to work three jobs, but this business has transformed our lives exponentially and I will always be grateful.”

Taylor also thanks OHA for its support throughout the years – from helping her pay for her college education, to providing an OHA Mālama Business Loan when she needed it most.

“Last September, I had the most trying time. Sales were so low and I knew I wouldn’t qualify for a conventional loan,” said Taylor. “The OHA loan itself was tremendously helpful – it provided me with the financial resources I needed to continue my ordering and to help get me from that place to where I wanted to be.”

Although COVID-19 has negatively impacted small businesses around the state, she has been pivoting her business model to grow her online sales.

“It’s definitely been challenging and stressful, but I hope I am able to model to my kids what it means to be successful,” reflects Taylor. “I want to show them the value of community, and of setting goals, hard work, tenacity and resilience.” ■



Maile Taylor with some of her ‘ohana in front of her newest storefront in Kapa‘a. L-R: Daughter Kahea Botelho, Maile, sister Kalena Taylor, mom Nalani Taylor, and son Hana-koa Kamalani. - Photos: Courtesy Maile Taylor



In addition to swimsuits, Salt + Sea carries a variety of products from local vendors at their storefronts and online, supporting other local businesses in the process.

## THESE ARE SOME OF OUR NATIVE HAWAIIAN BUSINESS OWNERS

A Taste of Molokai Kaunakakai  
Aloha Maiden Cleaning Service Hilo  
Anela Kai Marine Services, LLC. Kāne‘ohe  
Empire Towing Recovery Kapolei  
Goldwings Supply Service, Inc. Honolulu  
Hāloalaunuiākea Early Learning Center ‘Ele‘ele  
Hawaiian Reefer Waipahu | Hina Honolulu | Liquid Life Kea‘au  
Makana Academy Honolulu | Native Intelligence Wailuku  
Nohokai Production Services Inc. Waipahu  
808 Cheesecake Kona | Rainbow Falls Connection Hilo  
S & C Trucking Wai‘anae | The Firm Pilates, LLC Kahala  
Typical Hawaiians Kalihi

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DEBT CONSOLIDATION | EDUCATION

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*Mahalo for choosing*  
**OHA MĀLAMA LOANS**

# OHA's Papakilo Database: A User's Experience

By Cody Pueo Pata, guest author

I have used the Papakilo Database for years, and have always been grateful for this resource. With that said, in November of 2019, I was contracted to compile a book on place names for the three moku of “West Maui.” My usual work found me abroad for much of any given month. One of the only reasons I agreed to this challenge was because I knew I could use my away-time efficiently because I would still have access to online resources, including the Papakilo Database.

As 2020 started, I began to compile my own lists of “West Maui” place names, first, by poring over my personal maps, documents, and texts while home here on Maui – each name being logged accordingly. When I traveled, I would enter these names into the Papakilo Database as a means of triangulating more accurate forms and finding other contextual information.

Lo-and-behold, COVID-19 hit, and my travels – even locally – came to a near complete halt by the end of March. In our home are people considered high-risk, so we made the decision early on to avoid unnecessary exposure. This meant that any physical visits I was planning to various off-island archives were going to be impossible into the foreseeable future.

It took a few months to adjust to life in what would later be called our pālama. But by August, as a kumu hula who is active in the Lāhui Kānaka pandemic response, I was not willing to even travel from here in Pukalani to “West Maui” for in-person site visits and studies.

Regardless, I still had a contract to fulfill. So the opportunity was presented for me to nestle more snugly into Papakilo.

For “West Maui,” I have currently amassed 1,491 entries



Cody Pueo Pata - Photo: Courtesy

of place names. The individual entries depict not only the more standard versions of place names, but variations of those place names as found in different sources. I will say that, regardless of where I originally found the name, I have now entered 100% of the place names I've compiled into the Papakilo Database search engine for its expanded capabilities.

Of perhaps the most value was the “Māhele ‘Āina Index.” Being able to view scans of the actual documents for free helped in discerning actual spellings of place

names – some of which were misrepresented in transcribed versions. Because these scanned documents also provide detailed depictions of lot outlines and configurations, along with information on neighboring lands and people, investigations on obscured names or indiscernible script became key to successfully locating plots of land amongst seas of properties on LCA and TMK maps.

Next of value was the “Newspapers” database, and closely behind that, the “Place Names (ULUK)” database. And, as far as my inability to execute in-person site visits, the Kīpuka database was a great help in providing satellite views which I was then further able to cross-reference with Google Earth and with other maps.

Although I have been using the Papakilo Database for years, it was through this project that I came to more fully understand and deeply appreciate the cross-referencing capabilities in what is basically a one-stop shop.

Since I originally began using it years ago, OHA's Papakilo Database has always been valuable to me. And, for this current project, I can safely say that the Papakilo Database has been, without exaggeration, truly invaluable. My deepest mahalo to OHA for this exceptional resource, and to all of the staff who are responsible for its formatting, data, maintenance, and success! ■

*Cody Kapueola 'ākeanui Pata is kumu hula of Hālau Hula 'o Ka Malama Mahilani, based in Kahului, Maui. In addition to teaching hula, Kumu Pueo is a private Hawaiian language and culture consultant and has taught Hawaiian language and culture across the island of Maui since 1993. A recording artist, Kumu Pueo has released three solo albums, and is featured on 17 other recording projects. In 2008, he won the Hōkū Hanohano Award for Haku Mele with his composition “Mili'ōpua.”*

## Looking for...

- >Māhele Records?
- >Ali'i Letters?
- >Hawaiian Language Newspapers?
- >Historic Images and Documents?

## Start your research today!

Visit

[www.papakilodatabase.com](http://www.papakilodatabase.com)

PAPAKILO  
DATABASE





## Wanna have fun learning 'ōlelo Hawai'i?



Check out these lāhui created online classes, social media posts and apps where you'll enjoy games, quizzes, audio and visual activities, interactive dialogues, lots of cultural insights and more!

Visit Kanaeokana's directory of 'ōlelo Hawai'i resources at [kanaeokana.net/olelo](http://kanaeokana.net/olelo) to explore even more opportunities.

And if you'd like to include others in our directory, please email us at [resources@kanaeokana.net](mailto:resources@kanaeokana.net).



### Beginners to Intermediate

*All ages*

Learn at home on your laptop, or on your smartphone via the Duolingo app, wherever you holoholo!

[duolingo.com/course/hw/en/Learn-Hawaiian](https://duolingo.com/course/hw/en/Learn-Hawaiian)



### Beginners, Intermediate, Advanced

*All ages and 'Ohana  
(2+ family members together)*

Taught by Hawaiian practitioners and culture-based education experts; courses are designed to help Native Hawaiians to increase their 'ike Hawai'i.

[kuakanaka.com/eaelearning](http://kuakanaka.com/eaelearning)



### Beginners to Intermediate

*All ages, and 'Ohana  
(2+ family members together)*

Online Hawaiian language resource that provides basic 'ōlelo Hawai'i lessons and curriculum that you can use and incorporate into your everyday life. Keiki to kupuna welcomed.

[instagram.com/ehoopilimai/](https://www.instagram.com/ehoopilimai/)

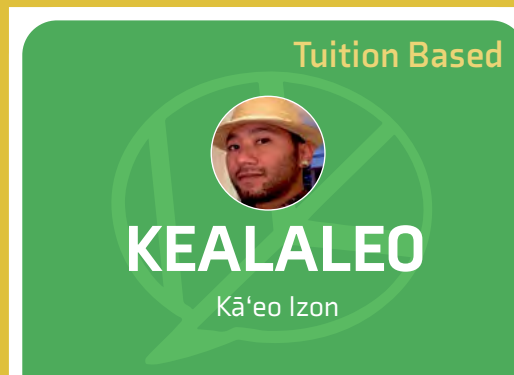


### Beginners, Intermediate, Advanced

*Adults. Minors accepted with  
parental supervision.*

Learn, practice and master reading, writing, listening, and speaking Hawaiian in an authentic manner.

[halauolelo.org](http://halauolelo.org)



### Beginners, Intermediate, Advanced

*Adults*

Instruction in Hawaiian (without the use of English as metalanguage) with holoholo sessions and mānaleo time to complement learning.

[kumukaeoizon@gmail.com](mailto:kumukaeoizon@gmail.com)  
[instagram.com/kumu.kaeo/](https://www.instagram.com/kumu.kaeo/)



No Cost



# KEALOPIKO MO'OLELO

**Beginners, Intermediate, Advanced**  
*Teens to Adults*

Hawaiian language  
content with English  
translations organized  
thematically.

[kealopiko.shorthandstories.com](http://kealopiko.shorthandstories.com)

Free App



# LEHULEHU

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Ke Kula 'o Samuel M. Kamakau

**Beginners, Intermediate, Advanced**  
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*In commemoration of OHA's 40th anniversary, throughout 2021, Ka Wai Ola will feature select articles from the newspaper's archives. We begin with this piece, reprinted from Volunteers for OHA, Volume 1, No. 1, October 20, 1980. Volunteers for OHA was a single-issue publication and the precursor to Ka Wai Ola, the first issue of which was published in the summer of 1981 under the name Ka Wai Ola O OHA.*

## THE BIRTH OF OHA

By the late John Dominis Holt

**T**he Office of Hawaiian Affairs was established in the Constitutional Convention of 1978. It came finally into existence as a legally established entity through the efforts of a remarkable coalition of politically determined Hawaiians.

The child born at that Convention had been a long time growing in the restive womb of Hawaiian activism dating back as far as the 1840s and the time of the Great Māhele when David Malo and Samuel Kamakau wrote to King Kamehameha III to point out the dangers inherent in granting foreigners power to determine the destiny of native Hawaiians.

They reminded “the Little King” that his father had never allowed foreigners, including his trusted aikāne John Young and Isaac Davis, to sit with his council when the most important decisions were made. Until his death, the council remained a body made up strictly of native Hawaiians.

Ironically, Hawaiians came to have less and less to say about the life of the ‘āina and the future it held for succeeding generations, as island society moved ever onward and deeper into patterns fitting the democratic ideals of American Society.

Democratic society established along these ideals was not always beneficial to Hawaiians. The free swinging ways of the marketing economy, competition and voting were alien to Hawaiians. For many centuries the foundation of Hawaiian culture was agricultural. Production of crops was based on use. Trading for profit was not known to Hawaiians.

With the coming of Captain Cook and subsequent early visitors, the magic of trading goods for money was introduced. The profit motive hit Hawaiian society like a ton of bricks, but Kamehameha kept a tight rein on trade.

After his death the chiefs went berserk.

They entered a period of frenzied extraction of labor from the maka‘āinana. Thousands of people were sent to the mountains for sandalwood which was bought by American sea captains. The chiefs became wanton consumers of goods offered them by sea captains: mirrors, bolts of cloth, beads and other trinkets were purchased by the ton. Thousands died from despair and overwork.

Although many Hawaiians were elected to public office in the 19th century, many, many Haoles were also elected. They literally controlled affairs of the Hawaiian by virtue of their clever use of the political process, their control of the press and by virtue of their generally stronger hold on a culture that had been shaped along lines of their style of laws, and their teachings, and through the widespread use

of the English language in the transaction of daily affairs.

The alienation of native Hawaiians from sources of political power which provided the means of creating legislation specifically concerned with native survival began decades before the overthrow of Queen Lili‘uokalani.

Few provisions were made in the laws during the period of the monarchy to protect Hawaiian culture and art, Hawaiian religion and native Hawaiian ways of living. And saddest of all perhaps, nothing was done to protect the native owners of the soil on their soil, their ‘āina hānau. The first fragile motions of land reform came much later, with Prince Kūhiō.

We had been a bewildered people, widely separated and greatly fragmented.

In efforts to find justice, to find one means or another of pulling together all the scattered pieces of Hawaiian concerns, our appeals had not been met with support from a majority. Demands for reparations for lost lands were made, some of us cried out for better education of our people, we asked for help in saving our young from ending up in jail. There was a general awakening among Hawaiians that something had been wrong for a long, long time and something needed to be done and done promptly.

We began to shake a fist at the community and as a result we began to be heard.

There were developments of groups or associations: the Congress of the Hawaiian people, the Aloha Association, the Homerule movement and others, which provided arenas in which Native Hawaiian issues could be discussed and from which certain demands could originate.

The time had come when larger numbers of Native Hawaiians could speak out; questions were raised and thrown out to the public. The whole community began to be concerned about matters that aroused the interest of Hawaiians. Young Hawaiians everywhere began to ask questions. What about the land question? What about Hawaiian culture and values? And yes, what about the future?

The young people went to Kaho‘olawe and put their bodies on the line – earlier than that, people had sat it out in Kalama Valley, in Waiāhole, Waikāne. Large numbers of people fought the building of H-3 and organized to keep it out of beautiful Moanalua Valley. Many of them were Native Hawaiians. And Hawaiians had also participated in the showdown on Sand Island.

The sweet, loving, docile, tractable Hawaiian who would give away his malo as well as his taro patch was a thing of the past. Hawaiians finally became able to say: “We have lost enough. We have hurt enough. We have sat long enough in margins. We are a part of the system and

we want to have what is rightfully our share in running the system.”

One of the miracles of protest is that it leads to effective change, and as the historical process moves on, events shape up and remarkable things take place. The Constitutional Convention of 1978 provided a wonderful opportunity to bring into existence a legal vehicle to which some of the major concerns of Hawaiians might be addressed.

The long years of anger, protest and often futile effort had finally led to the beginnings of a solid program of reform. Here at last was an entity which could exist within the framework of government which gave Hawaiians the opportunity to work out solutions to age-old problems from an agency existing for Hawaiians, managed by Hawaiians. At last! At last!

A remarkable coalition of people of diverse personalities came together in the ConCon of 1978 to work out a creation of an office in which major Native Hawaiian issues could be handled. Walter Ritte, Steve Kuna, Francis Kauhane and Martin Wilson rallied round the dynamic, dedicated “Frenchy” Adelaide DeSoto to provide encouragement, emotional support, lobbying skills and legal skills to help “Frenchy” create the instrument that would come to be known as OHA. Their contribution to Native Hawaiian advancement is incalculable.

Others helped: John Waihee and other delegates of the 1978 Convention were helpful. Bill Paty, its resident, was cooperative, and Alu Like provided assistance, and Hawaiians from everywhere kept an eye on proceedings.

Many, many Hawaiians made OHA into a reality. It belongs to all Hawaiians.

The creation of OHA is a major victory for the majority of Hawaiians. It belongs to us all because we are the lo‘i, and the taro in which and upon which OHA grows.

Our future is splendidly related to the shape that OHA takes and the works which will it – its life and its character.

PUKA I KA LANAKILA!!! ■

*John Dominis Holt was a noted Native Hawaiian writer, poet and cultural historian. Holt, who was born in Honolulu in 1919, worked as a publisher for Topgallant Publishing Company. He wrote numerous books about Hawaiian history and culture, and was one of the earliest Hawaiian novelists. His 1964 essay “On Being Hawaiian” is credited with inspiring the rise of the Hawaiian renaissance movement. Holt was recognized as a Living Treasure of Hawai‘i in 1979 and was awarded the Hawai‘i Award for Literature by Gov. John Waihe‘e in 1985. He passed away on March 29, 1993.*



# OHA Releases Grant Solicitations Totaling \$450,000

By OHA Staff

The Office of Hawaiian Affairs has released two grant solicitations. The first is the 'Ahahui Grants program which provides financial assistance to support nonprofit organizations hosting community events that align with OHA's 2020-2035 Mana i Maui Ola Strategic Plan and that provide significant benefits to the Hawaiian community. The second is a new community grant targeted specifically to aid Native Hawaiian families living on Hawaiian Homestead lands.

In early February, OHA also announced its new Iwi Kūpuna Reparation and Reinterment Grant with more than \$140,000 committed to this grant program. The application window for that grant has already closed.

## 'Ahahui Grant

'Ahahui grants support events that are free to attend, publicly announced, and open to the larger community. This grant program is not intended to support fundraisers, award and recognition events, or individuals and groups seeking financial assistance to participate in an event.

Historically, 'Ahahui grants have been used to support large gatherings in beneficiary communities. However, with the restrictions on large gatherings due to COVID-19 and a mindset toward community safety, OHA anticipates applications that will reflect applicants' creativity, innovation and technical savvy to meet the intent of the grant.

\$200,000 in funds are available for this application solicitation for events occurring between July 1, 2021, and Dec. 31, 2021. Nonprofit organizations may apply for grant awards of up to \$10,000 and may receive only one 'Ahahui grant award in a single fiscal year. The application deadline for the 'Ahahui grant is Friday, March 12, 2021, at 2:00 p.m. HST.

## Homestead Community Grant

OHA is dedicating \$250,000 to its new Homestead Community Grant. OHA is soliciting applications from nonprofit organizations that administer community-based programs or projects designed to strengthen Hawaiian Homestead beneficiaries, families, and communities.

According to the 2010 Census, there are nearly 31,000 people living on Hawaiian Homelands, representing some 75 homesteads across the islands.

Project proposals may include, but are not limited to, programs that meet Hawaiian Homestead communities' basic needs such as home repairs, handrails, guardrails, ramps, internet access and transportation; providing aids such as walkers, canes, eyeglasses, hearing aids, protective footwear and dental services; or program or activity supports in homestead youth, kupuna or community centers such as appliances, computers, internet access, safety patrol activities or after-school programming.

Proposals to provide advocacy education or support services to enable Hawaiian Homestead communities to advocate for 'ohana and communities will also be considered. Proposals must identify the specific services or activities that will be completed with grant funds to benefit these communities.

All project proposals must align with OHA's 2020-2035 strategic plan framework, including the strategic foundations of 'ohana,

mo'omeheu (culture), and 'āina (land and water), and the strategic outcomes related to strengthening Native Hawaiian beneficiaries, families and communities.

"We are very pleased to announce this new grant solicitation intended to support the Hawaiian Homestead community. This grant is in direct alignment with our new Mana i Maui Ola Strategic Plan, which specifically calls for support of the Hawaiian Homes Commission Act and other efforts to help meet the housing needs of our 'ohana," said OHA Board Chair Carmen "Hulu" Lindsey.

The Homestead Community Grant application deadline is March 5, 2021, at 2 p.m. HST. The anticipated grant start date is June 1, 2021, and the grant award period is for one year.

Funding awards will range from \$25,000 minimum to a maximum of \$75,000. Only one application may be submitted per organization for this solicitation. Applicants are required to provide matching funds of at least 10 percent of the OHA grant amount.

For more information about the OHA Grants Program or to apply for a grant go to <https://www.oha.org/grants>.

More information will be forthcoming regarding additional upcoming OHA grant solicitations. ■

*To learn more about our grants, and to reserve your seat in the Grants Orientations please visit:*

[www.oha.org/grants](https://www.oha.org/grants)

*Empowering Hawaiians,  
Strengthening Hawai'i*



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# Not in Anyone’s Backyard II: Our Promise to Future Generations

By Anthony Makana Paris, JD & Kamuela Werner, MPH

**H**ulō! We can all breathe a little easier now that Hawai‘i has a new law that requires a one-half mile “buffer zone” between ‘ōpala and our homes, schools, and hospitals.

What does this mean? Current waste or disposal facilities, including landfills, cannot expand next to our communities! Our children no longer have to play next to new waste or disposal facilities. All of the suffering endured and the decreased life expectancies of those living next to ‘ōpala was not in vain. The environmentally racist policies that previously allowed waste or disposal facilities, like the PVT Landfill that operates a mere 500-feet from our homes in Nānākuli, can no longer be implemented in this state. Hawai‘i has enacted one of the most progressive environmental justice laws in its history.

The story of Hawai‘i’s new “buffer zone” law is rooted in the mo‘olelo of the ‘ohana and hui who fought for the health and quality of life of their community in the face of PVT Landfill’s current operations and their proposed

relocation plans to remain in Nānākuli, only 750-feet away from our homes.

Two “buffer zone” bills were introduced by the Hawaiian Affairs Caucus of the Hawai‘i State Legislature, chaired by Rep. Daniel Holt in the House and Sen. Jarrett Keohokalole in the Senate.

These bills received significant opposition through the legislative process from those tied to the waste management industry, county governments, and even the Hawai‘i Department of Health. These groups pointed out that most, if not all, of the current waste or disposal facilities would be shut down if either of the bills were to pass unamended.

What did that tell advocates of the new law? That in our beloved Hawai‘i, most waste or disposal facilities, including landfills, are within one-half mile of our homes, schools, and hospitals.

Hawai‘i’s newest congressman, Kaiali‘i Kahele, a former state senator and a stalwart champion for environmental justice for all peoples across the islands, shared the following during the final vote on the Senate version of the bills, SB2386: “this pattern of marginalizing Indigenous,



Former Hawai‘i State Senator and now U.S. Congressman Kaiali‘i Kahele championed the passage of SB 2386. - Photo: Courtesy

**Mahalo nui loa**

<p>‘Ai Pohaku–The Stone Eaters</p> <p>Animal Rights Hawai‘i</p> <p>Association of Hawaiian Civics Clubs</p> <p>Democratic Party of Hawai‘i Labor Caucus</p> <p>Department of Land and Natural Resources</p> <p>Hawai‘i Labor Coalition</p> <p>Hawai‘i Building &amp; Construction Trades Council</p> <p>Hawai‘i State Teachers Association</p> <p>Hawai‘i Teamsters &amp; Allied Workers Local 996</p> <p>Hawai‘i Youth Climate Coalition</p> <p>IATSE Local 665</p> <p>ILWU Local 142</p> <p>IBEW Local 1186</p> <p>Iron Workers Local 625</p> <p>Iron Workers Stabilization Fund</p> <p>Kalihi Palama Hawaiian Civic Club</p> <p>Ke One O Kākuhihewa, O‘ahu Council of the AHCC</p>	<p>Ko‘olauloa Hawaiian Civic Club</p> <p>LGBT Caucus of the Democratic Party of Hawai‘i</p> <p>Moku o Keawe, Hawai‘i Council of the AHCC</p> <p>Moku o Manokalanipō, Kaua‘i Council of the AHCC</p> <p>Na Hono A‘o Pi‘ilani, Maui Council of the AHCC</p> <p>Office of Hawaiian Affairs</p> <p>Plumbers and Fitters Local 675</p> <p>Pride @ Work – Hawai‘i</p> <p>Prince Kūhiō Hawaiian Civic Club</p> <p>Reynolds Recycling, Inc.</p> <p>SAG-AFTRA</p> <p>Sierra Club of Hawai‘i</p> <p>Surfrider O‘ahu</p> <p>United Food &amp; Commercial Workers Union Local 480</p> <p>Waialua Hawaiian Civic Club</p> <p>Young Progressives Demanding Action</p> <p>Zero Waste O‘ahu</p>
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minority, and low-income communities is a strong example of environmental racism and it can no longer be ignored, and it can no longer go without redress. Every community in Hawai‘i has the right to a healthful, healthy environment and no community should bear the disproportionate risks and consequences of environmental pollution.”

Joining him was Sen. Kurt Fevella, the Republican Minority Leader, who also stood in strong support of the new law, showing all that public health and safety is not a partisan issue.

Congressman Kahele went on to say during his floor speech that, “toxic coal ash, asbestos, contaminated petroleum soil and thousands of tons of construction and demolition waste have no place within 750-feet of any Hawai‘i residential neighborhood.”

Rep. Stacelynn Eli, whose district PVT Landfill operates in, did a tremendous job supporting the bills while addressing the concerns of those in the waste management industry and particularly those they employed. Rep. Ryan Yamane, as the former chair of the Water, Land, & Hawaiian Affairs Committee, played a critical role in working with other legislators to address and alleviate almost all of the concerns raised by opponents to the bills.

The Senate voted 24 in favor and only one against, while the House voted 45 in favor and only six against. Gov. David Ige signed SB2386 into law on Sep. 15, 2020, even though he was under formidable pressure to veto the bill.

This monumental environmental justice legislation accomplishes two practical things: it protects our conservation districts, and ultimately our watersheds and drinking water, and it protects our communities from the harmful effects of ‘ōpala.

The new law allows all current waste or disposal facilities to continue operation to their natural end, but it prohibits them from expanding at those locations. The new law also prohibits the construction of new ‘ōpala facilities within one-half mile of our communities.

This amazing achievement was due to an unprecedented partnership between grassroots efforts, labor unions, elected leaders, Hawaiian Civic Clubs, environmental groups, and the greater civil society. Special thanks go to Hawai‘i Ironworkers Stabilization Fund Director T. George Paris,

The authors wish to thank all 34 organizations that provided written testimony in support of the passage of Hawai‘i’s “buffer zone” law. - Photo: Courtesy Makana Paris and Kamuela Werner



## NOT ANYONE'S BACKYARD

Continued from page 12



Auntie Kapiolani "Dolly" Naiwi was the former President of Nānāikapono Hawaiian Civic Club and without their foundational work we would not have Hawai'i's "buffer zone" law today. - Photo: Courtesy Naiwi 'Ohana

The late Auntie "Dolly" Naiwi, former president of Nānāikapono Hawaiian Civic Club and a Nānākuli High School educator, had a dream to see a flourishing community without landfills. With the passage of Hawai'i's "buffer zone" law, we are much closer to fulfilling her dream.

Friends, 'ohana, and community members, let us celebrate our collective victory. We have successfully made a promise to future generations that landfills will not be in anyone's backyard. ■

Anthony Makana Paris is from Nānākuli, O'ahu, and resides in Kapolei. He is the president of Prince Kūhiō Hawaiian Civic Club and works as a research analyst with the Iron Workers Stabilization Fund. Makana graduated from Nānākuli Elementary, Kamehameha Schools, MIT with a B.S. in environmental science and engineering, the Jesuit School of Theology at Santa Clara, and the William S. Richardson School of Law.

Kamuela Werner is from Mā'ili-Nānākuli, O'ahu, and resides in Kapolei. He is a graduate student in applied cultural anthropology and museum studies, and a research assistant at the Center for Oral History at the University of Hawai'i at Mānoa (UHM). He graduated from Nānākuli High and Intermediate School, and from UHM with a B.S. in natural resource and environmental management, and master of public health. His current research seeks to document and address the environmental health concerns of Nānākuli residents living adjacent to the PVT Landfill.

Lauren Watanabe of Sierra Club of Hawai'i, Maui County Council Vice-Chair Keani Rawlins-Fernandez, Association of Hawaiian Civic Clubs Kaua'i Council President Malia-Nobrega, Uncle Eddie Werner of Nānākuli, and Hawai'i Building and Construction Trades Council Director Gino Soquena.

The late Auntie "Dolly" Naiwi, former president of Nānāikapono Hawaiian Civic Club and a Nānākuli High School

# Relief Package Provides Hawai'i With Much-Needed Aid

By Cheryl Chee Tsutsumi

Hawai'i will receive at least \$1.7 billion as part of the \$900 billion COVID-19 relief package approved by Congress on December 27. The Department of Hawaiian Home Lands (DHHL) will manage \$32.4 million of that money, including \$30 million for broadband-related activities such as telehealth, tele-education, mapping and infrastructure. It will also oversee disbursements of an additional \$2.4 million to help qualified applicants pay for rent, utilities, security deposits and other housing-related expenses incurred because of the pandemic.

As a member of the U.S. Senate Appropriations Committee, Sen. Brian Schatz played a key role in securing those funds. For his presentation to committee leaders, his staff identified areas of need in Hawai'i by meeting with, among others, state legislators and representatives from Gov. David Ige's office, OHA, DHHL, the Department of Education, the Department of Business, Economic Development and Tourism and the Pacific Basin Telehealth Resource Center.

"Families are all trying to live, work, and distance learn from home, so staying connected to the internet is critical," Schatz said. "This new money will help DHHL implement new programs that will help pay for internet services or devices, so that Native Hawaiian families that need it most can get online from home and stay safe."

According to William Ailā, chairman of the Hawaiian Homes Commission, the broadband monies will be coming through the U.S. Department of Commerce. At press time, DHHL was awaiting specific instructions from that department, so it can design and implement an appropriate plan.

Meanwhile, DHHL has received \$2.4 million for its COVID-19 Emergency Rental Assistance Program ([hawaiiancouncil.org/dhhl](http://hawaiiancouncil.org/dhhl)) and has partnered with the Council for Native Hawaiian Advancement (CNHA) to administer it. Those who meet the criteria can receive assistance for up to 12 months and possibly a three-month extension (granted on a case-by-case basis).

CNHA is accepting applications based on the following criteria (proper documentation is required). Applicants must be:

- On DHHL's waiting list for a homestead lot
- A renter in Hawai'i
- At least 18 years old
- Unemployed for more than 90 days, had a reduction in household income and/or is homeless or in an unstable housing situation
- And have income less than 80 percent of Hawai'i's median annual household income



Sen. Brian Schatz formally assumed his new role as chairman of the Senate Committee on Indian Affairs on February 11. - Photo: U.S. Senate Photo Services

"We're still in uncertain times, with many people in our community facing financial challenges and other hardships," Ailā said. "DHHL is working diligently to ensure they're able to keep a roof over their heads through prudent use of the federal funds."

Hawai'i might also be able to obtain a portion of an additional \$25 million, which the latest COVID-19 relief bill has designated for the Community Development Financial Institutions Fund (CDFI). These funds will expand CDFI's grant, lending and investment capabilities to help residents, small businesses and nonprofit organizations in disadvantaged communities with primarily American Indian, Native Hawaiian and Alaska Native populations, thus revitalizing and generating economic growth there. Among other benefits, recipients of CDFI assistance can start businesses, finance their first homes, and launch new programs and build new facilities at schools, health centers and community centers.

On a related note, on February 11, Schatz was named chairman of the Senate Committee on Indian Affairs, which studies the unique challenges of Native Peoples and proposes legislation to address them. Senator Schatz met with President Biden, who has committed more than \$28 billion in health and economic relief for Native Peoples in his American Rescue Plan.

"As the new chairman of the Senate Indian Affairs Committee, my job is to deliver federal funding to Native communities," Schatz said. "We are already working on the next relief package, so we expect more help in the coming months." ■

Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.

# Empowering Wahi Kūpuna Stewardship

By Huliauapa‘a Staff

*Huliauapa‘a is a nonprofit organization whose mission is to grow Hawai‘i’s communities through culturally based forms of innovative learning, leadership development, and collaborative networking in wahi kūpuna stewardship. To learn more about Huliauapa‘a workshops or our organization please visit [www.huliauapaa.org](http://www.huliauapaa.org).*

In collaboration with the Office of Hawaiian Affairs (OHA), Huliauapa‘a recently concluded two virtual community empowerment workshop series:

- *Ku‘u Ēwe, Ku‘u Piko, Ku‘u Iwi, Ku‘u Koko* - centered around engaging and empowering those with kuleana to mālama i nā iwi kupuna, and;
- *‘Āpana ‘Ohana* - focused on building capacity in caring for kuleana and ‘ohana heir property lands.

These workshop series stemmed from the priority focus areas identified by the Kali‘uokapa‘akai Collective, in which Huliauapa‘a currently serves as the backbone organization. The Kali‘uokapa‘akai Collective is a community of practice of advocates in wahi kūpuna stewardship that was created in 2017 to organize our shared ideas, resources and strategies to build capacity and take collective action in safeguarding Hawai‘i’s wahi kūpuna. Through support and funding from OHA, this workshop series was able to come to fruition.

“The care and protection of iwi kūpuna and kulāiwi are integral components to the health and wellbeing of our lāhui and these objectives are in alignment with our new strategic plan *Mana i Maui Ola 2020-2035*,” said OHA Land, Culture & History Research Manager Pūlama Lima.

“OHA has collaborated with Huliauapa‘a in an effort to strengthen and increase community capacity and literacy in wahi kūpuna stewardship practices.”

## *Ku‘u Ēwe, Ku‘u Piko, Ku‘u Iwi, Ku‘u Koko*

*Ku‘u Ēwe, Ku‘u Piko, Ku‘u Iwi, Ku‘u Koko* was a six-part workshop series that ran from May to December 2020. These workshops were aimed to build community capacity and equip and empower participants in developing proficiencies in a variety of foundational topic areas related to this kuleana. Over 200 community members participated with 830 total participation hours. Practitioners and topic area experts graciously shared their ‘ike and experiences in the following areas:

- Reaffirming the Importance of Caring for Iwi Kūpuna
- Conducting Mo‘okū‘auhau Kanaka Research
- Conducting Map Research and Connecting Mo‘okū‘auhau to ‘āina
- Navigating State Process for Protecting Iwi Kūpuna
- Navigating Federal Process for Protecting Iwi Kūpuna
- International Repatriation Efforts

A number of new and informative resources were developed as part of this workshop series. These resources are housed on the Huliauapa‘a website and include:

- Glossary of Hua ‘Ōlelo Hawai‘i (Hawaiian Language Words) and Māmala‘ōlelo (Hawaiian Language Phrases) Related to Iwi Kūpuna and Mo‘okū‘auhau
- Compilation of ‘Ōlelo No‘eau Pertaining to Iwi Kūpuna
- Timeline of Governments in Hawai‘i by Era Show-

ing Repositories Containing Genealogical Records by Data Range

- Research Guide for Finding Records Pertaining to Mo‘okū‘auhau Kanaka
- List of Map Resources
- Inventory of Resources for Federal Agencies

## *‘Āpana ‘Ohana*

*‘Āpana ‘Ohana* was a five-part series that ran from September to November 2020. The purpose of these workshops was to educate and empower Hawaiian and local long-time ‘ohana struggling to mālama their kuleana and ‘ohana heir lands. Speakers shared their expertise and led discussions on important topic areas such as:

- The Importance of ‘Āina Research
- Property Tax
- Foundations of Access
- Easements, and Right of Entry
- Quiet Titles and Adverse Possession
- Estate and Trust Planning

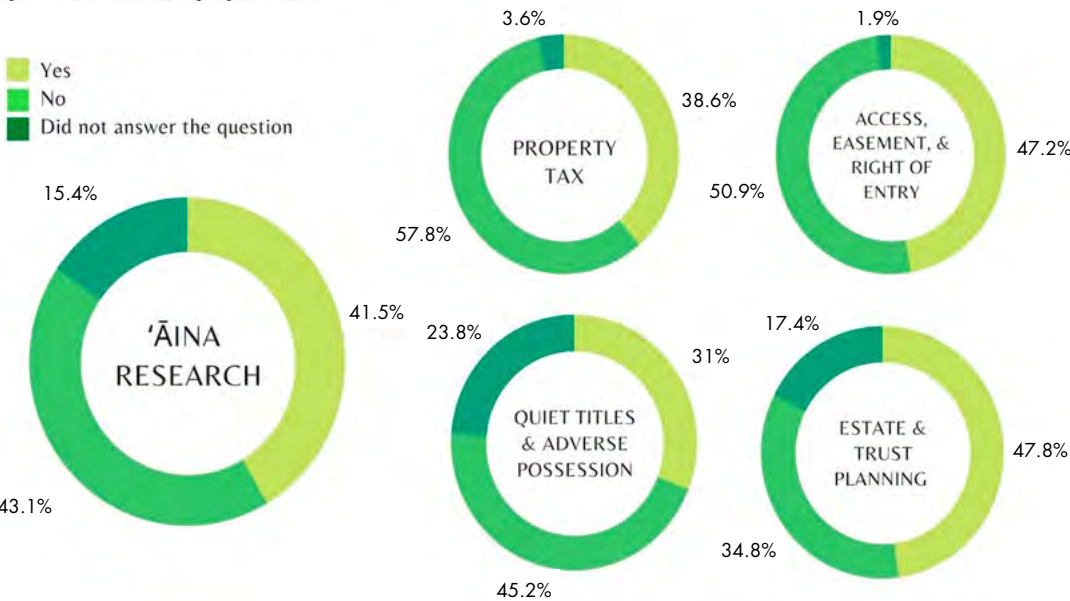
Over 194 people/‘ohana participated in this workshop series with 388 total participation hours. As part of this workshop series, a number of new and innovative resources were developed by Huliauapa‘a. These resources are housed on the Kīpuka Kuleana website and include:

- Maps and Where to Find Them Handout
- How to Family Search Guide
- County Calendar for Tax Relief, Annual Filing, and Tax Exemptions
- Types of Access
- *Kalipi vs. Hawaiian Land Trust Company* Summarized Case Notes
- Glossary for Quiet Titles and Adverse Possession
- Basic Guide to Conservation Easements
- Hawai‘i Estate Planning Resources

Overall, feedback from workshop participants concluded that the majority felt that each of the workshops were useful, educational, and valuable to their ‘ohana and communities. Participants agreed that they gained new knowledge applicable to their individual and ‘ohana needs, and planned to apply what they learned in the workshops. The majority also noted that they were very interested in participating in future workshops.

We appreciate and mahalo our funders, guest speakers and participants for their time and dedication. It was an honor to build pilina with each other and reaffirm the importance to mālama iwi kūpuna and kuleana and ‘ohana heir property lands. The support given, insights shared, and conversations that have arisen from each of these workshops has helped to contextualize important themes in these topic areas, equipping us with the ‘ike and tools to better navigate these situations as they apply uniquely in our own lives and kuleana. ■

Average number of ‘ohana currently involved in or facing issues pertaining to:



Survey Data: Issues ‘ohana currently face



# Kaka'ako Makai

## Envisioning a Kīpuka Where People Live, Work and Play

After acquiring Kaka'ako Makai in 2012, OHA reached out to Native Hawaiians across the pae 'āina via a series of "visioning" meetings to discuss ideas for development on these lands. The mana'o shared by the community at these meetings was foundational to the development of OHA's vision for Kaka'ako Makai. OHA envisions developing these lands in a way that balances commerce and culture, to ensure that the land will not only generate revenues for the betterment of Native Hawaiians, but that it also creates a Hawaiian "sense of place."



**Create a kīpuka, a cultural oasis, where Hawaiian national identity can flourish and be celebrated; a gathering place for Native Hawaiians and the local community, and a distinctly Hawaiian place where Indigenous leaders from around the world can be welcomed.**

The lands now considered to be Kaka'ako were formerly known as Kukuluāe'o in the east and Ka'ākaukui in the west. The inland area was known as Kewalo. The coastal lands of Kaka'ako were part of a large complex of fishponds, reefs and extremely productive fishing grounds that once ran along the south shore of O'ahu from 'Ewa to Maunaloa. The rich fisheries drew lawai'a (fishermen) while ali'i and kahuna maintained residences there. Kaka'ako was a place of significance and part of a network of important wahi pana in the Honolulu area.

These lands can again become a source of abundance and pride for our lāhui; a place that embodies a Hawaiian national identity while defining and maintaining a Hawaiian sense of place. Kaka'ako Makai can become a uniquely Hawaiian space in an urban setting; a place where people from around the world can gather and exchange ideas; a place where physical structures harmonize with the environment, connecting to the cultural and spiritual aspects of nohona Hawai'i, reflecting both our storied past and our promising future.

**Support the development of a cultural marketplace that invests in intellectual capital, seeking possibilities of exploration and innovation in education, health and political leadership.**

The concept of hālau ola, a center of life and healing, speaks to the possibility of these lands being strategically developed and utilized to provide direct benefit to the physical, mental, emotional, and spiritual wellbeing of Native Hawaiians.

Cultural uses, activities and programming that will draw Kānaka Maoli and local people to Kaka'ako Makai will be encouraged; and the stories, characters and elements of the area will be incorporated into the planning and design of the development. Businesses that focus on the social and economic wellbeing of Native Hawaiians; or those that promote sustainability, food security, alternative energy, and ocean research will be welcomed and encouraged.

**Create a cohesive and multi-functional planned community that embraces a transformative ideal of live, work and play.**

From the mid-19th century to the mid-20th century, the lands of Kaka'ako supported generations of working middle class communities comprised of diverse ethnic groups, each with a rich heritage of their own; a place where people lived, worked and played. After several decades languishing as a forgotten place of warehouses and light industrial activities, today Kaka'ako has re-emerged as a vibrant urban community full of life; a place where people once again gather for recreation, relaxation and reflection; a place people can again call home.

OHA envisions pono and balanced multi-use developments; a residential and working community that complements existing and planned development mauka. Cohesiveness and synergy will balance development on all OHA parcels featuring architecture that identifies Kaka'ako Makai as a Hawaiian place, while using green, environmentally friendly and sustainable technology, and enhancing outdoor spaces by landscaping with Native Hawaiian plants. Woven together, these elements will establish Kaka'ako Makai as a modern Hawaiian landmark in Honolulu's urban core.

To get more information on development  
in Kaka'ako Makai visit

[www.oha.org/kakaakomakai2021](http://www.oha.org/kakaakomakai2021)



# OHA Moves Forward With Kaka'ako Makai

By Sterling Wong, OHA Chief Advocate

*Master planning for the lands at Kaka'ako Makai is a key organizational priority for the Office of Hawaiian Affairs*

## - A DIAMOND IN THE ROUGH -

Urban Honolulu is undergoing an exciting renaissance. The rows of industrial warehouses and parking lots that long checkered Kaka'ako are giving way to trendy eateries and shops. Young families who were able to become first-time homeowners because of area's new residential towers are bringing fresh energy to a once dormant neighborhood.

In many ways, Kaka'ako Makai serves as the gateway to this new-look Honolulu. And Native Hawaiians hold the key to unlocking its potential.

The Office of Hawaiian Affairs (OHA) owns 30 acres in Kaka'ako Makai, including all the waterfront parcels that are allowed to be developed. The lands sit on a former landfill and currently feature empty lots and rundown industrial structures – vestiges of yesteryear's Kaka'ako.

With new leadership in place, OHA is recommitting its efforts to turn these parcels into the grand entrance that Honolulu's revival deserves, while at the same time generating revenues sufficient to better address the needs of Native Hawaiians.

*“A well-planned Kaka'ako Makai can serve to help stimulate Hawai'i's economy; provide job opportunities for Hawaiians and non-Hawaiians; and contribute to the revitalization of Honolulu's urban core.”*

- CHAIR CARMEN “HULU” LINDSEY

“A well-planned Kaka'ako Makai can serve to help stimulate Hawai'i's economy; provide job opportunities for Hawaiians and non-Hawaiians; and contribute to the revitalization of Honolulu's urban core,” explained Carmen “Hulu” Lindsey, who was voted chair of the OHA Board of Trustees in December.

“Development of our lands here will create a vibrant sense of place featuring entertainment, restaurants, and retail spaces for the public including locals and tourists alike. Enhancing surfing and ocean access, parking, and providing amenities to stakeholders, are solutions to garnering community support and forming effective partnerships,” she said.

One of the major challenges to developing OHA's lands is the 2006 law prohibiting housing in Kaka'ako Makai.

“The ability to build housing will provide Native Hawaiians the freedom to develop this potential jewel right in the heart of Honolulu into something we can all be proud of, while at the same time creating financial self-sufficiency to generate revenue to lift up our people struggling in this economic crisis,” said Lindsey.



Some of OHA's most picturesque commercial properties line the Kewalo Basin waterfront. - Photo: Jhewel-Georlyn Felipe

## - LANDS WITH A PURPOSE -

OHA acquired its ten Kaka'ako Makai parcels in a 2012 landmark settlement that represented the end of one of the longest running disputes related to the State of Hawai'i's use of the Native Hawaiian people's ancestral lands.

The vast majority of our ancestral lands controlled by the state were placed in the Public Land Trust at statehood. A condition of Hawai'i joining the union required that some portion of the Public Land Trust would be used to benefit Native Hawaiians. For decades, the actual amount owed to Native Hawaiians stemming from this legal obligation was heavily disputed. Although the 2012 settlement addressed the issue of Public Land Trust revenues owed to OHA from 1980-2012, the matter going forward remains unresolved.

After years of battles at the Legislature and in the courts, OHA and then-Gov. Linda Lingle struck an agreement in 2008 to resolve the past due revenues from the Public Land Trust owed to Native Hawaiians since 1978. They agreed that the debt was valued at \$200 million and would be paid through the transfer of state lands to OHA. The proposed agreement, however, provided short-lived hope for a resolution to the issue. For four straight years, lawmakers refused to approve the proposed settlement. With no other recourse, OHA unsuccessfully sued the Legislature to compel it to act.

In 2012, then-Gov. Neil Abercrombie reached another agreement with OHA to resolve the debt. The proposal was to transfer 10 parcels in Kaka'ako Makai, valued at \$200 million, to OHA.

Some legislators believed that Native Hawaiians deserved more and proposed amendments to the settlement to lift the existing residential prohibition on some of the Kaka'ako Makai lots.

But with lawmakers in disagreement over the amendments, OHA agreed to move the settlement forward with the residential prohibition on the parcels. OHA leadership said they would accept the lands, then conduct planning, and return in the future to have further discussions with the Legislature about the residential issue.

To fully appreciate the enormity of what happened in 2012, understanding the entire history of the Public Land Trust issue is key. For decades, every victory OHA achieved was accompanied by countless defeats and by 2012 the losses were egregious. There was no “better deal” at the time – or in the foreseeable future. Given the political landscape, OHA's leadership determined that it was best to take the offered parcels to help address the immediate needs of our people.

OHA's leadership proceeded to conduct their due diligence, including initiating master planning and consulting with land use experts, to determine what types of land use would work best for the organization – and community – in the long term.

After completing initial planning and analysis, OHA returned to the Legislature in 2014 to lift residential zoning prohibitions on several of its Kaka'ako Makai parcels. After this effort proved unsuccessful, OHA turned its attention to planning for a development without housing.

OHA CEO Dr. Sylvia Hussey said that what makes Kaka'ako Makai so special is what these lands represent. “These lands tell the story of Honolulu,” she said. “They retrace the mistakes we as a society made as natural resource stewards in filling a pristine reef and fishery with landfill. They remind us of the displacement years ago of the area's community of the less fortunate. And today, they represent the resiliency of our people and how we can continue to fight for justice for the historical wrongs committed against us while at the same time exercising our self-determination by managing our lands to benefit our people.”

Hussey said that the lands at Kaka'ako Makai currently generate roughly \$4.5 million in gross income and \$3.2 million in net income. Twenty percent of gross profits go directly to fund OHA's grants programs that support the needs of Native Hawaiians in areas such as education, housing, health and economic stability. Fifty percent of net profits help to mālama OHA's legacy lands, such as the 511 acres of agricultural lands surrounding the Kūkaniloko birthing stones in Wahiawā, and Wao Kele o Puna on Hawai'i Island, one of the last lowland rainforests in Hawai'i.

## - MAKING A FRESH START -

Last year, OHA began to revisit its previous planning efforts for Kaka'ako Makai.



## OHA MOVES FORWARD

Continued from page 16

With new board and administrative leadership in place, and a drastically changing and challenging economic environment, OHA has vowed to make development of Kaka'ako Makai a top priority.

*“Prohibiting Natives from building housing on their ancestral lands is an affront to the very principle of Indigenous self-determination.”*

- FORMER GOV. JOHN WAIHEE III

OHA's vision for the area includes three major themes: create a kīpuka, a cultural oasis, where Hawaiian identity can flourish and be celebrated; create a bold and iconic development that will support a cultural marketplace that invests in intellectual capital and innovation in education, health and political leadership; and create a cohesive and multi-functional planned community that embraces a transformative ideal of live, work, and play.

“We have a vision to tell our story by weaving ‘ōiwi into our theme designs, development and activities,” said OHA Land Assets Director Kalani Fronda. “And by pursuing collaborations with seasoned developers, we will be able to create various streams of revenue sources.”

In January 2021, OHA trustees established a Commercial Properties Permitted Interaction Group to move forward with development planning on Kaka'ako Makai. The special subcommittee, chaired by Lindsey and project managed by Hussey, will examine policies and development strategies related to commercial land on O'ahu.

Creation of the Permitted Interaction Group allows members to work more independently than a full board, and more time to devote to moving targeted projects forward. Trustees Lei Ahu Isa, John Waihee IV and Kalei Akaka are also group members.

Ultimately, OHA's goal is to steward its Kaka'ako Makai lands in a culturally responsible way that also creates the greatest value for our beneficiaries. OHA continues to explore all options and land

use scenarios to maximize revenues on these lands. But the agency's planning efforts to date have determined that the residential prohibition on these lands prevents the agency from generating revenues consistent with a \$200 million investment.

Therefore, OHA is again seeking legislation that would allow residential development on select parcels to allow the generation of revenues commensurate to the value of a \$200 million investment. SB1334 would lift the residential prohibition on lots A, E, I, G/F and L, and provide for a 400-foot height limit - up from the current 200-foot limit - for lots E and I. As of press time, the bill had passed its first hearing in the Senate.

“This bill is about what is fair for Hawaiians,” said Hussey. “It's about ensuring that Native Hawaiians have the same opportunity to develop our lands as our mauka neighbors are allowed on their lands.”

Former Gov. John Waihee III testified that by providing OHA greater freedom to decide how to manage their own lands to meet the needs of their people, the bill furthers the idea of Indigenous self-determination first envisioned when OHA was created four decades ago. “Prohibiting Natives from building housing on their ancestral lands is an affront to the very principle of Indigenous self-determination,” he wrote.

Regardless of whether the Legislature grants Native Hawaiians the same ability to build residential housing on OHA lands as landowners across Ala Moana Boulevard enjoy, OHA is moving forward with development of these prime lands. OHA's intention is to submit a master plan to the Hawai'i Community Development Authority reflecting a best case scenario as approved by its Board of Trustees.

Lindsey said that the opportunity to develop the lands at Kaka'ako Makai is an opportunity that cannot be delayed any further.

“Our goal is to make near and long-term progress,” Lindsey emphasized. “We will make progress on parcels that are ready for immediate movement while we look to overcome challenges with other parcels. We are not going to let the challenges that slowed our progress in the past stop us from moving forward. We want to develop a project that represents our culture, makes our people proud, and serves as a welcoming gateway for a revitalized urban Honolulu.” ■

## MYTHBUSTERS

### OHA & Kaka'ako Makai

#### Is OHA an experienced land manager?

OHA first acquired land in 1988 when Puhia Heiau in Maunaloa was deeded to OHA. Since then, OHA acquired and currently manages thousands of acres of legacy lands to protect our natural and cultural resources. These properties include Waimea Valley on O'ahu, Wao Kele o Puna on Hawai'i Island, and Palauea Cultural Preserve on Maui. OHA has a decades-long track record of effective and responsible land management.

#### What has OHA done with Kaka'ako Makai since they acquired it in 2012?

OHA completed policy development and initial planning for the area, including a major conceptual master planning effort that included statewide input gathering from the community. Land use restrictions and long-term leases for some parcels that OHA “inherited” when the land was conveyed from the state have slowed progress in Kaka'ako Makai. Despite these challenges, the land currently generates about \$4.5 million annually, a portion of which funds grants to the Native Hawaiian community.

#### Should OHA have accepted the Kaka'ako Makai settlement without residential zoning?

After decades of fighting at the Legislature and in court to compel the state to pay its debt to Native Hawaiians, OHA believed that the 2012 settlement was the best deal it could get at the time - and into the foreseeable future. In 2012, after rejecting proposed settlements for four consecutive years, legislators were at odds about whether OHA should be allowed to build housing on the lands proposed for transfer to the agency. OHA decided that accepting the lands with the existing residential prohibition and committing to return to the Capitol for further discussions after conducting our due diligence and planning, was the best option for our beneficiaries. These lands are clearly valuable, and despite being underutilized, they still generate revenue that helps to fund community grants.

#### If OHA gets involved in residential development won't it result in public land sales?

OHA's Kaka'ako Makai lands are not “public lands.” Once the state conveyed these Kaka'ako Makai lands to OHA, these lands became Native Hawaiian trust lands. In the spirit of Indigenous self-determination, Native Hawaiians deserve the right to determine the use of their own lands and OHA is seeking to acquire that right for Kaka'ako Makai. OHA's immediate goal is to obtain the ability to choose between all available options for its land. If successful, OHA will perform a thorough analysis, carefully weigh all options, and determine a development scenario that honors our culture and creates the greatest value for our beneficiaries.



# Kaka’ako Makai



Parcels on which  
**OHA WOULD LIKE TO**  
consider residential uses

Parcels on which  
**OHA WILL NOT**  
seek to develop residential uses

Kaka’ako Makai Revenues		
20% gross to OHA Grants to benefit Native Hawaiians (FY21 \$883,804)	50% of net to mālama Legacy Lands (FY21 \$1.5 million)	50% of net for Kaka’ako Makai operations (FY21 \$1.5 million)

A - 1011 Ala Moana Blvd. and Kewalo Basin



221,372 sq. ft.

B - 123 Ahui St. and 113 Ahui St.



137,213 sq. ft.

C - 59 Ahui St.



88,996 sq. ft.

D - 45 Ahui St. and 53 Ahui St.



40,841 sq. ft.

E - 919 Ala Moana Blvd. (AAFES)



95,832 sq. ft.

F - 160 Ahui St.



200,942 sq. ft.

G - 160 Koula St.



110,904 sq. ft.

I - Ala Moana Blvd.



143,316 sq. ft.

K - 40 Ahui St (Point Panic)



69,000 sq. ft.

L - End of Keawe St.



227,645 sq. ft.

## MYTHBUSTERS

### Residential Development in Kaka’ako Makai

**Won’t residential towers at Kaka’ako Makai take away needed green space?**

OHA’s land at Kaka’ako Makai is on either side of the Kaka’ako Waterfront and Gateway parks. Both parks are city properties that will not be touched by OHA’s planned development. In fact, OHA hopes that its development will complement these public green spaces by incorporating verdant landscaping using Native Hawaiian plants in the outdoor spaces of its building projects, regardless of use.

**Won’t building residential towers on OHA’s lands degrade the shoreline?**

OHA’s 30 acres at Kaka’ako Makai sit on a peninsula made entirely of man-made landfill. Regardless of what type of development OHA pursues, there will be no further degradation to the shoreline than what was suffered when the reef was filled in almost 70 years ago. In addition, ocean access on the makai shoreline nearest OHA’s parcels are not under OHA control. And access to the ocean on the harbor side of OHA’s parcels are subject to harbor rules. Regardless of whether OHA builds commercial or residential buildings, the environmental impact to the shoreline area will be negligible.

**In light of climate change and rising sea levels, isn’t residential development at Kaka’ako Makai a questionable investment?**

While our properties are near the ocean, they also sit at higher elevation than the cross streets and main streets that lay mauka of the peninsula. As a result, climate change and sea level rise are predicted to affect our Kaka’ako Makai parcels in ways similar to areas of Honolulu located much further inland.

A 2012 study found that the potential sea level rise (four feet) expected near the end of the century, or early next century, will cause drainage problems due to rainfall, groundwater rising, and ocean water flooding. The areas up mauka near the Neil Blaisdell Center will be impacted as much as our parcels, according to the study. Further modeling shows the McCully area, despite being far away from the ocean, being impacted similarly. OHA’s development plans will incorporate recommendations from studies like these to address predicted drainage issues.

**Won’t residential towers at Kaka’ako Makai alter the cityscape and block ocean views?**

Kaka’ako has been evolving for decades from a light industrial area to a residential walking community. Yes, development of residential towers at Kaka’ako Makai will bring additional changes to the the Kaka’ako community, but no more so than any other recent development in the area. The vision of Kaka’ako has not yet been achieved, and Native Hawaiians should have the same opportunity to participate in the revitalization of Honolulu’s urban core with a mixed-use project that can complement existing mixed-use development mauka of Ala Moana Boulevard, while adding a distinct Hawaiian cultural presence and identity.



# Fishponds, Factories and Families

## 200 Years of Change in Kaka'ako

By Puanani Fernandez-Akamine



A view of Punchbowl Crater from the Kaka'ako/Kewalo area in 1885. The area was renowned for its wetlands and fishponds. - Photos: Bishop Museum

Change came to all of Hawai'i after the "discovery" of our islands by British explorers, but few places in our pae 'āina were as quickly or as profoundly affected as Kaka'ako.

Kaka'ako is not the area's original name; place names often change with the passing of time.

The area we now call Kaka'ako, located on the south shore of O'ahu between downtown Honolulu and Waikīkī, is actually part of two 'ili (smaller land divisions within an ahupua'a): Ka'ākaukukui to the west and Kukulūāe'o to the east. And the area just ma uka was known as Kewalo. It was part of a network of important wahi pana and a place of significance in Hawaiian society where ali'i and kahuna alike maintained residences.

The inland coastal areas of Kaka'ako and Kewalo were wetlands, distinctive for their brackish marshes, fresh water springs and salt ponds. Kalo and 'uala were abundant in the fertile mauka lands.

But the area was most famous for its rich fisheries. It was part of a large system of fishponds, reefs and productive fishing grounds that extended along O'ahu's south shore from 'Ewa to Maunaloa. Activities along the coastal

waters and reefs included fishpond farming, pa'akai (salt) harvesting, limu gathering and all types of fishing, from nearshore to deep sea.

To this day, Kewalo is known for fishing.

Salt-making and subsistence fishing activities continued in Kaka'ako during the early and mid-19th century much as they did in the previous century. But the harbor at Honolulu drew whaling and merchant ships, and, along with new ideas, they brought new diseases which devastated Kānaka Maoli. Kaka'ako played an important role in that grim history.

In February 1853, smallpox arrived in Hawai'i aboard the Charles Mallory, an American merchant ship sailing out of San Francisco. As the disease ravaged the population, a smallpox quarantine camp and hospital were set up in Kaka'ako. By the time the epidemic abated in January 1854, more than 5,700 people, most of them Native Hawaiians, had perished. Because there were so many deaths, many of the victims were buried at Kaka'ako in shallow graves.

Kaka'ako continued to be used to quarantine individuals with deadly diseases. In 1881, a hospital and receiving

station for Hanson's Disease (leprosy) patients was built there and in 1899, when bubonic plague swept through Chinatown, infected patients were moved to a quarantine camp at Kaka'ako.

By the end of the 19th century, increasing urbanization in Honolulu began changing the appearance of Kaka'ako.

A landscape dominated for centuries by fishponds and wetlands was irrevocably transformed. It began with the dredging and deepening of Honolulu Harbor in the 1840s. This type of activity continued well into the 20th century. Extensive dredging and infilling of reefs, fishponds and wetlands extended the Kaka'ako shoreline, enabling the construction of commercial businesses and forever altering the geography and ecology of the region.

In the decades that followed, Kaka'ako was the site of a massive garbage dump, two incinerators (one built in 1905 and the second in 1930) and a sewage pumping station.



A close-knit working-class community flourished in Kaka'ako for decades until rezoning of the area in the 1950s forced families out. Pictured here are homes on Ahui Street in 1945.

Modern Kaka'ako Makai sits on land that was formed by infilling the pristine reef with dredged material, debris, trash and incinerator ash.

As the wetlands disappeared and the fishponds were filled, the area became a prime location for large-scale industrial uses such as the Honolulu Iron Works, lumber yards, a tuna cannery and a flour mill.

And as Honolulu became larger, busier and more prosperous, people flocked to the urban center from rural areas looking for opportunity, many of them ending up in Kaka'ako. By the turn of the century, the periphery of Kaka'ako became known for its poverty as shantytowns of



FISHPONDS, FACTORIES AND FAMILIES

Continued from page 20

mostly Native Hawaiians were established at “Blue Pond” and “Squattersville.”

In the 1920s, the Territorial Government razed the settlements at Blue Pond and Squattersville, forcing more than 700 impoverished Native Hawaiians to move.

A multi-ethnic working class community that included Hawaiians, Japanese, Chinese, Portugese and Filipinos – described by some as an “urban plantation village” – was also established at Kaka’ako during the latter part of the 19th century.

For decades this community thrived, and the people who grew up there have fond memories of a tight-knit community bound not by culture, but by shared experiences. By the mid-20th century Kaka’ako had a population of about 5,000 and boasted three movie theatres, six schools, churches, poi factories, sake breweries, rice mills, laundries, bakeries, groceries, and all sorts of stores.

In the 1950s, rezoning of the neighborhood displaced most of the community and by the 1960s few remained. Warehouses and factories, quonset huts and auto repair shops replaced homes, transitioning Kaka’ako to a dedicated industrial area.

Things began to shift again in the 1970s. The landmark Honolulu Iron Works shut down after more than 120 years, and planners recommended transforming Kaka’ako from an industrial center to an area of “mixed use” to include residential buildings, restaurants and shops. By the end of the decade, some 2,000 people, mostly renters, were living in Kaka’ako.

Today, Kaka’ako is being revitalized and developed into a trendy, mixed-use urban community. The Howard Hughes Corporation is the largest developer in Kaka’ako. Their planned development, Ward Village, will include 4,000 high-rise luxury residences and more than a million square feet of retail and commercial space on 60 acres of land.

Another key developer in Kaka’ako is Kamehameha Schools. They are developing 29 acres there that will include commercial space and high-rise market-price residences, However, Kamehameha’s plans also include affordable and workforce housing on two of its nine parcels.



By the end of the 19th century, Kaka’ako had become known for poverty, and at there were at least two communities of squatters, mostly Native Hawaiians, living on the fringes of the area. Pictured here is a squatter’s shack in Kewalo circa 1895-1898. The government razed the encampments in the 1920s displacing more than 700 people.



A traditional activity in the Kaka’ako area was salt production. Salt was extremely valuable, not just as a seasoning, but as a preservative. This photo of salt ponds in Kaka’ako was taken around 1890.

In 2012, OHA was conveyed 30 acres at Kaka’ako Makai as a settlement for money owed to OHA by the state for Public Land Trust (ceded land) revenues. Kaka’ako Makai is also the location of the Gateway and Waterfront Parks, the John A. Burns School of Medicine, the Children’s Discovery Center and the 53 By The Sea restaurant.

As OHA plans for the mixed-use development of its lands at Kaka’ako Makai, leadership is committed to the importance of balancing economic prudence with the cultural, social and spiritual values of our kūpuna in order to preserve the connection between our past, our present and our future. ■



L-R- Fishermen repair nets at Kewalo Basin in 1940. | The landscape of Kaka’ako was forever changed as a result of dredging activities and infilling of wetlands, fishponds and reefs to create "usable" land. This is a photo of dredging at Kewalo Basin in 1913. | For decades coastal land in Kaka’ako was used as an enormous garbage dump. The first incinerator was built at Kaka’ako in 1905. The second incinerator, pictured here, was built in 1930.



# Kaka’ako Makai: A Chronology of Quick Facts

1978

- In 1978, the people of Hawai’i voted to create the Office of Hawaiian Affairs. Hawai’i’s constitution established OHA’s right to a portion of the Public Land Trust (ceded lands), however, many issues relating to the fair allocation of Public Land Trust revenues remain unresolved.

2012

- OHA is the constitutionally established body responsible for protecting and promoting the rights of Native Hawaiians with a focus on improving the conditions of Native Hawaiians by providing resources and advocating for Native Hawaiians on a range of issues.
- In 2012, OHA and the state agreed to settle the state’s 32-year past-due Public Land Trust revenue debt by conveying 30 acres of land in Kaka’ako Makai to OHA. The state’s appraiser valued the land at approximately \$198 million, assuming a 400 foot height limit for Parcels E and I, which is double the current building height limit of 200 feet.
- During the 2012 Legislative Session, several legislators pushed for OHA’s past due public land trust settlement bill to include the ability to develop residential housing at Kaka’ako Makai.
- On Feb. 8, 2012, then OHA Chair Colette Machado sent a letter to Sen. Brickwood Galuteria stating that while OHA preferred “a cash settlement,” the settlement bill provided OHA with “an opportunity to obtain land assets that can provide a revenue stream that will increase OHA’s capacity to deliver programs and services to our beneficiaries.”
- Legislators friendly to OHA wanted to push for amendments to the settlement bill that would allow for residential development on some of the parcels. However, they did not have widespread support. Given the political landscape at the time, and the fact that no other settlement offers were on the table, OHA opted to accept the deal despite the existing limitations on development. This decision ensured OHA’s acquisition of 30 acres of prime real estate and allowed time to initiate master planning and consult with land use experts to determine what types of development would work best for OHA – with a long-term objective of returning to the legislature the following year to request specific land use rights for those properties.
- Ultimately, the settlement bill was enacted unamended, resulting in OHA’s acquisition of 30 acres of land in Kaka’ako Makai.

2013

- In November 2013, OHA’s planning consultants developed a “Draft Framework Plan” for OHA’s Kaka’ako Makai lands that explored numerous development scenarios.

- The Draft Framework Plan report noted that under the existing legislated use of the property, the value of the land was \$91 million, not the nearly \$200 million the state’s appraisers had estimated.

- The Draft Framework Plan report recommended that as OHA begins master planning for its Kaka’ako lands, it should also seek proper legislated use to include housing.

- OHA’s Board of Trustees adopted the Kaka’ako Makai Policy to ensure that cultural and stewardship values drive design and use decisions, balancing pono and commerce and prioritizing the creation of a Hawaiian sense of place.

2014

- During the 2014 Legislative Session, OHA pursued legislation to lift the residential prohibition on certain Kaka’ako Makai lands to continue discussions that began in 2012. The effort was unsuccessful.

2015

- In 2015, OHA conducted statewide meetings to engage the community and inform the Conceptual Master Planning process.

2016

- In 2016, OHA conducted statewide meetings to share its Conceptual Master Plan with the community. At the time, OHA indicated it would move forward with planning based on what current law allows to expedite progress while continuing to look for opportunities to reopen the permissible uses discussion.

2020

- With new board and administrative leadership, and a drastically changing and challenging economic environment, OHA is taking a fresh look at its previous plans for Kaka’ako Makai.
- The ability to develop residential buildings at Kaka’ako Makai would provide critical revenue and housing opportunities for the Native Hawaiian community. A well-planned Kaka’ako Makai can help stimulate the economy and contribute to the revitalization of Honolulu’s urban core.

2021

- During the 2021 Legislative Session, OHA seeks to re-open discussions with lawmakers about how we can further the state’s commitment to address historical and continuing injustices against the Native Hawaiian people.
- SB1334 will provide OHA the freedom to develop Honolulu’s core into something Hawai’i can be proud of while, at the same time, promoting Hawaiian financial self-sufficiency by generating revenues to lift Kānaka Maoli out of enduring economic hardship.

# ‘Īlioholoikauaua: Protecting This Endangered Species



The Hawaiian Monk Seal, or ‘Īlioholoikauaua, is endemic to the Hawaiian islands - meaning they are found nowhere else in the world. These beautiful creatures have been on the Endangered Species list since 1976. The extreme decline in their population is a direct result of human behavior and activities. - Photos: Melody Bentz

By Leina‘ala Kaina Peters

*“He ‘iole ko uka, he ‘iole ko kai,  
He ‘iole holo i ka uaua  
A rat in the upland, a rat by the sea  
A rat running beside the wave.”  
- Kumulipo, lines 554 & 555*

**T**lioholoikauaua, the “dog that runs in the rough sea” is commonly known as the Hawaiian Monk Seal, an endemic species that exists only in the Hawaiian archipelago, and nowhere else in the world. ‘Īlioholoikauaua can be found on all of the main islands, but favor the islands of Ni‘ihau, Kaua‘i, Moloka‘i, and O‘ahu.

They are one of just two mammals endemic to Hawai‘i – the other being Kānaka Maoli.

This endangered species was once prolific, and records show that there were as many as 15,000 individuals within the main Hawaiian Islands prior to western contact. The latest count conducted by the National Oceanic and Atmospheric Administration (NOAA) found only 1,100 individuals in Papahānaumokuākea (the Northwestern Hawaiian Islands) and just 300 within the main Hawaiian Islands.

In 1976, the monk seal was listed as endangered under the Endangered Species Act due to their extreme decline in population.

Historical chants, oral histories, and Hawaiian language newspapers refer to the monk seal variously as ‘Īlioholoikauaua, ‘Īleholoikauaua (rat running besides the wave), ‘Īliokai (seadog), ‘Īlio-o-kai (dog of sea), Sila (seal), Hulu

(fur), and ‘Īliopi‘i (dog running up and down).

Interestingly, ‘Īliopi‘i is named for a peninsula at Kalau-papa, Moloka‘i, where monk seals were commonly seen. Another area named for the monk seal is Lae Ka‘Īlio (headland of the dog) at Ha‘ena, Kaua‘i, also a popular spot for the seals. Both locations are historically named, likely due to the frequency of monk seal visits to those places.

Monk seals feed primarily on bottom and reef fishes, lobsters, octopus, and eel. They can dive more than 250 feet to hunt for food.

There are many threats to the survival of monk seals as a direct result of human behavior and activities. These include starvation due to overfishing in their habitat, which weakens them and affects their immunity to disease and their ability to avoid predators. It also causes low reproduction rates.

Other threats include the proliferation of marine debris, such as abandoned fishing lines and nets which can cause drowning due to entanglement.

Aquarium fish gathering for the aquarium trade also threatens the monk seal food chain and disrupts areas of habitation. Ongoing loss of habitat and contamination in our oceans can also cause unusually aggressive behaviors in male monk seals, adversely affecting the overall colony.

It is our collective kuleana to protect the ‘Īlioholoikauaua by being vigilant and pono. Lawai‘a (fishermen) need to remove fishing nets and only use them within the parameters set forth by law, remove fishing lines, and use barbless hooks. Relocating to another spot when you spot a monk seal in the water while fishing is the pono choice. Never feed or touch them.

Due to their endangered species status, the law requires

that you stay 100 feet away from monk seals resting on the shoreline. Additionally, dogs can harm monk seals and should be leashed and led away. Fortunately, the protected status of Papahānaumokuākea will help preserve the area as a pu‘uhonua for the monk seal, but it would be a great loss if their numbers continue to decline and ‘Īlioholoikauaua stop visiting the main Hawaiian Islands.

“Kānaka are kin, not superior to other living things,” said Makaala Kaaumoana, vice chair of Hui Ho‘omalua i ka ‘Āina on Kaua‘i. “Balance is required for all to thrive. All life has a job in nature.”

NOAA has determined that the recent deaths in September and November 2020 of monk seal pups on the island of Kaua‘i were caused by drowning, most likely due to entanglement.

The public can also help protect the ‘Īlioholoikauaua by staying informed. Visit NOAA’s website at: <https://www.fisheries.noaa.gov/pacific-islands/endangered-species-conservation/hawaiian-monk-seal-updates>.

Being observant while at the beach or out on the ocean is another way to kōkua. If you observe lay gill nets being used illegally, or at night, contact DOCARE at (808) 643-DLNR, or use the DLNRTip app.

You can also call NOAA’s Office of Law Enforcement hotline at (800) 853-1964. Report all monk seal sightings, injuries, and strandings to NOAA’s Marine Wildlife Hotline at (888) 256-9840.

“He ali‘i ka ‘āina; he kauwā ke kanaka. The land is chief; people are its servant.” ■

*Leina‘ala Kaina Peters is Kanaka Maoli, a cultural practitioner and conservationist from Kahalu‘u, O‘ahu.*



# Remembering Prince Kūhiō

By the Association of Hawaiian Civic Clubs

**J**onah Kūhiō Kalaniana'ole, defined by his name as a "royal chief without measure," created a legacy for Hawai'i that is renowned, remembered and revered today.

In his lifetime, Kūhiō was a royal protégé, a prisoner, a politician, a musician, and most importantly, a prince of the people. His many achievements include establishing the county government system still in place today, and advocating for the passage of the Hawaiian Homes Commission Act. Kūhiō was also the founder of the Hawaiian Civic Club movement.

Kūhiō formed the first Hawaiian Civic Club to mobilize his Native Hawaiian constituency. He wanted to organize a group of Hawaiians who would dedicate themselves to help elevate and promote the social, economic, civic and intellectual status of Native Hawaiians, and become outstanding citizens and leaders in their communities.

This movement started in 1918 and has evolved into the Association of Hawaiian Civic Clubs (AHCC), an organization that continues to actively advocate around political issues that impact the Hawaiian community and now boasts over 60 distinct organizations across Hawai'i and the United States.

In November of 2020, the AHCC held its first virtual annual convention in its more than 100-year history with hundreds of attendees participating from across the United States.

At the convention, AHCC proudly recognized its Outstanding Young Hawaiian Civic Club Member of the Year, Shauna Honu'aina Nichols. As a member of the Pearl Harbor Hawaiian Civic Club and the student body president at Kamehameha Schools Kapālama her senior year, Honu has demonstrated an ability to effect change through action by organizing an event for students on campus that included coordinating participation with dozens of local nonprofits who shared about climate change impacts and community service volunteer opportunities.

As a passionate volunteer leader at Mālama Loko Ea Foundation, Honu has been a part of the ongoing preservation of this 400-year-old traditional fishpond. Since childhood, Honu has participated in cultural events like the annual Prince Kūhiō Festival and the Aloha Festivals Floral Parade to ensure that these legacies live on for future generations. Honu truly exemplifies the ideals and examples set forth by Prince Kūhiō Kalaniana'ole. ■

*The Association of Hawaiian Civic Clubs is a nonprofit organization and the oldest Hawaiian community-based advocacy movement. Our organization is a federation of individual Hawaiian Civic Clubs located across Hawai'i and across the continental United States, organized into five councils: Moku o Keawe (Hawai'i Council), Nā Hono A'o Pi'ilani (Maui Council), Ke One o Kākuhihewa (O'ahu Council), Moku o Manokalanipō (Kaua'i Council), and Nā Lei Makalapua (Mainland Council). We are governed by an 18-member volunteer board of directors, and we advocate for the improved welfare of Native Hawaiians in culture, health, economic development, education, social welfare, and nationhood, and the perpetuation and preservation of our language, history, music, dance and other cultural traditions.*



Shauna Honu'aina Nichols - Photo: Courtesy

# Reflections on the Insurrection of January 6



By Kourtney Christen Kealohalani Kawano

**O**n Jan. 3, 2021, members of the U.S. Congress welcomed Sen. Kaiali'i Kahele into their ranks when he and other newly elected members were sworn in at the U.S. Capitol. As the second Native Hawaiian congressional member since 1959, Sen. Kahele spoke about supporting kūpuna and keiki alike, and the dire need for Americans to see beyond the political strife that flourished throughout the 2020 election cycle.

Little did Sen. Kahele know of the great strife that Wednesday, Jan. 6, 2021, would bring just three days later.

That day, as the ua poured down outside my home in Hilo, I stared at my computer and watched a massive breaching of the U.S. Capitol by extreme supporters of former U.S. President Donald Trump as the results of the 2020 Presidential Election were to be certified in favor of President Joseph Biden, Jr. and just one day after Georgia elected its first Black senator.

As a Kānaka and Indigenous woman, I am not surprised that capitol law enforcement demonstrated restraint against these rioters.

From the safety of my home almost 5,000 miles away from Washington D.C., even I could see that the majority of these extremists were white. These anarchists were not met immediately with armed military officers; no, that warm welcome is apparently reserved exclusively for our Black and Brown relatives who truly understand the meaning of peaceful protesting.

In reflecting upon the aftermath of January 6, and Trump's subsequent second

impeachment by the U.S. House for inciting the riot at the Capitol, I pondered what these two events mean for our lāhui in this new decade.

I believe Kānaka must recognize the irony in witnessing the descent into chaos of the very institution that oppressed our ancestors' right to self-governance.

Are we to believe that Indigenous Peoples were the savages all along?

Native protestors during the Black Lives Matter movement did not storm the Senate chambers or loot historical artifacts.

And Queen Lili'uokalani never encouraged her constituents to engage in violence during the American insurrection against her Kingdom. A true leader, dedicated to the wellbeing of her people, Lili'uokalani advocated for peace, knowing that Hawaiians are a resilient nation that can collectively resist oppression.

While I am doubtful that America will achieve racial equity under a White presidential administration, I believe these two contemporary events provide the impetus for Kānaka to realize the wisdom that exists within our lāhui in the pursuit of social justice.

These modern examples of the failure of American "democracy" and "egalitarianism" can be used as motivation to reimagine an aupuni (government) that foregrounds our sovereignty and empowers Kānaka instead. Let us enact our political agency and awaken to the reality of who the savages really are: the "Trump" of the world who falsely associate whiteness with power. Let us find the courage to unite with other communities of color who reject notions of inferiority. And let us experience continued success in disrupting colonialism, inspiring our 'ōpio, and honoring our ancestors through our resistance. ■

*Kourtney Kawano is a Native Hawaiian graduate student at the UCLA School of Education and Information Studies in the social sciences and comparative education division. She received her B.A. in government and religious studies from Dartmouth College in June 2018 and previously taught at Kea'au High School on Hawai'i Island.*

# Keeping Heart Healthy



By Jodi Leslie Matsuo, DrPH

**N**ative Hawaiians have the highest occurrence of heart disease compared to other ethnic groups in Hawai‘i. Taking care of your heart can help to prevent early disability and years of life lost that could have been spent with your ‘ohana and doing other things you enjoy.

Knowing whether you are at risk is the first step you can take towards preventing heart disease. Get regular check-ups with your doctor and have her/him determine your risk by checking your blood pressure, cholesterol, body weight and whether other testing is needed. If you are at risk for heart disease, your doctor may choose to prescribe medications and recommend lifestyle changes.

At the same time, take a realistic assessment of how you are eating and see what may need to be changed. A recent study compared the effect of different foods in terms of heart disease risk, and organized the foods into the following categories (see chart below).

**STOP:** Foods and drinks that cause heart disease  
**CAUTION:** Foods and drinks that may cause heart disease  
**GO:** Foods that prevent heart disease

STOP!	CAUTION!	GO!
Sugar-sweetened beverages	Juicing fruits and vegetables	Leafy green vegetables
Red and processed meats	Moderate amounts of alcohol	Beans
Coconut oil, butter, margarine, and other oils that are solid at room temperature	Low carbohydrate, high fat diets	Moderate amounts of coffee
High amounts of alcohol		Low amounts of sodium Mediterranean, DASH*, and plant-based diet

Simplified from Mayo Clin Proc Innov Qual Outcomes. 2019 Sep; 3(3): 251–267.

\*Dietary Approaches to Stop Hypertension

Another personal habit to consider is how well you are managing your stress. Signs of stress include depression, anxiety, irritability, trouble sleeping, worry, and difficulties with memory. If you have any of these symptoms, be sure to talk to your doctor. Consider taking up a hobby, sport, tai chi, or just some time off work.

Are you getting regular physical exercise? If not, start by taking a walk. Choose a time of day that works best for you. It could be early in the morning, during a lunch break, or late afternoon. Start with 10 minutes per day and work your way up to 30 minutes.

If you are still thinking about whether you should quit smoking, now is a good time as any. Focus on the benefits of quitting and visualize your success in doing so. Take steps to manage your stress. Enlist a family member or friend to workout with. Your doctor may have other suggestions as well.

You can do it! Take charge of your heart and your health. ■

*Born and raised in Kona, Hawai‘i, Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietician and certified diabetes educator, with training in Integrative and Functional Nutrition. Follow her on Facebook (@DrJodiLeslieMatsuo), Instagram (@drlesliematsuo) and on Twitter (@DrLeslieMatsuo).*

# Hawaiian Home Lands Case Status

By Thomas Grande, guest author

The Sovereign Council of Hawaiian Homestead Associations (SCHHA) welcomes guest author Thomas Grande who will provide an update regarding *Kalima v. State of Hawai‘i* – a case filed in 1999 after the State of Hawai‘i suspended the Hawaiian Claims Office. The case been returned to circuit court to compute damages and decide other individual issues.

## Background

Between 1991 and 1995, approximately 2,700 Native Hawaiian beneficiaries filed claims against the State of Hawai‘i for breaches of trust that occurred between Aug. 21, 1959, and June 30, 1988. Most of the claims were for delays in awarding homesteads, i.e., “Waiting List claims.”

After two trials, two appeals and five class certifications, the Hawai‘i Supreme Court ruled against the State of Hawai‘i.

## What Did the Supreme Court Decide?

In its opinion, the Hawai‘i Supreme Court made three primary rulings:

1. It confirmed that the State of Hawai‘i breached its trust obligations in failing to award homesteads to beneficiaries.
2. It approved a class-wide formula for computing damages based on the type of homestead applied for, the date of application and the length of the delay.
3. It approved resolution of the Waiting List claims by a Special Master, who will also establish a process to resolve other claims.

The court also noted that, “It is clear to us that the State, by mismanaging the Trust, failing to keep adequate records, and continuing to litigate this case for decades, is responsible for creating a situation in which it will be difficult to accurately assess damages.”

## Who are the Claimants?

Native Hawaiians who filed claims with the Hawaiian Claims Office (HCO) between 1991 and 1995 are participants in the case. These kūpuna filed homestead applications before 1988. No one else may join or assert a claim in the case.

## What Happens Next for Claimants?

Class Counsel will represent all of the Waiting List claimants before the Special Master. Claimants do not need to take any action now to assert their claim. Claimants will be contacted if more information is needed. However, claimants should make sure they have a will or trust to appoint someone to handle their case should they pass away.

Claimants who have moved recently should visit [kalima-lawsuit.com](http://kalima-lawsuit.com) to update their address online or call 1-888-901-4564.

Because of the State’s inability to produce a computer record of critical information, class counsel must review and summarize data from individual HCO claim files and DHHL application files for presentation to the Special Master. There are approximately 6,700 files to review in total.

## What About Claimants Who Have Passed Away?

Tragically, over 400 of our claimants have passed away. Close relatives of a deceased claimant, or representatives of a deceased claimant’s estate should visit [kalima-lawsuit.com](http://kalima-lawsuit.com) and complete the online form or call 1-888-901-4564.

For more information go to [www.kalima-lawsuit.com](http://www.kalima-lawsuit.com) or call 1-888-901-4564 ■

*Thomas Grande and Carl Varady are Class Counsel in the Kalima lawsuit case.*



## Alaka'ina



Na Kalani Akana, Ph.D.

**A**uheha 'oukou e nā makamaka o neia kolamu 'ōlelo Hawai'i. 'O kēia ka mahina a ke Ali'i Maka'ainana, 'o ia ho'i, 'o Jonah Kūhiō Kalaniana'ole, i hānau 'ia ai, a e ho'omana'o a e ho'okulāia 'ia ana nō ia e nā hui sivila me nā po'e noho 'aina ho'opulapula.

Ia'u e no'ono'o ana e pili ana i kona alaka'i 'ana ma Wakinekona ua 'upu a'e kekahi nīnau i loko o'u, "Pehea 'o ia i ho'oholomua ai i ke kāmāwai 'āina ho'opulapula ma Wakinēkoa me ka 'ole o ka mana koho?" Malia paha, aia ka pane i loko o kekahi pono ikaika a ko'iko'i no ka po'e Hawai'i, 'o ia ho'i, ke kuleana.

Ua hānau 'ia 'o ia he ali'i a 'oiai 'a'ole 'o ia i kū i ka moku, ua 'ike 'o ia i kona kuleana - e mālama i nā kāmaka, nā pua laha 'ole o ka 'āina. I kēlā manawa o nā 1900 aia nō nā Hawai'i he nui i ke kūpiliki'i.

Pēlā ke 'ano o ke alaka'i 'ana ma ka 'ohana.



Dr. Kauanoe Kamanā - Photo: Courtesy



Kumu Hula Hōkūlani Holt Padilla - Photo: Courtesy

Hō'ike le'a ka haku i nā lāla 'ohana i kona kuleana. Pēlā ka hana a Kumu Hula Hōkūlani Holt Padilla. Wahi āna, i ka wā kamali 'i o kāmā mau pua 'o Lu'ukia, Kani'au, me Lono ua wehewehe 'o ia i ko lākou kuleana iho ma ka 'ohana. Na Lono e mālama i kona 'anakē, na Kani'au e noho me ka makuahine, a na Lu'ukia e mālama i ke kaikaina me ke kaikunāne no ka mea'o ia ka hiapo.

Ma muli o kēia 'ike le'a o ke kuleana, ua kūlia lākou ma ka ho'ona'auao 'ana e ho'okō pono ai ke kuleana. No laila, ua puka lākou 'ekolu me ke kekelē kula nui: Lono me ke Kekelē Ho'oka'a'ike; Kani'au me ka Palapala Lac'ula, Ho'ona'au'ao; a me Lu'ukia me ke Palapala Lac'ula Kaua.

'Ōlelo mai 'o Hōkū, "Mana'o au, ua moakāka loa i ka'u mau keiki he mea ko'iko'i ka 'ohana, ka nohona Hawai'i, a me ka ho'ona'auao."

I loko o ka pepa nui a Wai'ale'ale Sarsona, aia kekahi nīnauele hoihoi me Kauanoe Kamanā e pili ana i ke kuleana. Wahi ā Kamanā, 'o wiwo kekahi kulehana nui no ka maopopo i ke alaka'ina.

Inā he wiwo ko ke kanaka, maopopo iā ia i nā mana'olana a me nā kuleana hana o ka 'ohana. Inā pēlā, hualāmahi like nā lālā a pau o ka 'ohana a i 'ole kekahi hui hana, i ka nu'ukia a me ke ala nu'ukia like. Inā pakaulei ke kanaka, huki 'ia 'o ia i 'ō a i 'ane'i a 'a'ole hiki iā ia ke kūlia ma kona nu'u.

Inā hoihoi 'oc e heluhelu e pili ana i ke alaka'ina o nā wahine 'iwi, hiki ke loa'a ka pepa nui a Wai'ale'ale Sarsona ma ka pūnaewele. Ma loko nō 'o ia i nānā ai i ke alaka'ina ma ka nohona o Kauanoe Kamanā, Meahilahila Kelling, a me Mahina Paishon Duarte.

*Alaka'ina: Female Leadership in Native Hawaiian Education, Examining the Lives of Three Female Leaders in Native Hawaiian Education by Wai'ale'ale Sarsona*

<https://scholarspace.manoa.hawaii.edu/bitstream/10125/62727/2017-08-cdd-sarsona.pdf> ■

*Kalani Akana, Ph.D., is the culture specialist at OHA. He is a kumu of hula, oli and 'ōlelo Hawai'i. He has authored numerous articles on Indigenous ways of knowing and doing.*

**To read this article in English, go to [kawaiola.news](#).**

## Demanding Respect



## Repatriation of Iwi Kūpuna and Moepū in 1993-1994

By Edward Halealoha Ayau

**I**n years four and five, there were nine repatriation cases involving six museums under the authority of the Native American Graves Protection and Repatriation Act (NAGPRA). In 1993, two repatriations took place with the Peabody Essex Museum whose staff demonstrated a great respect for the NAGPRA process and the humanity of Native Hawaiians. This museum houses the largest collection of Hawaiian cultural items outside of Hawai'i and within US borders.

Iwi from Kaho'olawe were identified at Bishop Museum. However, a burial bundle was unaccounted for and the museum was unable to explain its whereabouts.

During repatriation we attempted to hand-carry the kūpuna and their moepū on a flight to Maui, whereupon a security officer insists we open the boxes for inspection despite documentation from the museum disclosing the sensitive contents. We refuse.

More officers arrive and they insist we open the boxes. We refuse. I realized we had to go heavy in our response. I summoned supreme educator, Maka, and directed him to explain our position. After some time, the edification is successful and the security officers back off. We are allowed to board the flight without having to expose the kūpuna.

Additional iwi and moepū were discovered at the Smithsonian Museum of Natural History following the repatriation in 1990. While deemed an oversight on the part of the museum, the implications were immense for those who 'auamo (carry) this kuleana, as these iwi were originally found with iwi that

were already returned and reburied. We insisted museum staff apologize to the ancestors before we repatriated them.

As mentioned in last month's article, the first appeal of a museum refusal to repatriate involves the Phoebe Hearst Museum at Cal-Berkeley.

The museum agreed to repatriate three remains and refused to repatriate two others. Hui Mālama appealed the decision, and the NAGPRA Review Committee mediated the dispute.

We offered testimony, later referenced as "spiritual evidence," as we asserted that during a ceremony with these five iwi kūpuna, we confirmed in our na'au that they are all ancestral Hawaiians.

The Committee accepted our testimony and recommended repatriation of the first skull finding that we established Hawaiian cultural affiliation but subjected the second skull to physical examination. The examination results established Hawaiian ethnicity, and the second ancestor was repatriated six months later. While some celebrate the NAGPRA process as "working," we were devastated that we failed to prevent this desecration, and that spiritual evidence is not allowed to stand on its own.

In 1994, we coordinated a repatriation involving 283 iwi from the Harvard Peabody Museum of Archaeology and the Yale Peabody Museum of Natural History. This case involved iwi whose island and place of origin were unknown. The Hanapēpē community offered to hānai these kūpuna and requested they be turned over to their care. The iwi were reburied following an overnight vigil to welcome them home, share mele aloha and pule, and conduct their reburial. A few years later, a stone platform was built over the grave site to commemorate their replanting in the bosom of Papahānaumoku. ■

*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.*

**To read this article in 'ōlelo Hawai'i, go to [kawaiola.news](#).**

# Live Within Your Means



By Timmy Wailehua

One of the most difficult duties of managing your finances is “living within your means” or simply put, budgeting.

Many individuals budget, or think they are budgeting, but in reality, they are stretching their income as far as they can. Metaphorically speaking, you are casting a 6-foot throw net into the ocean trying to catch an entire school of 50-60 mullet, but only able to capture 10. There is no way to catch more mullet, as the throw net is at max capability.

Budgeting is spending less than your amount of received income. With technology, in today's age, there are many financial institution websites and mobile applications that can assist you with tracking your expenses for budgeting. The old fashioned way of manually writing down your expenses on a spread sheet works just as well.

The key is to track and record your monthly fixed expenses and debt. This will give you a better perspective of your daily balance of available net income when compared to your total expenses.

Many individuals do this visually by taking mental notes in their head or constantly checking available funds in their account. This is difficult to do if you are a busy individual with daily tasks and operating your own business. Checkbook balance sheets are becoming obsolete as the new age of debit cards and phone technology make it easy to purchase items

at your fingertips. The use of a smart phone application can be as easy as sending a text.

All things considered, knowing exactly what you have available in your bank account will definitely help you prioritize your savings and spending. This will also give you an opportunity to budget your lifestyle and plan for the future. This doesn't mean you'll lose out on all the fun activities like vacations and pau hana entertainment, but it will assist with knowing your limits and being one step ahead.

Budgeting is a lot easier said than done, but I find that these weekly practices can help manage your finances.

Setting up automatic payments, splitting paychecks into separate accounts, calculating total household income and expenses, sitting down with the entire household to go over monthly finances, monitoring the due dates of all expenses, choosing appropriate monthly payment due dates to spread out money availability, cutting down on wants and focusing on needs, building an emergency fund, using a smart phone application for budgeting, and taking advantage of online budgeting platforms offered by your bank are great ways to help you “live within your means.” ■

*Timmy Wailehua is the first vice president of the Native Hawaiian Chamber of Commerce and is currently a mortgage insurance underwriter at Essent Guaranty, a private mortgage insurance company. He has been in the financial industry since 2001, and has served as Central Pacific Bank's AVP of Home Equity Lines of Credit Operations manager, OHA loan fund manager and First Hawaiian Bank's VP of Mortgage Loan Operations for the Residential Real Estate Division.*

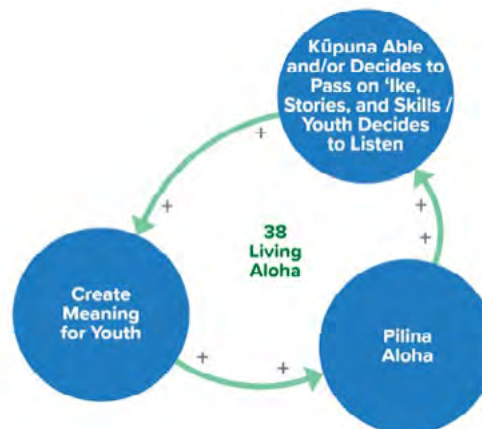
# Tipping the System to Benefit Native Hawaiians: Systems Mapping in Action



By Pālama Lee, Ph.D.

*The current system reinforces injustices perpetuated against Native Hawaiians, disconnects them from their culture, and limits opportunities for their families to thrive.*

In 2019, Lili'uokalani Trust (LT) engaged over 300 stakeholders across five islands to identify the forces they see helping or hurting the ability of Native Hawaiians to break the cycle of poverty. The mana'o they shared is represented in the LT Systems Map. Highlighted are four interventions that have the potential to change the lives of Kānaka and the lāhui and contribute to a more equitable society.



Connect to Self, Connect to Community

## Heal Trauma

Recognizing the suffering of others and connecting people to sources of healing impacts “Easing Pain” (Map theme/loop). This has the potential to heal emotional and spiritual harm, improve mental health, and move kamali'i and 'ohana to a place of greater wellbeing (Changing the Story).

## Strengthen 'Ohana

Connecting kamali'i and 'ohana to navigators (individuals who foster healing and community strength) and finding ways to increase “Family Time,” strengthens 'ohana. This potentially increases ea (self-determination) of individuals and 'ohana and their ability to meet basic needs.

## Kūpuna and Keiki

Connecting kūpuna with keiki perpetuates traditional Hawaiian values and 'ike which grounds youth and provides them with valuable knowledge, skills, and wisdom. This contributes to “Living Aloha” and “Connect to Self, Connect to Community” while reversing “Kūpuna Pushed Aside.”

## Strengthen Collective

Fostering Hawaiian culture and language and using aloha to combat efforts to exploit Hawaiians, unleashes “People Power” in a positive and effective manner. An example of this is the use of “Kapu Aloha” to create pathways such as resistance and solidarity for many Hawaiians.

Each of the interventions, alone, is not enough to create sustained systems change. Implemented together, they have the potential to push the system in a direction that benefits Hawaiians.

At Lili'uokalani Trust, we use these four interventions by:

- Sharing them and the systems map across the pae 'āina;
- Nurturing collaborative spaces to work collectively to lift these interventions;
- Remembering “Aloha” is key, people power, instilling trust and vision, and self gifts; and
- Integrating them in our programs and services to support LT's Strategic Plan

It is our belief and hope that this new version of the system will be one which fosters thriving Hawaiian children and uplifts their wellbeing. We extend an invitation to all to use this work and to reach out to us at vfuata@onipaa.org. ■

*Pālama Lee is blessed to have worked for the Lili'uokalani Trust (LT) for nearly 10 years. He is a clinical social worker and an evaluator and researcher who offers a culturally responsive lens to illuminate the wellbeing of our lāhui. He received his MSW and PhD at UH Mānoa. He is the Director of Research, Evaluation, and Strategy at LT.*



# An Unexpected Blessing



By Pū'ali Camba-Kaniaupio, Grade 12,  
Ke Ana La'ahana PCS

**A**loha, 'o Pū'ali Camba-Kaniaupio ko'u inoa. Aia wau ma ka papa 'umikūmālua ma ke kula ho'amana o Ke Ana La'ahana. I am Pū'ali Camba-Kaniaupio and a senior attending Ke Ana La'ahana Public Charter School.

The year of 2020 has blessed me in a way that I did not expect, however it did take some getting used to.

Since March 2020, our state has had to make major adjustments to everyday life due to the affects of this pandemic, COVID-19. Although, there has been a lot of grief that COVID-19 has brought upon many of our communities, 'ohana, businesses and schools, it has also forced some to make positive choices to be safe and stay healthy.

Hawai'i has been forced to find creative ways to stay afloat. For example, residents receiving unemployment benefits due to the pandemic also received a prepaid restaurant card that could be used at local restaurants. This not only helped families, it helped support our culinary businesses. And parents whose children qualified for free or reduced lunch from their respective schools also received additional SNAP benefits or Pandemic-EBT benefits.

My senior year has honestly impacted me in both positive and negative ways. Based on stories shared by my parents and older sisters, your senior year of high school is where a lot of your "best" memo-

ries come from, so they tell me.

I don't have the chance to build memories with new haumāna, but I get to treasure the memories made with old friends. I'm not able to get that face-to-face help in classes that I was used to, but I am learning to utilize the tools of virtual learning.

These changes have taught me about kuleana. Kuleana for myself, my 'ohana, my community, and my kula. Because of the limited distractions at home, I was able to get the highest GPA I've ever received in school.

"To recognize, nurture, and foster cultural identity and cultural awareness in an environment that has historical connections and lineal linkage to students. Students engage in critical thinking and demonstrate complete mastery of the academia for their future as a result of this educational program that is driven by family, community, and culture." This is the mission of our school.

This time of change has given me a better understanding of our school mission.

Prior to this crisis, I did the bare minimum both at home and in school. I have since grown to become a more responsible, independent individual. For example, I try my best to help my parents and my older sister, who are essential workers, by "baby-sitting" my younger sister and my niece.

It was challenging at first, transitioning to "virtual learning" but I had to make sure that my niece was done brushing her teeth, dressed, and eating breakfast all before our morning Piko at 7:45 a.m. In addition to this, I had to prepare my younger sister for her school day that begins at 8:00 a.m.

These responsibilities or kuleana have helped me, not only as a teenager in helping my family out, but also help me to prepare for the reality of adult life. ■

# E Ho'i Ka Piko: Returning to Piko



By Bronson Azama

**I**t is in the stories of our kūpuna that we are reminded that our people were, and still are, true visionaries. Holding within us ideas that can shape the future of our islands, and arguably the world, for the better.

I frequently traverse up Ha'ikū Valley, located in the ahupua'a of He'eia. There remain a handful of individuals working to bring about new life to a place that has faced detriment from the military during World War II, and thereafter during the construction of the H-3.

After our workday clearing Kānehe-kili heiau, myself and fellow volunteers gathered to eat lunch. We immediately began to satiate ourselves with 'ai and as we ate, we were fed by Auntie Mahealani Cypher, a living treasure in our community, with intimate place-based knowledge.

During this 'aha 'āina she shares how i ka wā kahiko (in old times), the valley was once the "hospital" of the Ko'olau, where healing plants were abundant. With each story she shares about the valley, it is as if that story becomes a strand that is eloquently braided into a lei of place-based 'ike.

The final strand is then braided in as she presents the vision that she and many of the kūpuna in our community, and those that are with us in spirit, have to establish a cultural preserve in the valley, through the nonprofit Ko'olau Foundation.

The vision features restoration of the various wahi kapu, reinterment sites for iwi kūpuna, native reforestation efforts, and repurposing the OMEGA station into a Ko'olau Museum.

With the closing of this vision and completion of this lei of knowledge, it is then placed upon all of us. This 'ike triggers a calling in our na'au to return to mālama this place and transform it into a place of healing and learning as it once was for our kūpuna. Ha'ikū then serves as a newfound piko for all of us who mālama. It is through conducting mālama 'āina and 'aha 'āina that we develop a collective understanding of place, and what needs to be done for that place.

Piko can be both a place and a practice.

It is in this work to restore the valley that we develop a connection that is hard to put into words. It is a connection that is seemingly woven into all of us through the sharing of stories, that then develops an internal drive to see that our stories go beyond memory and dreams to become a visual reality.

I encourage everyone across Ko Hawai'i Pae 'Āina to find or develop a piko for community, family, and even ourselves. Finding or creating a place where the stories of our kūpuna are shared and create a desire for us to move forward and reconnect to who we are and remind ourselves of what we ought to be doing: ke aloha 'ana i ka 'āina o Hawai'i. Let us set a firm foundation for nā mamo to build upon; therefore we must ask ourselves, "Where is my piko?" ■

*Bronson Azama is a freshman at the University of Hawai'i at Mānoa and a graduate of Castle High School in Kāne'ohe, O'ahu.*

# Input Needed on General Plan Update



By Cedric Duarte

**T**he Department of Hawaiian Home Lands is in the process of updating its statewide General Plan and is seeking beneficiary input.

DHHL's General Plan is the first opportunity, within the Department's planning system, for beneficiaries to provide their input into future policies and strategies that are designed to guide the utilization of trust resources in the implementation of the Hawaiian Homes Commission Act.

In March, the DHHL will begin conducting its first beneficiary consultation meetings related to the General Plan. All beneficiaries are asked to watch for postcard invitations in the mail that will include meeting details.

As one piece of the planning framework, the General Plan provides a comprehensive policy that ensures coordinated, integrated, orderly social, physical, and economic development of Hawaiian Home Lands through the establishment of goals, objectives, and implementing actions. The General Plan is followed by detailed Island and Regional Plans that are crafted with further beneficiary consultation.

The General Plan process allows DHHL and its beneficiaries an opportunity to reflect on what has been accomplished, identify areas for improvement, and articulates a vision and direction for the Trust.

DHHL's planning process includes the involvement of an investigative committee formed with Commissioners of the Hawaiian Homes Commission pursuant to Hawai'i Revised Statutes Section 92-2.5 and Hawai'i Administrative Rules Section 10-2-16 (b) (1).

Commissioners Randy Awo, Russell Kaupu, Zachary Helm, and Chair William J. Ailā, Jr. have been selected to serve on the HHC's investigative committee.

The General Plan is updated every 20 years with the last plan published in 2002. In that time, the Kaupē'a, Malu'ōhai, Kānehili, Ka'uluokaha'i, La'i 'Ōpua, Waiohuli, and Waiehu Kou homesteads are among the new subdivisions that were established.

To learn more about DHHL's planning process and statewide plans, visit [dhhl.hawaii.gov/po](http://dhhl.hawaii.gov/po). ■

*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 the Kamehameha Schools and the University of Hawai'i at Mānoa, he resides in 'Aiea with his wife and two daughters.*

## CULTURAL IMPACT ASSESSMENT: NANAIKEOLA, WAIANAE DISTRICT, OAHU

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment (CIA) in advance of the proposed Nanaikeola Self-Help project, an 88 lot self-help housing subdivision affordable to low income families in Hawai'i. The subdivision will be located on a 12.388-acre property, owned by the Self-Help Housing Corp of Hawaii, known as Nanaikeola in Lualualei Ahupua'a, Wai'anac District, Oahu Island [TMK : (1) 8-7-008-076] (Enclosures 1 through 3). SCS is seeking information on cultural resources and traditional cultural practice, previously conducted or ongoing, within or near the proposed Nanaikeola Subdivision project area. Please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182, or via email ([cathy@scshawaii.com](mailto:cathy@scshawaii.com)).

## CULTURAL IMPACT ASSESSMENT: KA'ĀPAHU AHUPUA'A, KĪPAHULU DISTRICT, MAUI

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment (CIA) in advance of the proposed Hana Highway at Kalepa Point Road Repairs project area. The project area is located in Ka'āpahu Ahupua'a, Kīpahulu District, Island of Maui [TMK: (2) 1-6-010-999], within the Hāna Highway (State Route 360) corridor near the transition to the Pi'ilani Highway (County Route 31) at the Kālepa Bridge. The project is proposed by the County of Maui Department of Public Works, Engineering Division for the purpose of ensuring that Hāna Highway remains safe and passable by rehabilitating the county road and shore protection infrastructure. SCS is seeking information on cultural resources and traditional cultural practice, previously conducted or ongoing, within or near the proposed project area. Hāna Highway (also known as the Hana Belt Road, Hāna Road, Hāna Highway, Piilani Highway), including the project area corridor, is an historic property designated State Inventory of Historic Properties

(SIHP) Site # 50-50-15-1638 and is listed on the National Register of Historic Places as 01000615. If you have information to share, please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182, or via email ([cathy@scshawaii.com](mailto:cathy@scshawaii.com)).

## CULTURAL IMPACT ASSESSMENT: WAIAWA, O'AHU

Honua Consulting is preparing a Cultural Impact Assessment for the Waiawa Phase 2 Solar + Storage Project. The project area is comprised of Tax Map Keys: [1] 9-6-004:024, [1] 9-6-004:025, [1] 9-6-004:026, and [1] 9-4-006:036 in Waiawa on the Island of O'ahu. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on historic or existing cultural resources that may be impacted by the proposed project, historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and/or identification of individuals or organizations that should be sought out for consultation on the CIA. Individuals or organizations may contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617. Additional information about the project is available on the project website at <https://aesdistributedenergy.com/waiawa-solar-homepage/>.

## CULTURAL IMPACT ASSESSMENT: WAI'ANAE, O'AHU

Honua Consulting is preparing a Cultural Impact Assessment for the Mountain View Solar + Storage Project. The project area is comprised of Tax Map Keys [1] 8-5-003:031, [1] 8-5-003:032, and [1] 8-5-019:035 in Wai'anac on the Island of O'ahu. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on historic or existing cultural resources that may be impacted by the proposed project, historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and/or identification

of individuals or organizations that should be sought out for consultation on the CIA. Individuals or organizations may contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617. Additional information about the project is available on the project website at <https://aesdistributedenergy.com/mountain-view-solar-homepage/>.

## BURIAL NOTICE: PUNALU'U AHUPUA'A, KO'OLAULOA DISTRICT, O'AHU

Notice to interested parties is hereby given that isolated, secondarily deposited human skeletal remains were discovered by International Archaeology, LLC. Approximately 25 complete or partial skeletal elements and 50 miscellaneous small bone fragments were identified. Based on the disposition of the remains, they were determined to be secondarily deposited and not an intact burial. The find was made during archaeological inventory survey excavations for Kamehameha Schools' proposed Punalu'u Habitat Bank and Stream Restoration Project at Punalu'u Ahupua'a, Ko'olauloa District, Island of O'ahu, TMK (1) 5-3-001:041 (portion). The ahupua'a of Punalu'u was awarded to William Pitt Leleiōhoku (LCA 9971). The find does not fall within a kuleana LCA. The SHPD has assigned a State Inventory of Historic Places number of 50-80-06-8882 to the area where the remains were found. Consolidation of the remains at a nearby location and subsequent preservation is proposed, and a final determination will be made by the O'ahu Island Burial Council in consultation with the SHPD and any identified lineal and/or cultural descendants. Individuals with information pertaining to the burial should contact Ms. Regina Hilo at the SHPD ([808] 692-8026, [Regina.Hilo@hawaii.gov](mailto:Regina.Hilo@hawaii.gov)) or Ms. Leslie Iaukea ([808] 692-8023, [Leslie.Iaukea@hawaii.gov](mailto:Leslie.Iaukea@hawaii.gov)) within thirty days of this notice. These individuals must provide information to the SHPD demonstrating lineal descent from these remains or descent from ancestors buried in Punalu'u Ahupua'a or Ko'olauloa District. ■



## Native Hawaiian Business Directory Launched

In December 2020, the Native Hawaiian Business Directory was launched. A project of the Kanaka Economic Development Alliance, the directory provides a beautiful and highly marketable online platform that allows business owners to self-publish and update their listings at any time.

Native Hawaiian business owners can add their business(es) to the directory by registering and creating their own account and business listing at <https://kanakaconomy.com> or by completing and submitting a Business Registration Form (available at <https://form.jotform.com/210176654678060>) and the Alliance will build the account and business listing for you.

Business owners that list their businesses in the directory see multiple benefits, such as free marketing, access to a global support network and access to the Alliance's "Native Hawaiian Business Directory Certified" logo, which may be used on their own websites and products to let customers know they're helping to support a certified Native Hawaiian business.

For more information go to: [KanakaEconomy.org](http://KanakaEconomy.org)

## Native Hawaiian Artists Win Prestigious Awards



Kawika Lum-Nelmida has been selected to the 2021 cohort of the USA Fellows, a program of United States Artists, a national arts funding organization based in Chicago. Lum-Nelmida is one of 60 artists representing a variety of disciplines. Each fellow receives \$50,000 in support of their artistic and professional development.

A hulu (feather) artist from Pūpūkea, O'ahu, Lum-Nelmida uses modern materials to create contemporary art pieces. He has

ventured into clothing design, with his work featured in the annual MAMo Wearable Art Show and has taken his contemporary and traditional work to cultural demonstrations and workshops all over the world. His work is found in museums in the US and abroad. Since 2012, he has been an active artist participant in MAMo: Maoli Arts Movement, a program of the PA'I Foundation.

Lum-Nelmida is only the fifth artist from Hawai'i to be selected for this award. Past awardees include Robert Cazimero, Joy Harjo, Hokulani Holt Padilla, and Vicky Holt Takamine.



This stunning gown adorned with black hulu (feathers) is one of Lum-Nelmida's creations. - Photo: Courtesy



Gordon 'Umi Kai

Gordon 'Umi Kai has been honored with a First Peoples Fund Jennifer Easton Community Spirit Award which celebrates exceptional native artists. Since 2000, First Peoples Fund has recognized more than 100 culture bearers. Each honoree receives a grant of \$7,500 to continue carrying on their work.

Kai is a master of Native Hawaiian arts, who creates objects used for fishing, farming, making kapa, pounding poi, hula and martial arts. Known especially for the weapons he creates, Kai works in bone, wood, shark's teeth and natural cordage, employing pre-colonial techniques and tools.

Kai is an 'ōlohe lua or martial arts master of the Pā Kui a Lua Association, president of 'Aha Kāne, and a former president of Bishop



Kai creates traditional weapons using bone, wood, shark's teeth, and natural cordage. Photo: Courtesy

Museum's Association Council. For over 40 years, he has presented his work locally and internationally through workshops, lectures, exhibitions and artist demonstrations, and his work is featured in museums in Hawai'i and abroad. He was the 2017 PA'I Foundation MAMo: Maoli Arts Movement Awardee, 2018 Honpa Hongwanji Mission of Hawai'i Living Treasures of Hawai'i Awardee, and the 2019 Nā Mamo Makamae Awardee.

## Kalaupapa Receives COVID-19 Vaccines

In late January, the Hawai'i Department of Health (DOH) deliv-



DOH public health nurses Karri Villaneuva and Holly Kataoka. - Photo: Courtesy

ered and administered COVID-19 vaccines to residents and employees at the Kalaupapa Settlement of Kalawao County on Moloka'i.

Dr. Glenn Wasserman, chief of the Communicable Disease and Public Health Nursing Division of the Hawai'i Department of Health, and his team flew to Kalaupapa. Kalawao County registered its first case of COVID-19 in early December, which was contained without community transmission. It is the last county in the United States in

which someone tested positive for the virus.

"The residents are very appreciative to have been included in the vaccination program," said Kenneth Seamon, Kalaupapa administrator. "Protection from COVID-19 is critical to us since we do not have quick and easy access to medical services. We are grateful to everyone who made this happen."

Kalaupapa Settlement once served as the home for individuals who were forced to relocate under Hawai'i law to isolate Hansen's Disease patients. When the law was abolished in 1969, patients who chose to remain were able to continue living in Kalaupapa with the care and support of the state.

## Kapaemahu on the Short List for an Oscar Nomination

The animated short film, *Kapaemahu*, could become the first film by a Native Hawaiian filmmaker to win, or even be nominated for, an Academy Award.

*Kapaemahu* was written, directed, narrated and co-produced by Hinalcimoana Wong-Kalu, a Native Hawaiian teacher, cultural practitioner and filmmaker. Her film about the hidden history of four healing stones on Waikiki Beach has qualified to be nominated for an Oscar for Best Animated Short Film in this year's Academy Awards.

After making it through the first round of voting in early February, *Kapaemahu* is now on the Academy Awards' official short list, emerging among the top 10 from an original pool of 96 short films. The next round of voting takes place March 5-10 and will determine the official Oscar nominees in each category. The five nominees for Best Animated Short Film will be announced on March 15.

*Kapaemahu* has won critical acclaim on the international film festival circuit and has the unique distinction of winning the top prizes at three Oscar-qualifying festivals: Spain's Animayo Festival, Northern Ireland's Foyle Film Festival, and the Atlanta Film Festival.



As part of the awards season campaign, *Kapaemahu* is now streaming free on Vimeo for a limited time: <https://vimeo.com/502313188>. A second film, *The Making of Kapaemahu*, is also streaming free on Vimeo: <https://vimeo.com/481910827>

To read more about the film visit [kawaiola.news](http://kawaiola.news) and search for "Kapaemahu: A Lost Story Found" in *Ka Wai Ola's* April 2020 issue.

Follow the film's progress on Facebook (@Kapaemahu), Instagram (@Kapaemahu) or Twitter (@kumuhina)

## Andrade Named Executive Director of Hui Mālama



Lehua Andrade

Hui Mālama Ola Nā 'Ōiwi (Hui Mālama), the Native Hawaiian Health Care System of Hawai'i Island, is pleased to announce the selection of Lehua Andrade as its new executive director.

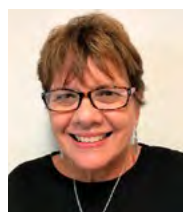
Andrade reunited with the organization and began her new role on Jan. 11, 2021. Having previously worked at Hui Mālama in community outreach and leadership positions, she has a keen knowledge of the organization's mission and vision and has demonstrated her expertise in community health care, collaboration, and program implementation.

In her new role, Andrade will work with Hui Mālama staff to ensure the organization can continue to serve the community through the COVID-19 pandemic.

Emphasizing adaptation and growth, Andrade said, "This is an interesting time we live in, and it provides us with a great opportunity to innovate and transform how we do business. Our mission in uplifting the health of the people of Hawai'i and our Hawaiian Nation is foremost."

With this seamless transition to new leadership, Hui Mālama looks forward to continuing its efforts to improve the health and wellbeing of Hawai'i Island residents.

## Saquin Named Bay Clinic Chief Operating Officer



Marcia "Marcie" Saquin was recently named chief operating officer at Bay Clinic. Saquin comes to Bay Clinic from Hawai'i Island Adult Care (HIAC), where she served as executive director for four years. This represents an extension of Bay Clinic's promise to be community-driven as Saquin has a strong reputation for mobilizing community partners to serve the most vulnerable.

Recognized for her outstanding leadership, at HIAC Saquin was responsible for leading the overall strategy and execution for operations, philanthropy, and marketing strategies, and successfully secured funding for programs and contracts with the public sector.

Saquin earned a bachelor's degree in sociology from the College of Idaho and a master's degree in education from Central Michigan. She has over 20 years of experience working in the education and nonprofit sectors in Hawai'i.

## Help for Waitlisters Experiencing Hardship Due to COVID-19

The Council for Native Hawaiian Advancement (CNHA) has partnered with DHHL to administer financial assistance to Native Hawaiians renters on the DHHL

Waiting List who are experiencing hardship caused by the COVID-19 pandemic.

CNHA began accepting applications for the DHHL Rent Relief Program on Feb. 8, 2021, which the U.S. Department of the Treasury funds. The program will provide eligible participants with rent, back rent, security deposits, utility, home energy costs, and other expenses related to housing incurred during the pandemic.

Funds from the program can be used to cover up to 12 months of rent and utilities, including back rent as far back as March 13, 2020. For more information visit [www.hawaiiancouncil.org/dhhl](http://www.hawaiiancouncil.org/dhhl).

## Homestead Leaders to Serve on National Policy Organizations

Members of the Sovereign Council of Hawaiian Homestead Associations (SCHHA) have been appointed to serve on national policy organizations in Rural Affordable Housing and Community Development Financial Institution (CDFI) policy.

Faisha Solomon, SCHHA administrator and a director of SCHHA's Native CDFI, Hawaiian Lending & Investments (HLI), was appointed to the national policy committee of the Native CDFI Network (NCN) headquartered in Washington D.C. Solomon was raised on Hawaiian Home Lands, is a graduate of Kamehameha Schools, and received bachelor's and master's degrees in business administration.

SCHHA Chairwoman Robin Puanani Danner has been elected to the national board of the National Rural Housing Coalition (NHRC), founded in 1969. NHRC is the national voice of rural housing and community development programs. Danner, a former banker and tribal housing authority executive director, is the Homestead Community Development Corporation (HCDC) CEO dedicated to affordable housing and job creation on Hawaiian Home Lands.

Enrolled members of SCHHA focus on good public policy in all sectors, whether housing, com-

merce, education, healthcare, or environmental stewardship. The Native Hawaiian land trust was established by the U.S. Congress, consisting of 203,000 acres of land on O'ahu, Kaua'i, Maui, Moloka'i, Lāna'i and Hawai'i Island.

For more information, contact [info@hawaiianhomesteads.org](mailto:info@hawaiianhomesteads.org).

## Native Hawaiian NHCTEP Competition

The U.S. Department of Education, Office of Career, Technical, and Adult Education (OCTAE) is accepting applications for new awards for fiscal year 2021 for the Native Hawaiian Career and Technical Education Program (NHCTEP).

NHCTEP provides grants to improve career and technical education programs that are consistent with the purposes of the Carl D. Perkins Career and Technical Education Act of 2006.

Those eligible to apply include community-based organizations

primarily serving and representing Native Hawaiians (e.g., public or private organizations that provide career and technical education, or related services, to Native Hawaiians).

Eligible organizations may apply individually or as part of a consortium with one or more eligible community-based organization. To apply to go <https://www.federalregister.gov/documents/2021/01/19/2021-00809/applications-for-new-awards-native-hawaiian-career-and-technical-education-program-nhctep>

The application deadline is March 22, 2021.

## Public Warned About COVID-19 Scams

There has been an alarming increase in COVID-19 scams across the nation, and state officials want Hawai'i residents to be aware of the latest vaccination scams.

Scammers call and urge their victims to purchase a vaccination for

\$1,000, claiming the vaccine will only be available only for three months, creating a false sense of urgency.

COVID-19 vaccinations are free, pre-paid for by the federal government using our tax dollars. While health care providers may charge a fee to administer the vaccination, that is covered by the individual's health insurance or CARES Act funds. Furthermore, no one can pay to "jump ahead of the line" to receive the vaccination early.

Anyone receiving a call concerning the COVID-19 vaccination and asked for their social security, bank account, credit card or related personal information should hang up immediately.

To voice a concern or to file a complaint, contact SMP Hawaii at [info@smphawaii.org](mailto:info@smphawaii.org) or 808-586-7281. Neighbor island residents may call toll free at 1-800-296-9422.

For the latest information on COVID-19 vaccinations, please visit [HawaiiCOVID19.com](http://HawaiiCOVID19.com) ■

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## The Crown Jewels – Kaka'ako Makai

**A**s you have probably already noticed, this edition of the *Ka Wai Ola* is heavily focused on OHA's Hawaiian lands located on O'ahu in Kaka'ako Makai.

OHA's Kaka'ako Makai lands are the gateway from the downtown urban core of Honolulu to the waterfront, to the commercial and residential lands in Ala Moana, and to the premiere Hawai'i tourism destination known as Waikiki.

Our Kaka'ako trust lands are the "crown jewels" of urban Honolulu today, and the gateway to OHA's future and our ability to assist Hawaiians who depend upon us to improve their lives through the numerous programs we fund and deliver to the community. OHA has the awesome opportunity to invent a unique waterfront dream; a "Shangri-La" on our Kaka'ako Makai lands that sets the standard for a world-class destination.

We acquired these 30 acres in Kaka'ako Makai so that we could make them productive in perpetuity to serve the needs of our beneficiaries. It is now time for us to build a bridge between our Hawaiian culture, and the economic development and stewardship that will sustain and grow our ability to help more Hawaiians in the future.

OHA's Board of Trustees has created a working group consisting of three other trustees and myself to flesh out ideas and plan for the development and future use of these lands. This group will report to the full board and we will collectively decide how to proceed. Our OHA trustees are committed to action.

At the same time, proposals are being advanced in the State Legislature to provide fairness for Hawaiians so that OHA may build residential housing on their land in the same way that developers across Ala Moana Boulevard are able to do. If the Kaka'ako and Ala Moana ma uka owners have the opportunity to develop their property for residential use, then why shouldn't OHA be

afforded that same opportunity to build residential housing and grow their assets for their Hawaiian beneficiaries?

Senate Bill 1334 would provide equitable land use relief for OHA by allowing it to build residential housing on some of its trust lands, while raising the allowable height for two of its lots from 200 to 400 feet. Passing this parity land use bill would allow Hawaiians the same privileges afforded other property owners on the ma uka side of Ala Moana Boulevard.

OHA is an experienced and conscientious land steward with a portfolio of lands managed in collaboration with many community and governmental partners.

Some of these wahi pana of great cultural significance are the Palaea Cultural Preserve on Maui, the Wao Kele O Puna lands located on Hawai'i, and Waimea Valley, Pahua Heiau and Kūkaniloko, all located on O'ahu. Our successful management of Waimea Valley has demonstrated that cultural stewardship and economic sustainability can co-exist.

OHA is also a seasoned commercial land manager and owns Nā Lama Kukui on Nimitz Highway where its home offices are now housed. This retail and commercial office building has a 100 percent occupancy rate with a long waiting list. In combination with our tenant leases for our leased commercial lands located in Kaka'ako Makai, OHA is now generating over \$5 million in net operating income per year.

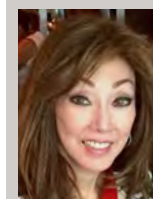
We intend to use our management and stewardship abilities to build a tasteful and much needed "Hawaiian sense of place" that is at the crossroads of light rail, job creation and job centers, shopping, recreation, restaurants, housing, and tourism, is infused with our Hawaiian ways of knowing, and is a gathering place for all of Hawai'i's people and visitors.

We need your help. Please testify and support passage of SB 1334. ■



**Carmen "Hulu"  
Lindsey**

Chair,  
Trustee, Maui



**Leina'ala  
Ahu Isa, Ph.D.**

Vice Chair,  
Trustee, At-large

## Kaka'ako Makai – Back to the Drawing Board

*Welina! Aloha mai kākou! I have invited former OHA Trustee Peter Apo, who is very knowledgeable about this month's topic, to write this column in my stead. Mahalo nui, Peter!*

**I**n 2012, after 31 years of brokering, the Legislature approved, and OHA accepted, a land-indeed-of-cash settlement offer proposed by Gov. Neil Abercrombie. The State of Hawai'i owed OHA \$200 million dollars as back payment for OHA's entitlement to 20% of annual ceded land lease revenues collected by the state. \$200 million was the value assigned to 10 parcels totaling 30 acres of coastal lands, collectively referred to as Kaka'ako Makai.

Kaka'ako Makai has long been a subject of public controversy in terms of how these lands are to be used.

Prior to the 2012 settlement and OHA's assumption of the 30 acres, a formal planning process driven by the Hawai'i Community Development Authority (HCDA) was completed via the establishment of the Kaka'ako Community Planning Advisory Council.

A significant number of community voices were raised whose voices yielded a conceptual master plan that waved red flags as to the degree of highest and best use commercial development that might be tolerated.

The OHA settlement caught everyone by surprise and triggered a back-to-the-drawing-board discussion.

OHA has a fiduciary duty to its beneficiaries to realize the cash equivalent of the \$200 million land settlement. As a beneficiary-driven trust, the question then emerged as to what degree OHA might, or should, feel a responsibility to accommodate the voices of the broader community in determining the fate of these of coastal lands if it means limiting highest and best use opportunities.

Another important note is that the Legislature removed residential development as a permitted land use. Given that residential is generally the highest and best commercial use of most Hawai'i lands, OHA is denied the highest level of revenue opportunity.

To address that limiting circumstance, OHA failed in a previous appeal to the Leg-

islature to remove the restriction. A bill is currently pending in the Legislature that would allow residential development. No doubt it will raise serious concerns.

Moving forward, from 2013 – 2015, OHA contracted a master planning team of DTL Hawai'i, WCIT Architecture, the Edith Kanaka'ole Foundation, and PBR Hawai'i tasking them with developing a new conceptual master plan for Kaka'ako Makai.

An important part of this OHA-driven master planning process was a relatively exhaustive statewide community engagement initiative. What emerged was basically the same public concerns previously expressed regarding establishing a threshold on commercial development, placing a high priority on access to the waterfront and shoreline, open spaces for recreation, and unfettered mauka-makai view planes.

At this point in the Kaka'ako Makai planning time tunnel, OHA got sidetracked by a perfect storm of serious governance issues involving other

state agencies.

So, while an OHA Conceptual Master Plan was completed, it was forced onto a back burner.

OHA's new chair, Trustee Hulu Lindsey, has hit the reset button and prioritized Kaka'ako Makai for urgent attention via re-energized deliberations and forming of an administrative team to get the ship out of the harbor.

OHA Trustees should seriously consider another round of community engagement to weigh-in on a new draft conceptual plan for Kaka'ako Makai.

OHA has a long record of advocating sustainable growth policies and stewardship of the 'āina. If anyone understands the pain of predatory development and loss of sense of place, it is Hawaiians. I am confident that OHA will successfully navigate a fair financial return at Kaka'ako Makai in fulfilling its fiduciary duty, and at once create a gathering place that welcomes all and celebrates who we are as a people. All Hawai'i stand together! Let us pray. ■



Former OHA Trustee Peter Apo -  
Photo: Courtesy

## Why It's Time for OHA to Develop Kaka'ako Makai

The Office of Hawaiian Affairs was created to ensure the "betterment of conditions for Native Hawaiians." That's a daunting task because, tragically, the conditions of many Hawaiians are less than ideal.

Far too many Hawaiians lack economic mobility, are in poor health, or are trapped in poverty.

Studies show that Native Hawaiians have among the highest rates of obesity, heart disease and diabetes. A 2020 effort to count homeless individuals on O'ahu found that half of those surveyed identified as Native Hawaiian or Pacific Islander. New research also shows that Hawaiians lag behind other Hawai'i residents with respect to median household income, graduation from college, and earning graduate or professional degrees.

Much of that was supposed to begin changing after OHA's acquisition of 30 acres of prime waterfront land in Kaka'ako Makai in 2012 as a settlement for past Public Lands Trust revenues owed to OHA by the state of Hawai'i. Valued at \$200 million at the time, the property was intended to be an economic engine to generate significant wealth for the betterment of the conditions of Hawaiians.

Instead, virtually no development has taken place on this valuable property since OHA acquired it.

The potential millions of dollars of value it could have generated since then to meet the needs of Hawaiians has been lost. As OHA acknowledges on our website, "the property could potentially bring millions into OHA to help fund community-based programs aimed at improving conditions for Native Hawaiians."

In contrast, across the street, on the mauka side of Kaka'ako, private developers have generated incredible wealth through carefully planned and skillfully executed development. While OHA cannot be faulted for having limited experience as a major commercial property owner at the time it acquired the Kaka'ako Makai properties, unfortunately, after years of conceptual



**Keli'i  
Akina, Ph.D.**

Trustee,  
At-large

planning, the properties are still not on a pathway to their full potential.

Whatever the reasons may be for the stalled development of Kaka'ako Makai, OHA's beneficiaries should be pleased with a new push to make progress.

Following the initiative of Board Chair Hulu Lindsey, the Board of Trustees recently agreed to establish a special committee to investigate the development of policies and strategies relating to OHA's Kaka'ako Makai properties. I believe this step reflects a shared sense of urgency among the Trustees to realize the potential of Kaka'ako Makai to produce needed revenues for Hawaiians.

Legislators, too, are seeking to move the ball forward with several pieces of legislation this session aimed at the development of Kaka'ako Makai. Some proposals include raising the allowable building height limit and permitting residential development which is currently prohibited.

We've still got a long way to go, but I'm glad to see that the Board of Trustees is heading in the right direction. Given the intensifying of needs amongst Native Hawaiians due to the COVID-19 crisis, our mandate as Trustees is all the more urgent. To better the conditions of our people, we must take all reasonable steps to remove barriers from the development of Kaka'ako Makai and engage expert parties who can help us fulfill the potential of this valuable 'āina.

The fulfillment of Kaka'ako Makai's potential could lead to revenues that can bolster the intergenerational sustainability of the Native Hawaiian Trust Fund that OHA is tasked with administering. With legislative action, the properties could also add critical residential housing supply in metro Honolulu in addition to commercial space. The possibilities are endless and can bring great benefit to Native Hawaiians and all residents of Hawai'i Nei. ■

*Trustee Akina welcomes your comments and feedback at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org)*

## Ahead of Us

With the holidays behind us, the times we are used to enjoying together continue to pass us by.

Those of us born and raised here in Hawai'i miss the traditions that we would never have imagined would not be there. For those of us on O'ahu, the Puna-hou carnival turned virtual; in Waimea on Hawai'i Island the time for the cherry blossom festival came and went, postponed until 2022.

One of three events held each year for many Kānaka family and friends to gather, Kamehameha School's song contest, will not be held live. And next month, the event where the hula world comes together, the Merrie Monarch Festival, will not have a live audience, if it is held at all.

As Kānaka, our ability to gather, connect, and bond is part of our DNA. These times when we gather in celebration there is so much aloha all around. All these different events have this aloha in common. The magic in the air is undeniable, and is just one of the many reasons we all look forward to them every year.

We now have a light at the end of the tunnel that has clouded the last year. With vaccines well underway, we have hope that by this time next year I will be writing about how great it was to share mea'ai with our kūpuna at the Lunalilo Home's annual lā'au. We all will be looking forward to gathering in Hilo for

shopping and hula, and we will be looking forward to seeing one another at the Neil Blaisdell center for Song Contest.

Every day we get word about new sites opening up for vaccines and soon vaccines will be available to the next tier.

With all that we have to look forward to, let us



**Brendon  
Kalei'aina Lee**

Trustee, At-large



Dancers receive a standing ovation at the Merrie Monarch Festival in Hilo. - Photos: Courtesy



Kamehameha Schools' Annual Song Contest has been an important community event for 100 years.

all please continue to do our part to maka'ala as we work to get to that light at the end of that tunnel. Let us all continue to wear our masks, continue to keep our distance, no honi or hugs, and when it is our turn, get the vaccination so we can all return the Hawai'i that we know and love. Continue to stay safe and stay healthy so we can all come out together more resilient than before and once again do what is in our DNA: gather. ■



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

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To create a space for our readers to honor their loved ones, *Ka Wai Ola* will print **Hali'a Aloha - obituaries and mele kanikau (mourning chants)**. Hali'a Aloha appearing in the print version of *Ka Wai Ola* should be recent (within six months of passing) and should not exceed 250 words in length. All other Hali'a Aloha submitted will be published on [kawaiola.news](http://kawaiola.news). Hali'a Aloha must be submitted by the 15th of the month for publication the following month. Photos accompanying Hali'a Aloha will only be included in the print version of the newspaper if space permits. However, all photos will be shared on [kawaiola.news](http://kawaiola.news).

**AUGUSTA-HELEN "GUSSIE"  
LIHUENUIAHANAKALANI  
RANKIN BENTO  
SEP. 8, 1932 – NOV. 3, 2020**



Honolulu, O'ahu - Augusta-Helen "Gussie" Bento, age 88, passed away Nov. 3, 2020. She is preceded in death by her loving husband, Harry; sons Padeken and Kakela; and sister Sherilyn Iona. She is survived by sisters Aulike Pacarro and Dayna Wright; sons Aukai (Desiree), Keolu (Luann); and daughters-in-law Stephanie and CindyLou; by 11 grandchildren; and by 18 great-grandchildren.

She was a proud 1950 graduate of Kamehameha School for Girls. After graduating from UH, Gussie began working for

Kamehameha Schools in various positions, eventually finding her home at the Bernice Pauahi Heritage Center where she dedicated herself to doing what she loved: teaching and perpetuating Hawaiian culture, values and traditions.

Gussie spent her younger years playing golf with her husband and friends at Moanalua Golf Club. She loved reading, teddy bears, butterflies and anything purple. Gussie was a collector of things that made her happy calling them her "treasures." In her later years, her joy was found surrounding herself with her mo'opuna.

Gussie was a master Hawaiian quilter and feather lei-maker. She enjoyed fellowship with friends during her weekly quilting classes at Queen Emma Summer Palace. Gussie was a member of the Queen Emma Hawaiian Civic Club where she initially learned the craft of Hawaiian feather lei making and went on to teach others. Gussie always had some sort of arts and crafts project going on. Gussie always said she lived a good life and was thrilled with her life experiences over the years. Her life's mission was to share her knowledge, which she accomplished.

Gussie will join her husband at Hawaiian Memorial Veteran's Cemetery. Due to the pandemic there is no memorial service at this time. ■

**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](mailto:kwo@OHA.org). **E ola nā mamo a Hāloa!**

#### SEARCH

**CHANG** – Looking for descendants or related ohana members of Deborah Chang, Deborah Kauka, Deborah Ka'ihue (DOB: about 1885). Please contact Glenn Ventura at [gdventura44@gmail.com](mailto:gdventura44@gmail.com). Mainly trying to locate sisters of my mother Irene Chang (DOB: 1914). Married John E. Ventura of Kihei, Maui. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka. Mahalo!

**CHARTRAND** – Aloha John Francis Carson Chartrand is my Grandfather on my mother's side. He came to Hawai'i in the 20s with the Calvary. He married four Hawaiian women in his life and had many children. Mary Keahi Kaohu, Edith Kapule Kalawaia, Margaret Keanalani Claesene and Helen Brown. My mother Isabelle Leina'ala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand 'Ohana that have passed on, to meet Grandpa Chartrand. We want to plan a reunion. We need everyone to kokua with your current contact info to cousin Cami Chartrand 446-5098 email [Chartrandreunion2020@gmail.com](mailto:Chartrandreunion2020@gmail.com) or John Kainoa 244-8428, [johnkainoa61@gmail.com](mailto:johnkainoa61@gmail.com). We look forward to hearing from you. Mahalo John.

**GRAMBERG** – Searching for the descendants or any related 'ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman "Waha", Theresa, George, Vivian, Henry "Heine", Darilynn, and Rosebud. Looking to update genealogical information. Please email [grambergohana1@gmail.com](mailto:grambergohana1@gmail.com). Any information shared is greatly appreciated. Mahalo!

**HARBOTTLE** – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kua'analewa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on O'ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhiaiimokuakama. I know from Edward Huihe Harbottle's (my great grandfather) Guardianship court case that when his father George died his mother was on Maui and the case was stopped until she could be in court. When she appeared in court she said it was fine if Edward H. Boyd became his guardian. There are family stories that she had come from an ali'i family of Tahiti and was in Hawai'i as a ward of the court. I have not been able to substantiate this information. If anyone in the family knows where I might look it would be wonderful to know. Please contact me at [waiakaphillips@yahoo.com](mailto:waiakaphillips@yahoo.com) or call 808-936-3946. Mahalo, Noelani Willing Phillips.

**HUSSEY** – The Hussey family (Alexander & Kaaikaula Makanoë) is updating its genealogy book. Please go to [husseyohana.org](http://husseyohana.org) for more information.

**KAIWA** – Looking for descendants or related 'Ohana Members of 'BILL KAIWA', aka 'SOLOMAN ANI. Please contact ROBERTA BOLLIG 320-248-3656 or [flh63kb@yahoo.com](mailto:flh63kb@yahoo.com) MAHALO!

**KAMILA/CAZIMERO** – We are updating our Kamila and Manuel Family Tree and planning our next Family Reunion. Please check out our Facebook page; Hui 'o Manuel a me Kamila Reunion or email Kamila.ManuelCazimeroFR2021@gmail.com. You can also contact Stacy Hanohano at (808) 520-4212 for more information.

**MAKUA** – Looking for descendants or related 'ohana members of Henry K. Makua (year of birth: 1907, Honolulu) Father: Joseph K. Makua, Mother: Mary Aukai, Sisters: Malia and Mele, Sons: Henery and Donald Makua. Joseph and Mary may have originated from Kaua'i. Looking for genealogical information. Please contact – [emakua.makua@gmail.com](mailto:emakua.makua@gmail.com). Mahalo!

**MCCORRISTON** – We are updating the McCorriston family tree! Descendants of Daniel McCorriston and Annie Nelson/Anna McColgan, Hugh McCorriston and Margaret Louise Gorman, Edward McCorriston and Mauoni, and Daniel McCorriston and Jane Johnson, please forward your family information to Lynn Kanani Daue at [editor@themccorristonsofholokai.org](mailto:editor@themccorristonsofholokai.org). We also welcome updates from the descendants of McCorriston cousin John McColgan and his wife Kala'iolele Kamanoulu and Samuel Hudson Foster and Margaret Louise Gorman.

**STEWART** – Looking for descendants or 'ohana of James and Mea-alani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: [wsteward52@yahoo.com](mailto:wsteward52@yahoo.com) if you are interested in a family reunion.

**TITCOMB** – For all descendants of Charles Titcomb and Kanikele – it's time to update the family information for another family reunion. Anyone that would be interested to be on the planning committee, contact: K. Nani Kawaa at [titcomb-familyreunion@gmail.com](mailto:titcomb-familyreunion@gmail.com).

**YONG/KUKAHIKO** – Kalei Keahi / Ah Foon Yong and John Mahele Kukahiko / Daisy Nahaku Up dating genealogy information on these 2 ohana. Please send to Janelle Kanekoa (granddaughter of Samuel Apo Young/ Yong and Daisybelle Kukahiko) email me @ [nehaukanekoa@gmail.com](mailto:nehaukanekoa@gmail.com). Please list on top right which ohana you belong to. Yong or Kukahiko. ■

# € Ō Mai

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808-594-1967 or email [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org)

## KULEANA LAND HOLDERS

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399 Hualani Street  
Hilo, Hawaii 96720  
Phone: 808.933.3106  
Fax: 808.933.3110

### WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205  
Kailua-Kona, HI 96740  
Phone: 808.327.9525  
Fax: 808.327.9528

### MOLOKA'I

Kūlana 'Ōiwi, P.O. Box 1717  
Kaunakakai, HI 96748  
Phone: 808.560.3611  
Fax: 808.560.3968

### LĀNA'I

P.O. Box 631413,  
Lāna'i City, HI 96763  
Phone: 808.565.7930  
Fax: 808.565.7931

### KAUA'I / NĪ'HAU

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Phone: 808.241.3390  
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**THINKING OF BUYING OR SELLING A HOME?** Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website (changed to) [HomeswithAloha.kw.com](http://HomeswithAloha.kw.com). Call or email me at [Charmaine.QuilitPoki@kw.com](mailto:Charmaine.QuilitPoki@kw.com) to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years.

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## KA WAI OLA CROSSWORD PUZZLE

By Ku'ualohapau'ole Lau

Ua maka'ala? Have you been paying attention?

Answers for this crossword puzzle can be found throughout the pages of this issue of *Ka Wai Ola*. Please do not include any spaces, special characters, or diacriticals (‘okina and kahakō) in your answers.

### ACROSS

**2** \_\_\_\_ can be both a place and a practice.

**4** Two “ \_\_\_\_ ” bills were introduced by the Hawaiian Affairs caucus of the Hawai'i State Legislature.

**5** Prince \_\_\_\_ formed the first Hawaiian Civic Club to mobilize his Native Hawaiian constituency.

**6** \_\_\_\_ from Kaho'olawe were identified at Bishop Museum.

**7** OHA owns \_\_\_\_ acres in Kaka'ako Makai, including all the waterfront parcels that are allowed to be developed.

**8** Opened business storefronts on Kaua'i specializing in bikinis.

**13** Vice president of Native Hawaiian Affairs & Clinical Support for the Queen's Health Systems.

**14** Liliu'okalani Trust highlighted four interventions: Heal Trauma, Strengthen 'Ohana, \_\_\_\_ and Strengthen Collective.

**16** As a member of the U.S. Senate Appropriations Committee, \_\_\_\_ played a key role in securing COVID-19 relief package funds.

**18** DHHL is in the process of updating its statewide \_\_\_\_ and is seeking input from beneficiaries.

**20** Nonprofit organization whose mission is to grow Hawai'i's communities through culturally based forms of innovative learning, leadership development, and collaborative networking in wahi kūpuna stewardship.

**22** The birthing stones located in Wahiawā where the highest ranking ali'i were born.

### DOWN

**1** Entered 100% of the place names he has compiled into the Papakilo Database search engine for expanded capabilities.

**3** “Dog that runs in the rough sea.”

**4** \_\_\_\_ is spending less than your amount of received income.

**5** Where OHA plans on developing:

**9** OHA released two grant solicitations for the \_\_\_\_ program as well as the Homestead Community Grant.

**10** OHA's Kaka'ako Makai lands are not “ \_\_\_\_ .”

**11** High amounts of alcohol may cause \_\_\_\_.

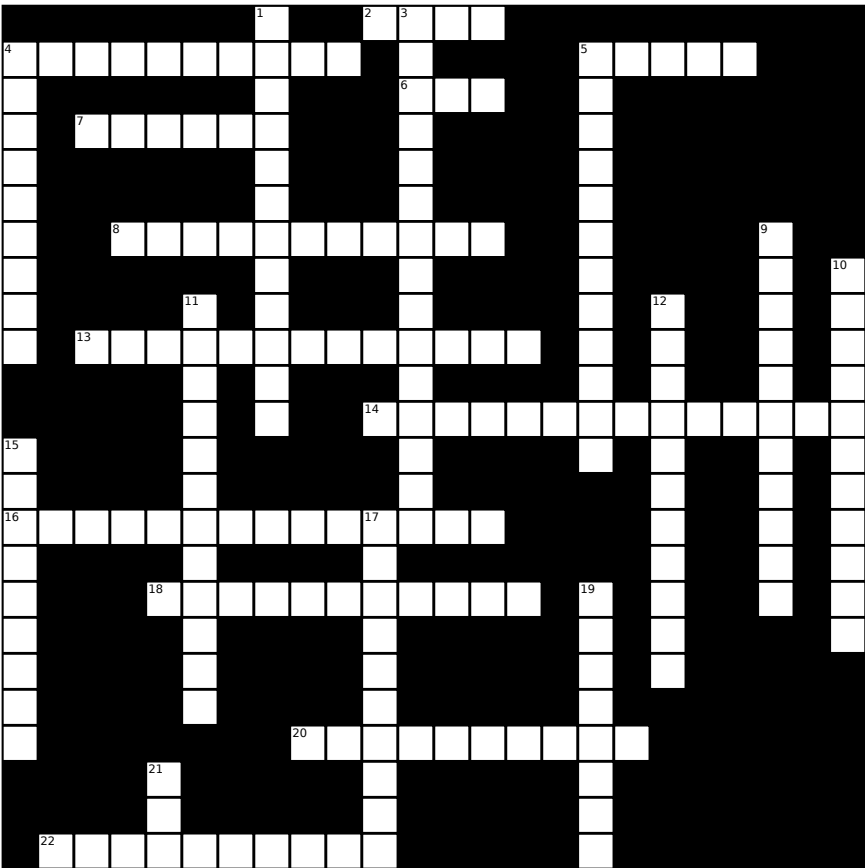
**12** As required by law, OHA should be notified of \_\_\_\_ discoveries of human remains.

**15** The Capitol is closed to the public and \_\_\_\_ must be submitted online.

**17** Application created by Bryson Kainoa Embernate that helps beginner, intermediate and advanced speakers of 'ōlelo Hawai'i learn in an authentic manner.

**19** Kaka'ako and Kewalo were \_\_\_\_, distinctive for their brackish marshes, fresh water springs and salt ponds.

**21** The creation of \_\_\_\_ is a major victory for the majority of Hawaiians.



### PEPELUALI CROSSWORD PUZZLE ANSWERS

