



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

'Okakopa (October) 2025 | Vol. 42, No. 10

Nā Huaka'i o ka Pō

PAGES 18-20

Of the huaka'i pō (night marchers), nā akua had their own processions. According to Kepelino, "The gods with torches marched six abreast, three males and three females. The only music to be heard on the marches of the gods was the chanting of their names and their mighty deeds. The sign that accompanied them was a heavy downpour of rain, with mist, thunder and lightning, or heavy seas. Their route the next day would be strewn with broken boughs or leaves, for the heads of the gods were sacred and nothing should be suspended above them." - Artwork: Alike Spahn Naihe



Ka Wai Ola

PRESENTS A SPECIAL *free* ADVERTISING SECTION

KĀKO‘O ‘ŌI HANA ‘ŌI WI

Supporting Native Hawaiian-owned Businesses

FREE ad space!

(actual size)

SIZE OF AD

width: 3.12 inches
Height: 3.03 inches

FILE FORMAT

4-color (CMYK) PDF or
high-resolution JPEG/TIFF (300 dpi)

DELIVERY

Ad materials can be submitted via
email to nelsong@oha.org



The November 2025 edition of
Ka Wai Ola will feature a **FREE**
advertising section for Native
Hawaiian-owned businesses. *

DEADLINES

Space Reservations must be placed
by Wednesday, October 8, 2025 by 4:00 p.m.

Final camera ready ads must be submitted
by Wednesday, October 15, 2025 by 4:00 p.m.

Spaces are available on a first come, first served basis

Sign up today!

To learn more and apply go to:
www.oha.org/freeads

For questions about this promotion please email nelsong@oha.org

*Businesses will need to verify Native Hawaiian ancestry through the
Hawaiian Registry Program (HRP). To inquire, visit www.oha.org/registry

Engaging With the Lāhui Through Neighborhood Board Participation

Aloha mai kākou,

As the Pouhana of the Office of Hawaiian Affairs (OHA), I am grateful for the opportunity to engage directly with our lāhui at the local level. This past August, I had the privilege of representing OHA at the Nānākuli-Mā‘ili Neighborhood Board meeting. The experience was a powerful reminder of the strength, dedication, and ‘ike of our Native Hawaiian community members who are doing the essential work of regional governance across O‘ahu.

The meeting was professionally run, with clear structure and a strong sense of purpose. I was warmly welcomed by the board and by beneficiaries in attendance. The mana‘o shared that evening reflected deep care and intimate knowledge of the needs and challenges facing Native Hawaiians in Nānākuli and Mā‘ili. I was especially moved by how many Kanaka ‘Ōiwi serve on the board and how actively the community engaged, asking questions, advocating for urgent needs, and holding officials accountable. It was a clear expression of grassroots governance in action.

The neighborhood boards on O‘ahu, whether in places like ‘Ewa, Nu‘uanu, Makiki, Kuli‘ou‘ou, Kāne‘ohe, or Ala Moana provide a vital civic platform for community voice and local decision-making. These boards meet monthly and serve as a bridge between residents and government agencies. They allow neighborhood concerns to be heard, discussed, and elevated to county or state levels.

OHA has made a concerted effort to participate in neighborhood board meetings across O‘ahu, particularly in communities where large populations of Native Hawaiians reside.

This effort includes the active participation of our trustees, administrative leaders, and members of our advocacy team, all of whom volunteer to represent OHA at these meetings.

Whether in Waimānalo, Kahalu‘u, Wai‘anae, Wahiawā, Kapolei, or Ko‘olaupoko, our team ensures that the voices of our beneficiaries are heard and that our agency remains accountable to those we serve.

Our role at these meetings is trifold: to inform, to listen, and to follow up on concerns. Our OHA representatives provide critical updates on programs and services that support the lāhui in education, ‘Ōiwi wellbeing, ‘āina momona, housing, and economic resilience.

We also share information about OHA-funded grants and sponsorships that directly benefit the communities we’re visiting. But perhaps most importantly, we show up to listen and to hear directly from our beneficiaries about the issues they face and the solutions they envision.

Alongside OHA’s annual island-wide community meetings, these neighborhood board gatherings offer an ongoing, consistent opportunity for our agency to engage with beneficiaries in a way that is personal, responsive, and rooted in community.

To our community members across O‘ahu: if your neighborhood has a board, we encourage you to attend. Whether you’re in Wahiawā, Hau‘ula, Makakilo, Kāne‘ohe, or anywhere in between, we want to meet you, share updates, and most of all, listen. Your voice strengthens our work. Together, we can uplift our lāhui. ■

Me ka ha‘aha‘a,

Stacy Kealohalani Ferreira

Ka Pouhana | Chief Executive Officer




OFFICE OF HAWAIIAN AFFAIRS

Stacy Kealohalani Ferreira
Chief Executive Officer

K. Sean Kekina
Chief Operating Officer

Bill Brennan
Communications Director


Ka Wai Ola

EDITOR
Puanani Fernandez-Akamine

GRAPHIC DESIGNER
Kaleena Patcho

STAFF WRITER
Kelli Meskin Soileau

STAFF PHOTOGRAPHER
Nelson Gaspar
Jason Lees

CONTRIBUTORS
Kalani Akana, Ph.D.
Megan Ulu-Lani Boyanton
Bobby Camara
Donalyn Dela Cruz
Christine Hitt
Maki‘ilei Ishihara
Lopaka Kapanui
Tanya Kapanui
Moanike‘ala Nabarro
Kalei Nu‘uhiwa, Ph.D.
Jodi Leslie Matsuo, DrPH
Brook Kapūkuniahi Parker
Gene Keola Parola
Natali Segovia
Wayne Chung Tanaka
Sterling Kini Wong
Kriby M. Wright

MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER STORY

Nā Huaka‘i o ka Pō

PAGES 18-20

By Lopaka and Tanya Kapanui

OHA IN THE COMMUNITY

Ohta Named OHA General Counsel

PAGE 7

By Puanani Fernandez-Akamine

Alaka‘i Award Recipients Chak and Hannahs

PAGE 7

By Puanani Fernandez-Akamine

COMMUNITY CONTRIBUTIONS

KS Education: The Hope of a Nation

PAGES 4-5

By Sterling Kini Wong

Ho‘okū‘ikahi: ‘O ka Leo Kūpina‘i

PAGE 13

By Maki‘ilei Ishihara

Kaina Makua: A Path of Purpose

PAGE 16

By Moanike‘ala Nabarro

‘Okakopa (October) 2025 | Vol. 42, No. 10

FEATURED STORIES

Military Leases: Deal or No Deal?

PAGE 8

By Natali Segovia and Wayne Chung Tanaka

New Kaiapuni Class at Kapolei

PAGE 9

By Donalyn Dela Cruz

A Kanaka Professor Returns Home

PAGE 10

By Megan Ulu-Lani Boyanton

Changing the Future One Scholar at a Time

PAGE 11

By Christine Hitt

The Princess and the Poet

PAGE 12

By Gene Keola Parola

Hill of the Whale (Creative Nonfiction)

PAGE 14

By Kirby M. Wright

Curators of Our Own Stories: Pa‘a Sibbett Interview

PAGE 15

By Puanani Fernandez-Akamine

The Life and Death of Ka‘iana

PAGE 17

By Brook Kapūkuniahi Parker

Published monthly by the Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817. Telephone: 594-1888 or 1-800-468-4644 ext. 41888. Fax: 594-1865. Email: kwo@OHA.org. World Wide Web location: kawaiola.news. Circulation: 70,000 copies, 51,000 direct mail subscribers and 19,000 digital subscribers. Several thousand additional print copies are distributed through island offices, state and county offices and private and community agencies, and our news site, kawaiola.news, has approximately 16,000 monthly visitors. Ka Wai Ola News is printed by O‘ahu Publications. Advertising in Ka Wai Ola News does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs. Ka Wai Ola News is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts. ©2025 Office of Hawaiian Affairs. All rights reserved.

Education as the Hope of a Nation

The founding of Kamehameha Schools was never about laws, treaties, or politics

By Sterling Kini Wong, Kamehameha Schools

At just 11 years old, Ke Ali'i Pauahi witnessed the most harrowing event her beloved Hawaiian Kingdom would endure in her lifetime.

British naval captain George Paulet intervened in a dubious land dispute between his country's consul and the Hawaiian monarchy. He ultimately seized control of the sovereign Hawaiian Nation through the threat of military force.

For five long months, the Union Jack flew over Honolulu as Pauahi's uncle, King Kamehameha III, was forced to surrender his authority. Adding insult to injury, Paulet ordered Hawaiian Kingdom flags gathered and burned.

Then came a reversal as dramatic as the loss: Rear Admiral Richard Thomas arrived with orders from Queen Victoria to restore the kingdom's independence.

On July 31, 1843, Pauahi watched her nation rise again. That day, later celebrated as Lā Ho'ihō'i Ea, Restoration Day, became the first national holiday of the Hawaiian Kingdom.

As a student at the Chiefs' Children's School, Pauahi recorded the joy of that moment in her own hand: "[t]hey pulled down the English flag and hoisted the Hawaiian flag and we were all rejoicing. This evening the largest children went down to Mrs. Hooper's and we sang, 'God Save the King.'"



On the inside cover of her journal, the young chiefess drew the symbols she held most dear: the hae Hawai'i, flying proudly on its staff, and the hae kalaunu (royal standard) of her uncle and king, Kauikeaouli. Beneath them were the carefully written letters "BERN," a tender shorthand for her own name.

Even as a child, Pauahi felt a deep love and connection to her nation, the kingdom founded by her great-grandfather, whose name she would one day bestow upon her schools. She understood the magnitude of her family's kuleana to the nation and its people, as well as the challenges that lay ahead.

The hope she carried from Lā Ho'ihō'i Ea never left her. That day held all the elements that would shape her future.

Her uncle, the king, stood firm in his belief in education. The school he founded prepared her for a life of high responsibility in the Hawaiian Kingdom. And in the day's ceremonies, she witnessed the resilience of her lāhui. From these seeds grew Pauahi's conviction that education would be the surest path forward for her people, a belief that would one day be written into her kauoha, her will, as her final and greatest gift.

Education at the core of her worldview

As a young king, Kauikeaouli famously declared: "O ko'u aupuni, he aupuni palapala" (My kingdom shall be a kingdom of learning). He understood that the strength

of the Hawaiian Kingdom rested not only in its 'āina and its rulers, but in the knowledge of its people.

Acting on this conviction, he established the first public school system west of the Mississippi River, making education a responsibility of the government to provide for all rather than a private privilege for the few.

Literacy spread swiftly, reaching not only the ali'i but the entire lāhui. By the mid-19th century, Hawai'i stood among the most literate nations on earth — a society where learning held great kuleana, the expectation and ability to use those skills for good ends.

In 1839, Kauikeaouli founded the Chiefs' Children's School in Honolulu to prepare the next generation of ali'i to lead with wisdom in a rapidly changing world.

There, Pauahi was educated side by side with her cousins and peers. Among them were the future kings and queens of Hawai'i: Lot Kapuāiwa (Kamehameha V), Alexander Liholiho (Kamehameha IV), William Lunaliilo, Emma Rooke, David Kalākaua and Lydia Lili'uokalani.

For 10 years, until she was 18, this boarding school was Pauahi's home, where she lived year-round in close company with those who would one day wear the crown. In those classrooms and dormitories, bonds of pilina were tightly secured, and the chiefly kuleana to the nation and its people, rooted in generations of cultural tradition, was instilled in each of them.

While many of her classmates would ascend the throne, Pauahi twice turned aside the crown. Her vision was not to govern from the palace, but to serve in another way: by ensuring her people's future through education.

SEE KAMEHAMEHA SCHOOLS ON PAGE 5

Photos Courtesy of Kamehameha Schools



1843

A remembrance of sovereignty restoration day (Lā Ho'ihō'i Ea) drawn by 11-year-old Princess Pauahi. On July 31, 1843, the five-month-long illegal British occupation of Hawai'i by a rogue military officer was ended by British Rear Admiral Richard Thomas.



1887

Three years after the passing of Ke Ali'i Pauahi, in accordance with the directives of her last will and testament, the Kamehameha School for Boys opens at Kaiwi'ula, O'ahu (the current site of Bishop Museum).



1893

The Hawaiian Kingdom under Queen Lili'uokalani was overthrown by the so-called "Committee of Safety," a group of American and European businessmen, with the support of the U.S. military on January 17, 1893.



1898

On July 7, 1898, without a treaty of annexation as required by its own laws, the U.S. illegally annexed Hawai'i via a joint resolution when Congress voted to pass the "Newlands Resolution" to annex the "Republic of Hawai'i." Its "president" was Sanford B. Dole, the American businessman who led the illegal overthrow of the Hawaiian Kingdom.



1900

Census puts Native Hawaiian Population at only 37,656. The Native Hawaiian population (pre-contact, 1777) was estimated to be 800,000. More than a century of foreign diseases and epidemics introduced to Hawai'i wiped out entire families.

KAMEHAMEHA SCHOOLS

Continued from page 4

It was in these formative years that she came to see her kuleana as a chiefess who would help prepare generations of Native Hawaiians to thrive.

Charles Reed Bishop and her kauoha



Ke Ali'i Pauahi and her husband, Charles Reed Bishop.

Pauahi's 1850 marriage to American businessman and banker Charles Reed Bishop was controversial to some, but it proved enduring. Together they became a philanthropic force.

"She was very congenial. She was very empathetic, and I think that empathy, and caring for the situations of others really became a part of her 'ano. Always caring about how other people are doing and how other

people are feeling," said Manu Boyd, a Kamehameha Schools cultural consultant.

"That's something in leadership you don't see a lot of today. She really put her people first. We talk about servant leadership, alaka'i lawelawe, and it really is kind of a reflection of Pauahi herself. She was selfless. She put her people first."

After her death, Charles honored his wife's kauoha, her charge issued through her last will and testament, ensuring that her gift to her people would be realized.

On Oct. 31, 1883, Pauahi signed her will, bequeathing

375,500 acres of 'āina inherited from numerous chiefly lines to establish schools for Native Hawaiian children. Four years later, the first Kamehameha School for Boys opened.

Pauahi's kauoha alive today

Nearly 140 years later, Kamehameha Schools continues to carry out Pauahi's kauoha (last will and testament) with the same fidelity set by her husband and the first trustees.

Her will has shaped generations of Native Hawaiian leaders who, in turn, have shaped Hawai'i itself. Today, her haumāna continue that legacy — growing as 'Ōiwi leaders, grounded in their identity, strengthened by 'ōlelo Hawai'i and culture, and prepared to uplift their 'ohana, their kaiāulu, and the lāhui.

As foreigners renew their assaults on her will, it is important to remember Pauahi's kauoha in the context of her time.

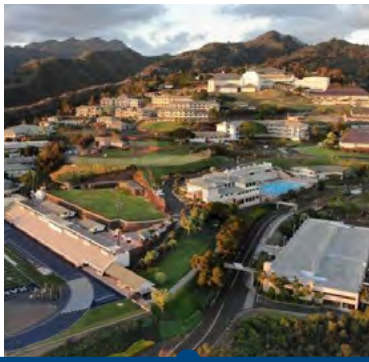
She passed away nearly a decade before the overthrow of the Hawaiian Kingdom, and long before the United States began its occupation of Hawai'i. She wrote her will as a chiefess of her nation.

That is why the story of Lā Ho'ihō'i Ea matters still.

For Pauahi, it was never only about laws, treaties, or politics. It was about the uncle who stood for education as the hope of a nation. It was about the hae Hawai'i and royal standard she sketched in her journal, binding her own name to her people's future. And it was about her chiefly kuleana, born of generations before her, to ensure that her lāhui would rise and sustain itself through learning.

In her kauoha, she transformed that kuleana into a gift of immeasurable love, one that continues to shape Hawai'i nearly 140 years later.

To honor her will is to honor Pauahi herself, and the enduring vision she entrusted to her people. ■



1993

The Apology Resolution approved by the U.S. Congress and signed by President Bill Clinton formally acknowledged the illegal overthrow of the Hawaiian Kingdom by the U.S. government. No reparations were made.

2003

A lawsuit is filed against Kamehameha Schools by an anonymous plaintiff in an effort to strike down KS' Native Hawaiian preference policy for admission to its educational programs.

2006

An en banc panel of the Ninth Circuit Court of Appeals rules in favor of Kamehameha Schools, confirming that its policy to give admissions preference to Native Hawaiians is not discriminatory.

TODAY

Today, more than 8,000 students are enrolled in Kamehameha's campus-based PreK-12 educational programs, and thousands more participate in community education programs. In addition to being Native Hawaiian virtually all KS students also represent some combination of other major ethnicities, including European, Asian, African, Hispanic and Native American.

EA AT THE PIKO

Pauahi Foundation College Scholarships

APPLICATION WINDOW: SEPT. 15 TO NOV. 30, 2025

Pauahi Foundation scholarships support haumāna at every stage of their educational journey, cultivating a strong sense of agency and purpose in 'ōiwi leaders who are shaping the future of our lāhui.

Scholarships previously managed separately by Kamehameha Schools and the Pauahi Foundation have been consolidated under a unified program to streamline and strengthen our ability to support 'ōiwi leaders in their learning journeys.

Note: The college scholarships application window is earlier than in previous years.

Learn more at

ksbe.edu/legacy and pauahi.org/apply-for-a-scholarship

Kamehameha Schools Preschools

APPLICATION WINDOW: AUG. 15 TO OCT. 31, 2025

Our 30 preschools across the pae 'āina nurture our haumāna, grounding them in culture and inspiring a lifelong love of learning.

Note: The preschool application deadline is earlier than in previous years.



Ke Kula 'o Kamehameha

Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.
Pauahi Foundation's policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

Ohta Named OHA General Counsel

By Puanani Fernandez-Akamine

Everett Ohta has been named Office of Hawaiian Affairs General Counsel. In this capacity, Ohta will continue to lead OHA's Corporate Counsel office which provides legal advice, guidance, and assistance to OHA staff on compliance with federal, state, and county laws and regulations, as well as compliance with policies and procedures adopted by the OHA board of trustees and administration.

Corporate Counsel is also responsible for risk management across the agency and navigating complex legal and governance matters for the agency.

Ohta started at OHA in 2010 as a compliance specialist and has steadily risen through the ranks, from lead compliance specialist to counsel for environmental law and native rights, legal counsel, senior legal counsel, and most recently as interim general counsel, a kuleana he assumed in December 2021. He also stepped up to simultaneously serve as OHA's interim director of human resources from July 2023 to February 2024.

"What sets Everett apart is not just his legal brilliance, but his ability to lead with quiet strength and deep integrity," said OHA CEO/Ka Pouhana Stacy Kealohalani Ferreira.

"During his interim tenure, he navigated complex legal and governance matters, including litigation updates, Hawaiian Kingdom Crown and Government Lands (PLT) revenue negotiations, trustee succession processes, external audits, and board bylaw revisions. He has shown a unique ability to operate under shifting leadership and evolving priorities, having served under four board of trustee chairs and five administrators."

Ohta's first order of business will be to rebuild and strengthen the Corporate Counsel Office, ensuring that it is fully staffed, strategically aligned, and equipped to meet the legal, regulatory, and ethical needs of the entire organization. This will include fortifying OHA's internal counsel capacity, improving turnaround time and service delivery, and ensuring that the organization's legal infrastructure supports its mission and vision.

"We are fortunate to have someone with Everett's experience, values, and institutional knowledge assume this critical role. His leadership will help guide our legal strategies, ensure compliance across our organization, and uphold the standards of trust and excellence that our beneficiaries deserve," Ferreira said.

A graduate of the University Laboratory School, Ohta holds bachelor's degrees in global environmental science and economics from the University of Hawai'i at Mānoa and a juris doctorate with an environmental law certificate from the William S. Richardson School of Law at UH Mānoa.

"I am honored to continue to serve OHA as its General Counsel and for the opportunity to lead a top-notch legal team that supports the evolving and innovative work of the agency," Ohta said. ■



Everett Ohta, Esq. - Courtesy Photo

Chak and Hannahs are OHA's First Alaka'i Award Recipients

By Puanani Fernandez-Akamine

Office of Hawaiian Affairs staffers Kevin Chak and Kale Hannahs were recently named as OHA's first Alaka'i Award recipients.

The newly established Alaka'i Award is presented quarterly to OHA staff who daily embody the organization's values through their actions, leadership and decision-making. It recognizes individuals who demonstrate commitment to OHA's mission and consistently go "above and beyond."

"The Alaka'i Award is given to those who lead with excellence, integrity, and humility – those who model our values not just when it's easy, but especially when it's hard," explained OHA Board of Trustees Chairperson Kaiali'i Kahele. "An alaka'i leads by example, uplifts others, and creates a work environment rooted in mutual respect, collaboration, and perseverance. This is leadership not by title, but by action, character, and heart."

Senior Systems Engineer and Administrator Kevin Chak has been with OHA for seven years. He is respected by his colleagues for being thoughtful, resourceful and solution-focused – a person who is undeterred by complex challenges. His positive attitude and his respect, appreciation, and gratitude for his team make him an exceptional leader.

Recently, Chak was asked to serve as interim IT director – a kuleana he accepted without hesitation – carrying the additional workload with professionalism, humility, and his trademark positivity.

One of his colleagues captured it perfectly: "Kevin demonstrates these values and characteristics consistently, day in and day out. It is so refreshing to observe this kind of leadership, and I always look



Kale Hannahs (left) and Kevin Chak are honored as OHA's first "Alaka'i Award" recipients. - Photo: Nelson Gaspar

forward to working with him whenever I have the chance."

Research Systems Manager Kaho'okeleholu "Kale" Hannahs has been at OHA for more than 19 years. Quiet and unassuming, Hannahs is nevertheless a respected leader at the organization and known for being collaborative, innovative, integrous and insightful. Hannahs has consistently demonstrated a long-term commitment to OHA's mission and vision.

Hannahs exemplified these traits during a severe organizational staffing shortage that began during the pandemic, single-handedly managing OHA's three external databases: Papakilo, Hale Noelo and Kipuka. He didn't just keep them operational during that time – he grew them.

"Kale is extremely ha'aha'a (humble) about his contributions to OHA and has demonstrated exceptional ahonui (patience) over the years," said a colleague. "His commitment to the organization is truly outstanding and worthy of merit."

Mahalo nui loa to Kevin and Kale and congratulations on this well-deserved recognition. ■



Deal or No Deal?

Military leases raise questions of security, sacrifice, and the future of Hawai'i

By Natali Segovia and Wayne Chung Tanaka

"Why they always picking on brown people? Why they pick on us? Why they have to go train, keep training and then bus' up their land, spoil their land. Radiation. Uranium. The land is all bus' up. Every place the military go, they leave 'ōpala. Bad 'ōpala." - Auntie Maxine Kahaulelio, advocate for Pōhakuloa.

On Aug. 19, 2025, Gov. Josh Green publicly announced his intent to negotiate a fast-tracked deal with the U.S. Army for its "retention" of public lands currently used for military training, under 65-year, \$1 leases set to expire in 2029.

Alarms were immediately raised by concerned citizens, community advocates, environmentalists, and Native Hawaiian groups.

The announcement came on the heels of the Board of Land and Natural Resources' (BLNR) rejection of the Army's final environmental impact statements (EISs) for its continued "retention" of "ceded" Hawaiian lands currently leased at Pōhakuloa and on O'ahu.

Hours of public testimony from Native Hawaiians and other community members included concerns ranging from undisclosed climate impacts to unaddressed Native Hawaiian rights, with many opposed to any further military use. Revising the EISs alone would take far longer than the two months the Army and governor had in mind for a land deal – and the governor has no authority to bypass this or other necessary legal requirements.

Negotiating for What and for Whom?

Concerns with the governor's remarks were more than just procedural. Local communities have long struggled with the military's unremediated harm to Hawai'i's āina (e.g., unexploded ordnance), wai (e.g., contaminated water), and social fabric – such as displaced families and disproportionate rates of child sex solicitation arrests.

Many have wondered whether and how the governor would address these complex issues in "fast-tracked negotiations" with the Army.

While Gov. Green has floated ideas such as land clean-up and the relinquishment of Mākua Valley (which has not been used for live fire training in two decades) existing laws and lease provisions already require the military to remediate and return lands no longer in use.

The governor's proposal to have the Army build 5,000 homes has also been criticized as uninformed, given the fact that more than 14,000 private Hawai'i residences are already rented to military service members whose monthly housing allowances of \$3,000-5,000 not only drive up housing costs – especially on O'ahu – but exacerbate the preexisting shortage of affordable housing.



Hundreds of kīa'i gathered on May 9 at the Kalanimoku government building in downtown Honolulu to urge the Hawai'i State Board of Land and Natural Resources to reject the U.S. Army's Environmental Impact Statement for Pōhakuloa Training Area where the Army wants to renew its lease for 23,000 acres of state land. - Courtesy Photo

Why Negotiate?

Behind Gov. Green's push for a land deal is likely his stated belief that Hawai'i grants the military a "positional advantage" in tensions with China. This echoes the broader "containment by deterrence" rationale used to justify continued U.S. military occupation and expansion in Guāhan (Guam), Okinawa, Papua New Guinea, the Philippines, and elsewhere in Oceania.

Notably, all of these places also struggle with military contamination and socio-cultural disruption.

At a Land Power in the Pacific (LANPAC) conference in Waikīkī this past May, U.S. Army Pacific Command General Ronald Clark described Hawai'i's role as "central" to "regional security stability" in the face of "aggression by China."

Green told LANPAC conferees that "we here in Hawai'i recognize the incredible value of our geopolitical position," and expressed gratitude that Indo-Pacific forces would not see any cuts in military "resources," despite massive federal funding reductions for everything from healthcare to environmental protection, to the arts and humanities.

As reported in a May 14, 2025, *Star-Advertiser* article, the Department of Defense (renamed the Department of War by presidential order in September) has often cited increased militarism in the Pacific as a response to "aggression by China." Yet no country in the world operates more overseas military installations than the United States (128 in more than 70 countries according to visualcapitalist.com). By comparison, the United Kingdom, France and Russia have a combined total of about 30 foreign bases, while China operates three to six overseas bases.

Analysts from the Massachusetts Institute of Technology note that while China's growing economic influence

may alarm Western powers in terms of its potential territorial expansion and global influence, its demonstrated priorities appear to be internal and regional security, and economic development.

Against this backdrop, continued U.S. military buildup in the Pacific may heighten regional tensions – especially when combined with cuts to U.S. foreign aid and climate programs relied upon by countries struggling with the environmental, health, and socioeconomic impacts of U.S. military activities.

The Road Ahead

Legal concerns, the rights and claims of Kānaka 'Ōiwi, heightened awareness of environmental impacts, and the needs of future generations may now be shifting Hawai'i's long deference to military pressure.

Local governments have already signaled opposition to continued military training: the Hawai'i County Council unanimously passed a resolution urging an end to the bombing and desecration of Pōhakuloa, and the rejection of any proposed Army land retention without "comprehensive cleanup, restoration, and bioremediation."

The Maui County Council quickly followed suit.

"The justification of 'national security' means less when America's own military is responsible for contaminating our water, destroying our environment, and hurting our people, all while the federal administration simultaneously cuts funding for the actual security created by healthcare, education, housing, and environmental protection," reflected Councilmember Keani Rawlins-Fernandez, who introduced the Maui County measure.

"Hawai'i shouldn't be a training ground for plundering other countries' natural resources and hurting other Indigenous people around the world for the benefit of American wealth-hoarders."

While Hawai'i residents continue to await clarity from the governor, many have called on him to reconsider engaging in backroom negotiations.

"The commitment the governor has expressed to the military should not be greater than the commitment he took on to respect and represent the people of Hawai'i," said Healani Sonoda-Pale, an organizer with Ka Lāhui Hawai'i.

"The people have spoken. The land board and county councils are listening. The governor must do the same."

Natali Segovia is an international human rights attorney and executive director of the Water Protector Legal Collective. Wayne Chung Tanaka is the executive director of the Sierra Club of Hawai'i and a former public policy manager with the Office of Hawaiian Affairs.

Parent Advocacy Results in New Kaiapuni Class at Kapolei

By Donalyn Dela Cruz

More students are graduating from kula kaiapuni Hawai'i (Hawaiian language immersion schools) and taking their language skills and Hawaiian worldviews into higher education and their careers. This is both an incredible achievement and a growing challenge for Hawai'i's public school system, which struggles to meet the demand for kaiapuni.

"Our kaiapuni graduates are making a difference here in Hawai'i and across the globe, nationally and internationally," said Keith Hayashi, Hawai'i State Department of Education (HIDOE) superintendent. "We all should be proud of them, doing what they're doing, making a commitment to making a difference. And at the same time, sometimes selfishly speaking, I want to tell them to stay home and be a teacher because we need you."

The first kula kaiapuni within HIDOE opened in 1987 with two pilot kindergarten classes—one at Waiau Elementary in Pearl City, O'ahu, and the other at Keaukaha Elementary in Hilo on Hawai'i Island. These programs built upon the pioneering efforts of the Pūnana Leo preschools, which first opened in 1984 to revitalize 'ōlelo Hawai'i through full language immersion.

The HIDOE Office of Hawaiian Education (OHE) Director Kau'i Sang, a former classroom teacher, stated, "Early on in kaiapuni's existence, the teachers came out of the homes. They were the parents of the students."

Since then, the HIDOE has faced incredible demand for more.

"When we first started, everything was rapid and there was no way to catch up with the materials and so we've always been building the plane and flying it at the same time," said Sang. "I think we're just trying to look for the point in time when we can see how we start to stabilize the system to make sure that we can also ensure quality and meet the demand at the same time."

Over the last 10 years, the HIDOE has added 12 more kaiapuni sites - increasing from 14 to 26 - with enrollment rising 60%, from 1,552 to 2,607 students.

The 2025-2026 school year welcomed the expansion of a kaiapuni ninth grade level at Kapolei High School after Ke 'Alohi 'o 'Ewa (KA'E) advocated for growth in the 'Ewa district. The group took to social media to solicit a kumu. In July, Kapolei High School announced it had secured a ninth-grade teacher and began seeking inter-

ested students. KA'E also spread the word.

Andrea Dias-Machado is the president of KA'E and part of the latest generation of parents pushing for kaiapuni expansion and the larger gain of 'ōlelo Hawai'i in communities.

"Kaiapuni education is here because of mākuā (parents). Mākuā are the direct driving force of kaiapuni education," said Dias-Machado. "So we think about the 'ōlelo Hawai'i, the mamas and the papas of the 'ōlelo Hawai'i movement, you know, them going door to door, canvassing communities, asking 'ohana to take this risk. And, you know, we stand on their shoulders."

KA'E emerged from six parents whose children attended Kula Kaiapuni 'o Waiau. Together they mobilized their networks to learn what happened after students advanced beyond elementary. They discovered that many kaiapuni K-6 students did not continue immersion education due to the lack of resources in their home communities.

Currently, HIDOE has only one K-12 kaiapuni school on O'ahu - Anuenue in Pālolo. Ke Kula 'o Samuel M. Kamaikai, a K-12 public charter school in Kāne'ohe, serves Windward O'ahu. In addition, four HIDOE high schools offer kaiapuni: Castle, Kailua, Kahuku, and now Kapolei. According to the Ke 'Alohi 'o 'Ewa Strategic Vision Report, 42% of Anuenue students reside in the 'Ewa and Waiānae districts. KA'E envisions a K-12 kula kaiapuni built within three years to serve not only 'Ewa, but also the leeward and central districts.

"We were thinking about how many Native Hawaiian students could be served with what has become the most densely populated Hawaiian community in Kapolei with four Hawaiian homesteads," said Dias-Machado. "It is our kuleana to really illuminate that brilliance of our keiki through 'ōlelo Hawai'i place-based immersion education. So, we honor the mo'olelo of this place, we honor the momi (pearls) of this place, and we honor it through the advocacy of creating this organization to realize our vision of a K-12 kula kaiapuni."

KA'E seeks to go further. "Another goal that we have is to create a community of practice between cultural practitioners and kumu kaiapuni to create a K-12 sequence 'Ewa Moku-specific curriculum," said Dias-Machado, noting that KA'E reached out to the University of Hawai'i West O'ahu to explore a teacher pipeline.

OHE works with the community to support kula kaiapuni through its Board of Education 'Aha Kauleo, a state-wide advisory council of parents, teachers, and administrators from kaiapuni schools.

"We can have hard conversations with our community partners through the department-hosted quarterly 'Aha Kauleo meetings," said Sang. "I think it's the best chance for us from a systems-wide perspective and a systems-thinking perspective to be able to try and negotiate how much and where - to have the right kinds of conversations."

These conversations include the complex needs HIDOE must address when opening new kaiapuni programs. The department faces a difficult balance between



Ke Kula Kaiapuni 'o Kapolei haumāna and their 'ohana took part in all aspects of imu preparation and food packing for supporters. - Courtesy Photos



Haumāna from Ke Kula Kaiapuni 'o Kapolei in collaboration with 'Ewa Moku neighbor Ulu A'e Learning Center, learned to work together to create the frame of a hale - strong, resilient and adaptable like themselves.

quality and quantity. Despite strong support from the legislature and state policy, teacher shortages remain a pressing issue, with 20 current vacancies despite incentives and recruitment strategies aimed at building the pool of proficient candidates.

KA'E is ramping up its advocacy efforts for the upcoming legislative session and plans to work with HIDOE and other kaiapuni partners to expand educational resources for Hawaiian language immersion.

Sang noted that there has been legislative support and, as more programs embrace Hawaiian language, she remains hopeful.

"It definitely indicates that there is a desire for all of us to move in that direction. That increases value for 'ōlelo Hawai'i and that starts to validate that we are a two-language state," said Sang. ■



Keith Hayashi



Kau'i Sang



Andrea Dias-Machado

Faces of the Diaspora

A Kanaka Professor Returns Home

By Megan Ulu-Lani Boyanton

Maile Arvin is a Kanaka Maoli who finally came home.

A young Arvin once dreamed of growing up to be a marine biologist in the hopes that it would take her back to Hawai'i – the place where she spent her childhood summers in Waimānalo at her tūtū's homestead, playing hide-and-seek among the plumeria trees with her cousins and walking to the 7-Eleven down the street for snacks.

Ultimately, Arvin's career path pivoted to academia which recently lead her to accept a job as an assistant professor in ethnic studies and public administration at the University of Hawai'i at Mānoa.

Arvin, 42, spent most of her life in the Hawaiian diaspora. Now, she is raising her 6-year-old daughter, Lilinoe, on the 'āina.

"Having a lived experience and a connection to Hawai'i made a huge difference," Arvin said.

Arvin was born in Lexington, Kentucky – the land of her white paternal ancestors, who worked with their hands as farmers and factory workers in America's rural pockets.

Her father, Tracy, served in the U.S. Air Force during the Vietnam War and was later stationed at Bellows Air Force Station in Waimānalo. Her mother, Wanda, a local girl from Waimānalo, worked there at the snack bar. The couple met, fell in love, moved to Kentucky in the 1970s, and got married.

Wanda's ancestry is a blend of 'Ōiwi, Chinese and Haole, although her 'ohana most strongly identified with their Kānaka Maoli lineage. Wanda and her four siblings belonged to a generation that was given Christian first names, so they felt compelled to give their own children Hawaiian names.

"She imbued in me as a young kid [the understanding] that Hawai'i was really special and that it's really special to be Hawaiian," Arvin said.

Arvin, an only child, was raised in the college town of Richmond, Kentucky. She described the small city as largely segregated into Black and white in the 1980s.

"I always knew I was different," Arvin said. "There wasn't a lot of language or understanding around where (my) Hawaiian side fit in that white/Black binary."

There was also a lack of discourse around the Hawaiian diaspora. Arvin, who was very shy, found it difficult



Maile Arvin with her daughter, Lilinoe, and husband, Ryan Moran. - Photo: Ryan Moran

to correct her teachers when they didn't take the time to learn how to pronounce her name. Still, she always enjoyed, and excelled at, academics.

At 14 years old, Arvin was struck by tragedy when her father passed away after a fight with colon cancer. She and her mother moved to O'ahu one year later.

Arvin attended Punahou School for her last two years of high school. The private college prep school experience struck her as "intense" – not the academics but the social scene. "I never met so many rich kids my whole life," she laughed.

Arvin graduated in 2001. Soon after, chasing her independence, she was back on the continent at Swarthmore College in Pennsylvania. An English major and history minor, Arvin remembers taking courses on utopias and fascist Europe and frequenting a Korean neighborhood in nearby Philadelphia for dinners with her dormitory friends.

In an Asian American history course, she was particularly excited for a section on Hawai'i, with her copy of Haunani Kay-Trask's *Lovely Hula Hands* marked up in preparation – only for the discussion to be dominated by a white male student offended by the Hawaiian activist's ideas.

It made an impression on Arvin as a future teacher.

She earned her bachelor's degree in 2005, then moved to San Francisco, California, and worked at the Asian and Pacific Islander Wellness Center, a nonprofit focused

on HIV/AIDS in those communities.

Arvin knew she wanted to go to graduate school and felt pulled to focus her studies on race in Hawai'i. That brought her to the ethnic studies program at the University of California, San Diego, in 2007. Propelled by her love for reading, writing and research, Arvin wrote her dissertation on race in the Pacific and prepared for a career as a professor.

She earned a master's degree in 2009 and a Ph.D. in 2013. "I kind of found my voice more in graduate school," she said.

There, she also met her husband, Ryan Moran. The couple married in 2011.

Arvin completed her postdoctoral fellowship in the UC system and took her first faculty job at the University of California, Riverside. She served as an assistant professor in ethnic studies from 2015 to 2017. Arvin recalls teaching a lecture on Native American studies in a repurposed commercial movie theatre.

She was then hired by the University of Utah to help build its new Pacific Island studies program after the university's local Polynesian community pushed for it. Arvin worked as an assistant professor of history and gender studies there from 2017 through 2022.

Her book, *Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawai'i and Oceania*, was published in 2019. It marked a significant year for Arvin; it was also the year that her daughter, Lilinoe, was born.

In 2022, Arvin became the program's director and an associate professor of gender studies. Arvin helped the program evolve into the Center for Pasifika Indigenous Knowledges. She took on the role of director in 2024.

But in Utah, "the political climate made a lot of our work really difficult," Arvin said. "That's what made me start to really want to be back in Hawai'i and to apply for the job here."

It was the catalyst for her move to Honolulu this past June.

She's now turned her attention to her current research project, Nā Lei Poina 'Ole, which is the basis of her upcoming second book about the history of reformatories and industrial schools in Hawai'i.

Arvin is also resettling into her ancestral homeland.

"Adjusting to a new place and a new stage in your life can be stressful, but I think it's a great privilege," Arvin said. "I'm just really happy to be here. I'm really happy that I can continue the work I'm doing." ■

**GET REGISTERED
TODAY!**

OHA Hawaiian Registry



MIKALA KAWEHĪ

360 N Nimitz Hwy,
Suite 200
Honolulu, HI 96817

Expiration Date
01/01/2028



**For more information
please visit:
www.oha.org/registry**

Empowering Hawaiians,
Strengthening Hawai'i



Changing the Future One Scholar at a Time



By Christine Hitt

Aspiring 'ōlelo Hawai'i teachers, future lawyers advocating for the lāhui, a theater performer bringing mo'olelo to life on stage, and a registered dietitian nutritionist who wants to improve health outcomes for Indigenous communities — these are just a few of the 14 student scholars chosen this year by the Ho'omau Foundation.

Through its Kamery Lee, Jr. Scholarship, along with mentorship and networking opportunities, the foundation empowers Native Hawaiian and Pacific Islander students, whether living in Hawai'i or on the continent, to pursue their academic goals while perpetuating culture and traditions. Some are hula practitioners, paddlers and 'ōlelo Hawai'i speakers, carrying traditions forward.

"And you know, their plan is that they want to continue that throughout their life and possibly come back home to Hawai'i and support the next generation in the community," said JoNelle Sood, founder and president of the Ho'omau Foundation.

Sood, a Kanaka Maoli born and raised in California, experienced firsthand how receiving a college degree opened doors to opportunities, leading her to high tech positions. But, Sood says, she noticed very little Hawaiian or Polynesian representation in the workforce.

She founded the Ho'omau Foundation in 2020 to help change that by supporting Native Hawaiian and Pacific Islander college students through scholarships, mentorships and networking opportunities. The Kamery Lee Jr. Scholarship is named in honor of her late father, who she says was a "proud Native Hawaiian man" who moved to California for better opportunities.



JoNelle Sood



Kauahoa Hermosura

One of the foundation's big picture goals is to create lasting generational impacts by inspiring other Native Hawaiians and Pacific Islanders to pursue higher education and continue serving their communities.

Their annual fundraising gala is the foundation's primary method of raising funds for scholarships. The most recent one was on September 24 at the Outrigger Canoe Club.

"It was a fun night. We had a live music, hula, live and silent auctions, and a beautiful dinner," Sood said. Ho'omau scholars were also there to meet guests and "share their stories about how Ho'omau Foundation has impacted them."

Since its inception, the foundation has awarded six rounds of scholarships ranging from \$1,000 to \$2,500 per person. And so far, eight recipients have graduated. The impacts of the program have been meaningful for students, who are growing their networks in their chosen fields and landing internships.

The 2025-2026 school year is the largest cohort to date with its 14 recipients. This year, 85% of them are from Hawai'i while the rest are from the continent. Sood says half of the students go to the continental U.S. for education while half stay in Hawai'i either on O'ahu or another island.

"We're excited to have our first recipient come back as a mentor," Sood said. "That's all part of our sustainability and growth plan. We hope a lot of these students come back and mentor the younger generation."

Kauahoa Hermosura is the first Ho'omau scholar to return as a mentor. When he applied for the scholarship in 2022, he was his school's Pacific Islander club president and had founded his own nonprofit, Palai Foundation, focused on Hawaiian education and leadership on Kaua'i.

"I first learned about the scholarship online while I was doing scholarship research for Native Hawaiian students," Hermosura said.

Feeling aligned to Ho'omau Foundation's values, he applied. "As much support as we can get for Native Hawaiians and Pacific Islanders, especially going into higher education, I think is super important."

Hermosura graduated with a degree in marketing and human resources from Menlo College in California in 2023. He's now the associate director of marketing and alumni relations for the college but hopes to eventually return to Hawai'i and run his nonprofit full time.

Becoming a mentor now is a full-circle moment, as he is able to be there for a Ho'omau scholar just as his own mentor was available to him. It's a supportive relationship that can last beyond the year. "I also have great connections for my mentee, which is another part of it, in my eyes — being able to be a guide for them and a connector for them. I just support them overall," he said.

Pairing scholars with mentors is also a powerful way to show students the kind of representation that Sood hopes to see more of in the future. It has the potential to create a change, not just in individual student's lives, but across the community as more graduates thrive in various fields.

"Longterm, we're hoping to see health needs change, education levels change, and the dropout level change," Sood said.

And then, for the next generation, the hope is that they will be "seeing these individuals in their community having these types of roles, and realizing that they can do it, too." ■



Ho'omau Foundation's 2025 Kamery Lee, Jr. Scholarship cohort: (Top l-r) Maming Bacxa, Koa Chang, Kailena Akau, Kaiya-Juliette Kapaku, Lehiwa Keo, Ka'iulani Bento, Frances Fakasiieki. (Bottom l-r) Kawika Naweli, Jada Lee, Ilihia Pohano, Mahina Silva, Carly Rose Raquino, Christina Young, Tehani Kekuawela.

- Courtesy Photos

Kama'aina Discount Day
Thursday October 16

Free kama'aina admission on Thursday October 16, celebrating Princess Ka'iulani's birthday

WaimeaValley.net

The Princess and the Poet

By Gene Kaleo Parola

In the aftermath of the Civil War, the American government began to reconstruct the South and, infected with the virus of 'manifest destiny,' began to flex its muscles towards westward expansion. Alarmed by these developments, Hawai'i's monarchy feared a predatory takeover by America even as the influence and power of foreigners increasingly affected economics in the kingdom.

In 1887, King Kalākaua was forced at gunpoint to sign a new constitution severely limiting the power of the monarchy (the so-called Bayonet Constitution). Two years later, amidst this backdrop of political turmoil, acclaimed Scottish writer Robert Louis Stevenson arrived in Honolulu from his first South Seas sojourn. It was January 1889.

Stevenson was ill and late in finishing his manuscript, *The Master of Ballantrae*. His reputation, having preceded him, further delayed its finish as many prominent islanders made demands on his time and health.

King Kalākaua, himself a poet, became an early friend and introduced Stevenson to fellow Scotsman Archibald Cleghorn.

Like other wealthy foreigners, Cleghorn had married into Hawaiian royalty, his wife being Princess Miriam Likelike. Their daughter was named Victoria Kawēkiu Lunaliilo Kalaninuiahilapalapa Ka'iulani. To the world, simply Princess Ka'iulani.

Cleghorn was an amateur botanist, and on the huge parcel of land in Waikīkī, 'Āinahau, given to the family by Ka'iulani's godmother Princess Ruth Ke'elikōlani, he had expressed his talents to the fullest. It was a veritable Eden of trees, plants, and flowers from around the world. Its centerpiece was a giant banyan tree under which the young princess often sat feeding her pet peacocks.

Whenever Stevenson visited the Cleghorn home, the huge banyan tree in the yard became his refuge.

When he wasn't working on his manuscript, Stevenson often sat on the stone bench beneath the banyan tree, enthralled by Ka'iulani with stories about the great world that was beyond her experience, but not her imagination. Knowing that she was soon to attend school in London, he took time to prepare her for that rainy place and its rigid class system.

Stevenson had fallen hopelessly in love with Polynesia and was a hearty anti-colonialist. His recent experience in Samoa had made him aware of how much the people of Oceania needed education and leadership to attain – and maintain – their freedom.

It soon became obvious to Stevenson that prominent domestic interests were a greater threat to the Hawaiian throne than foreign seizure. As the Cleghorns were also royalists, the young princess overheard many political discussions in her home.

Ka'iulani was enamoured of this strange pale man who spoke unlike anyone else – even if she did think his hair



(L) Princess Ka'iulani, age 17, at school in England in 1892. (R) Poet Robert Louis Stevenson with King Kalākaua in 1889. - Courtesy Photos

needed cutting. The princess had learned to read early and the value of having a poet as a friend was not lost on her.

Ka'iulani was scheduled to depart for England in May 1889. She still had not fully recovered from the untimely death of her mother in 1887 and the prospect of being away from Hawai'i in a strange country weighed heavily on her spirit. Stevenson's famous poem for Ka'iulani was intended to cheer her.

Forth from her land to mine she goes,
The island maid, the island rose,
Light of heart and bright of face,
The daughter of a double race.
Her islands here, in Southern sun,
Shall mourn their Ka'iulani gone,
And I, in her dear banyan shade,
Look vainly for my little maid.
But our Scots islands far away
Shall glitter with unwonted day,
And cast for once their tempests by
To smile in Ka'iulani's eye.

He wrote the poem in the princess' little red album and added the following note:

"Written in April to Kaiulani in the April of her age; and at Waikiki, within easy walk of Kaiulani's banyan! When she comes to my land and her father's, and the rain beats upon the window (as I fear it will), let her look at this page; it will be like a weed gathered and pressed at home; and she will remember her own islands, and the shadow of the mighty tree; and she will hear the peacocks screaming in the dusk and the wind blowing in the palms; and she will think of her father sitting there alone. - R.L.S."

Soon afterwards, Stevenson returned to Samoa, where he lived for many years as a favored outsider.

King Kalākaua passed away in 1891, and the threat to the crown grew. A year later, Queen Lili'uokalani, her hand on a shaky throne, wrote to Ka'iulani, describing

the looming danger.

America, needing a coaling station to refuel its new fleet of steam warships, had aggressive obligations in its looming war with Spain. It acquired access to Pearl Harbor via the Reciprocity Treaty of 1875 even before annexing the Hawaiian Islands to itself in 1898.

Following the 1893 overthrow, Ka'iulani traveled from England to Washington, D.C., petitioning President Grover Cleveland himself for the return of the Hawaiian nation to its people, but to no avail. Disheartened, she returned to Europe.

In 1897, Ka'iulani returned to Hawai'i and continued her activism, making impassioned pleas on behalf of her people to the clutch of planters running the hastily created "Republic of Hawai'i."

Ka'iulani boycotted the 1898 Annexation Ceremony. However, that same year she hosted a U.S. Congressional Delegation at her home to discuss the formalization of the Hawaiian Organic Act for the newly established "Territory of Hawai'i" in an effort to ensure voting rights for Native Hawaiians.

The following year, in March 1899, she fell ill and died at the age of 23.

Upon her father's death in 1916, 'Āinahau became coveted Waikīkī real estate. The plot containing the banyan tree was initially designated as a small park. A bronze plaque in memory of Princess Ka'iulani was affixed to the tree in 1930 by the Daughters of Hawai'i.

The plaque, featuring a relief of a banyan tree with a peacock in the lower corner included several lines from Stevenson's poem and an inscription:

"The daughter of a double race.
Her islands here, in Southern sun,
Shall mourn their Ka'iulani gone,
And I, in her dear banyan shade,
Look vainly for my little maid.

"Written to Ka'iulani by Robert Louis Stevenson who often sat here with her." ■

When the Princess Ka'iulani Hotel was built on the 'Āinahau site in 1955, the plaque was moved to Princess Ka'iulani School in downtown Honolulu. The school was founded in 1899, the year of her passing, and its first principal, L.D. Fraser, asked Archibald Cleghorn for a cutting from the famous banyan tree. The cutting was planted on the school grounds and has flourished over the last 126 years. The new tree, child of the original, now bears the plaque.

Gene Parola married into a Native Hawaiian-Chinese family in 1955. He met his future wife, the former Shirley Tong, backstage when they were both involved in a local production of "Teahouse of the August Moon." They traveled together to the continent for graduate school and worked as teachers, finally returning to Hawai'i in 2000 after retiring. Gene, now 92 years old, spends his time researching and writing about Hawaiian history.

Ho'okū'ikahi: 'O ka Leo Kūpina'i

By Maki'ilei Ishihara, OHA Strategy Consultant

*Kīkilo e nā iwi
Kīkilo e nā iwi e nā mamo e
Nā kini makamaka e
Kūpa'a ke kanaka
Kūpa'a ke kanaka hanohano ha'aheo e
Kū ke kanaka
Kūpa'a ke kanaka hanohano ha'aheo e*

– Ōiwi E, na Kumu John Keolamaka'āinana-
kalāhuikalani Lake

I was recently honored to spend time at Ho'okū'ikahi, learning from and supporting kūpuna, hālau, and 'ohana carrying forward traditional practices ma ka hana ka 'ike (learning by doing).

Even with prior experience, I was humbled to learn alongside descendants of ali'i, cultural practitioners, organizations, and 'ohana gathered to honor our culture, genealogy, and Hawaiian identity.

In 1991, Ho'okū'ikahi marked 200 years since Kamehameha's dedication of Pu'ukoholā Heiau, sealed in the sacrifice of his cousin, Keōua Kū'ahu'ula.

What was once a place of hurt has become a space to restore pilina — to remember, forgive, heal, and unite. This transformation was not spontaneous. It was made possible by the work and commitment of many across Hawai'i; a powerful reminder of what is possible when state, county, private, and community partners unite in shared purpose.

Delegations from across the Pacific — Aotearoa (Ngāti Porou, Tai Tokerau, Taranaki, Tūhoe, Whanganui), Ra'iatea, Rapa Nui, and Sāmoa — including Pacific Northwest Tlingit, also witnessed the event.

This year marked two milestones: the 53rd anniversary of the Establishment Day Hawaiian Cultural Festival and the 34th anniversary of modern Ho'okū'ikahi ceremonies. The theme, "Eia ke ao, ka lau, la loa, ka mu'o, ka ho'oilina" (Here is the present, the future, the everlasting, the continuous growth, the legacy), is a reminder that ho'oilina (legacy) is a living practice.

Pu'ukoholā has many strong 'ohana bonds, whose third- and fourth-generation descendants affirmed their commitment to care for the space. The Kawai'ae'a 'ohana experienced a second ho'ola'a ali'i (sacred ascension) for Daniel "Danny" Kalalau Kawai'ae'a, Jr., who carries forward his father's legacy as an ali'i 'aimoku. Danny retired this past April after more than 44 years of service — 36 as



Ho'opa'a Judy Journeay, Kumu Hula Māhealani Wong, and dancers from Nā Hanona o ka Hālau Hula Pā Ola Kapu present ho'okupu as Ali'i 'Aimoku Danny Kawai'ae'a, Jr. (wearing yellow 'ahu'ula) and nā koa watch. - Photos: NPS/PUHE



A solemn procession up to Pu'ukoholā Heiau marks the closure of Ho'okū'ikahi 2025.

superintendent and area manager of Pu'ukoholā Heiau National Historic Site (NHS).

Legacy also means remembrance. In the pre-dawn darkness of August 15, a solemn procession led men to Pu'ukoholā Heiau and women to Mailekini Heiau, where each group called aloud the names of those who have transitioned to Pō — friends, family, mentors — in a loving testament of our enduring heritage.

We remembered leaders like Elaine Flores, who helped establish Pu'ukoholā Heiau NHS in 1972. Two of her pulapula (descendants) continue her work — grandson Willy Akima, Jr. and great-grandson Alike Amos — who mālama the space with strength and aloha.

We also honored beloved kumu hula and loea including George Nā'ope, Hale Kealoalani Makua, Parley Kanaka'ole, Arthur Kepo'o, and Kumu John Keola Lake.

Kahuna Nui o Nā Papa Kānaka o Pu'ukoholā John Ku'uhoamele Cuban, a haumana of Kumu Lake, recalled a hō'ailona (omen) during an 'ōpa'ipa'i ceremony in the pā below the heiau. In Kawaihae, where rain rarely falls, ua puni mākou i ke kuluwaimaka a nā hulu kūpuna — cleansing rains embraced us.

Every mele and pule lifted by attendees, including second- and third-generation hālau mele, carried forward the teachings of our beloved kūpuna.

A hō'ike on August 16 celebrated the completion of kuleana and release from kapu with food, hula, and oli. This year was special for our hālau mele 'ohana as Anakē Barbara Lake, widow of Kumu Lake, attended her first Ho'okū'ikahi. She and her son, Kekoa, were embraced by warm faces — old and new — and with hula, and mele me he leo kūpina'i:

Kū ke kanaka, kūpa'a ke kanaka hanohano ha'aheo e.

In this spirit, we recommit ourselves to the work ahead, even when the path is difficult. Whether joining protocol, offering kōkua, or bearing witness as part of our kuleana — to learn, hold, honor, and remember.

Ho'okū'ikahi is more than an event. It is a living practice of unification and healing, bridging past and present with the promise of future wellness.

Wherever you come from, however long you have walked this path, may you honor our shared ho'oilina by engaging with spaces like Pu'ukoholā and carrying forward our culture and traditions, ensuring the leo kūpina'i (echoing voice) is never silenced.

Mahalo nui to nā kumu, nā kūpuna, nā 'ohana, and community whose voices, hands, and hearts make this work — and this mo'olelo — possible. To those who came before, those who return, and those who continue to mālama these practices — mahalo for the 'ike and aloha that continue to guide, inspire, and sustain our living heritage. ■

The original planning committee for Ho'okū'ikahi included William Akau, Lorna Ka'iuwailani Akima, Michael Atwood, Elaine Lam Ho Flores, Rose Akana Fujimori, William Hancock, Sam Kaha'i Ka'ai, Daniel Kalalau Kawai'ae'a, Jr., Lionel Kutner, Hale Kealohalani Makua, Fred Kalani Meinecke, Jerry Shimoda, Frances Heen Sanford, Manny Veincent, and Noelani Teves Whittington.

Looking for a
back issue of
Ka Wai Ola?



To explore a complete archive of all
issues, please visit

<https://kawaiola.news>

Hill of the Whale

By Kirby M. Wright

Hill of the Whale is a work of creative nonfiction by Kirby M. Wright, an award-winning 'Ōiwi poet, novelist and playwright.

I am Kamehameha, ruler of north and west Hawai'i. Keōua, my cousin, rules south and east. One island. Two kings. In my absence, Keōua filled the wombs of our pregnant women with stones and stomped on them to kill the unborn. Keōua murders kūpuna, burns villages, and plunders fishponds. He breaks open the lo'i banks laying waste to kalo. My cousin wants me sacrificed. He wants to cook me until my flesh peels from bone to get my mana.

My attack on Maui left the land unprotected. My maka'āinana had few warriors and Keōua's army streamed into Kohala unchallenged. He killed those trying to defend my villages.

The enemy hides in Kapāpala's rain forest. My three mano (12,000) have Keōua's army cornered on Kīlauea's ma kai side. We fight uphill. Stones from ma'a slings fill the air around us. "Pū'ulu Kawa!" I call. Wedge formation. We march rows of 10 men, with flanking warriors. Defensive formation. We must beware of surprise attacks from both sides of the crater.

Ke'eaumoku advances. His warriors have pololū spears and pīkoi clubs. I send the young hoahānau (kinsmen) up a trail cut in the western ridge. Young and Davis pull Lōpaka on a koa sled with ropes. The lead balls are gone. Now Lōpaka sprays 'ilī'ili (river stones).

I lead a mano (4,000) of ma'a and spear men up a lava hill through the thin trunks of 'ohe (bamboo). Scouts spot Keōua's army, one with boys behind a front wall of hardened warriors. I must destroy this front wall.

My mano charges through the 'ōhi'a, warriors sling stones and hurling ihe. The enemy hurls stones and spears. "Umia ka hanu!" I call. Keōua reaches us with his musket men – they fire at the enemy.

Ke'eaumoku charges down from the western ridge. We join his hoahānau and are two mano (8,000) strong swarming through timber bamboo. I wield my stone pīkoi and see Keōua, his crescent helmet adorned with yellow feathers.

He is as dark as the black warrior of Maui and wears a battle cape made of pigskin. He fights with pāhoa in one hand and cutlass in the other. He carves through my warriors. Strange how we surfed together as boys in Waipio, played hākōkō (wrestled), and rolled the maika stone between stakes. We hated war. Now war is what we live for.



Kamehameha at Pu'ukoholā by Brook Kapūkuniahi Parker, 2017.

Kīlauea groans. Earth waves roll under my feet. Gray clouds form behind Keōua's army. The volcano spews cinders and sulfur gas, its fiery lehu ahi (fire ash) raining down. Keōua's bravest warrior burns in the fiery kūkae-pele (brimstone). Molten lava kills a lau (4,000) of our rivals. The air fills with sulfur gas and 'ae'ae, the blinding volcanic powder. Black fog billows over the crater.

Keōua and his survivors regroup in Hāmākua. They are two mano (8,000). I reunite with Ke'eaumoku. We march over barren fields and enter barren ravines. My scouts are attacked with stones and spears. "Kolamu!" I call. Column formation.

We advance in rows 20 men wide. The first line wields the pololū (long spears). The second fights with the ihe (spears). The third swings the pālūa pū'ili (double club). Dagger men make up the fourth. The fifth line strikes with the stone pīkoi (tripping club). Cannons on sleds follow.

I advance 100 musket men – guns fire. Keōua's men retreat to caves and crevices. Bitter fighting rages. I am no lover of death. I know I will meet the dead in the next world, including those who perished at my hand.

We push Keōua's forces into Puna. 'Oiai, he naele ke ku'una e ki'i aku ai. I cannot find the enemy in this jagged place. Keōua knows when to break back, when to circle, when to launch surprise attacks. I lose more warriors. This battle could last a full season or even years.

To lose this island to my cousin would make me appear weak. I will not lose. But I must pause this war. Ke'eaumoku begs to press on. I tell him to retreat home and begin the heiau. My army of koa warriors know this is only a temporary truce. Keōua rules Ka'ū, Hilo, and Puna. I control the districts of Hāmākua, Waimea, Kohala, and Kona. Strange how my cousin rules the valley where I proved my royal blood by moving the Naha Stone.

I return to Kona. The royal court speaks in whispers. They doubt my mana for not defeating Keōua. Rumors swirl. There is talk Ka'ahumanu took Ka'iana as her lover when I was with young Keōpūolani on Moloka'i. Was this her revenge for me visiting another wahine?

A chief tells me Ka'iana frequently appeared at the queen's hut, gifting her pearls and koa boxes. Sweet Keōpūolani, who befriended the queen, saw nothing. This dear girl, who is my second wife, never lies. But is she filled with so much good she is blind to recognizing the lust and desire in my queen's eyes?

I exile Ka'iana. The ali'i wahine are bitter losing him. My most trusted ali'i, the man guarding the Kū totem, has been accused of being my queen's lover. Ka'ahumanu denies this. Still, I cannot risk the rumor spreading from the court to the maka'āinana (commoners). Ka'iana leaves my court for O'ahu.

Completing the great heiau is a small gift for a god yet great in the eyes of the maka'āinana. Summon fishermen and farmers. Bring gourds of river water, fish, poi, and fruit. My workers must be fed.

Our line begins at Pu'ukoholā heights and stretches to Pololū Valley. The stones move through the hands of the maka'āinana, warriors, and chiefs. We are one. We build Kū's altar. The heiau will be made of the stones from the shore and river valley, pōhaku worn smooth by time. 'Ae, Keōua, see my great force. We will meet when the oracle tower rises over the Hill of the Whale and casts a long shadow.

We build stone by stone. One makahiki (year) passes. Then a second. Pu'ukoholā is not pau, though a capstone has been set and a kapa tower drops a shadow. The heiau is 250 feet long by 100 feet wide. Walls 12 feet thick rise eight feet ma uka and 20 feet ma kai. I must find the mona, a human sacrifice. This temple is heiau po'o kanaka and must be consecrated to honor Kūka'ilimoku. The pua'a he'a (sacrificed pig) must be an ali'i. My kāhuna demand Keōua. I send a messenger to Hilo, inviting my cousin to Kona. I tell him we can rule as equals. Will Keōua come?

I stand beside the oracle tower. The sea fills with canoes. A lau (4,000) of enemy warriors paddle offshore. Some beat the sides of canoes with clubs. Keōua wears a red cape. My men invite him to land. Dear cousin, see the great heiau I dedicate to Kū. Ke'eaumoku swims out to greet you. He climbs in your canoe, wrestles you off, and you fight in the shallows. Ke'eaumoku keeps your head under the sea. Your body quits flailing and goes limp. My cousin's body is placed at my feet.

The kāhuna behead Keōua. They bake body and head in the imu facing Kohala. The stink of flesh cooking and burning hair is strong. The kāhuna strip flesh from bone. Bones and head placed on the altar. The sacrifice honoring Kū has been made. Now I will train my koa (warriors) on Moloka'i before we send forces against O'ahu. ■

"We Need to be the Curators of Our Own Stories"

An Interview with *Chief of War* lead writer Thomas Pa'a Sibbett

By Puanani Fernandez-Akamine

This interview has been edited for length and clarity

***Chief of War* has been extremely successful. It is one of the top shows on Apple TV globally. Has this met or exceeded your hopes for the production?**

Our goal was never to [just] get this season out. Our goal is to do more of this. And until somebody says we can, I'm not celebrating. The celebration won't come until we know enough people have watched it so that we can tell more stories. I do love the fact that it's sparking a lot of dialogue and questions. Should we tell a story that's straight down the middle historically? Should we be allowed to move things around? Some people are saying, 'I love it.' Other people are saying, 'I don't think that this was done right.' It's great that we can have this dialogue, you know – challenge the story, challenge me as a storyteller.

The episode based on the 1790 Olowalu massacre was brutal. Talk more about that.

Olowalu is not on Hawai'i Island, but for the story, we needed to make a connection to Ka'iana. When you read through the history, Ka'iana did suggest that they not allow Metcalf to leave, but Kamehameha told him no. Ka'iana still boarded Metcalf's ship to try to kill him one night and was stopped by Kamehameha. This is historically correct. Ka'iana and Kamehameha argued in Hawaiian on board and Metcalf didn't know what was going on. He left shortly afterwards for Maui. The reason I didn't place the massacre in its actual location is because for our story, if something happens far away from our characters, it doesn't have the same impact as if it happens nearby. It was a necessary event for people to see – not for shock value, but to start the dialogue about what happens when different peoples come together. What can we learn from each other? And how do we avoid things like this happening? History has given us the examples. We know the destruction that can happen when we don't learn from each other.

What do you hope viewers take away from the massacre scene?

It's one thing to tell the story. It's another to see it. And when you see it, you can understand. We didn't even film it the way it really happened. It was far worse. Far worse. I'm hoping it allows non-Hawaiians to understand a little bit about the generational trauma Hawaiians are talking about; why it's impactful, why it hurts, so they can begin to understand that Hawaiians are justified in their feel-



Chief of War co-creator Thomas Pa'akaiohahonu "Pa'a" Sibbett.
- Photo: Apple TV

ings. For Hawaiians, if anything it's an affirmation. It was about setting the scene. Now let's have a conversation and talk about where we go from here.

Talk about 'Ōpūnui. Is he based on anyone from history? He is a very intense character and presence.

He's a great character. And one of the few created for the show. He serves a very specific purpose – to keep a pulse on the disdain for Ka'iana, and the fact that there's always threat looming over him and his family. I always pictured Keala (Kahuanui-Paleka) for this character, and he is perfect. He's a representation of the warrior culture that has been suppressed and pushed to the side for Hawai'i to remain attractive for tourism. Keala is a very strong Kanaka, but he's got a wonderful heart. He is very aloha. It shows the wealth of talent that we have in Hawai'i. He's not an experienced actor but he's undeniable when you turn a camera on. Undeniable.

In episode seven, Kupuohi says, "They do not need to be here to hurt us. Ka'iana, do you not see? We learned their language. We use their weapons. I fear their ways will sweep through us like a sickness and change us as they have changed you." More foreshadowing?

Certainly. Look, the only benefit that we have as storytellers is when we're telling a story based on history, we know the outcome. So if you can write to it and present it in the context of characters that can foresee the outcome, it's quite effective. Again, because we have no guarantee of a second season, we made some decisions to get specific messages out. If we don't get to tell any more [of this] story, then what we heard Kupuohi say can resonate and sit with us.

Considering the current political landscape, comment on the timing of this series.

I don't like talking about politics, but if you look at America it's split down the middle. I think that is orchestrated. I don't think that we are inherently that confrontational, but it's happening. I want to believe that the world is primed for healing. We're ready for it. Get rid of all that noise and the fear-based media. That's why this is important. When we see each other, when humanity really has a chance to put a mirror up and look at itself, and we see each other for what [and who] we really are, communication is better. Regardless of your belief system, you can exist in a world with people who don't believe the same thing. The timing is interesting because we could not have planned this. But the fact that it allows us to have these conversations in the political landscape in which we live, I think, is very timely. It may not be presenting the solutions, but it's presenting the right questions so we can find the solutions together.

How does the history shown through this platform contribute to dialogue about sovereignty, Indigenous world-views and colonization in Hawai'i?

I think that we're on the precipice of another Hawaiian Renaissance. I really feel that. You can look at Hawaiian history and we have a solution to almost every problem that we're dealing with now. History is a great teacher. Those are things that we're thinking about as we're writing. It's meant to have an impact. It's meant to be a conversation starter. Keeping our history connected to our present is very important. As Kānaka, we inherently do that. We always talk about our history, about our family. We are very cognizant of our history, and we carry that with us in the present. Understanding our history is the solution for the future.

What do you want your legacy to be to our lāhui?

I've never considered my own lāhui legacy, to be honest. All I ever really wanted to do was to ignite that conversation of what can we do to tell our own stories. That's all this is about. You've seen two Kānaka build a story, present it. And if it inspires you to do it as well, awesome. I believe that film is the next great avenue for Hawai'i people, for Pacific peoples. Because we are storytellers. Say we get a season two, and you like the show or thought about being an actor – come and audition. Or if you don't like the story or how it was curated and crafted – then learn to write your own stories. If you want to get into this industry and it sparks something in you to try to develop a career in film, then that's what this is meant to do. We need to be the curators of our own stories. ■

A Path of Purpose

Despite having a leading role in *Chief of War* Kaina Makua remains first, and foremost, a kalo farmer

By Moanike'ala Nabarro

Kaina Makua wasn't seeking the spotlight when he showed up at a state canoe paddling regatta in 2019. The University of Mānoa alumnus was there doing what he loved, coaching Waimea High School's paddling team. But among the crowd that day was actor Jason Momoa, who saw something more: the future face of a king.

That night, Momoa approached Makua with a bold idea, asking if he'd consider playing legendary Hawai'i ruler Kamehameha the Great in an upcoming film. Makua, a Kaua'i native, laughed it off, unsure if the Hollywood star was serious.

But Momoa didn't forget.

"Three years later, in 2022, he called me up and said, 'I told you; I told you,' and I was like, 'What did you tell me?'" Makua said with a laugh. "He said, 'I told you. You are going to play Kamehameha.'"

Makua stars alongside Momoa in *Chief of War*, the nine-episode Apple TV+ series that premiered on August 1 and concluded on September 19.

The series tells the story of Ka'iana, a Kaua'i ali'i and warrior who supports Kamehameha's push to unify the Hawaiian Islands. Filmed in Hawai'i and Aotearoa (New Zealand), the series also brings to life other leading figures from that era, such as Kahekili, Kēoua, Ke'eumoku and Ka'ahumanu.

Makua, a cultural practitioner fluent in 'ōlelo Hawai'i and trained as an 'ōlapa hula (dancer), was hesitant at first, not having an acting background.

His days were already full, dedicating his life to empowering 'ōpio in West Kaua'i through 'āina rehabilitation and food system revitalization centered around kalo production through his nonprofit, Kumano i ke Ala.

After deep reflection, he eventually embraced the role. He dove deep into research and his own genealogy, which connects him to Kamehameha through his father's side. Along the way, Makua developed a deeper view of the revered ali'i, often admired, but also questioned for his approach.

"Coming from his perspective and stepping into this leadership role, it was clear that he did what was necessary for Hawai'i, not for himself," Makua said.

He discovered parallels in his own life.

"If you're a real leader and you're really making change, you understand the kuleana and the weight of that. You're always going to get ridiculed, you're always gonna be under the microscope."

On set, Makua found himself surrounded by hundreds of crew members working behind the scenes to bring the historical drama to life. But when the cameras rolled, he



'Ōpio on Kaua'i are immersed in 'āina-based education. - Photos: UH

leaned into something deeply personal – his own life experiences.

"It's all everyday emotions for all of us. I mean we all get that. We go up and down. We go left and right. We spin around in circles," Makua said. "Being around other actors and watching them made my job feel way easier to settle into."

Makua carries that same sense of purpose into his work off-screen. Within the past decade, he's poured his mana into growing his nonprofit, expanding from 10 to nearly 100 acres of restored agricultural 'āina across four sites on Kaua'i and O'ahu.

More than 3,500 'ōpio have taken part in its 'āina-based education programs. Through its commercial brand, Aloha 'Āina Poi Co., the group processes and distributes more than 70,000 pounds of fresh poi across Hawai'i each year.

"It's more apparent how disconnected we are as a people – not even as Hawaiians just as human beings. And it's only getting worse. Kumano i ke Ala is here to uplift our people and to help save the world through aloha 'āina work - love of the land," Makua said.

Much of what he now teaches 'ōpio, especially about the many varieties of kalo and traditional planting



Kaina Makua works in the lo'i at Kumano i ke Ala.

techniques, comes from the time he spent immersed at Ka Papa Lo'i o Kānewai, the lo'i kalo adjacent to Hawai'i inuiākea School of Hawaiian Knowledge at UH Mānoa.

Makua often reflects with gratitude on the 'ike passed down to him during that time during which he earned a bachelor's in Hawaiian studies and a master's in education and 'ōlelo Hawai'i.

As for his acting debut in *Chief of War*, Makua hopes it opens doors for other native peoples to tell their stories on a global platform.

"I hope that Indigenous populations across the world understand this is a foot in the door. It's not going to end here. I hope they understand that it's not just for Hawai'i," Makua said. "This for all Indigenous people because we all get mo'olelo. This is how we all can share." ■

This is an updated adaptation of an article originally printed in University of Hawai'i News on July 15, 2025, under the title "Jason Momoa Casts UH Alum in Chief of War TV Series."

Journalist Moanike'ala Nabarro is a spokesperson with the UH Office of Communications and UH News.

**Access to Financing for
Current and Future Homestead Lessees
Waimanalo - Tuesday, 10/14/2025 - 6 to 8PM**

**Let us help you
put the pieces
together!**



Educational Workshop for Homebuyers

Come learn about financing options, home-loan programs, and resources for Native Hawaiian families directly from lending experts and community leaders.

REGISTER HERE



Scan this QR code to
learn more & sign up
or call us **TODAY!**

808.823.8050



The Life and Death of Ka'iana

By Brook Kapūkuniahi Parker

Ka'iana was the son of Ahu'ula, son of Ali'i Nui Keaweikekahiali'iokamoku of Hawai'i Island. His mother was Kaupekamoku, a high-ranking chiefess connected to the ruling families of O'ahu and Maui. Born in 1755, Ka'iana was raised on Kaua'i with his half-brothers Nāmākēhā and Nāhi'ole'a. All three were acclaimed warriors who remained close their entire lives.

Ka'iana was the first ali'i to travel abroad, visiting China, the Philippines, Melanesia, and the Northwest Coast of America. In China, Capt. Nathaniel Portlock said, "his very name [was] revered by all ranks and conditions of the people of Canton."

In 1787, Irish born captain and fur trader John Meares wrote, "Tianna (Ka'iana) was about 32 years of age; nearly six foot five inches in stature, and the muscular forms of his limbs was of an Herculean appearance."

Ka'iana was well-respected and friendly with the foreign traders and ship captains he met. Because of his travels, he became adept at the complexities of international trade and mastered Western weaponry, accumulating a personal arsenal of weapons and munitions.

After returning home, he settled on Hawai'i Island and was welcomed by Kamehameha. Ka'iana's family joined him there. Ka'iana became a valuable addition to Kamehameha's army and was made pūkaua (war leader).

On Maui, he fought against Kahekili and Ka'eo. On Hawai'i, Keōua Kū'ahu'ula, cousin to both Kamehameha and Ka'iana, took up arms to assert his claim of sovereignty over the island. Ka'iana was Kamehameha's commander in his campaigns against Keōua, leading the infamous "Mahi" military division.

Amidst the political turmoil, other changes were being forced on the people as more foreign ships visited the islands. Many of whom had heard of Ka'iana before they arrived.

Ka'iana's name was attached to many events during those years, sometimes fairly, sometimes not. He reportedly plotted to seize no fewer than eight foreign ships between 1789-1792. But similar stories were circulated about most of the chiefs.

In truth, the only vessel seized by Hawaiians was the *Fair American* off North Kona in 1790. All the crewmen except Isaac Davis were killed. Although history names Chief Kame'eiamoku as the one responsible, at least three foreign captains were told it was Ka'iana.

It was also Ka'iana who foiled the plan of John Young and Isaac Davis to escape the Islands aboard the *Argonaut* in 1791. Learning of the plan by chance, Ka'iana informed Kamehameha who intercepted the Englishmen as they made their way to the ship. Ka'iana offered to kill



Brothers Ka'iana, Nāhi'ole'a and Nāmākēhā by Brook Kapūkuniahi Parker, 2022.

them for making the attempt. Kamehameha firmly rejected his offer, but Ka'iana earned the enduring enmity of Young and Davis.

Capt. George Vancouver visited the Islands three times in 1792, 1793, and 1794. The first chief he encountered on his arrival in 1792 was Ka'iana, who met the ship in a double-hulled canoe paddled by 42 men.

Vancouver knew of him from Meares' writings, and the meeting was friendly. Ka'iana's family dined and slept aboard Vancouver's ship, the *Discovery*.

Later, on Kaua'i, Vancouver learned of the *Fair American* massacre and was told Ka'iana was behind it. Vancouver later met Kamehameha and spoke with Young and Davis. From these discussions Vancouver changed his opinion of Ka'iana and Nāmākēhā and wrote of "their turbulent, treacherous, and ungrateful dispositions" and of Ka'iana's "crimes and misdemeanors."

Published in 1798, Vancouver's journals would provide extensive information about the Hawaiian Islands in the early 1790s and thus his depiction of Ka'iana as villainous has largely replaced the amiable chief described earlier by Meares and Portlock.

There were also rumors regarding Ka'iana and Ka'ahumanu, Kamehameha's favorite wife. The story of the Kamehameha-Ka'ahumanu-Ka'iana love triangle was recounted by Vancouver in a few sentences written in 1794 in which he described Ka'ahumanu as "one of the finest women we had yet met on any of the islands."

During Vancouver's third visit to Hawai'i, Kamehameha visited the *Discovery* without Ka'ahumanu. Asking after her, Vancouver was told that she and Kamehameha had separated because of a report "that too great an intimacy had subsisted between her and Tianna" although "the infidelity of the queen was by no means certain."

In 1795, after the deaths of Kahekili and Ka'eo, Kamehameha sailed from Hawai'i with his vast war fleet to subjugate Maui Nui. Ka'iana and his brother, Nāhi'ole'a, with their contingent of canoes and warriors, were part of Kamehameha's invasion force. For reasons not known, the third brother, Nāmākēhā, remained on Hawai'i Island.

After devastating Lahaina, the fleet sailed on to Moloka'i where Ka'iana was excluded when Kamehameha's war council convened at Kaunakakai. Concerned for his life, Ka'iana concluded that the Hawai'i Island chiefs had turned against him.

He consulted with his cousins Namahana and Kalanimoku to learn what the chiefs were secretly discussing, but to no avail.

Suspecting a betrayal, Ka'iana and Nāhi'ole'a decided that when the fleet set sail to attack O'ahu, they would join O'ahu's defending army. Their cousin, Kalanikūpule, son of Kahikili, reigned as king of O'ahu.

Ka'iana told his wife, Kekupuohi, of his intention. She sadly told him her choice was to remain with Kamehameha. Kekupuohi led a corps of ali'i wāhine warriors who were very proficient in using the foreigners' muskets and deadly accurate – skills she had learned from Ka'iana.

Kamehameha's fleet landed on O'ahu at Wai'ālae and Waikīkī, but the contingent led by Ka'iana diverted to the windward side of the island, landing at Kailua. From there they crossed over Nu'uānu Pali to join O'ahu's army.

There are differing versions of Ka'iana's final battle, but it seems certain that both he and Nāhi'ole'a were killed early on near the present location of Queen Emma's Summer Palace.

According to historian Stephen L. Desha, Ka'iana fought bravely but was hit three times with musket balls to the chest. He kept fighting until he was shot in his left thigh and fell, suffering great loss of blood from his many wounds.

Kekupuohi saw him fall and ran without hindrance to where he lay. Ka'iana, barely alive and unable to speak, gazed upon his beloved warrior wife who had fought against him for the last time in this life.

She lifted his head upon her lap and tears of love flowed freely. Before his last breath, Kekupuohi caressed her beloved husband and this tragic sight on that terrible battlefield touched the hearts of the onlookers. It is said that the shooting on both sides stopped as both enemies and friends shed tears of sadness. Kekupuohi then chanted a farewell oli.

Another well-known version has it that Ka'iana was felled by a cannon ball fired by his old enemy John Young.

Kamehameha triumphed that day – though he lost 6,000 of his 16,000 warriors – securing his rule over all the islands from Hawai'i to O'ahu. ■



It is believed that planting a hedge of kī plants (ti leaf plants) will guide the huaka'i pō around your home. - Artwork: Alike Spahn Naihe



Nā H

One of the most enduring haunted tales of ancient Hawaii is the legendary night marchers. 'Oī'o, nā huaka'i o ka pō, spirit ranks, phantom army. There are several names for them, but each refers to the same process of the night marchers. It is a procession that brings chills to those unlucky enough to witness the phenomenon.

The Legend

Almost anyone who has lived in Hawai'i for a while can recite the legend. It starts with the sound of drums, distant at first, then louder as they get closer. You will sense a foul odor in the air, the smell of something long dead. Then you will see a long line of torch lights that grow brighter. These are the night marchers. If you can't run, you must hide. If it's too late for either, then you must pray. Pray to protect yourself and hide your eyes and pray that the night marchers will pass by you. If you know it, you should call out your mo'okū'auhau, your family name, in hopes that you might have an ancestor in the procession that will protect you, thus saving your life.

Carrying on Oral Traditions

The oral traditions of Hawai'i's night marchers have been passed down from mouth to ear from time immemorial. Stories of the huaka'i pō have been passed through whispers and late-night gatherings. Their tales have survived through years of change and the influx of missionaries and other cultures. These processions have been witnessed by Hawaiians and non-Hawaiians from many different walks of life as their similar stories of fear and mystery are recounted over and over. But the question always comes back to, "What are the night marchers?" As a young man, I learned at the side of my mother, Angeline Kamae, and my Auntie Ella Kalawa Alcon, who shared the teachings of their kūmāhala. From them, I came to understand that our Hawaiian traditions are our own. That we, our family, do not speak for all Hawaiians. The stories shared by my family and the stories I tell about our family and lineage won't always be the same as those from another village or island. Because Hawaiians preserved our history through the oral traditions of hula, mo'olelo, and 'oli, stories naturally change over time. With each telling, about, storytellers adapt details to their settings, and meanings shift through interpretation. In addition, 'ōlelo Hawai'i is a profoundly poetic language. It has a kaona, or hidden meaning, often shapes how a mo'olelo is told and how it is received. When comparing oral traditions with written sources, patterns emerge. Consistent references describe the night marchers traveling alone.



Huaka'i o ka Pō

By Lopaka Kapanui with Tanya Kapanui

ai'i is that of

huaka'i pō.
same ghost-
he phenom-

the tale. It
y get closer.
ad, and then
your warn-

u must pros-
s will ignore
family gene-
at will speak

down from
were spread
ed hundreds

n-Hawaiians
wonder are
Who are the

Kapanui, and
ipuna. From
vn, meaning
red with me
the same as

tions of ha'i
nesses move
ift through
uage, where
understood.
merge.
ong familiar

paths during certain phases of the moon, and witnessing their march would mean instant death. These enduring accounts carry greater weight than modern inventions, which often portray the 'oi'o as violent or fantastical beings.

My purpose in this article is to share the knowledge of my kūpuna and distinguish authentic Hawaiian oral traditions from later misrepresentations.

The knowledge I've gathered over the last two decades comes from my kūpuna, from scholarly works, and from the accounts of those who have witnessed these events. I recognize that there is much more information beyond what I share here, but please trust that I present this material with respect and have made every effort to be as accurate as possible.

Filtering Out Misunderstandings

While there are numerous personal accounts of the huaka'i pō, there are just as many misconceptions. A quick search online for "Hawaii's night marchers" often reveals dozens of websites repeating the same information, but repetition does not guarantee accuracy. With so much material copied from one source to another, it becomes difficult to separate authentic oral tradition from modern invention.

Some websites claim that the night marchers will chase you and kill you, that they are the souls of relatives who died tragically and remain in our world to cause mischief, or that they are ghosts tasked with hunting down the descendants of their enemies. We even found a blog post that describes an encounter with the 'oi'o as "jungle warriors dressed in grass skirts," although we know that Hawaiian warriors did not wear grass skirts.

One contributor on the *Wikipedia* Night Marchers page describes the phantom army as if they were characters in a video game, stating that, for the offense of looking upon a sacred body part of a chief, "bolts of intense light and flaming heat originating from several of the warriors' eyes aimed toward the mortal. The violating mortal is incinerated instantly, and the bodily remains dissipate as vapors."

Stories like these, once published online, are easily spread and mistaken for cultural knowledge. But in over two decades of research, I have found nothing in written records or oral traditions to support these claims of violent pursuit, mischievous haunting, or supernatural laser attacks.

What we do find, in both the words of our kūpuna and the research of scholars, is a consistent thread. While details vary, the core understanding remains the same.

The huaka'i pō were accepted as a part of everyday reality. They are the ghosts of warriors tasked with escorting their ali'i in death as they did in life. Those who witnessed them knew how to respond with respect and avoid getting in their way. For that reason, fear was not the central reaction of ka po'e kahiko, the people of old.



After hearing the rhythm of the pahu, the sound of the pū, and seeing the kukui torches, you should have fair warning to run away. If you remain, you do not want to bear witness to the legendary huaka'i pō.

The rules were simple. If you're able to run, then do so. If not, you should hide and never attempt to look upon the sacred procession of warriors, kāhuna, and ali'i. If it is too late to do either, then you should present your mo'okū'auhau while you prostrate yourself in hopes that an ancestor or 'aumakua might recognize you and save your life.

The Hawaiian historian Kepelino stated that if you do not know the lineage of your ancestors, your next hope is to strip off your clothing and lie flat on your back to convince those in the procession that you are mad and, therefore, have pity for you and leave you in peace. Anthropologist Katharine Luomala recorded that some say you should remove your

clothing and rub urine on your body so that you may repulse the huaka'i pō.

Some processions are made up entirely of akua, and some have only 'aumakua marching. Other night marcher processions are meant to escort a deceased descendant to the afterlife.

Accounts of the night marchers also vary depending on when and where the ghostly armies are witnessed. These haunted processions are said to continue the customs, attitudes, rituals, and protocols they observed in their lifetimes.

Within this tradition, anyone who violated a kapu while a procession passed met the same fate as their ancestors, whose lives were taken for such transgressions. Unexplained or sudden deaths might be attributed to natural causes such

SEE NĀ HUAKA'I O KA PŌ ON PAGE 20

NĀ HUAKA'I O KA PŌ

Continued from page 19

as heart failure, but kūpuna, the elders, often understood them as the effects of witnessing the huaka'i pō.

The following tales of the huaka'i pō are personal to my 'ohana.

On the Black Sands of Kalapana

At night, the darkness in Kalapana can feel overwhelming, folding in around you until even the faintest path disappears. In my mother's time, electricity had not yet reached many parts of the area, and there were no streetlights. On a moonless night, the blackness was nearly complete.

One such night, my mother was walking home from a neighbor's party with her brothers and sisters. All of her siblings were a little drunk, but she was not. Pregnant and weary, she just wanted to lie down and rest. She knelt on the cool, black sand and dug a shallow hole to ease her stomach, lying briefly on her side. She closed her eyes and breathed in the ocean-scented air.

Suddenly, something shifted. The silence of the coast gave way to voices, dozens of them, speaking 'ōlelo Hawai'i, quick and animated, like relatives gossiping. The chatter grew louder, sharper, until it merged into the rhythmic pulse of chanting.

My mother sat up. A grand procession was moving across the beach, six abreast, hurrying with purpose. Each man and woman carried a torch, the flames glowing only red, without a trace of orange or yellow.

Believing they might be family, my mother prepared to join them and called out, "I hea ana 'oukou?" Where are you going?

But before she could take a step, her eldest brother Joe appeared from the shadows. He seized her from behind, pulling her to the ground, one arm locking her shoulders, the other clamping firmly over her mouth. She struggled, frightened, but he held her still. Together they lay pressed to the sand as the fiery procession swept past.

Despite the cool breeze, sweat dripped from Joe's face onto my mother's. She recoiled, not knowing why her brother held her like this, wondering what he was going to do. Only when the last of the torches had vanished into the night did Joe release her.

His voice was low and harsh as he scolded her, "What the hell are you doing?"

The stress and fear had sobered him completely, and he admonished his sister for being so stupid. What she had seen, he said, was no gathering of family, but the sacred march of the goddess Hi'ikaikapoliopele, Pele's youngest and most beloved sister. To interrupt such a procession was to invite disaster, not only upon herself,



Witnesses are said to have seen the headless spectre of Kanihonui leading the huaka'i pō in Honokōhau Valley in West Maui. – *Artwork: Alike Spahn Naihe*

but also upon her unborn child.

Years later, my mother told me the story again and added that on that night in Kalapana the child she carried in her belly was me.

Beneath the Pineapple Tower

In June 1963, an Oldsmobile station wagon sat parked near a warehouse on the edge of Iwilei and Kūwili. Inside that crowded car lived a mother and her four children. The youngest, just a few months old, suffered from malnutrition.

Though everyday life pressed on with school and church on Sundays, survival was always uncertain. Showers and meals were stolen at their grandmother's house when the grandfather was away, and their mother worked days as a secretary at an appliance warehouse, the youngest children kept in a corner behind her desk. Their car was their home.

The eldest boy, Joshua, often stared out the wide car window at the looming pineapple tower. To him, the sharp, acrid smell of the factory seemed to seep from

that hulking structure. In his imagination, the tower was a monster from a Godzilla film, waiting to hurl radioactive fruit across Honolulu. In bleak moments, those fantasies were his only escape.

At night, the hum of traffic and the rhythm of city life usually lulled him to sleep. But one late evening, Joshua woke with a start. Something was wrong. The sound was gone. No cars, no voices, no movement - only silence. He glanced at his mother and siblings, all fast asleep, unbothered by the quiet. Alone in his unease, Joshua felt a weight of dread settle over him.

Then he saw it, the dim glow of the streetlights gave way to a deep, orange and crimson light. Down Kuwili Road came a line of half-formed men carrying bright torches. A procession of ghostly warriors advanced. Chiefs in feathered cloaks and helmets strode among them, their presence commanding, their eyes alive with awareness.

Joshua's gaze locked with one of the warriors. The spirit's face contorted in rage. He shouted a command and pointed directly at the boy. Joshua froze. Terror rooted him in place. He could not move. He could not scream. The fiery procession drew closer, step by step, until it seemed certain they would engulf him and his sleeping family.

At the final moment, a hand pressed the back of Joshua's head into the car seat. His mother's voice rose in prayer, strong and urgent, unlike any tone he had heard from her before. She was not scolding, not arguing. She was declaring their genealogy in Hawaiian. Joshua would later learn that this chant was meant to call on their ancestors, hoping one of the spirits would recognize a name and spare their family.

The next morning, Joshua awoke unharmed. The car, the street, his family, all untouched. His mother's prayer had worked.

When he asked her about it, she answered simply, "Your grandfather and I don't see eye to eye right now. We're both stubborn, but we'll make up. In the meantime, never forget, when all hope is lost, you can always depend on your 'ohana, living or not."

It was a lesson Joshua carried for the rest of his life.

The stories of the huaka'i pō remind us that these traditions are not only tales of fear, but lessons about respect, ancestry, and the unseen forces that still move through Hawai'i.

Whether on the black sands of Kalapana or a busy industrial center in Iwilei, such encounters link the present to the past and show how the voices of our kūpuna continue to guide and protect. ■

For a deeper exploration of these traditions and the stories surrounding them, you can find more in "Hawai'i's Night Marchers: A History of the Huaka'i Pō," a book by Lopaka and Tanya Kapanui that is now available on Amazon.



HAWAI‘I ISLAND

OHA Satellite Office Dates

OHA Beneficiary Services will be traveling to serve beneficiaries in Waimea, Nā‘ālehu and Kona each month. Office hours are **8:30 a.m. - 4:00 p.m.** (closed from 1:00 - 1:45 p.m. for lunch).



Check the schedule at oha.org/satelliteoffices

October 3 - Waimea

Parker Ranch Center, 67-1185 Hawai‘i Belt Rd.

October 9 - Nā‘ālehu

Nā‘ālehu Community Center,
95-5635 Māmalahoa Hwy.

October 17 - Kona

West Hawai‘i Civic Center,
74-5044 Ane Keohokalole Hwy. 1st fl. Bldg. B

Royal Hawaiian Band Performance

Oct. 3, 10, 17, 24 & 31, Noon - 1:00 p.m.
Honolulu, O‘ahu

Free concerts on the ‘Iolani Palace Grounds most Fridays. rhb-music.com

Hawai‘i Island Festival of Birds 🌿

Oct. 4, 9:00 a.m. - 5:30 p.m.
Hilo, Hawai‘i Island

Celebrate Hawai‘i’s native bird species and fight for them and their habitat. birdfeshawaii.org

Moon Walks

Oct. 5, 8:00 - 9:45 p.m. | Waimea, O‘ahu
Take a walk in Waimea Valley by the light of the full moon. waimeavalley.net

Kumu and Keiki Ocean Clinics – Hawai‘i Island

- Oct. 10, Pua Ka ‘Ilima ‘o Kawaihae
- Oct. 26, Hilo Bay front Beach Park
9:30 a.m., 10:00 a.m., 10:30 a.m. and 11:00 a.m.

All clinics are free. Space is limited. Register online. nakamakai.org

Keiki Book Launch Celebration

Oct. 11, 10:00 a.m. | Kaka‘ako, O‘ahu
A reading aloud of *The Adventures of Eva and Duke: Surfing with Pop Pop*, a bilingual multi-sensory storybook for visually impaired keiki. paifoundation.org

Waihe‘e Festival 2025 🌿

Oct. 11, 4:00 - 8:00 p.m. | Kahalu‘u, O‘ahu
‘Ono food, vendors, educational booths and entertainment. Open to the public, all ages. keyproject.org/events

Kama‘āina Sunday at ‘Iolani Palace

Oct. 12, 9:00 a.m. - 2:00 p.m.
Honolulu, O‘ahu

Audio tours of ‘Iolani Palace, food, entertainment, and local vendors. iolani-palace.org

Mali‘o Concert

Oct. 12, 1:00 - 4:00 p.m. | Honolulu, O‘ahu
A gathering of extraordinary wāhine musicians to promote, and perpetuate mele Hawai‘i. hawaiiitheatre.com

Day at Hānaiakamalama

Oct. 18, 9:00 a.m. | Nu‘uanu, O‘ahu
Live Hawaiian music, hula, food, mākeke, and activities at Queen Emma Summer Palace. daughtersofhawaii.org

Kāhuli Festival 2025: Ke Kani Nei ka Pūpū

- Oct. 18, 10:00 a.m. - 3:00 p.m.,
Waimea, Hawai‘i Island
- Oct. 22, Time & location TBD | Maui
- Oct. 25, 3:00 - 9:00 p.m.,
Kapālama, O‘ahu

Learn how to mālama endangered Hawaiian land snails and other native species. bishopmuseum.org

The Seattle Slack Key Festival

Oct. 18, 1:00 p.m. PST
Seattle, Washington
A showcase of GRAMMY and Nā Hōkū Hanohano award-winning kiho‘alu guitarists. slackkeyfest.com/seattle-festival

Maui Steel Guitar Festival

Oct. 18, 3:00 - 6:30 PM | Wailea, Maui
Steel guitar masters from Maui and O‘ahu. Free to the public. mauisteelguitarfestival.com

2025 Honolulu Pride Parade

Oct. 18, 4:00 - 6:00 p.m. | Waikīkī, O‘ahu
A sunset parade from Magic Island Beach Park to Kapi‘olani Park. honolulupride.com

Hapa Halloween: Mysteries of Hawai‘i

Oct. 18, 7:30 p.m. | Honolulu, O‘ahu

A spine-tingling musical ghost tour with Lopaka Kapanui and the Hawai‘i Symphony Orchestra. hawaiiitheatre.com

Make Music Jamms

Oct. 21, 11:30 a.m. - 12:30 p.m.
Free live Hawaiian music on the second floor of Nā Lama Kuku. hmfhof.org

Talk Story on The Land - Moonlight Hike

Oct. 21, 5:30 pm | Waihe‘e, Maui

A free guided hike of the Waihe‘e Coastal Dunes & Wetlands Refuge. Pupus and talk story afterwards. hilt.org/talk-story-on-the-land

Pu‘uhonua Mākeke

Oct. 25, 9:00 a.m. - 3:00 p.m.
Waimānalo, O‘ahu
A showcase of products, services, and businesses from Pu‘uhonua across at 41-1300 Waikupanaha St., in the Pavilion. FB/IG @puuhonuamakeke

‘A‘a i ka Hula 🌿

Oct. 25, 10:00 a.m. - 3:00 p.m.
Moanalua, O‘ahu
A showcase of mele, hula, and oli, panel discussion by judges, career opportunities, food and vendors. IG @hooulu.ike
Tickets: bit.ly/4neh97H

Hot Kūpuna Nights

Oct. 26, 3:00 - 5:00 p.m.
Honolulu, O‘ahu
Bring your ‘ukulele and enjoy kanikapila the 4th Sunday of each month. Food available for purchase. hmpshawaii.com

66th Annual Association of Hawaiian Civic Club Convention 🌿

Oct. 26 - Nov. 2, 2025 | Keauhou, Hawai‘i
AHCC’s annual convention held this year at the Outrigger Kona Resort. aohcc.org/2025convention

OHA Board of Trustees Meeting

Oct. 29, 1:00 p.m. | Keauhou, Hawai‘i
Learn about OHA’s current programs, initiatives, and resources. This meeting will happen during the 2025 Association of Hawaiian Civic Clubs Convention. aohcc.org/2025convention oha.org ■



Princess Ka‘iulani at 13 years old.
- Photo: James J. Williams, 1888;
Hawai‘i State Archives

Princess Victoria Ka‘iulani
Cleghorn’s Birthday
Oct. 16, 1875

A celebration held at ‘Āinahau, the Waikīkī home of her parents Princess Miriam Likelike and Archibald Scott Cleghorn, for Princess Ka‘iulani’s 11th birthday was recorded in the Oct. 18, 1886 issue of the Honolulu paper, *The Daily Herald*. The article documented the festivities, distinguished guests and the wonderful gifts given to the princess. King Kalākaua, her uncle and the older brother of her mother was present, and the article reported that he made a toast “to the health of the little princess, she being the representative of the present royal line of descent. He hoped she would receive a liberal education and training to fit herself for the high position which she would be called upon at some future time to hold.” His gift to her was \$50 in gold and two 12-foot-tall feather kahili standards made with kauila wood. Her mother, Princess Likelike, also gifted her two kahili of peacock feathers.



Ho‘ākoakoa Lāhui Events are sponsored by the Office of Hawaiian Affairs to support nonprofit organization events that offer significant benefit to the Native Hawaiian community. For more information visit [OHA.org](https://oha.org).

Education Updates from Strategy and Implementation

By Ku'u'eianuhea Awo-Chun, OHA
Director of Education and Culture-
Based Learning



Conversations about education have been abundant in recent weeks, with Kamehameha Schools (KS) at the center.

On September 4, 2025, the Virginia-based nonprofit Students for Fair Admissions (SFFA) launched a website to gather stories from individuals regarding KS's admissions policy. Although no lawsuits or complaints have been filed, the site seeks to build a legal case. Its launch sparked widespread reaction, including concern for the future of KS alongside gratitude for the legacy of Ke Ali'i Pauahi.

Most Kanaka 'Ōiwi have benefited in some way from Pauahi's will, even without attending KS.

While challenges to KS admissions are not new, this effort feels different. The rapid and chaotic changes to education policies across the United States have created uncertainty for Native Hawaiian education programs. In addition, SFFA has successfully challenged race-conscious admissions elsewhere, and characterizes KS's preference policy as a "civil rights violation."

Despite KS receiving no federal funds, community members wonder what might happen going forward.

In response, the Office of Hawaiian Affairs (OHA) released a statement in support of KS. A petition is also circulating to honor and protect Pauahi's legacy, with over 24,000 signatures to date. Learn more at ksbe.edu/ola-pauahi#together or sign the petition at actionnetwork.org/petitions/he-inoa-no-pauahi-in-honor-of-pauahi.

These threats are not isolated. At the

federal level, the U.S. Department of Education recently announced it would end discretionary funding for Minority Serving Institutions (MSIs). This decision directly impacts programs that serve Native Hawaiian students through Title IIIA grants.

In addition, community nonprofits that support education initiatives continue to face funding uncertainties, like the community-grounded teacher development program Ka Lama, run by INPEACE.

Amidst these challenges, we are reminded that our path forward is shaped by the wisdom of our kūpuna. Native Hawaiians have always valued education as a pathway toward collective wellbeing.

To all the leaders and educators who have strengthened our education systems: mahalo. While it may seem like hard-fought gains are under attack, generations mentored by the best continue to carry this work forward.

Hana hou i ka 'Aha 'Ōpio; A kāhea for alumni input!

E 'Aha 'Ōpio alumni: You were a part of something rare and powerful. From 1988–2005, 'Aha 'Ōpio o OHA gave you space to dream, to debate, to stand for Hawai'i's future.

Now, we are reviving that experience, and we need you. Your mana'o, your memories, your hopes for tomorrow can guide the next generation of 'ōpio as they step into leadership.

Take a few minutes to share what worked, what inspired you, or what you wish you had back then. Help us create a space where today's youth can rise, just as you once did. Your voice will help us create a powerful space for today's 'ōpio to grow as leaders. ■

Scan QR code to fill out the
'Aha 'Ōpio o OHA Alumni
(1988-2005) Questionnaire



Building a Resilient Lāhui in the Diaspora

By Aaron Helenihi

Wakinekona (Washington State) is home to the third-largest population of Native Hawaiians in the U.S. (census.gov).

Moku'āina a Wakinekona Hawaiian Civic Club (MAWHCC) engages our community across the state while upholding the legacy of Prince Jonah Kūhiō Kalaniana'ole, who founded the Hawaiian Civic Club movement to provide an organized civic identity for our people, fostering community, preserving culture, and advocating for the wellbeing of the lāhui.

His leadership created a platform to express needs, secure rights, and strengthen cultural and educational foundations. More than a century later, that vision continues to guide us in the diaspora.

Founded in the Seattle Metropolitan area and chartered into the Association of Hawaiian Civic Clubs on Oct. 26, 2006, MAWHCC now represents Native Hawaiians across Wakinekona and beyond. Our work continues a 200-year legacy of kūpuna who migrated during the fur trade era, bringing the skills, traditions, resilience and aloha that established the vibrant Hawaiian community here today.

Our mission is clear: we promote, preserve, and perpetuate Native Hawaiian culture, values, and traditions.

While rooted in Hawaiian values, our members come from diverse professions and backgrounds, and include cultural practitioners, educators, healthcare professionals, law enforcement professionals, artists, community organizers, business owners, students, veterans, and more, all paving the way for future generations to see themselves and thrive.

A major milestone has been the creation of Mālama i ka 'Āina (MIKA), a program for keiki ages 0-5 and their 'ohana. This initiative plants early seeds of cultural identity, connecting keiki to the land, language, and values that sustain us. In diaspora, where Hawaiian culture can feel distant, programs like this ensure that the next generation grows with a strong foundation in cul-



tural identity.

A signature highlight of our year is 'Aha Mele, which kicks off the Hawaiian festival season in Wakinekona. 'Aha Mele brings together musicians, hālau hula, cultural practitioners, vendors, and community members in a joyful celebration of Hawaiian culture. It

honors tradition, builds connections, and often serves as an entry point for new members seeking a deeper connection to the community.

We also partner with and support Native Hawaiian, Pacific Islander, and Asian American organizations, and honor and sustain our Indigenous connection with local Native American tribal communities, recognizing them as the original stewards of the lands we occupy.

These relationships strengthen solidarity across communities, demonstrating that while our histories differ, we are united by our shared commitment to justice, representation, and cultural perpetuation.

Looking ahead, MAWHCC will participate in the upcoming Hawaiian Council Convention in Tulalip, Washington. This gathering brings together Native Hawaiians from across the pae 'āina and the diaspora, reaffirming our collective voice, sharing 'ike, and building strategies to serve our lāhui. Our members look forward to attending and offering kōkua as we mahalo the Hawaiian Council for bringing this important gathering to our state.

Through MAWHCC, Native Hawaiians in diaspora find ways to stay connected to our heritage and strengthen the resilience of the lāhui. We remain guided by Prince Kūhiō's vision, no matter the distance from our kulāwi, our beloved Hawai'i. ■

Aaron Helenihi serves as kilo i'a and government relations chair for Moku'āina a Wakinekona Hawaiian Civic Club and was one of the original founding members of Ka 'Aha Lāhui o 'Olekona Hawaiian Civic Club. A graduate of Kamehameha Schools, he is an educator and community leader in Southwest Washington.

DHHL Awards 115 Homes in August

By Diamond Badajos

The Department of Hawaiian Home Lands (DHHL) awarded 115 turnkey homes for its newest master-planned community, Ka‘uluokaha‘i, on Aug. 23, 2025.

“This administration is delivering on the promise to build homesteads for our Native Hawaiian families, and we see progress in motion when homes are awarded and more families are taken off the waitlist,” said Gov. Josh Green, M.D.

“My office will continue to work alongside DHHL to ensure the resources the department needs are available to fully execute on its mission.”

Leslie Gohier was one in the crowd of more than 600 Native Hawaiians who attended the lot selection at Honouliuli Middle School.

“I know the struggle of not getting a lot,” said Leslie Gohier, 76, a Mā‘ili resident who applied in 1988 to the O‘ahu residential waitlist. She previously participated in five lot selections but never received an offer. In March 2025, Gohier received a project lease, DHHL’s new, expedited approach to addressing its long-standing waitlist.

“DHHL will continue seeking innovative strategies to accelerate housing options for our families,” DHHL Director Kali Watson said. “Innovation encompasses various aspects such as awarding project leases, the way we build — developing large-scale communities, the locations we build — actively seeking valuable land across the state, the financing avenues we explore — such as low-income housing tax credits, and our commitment to collaborating with the ali‘i trusts, the Office of the Hawaiian Affairs, and organizations like the Hawaiian Council.”

The houses, built by Gentry Homes,



range in size from two- to five-bedrooms and cost between \$498,000 - \$691,000. All prospective applicants were required to pre-qualify for financing before selecting a lot. This process allows the developer to align the construction of Ka‘uluokaha‘i with the financial capabilities of its future homeowners. This new initiative aims to ensure those on the waitlist are not bypassed due to income limitations.

For more than 100 families the Native American Housing Assistance and Self-Determination Act (NAHASDA) made homeownership more attainable through the awarding of more than \$65 million in loans.

After nearly three hours of waiting, Gohier’s name was called; selectee number 58. Overcome with emotion, Gohier selected the home for which she had waited for 37 years. “I’m at a loss for words, but the reality of being called is the greatest gift I could ever receive. For me, to have this opportunity to share with my family is a blessing,” Gohier said.

“The department is excited to work closely with Governor Green and the Hawai‘i State Legislature in the upcoming session to fully fund the remaining increments of Ka‘uluokaha‘i,” Watson added. “In addition, DHHL will be requesting further appropriations to ensure it can continue reducing the waitlist [and] provide housing for Native Hawaiians.”

A mixed-residential community, the entirety of Ka‘uluokaha‘i will be built by Gentry Homes in multiple phases: 118 units, slated for completion in the summer 2027; 133 units, slated for completion in the summer 2028; and 151 units, slated for completion in summer 2029.

DHHL broke ground on the 121.5-acre parcel in August of 2023. Ka‘uluokaha‘i will cost \$152 million to develop. ■



Leslie Gohier (center front with orange lei) celebrates her award of a project lease for Ka‘uluokaha‘i, DHHL’s newest planned community with state and DHHL representatives. Gohier, 76, has been on the waiting list for 37 years. - Courtesy Photo

New Federal Cuts Impact UH Students

By Kamakanaokealoha M. Aquino

On Sept. 10, 2025, the United States Department of Education (USDOE) announced that it will end discretionary funding to several Minority-Serving Institutions (MSI).

MSIs are U.S. colleges or universities that enroll a significant percentage of minority and low-income students or were created with the explicit purpose of serving such populations. MSIs provide access to higher education for students historically underrepresented in colleges and receive federal funding under the Higher Education Act (HEA) to support these students.

Some of these MSIs are known as Hispanic Serving Institutions, Predominantly Black Institutions, Asian American and Native American Pacific Islander Serving Institutions (AANAPISI), and Alaska Native and Native Hawaiian-Serving Institutions (ANNH).

Each University of Hawai‘i (UH) campus has received federal government funding, known as Title III funds, because they qualify as AANAPIS and/or ANNH institutions. Title III is a federal program for eligible institutions of higher education to become self-sufficient and expand their capacity to serve low-income students by providing funds to improve and strengthen academic quality, institutional management, and fiscal stability.

Over the decades, these funds have been used to increase recruitment, retention, outreach, and graduation rates of Native Hawaiian, Pacific Islander, and Filipino students through various student support programs, campus collaborations, professional development for students, faculty and staff, as well as equipment and capital improvement plans for buildings and space to support these activities.

A 2014 evaluation report on the effectiveness of Title III funded programs across the UH system describes



the impact of the funding: “...survey respondents who interacted in Title III programming, attended Title III events, or made use of Title III resources reported significantly higher levels of sense of belonging and identity formation than other respondents. A common theme among both students and staff/faculty concerned the nurturing environment Title III programming and resources created on campuses throughout the system” (pp. 1-2).

Every campus in the UH system has received Title III funding and has thus been able to produce such positive results.

For example, over the past 25 years, Honolulu Community College (HCC) has used \$20 million in Title III funding to launch over a dozen new programs and initiatives. These projects are now a permanent part of the college, benefiting students for years to come. While each campus has received millions of Title III dollars, not all initiatives have yet become a permanent part of the campus. Therefore, concern is high about how those projects will continue given the announcement that funding will be eliminated.

It is concerning that the USDOE is viewing MSIs and the Title III dollars as discriminatory when in fact, in our Hawai‘i context, they have been used to uplift and support not only Native Hawaiian, Pacific Island, and Filipino students, but all students who attend the 10 UH campuses.

UH leadership has committed to contingency planning to continue to support this important work. But the loss of millions of dollars will undoubtedly be difficult to replace. As one UH staff member said, “When the kāhea goes out, we will need support. Until then, e maka‘ala kākou.” ■

Kamakanaokealoha “Kamakana” M. Aquino is from Waimānalo, O‘ahu, and leads Hui ‘Āina Pilipili, the Native Hawaiian Initiative in the College of Social Sciences at the University of Hawai‘i at Mānoa.

Kuapola Ceremonies Usher in Makahiki

By Kalei Nu'uhiwa, Ph.D.

Aloha kākou! Hoping your Piko o Wākea celebrations went well and that the transition out of the season of Kū into the season of Lono has begun.

Speaking of transitions, in the old days this would have been the time when the fishing ku'ula, ku'una (Maui term), and papa uhe would have been closed in preparation for the Makahiki celebrations.

What is a papa uhe you ask? A papa uhe is an offering platform where fisherman, specifically 'ōpelu fishermen, offered their first catch (Fornander, 1919). Uhe is also the name of the ritual when offering the fish.

The primary source states that only the kahunas make the offerings on the kuahu (ibid). The last offering would be made on the pō mahina of Kūkahi right after Piko o Wākea in the fall to close out all Kū practices and to prepare for the anticipated kuapola ceremonies.

You might be asking, what is the kuapola? Suffice it to say that the kuapola ceremonies were the original opening of the Makahiki season that were performed in Kona. The timing was as it is mentioned in the *Kumulipo*.

When the sun sets, the Hua moon rises, followed by the evening appearance of Makali'i in the east. This line up of celestial occurrences happens every year shortly after the Piko o Wākea on the Hawaiian malama of 'Ikuā and then again in the malama of Welehu.

So, when do the first and second kuapola happen this year? The first kuapola is scheduled to happen on October 4. The second



kuapola will happen on November 3.

For those who calculate the kaulana mahina, there is a 13th lunar month occurring this year between Makali'i (December) and Kā'e-lo (January) called Hikikau'elia. Please make your adjustments accordingly.

I bid you all a heartfelt Hawaiian Holiday Season and iā Lonoikamakahiki ho'ī! ■



The author's Lonomākua. Photo taken at Kahalu'u, in the month of 'Ikuā, 2024. - Photo: Kalei Nu'uhiwa

What Families Should Know About Autism Risk

By Jodi Leslie Matsuo, DrPH, RDN

Autism spectrum disorder (ASD) is a complex condition where genes interact with nutrition, health, and environment. Autism often runs in families, but genes alone don't determine outcome.

Many linked genes are "susceptibility genes," raising vulnerability without guaranteeing autism. How they are expressed depends partly on maternal health and exposures during pregnancy.

One protective step is taking prenatal vitamins with folic acid. A 2017 study found children of mothers who took folic acid before and early in pregnancy had about a 23% lower autism risk.

Because 40–60% of women carry gene differences that make it harder to absorb folate, some may need higher-dose or methylated forms. Folate is critical for DNA and brain development.

Vitamin D shows similar patterns, with studies linking low maternal or newborn vitamin D levels to higher autism risk. Since up to 40% of people have gene types that limit vitamin D absorption, higher doses may also be needed. Vitamin D is important for both brain and immune health and helps regulate inflammation. Doctors can order tests to check individual needs.

Maternal health also matters. When mothers begin pregnancy overweight or with diabetes, the body is already under stress and inflammation. Research shows children of mothers with obesity or gestational diabetes have a 40–50% higher autism risk.

Both conditions have more than doubled since the 1980s. In Hawai'i, Native Hawaiian and Pacific Islander women have 1.5 times the odds of gestational diabetes compared to white women; nearly half are overweight or obese at conception.

Environmental toxins (air pollution



(particularly (PM_{2.5}), industrial chemicals, and pesticides) have also been linked with autism risk.

Some people carry gene differences that make it harder to clear these toxins. Nationally, PM_{2.5} levels have fallen 40% since 2000, but wildfire smoke has

since erased about a quarter of that progress.

Hawai'i's averages are low, yet vog and wildfires - including the 2023 Maui fires - create spikes in pollution levels. Studies have shown consistent links between pesticide exposure and autism, with one study showing that mothers who lived with 1.2 miles of an area with heavy pesticide use had 10–20% higher odds of having a child with autism.

Reported autism rates have climbed sharply over the past three decades. Some of this is due to broader definitions, reclassifying children with speech delay or learning challenges to ASD, and greater awareness.

Researchers also note that families often seek an ASD diagnosis because it provides access to individualized therapy and specialized school support. Altogether, this may explain why, in Hawai'i public schools, students receiving autism services rose 29% in five years, from 2,088 in 2019 to 2,686 in 2024.

Still, rising rates of obesity and diabetes, pesticide use, and wildfire smoke suggest that real increases may also be occurring.

As autism has many influences, prevention needs a broad approach: take prenatal vitamins with folic acid, keep weight and blood glucose in a healthy range, get enough vitamin D, and limit exposure to pollution and pesticides when possible.

Genes can't be changed, but lifestyle choices can help lower risk. ■

Follow Dr. Matsuo on:

Facebook (@DrJodiLeslieMatsuo),

Instagram (@foodrxblueprint)

and on Twitter/X (@foodrxblueprint).

\$5,000 SIGNING BONUS!

Join our 'OHAna!

Apply today!

See a list of our current openings at
www.oha.org/jobs

*One year commitment of employment. Bonus applies to certain positions.



It's Illegal to Drive on Our Beaches

By KipuKai Kualii'i

This summer a Toyota Tacoma speeding on the beach at Anahola Bay flipped over a few feet away from a tent with a mother and young boy inside.

Although Anahola Hawaiian Homes Association leaders, the operators of Kumu Camp where this happened, have been warning the Department of Hawaiian Home Lands of dangerous driving on the beach for years, no action has been taken.

Homesteaders, local residents, and tourists all value our pristine beaches and fragile coastal ecosystems. We enjoy our beaches as a core part of our way of life.

Sadly though, as you can see on any given weekend, there are many who drive and even park on the beach sometimes beyond the high water mark. They must feel entitled to that kind of full vehicular access and that kind of convenience. They must not know it's illegal!

My hope is to provide the law so that those doing this, and not realizing it's against the law, will stop. The state law is Hawai'i Administrative Rules, Chapter 13 221 3 (Land Management: Unencumbered Public Lands – Unlawful Acts) which states: "Open fires and driving on the beach are both violations of Hawaii Administrative Rules Chapter 13 221 3."

Violations of HAR Chapter 13 221 3 can result in penalties: a fine of up to \$500 per day, plus administrative costs and damages. In addition, under HRS § 171 6(15), civil fines can go up to \$5,000 for a first violation, and additional fees (such as \$1,000/day) if the violation continues.

Other potential liability could include charges for damages to state lands or private property and for



any necessary cleanup, as well as vehicle forfeiture.

Some county ordinances also reinforce these prohibitions. For example, in the City & County of Honolulu Ordinance § 10 1.5 Public Beaches, the law specifies: "No person shall operate, park, or store or

otherwise exert control over any unauthorized motor vehicle on any public beach with the exception of areas specifically designed to accommodate motor vehicles such as paved roads for boat launchings."

There are many reasons why the law is in place that may appeal to some of your own personal views and values:

- 1. Environmental Protection:** Habitat damage crushes dune vegetation, disrupts nesting areas for shorebirds or turtles, and destabilizes sand structures; Erosion compacts sand and destroys natural barriers against storm surge and wave action.
- 2. Safety:** This behavior risks causing serious injuries to unsuspecting sunbathers and other beachgoers; The terrain is unpredictable as shifting sands, rising tides, hidden obstacles, or soft sand could cause a vehicle to become stuck or overturn.
- 3. Cultural Value:** beaches are culturally important to Native Hawaiians and preserving our shoreline integrity respects Native Hawaiian culture and traditions.
- 4. Aesthetics:** a clean, undisturbed beach is more enjoyable for all.

As a Native Hawaiian homestead leader who loves our 'āina and our people, I ask that community members and visitors not drive on our beaches. Together, let's keep our beaches healthy, beautiful and safe! ■

Reflection, Responsibility, and the Path Ahead

By Seth Tuzon

I have had some time to reflect – to huli'ia – on my recent journey to Papahānaumokuākea. What I experienced there has left me with both awe and unease. With the recent and proposed changes to the protections of this sanctuary and the waters surrounding it, I cannot help but ask: how can this be seen as anything but harmful?



as if Akua Himself has touched your soul, lifting the curtain just enough to reveal His vision of paradise. How do you translate that into words strong enough to move people to not just care, but to act?

Because that is what is needed now. Action. We must find ways to instill in our keiki not only knowledge of these places, but reverence for them. We must create opportunities for them to see, feel, and understand the sacredness of these spaces,

so that protecting them becomes second nature. So that when they reach my age, they are better equipped than I am to carry this kuleana forward.

Papahānaumokuākea is more than a sanctuary. It is our kumu (source), our healer, a glimpse of what the world was meant to be. And it is our duty – not just as individuals, but as a collective – to ensure that it remains whole so that future generations can continue to learn from its abundance and draw strength from its spirit. ■



Sunrise at Niihau. Papahānaumokuākea is more than a sanctuary - it is a glimpse of what the word was meant to be. - Photo: Seth Tuzon

No matter where one stands politically, I struggle to understand how these decisions can be justified. They feel rooted not in stewardship, but in greed.

For too long, we have taken from the ocean – overfishing and depleting the very resources that sustain our communities and our way of life. And now that those resources no longer yield the profits once expected, the eyes of industry turn outward, toward new, fertile grounds.

But Papahānaumokuākea is not simply "another resource." It is one of the last places where life thrives in balance, a sanctuary that can help replenish the devastation so much of the world has already suffered.

And yet, I find myself left with more questions than answers. How do I explain to my friends, to my 'ohana, what makes this place so extraordinary? How do I describe the feeling of stepping onto ancient 'āina or submerging into waters so vibrant, so alive, that every sense is overwhelmed? In that moment, it feels

Seth Tuzon has served in the Federal Fire Department for 22 years. Protecting lives and caring for community has been at the heart of his career. Recently, he had the privilege of joining Nā Maka Onaona on a trip to Papahānaumokuākea, where he participated in intertidal research. That experience deepened his appreciation for the ocean, our ancestral places, and the kuleana we all share to protect them for future generations.

Scan QR code to sign the petition to keep Papahānaumokuākea off-limits to commercial fishing



The Mo'olelo Within Us

By Andrew Rosen

Among Native Hawaiians, storytelling is a sacred tradition, one that not only preserves the past, but shapes the future.

Mo'olelo are more than tales. They carry mana, values, wisdom, and the lived experiences of generations. Through them, 'ike kūpuna becomes a map, not just of where we've been, but where we're going.

In the world of commerce, we often separate emotion from enterprise. But the most successful businesses, especially those rooted in culture, know that how we tell our story matters just as much as what we sell. Story is strategy. Story is survival.

I was recently at the graduation ceremony of a cohort of entrepreneurs. I had the privilege of teaching a segment. Each participant spent months refining their business idea. In class, many of them spoke with clarity and passion. They could explain their value proposition, their target customer, and their "why."

At graduation, when it came time to introduce themselves and share a few words, some struggled. A few couldn't say what their business was without looking at their phone. Understandably, these new entrepreneurs who invested so much time to make their dream a reality were nervous.

This isn't about judgment, it's about a skill we need to re-invest in: the ability to communicate effectively, in person, in real time, with confidence and pono.

We've all heard that public speaking is one of the most common fears, even



greater than death. After years of COVID-19 and digital isolation, that fear, lack of skill, or indifference seems to have only grown. But it's a skill that can be learned.

Here's what I've learned, and what I now teach:

- 1. Know your message.** Be clear on what you need to say, especially your key points.
- 2. Speak it aloud.** Practice until it flows. Don't memorize every word; know the beats.
- 3. Record yourself.** Listen back. It will sharpen your delivery.
- 4. Connect. Eye contact. Realness.** Ask a question. Make it a conversation.
- 5. Seek feedback.** From someone who will be honest about what they heard, and what they didn't.
- 6. Know your goal.** What do you want your audience to do, feel, or remember?

At the Native Hawaiian Chamber of Commerce, we're working to grow businesses, and voices. We want to empower our members and community to know their story, and tell it with power, clarity, and aloha.

Mo'olelo isn't just something inherited, it's something that is lived. Whether in ceremony, in commerce, or in a classroom, the way we speak reflects the way we lead.

So...tell your story. Tell it well. And have fun. ■

For more information or questions email Andrew@nativehawaiianchamberofcommerce.org or call 808-208-5816.

I Ulu no ka Lālā i ke Kumu

The branches grow because of the trunk

By Patrick Pihana Branco

NaHHA is proud to share an article from one of our Lamakū Ho'okipa—Beacons of Hospitality—who exemplify the value of mālama and are making meaningful impact as contributing members of the Native Hawaiian community.



gates of the campuses touching every corner of Hawai'i.

Current attacks on the schools' admissions policy are not just about a school. They challenge Pauahi's last will and trust, the survival of our people, and the future of spaces dedicated to the growth, leadership,

and learning of Native Hawaiians.

This is a time to unite – alumni, Hawaiians, and all of Hawai'i. From Kapālama to Kaua'i, from Hawaiian Homesteads to urban apartments, this legacy belongs to all of us. Kamehameha Schools is not about exclusion; it is about the truth that when Native Hawaiians thrive, all of Hawai'i thrives.

Each of us has a role. Some stand in classrooms, others in lo'i, offices, or the legislature. What matters most is living our kuleana and standing together to protect Princess Pauahi's vision.

She gave us hope when hope was scarce. She trusted us to carry forward her generous gift. Let us answer that call with humility, courage, and aloha. ■

Patrick Pihana Branco is a former U.S. diplomat and Hawai'i State Representative for District 50. A graduate of Kamehameha Schools, Hawai'i Pacific University, and Johns Hopkins University, he served in the U.S. Foreign Service from 2012 to 2019. In 2024, Branco became the first Native Hawaiian appointed to the prestigious White House Fellowship program.

When Princess Pauahi wrote her will on Oct. 31, 1883, our people were in crisis. The Native Hawaiian population had been reduced by over 80% and many feared the complete disappearance of Native Hawaiians by the 21st century.

Disease, land loss, and disenfranchisement pushed families, culture, and language to the brink of erasure and forced Native Hawaiians into the margins of our homeland.

In the face of desolation, Princess Pauahi chose hope. Her Royal Highness looked to the future and dedicated her wealth so that Native Hawaiian children could rise again – educated, rooted, industrious, and ready to lead.

This act of aloha changed the course of history for all of Hawai'i – native and local.

Kamehameha became more than just a school; it became a lifeline. Generations of Native Hawaiians were lifted up as teachers, doctors, historians, lawmakers, entrepreneurs, leaders, and public servants whose work strengthens all of Hawai'i. Her gift radiates far beyond the

JOIN US at OUR UPCOMING COMMUNITY MEETINGS

Hawai'i Island



KAIALI'I KAHELE
Trustee for Hawai'i Island

Find out what's happening at OHA and learn about our current programs, resources, and activities.

COMMUNITY TALK STORY SESSIONS

**Monday
November 3, 2025
6:00 p.m.**

Kona

**Tuesday
November 4, 2025
6:00 p.m.**

Waimea

**Wednesday
November 5, 2025
6:00 p.m.**

Hilo

Locations for all three sessions are TBD

BOARD OF TRUSTEES MEETING

**Thursday
November 6, 2025
9:00 a.m.**

Meeting will be held at:
**UH Hilo Kahaku'ula o
Ke'elikōlani**

Nā Mo'olelo Wānana no Kamehameha

Na Kalani Akana, Ph.D.

‘O ka wānana kekahi mau hua ‘ōlelo mahu‘i i ulana (foretold) ‘ia ma ka mo’olelo e kekahi kanaka nui e like me ke ali‘i, ke kāula, ke kahuna. No Kamehameha, ua nui nā wānana.



Maopopo iā kākou, ‘eā, ua ‘ailolo ‘ia ‘o Kamehameha i ka ‘oihana kaua ma lalo o Kekūhaupi‘o. Na La‘amea i wānana e pili ana i ko Kamehameha mākaukau e ho‘oku‘ikahi i nā moku o Hawai‘i Mokupuni i ka manawa āna i ‘ike mua ai i ka ikaika nui

o ke ali‘i ‘ōpio. Na Kekūhaupi‘o i mahu‘i i ko Kamehameha lanakila ma luna o nā ali‘i ‘ai moku a ma luna o Keōuakū-‘ahu‘ula. Aia nō ka wānana a Kekūhaupi‘o i loko o ke mele *Hikikauelia ka Malama*. Ma ka paukū ‘ehiku āna i hō‘ike pololei ai i ke auhulihia o Puna, a laila mai ‘o Ka‘ū.

‘O kā Kamehameha kahuna ‘alahikaua ‘o Holo‘ae (Holoa‘e). ‘O ia ka mea nāna i koi iā Kamehameha ma Moku‘ōhai e ho‘oka‘uka‘ulua i ka ho‘ouka kaua ā hiki i ka ‘aui ‘ana o ka lā. Inā pēlā, e ka‘a ana ka ‘eo o ke kaua iā Kamehameha a pio ‘o Kiwala‘ō. Ua kō nō ka wānana.

E ka mea heluhelu, ‘o ka pololei e pili ana i ka mahele ‘ana o ke aupuni a Kalani‘ōpu‘u – ua hā‘awi ‘ia ke aupuni iā Kiwala‘ō a ke akua kaua ‘o Kūkā‘ilimoku iā Kamehameha. ‘A‘ole like ia me ka mo’olelo ma kekahi ki‘i‘oni‘oni ma ke kiwī.

‘A‘ole i pau. ■

Kalani Akana, Ph.D., 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 in English go to kawaiola.news



Ka Naha Pōhaku ma Hilo. - Ki‘i: W Nowicki, wikimedia

‘Ōhā a me Mamo

By Bobby Camara

*“Ka nuku mio mīmo i kū maika‘i i ka pi‘o o ka pua;
The slender, finely tapered beak that fits well into the curve of the flower”*

- Keaukulukele



(Left) Mamo (i luna) with longer more curved beak, and perhaps 2 sq inches of hulu meleleme. ‘I‘iwi (i lalo). - Photo: Bret Nainoa Mossman, Museum national d’Histoire naturelle, Paris (Right) On *C. peleana*, rather than front door, shorter beaked ‘I‘iwi tries a side entrance. Mamo would’ve had ‘a‘ale pilikia. - Photo: Still from a video by Jack Jeffrey

You know what I wish? I wish I knew how to inspire curiosity in folks. I’ve been nīele my entire life, still asking How come? When? Where? Others? Not so much it seems. I’m always wondering, searching, re-searching, exploring, mulling, musing.

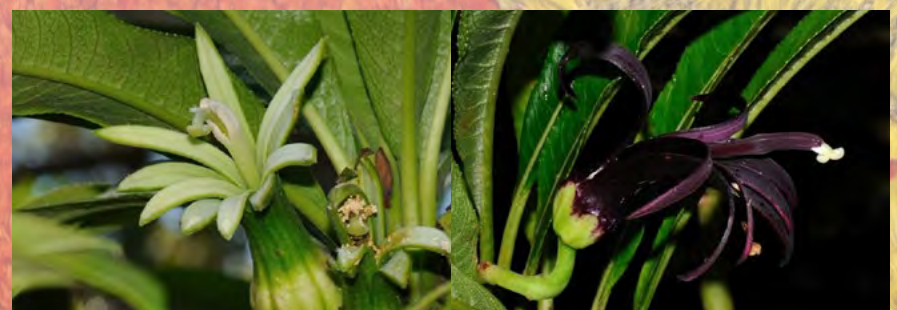
Perhaps these days people are too busy. Trying to keep up with deluges of emails, social media posts and pics, and what-lā is all-consuming. And then, attempting to respond. Or not.

I return to pondering mamo (*Drepanis pacifica*), evolved, only found, and extincted on Hawai‘i, whose sustenance was mainly wai ‘ōhā. ‘Ōhā, endemic lobelias, also evolved here with manu mamo whose exquisitely

long and curved bill matched corolla curve, able to slide in and probe for nectar while pollenating pua.

Together, various species of ‘ōhā, with mamo, likely populated a good part of Moku o Keawe. Wherever the plants were, so, likely, were the birds. Many many thousands of mamo. Hundreds of thousands. And plantations of olonā. Acres. With which to fashion nae.

It’s challenging to envision the vibrancy of what was. And maybe depressing too. I wish we better understood these things, and would want to study and learn and be filled with wonder about what was . . . and lament the loss while acknowledging spectacular accomplishments. Without sewing-machined feathers. ■



Diversity of species dazzle. On Hawai‘i, ‘ōhā provided nutrition for cherished mamo. A range of species and habitats fed perhaps hundreds of thousands of mamo. (L) *Clermontia lindseyana*, (R) *C. kohalae*.

- Photos: Brooks Rownd

‘Ahu‘ula (background image) - Photo: The Trustees of the British Museum

27 Acres on Kona's "Gold Coast" Protected



Anaeho'omalū Bay - Courtesy Photo

Some 27.38 acres of shoreline in North Kona will be protected in perpetuity thanks to the community, nonprofit Trust for Public Land (TPL), and Waikoloa Land. Previously earmarked for resort development, 'Anaeho'omalū Kapalaoa is now owned – and will be stewarded – by Nā 'Ōiwi o Pu'uānāhulu, a nonprofit led by lineal descendants of North Kona.

'Anaeho'omalū Bay and the Kapalaoa Coastline, a wahi pana that includes heiau, wai 'opae (anchialine ponds), petroglyph fields, and ancient trail networks, was the last remaining undeveloped beachfront parcel belonging to the Waikoloa Beach Resort.

Waikoloa Land chose to forgo proposed resort development and return the lands to descendant families for stewardship and community access. Under Nā 'Ōiwi's stewardship, the site will function as a kīpuka (an oasis) where the community can perpetuate traditional ecological knowledge through educational programs, restoration work, and cultural practice.

This acquisition was made possible with monetary support from various sources, including the County of Hawai'i's Public Access, Open Space and Natural Resources Preservation Fund, the state's Legacy Land Conservation Program, and a grant from the Dorrance Family Foundation through its Marine Conservation Initiative.

TPL led and facilitated the acquisition and the community united to raise funds to protect the land and convey it to Nā 'Ōiwi o Pu'uānāhulu. Hawai'i

OHA Staff Service-Learning Day at Kūkaniloko



On September 16, Office of Hawaiian Affairs (OHA) staff participated in a service learning activity at the wahi kapu of Kūkaniloko. Staff were welcomed by Kūkaniloko's caretakers who shared 'ike and protocol pertaining to Kūkaniloko, then spent time weeding acreage planted with keiki koa trees – part of an effort to reforest the area deforested by decades of use as sugar and pineapple plantations. Located in Wahiawā, Kūkaniloko is the site of the sacred birthing stones used by generations of ali'i. It is considered the geographical and spiritual piko (center) of O'ahu. Since 1960, the Hawaiian Civic Club of Wahiawā has cared for this sacred place. In 2012, OHA received over 500 acres surrounding Kūkaniloko with help from the Trust for Public Land and the State of Hawai'i with kuleana to take care of the land for cultural preservation and agriculture. - Photo: Nelson Gaspar

County now holds a conservation easement over the property, protecting it in perpetuity.

Three 'Ōiwi to be Honored by HHF

Three Native Hawaiians will be recognized by the Historic Hawai'i Foundation (HHF) for their exemplary individual achievements and contributions to historic preservation in Hawai'i at HHF's 2025 awards ceremony on October 18.

Presented since 1975, the Preservation Honor Awards program offers the community an opportunity to celebrate excellence in historic preservation. This year, the Individual Achievement awardees are Shad Kāne, Thomas Lenchanko and Kai Markell, all from O'ahu.

Kāne, a respected cultural

practitioner, historian and community leader has dedicated more than 40 years to preserving 'Ewa's cultural and historical landscape, founding the Kalaeloa Heritage and Legacy Foundation, restoring sacred sites and mentoring younger generations through hands-on education and research.

For over 50 years, Lenchanko has dedicated his life to the protection and preservation of sacred Kūkaniloko in Wahiawā, transforming the site into a living classroom that honors its cultural, spiritual and historical significance. As a steward, educator and kūka'awe (guardian), he has safeguarded this wahi kapu, preserved its mo'olelo and inspired generations.

Cultural advocate, preservationist and attorney Kai Markell has worked for 30 years to

protect Hawai'i's historic and sacred places, most recently as the compliance manager at the Office of Hawaiian Affairs where he has worked for the past two decades to safeguard iwi kūpuna and sacred sites, inspiring others through his leadership, advocacy and dedication to mālama 'āina.

The awards ceremony will be held at the Japanese Culture Center of Hawai'i. For tickets or information email awards@historichawaii.org or call 808-523-2900.

A Win for Water Advocates

On September 5, the Hawai'i State Supreme Court confirmed that the Board of Land and Natural Resources (BLNR) violated water advocates' constitutional rights when it permitted Alexander & Baldwin, Inc. (A&B) to drain east Maui streams dry.

The court also affirmed the BLNR's statutory responsibility to consider the mauka-to-makai impacts of its decisions, given the wide-ranging impacts of stream diversions on watersheds, estuaries, and the near-shore environment.

Notably, the supreme court

also emphasized that the BLNR, as a state agency, must consider the "mauka to makai" impacts of its decisions under the Coastal Zone Management Act.

"This is about more than the impacts of dried out streambeds, disrupted cultural practices, and rampant water waste," observed David Kimo Frankel, Sierra Club of Hawai'i attorney. "This is also about whether a government agency can simply deprive you of your constitutional rights – without any opportunity to present and examine facts or demonstrate the extent of the harm that you may suffer from its decisions."

The controversy over the BLNR's repeated issuance of "temporary" permits to allow A&B to continuously drain east Maui streams dry is long-standing, having spawned more than 20 years of litigation, highly controversial legislation, and multiple rebukes by the environmental court as well as the highest court of the land.

The supreme court opinion will likely influence the outcome of similar cases pending in lower courts.

Ka Lāhui Hosts Piko Gathering

About 100 'Ōiwi from across the pae 'āina gathered for three days in 'Ahupua'a Kawaihāpai on O'ahu for Ka Lāhui Hawai'i's recent Piko Gathering: Hāpai ka Waiwai o ka 'Ike Kūpuna, August 29 - September 1. The intergenerational gathering of Aloha 'Āina celebrated and shared ancestral knowledge through 18 workshops, led primarily by cultural practitioners working on the front lines of our community.

Participants engaged in meaningful discussions on iwi kūpuna, kuleana lands, wai, and more, fostering a culture of care, providing rest and respite as they learned about the pressing issues affecting our people today. The gathering provided an opportunity for 'Ōiwi



Shad Kāne, Thomas Lenchanko, and Kai Markell - Courtesy Photos

Celebrating Pacific Innovation at Honolulu Tech Week



The inaugural Pasifika in Tech Pau Hana “Nā Hōkū o Osiania” event on September 12 held at Pō'ai by Pono Potions during Honolulu Tech Week marked a significant milestone for Pacific Islander representation in Hawai'i's tech community. The gathering brought together over 100 Pasifika tech professionals, founders, investors, and innovators. Organizers Sage Ke'alahilani Quiamno, Evan Nai'aomana Castro, and Lia Ikeda described the event as evolving from a grassroots effort recognized at last year's Honolulu Tech Week into “something our ancestors would recognize.” The event successfully connected the Pacific Islander tech community while promoting ongoing engagement through Hawaiian Council membership opportunities and continued programming. The organizers positioned this as the beginning of sustained community building, using technology to “netweave lasting foundations” for Pacific Islander success in tech. - *Courtesy Photo*

NEWS BRIEFS

Continued from page 28

to reconnect with one another and the 'āina, and to affirm their commitment to mālama our resources and heritage, and to stand against injustice.

On day three of the gathering, participants witnessed a hō'ailona from the kūpuna when they were visited by honu, monk seals, and a spectacular display by the hihimanu (sting rays).

The event was a collaboration of Ka Lāhui Hawai'i, Hawai'i People's Fund and the Maui Medics Healer Hui, along with the various presenters and leaders. Due to the high interest, Ka Lāhui has decided to make this an annual event, and to host it on a different islands. For more information, visit kalahuihawaii.net or email kalahuihawaii@gmail.com.

Lahaina Fire Documentary Wins Award

A PBS Frontline documentary, *Maui's Deadly Firestorm*, recently won an Emmy Award for outstanding climate, environment and weather coverage. The award was presented last June during the 46th Annual New & Documentary Emmy Awards hosted by the National Academy of Television Arts and Sciences in New York City.

The film is the result of a year-long investigation into the August 2023 wildfire that claimed 102 lives and razed the historic town of Lahaina.

The film examines the fire's causes and how changes to the climate as well as to Maui's landscape made the island increasingly vulnerable to wildfires. It also documents critical systemic failures in the emergency response, and explores the ongoing

tensions as survivors work to rebuild their community in the aftermath.

Serving as the Hawai'i field producer for the documentary was Keoni Kealoha Alvarez, a cultural practitioner, filmmaker, artist, author and advocate for the protection of iwi kūpuna and Hawaiian burial sites from Hawai'i Island.

The documentary premiered online on Dec. 17, 2024, and on broadcast television on Jan. 7, 2025. It can be viewed at: pbs.org/wgbh/frontline/documentary/mauis-deadly-firestorm/.

Ka'anā'anā Named Green Growth CEO

Former Hawai'i Tourism Authority (HTA) executive Kalani Ka'anā'anā took on a new kuleana this past July as CEO of Hawai'i Green Growth (HGG).



Kalani Ka'anā'anā - *Courtesy Photo*

Nonprofit HGG is recognized by the United Nations as a Local 2030 Sustainability Hub, a public-private partnership committed to advancing economic, social and environmental sustainability goals as well as Hawai'i's statewide Aloha+ Challenge sustainability and climate goals.

The Aloha+ Challenge is a statewide commitment to achieve Hawai'i's social, economic and environmental goals by 2030 in areas such as clean energy transformation, local food production and consumption, natural resource management, solid waste reduction, green workforce and education, and creation of smart sustainable communities.

The hub brings together diverse stakeholders to connect generations of Indigenous knowledge and systems-thinking with modern science, technology and policy to support scalable solutions that can be applied globally.

Ka'anā'anā worked for nine years at HTA in various leader-

ship roles including chief brand officer and chief stewardship officer. Ka'anā'anā is a graduate of Kailua High School and has a bachelor's degree in Hawaiian language and Hawaiian studies from UH Mānoa.

Kalāheo Hawaiian Studies Project Wins Award

Kalāheo High School on O'ahu is one of three Hawai'i public schools awarded a 2025 Cooke Beautification Award for Public Schools in recognition of campus projects that blend environmental education, Native Hawaiian culture and student-driven creativity.

Kalāheo expanded its Hawaiian Studies program with the construction of a traditional Hawaiian hale, built with the guidance of cultural practitioner Keahi Pi'iohia and the support of Paepae o He'eia.

Students and faculty worked alongside community members to build Hale Kaleilenaokeloha (Yellowing Lei of Love)

a 400-square foot structure named to honor the guardian of Kawaiunui Marsh and the many hands that made the project possible.

“Hale Kaleilenaokeloha is the first legal Indigenous structure on a Department of Education campus,” said teacher and project coordinator Tara Gumapac.

“It would not have been built without the 'ike, or knowledge, of our Master Hale Builder Keahi Pi'iohia, along with the support of our administrators, faculty, staff, students, community and our community partner organization, Paepae o He'eia.”

The biennial award, administered by the Hawai'i Community Foundation on behalf of the Cooke Foundation, honors schools for transformative efforts that improve campus environments and foster educational enrichment.

The other two winners were Innovations Public Charter School in Kailua-Kona, and Mountain View Elementary School. ■

OHA Leaders Visit INPEACE



Representatives from OHA's Board of Trustees and executive leadership team had the opportunity to visit nonprofit INPEACE (Institute for Native Pacific Education and Culture) on September 23. Located in Kapolei, INPEACE has a mission to improve the quality of life for Native Hawaiians through community partnerships and programs that provide educational opportunities and promote self-sufficiency. Pictured (l-r) are OHA Trustee Kalei Akaka, INPEACE Chief Executive Officer Sanoë Marfil, OHA Kaua'i Trustee Dan Ahuna, OHA Chief Operating Officer K. Sean Kekina, and INPEACE Chief Program Officer Kalehua Caceres. - *Photo: Nelson Gaspar*

Hawaiian History Month

Hawai'i launched its first officially recognized Hawaiian History Month celebration at Kapolei Hale on September 2. UH Mānoa's Hawai'inuiākea School of Hawaiian Knowledge, Hawai'i Pono'i Coalition and the City and County of Honolulu's Mayor's Office of Culture and the Arts joined to welcome the community into a month-long celebration of history, culture and resilience rooted in the legacy of Queen Lili'uokalani.

In June, Gov. Josh Green signed Act 167, formally designating September as Hawaiian History Month, with its observance anchored around the queen's birthday on September 2.

Also attending were members of the Association of Hawaiian Civic Clubs, which first introduced the idea of Hawaiian History Month and have steadfastly advocated for its recognition.

"By designating September as Hawaiian History Month, the state has given us space to reflect and to celebrate," said Soulee Stroud, Hawai'i Pono'i Coalition organizer. "But more than that, it reminds us of our kuleana to carry forward the val-



(L-R) Malia Ka'ai-Barrett, Dr. Jon Osorio, Mehana Hind, Malia Nobrega-Olivera, Sen. Jarrett Keohokalole, Meleana Aluli Meyer, Ryan Souza, and Jennifer Santos at the Hawaiian History Month launch at Kapolei Hale. - Courtesy Photo

ues Queen Lili'uokalani stood for: aloha, resilience and hope for her people."

The opening festivities were held against the striking backdrop of the innovative 'Umeke Lā'au (Culture Medicine), a 22-foot-wide, 8-foot-tall wooden art piece created by artist Meleanna Aluli Meyer in collaboration with students from Honolulu Community College and UH Mānoa. ■



Mai Poina (never forget) is a dramatization of the events leading up to the illegal overthrow of the Hawaiian Kingdom from the perspective of various citizens of the nation. It is presented as experiential theatre on the grounds of 'Iolani Palace, in which the audience walks from scene to scene. Here, John Wat discusses voting injustice, with Alaka'i Cunningham looking on. - Photo: 'Ōiwi TV



Mele Pū Lāna'i united 'ohana from across Hawai'i, four generations strong, with 40 new mele verses composed, and the presence of thousands of kūpuna providing guidance. Participants gathered at a place that revealed expansive views of Maui, Moloka'i, and the channels in between provided a moment of deep reflection and connection. - Photo: Simeona Tajiri



Participants gathered at the Cathedral of St. Andrew to begin the Memory Walk in honor of Queen Lili'uokalani. The queen was a devoted member of the cathedral and found strength in her faith and the Episcopal Church, especially during her time of imprisonment. - Photo: 'Ōiwi TV



At the historic Kawaiaha'o Church, everyone was invited to sing along and join in honoring Queen Lili'uokalani. Through her mele, hula, and collective voices, the community celebrated the queen's lasting legacy of aloha and resilience. - Photo: 'Ōiwi TV

Bill 9: Choose Our Keiki Over Short-Term Profits

By DeAndre Makakoa Takahashi



Our keiki are leaving. Families who lived in these islands for generations are being priced out of the very homes their kūpuna once built. What used to be starter homes or quiet retiree housing has been transformed into unstaffed vacation rentals, managed from afar and marketed on global platforms.

We are standing at a point of precedence where our leaders must decide: Will Maui remain a place for its people, or will we surrender entire neighborhoods to investors chasing profit?

When Maui's apartment-zoned properties were first built, their intent was clear. They were meant for residential housing and not for commercial use. It was primarily for young families to begin their lives, and for elders to settle into retirement.

The historical documents prove this: many of them explicitly forbid hotel use or transient rentals. The overwhelming intent was residential. Yet over decades, online platforms like VRBO and Airbnb turned these apartments into commercial commodities. What began as seasonal, or family use, became commercial inventory.

The numbers tell the story of loss. In just 10 years, many complexes saw owner-occupancy drop by 40-60 percentage points. Lahaina Roads, once built for private dwellings, went from a third of owners living on site to essentially zero. Pacific Shores, marketed in 1989 as affordable housing, lost more than 60 resident units in a decade.

Across Maui, thousands of homes disappeared from the residential market, converted into nightly rentals that no longer serve the community.

But the deeper truth is not in the numbers, it is in the human cost. Our young families cannot afford to live where they grew up. Many are forced to move to the continent, leaving behind their 'ohana and their culture.

Our kūpuna and retirees, whose successive generations already left, can't afford to retire in those smaller units in walkable neighborhoods, because they were taken over by transient vacation rental investors for profit.

That brings us to the choice now before the Maui County Council. The bill that passed out of the Housing and Land Use Committee is a "clean" bill that is exactly what the community needs.

However, attempts to undermine it can be found in proposed amendments that would make it all fall apart in the courts. Passing it clean, means passing the bill without catastrophic carve-outs or amendments.

Passing Bill 9 clean is the only way forward. The community has fought long and hard and we have seen historic levels of public engagement because our local people know – we are standing at the precipice where drastic change must happen or we will lose the Hawai'i we know forever.

Speculative investors will move on to the next spot, but we will suffer the consequences of our council's actions – or lack thereof.

We are now "exporting" our own people at an alarming rate, and the justification for not changing is because we need tourism dollars.

If the tourism economy is more important than our people's ability to live here, then we are already too far gone. We need decisive action – like the clean passing of Bill 9. ■

**BURIAL NOTICE:
WAIKĪKĪ, KONA, O‘AHU**

NOTICE IS HEREBY GIVEN that an isolated human skeletal element within a sand fill deposit, designated as State Inventory of Historic Places (SIHP) 50-80-14-10218, was identified by Pacific Legacy, Inc. during an archaeological inventory survey for a single-family dwelling at TMK: (1) 3-1-033:006 in Waikīkī Ahupua‘a, Kona District, O‘ahu. The project area is located within the ‘ili kūpono of Kekio. It is within the southern lele of the ‘ili kūpono, also known as Kapua. During the Mahele, the ‘ili kūpono of Kekio was granted to Iona Pehu as part of Land Commission Award (LCA) 5931

and the project area is within Āpana 3 of LCA 5931. The decision to preserve in place or relocate these previously identified human remains shall be made by the O‘ahu Island Burial Council in consultation with the State Historic Preservation Division and any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38. All persons having any knowledge of the identity or history of this iwi kūpuna, or interested in filing a lineal or cultural descendant claim demonstrating lineal descent from this burial or cultural descent from ancestors buried in the same ahupua‘a or

district, are requested to immediately contact Ms. Regina Hilo, O‘ahu Burial Sites Specialist, 601 Kamokila Boulevard, Room 555, Kapolei, Hawai‘i 96707 [TEL (808) 692-8015, FAX (808) 692-8020].

**BURIAL NOTICE: PUNA
DISTRICT, ISLAND OF
HAWAII**

Notice is hereby given to interested parties that a burial site has been discovered by KAPU Sacred Hawaiian Burials (Keoni Alvarez, RR3 Box 1043, Pāhoa, Hawai‘i 96778, 808-647-5278). The remains are in Waikahekahe Iki, Puna District, Island of Hawai‘i, TMK (3) 1-5-023:040. Nearby Land Commission Awards

include LCA nos. 8520-B to Lahilahi, Gini and 8522-B to Kale (Davis). The landowner is Hawaiian Paradise Park Owners Association (Jon Loehndorf, HC3 Box 11000, Kea‘au, Hawai‘i 96749, 808-966-4500). The SHPD has assigned State Inventory of Historic Places number 50-10-45-31430 to the burial site. Per Hawai‘i Revised Statutes §6E-43 and Hawai‘i Administrative Rules §13-300, this is considered a previously identified burial site. Based on the context, the burial is over 50 years old and likely Native Hawaiian. The remains were left in place following identification, and preservation in place is proposed. A final determination regarding the treatment of these burials will be made by the Hawai‘i Island Burial Council, in consultation with SHPD and any identified lineal and/or cultural descendants.

Individuals with information regarding these burials should contact SHPD Hawai‘i Island Burial Sites Specialist, Mr. Traven Apiki, at 40 Po‘okele Street, Hilo, Hawai‘i 96720 (traven.apiki@hawaii.gov, 808-829-9322) within thirty (30) days of this notice. Such individuals must provide information demonstrating lineal descent from the remains or descent from ancestors buried in Waikahekahe Iki Ahupua‘a.

**CULTURAL IMPACT ASSES-
MENT: PROPOSED WASTE-
WATER TREATMENT
PLANT PROJECT, WAINI-
HA, HALELE‘A KAUA‘I**

ASM Affiliates (ASM) is preparing a Cultural Impact Assessment in support of the HRS Chapter 343 Environmental Assessment (EA) being prepared for proposed upgrades to the existing wastewater treatment system at the Hanalei Colony Resort (HCR). The 6.24-acre parcel at Tax Map Key (4) 5-8-001:027 located in the Wainiha Ahupua‘a, Halele‘a District, Island of Kaua‘i, consists of multiple two-story condominium buildings. The existing waste-

water treatment and effluent disposal systems at the HCR were installed during its initial construction in the late 1960s and have exceeded their use-life. Most of the ground disturbance associated with the system upgrades will involve trenching to install piping that will connect the various existing components (septic vaults, and influent and effluent lift stations) to the new wastewater treatment plant. There will be approximately 1,050 feet of trenching at depths ranging 2-6 feet deep. The system will treat up to 21,000 gallons per day. ASM is seeking persons who have genealogical connections and/or are familiar from childhood with the ‘āina of Wainiha. ASM is seeking information about the area’s cultural resources and/or cultural uses of the proposed project area; and past and or ongoing cultural practices that have or continue to occur within the proposed project area. ASM is also asking for input regarding strategies to prevent or mitigate potential impacts on culturally valued resources or traditional customary practices. If you have and are willing to share any such information, please contact Steele Jaques, sjagues@asma-affiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 820 Mililani St., Suite 700, Honolulu, HI 96813.

**CULTURAL IMPACT ASSES-
MENT AND KA PA‘AKAI
ANALYSIS: PULEHUNUI II
INDUSTRIAL PARK PROJ-
ECT, KULA, MAUI
[TMK: (2) 3-8-008:005]**

Pacific Legacy, Inc., on behalf of Pulehunui Industrial LLC, is conducting a Cultural Impact Assessment (CIA) and Ka Pa‘akai Analysis for the Proposed Pulehunui II Industrial Park in Pūlehu Nui Ahupua‘a, Kula Moku (modern tax district of Wailuku), Maui [TMK: (2) 3-8-008:005]. The project is for the development of an industrial



Final Environmental Impact Statement/Overseas Environmental Impact Statement for Hawaii-California Training and Testing Available October 3

The Department of the Navy (including both the U.S. Navy and the U.S. Marine Corps), as the lead agency, jointly with the U.S. Coast Guard, U.S. Army, and U.S. Air Force, has prepared the Hawaii-California Training and Testing (HCTT) Final Environmental Impact Statement (EIS)/Overseas EIS (OEIS). The Final EIS/OEIS includes an analysis of the potential environmental effects associated with at-sea training and testing activities, and the modernization and sustainment of ranges within the HCTT Study Area. The purpose of the Proposed Action is to ensure U.S. military services are able to organize, train, and equip service members and personnel to meet their respective national defense missions. Mitigation measures that could avoid, minimize, or mitigate potential environmental effects of the Proposed Action are also proposed in the Final EIS/OEIS.

Public Involvement

The completion of the Final EIS/OEIS follows years of data gathering, analysis, stakeholder and tribal engagement, and public involvement. The military services held three in-person Draft EIS/OEIS public meetings and a virtual public meeting in 2025 and obtained stakeholder and tribal input at several stages during the environmental planning process. The Final EIS/OEIS includes responses to comments received on the Draft EIS/OEIS. The military services will wait a minimum of 30 days after publication of the Final EIS/OEIS before making a decision on the action.

Final EIS/OEIS Availability

The military services encourage the public to view the Final EIS/OEIS, which will be available October 3 online for download or in print at the public libraries listed on the project website at www.nepa.navy.mil/hctteis/. If you have questions or would like additional information, please visit www.nepa.navy.mil/hctteis/ or contact:

Naval Facilities Engineering Command Pacific
Attention: HCTT EIS/OEIS Project Manager
258 Makalapa Drive, Suite 100
Pearl Harbor, HI 96860-3134

Please help the military services keep the community informed by sharing this information.

Visit www.nepa.navy.mil/hctteis/ to learn more about the project and the environmental analysis.

EISX-007-17-USN-1724283453

'Ai Kanaka: The Tale of the Cannibals Omoka'a and Okoe

Long ago there were two brothers who lived in the village. One of them, Kamiki, was kind, considerate, and hardworking. The older brother, Omoka'a, was lazy and refused to fish or work, instead wandering from house to house for food. This angered Kamiki, and finally the day came when Omoka'a was forced to move out.

Omoka'a built his home at the edge of the village. Soon, travelers passing on their way to Kona or Ka'u began to vanish. Every time a traveler came by, Omoka'a killed them and baked the body in his imu. This became his food.

Eventually, Omoka'a met a girl from the village who also desired baked human flesh. They married and lived together. When travelers came, they would invite them to rest on their lānai, offering cool water after a long walk in the sun. As the travelers drank, Omoka'a struck them on the head with a club. Their bodies were cooked in the imu, and he and his wife feasted.

Smoke was always rising from Omoka'a's place. Some villagers wondered if he had finally become a good worker, while others grew suspicious. They said nothing but quietly shunned him.

One day, Kamiki waited for 'ohana who never arrived. Uneasy, he decided to visit his brother. Though he had heard dark gossip about Omoka'a and his wife, he didn't want to believe it. When he arrived, the couple was gone. Kamiki waited, then wandered inside.

In one corner stood a large calabash. Lifting the cover, Kamiki smelled roast-



**Kaiali'i
Kahele**

CHAIR
Trustee,
Hawai'i Island

ed meat, but inside he saw a human hand, legs, and body parts. Nearby lay a pile of bones and skulls. Sickened, he looked for a place to hide as he heard footsteps approaching. The only spot was behind folded tapa cloths. He slipped out of sight just as Omoka'a and his wife entered.

From his hiding place, Kamiki watched as Omoka'a lifted the calabash, pulled out part of a leg, and began eating. His wife reached in and brought out a hand, gnawing at it beside him.

Kamiki's stomach turned with rage and revulsion. Then he caught sight of one of the tapa cloths near him. He recognized its design – it belonged to his missing 'ohana.

Consumed with fury, Kamiki waited until his brother was nearly asleep, then leapt out and attacked him, nearly beating him to death. His wife pleaded for mercy. Kamiki told them they had eaten their own family, for he had recognized the tapa.

Begging for their lives, Omoka'a and his wife promised never again to eat another human being. Kamiki spared them but banished them from the village.

Omoka'a moved farther down the coast near Miloli'i, and that place came to be called Omoka'a (after the murderer). His wife settled a few miles away, and her dwelling became known as Okoe (named after the murderess). True to their word, they never killed again.

And that is the end of this strange and frightening tale. ■

This tale was told by Tūtū Kipi Keli'ikuli Ka'ana'ana to Aunty Mona Kahele in 1946. It is recorded in Aunty Mona's journals and in her book "Clouds of Memories."

I Mua Kamehameha!

Today, like generations before us, we are called to stand firm for our lāhui.

The challenges being raised against Kamehameha Schools' admissions policy are more than legal debates – they strike at the heart of Princess Bernice Pauahi Bishop's vision and the future of our lāhui.

Kamehameha Schools was established through the provisions of Princess Pauahi's will to uplift her people. At a time when Hawaiians were struggling, she used her resources to ensure our people had a future through education. She knew that knowledge was the key to survival and self-determination.

For nearly 140 years, her legacy has given generations of Hawaiian children the opportunity to thrive in school and in life.

As a proud 13-year student and graduate of the Class of 2002, my time at Kamehameha was where I learned that education is the key to our survival and success. From the children's choir to football and concert glee, I was shaped by the daily practice of core values.

It was my kumu and mentors who truly brought these values to life, providing us with incredible examples of leadership and compassion. Lessons in steadfast conviction, enduring perseverance, and collective unity weren't just taught, they were lived.

That strong foundation, built on my own sense of kuleana, prepared me for a life dedicated to our lāhui and culture, just as Ke Ali'i Pauahi intended.

The admissions preference for Native Hawaiians is central to that legacy. It's not about turning others away, but about restoring balance and providing opportunities for our people to rise.



**Keoni
Souza**

VICE CHAIR
Trustee,
At-Large

Because the struggle to protect this policy continues, its dismantling could jeopardize programs that serve our people across Hawai'i – including scholarships, health and housing initiatives, and cultural preservation efforts. This is bigger than one school; it is about the right of Hawaiians to care for Hawaiians.

At OHA, we understand what is at stake. Our mission is to improve the wellbeing of our people. Supporting Kamehameha Schools in this fight is a natural

extension of that kuleana.

When one of our most important institutions is threatened, we must stand alongside them. This is a moment for unity, for our lāhui and our allies to come together and speak with one voice. We must share Pauahi's story and remind others that true equity for our lāhui requires more than words – it requires bold action.

For over a century, Kamehameha Schools has been the embodiment of that action. Its graduates serve Hawai'i in every field, from teachers and doctors to cultural leaders and advocates, strengthening all who call these islands home. Our alumni are building a stronger, more resilient Hawai'i. Protecting the admissions policy safeguards an institution that uplifts our entire state.

As vice chair of OHA, I am committed to supporting policies that uphold the vision of our ali'i and protect our lāhui.

We stand here today because Pauahi gave us a gift meant to endure for generations. It is our kuleana to honor that gift and ensure it remains for the keiki yet to come. With our deepest mahalo to our beloved Ke Ali'i Pauahi, let's stand together to protect her vision.

E ola Pauahi, E ola Hawai'i! ■



Defenders of Princess Pauahi's will gathered at the State Capitol on September 12. - Courtesy Photo

**JOIN US at
OUR UPCOMING
MEETING**

Keauhou, Kona
at the



**2025 Association of Hawaiian
Civic Club Convention**

BOARD OF TRUSTEES MEETING

**Wednesday
October 29, 2025
1:00 p.m.**

Meeting will be held at:
Outrigger Kona Resort

Kaleiopapa Convention Center, Keauhou, Kona

TUNE IN LIVE AT OHA.ORG/LIVESTREAM

Strengthening Pacific Connections Through Culture and Youth Leadership

Recently, I had the privilege of welcoming the Ministry of Foreign Affairs of Taiwan and their delegation of International Youth Ambassadors to OHA alongside Trustee Dan Ahuna.

In my opening remarks, I mentioned some of the common values shared by the Chinese and Hawaiian people, chief of which is the virtue of benevolence and love for humanity. In China, they call it ren'ai. Here in Hawai'i Nei we call it aloha.

The visit was more than a diplomatic courtesy – it was an opportunity to exchange cultural values, build friendships across the Pacific, and highlight the enduring importance of Indigenous identity in a rapidly evolving world. The International Youth Ambassadors, comprised of 40 outstanding Taiwanese university students, were eager to engage with our work at the Office of Hawaiian Affairs and to learn how Native Hawaiian traditions and values continue to shape community wellbeing today.

Their time at OHA emphasized that Indigenous heritage is not only about the past, but about guiding principles for the future. As part of the exchange, we shared stories about Native Hawaiian resilience, language revitalization, and the ongoing efforts to restore balance between community, land, and governance.

William Lee, one of the International Youth Ambassadors told the gathering, "It's a true honor for us to be here today. As youth ambassadors from ROC Taiwan, we are inspired by OHA's mission to advance the wellbeing of Native Hawaiians through 'ohana, mo'omeheu, and 'āina. These principles resonate strongly with our own efforts to preserve Indigenous heritage, revitalize languages, and uplift communities." He continued, "Hawai'i and Taiwan share Austronesian cul-



Keli'i Akina, Ph.D.

Trustee,
At-Large



Ministry of Foreign Affairs Deputy Director General Mr. Chia-Chi Kang and Trustee Akina at Nā Lama Kukui on August 21, 2025.
- Courtesy Photo

tural roots, reminding us that across the Pacific our peoples are linked by history and spirit. We admire how OHA integrates culture into education, health, housing, and economic stability. Taiwan also invests in similar areas, striving to protect traditions while improving the lives of our Indigenous people."

A key theme that emerged during the visit was the role of Indigenous knowledge in higher education. Students shared how exposure to cultural teachings has not only broadened their perspectives but also deepened their understanding of how traditional wisdom can coexist with modern scholarship.

The youth ambassadors reflected on the importance of blending cultural wisdom with academic knowledge, emphasizing that education should not separate tradition from innovation. "We need to figure out how to work together, bringing Indigenous science and Western science together," shared Abus Istasipal, another International Youth Ambassador. This call for collaboration highlights how Indigenous perspectives can complement modern research and create more holistic approaches to solving global challenges.

Trustee Ahuna and I both expressed our hope that these exchanges continue to grow. For Native Hawaiians, the Pacific is our ancestral highway – a pathway of connection, not separation. Welcoming the youth ambassadors reminded us that the challenges we face, from migration to cultural preservation, require shared commitment and mutual respect.

As these young ambassadors return home, they carry with them not only memories of Hawai'i but also the responsibility to strengthen cultural ties in their own communities. For OHA, we are inspired to continue creating spaces where Indigenous values can resonate globally. ■

My Thoughts on *Chief of War*

The new Apple TV+ series *Chief of War* starring

Jason Momoa has stirred many emotions in our Hawaiian community. For the first time on a worldwide stage, people are seeing the story of Kamehameha I and the unification of our islands. This is more than a television show for us – it is our history, our culture, and our identity being shared with the world.

Many of us feel proud to see our ancestors honored on screen. For so long, our history has been left out, misrepresented, or told by outsiders who did not understand our way of life. *Chief of War* feels different because it carries our language, our chants, and our traditions.

Hearing 'ōlelo Hawai'i spoken and seeing ceremonies represented that connect us to our kūpuna has brought tears to the eyes of many families. It is a reminder that our culture is alive and strong.

At the same time, some in the community are cautious. We know that film and television often change details to make a story more dramatic. While the battles and struggles make for exciting scenes, there is concern that people outside of Hawai'i may think everything they see is exact history. For us, the story of Kamehameha is not just entertainment – it is sacred.

Some worry that pieces of our history may be lost or misunderstood when shown through a Hollywood lens. Still, *Chief of War* has given us something powerful: conversation.

Families are gathering to watch and then talk story afterward. Parents are explaining to their children who Kamehameha was, what the ali'i (chiefly class) meant, and why the unification of the islands



Carmen "Hulu" Lindsey

Trustee,
Maui

was such a turning point in our history. Teachers are using the show to spark interest in classrooms. Young people who may not have cared much about Hawaiian history before are now asking questions about their genealogy and the chiefs who shaped our islands. That alone feels like a gift.

For audiences outside Hawai'i, this may be their first time learning about our past. Many only know Hawai'i as a tourist destination, full of beaches and palm trees. *Chief of War* shows the world a deeper truth – that we were once a thriving, sovereign nation with leaders, warriors, and traditions as complex as any other great civilization. Outsiders may see Kamehameha as a heroic figure, much like they see kings or warriors from Europe or Asia. We can only hope they also understand that we, his descendants, are still here, still carrying forward his legacy.

No film or series will ever tell our story perfectly. But for many of us, this feels like an important step. For too long, our history was silenced or pushed aside. Now, the world is paying attention. Seeing our story told, even with its flaws, helps us heal from that erasure. It reminds us that our culture is strong, our language still spoken, and our people still thriving.

The reaction to *Chief of War* in Hawai'i has been layered: pride, curiosity, caution, and hope. We are proud to see ourselves on screen, cautious about how our history is shown, but hopeful that the series will spark deeper learning and respect. Most of all, it has reminded us of who we are and how far we have come.

As one kupuna said after watching, "If this makes our grandchildren ask, 'Who was Kamehameha?' then it has already done something good." ■



BOARD OF TRUSTEES

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

Kaiali'i Kahele
Chair | Trustee, Hawai'i
Tel: 808.594.1855
Email:
TrusteeKahele@oha.org

Keoni Souza
Vice Chair | Trustee,
At-Large
Tel: 808.594.1857
Email:
TrusteeSouza@oha.org

Dan Ahuna
Trustee, Kaula'i and
Ni'ihau
Tel: 808.594.1751
Email:
TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu
Tel: 808.594.1854
Email:
TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.
Trustee, At-Large
Tel: 808.594.1859
Email: TrusteeAkina@oha.org

Luana Alapa
Trustee, Moloka'i and
Lāna'i
Tel: 808.594.1874
Email: TrusteeAlapa@oha.org

Brickwood Galuteria
Trustee, At-Large
Tel: 808.594.1860
Email:
TrusteeGaluteria@oha.org

Carmen "Hulu" Lindsey
Trustee, Maui
Tel: 808.594.1858
Email:
TrusteeHuluLindsey@oha.org

John D. Waihe'e IV
Trustee, At-Large
Tel: 808.594.1876
Email:
TrusteeWaihee@oha.org

PUBLIC NOTICES

Continued from page 31

park in North Kihei that will offer up to 74 acres of M-2, Heavy Industrial zoned lands and up to 88 acres of M-3, Restricted Industrial zoned lands. Pacific Legacy, Inc. seeks to consult with individuals and organizations who possess knowledge regarding:

- Cultural associations, mo'olelo, or legendary accounts associated with Pūlehu Nui Ahupua'a.
 - Past and present land use or traditional gathering practices within and near the project area.
 - Cultural resources which may be impacted by the proposed project, including traditional resource gathering sites, traditional access trails, wahi pana, and/or burials.
 - Any other cultural concerns related to traditional Hawaiian or other cultural practices within or near the proposed project area.
 - Referrals to other knowledgeable individuals who may be willing to share their cultural knowledge of the proposed project area and wider Pūlehu Nui Ahupua'a.
- Those interested in participating are invited to contact Makanani Bell at 808-263-4800 or bell@pacificlegacy.com.

CULTURAL IMPACT ASSESSMENT: STUDY FOR WAIPI'O VALLEY ROAD SAFETY IMPROVEMENTS PROJECT

On behalf of the County of Hawai'i Department of Public Works, Hoa'aina Heritage Services, LLC is conducting a Cultural Impact Assessment (CIA) study to inform an Environmental Assessment (EA) being prepared pursuant to HRS Chapter 343 for the proposed Waipi'o Valley Road Safety Improvements Project. The project is part of Hawai'i County's phased effort to mitigate hazards and improve safety along approximately 4,000 feet of Waipi'o Valley Road. The study area includes the roadway (TMK: [3] 4-9-001:999) and portions of land on the pali (cliff)

side of the road owned by the Bernice Pauahi Bishop Estate (Kamehameha Schools), located in the 'ili of Lālākea, Waipi'o Ahupua'a, Hāmākua District, Island of Hawai'i. As part of this CIA, Hoa'aina Heritage Services, LLC is seeking to consult with kama'aina who are familiar with the project area and who may have knowledge of cultural or historical resources, as well as traditional and customary practices (past or ongoing) associated with the area, or that may be affected by the proposed project. If you are willing to share such information, please contact Lokelani Brandt at lbrandt@hoainaheritage.com. Mahalo.

FIRST CIRCUIT COURT NOTICE: KALIMA CLASS ACTION SETTLEMENT TRUST DATED JUNE 23, 2023

FILED, a Petition for Approval of First Annual Accounting by Scott C. Suzuki, Esq., Probate Special Counsel, whose address is 1018 Kemole Lane, Honolulu, Hawaii 96826 (808) 983-3850, seeking approval of the Trustee's first annual accounting for THE KALIMA CLASS ACTION SETTLEMENT TRUST DATED JUNE 23, 2023. A copy of said petition, along with the accounting and a copy of the Trust are all available at www.kalima-lawsuit.com. The accounting covers the period from October 31, 2023 through and including December 31, 2024, and includes those who received settlement awards during the same period. The date, time and place for hearing said Petition shall be Friday, October 31, 2025, at 10:00 a.m. in the courtroom of the Judge of the above-entitled Court who shall be sitting in probate, in Ka'ahumanu Hale, 777 Punchbowl Street, Honolulu, Hawai'i 96813. Parties interested in this Petition have the right to be represented by a private attorney, at said party's own expense.

DATED: Honolulu, Hawai'i, August 7, 2025. R. CAMPOS, Clerk of the Above-Entitled Court

SCOTT C. SUZUKI, Attorney for Petitioner (808) 983-3850 ■

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

SEARCH

DUVAUCHELLE - 'Ohana Reunion 2026 on Moloka'i. The Duvauchelle 'ohana invites you to reconnect and celebrate our shared legacy at One Ali'i Park on Moloka'i, July 23-26, 2026. For info or to register go to www.duvauchelleohanareunion.org beginning 10/1/25. NOTE: Flights to Moloka'i on Mokulele Airlines for July 2026 may be booked starting January 2026. Flights are limited so 'ohana should plan early. Let's strengthen our mo'oku'auhau, enjoy fellowship, and build new memories for generations to come.

HANOHAHO - He Kāhea: To all descendants of John Kealo Keoleoka and Ponahaikeone Kuaiholani Hanohano. They had 12 children: Joseph Kikau, Mary Lilii, John Keoleoka, Charles Kealo, Malia, Hattie Kahele, P., Charles Lukahiwa, Joseph, Edward Kaleipaihalā, Epikopa Piko and Kawahao Hanohano. Hilo gathering Oct. 8 and 10, 2025. Honolulu gathering Oct. 11, 2025. Please call or email for more information. Kehau Hanohano Ph. 808-725-0546, 808-450-0848 / hanohanokehau@gmail.com Me Ke Aloha.

KELEPOLO - Calling the descendants of Maika'aloa and Annie (Kumulau) Kelepolo of Kainaliu, Kona, Hawai'i and their seven keiki: Albert, Peter, Josephine, William, Joseph, Isabella, and Lillian. We are planning an 'ohana reunion for July 17-19, 2026, in Kona, Hawai'i. Contact Monico Galieto (grandson of William Kelepolo) at kelepoloohana@gmail.com or call (808) 936-5682. When emailing, provide your name, phone number, mailing/email addresses. and how you're related, I will send an information packet.

KUPIHEA - 'Ohana of Solomon N. Kupihea and M. Hattie Kuapahi Kupihea - join us on Kaua'i July 12-19, 2026! Daily activities to strengthen bonds and learn family faces. Let all your 'ohana know! Visit our website and complete the Interest Survey: bit.ly/Kupihea-Kuapahi-reunion-2026. Email: kupihea.reunion@gmail.com.

PIO - Descendants of Kepio and Keoahu of Kaupō, Maui, are having a family reunion on Maui, Labor Day weekend, Sept. 4-6, 2026 at Pukalani Community Center. Their six children early on used the surnames Kepio or Pio: Sampson Kahaleuahi (Anadasia Kealoha); Victoria Nakoaelua (Kahaleauki); Maria Malaea (Keahi/Adams, Sam Akahi Sr.); Samuel Kaukani (Mele Kakaio, Rebecca Malulu); Ipoaloha (Kaalani Kekiwi); and Joseph Kaleohano (Elizabeth Nakula, Minnie Aloiau). Contact: Ka'apuni Peters-Wong 808-375-4321; Toni Kowalski-Dacquel 808-436-1845; Valda Baisa Andaya 808-572-9245; Ululani Opiana Glass 808-446-9309; Kapiolani Adams 808-778-6383; or email pioohana@gmail.com. ■

HALI'A ALOHA

FOND REMEMBRANCE

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

JAUDON "KOKO" KOAKANUPALEKALUHIKAHIKIO'EWA KANEALI'I JULY 5, 1947 - JULY 25, 2025



Jaudon "Koko" Koakanupalekaluhikahiki-o'ewa Kaneali'i passed away on July 25, 2025, at the age of 78. He was born on July 5, 1947 in Honolulu, T. H. Koko became a professional musician at the age of 15, playing at military bases in the Pacific. After graduating from Castle High School, he served in the Army during the Vietnam War. After completing his service, he continued his musical career in Waikiki. Known as the "barefoot drummer" he worked with Iva Kinimaka, Don Ho, Nephie Hannemann, Barry Kim, and more. Koko moved to Kaua'i in 1979 where he was a radio

DJ and an emcee at community events. Over the years, he had speaking parts in *Hawai'i 5-0*, *Honeymoon in Vegas*, and *The Descendants*. In 2003 he became a kahu, officiating at weddings and vow renewals, and blessing houses, businesses, island events, and celebrations of life. He was predeceased by his parents Roger Mo'ikeha Kaneali'i, Sr. and Rena Liliha Kaneali'i, and his niece PJ Ka'ēonalanikalaniumi Ah Loo. Koko is survived by his wife Julie Kaneali'i; daughter Ka'ili Kaneali'i; sister Rogerlyn Kaneali'i-Wakinekona; brothers Al (Donna) Kaneali'i and Roger (Maha) (Diane) Kaneali'i, Jr.; daughter-in-law, Kayla Klebesadel; grandchildren Brynn, Keawe and Hanakoa; and numerous uncles, aunts, nieces, nephews, cousins, friends, and his dog U'i. A Celebration of Life will take place on Friday, November 14 at Lydgate Park Main Pavilion in Līhu'e from noon to 9:00 p.m. Casual aloha attire is requested. Bring a lei to wear and share. A scattering of his ashes will be held at a later date. ■



OFFICE LOCATIONS

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

All Offices are closed on State holidays

Main Phone (all islands):
808.594.1835

Email:
info@oha.org

HONOLULU

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

EAST HAWAII (HILO)

2100 Kanoiehua Ave.,
Unit 9 & 10
Hilo, HI 96720
Phone: 808.204.2391

MOLOKA'I / LĀNA'I

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.582.0516

KAUA'I / NI'HAU

4405 Kukui Grove St., Ste. 103
Līhu'e, HI 96766-1601
Phone: 808.241.3390

MAUI

1887 Wili Pa Loop, Ste. 1
Wailuku, HI 96793-1400
Phone: 808.873.3364

www.oha.org/offices

MA'KEKE THE MARKETPLACE

'Okakopa 2025 35

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

AINA REALTOR - Call me to talk story and let's make homeownership a reality. If you have questions, I can help with both Hawaiian Homestead and residential properties on all islands. One of my missions is to keep native Hawaiian Families in Hawai'i. Let's build a better future for the next generation. Call me: Jordan Aina - RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC

AINA REALTOR - I am looking for Hawaiian Homestead properties for sale in the following areas. MAUI - Kula & Waihee, OAHU - Kapolei, Waimanalo and Papakolea. I have Native Hawaiian clients who are looking for a homestead lot in these areas. All inquiries will be handled with care and confidentiality. Call me: Jordan Aina - RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC

AINA REALTOR - Keaukaha Homestead property for sale. Rarely available Hawaiian Homestead Leasehold lot in beautiful Keaukaha, Hawaii. 3 Bedroom 2 bath fixer upper. HALF Acre lot, with 1,043 soft living space. Don't miss this opportunity to own in beautiful Keaukaha. For property information and pricing, contact Jordan Aina RS-85780 Cell: (808) 276-0880 - Locations Hawaii LLC

ARE YOU LOOKING FOR A CARING AND EXPERIENCED PET SITTER OR DOG WALKER TO CARE FOR YOUR PET? I am a local, dependable and insured pet sitter with several years of experience with working with both dogs and cats. If you are looking for someone to give your furry loved one a little extra care, contact me - (808) 446-4233, or go to <https://sites.google.com/view/pawsitivestepsdogwalking/home>. 1 hour walk \$20, overnights \$60 a night.

HAWAIIAN MEMORIAL PARK - Garden of Mt. Calvary 3 side by side plots and one single plot. \$5,000 each or 4 for \$16,000. If interested call (808) 389-4114, please leave message.

HAWAIIANS LIVING ON THE MAINLAND OR OVERSEAS ALWAYS FLY HAWAIIAN FLAGS. Americans living in other countries almost never fly American flags. Why? Because Hawaiians have no fear anywhere to show their pride of being Hawaiian. Americans do. Order Hawaiian flags for yourself or your hoa at www.hawaiiansovereignty.etsy.com and you'll get the story too.

HOMES WITH ALOHA - Nanakuli/ Mokiawe St. 7,500 lot- house has no value. \$150,000/ offer. This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA-Paukukalo, Waiehu, Maui -Single level 4 bed/ 2 baths. Renovations throughout the home includes kitchen, bath. \$619,000 This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303

SEEKING A PROFESSIONAL TO HELP GUIDE YOU THROUGH THE REAL ESTATE PROCESS? Buying, selling or investing call Charmaine I. Quilit Poki (Realtor) 808.295.4474 RB-15598 Homes with Aloha -Keller Williams Honolulu RB-21303.

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine@HomeswithAloha.com to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 38 years. ■

Homes with Aloha

580 Farrington Hwy, Ste 537, Kapolei, HI 96707

Serving local families for 35 years

Your Kamaaina Real Estate Professional

Hawaiian Home Land Sales | List of Qualified Buyers | FREE Home Evaluations

“Contact me today
for all of
your real estate
needs!”



Charmaine Quilit Poki

REALTOR, ABR, CRS, CDPE, GRI, SRES

808-295-4474

charmaine.quilitpoki@kw.com

www.HomeswithAloha.com

KW KELLER WILLIAMS
HONOLULU
Each Office is Independently Owned and Operated

REALTOR - RB-15998

*E Ō Mai,
e Kuleana Land
Holders!*

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

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





Get your **FREE**
subscription to **Ka Wai Ola**
Go to **kawaiola.news** to sign up

FREE

Please check one: ☐ New subscriber ☐ Change of address

Email:

Name (First, Last)

Address

City

State

Zip

Fill out form online at **kawaiola.news/subscribe** or

Clip this coupon, fill in and mail to: **Ka Wai Ola, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**

OFFICE of HAWAIIAN AFFAIRS
560 N. Nimitz Highway, Suite 200
Honolulu, Hawai'i 96817

HomeAidHawaii.org/Values

homeaid
HAWAII

Built on **VALUES**

Some have gone years without a place to call home.
Others are holding on by a thread, working hard but falling behind.
And some lost everything in a single moment. We build for all of them.

HomeAid Hawai'i is a nonprofit community developer focused on closing Hawai'i's deepest housing gap.