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## A BLOOD-QUANTUM CHALLENGE FOR OHA GOES TO THE HAWAII' SUPREME COURT

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## MANA IS OUR LEGACY

### Aloha mai kākou,

In the past few months, you may have noticed the phrase “Mana is our Legacy” coming from the Office of Hawaiian Affairs.

Mana has been defined as supernatural or divine power and as one’s ultimate possession. Mana is present all around you: in people, places and the land.

There are two types of mana: inherited and acquired. You inherit the mana from your ancestors and the good work that they did. You also acquire mana from others through your actions.

OHA has been given the gift of mana from the actions of our ancestors, and from the 1978 Constitutional Convention that charged us with improving conditions for Native Hawaiians, preserving the culture and protecting traditional rights and customs.

When we say “Mana is our Legacy,” it means that we look on this mana we inherited as an heirloom, as a gift that must be nurtured, and preserved for future generations.

The values that make up this heirloom, including land stewardship practices, water resource management, conflict resolution and strengthening our families and communities, have much to offer Native Hawaiians and people not just in Hawai‘i, but around the world.

But it isn’t something that should be kept tucked away in a safe place, we must share it with everyone to allow them to acquire this mana.

In return, we will acquire mana from our partners including Ali‘i trusts and nonprofits, with whom we will work together to use these values to improve

conditions for Native Hawaiians, and leverage our strength with that of our community partners.

But in order to do this, we need to more fully align what we do with our strategic plan and to maintain this focus. More information on our strategic plan can be found at [www.oha.org/about/strategic-plan](http://www.oha.org/about/strategic-plan).

What it means for our community is OHA must not be seen as an unlimited funding source for every project. We have to learn to live within our means to ensure we have money not just for today, but money to keep us strong in perpetuity, through our investments and our landholdings.

We must be able to use money wisely to build thriving Native Hawaiian communities and work with others who will come to the table to help us see the vision through. And we need the courage to be more strategic and be able to say “no” if a project does not align with our strategic plan.

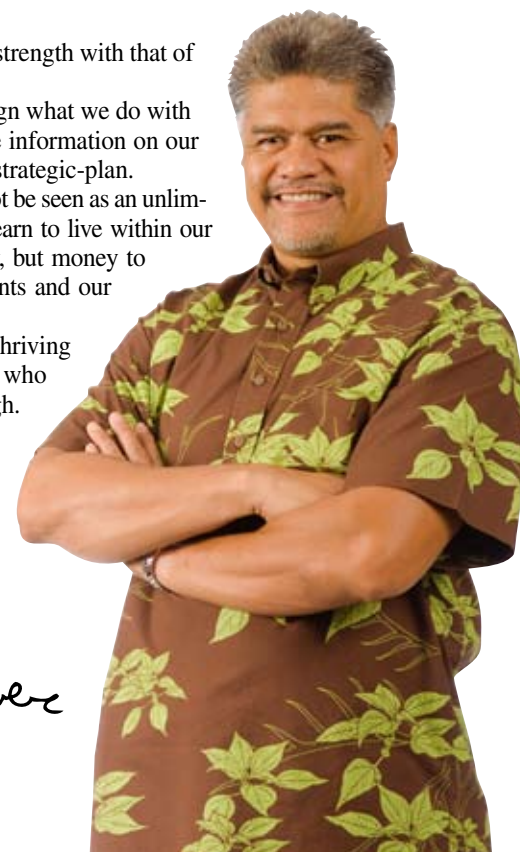
So when I say “Mana is our Legacy,” it is more than a slogan. It is my commitment to improve conditions for all Native Hawaiians.

‘O au iho nō me ke aloha a me ka ‘oia‘i‘o,

*Kamana‘opono M. Crabbe*

Kamana‘opono M. Crabbe, Ph.D.

Ka Pouhana/Chief Executive Officer



**Kamana‘opono M. Crabbe, Ph.D.**  
Ka Pouhana,  
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## New Miss Aloha Hula reaps language award PAGE 9

BY KEKOA ENOMOTO

Manalani Mili Hokoana English won the Merrie Monarch Festival’s coveted Miss Aloha Hula title but considers winning the OHA’s Language Award “just as big”

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Manalani Mili Hokoana English. - Photo: Nick Masagatani

### NĀ PUKE | BOOKS

## Author delves into fateful 1978 Hōkūle‘a voyage PAGE 22

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Sanford “Sam” Low will highlight his new book *Hawaiki Rising* at the Hawai‘i Book and Music Festival, which offers a plethora of Hawaiian-focused talks, performances and readings



OHA trustees and CEO Kamanaʻopono Crabbe, third from right, congratulate housing services grantees, including Laurie Tochiki, fifth from left, whose nonprofit EPIC ʻOhana is helping Native Hawaiian foster youth transition to adulthood. - Photo: Francine Murray

# OHA approves \$8 million in grants

By Harold Nedd

The Board of Trustees for the Office of Hawaiian Affairs has awarded \$8 million in grants to 32 community-based organizations that have tied their missions to helping improve conditions for Native Hawaiians.

More than 6,200 Native Hawaiians are expected to directly benefit from the grant money that addresses such OHA priorities as combating obesity, improving middle school as well as high school test scores, and increasing housing stability.

The grant money received by the 32 nonprofit organizations will also fund programs that fit into a variety of other OHA priorities, ranging from preserving culture and raising family income, to protecting land and supporting prenatal care.

“The important work these organizations do has inspired our confidence and support,” said OHA Chairperson Colette Machado. “We look forward to seeing many positive results from their efforts to help improve a sense of overall well-being among Native Hawaiians.”

The grants have been made available to fund OHA priorities over a two-year period between July 1, 2013, and June 30, 2015. The 32 nonprofits were selected from 146 applications for OHA grant money.

Among the first-time applicants was a nonprofit organization called Effective Planning Innovative Communications Inc., known also as EPIC ʻOhana. It was awarded a \$27,900 grant to provide rental-housing assistance statewide to Native Hawaiian foster youth, between ages 14 and 25, who are trying to make a successful transition to adulthood.

“The grant will help Native Hawaiian youth secure housing by matching their savings dollar for dollar to pay for first month’s rent and security deposit,” said Laurie Tochiki, CEO and president of EPIC ʻOhana. “This OHA grant is critical to help support these youth for a better start in life, just as we support the children in our own families.” ■

ORGANIZATION NAME	PROJECT SUMMARY	AMOUNT APPROVED	NUMBER SERVED	ISLAND
HOUSING SERVICES				
Hawaiian Community Assets	To assist 100 homeless Native Hawaiians secure affordable rental housing through matched funding.	\$248,645	100	Statewide
Molokaʻi Habitat for Humanity Inc.	To build two homes in the first year and increase to five homes per year in the next three years.	\$290,000	7	Molokaʻi
Habitat for Humanity West Hawaiʻi	To construct five safe and affordable homes for qualified Native Hawaiian families in two years.	\$293,455	5	Hawaiʻi
Effective Planning Innovative Communication Inc. (dba EPIC ʻOhana)	To provide rental assistance matching funds for targeted Native Hawaiian youth (ages 14-25), totaling 19 in FY14 and 23 in FY15, for those who are transitioning to adulthood from foster care.	\$27,900	42	Statewide
Family Promise of Hawaiʻi	To provide 12 Native Hawaiian families \$1,250 each for rental deposit.	\$40,000	12	Oʻahu
		\$900,000	166	
EMPLOYMENT CORE AND CAREER SUPPORT SERVICES				
Parents and Children Together	To provide employment and placement services, along with one-on-one case management services for public housing and low-income communities including Waimānalo and Papakōlea.	\$500,000	115	Oʻahu
Goodwill Industries of Hawaiʻi	To provide comprehensive employment and career pathway services to Native Hawaiians in Hawaiʻi County.	\$300,000	50	Hawaiʻi
Native Nations Education Foundation	To provide a culturally relevant and academically rigorous opportunities through high school diploma and employment services programs for Native Hawaiians on East Hawaiʻi.	\$200,000	48	Hawaiʻi
Kauaʻi Community College	To provide opportunities for unemployed, underemployed and displaced Native Hawaiians to obtain jobs on Kauaʻi in the fields of agriculture, energy and health.	\$250,000	68	Kauaʻi
		\$1,250,000	281	
OBESITY AND PHYSICAL HEALTH IMPROVEMENTS				
Kōkua Kalihi Valley	To engage all members of the ʻohana to develop and sustain healthy lifestyle habits across all stages of life. The program incorporates cultural knowledge sharing on traditional healing practices.	\$495,335	440	Oʻahu
I Ola Lāhui	To provide behavioral health interventions in the area of obesity management that are culturally minded and individually tailored to treat a broad spectrum of Native Hawaiians.	\$500,000	375	Oʻahu/ Molokaʻi
Boys and Girls Club of Hawaiʻi	To provide an afterschool physical education program for youth ages 7-17 that incorporates cultural activities and involves family members.	\$171,638	290	Kauaʻi
The Queen’s Medical Center	To provide an activity program in Hāna that includes gardening, walking, lauhala weaving and fish netting that will decrease obesity, improve blood pressure and improve physical functioning and psychological well-being.	\$443,177	425	Maui
The Salvation Army	To provide obesity prevention and intervention to pregnant women and mothers undergoing substance abuse treatment through culturally appropriate health education and exercise combined with healthy meals and snacks that incorporate traditional foods.	\$247,645	90	Statewide
		\$1,857,795	1,620	
IMPROVING MIDDLE AND HIGH SCHOOL TESTING SCORES				
Boys and Girls Club of Maui	To help develop good study habits for students (ages 11-17) targeting a total of 336 youth members through the Power Hour homework assistance program.	\$200,000	336	Maui
After-School All-Stars Hawaiʻi	To target Native Hawaiian students at Nānākuli, Waiʻanae and King Intermediate schools to improve academic performance.	\$150,000	183	Oʻahu



ORGANIZATION NAME	PROJECT SUMMARY	AMOUNT APPROVED	NUMBER SERVED	ISLAND
Goodwill Industries of Hawai'i	To support public school students on Hawai'i Island by offering tutoring and remediation in math and reading after school hours.	\$250,000	72	Hawai'i
		<b>\$600,000</b>	<b>591</b>	
<b>PERPETUATING HAWAIIAN CULTURE</b>				
Hui Aloha Kiholo	To gather and promote the culture and history of Kiholo and increase the cultural proficiency among Hawaiians in practices that are particularly significant to that place.	\$46,027	200	Hawai'i
Keiki O Ka 'Āina Family Learning Centers	To provide family-centered learning and training to Native Hawaiian families, so they can construct their own papa and pōhaku for making pa'i 'ai.	\$159,839	450	Statewide
Kīpahulu 'Ōhana	To support cultural practitioners by providing the plant resources needed in their practice as well as connecting the community and others to the lo'i.	\$183,200	500	Maui
Mana Maoli	To provide a comprehensive program perpetuating Hawaiian voyaging culture and practice by linking lifelong learning and teaching of traditional Hawaiian canoe culture with viable career pathways in the maritime industry.	\$297,128	560	Statewide
Pa'a Pono Miloli'i	To provide an integrated and comprehensive approach to perpetuating the cultural practices and cultural identity of the Miloli'i community.	\$140,000	200	Hawai'i
Papakū No Kameha'ikana	To provide training in learning and understanding cultural protocol in oil, pule and mele.	\$54,850	250	O'ahu
Paepae o He'eia	To capture, preserve and maintain the traditions and practices of the He'eia landscape. Project activities include oral history documentation and hands-on cultural workshops.	\$93,080	422	O'ahu
		<b>\$974,124</b>	<b>2,582</b>	
<b>PAE 'ĀINA SUSTAINABILITY</b>				
Hawai'i Alliance for Community-Based Economic Development (HACBED)	To expand current 'āina and cultural activities, develop stewardship and sustainability plans, and build organizational capacity.	\$160,000	N/A	O'ahu
Ka'ala Farm Inc.	To support the 'Auwai Program to continue hands-on learning and traditional ahupua'a management and to expand the land in cultivation to produce more healthy food for the community.	\$199,889	N/A	O'ahu
Kāko'o 'Ōiwi	To restore agricultural and ecological productivity within the wetlands of He'eia for cultural and community uses.	\$268,000	N/A	O'ahu
Kōkua Kalihi Valley Comprehensive Family Services	To restore the health of the Kalihi ahupua'a through reforestation to restore watershed health, revitalization of lo'i kalo and pā pōhaku, and hydrology research.	\$280,000	N/A	O'ahu
O'ahu Resource, Conservation and Development	To support The Hawai'i Community Stewardship Network's Hui Mālama Loko I'a Project, a consortium of statewide fishponds and practitioners to increase restoration work and build capacity toward food self-sufficiency.	\$228,654	N/A	Statewide
Waimea Hawaiian Homesteaders Association	To assist Hawaiian Home Land lessees to revive historically productive agricultural lands.	\$262,820	N/A	Hawai'i
		<b>\$1,399,363</b>		
<b>PRENATAL SERVICES</b>				
Waimānalo Health Center	To support enhanced prenatal services through its Patient-Centered Health Care Home team-based health-care delivery.	\$260,000	400	O'ahu
Moloka'i General Hospital	To create a prenatal program focused on promoting prenatal care combining medical appointments, education and group sessions.	\$133,232	220	Moloka'i
North Hawai'i Community Hospital	To provide preconception care, prenatal care, labor/delivery services and post-partum care.	\$206,768	160	Hawai'i
Family Support Services of West Hawai'i	To encourage positive pregnancy outcomes and decrease health disparities in perinatal outcomes.	\$400,000	250	Hawai'i
		<b>\$1,000,000</b>	<b>1,030</b>	

# Charter schools to get \$1.5 million boost from OHA

By Harold Nedd

The Board of Trustees for the Office of Hawaiian Affairs has awarded a \$1.5 million grant to help charter schools with a particular interest in students from the Native Hawaiian community keep pace with growing enrollment.

The OHA grant is expected to help the 17 Hawaiian-focused charter schools comprising the Nā Lei Na‘auao Alliance to cover various costs associated with teaching and feeding students, as well as transporting them to school.



Kanu O Ka ‘Āina on Hawai’i Island is among the 17 Hawaiian-focused charter schools benefiting from continued support from the Office of Hawaiian Affairs. - *Courtesy: Kanu O Ka ‘Āina Learning ‘Ōhana*

Student enrollment at Hawaiian-focused charter schools reached 4,033 this year, from 127 students in 2000, when the first school of its kind opened. Since 2005, OHA has contributed \$11.1 million to these charter schools in the alliance.

“Our support for Hawaiian-focused charter schools reflects the role we believe they play in contributing to an environment where children have an opportunity to thrive,” said OHA Chairperson Colette Machado. “We are extremely encouraged by their efforts to point Hawaiian students in the right direction.”

Taffi Wise, the executive director of the Kanu O Ka ‘Āina Learning Center in Kamuela, characterized the OHA grant as a much-needed boost for the 2012-2013 school year. “I don’t know where we would be without support from the Office of Hawaiian Affairs,” she said. “OHA’s support literally keeps our doors open.” ■

## GOVERNANCE

## EA

To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity.

# OHA targets issues with new website

By Harold Nedd

The Office of Hawaiian Affairs has unveiled a new cutting-edge website designed to bring new attention and powerful voices to critically important issues.

More than a year in the making, kamakakoi.com was introduced by OHA's top leadership as a bold, new platform designed for key audiences to get informed, take action and spread the word on policy issues that are front and center in the Native Hawaiian community.

The new website features videos and articles that give a voice to community leaders, who are outspoken about such issues as water rights, the loss of ancient burial sites to development, and health risks on Pōhakuloa from exposure to depleted uranium.

"With Kamakako'i, we are ramping up efforts to activate our community and help shape a brighter future for Hawai'i," said Kamana'opono Crabbe, chief executive officer at OHA. "With Kamakako'i, we are breaking new ground in our



Neil Hannahs of Kamehameha Schools tried out kamakakoi.com at a laptop station set up for guests at the launch. - Photo: Nelson Gaspar

ability to inspire action on policy matters important to the Native Hawaiian community. We will be able to rally people like we never have before."

The site gives users the ability to mobilize others by, for example, sending e-mail alerts,

submitting testimony on legislation and signing petitions. Users are also able to share content through social-media sites such as Facebook and Twitter.

Hinaleimoana Wong-Kalu, chairperson of the O'ahu Island Burial Council, was among the 100-plus community leaders who attended the April 11 launch of kamakakoi.com at the Cupola Theatre in the Honolulu Design Center.

"I feel that this is a positive step toward OHA enabling greater access to the hot-topic issues impacting the community today," she said. "Kamakako'i won't be the only access point, but it will be a great access point for the community to learn more about issues so we are able to affect positive change."

Moses Haia III, executive director of the Native Hawaiian Legal Corp., summed up his reaction to Kamakako'i this way: "It makes me feel reassured that we as a people are bringing the pride and dignity we had as a people into the 21st century. Our ancestors would be proud."

For more information, visit kamakakoi.com. ■

## Kamakako'i Launch Party

Community leaders got a sneak peak at OHA's new website, kamakakoi.com, April 11 at Honolulu Design Center's Cupola Theatre. - Photos: KWO staff



Ruben Carrillo, Dawn Kaniaupio, Kamana'opono Crabbe and Lurline McGregor



Sparky Rodrigues, Ku Ching, Moanikeala Akaka and Terri Kekoolani



Kalani Akana, Mahealani Cypher and Anthony Ching



Peter Apo and Kiersten Faulkner



Kehaunani Abad



Hinaleimoana Wong-Kalu and Jocelyn Doane





Ty Kāwika Tengan spoke at a state Capitol rally in April against Senate Bill 1171, which would allow for phasing Archaeological Inventory Surveys for development projects, as scores of individuals from Native Hawaiian, historic preservation and environmental groups hoist signs reading "Kill SB 1171" and "A'ole Phasing." - Photo: John Matsuzaki

## Groups rally against bill for phased archeological surveys

By Garrett Kamemoto

**T**he Hawai'i Legislature is poised to pass a bill to change the way developments are handled in the state by no longer forcing an Archeological Inventory Survey for all phases of a project before the start of construction.

Last year, the Hawai'i Supreme Court ruled that the Honolulu rail project must complete the survey for all phases of the project before construction could begin.

The governor proposed a bill that would allow a project to do the survey in phases.

A coalition of Native Hawaiian, historic preservation and environmental groups held a rally calling on the Legislature to kill the bill. Ty Kāwika Tengan, chairman of Nāki'ikeaho, said the bill would undermine proper planning and reasoned decision-making.

"Seeking solutions earlier rather than later will save



**Seeking solutions earlier rather than later will save project costs, which would rise with last-minute changes to project design, and save cultural sites, which are themselves highly valued assets that make Hawai'i a distinct location for visitors and residents alike."**

— Ty Kāwika Tengan

project costs, which would rise with last-minute changes to project design, and save cultural sites, which are themselves highly valued assets that make Hawai'i a distinct location for visitors and residents alike," Tengan said.

Proponents of the bill say without the bill, road and other projects could be jeopardized,

as many projects are done in phases because of a lack of funding. They say the bill would not jeopardize any cultural sites.

But opponents say the bill promotes poor planning prac-

tices that could lead to projects being redesigned midstream.

The bill was heard by a conference committee and was passed out for a final vote on the floor of the state Senate. Should it pass, it will be sent to the governor, who is expected to sign it. As of press time, the final vote had not yet been taken. ■

## Governor signs 'Ōlelo Hawai'i Month, PLDC repeal bills

By Garrett Kamemoto

**G**ov. Neil Abercrombie signed a bill to designate each February as 'Ōlelo Hawai'i Month. The new law also encourages the use of the Hawaiian language. The law is the first written the Hawaiian

the Public Land Development Corp. The PLDC was designed to create public-private partnerships to develop underutilized state land. However, the corporation came under fire for broad exemptions to state and county land use regulations.

Backlash by environmental, Native



Gov. Neil Abercrombie signed into law Senate Bill 409, which designates February as 'Ōlelo Hawai'i Month. The measure was part of OHA's legislative package, and OHA CEO Kamana'opono Crabbe, left, OHA Chief Advocate Breann Nu'uhiwa, right, and OHA Public Policy Manager Sterling Wong, back row center, were on hand for the April 22 signing. - Courtesy: Office of the Governor

language since statehood. The last time a legislation written in the Hawaiian language was enacted is believed to be in the 1940s.

The governor said the law makes progress in encouraging the use of the Hawaiian language. "What began as an academic exercise some years back in terms exposure of a broader public, particularly younger people, to the Hawaiian language ... has now moved to a stage of institutional force which otherwise might not exist," said Abercrombie.

Office of Hawaiian Affairs Chief Executive Officer Kamana'opono Crabbe said the law "supports and encourages the revitalization of 'Ōlelo Hawai'i, the Hawaiian language."

The measure was part of the Office of Hawaiian Affairs legislative package.

### PLDC REPEAL

The governor also signed a bill to repeal

Hawaiian and other groups convinced lawmakers to scrap the agency.

### ASSET LIMITS

A bill to encourage those on public assistance to save money and build assets has been signed into law by Gov. Abercrombie. House Bill 868 removes asset limit requirements that were required for recipients of Temporary Assistance for Needy Families.

Previously, the law allowed a total of \$5,000 in assets and the value of one motor vehicle in determining eligibility for financial assistance. Families must still meet income eligibility requirements.

The legislation is designed to develop asset-building programs that fight poverty and allow people to move toward economic self-sufficiency.

The Office of Hawaiian Affairs proposed similar legislation last year. ■



## CULTURE

## MO'OMIEHEU

To strengthen identity, Native Hawaiians will preserve, practice and perpetuate their culture.



Lahaina Carvers Symposium instructor Hoaka Delos-Reyes etched a figure into a pōhaku kia'i, or guardian stone. A replica of a genealogical totem petroglyph from Ukumehame, Maui, sprawls across the pōhaku while the mo'o (lizard) goddess Kihawahine is visible in relief on top. - Courtesy photos: Na'Aikane O Maui

## Workshops teach essence of stone, wood carving

By Kekoa Enomoto

**L**AHAINA, MAUI—Four traditional carvers shaped artworks and attitudes at a six-day Valley Isle workshop.

The inaugural Lahaina Carvers Symposium involved more than three dozen participants from various islands over three weekends in March. The vision was to pass on generational knowledge, according to organizer Ke'eaumoku Kapu of Kaua'ula Valley, Maui.

Funded by a \$10,000 Office of Hawaiian Affairs grant, the event merged "the imagery of custom, religion and belief (with) the ability to forge things using traditional and contemporary" ideas and techniques, he said.

Instructors were master woodcarver Sam Ka'ai and stone carver Hoaka Delos-Reyes, both of Maui, woodcarver Alapa'i Hanapi of Moloka'i and stone/woodcarver Hanale Hopfe of Wai'anae, O'ahu.

Ka'ai also served as 'iele makua, or distinguished elder, of the event held at Malu'uluolele Cultural Center. The septuagenarian lectured against allowing traditional Hawaiian art to be overrun by pop art and commercialism. Espousing traditional methods and tools, such as the ko'i, or adze, Ka'ai mentored students to create a large papa lā'au 'ai, or wooden food platter.

Delos-Reyes' student works included poi pounders and a guardian stone, or pōhaku kia'i, at the facility entrance. The latter work is titled "Pōhaku O Ka Lua'ehu," referring to an ancient Lahaina fishpond, Kapu said.

Atop the pōhaku, Delos-Reyes carved a mo'o, or lizard, representing the deity Kihawahine of

the fishpond. Participants etched the pōhaku sides with genealogical totem petroglyphs of Hawai'i Island and Ukumehame, Maui; bird-men petroglyphs of Lāna'i, Moloka'i and Maui;



Master wood carver Sam Ka'ai, second from left, instructed participants to make a papa lā'au 'ai, or wooden food platter, from a mango slab.

a dog petroglyph of Wai'anae and a circular piko petroglyph of Waikoloa, Hawai'i Island.

The constant chipping, rapping and tapping of mallets against ko'i pervaded the symposium. The staccato noise sounded against the backdrop of a squealing grinder molding poi pounders and strains of Hawaiian music. Wood and stone chips flew everywhere.

Representing the Friendly Isle was activist Hanapi, a principal of the 'Aha'ino School of Native Arts. He indicated that outsiders are appropriating Native Hawaiians' intellectual property and selling it for profit as so-called Hawaiian art.

Hanapi guided students to carve two imposing standards, including an image of the war deity Kū atop a pole, all chiseled from an 'ōhi'a log 14 inches in diameter. When finished, the 12-foot standard is destined to grace the Kāneiolouma restoration project at Po'ipū, Kaua'i, Kapu said.

The other smaller standard features the deity Lono. When completed, this standard will lead a seven-day, 193-mile Maui ka'apuni, or circle-island march, in February 2014. The website mauinow.com will confirm the ka'apuni start date a month prior, Kapu said.

Promoting an entrepreneurial approach was 37-year full-time artist Henry Kila "Hanale" Hopfe, 64. The carpenter-turned-carver men-



Keoki Ki'ili of Maui, left, and Keoki Makaweole of Kaua'i, right, wielded mallets on ko'i, or adzes, at the Lahaina Carvers Symposium. They are shaping a log into a standard.

tored symposium attendees to create individual projects: traditional and contemporary fishhook pendants made of bone, mother of pearl, ivory and wood. He also taught lashing techniques for the pendants.

"Basically I am trying to teach sustainability through arts and crafts of wood and stone," he said. "It's good to represent our Hawaiian culture. Besides it's good to have handmade items made in Hawai'i. People out there, vendors, are importing stuff benefiting other people's economy and not ours, so let's strengthen our own economy."

Hopfe operates Hale O Hanale Art Gallery at 85-031-A Lualualei Homestead Road on O'ahu. And he offers cultural tours on the Wai'anae Coast. Contact him at (808) 696-8171 or on Facebook.

Event coordinator Kapu called the Valley Isle workshop a successful "hands-on experience ... with peers who have perpetuated the traditions of kālai (carving) for many years."

A symposium will follow in six months focusing on "weaving, feathers, nets and 'ie'ie using contemporary materials," he said. ■

*Kekoa Enomoto is a retired copy editor and staff writer with The Maui News and former Honolulu Star-Bulletin.*



Manalani Mili Hokoana English of Hālau Nā Lei Kaumaka O Uka, led by Nā Kumu Hula Nāpua Greig and Kahulu Maluo, won both the Miss Aloha Hula title and OHA Hawaiian Language Award at the Merrie Monarch Festival.  
- Photo: Nick Masagatani

## For Miss Aloha Hula, winning the language award is just as meaningful

By Kekoa Enomoto

**H**ILO, HAWAI'I ISLAND—Twenty-four-year-old Manalani Mili Hokoana English chanted and swayed her way to the coveted Miss Aloha Hula title April 4 at the 50th anniversary Merrie Monarch Festival's hula competition.

English – with Hālau Nā Lei Kaumaka O Uka, of Upcountry Maui, under the direction of sisters and co-Kumu Hula Nāpua Greig and Kahulu Maluo – also won the \$1,000 Office of Hawaiian Affairs Hawaiian Language Award with a chant in the challenging oli ho'āeae style.

The daughter of Leni Hokoana English and Glen English of Waiohuli, Maui, described the oli style as tricky, where one chants a line, then drops the voice pitch and elongates the

last part of a next line. “When you do the technique correctly, the language becomes naturally easier to enunciate ... the right way,” she said.

The chant was “a simple, beautiful oli about beautiful places, winds, rains and mountains: poetically speaking and metaphorically speaking (about) simple and specific ways of lovemaking. If you look at my oli on the surface, it's just really beautiful. But if you can understand 'ōlelo Hawai'i and (understand) the poetic ways (of expression) of our kūpuna, then it's even that much more beautiful – to really get deep into the poetry of the oli.”

The Kamehameha Schools-Maui graduate, who attended Hawaiian-language immersion school from kindergarten through second grade, appreciated the OHA award. “It's such

an honor to have gotten that kind of recognition. I spent more time on the oli than on everything else because 'ōlelo Hawai'i is so crucial to hula and to everything we see as hula. 'Ōlelo Hawai'i, the language, is what our people need to be so focused on.

“For me, I'm not a kumu, I don't teach language. I don't have the ability to always be around the language nowadays,” the X-ray technology student acknowledged. “So it's a huge, huge title to have won. It's just as big as winning first place as Miss Aloha Hula. It's really important.

“I know now so many haumana (students), so many classmates of mine are buckling down to understand our kūpuna ways, especially the language, so it's good to know our language is strong and very much alive.”

For her hula kahiko, or ancient hula, performance of “'Auhea Wale 'Oe E Ka Ua Noe” about the slow-moving ko'iaweawe rain, English said she wore lei of palapalai, liko lehua and a touch of kō, or sugarcane. “My kumu tried really hard to embrace kō, a kind of kino lau (manifestation) of love.”

Her ti-leaf skirt, or “pā'ū lā'i, in itself a work of aloha, shows the commitment it takes to make and mold from the beginning. From picking, to tying it on, it's a representation of the relationship of love. From beginning to end, its continuum resembles mele ho'oiipoipo,” she said, referring to love songs.

And the skirt's style was favored by the late kumu hula Ray Fonseca, a Hilo teacher of Kahulu Maluo. English described the style as braiding ti leaves “like a fan.”

“It was the first time I made that style, so thank you, Uncle Ray. It's really gorgeous and a tradition of his that should very much stay alive for a long time.”

For her hula 'auana, or modern hula, she wore a gown of dark-blue burnt-out velvet from Japan to provide contrast to lei 'ākulikuli, worn to honor composer Larry Lindsey Kimura of Waimea, Hawai'i Island.

A cousin of Nāpua Greig, Kimura had written the words to the contestant's ka'i, or entrance song, “E Ku'u Morning Dew,” and to her hula, “E Pili Mai,” and had co-composed her ho'i, or exit song, “Sweet Memory.”

“That was a really big honor,” English said of Kimura's willingness to write two more verses to “E Pili Mai” last December. The trio of mele signified a love that “lasts forever ... from early morning to nighttime,” she said.

English is a 15-year dancer, since age 9, with Hālau Nā Lei Kaumaka O Uka. She had won the 2006 Miss Hula O Nā Keiki crown on

the Valley Isle and had placed first runner-up by three points to 2011 Miss Aloha Hula Tori Hulali Canha of Maui's Hālau Ke'alaokamaile led by Kumu Hula Keali'i Reichel.

She and Canha are 2007 classmates at Kamehameha-Maui, where English was a standout softball pitcher and where this year's first runner-up Sloane Makana West is a senior. West dances with Hālau Kekuaokalā'au'ala'iliahī, of Wailuku, guided by Nā Kumu Hula 'Iliahi and Haunani Paredes.

For English's second attempt at the title, the 2011 festival

was a source of anguish. English said she felt “everyone out there in the Merrie Monarch world was wondering, ‘Why in the world is she running again? She lost by three points; is she expecting to win?’”

Finally, in January, one of her uncles asked, “What's wrong? Why are you holding back?”

“I admitted, ‘I don't know why I'm doing this. ... People will be thinking (my performance) wasn't enough.’

“He said: ‘You cannot think or worry about what other people say, because that's hula. When all is said and done on the Merrie Monarch stage, every single person is going to have an opinion. Some may be good, some may be bad.’

“That was really good for me to hear,” she said. “So the whole goal is to have fun ... celebrating something that many people live for. That was probably the biggest thing that affected me running for Miss Aloha Hula” in 2013.

English, who will graduate in July from Kap'iolani Community College, now faces “a lot of hours to make up in the hospital, a lot of papers to write, to finish up the balance of school, and finding time to celebrate.”

With upcoming trips to Las Vegas and Japan, the 2013 Miss Aloha Hula said she will “continue to be an ambassador of hula, master the mele, master the traditions of my kumu and their kumu, and continue to make them proud. ...

“One day when I have children, I want them to be around our language, to understand the importance of our language. Just being a regular Hawaiian, speaking Hawaiian, was always my life, but even more so now that I carry the title. I want to make the point that our language is crucial and just as important as hula is to our culture.” ■

*Kekoa Enomoto is a retired copy editor and staff writer with The Maui News and former Honolulu Star-Bulletin.*

### Merrie Monarch Festival

For more coverage from Hilo, please see page 20.



## OHA IN THE COMMUNITY



## A NOBLE CALLING

Giving the keynote address at the YMCA Youth in Government at the state Capitol in March, OHA Trustee Peter Apo told future Hawai'i leaders that making public policy is "one of the highest callings and the most honorable professions that a person in this country or anywhere in the world can engage in." Apo, who served in the state House of Representatives from 1982 to 1994, said the greatest public policy challenge facing the state of Hawai'i is reconciling the wrong done to Hawaiians with the overthrow of the kingdom in 1893. Apo said President Grover Cleveland issued a public policy statement at the time by calling it "a substantial wrong" that "we should endeavor to repair." A century later, President Bill Clinton signed the Apology Resolution expressing support for reconciliation at the federal level. - *Courtesy: YMCA*



## RAISING HEALTHY KEIKI

Hundreds of keiki and their families visited OHA's booth April 13 at the YMCA of Honolulu's Healthy Kids Day on the Great Lawn of the Bishop Museum. At OHA's booth, manned by Joseph Kūhio Lewis and Ike Ka'aihue, every keiki who participated in the bean-bag toss, pictured, and Go Fish received a Frisbee, jump rope and other gifts promoting healthy living. Moms and dads, meanwhile, received healthy cooking tips and other useful information to take home. In support of Healthy Kids Day, Office of Hawaiian Affairs CEO Kamana'opono Crabbe presented a check for \$10,000 to the YMCA, whose annual outdoor event aligns with OHA's health initiative to improve the quality and longevity of life for Native Hawaiians, and reduce obesity and chronic disease. - *Photo: Joseph Kūhio Lewis*

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## OHA Board Actions Compiled by Garrett Kamemoto

The following actions were taken by the Office of Hawaiian Affairs Board of Trustees, and are summarized here. For more information on actions taken by the board, please see the complete meeting minutes, including the legislative matrix mentioned below, posted online at [www.oha.org/about/board-trustees](http://www.oha.org/about/board-trustees).

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## EDUCATION

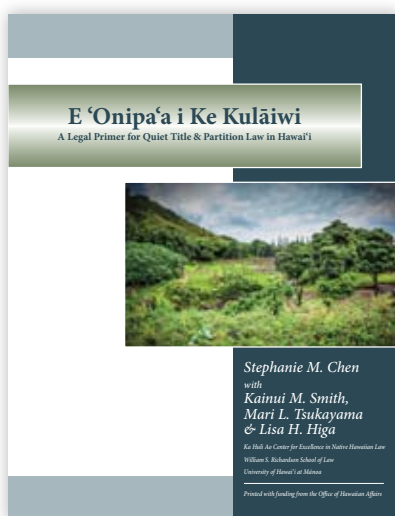
## HO'ONA'AUAO

To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels.

# Taking a stand for ancestral lands

By Stephanie Chen, Esq. and Derek Kauanoe, Esq.

Quiet title and partition cases have serious impacts on the Native Hawaiian community. To address this issue, in 2011, Ka Huli Ao Center for Excellence in Native Hawaiian Law partnered with the Office of Hawaiian Affairs to create the A'o Aku A'o Mai Initiative.



## Workshops

Learn about Hawai'i land law at workshops being held across the state. Copies of the newly published *E 'Onipa'a i Ke Kulāiwi: A Legal Primer for Quiet Title & Partition Law in Hawai'i* will be distributed at the workshops, which are free and open to the public.

- > **WHEN:** To be determined
- > **INFO:** [www2.hawaii.edu/~kahuliao](http://www2.hawaii.edu/~kahuliao)
- > **CONTACT:** Stephanie Chen at [aoakuaomai@gmail.com](mailto:aoakuaomai@gmail.com)

dents with the opportunity to learn about quiet title, partition and adverse possession law in a practical setting. I was personally given the responsibility of interacting with pro se defendants who were seeking to hold on to their interests in ancestral lands. These pro se defendants have a personal and emotional stake in the outcome of the litigation, and many have very strong ties to their ancestral lands. As such, the responsibility of providing information to these pro se defendants was extremely practical and important so that they could make decisions."

This semester, the initiative continues with Native Hawaiian Rights Clinic faculty and students. The clinic worked with Herbert Silva of Kaua'i who fought vigorously to save his grandmother's kalo patch near Moloka'a Bay from devel-

*Kulāiwi: A Legal Primer for Quiet Title & Partition Law in Hawai'i*, which will help more Native Hawaiians understand the quiet title and partition processes and provide useful tools for pro se defendants. Each workshop will feature a presentation, distribution of materials, and a question and answer session. NHRC faculty and students will answer general questions but cannot provide legal advice, representation or advise anyone to take a particular course of action.

The workshops are free, open to the public and light refreshments will be served. The workshop dates, times and locations are still being determined. Please visit [www2.hawaii.edu/~kahuliao](http://www2.hawaii.edu/~kahuliao) or email Stephanie Chen at [aoakuaomai@gmail.com](mailto:aoakuaomai@gmail.com) if you are interested in attending or would like to be added to the initiative's mailing list. ■

*Stephanie Chen is a teaching and research fellow and Derek Kauanoe is the student and community outreach coordinator with the Ka Huli Ao Center for Excellence in Native Hawaiian Law at the William S. Richardson School of Law at the University of Hawai'i at Mānoa.*

The initiative, made possible with funding from

OHA, is designed to educate the Native Hawaiian community about Hawai'i land law, focusing on quiet title, partition and adverse possession. Quiet title, partition and adverse possession lawsuits clear title to and divide interests in land, which in the Native Hawaiian community primarily affects those trying to hold on to lands passed down from their ancestors. The initiative also provides information to people who represent themselves in lawsuits without the help of an attorney (pro se defendants). The initiative continues today and provides informational assistance through the law school's Native Hawaiian Rights Clinic and community workshops.

Over the last two years, faculty and students have worked on several quiet title and partition cases. They assisted 48 pro se defendants on four islands and the continental United States in representing their family interests in ancestral land located on Moloka'i's East End. They also worked with a family involved in another case on Maui and held seven community outreach workshops on Moloka'i, O'ahu and Maui on quiet title and partition law.

"The significance of the initiative cannot be overemphasized," said Caycie Gusman, a student who participated in the initiative. "It provides stu-

opment. Recognizing the importance of defending ancestral lands, Yuklin Aluli, a quiet title and partition attorney, volunteered to kōkua and provided valuable legal advice. Although Uncle Herb did not get the result he sought from the court, he hopes students and other pro se defendants will "use his case as an experiment and build upon it." He believes that: "The initiative is the next best thing to hiring a good attorney. You are not alone and there is enough support to give pro se defendants the kind of confidence and focus needed along the way."

Native Hawaiian Rights Clinic faculty and students are preparing community outreach workshops to distribute copies of *E 'Onipa'a i Ke*

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Chanz Palau, second from left, with stepdad Paiea Kama-hoahoa, brother Patience and mom Teri. - Photo: Treena Shapiro

## Autism not a barrier for May Day King

By Treena Shapiro

When Chanz Palau went out for a spot on his school's May Day court, he was hoping for a spot in the background where he could honor his heritage without being the center of attention.

However, at the school assembly to announce the court, there was only one position left when the sixth-grader's name was called out – May Day King.

"I was so surprised. I wanted to be na kahu," Chanz says, referring to a May Day attendant.

"We were literally dumbfounded," said Chanz's mom, Teri "Pua" Kamahoahoa, who was with her son at Blanche Pope Elementary School during the assembly.

Since the announcement, the family has embraced the honor, which Chanz earned with a 350-word essay, an interview and recommendations from his teachers. "He'll appreciate it more than they'll ever know," Pua says.

Instead of wearing a traditional white May Day outfit with a sash, Chanz will be dressing in the style of King David Kalākaua because he, like Chanz, was an out-of-the-box thinker, notes Pua.

Chanz, 12, tends to do things differently from his peers. It began roughly a decade ago when he started having developmental setbacks. "He just kind of went mute," Pua describes.

He wasn't just quiet. He'd stopped eating the normal Hawaiian fare like fish and poi that he'd previously enjoyed. Worse, he wasn't smiling.

Chanz was ultimately diagnosed

with autism at age 3, making his mom apprehensive when it came time for him to start kindergarten two years later. "We were really troubled. We worried the other kids wouldn't accept him."

Luckily his home school was Pope Elementary, which has a high Native Hawaiian population and a dedicated staff that has helped Chanz grow into a very articulate and inquisitive young man with a talent for math and science and a passion for Legos and gardening. "They treated him very well," Pua says. "Normal."

The Waimānalo school has actually helped the whole family, impressing on them the importance of perseverance and patience. Patience is so important to the family that it became the name of Chanz's younger brother.

As for perseverance, Chanz's family moved to Pearl City after his mother married his stepfather, Paiea Kama-hoahoa, but they still find a way to get Chanz to and from Waimānalo every school day because, as Pua asks rhetorically, "What is your child worth?"

Chanz spends most of his school day in regular classes, where he hasn't had the social problems his mother feared. In fact, he's a member of the student council. "My friends and I, we've been helping A-plus kids with their homework," Chanz points out.

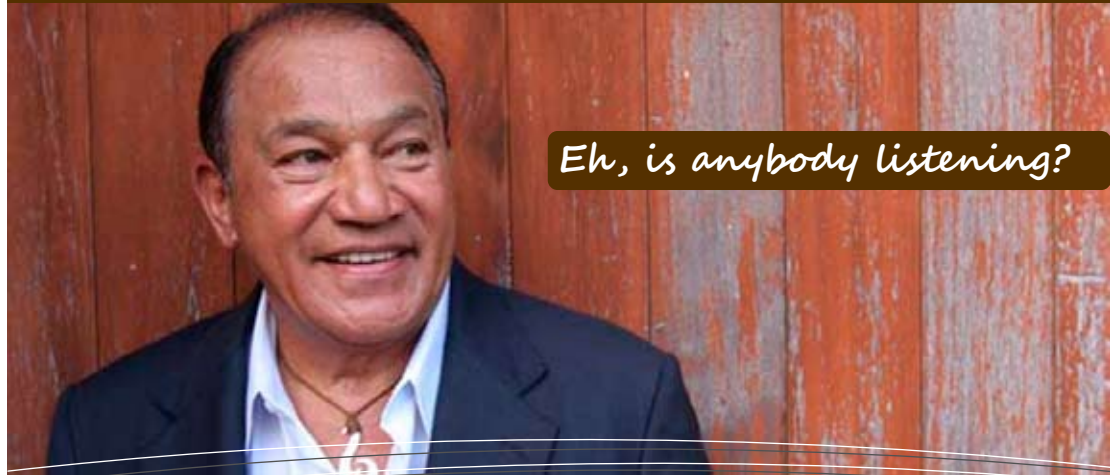
It turns out Chanz can also dance and keep a beat, something that thrills his parents, who both dance hula. By early April, Chanz knew the music so well that he was able to keep practice going when the students were missing a CD.

Chanz is writing his own oli for the ceremony to thank the school he'll be graduating from this year.

"They helped him big time," Pua explains. "He wants to tell his teachers thank you." ■

*Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.*

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# Ua paepae 'ē 'ia ka pōhaku:

## LOOKING TO OUR ANCESTORS

By Bryan Kamaoli Kuwada

**M**a ko'u 'ohana, nui nā mo'olelo e pili ana i ku'u kupuna 'o Louis Kauanoekauikalikohalaopuna Pānui – 'o Tūtū Man kona inoa kapakapa – no kona ma'a loa i nā lōina Hawai'i. He kahuna lā'au kāhea 'o ia, he lawai'a, he mea a'o 'īlio (no ka lawai'a kekahi manawa), a he pa'a mo'olelo nō ho'i. 'A'ole na'e au i launa iā Tūtū Man, ma waho aku o nā mo'olelo a ku'u 'ohana i ha'i ai, no ka mea ua hānau 'ia 'o ia ma ka M.H. 1863 a hala ma ka M.H. 1960.

He 'umeke kā'eo maoli 'o ia, i ka 'ōlelo a kahiko. 'A'ole na'e kona kūlana he 'umeke ka mea nui; 'o ka mea nui kāna hānai 'ana aku i

ka 'ai no loko o ia 'umeke. 'A'ole loa 'o ia i ho'oili hou wale aku i nā mo'olelo i ili iā ia. Ha'i 'ia i ka wā kūpono, ho'ololi ika 'ia paha no kahi manawa kūpono hou aku, a mālama 'ia nona iho inā 'a'ole kūpono ka ha'i hou 'ana. Like ka hana a ia po'e haku mo'olelo me kā ka po'e haku lei. Na ka haku e wae akahēle i nā pua a wili me nā mea hiehie 'ē a'e i lei. Hahai ka haku i kā kāna po'e kumu i a'o iā ia a me nā lōina o ia hana, akā 'o ka haku 'ana, he hō'ike ia o ke akamai a me ka maiāu o ia haku lei a mo'olelo paha. E like me ka lei, inā he kōhu maika'i ka lōina, ho'oili 'ia; inā 'a'ole, mālama 'ia

nou iho a waiho wale 'ia paha. 'O ia ke kumu e pono ai e ho'omaopopo i ko kākou mau kūpuna ma ke 'ano he po'e i wae akahēle i nā 'ike a me nā lōina kūpono e hānai ai i ko lākou mau 'ohana a me ka lāhui aloha o kākou.

He koho pa'akikī nō ke kūpa'a ma hope o ka nohona Hawai'i i ia au huli-hia. He kuleana nui ka mālama a ho'oili 'ana i ia 'ano mea, a ua ho'okae 'ia ko kākou mau lōina e

kahi hapanui o ka po'e i hiki mai i 'ane'i no waho mai, 'o ka mikionali 'oe, 'o ka selamoku 'oe, 'o ke kumu kula 'oe, 'o ke kālepa 'oe, 'o ka loea kālai'aina 'oe, a pēlā aku. Wahi a lākou, 'a'ohe wahi kōā ika no ia 'ano lōina i kēia 'au o ka holomua." No lākou, 'o ka nohona Hawai'i kahi ālaina i ke ala holomua. No laila, pono nō e ho'omaopopo a ho'omana'o i ke kila o ka pu'uwai o kēia po'e pa'a mo'olelo a mo'okū'auhau, e la'a me Kamakau, Kalākaua, Lili'uokalani, Po'omaikelani, Emma Nakuina, S.N. Haleole, S.L. Peleioholani, Kahikina Kelekona, J.K. Mokumaia, Z.P.K. Kalokuokamaile a me kahi helu hou aku o ko kākou mau kūpuna. 'A'ole lākou i kū ma ka 'ao'ao a nānā i ka hana o ha'i; ua kū ha'aeo i mua o kēia po'e nemanema a koi ho'okikina i ka waiwai o ko kākou nohona Hawai'i a me nā mea 'ē a'e i kū ā lāhui kā'oko'a kākou.

Mālama ua mau pa'a mo'olelo lā i kēia mau waiwai ho'oilina i mea e pono ai ka lāhui, i mea e holo mua ai ka lāhui, a i mea e ola ai ka lāhui. Wahi a Joseph Poepoe, ka pa'a mo'olelo hanohano, i ka makahiki 1906: "(O) ka makaukau ma na Moololo o kou Aina Makuahine ke keehina ike mua ma ke Kalaiaina e hiki ai ke paio no ka pono o ka Noho'na Aupuni ana." He kahua ka lōina, ka mo'olelo, a me ka mo'okū'auhau o mua no ka hanana o kēia au, a 'o ka po'e pa'a mo'olelo ke paepae ana i ka pōhaku. 'O ia

nō ke kumu e ho'omaopopo ai i ka pa'a mo'olelo ma ke 'ano he hana, 'a'ole he kūlana wale nō.

No laila, ke 'a'a kākou i ka hula, ke hō a'e i ka 'ike he'e nalu ma ka hōkua o ka nalu, ke 'ai i ke kole, ke 'ai i ka lōi mo'a, ke mea, ke mea, ke mea, pono nō kākou e ho'omaopopo i ke ko'iko'i a me ka pa'akikī o kā nā kūpuna na'i 'ana i ka pono no kākou 'oia'i ua ili ia 'ā'ume'ume iā kākou e ho'omau i ia mau hana i kā'eo mau ko kākou 'umeke.

### TRANSLATION

**I**n the fall of 1886, Kalākaua chartered the Hale Nauā, a Hawaiian organization open to both men and women (a rare thing at the time) dedicated to reinvigorating traditional knowledge and practices but also studying the latest developments in science, art and literature, and making sense of them in culturally appropriate ways. Within a year, its ranks swelled to over 200 members, making it one of the largest fraternal organizations in Honolulu and a political and cultural force in the kingdom.

For daring to insist on the validity and importance of Hawaiian knowledge in the modern era during its five years of existence, the Hale Nauā was fiercely attacked in newspapers and pamphlets by the opponents of the monarchy, who characterized it as a return to heathenism and barbarism. The society was such a threat to the power of the haole businessmen that the editors of the newspaper *Ka Makaainana* made this declaration in 1895: "A o kekahi ka hoi o na kumu i kahulihia ai o ke Aupuni Moi, no ka Ahahui Hale Naua." ("And another of the reasons that the monarchy was overthrown was the Hale Nauā society.")

Like Kalākaua, our ancestors recognized the power of our knowledge and traditions, and the Hale Nauā was but one way they sought out and interwove foreign and native knowledge to reaffirm Hawaiian identity and benefit the lāhui. Hawaiians such as Joseph Poepoe, Kahikina Kelekona, J.H. Kanepuu, J.K. Mokumaia, E.K. Lilikalani, Emma Nakuina, Po'omaikelani, Z.P. Kalokuokamaile, S.L. Peleioholani

and my kupuna Louis Kauanoekauikalikohalaopuna Pānui were known for their efforts passing on our mo'olelo, mele and traditions. Some knew several different languages and would quote the Roman philosopher Cicero or the American poet and educator Henry Wadsworth Longfellow in their mo'olelo. Others would travel around the islands and write about the traditions of the places they visited. And still others had deep knowledge about their particular places. Yet all too often we see these diverse Hawaiian intellectuals all lumped together as vessels of the oral tradition, merely passive receptacles of knowledge whose stories are nothing more than word-for-word reproductions of the oral tradition.

These ideas do a disservice both to our kūpuna and to the vibrant and ever-growing nature of our oral traditions. Rather than sticking to an unchanging script passed down through the ages, our kūpuna carefully chose the right stories to tell at the right times, sometimes emphasizing certain aspects for one occasion, while playing up other parts for a different occasion. They also chose which of our customs and stories were still appropriate to practice and pass on to their children. Ignoring the active role our kūpuna played in creating and adapting the oral tradition ignores their bravery in continuing to practice our traditions and tell our stories in the face of massive population decline and tremendous pressure to assimilate. As we take part in our own struggles for political and intellectual sovereignty, the public outcry against the Hale Nauā reminds us of the potential ramifications of insisting on a strong and modern Hawaiian identity anchored in our traditions and stories. But being aware of our intellectual genealogies and the struggles that our kūpuna went through to pass on our traditions also reminds us that the foundations of our identity have already been laid by those who came before, and all we need to do is continue to build. ■

*Bryan Kamaoli Kuwada is a student, translator, teacher, editor and researcher living in Pālolo i ka ua Līlīehua e kilihume nei.*

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# ON 4 WHEELS, *heaven* is a HALF-PIPE

By Sarah Pacheco

As dark clouds hang heavy over the Kalihi skyline, the threat of a sudden downpour imminent, the keiki of Proper Ride Shop continue their day's lesson without a worry of getting caught in the approaching rain.

Housed within a warehouse at 525 Kōkea St., the 1,800-square-foot indoor mini park is a literal paradise for skateboarders of all ages.

Bright-yellow walls set the tone inside the cheery training facility, where skaters glide over quarter pipes, banks, gaps, extensions and a mini ramp as high-energy music blares from overhead.

Upstairs a few students take a break in the lounge area, where *Kung Fu Panda* plays on a flat-screen TV and pizza is plentiful. Downstairs, others begin their homework inside the designated study room, which is accented with wooden skateboards, stickers, posters, autographed photos and other nods to skate culture.

Ah yes, here at Proper Ride Shop, heaven most certainly is a half-pipe.

This school for skateboarders opened its doors in September 2012 as a spin-off of the successful skateboard camps run by Native Hawaiian entrepreneur Matt Reynolds and his wife, Samantha.

"It just grew and grew and grew," says Matt, reporting their roster totals nearly 100 students.

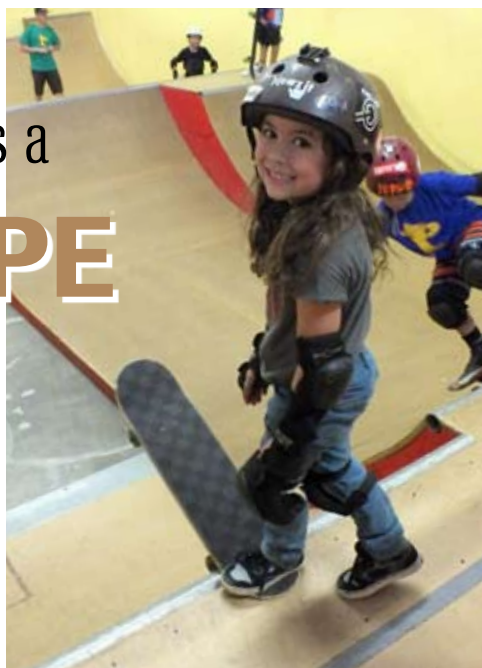
"Skateboarding's mainstream now, and it's a great time to help kids learn how to skateboard," he says.

According to Matt, there are two requirements to enroll: children must be at least 5 years old and, more importantly, they must have an interest in skateboarding.

From there, the syllabus begins with a crash course in safety.

"Falling is part of skateboarding," Matt says. "That's why we wear all these pads, and we teach the kids how important it is to wear safety equipment, how to fall correctly, how to roll, how to stand on the board, just slowly build their self-confidence until they feel comfortable to do it on their own."

Proper Ride Shop isn't the first skateboarding collaboration for Matt and his wife; the two



Hannah Ige, 6, gets ready to drop in on a quarter-pipe as other skaters practice tricks. - Photos: Sarah Pacheco

## Proper Ride Shop

**WHERE:** 525 Kōkea St. in Kalihi

**CALL:** (808) 373-3303

**INFO:** [properrideshop.com](http://properrideshop.com)

also are parents to local pro boarder Heimana Reynolds, 14, whose fledgling career includes titles at the 2011 World Cup and 2012 Free-Flow/Dew Tour.

"We're a skateboarding family," says Matt, laughing, noting that he, Sam and daughter Raiatea, 11, all surf the pavement on a regular basis as well.

In fact, it was through teaching a young Heimana how to skate that Matt stumbled upon his life's calling.

"At that time, there were all these skate parks being built, so I started taking (Heimana) and putting him on a skateboard," says the O'ahu native. "Other parents saw me doing that with my child and the positive reinforcement that came with it – coaching him, cheering him on, teaching him lifelong values along the way – and soon they were asking me to do the same with their children."

The former public school teacher and life-guard continues that approach at Proper Ride Shop, where values like respect, appreciation and responsibility are taught alongside instruction on how to shred, ollie and catch air.

"It's all about respect: thank Mom and Dad, take care of your own things, help out with the little kids," Matt explains. "We want it all to be positive – helping each other, encouraging each other, taking turns. Plus, it's contagious, too."

Parents appreciate this wholesome approach to the sport, as they can remember a time when skateboarding was looked down upon as something only delinquents did in empty parking lots or deserted side streets.

"We like knowing that as long as Nate is at the Proper facility, he is in good hands and is being encouraged not only to keep trying to expand his athletic abilities, but also to keep a focus on school," says Patrick K. Shea of his 8-year-old son. "It is very common to find a roomful of kids completing school assignments in one of the rooms before they attack the ramp."

For these haumāna, skateboarding is just another pastime, no different from football or hula, and serves as another means to burn off extra energy for a few spare hours each day.

"You get to learn new tricks and meet new friends and stuff," says 10-year-old Temoana Reynolds, who first began skateboarding at age 5 after watching big cousin Heimana.



Hawaiian entrepreneur Matt Reynolds in the public skate shop.

"He was showing me tricks and it looked cool, so I wanted to start," Temoana says.

Matt notes that like Temoana, many of his students look to one another for inspiration rather than larger-than-life celebrities.

Such is the case for Hannah Ige. When asked who her favorite skateboarder is, the answer isn't Tony Hawk, Rob Dyrdek or Elissa Steamer. Instead, the 6-year-old goofy-footer names a fellow Proper Ride Shop student just two years her senior, Ēwe Wong.

"Does she know how to drop in?" Ige asks Matt through a toothy grin. "I like dropping in, because it's fun and I get to go fast!" Ige's enthusiasm toward skateboarding and willingness to learn are just some of the reasons Matt says he loves his job.

"Our biggest goal is that every child leaves here feeling good about themselves," Matt says. "You'd be amazed at how much they can learn by teaching them the right way."

"It's pretty incredible, and I think that's the beauty of skateboarding – you teach them the proper way, they'll learn." ■

*Sarah Pacheco, an O'ahu-based freelance writer, is a former assistant regional editor for MidWeek.*

**ECONOMIC SELF-SUFFICIENCY**

HO'OKAHUA WAIWAI

To have choices and a sustainable future, Native Hawaiians will progress toward greater economic self-sufficiency.

# KAU INOA

## TO BUILD A NATION

### Aloha Kau Inoa Registrants,

Several years ago, OHA launched Kau Inoa, an effort to gather the names of Native Hawaiians interested in creating a Hawaiian governing entity. OHA contracted with Hawai'i Maoli to serve as a data processing service and repository for the Kau Inoa applications. With the conclusion of Kau Inoa, the data has been returned to OHA.

Last year, the Native Hawaiian Roll Commission (NHRC) was created by a State law that declared Native Hawaiians the only indigenous, aboriginal, maoli people of Hawai'i.

On July 20, 2012, the NHRC launched Kana'i-olowalu to create an official list of Native Hawaiians who want to reorganize a governing entity. We are contacting you because Kana'i-olowalu is the next step in self-determination. Because you originally placed your name with Kau Inoa, we urge you to enroll with Kana'i-olowalu. Those who enroll will have an important role in shaping our future, and in designing a reorganized governing entity.

To enroll with Kana'i-olowalu, please visit  
[www.oha.org/enrollment](http://www.oha.org/enrollment).

*Mahalo,*  
The Office of Hawaiian Affairs



Native Hawaiian Roll Commission  
**KANA'ILOWALU**  
REGISTER NOW

# Keeping the gods close



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

Kalo (taro), 'uala (sweet potato) and 'ulu (bread-fruit) were staple foods that supplied starchy-carbohydrate calories and a variety of vitamins and minerals in the diets of our kánaka maoli (Hawaiian) ancestors.

Large land areas throughout Hawai'i were devoted to kalo and 'uala cultivation, back then. Kalo required lots of fresh water to cool and irrigate the water-filled kalo fields and, in contrast, 'uala grew

in dry fields that were watered naturally by the rain.

Our Hawaiian ancestors believed that kalo was kino lau (body form) of the god Kāne, 'uala was kino lau of Lono, and 'ulu was kino lau of the god Kū. Two other plant foods, banana and coconut, provided flavor variety and nutrients to our ancestors' diet.

According to the late botanist Dr. Isabella Abbott, the banana originated in central India and was predominately an Old World, Asian plant known to Egyptians and Assyrians in 1100 B.C. Bananas probably came into the Pacific from eastern Malaysia. In Polynesia, the mai'a (banana) plant and fruit are known as kino lau of Kanaloa, god of the ocean and marine life. Other kino lau of Kanaloa are 'uhaloa (shrub used in herbal medicine), he'e (octopus) and mūhe'e (squid).

Mo'olelo (traditional stories) credit the gods Kāne and Kanaloa with bringing the banana, bamboo and black 'awa to Hawai'i from Kahiki (Tahiti). These two gods were also credited with planting the original mai'a plants, according to Abbott.

Three kapu (laws, rules) governed use of mai'a: first, the fruit was offered in the heiau (pre-Christian places of worship) and other houses of the gods; second, specific varieties could substitute for a human sacrifice to Kanaloa or Kāne; and third, according to tradition, Wākea (sky father) named three varieties, pōpō'ulu, iholena and kaualau for Papa (earth mother). Thus, these banana were appropriate food for all women, while all other varieties were kapu, Abbott found.

Mai'a was not cultivated in fields, instead, a few plants were grown in moist places around the lo'i (wet-land fields), near homes and, sometimes, in mauka gulches. Abbott explains that the mai'a is an oversized herb; its "trunk" is actually layers of leaf sheaths and the stem, or corm, is underground.

Only two varieties of coconut trees (kumu niu) grew in old Hawai'i, reflecting fewer uses or perhaps a later arrival to Hawai'i. Coconut cordage ('aha) and a grater were unearthed from one of Hawai'i's earliest settlements in Waimānalo, establishing its early roots in Hawai'i. Two varieties of coconut, niu hiwa (dark green husk with a black shell nut) and niu lelo (reddish yellow husk and yellowish shell) grew in old Hawai'i. Niu lelo was used to make cordage and niu hiwa was mainly for wai niu (coconut water) drinking purposes. Niu is kino lau of Kū, thus, traditionally it's planting was done only by men. Kumu niu and its fruit were kapu (prohibited) in the diet of women, but its leaves and trunk were free to be used. Hawaiian women were expert cordage makers but were not permitted to make 'aha from niu husk. Abbott found no evidence that coconut was added to foods in old Hawai'i, as is done by other Polynesian groups. She speculated that even if kūlolo or haupia were part of the diet in old Hawai'i, it could only have been food for men. ■

## Coming Soon

For a limited time, **Hua Kanu**, OHA's business loan program that provides highly qualified businesses with a term loan or lines of credit, will begin accepting 2013 applications.

**Hua Kanu's 2013 application period** will be announced on **oha.org**



EMPOWERING HAWAIIANS, STRENGTHENING HAWAII



DECLARATION

- I affirm the unrelinquished sovereignty of the Native Hawaiian people, and my intent to participate in the process of self-governance.
- I have a significant cultural, social or civic connection to the Native Hawaiian community.
- I am a Native Hawaiian: a lineal descendant of the people who lived and exercised sovereignty in the Hawaiian islands prior to 1778, or a person who is eligible for the programs of the Hawaiian Homes Commission Act, 1920, or a direct lineal descendant of that person.

**GENERAL INFORMATION (PLEASE PRINT)** *This section is information about the person who is registering to be a part of the Kana’iolowalu Registry. 1 through 7 must be completed.*

1. \_\_\_\_\_

FIRST NAMEMIDDLE NAMELAST NAME

**NAME ON BIRTH CERTIFICATE**

2. \_\_\_\_\_

FIRST NAMEMIDDLE NAMELAST NAME

3. \_\_\_\_\_

MAILING ADDRESS

CITYSTATEZIP

4. \_\_\_\_\_

**EMAIL ADDRESS**

5. \_\_\_\_\_

**DAYTIME TELEPHONE NUMBER**

6. \_\_\_\_\_

**DATE OF BIRTH (MM/DD/YYYY)**

☐ MALE☐ FEMALE (check box)

7. \_\_\_\_\_

PLACE OF BIRTH (CITY, STATE)

8. \_\_\_\_\_

ANCESTRAL HOME(S) (PLACE, ISLAND)

*This is the area(s) your Hawaiian ancestors are from.*

SIGNATURE

- I affirm the Kana’iolowalu Declaration.
- I authorize the organization named or government agency such as the Department of Health to release my information for the purposes of confirming my ancestry for this registry.
- I hereby declare that the information provided is true and accurate to the best of my knowledge. If any of the statements are proven to be misleading or false my name may be removed from the official list and other penalties may be imposed under law.

REGISTRANT/PERSON COMPLETING FORM (PRINT)

SIGNATURE

DATE (MM/DD/YYYY)

RELATIONSHIP OF PERSON TO REGISTRANT

CONTACT # OR EMAIL (IF NOT REGISTRANT)

VERIFICATION OF NATIVE HAWAIIAN ANCESTRY

If you have already verified your ancestry through another program, please indicate this here. You do not need to provide the records again. Or, please attach a copy of your birth certificate, or documentation of any kind that says Hawaiian or part-Hawaiian. **Please do not submit original copies.**

I verify my ancestry through the following: **(CHECK ALL THAT APPLY)**

☐ Birth certificate

☐ Other certificate listing Hawaiian or Part-Hawaiian (death, marriage, baptismal, etc)

☐ Attended The Kamehameha Schools, Class of \_\_\_\_\_, and attest to being Native Hawaiian

☐ Dept of Hawaiian Home Lands Lessee

☐ Kamehameha Schools Ho’oulu Hawaiian Data Center

☐ Operation ‘Ohana # \_\_\_\_\_

☐ Hawaiian Registry at OHA # \_\_\_\_\_

☐ Kau Inoa (ancestry confirmed)

☐ Other: \_\_\_\_\_

If “Hawaiian” or “part Hawaiian” is not on the birth certificate, or if no certificate is produced: Full name of the parent(s) who is/are Native Hawaiian **as it appears on her/his birth certificate.**

FIRST NAME (please print)MIDDLE NAMELAST NAME

**BIRTH DATE (MM/DD/YYYY)**

BIRTH PLACE

FIRST NAME (please print)MIDDLE NAMELAST NAME

**BIRTH DATE (MM/DD/YYYY)**

BIRTH PLACE

Please sign, date and mail completed form to:

**Native Hawaiian Roll Commission**  
711 Kapi’olani Blvd., Suite 1150  
Honolulu, Hawai’i 96813

If you have any questions call (808) 594-0088.

The form can also be filled in and submitted on-line at [www.kanaiolowalu.org/registernow](http://www.kanaiolowalu.org/registernow).

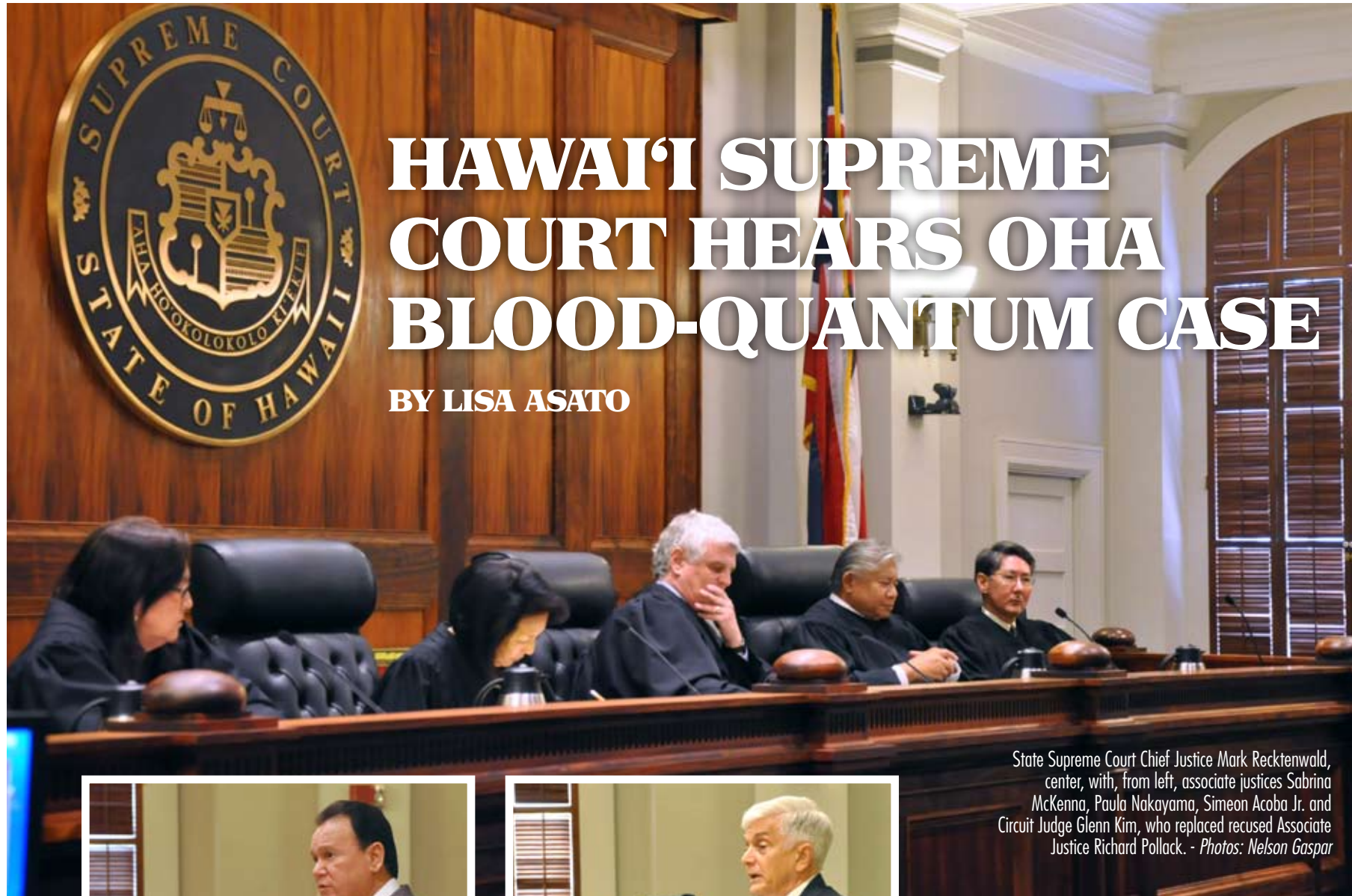
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# HAWAI'I SUPREME COURT HEARS OHA BLOOD-QUANTUM CASE

BY LISA ASATO



State Supreme Court Chief Justice Mark Recktenwald, center, with, from left, associate justices Sabrina McKenna, Paula Nakayama, Simeon Acoba Jr. and Circuit Judge Glenn Kim, who replaced recused Associate Justice Richard Pollack. - Photos: Nelson Gaspar



Attorney Robert Klein, left, argued on behalf of OHA, while Walter Schoettle, right, argued for the plaintiffs.

The state Supreme Court is preparing to weigh in on the sticky territory that deals with blood-quantum issues in the Hawaiian community.

In April, the state's high court heard arguments in a blood-quantum case challenging OHA's expenditures of trust funds. It is not known when a ruling will be made.

Plaintiffs in the Kealoha v. Machado case say

OHA trustees can only expend funds from the Public Land Trust "in the sole interest" of native Hawaiians – referring to those with 50 percent or more Hawaiian blood. The 50-percenters-or-more are denoted by a lower-case "n," as in "native Hawaiian," as spelled out in the federal Hawaiian Homes Commission Act. For the purposes of this article, all others of Hawaiian blood are denoted by the term "Hawaiian."

Plaintiffs Samuel Kealoha Jr., Virgil Day, Josiah Hoohuli and Patrick Kahawaiolaa say OHA trustees' funding for the Akaka bill, Nā Pua No'eau education program, Native Hawaiian Legal Corp. and Alu Like Inc. social-services program are improper expenditures under state law and the state Constitution because they were given without regard to blood quantum.

But Office of Hawaiian Affairs attorney Robert Klein, who argued before the state's high court, said OHA trustees have discretion under trust law to decide how to benefit native Hawaiians.

"OHA's argument is that when it considers expenditures such as the four that were challenged, it decides that it may use trust funds for the betterment of the conditions of native Hawaiians, even though Hawaiians may receive a benefit also," Klein said later in an interview.

During arguments, he raised the question: Can OHA trustees use trust funds to support prenatal services for a Hawaiian woman who is carrying a native Hawaiian baby even though benefits would be given to the mother – who, unlike her unborn child, is less than 50 percent Hawaiian?

"Now is that a misuse of trust funds for which OHA could be sued?" he asked the court, adding other examples and noting that the state Legislature last year required OHA to fund the newly created Native Hawaiian Roll Commission "even though people enrolling will be Hawaiians as well as native Hawaiians."

That's "what the Legislature means by valid use of trust funds," he said, referring to Chapter 10 in state law that describes OHA's purposes, including the betterment of conditions of native Hawaiians and Hawaiians. "So it's almost impossible to exercise your discretion as a trustee to use trust funds solely for native Hawaiians."

## Terminology

**native Hawaiian** – those with 50 percent or more Hawaiian blood, denoted with a lower-case "n"

**Hawaiian** – all others with Hawaiian blood

## Oral arguments

To hear the arguments at the Hawai'i Supreme Court online, visit <http://bit.ly/11ql6X4>.



Associate Justice Simeon Acoba Jr., second from right, asked plaintiffs attorney Walter Schoettle about the Ninth Circuit Court of Appeals decision in Day v. Apoliona, which said that the betterment of native Hawaiians was giving a broad meaning, so benefit to Hawaiians, in turn, would benefit native Hawaiians. Schoettle replied: "Well, that's the whole point of this case, and that's whether or not OHA has that discretion. Under federal law, that's what the Ninth Circuit said, and in this case we're saying that under state law, they do not have that discretion."



A court employee watched the proceedings from a monitor in the courtroom.

OHA Trustees, from right foreground, Haunani Apoliona, Dan Ahuna and Oswald Stender, hidden, listened to the courtroom arguments as plaintiffs, left foreground, also listened in.



better if the funds might be given to Hawaiians also?"

Schoettle: "No. Giving money to a nonbeneficiary does not better the conditions of a beneficiary. That's a breach of trust. Not under federal law, but under state law. ..."

Judge Paula Nakayama then asks: "Mr. Schoettle, what about Mr. Klein's example of a woman who's pregnant, who's Hawaiian and who's carrying a native Hawaiian child? Wouldn't the betterment of a Hawaiian then benefit a native Hawaiian?"

Schoettle: "I think under trust law, I think a beneficiary has to be a human being, and I don't think (a fetus is) a beneficiary. So I would sadly say no. But giving money to a native Hawaiian who is pregnant with a Hawaiian baby would certainly be."

Asked a follow-up question, he clarifies: "Giving money to a Hawaiian woman for the purpose of taking care of her native Hawaiian child would be a proper use, yes, because ... the beneficiary would be the child."

## KŌKUA FOR ALL

In an interview, Moses Haia, executive director of the Native Hawaiian Legal Corp., which specializes in Native Hawaiian rights and is one of the programs challenged in Kealoha v. Machado, said in his experience, favorable rulings for one Hawaiian benefits everyone with Hawaiian blood, regardless of blood quantum.

"If (a ruling is) helping one Hawaiian as it relates to Hawaiian

culture and being able to engage in Hawaiian culture, it helps every Hawaiian," said Haia, adding: "If it's helping a Hawaiian of less than 50 percent, I believe that benefit ultimately goes to the 50-percenters too, because it provides them with some assurance that if they want to engage in the same type of practices ... that is protected. So it doesn't matter what quantum of blood you are. You've been benefited by the work we do."

He cited recent NHLC cases, such as Nelson v. State of Hawai'i, in which the state Supreme Court found that the state was breaching its responsibility by not providing sufficient funding to the state Department of Hawaiian Home Lands, which under the Hawaiian Homes Commission Act benefits native Hawaiians. He also cited the Honolulu rail case, in which the state Supreme Court found that an archaeological inventory survey, which helps to identify Hawaiian burials that are protected by law, had to be completed for the entire route

before construction could begin.

"The benefit of that decision goes to every Hawaiian," Haia said, adding that Hawaiians and native Hawaiians have a shared interest in knowing "that their ancestors are entitled to dignity and respect provided by a complete AIS."

Schoettle declined to be interviewed for this article.

## DAY V. APOLIONA

The OHA blood-quantum lawsuit had earlier been heard in federal court, where it was known as Day v. Apoliona.

Referring to earlier decisions in favor of the OHA trustees by the U.S. District Court and the Ninth Circuit Court of Appeals, Klein said in an interview: "When the federal ... courts examined the same (four) programs, they came to those conclusions that the benefits of the programs flowed to the native Hawaiians as well as Hawaiians and at least that didn't violate federal law, so what you have is plaintiffs saying state law is more restrictive ... and limited and therefore you must benefit native Hawaiians solely, you can't have tangential benefits that flow to Hawaiians."

Speaking of the current Kealoha v. Machado case, Klein said, "Our challenge was to show the court that it's almost impossible for the trustees to have discretion on trust fund use, to walk that fine line." ■



## CULTURE

## MO'OMIEHEU

To  
strengthen  
identity,  
Native  
Hawaiians  
will preserve,  
practice and  
perpetuate  
their culture.

# Merrie Monarch Festival 50 YEARS OF HULA

## HŌ'IKE CELEBRATES HULA PAST AND PRESENT

By Kekoa Enomoto

**H**ILO, HAWAII ISLAND—The late Aunty Dottie Thompson and Uncle George Nā'ope must have gazed down with pride at the 50th iteration of the Merrie Monarch Festival they shepherded for decades.

An April 3 Hō'ike presented a golden-anniversary spectrum of uplifting recreations, including



Hālau O Kekuhi's rousing Hō'ike performance included generations of Kanaka'oles. - Photos: Nick Masagatani



Waimāpuna alumni danced and chanted in tribute to their late Kumu Hula Darrell Lupenui, whose troupe dazzled Merrie Monarch audiences in the late '70s and '80s.

the rousing oli and bombastic choreography of Hālau O Kekuhi, under the direction of Nā Kumu Hula Pualani Kanaka'ole Kanahale, Nālani Kanaka'ole, Kekuhi Keali'ikanaka'oleohaililani and Huihui Kanahale-Mossman. Performing were multiple Kanaka'ole generations, whose late matriarch is the namesake of the event site, the Edith Kanaka'ole Multi-Purpose Stadium.

Hō'ike highlights included Kumu Hula Robert Uluwehionapuaikawekiukalani Cazimero and Hālau Nā Kamalei. They reprised winning performances since 1976, including a haunting, graceful rendition of "Kaulilua." Dozens of hālau alumni featured those Cazimero had graduated,



Hālau Nā Kamalei dancers past and present reprised their winning performances.

through 'ūniki, as kumu hula. They included Manu Boyd, who leads Hālau O Ke 'A'ali'i Kū Makani, in Kānewai; and co-Kumu Hula Karl Veto Baker and Michael Casupang. The latter's Hālau I Ka Wēkiu, of Pauoa, O'ahu, went on to win second place this year in group hula 'auana and overall kāne standings.

Also, nearly three dozen former students of Darrell Lupenui reunited to honor their late kumu hula with chant and dance that captured group hula kahiko, group hula 'auana and festival overall top honors in 1978 and beyond.

Kumu Hula Mark Keali'i Ho'omalulu of the Academy of Hawaiian Arts, in Oakland, California, anchored the left front of the charismatic lineup while Chinky Māhoe anchored the right front. Other Waimāpuna alumni onstage who serve as nā kumu hula included Buzzy Histo, Blaine Kia, Keone Nunes, "Greg Lontayao and so

many of them," said Māhoe, now kumu hula of hālau Kawaili'ulā, in Kailua, O'ahu. "I think a lot of it is, once Darrell passed away, none of them wanted to go into any other hālau, so they ended up teaching.

"My highlight was with Waimāpuna and being able to take that journey, bringing everyone back and seeing how happy they were being with one another, because some of them haven't danced for over 30 years," Māhoe recounted. "Darrell died 27 years ago.

"What I did was to invite every generation of Waimāpuna from the very first to come back together – just to see the ones who danced under Thaddeus and O'Brian," Māhoe said, referring to Lupenui-affiliated Kumu Hula Thaddeus Wilson and O'Brian Eselu, who are deceased. "We called them all back and they all said 'yes,' without hesitation. We had 34 onstage.

"It was an honor and blessing for us all."

The Merrie Monarch anniversary Hō'ike culminated with all past and present Miss Aloha Hula on stage with their winning smiles, grace and dance.

Alumnae included Aloha Wong Dalire, the inaugural Miss Aloha Hula in 1971 and an amazing trio of offspring: Kapualokeokalaniakea Dalire-Moe, 1991 titleholder, Kau'imaikalaniakea Dalire, 1992, and Keolaulani Dalire, 1999. All four serve as nā kumu hula for various hālau.

"It was a little overwhelming for me because I think our family has that distinction to be the first" with a Miss Aloha Hula, said Aloha Dalire. "And all three daughters are (Miss Aloha Hula). I feel it is a really big honor, and I really treasure that.

"Congratulations to Merrie Monarch," added the kumu hula of Keolaulani Hālau "Ōlapa O Laka, also marking a 50th anniversary, with an Aug. 24 hō'ike. "I don't think any of us had an inkling that the festival would be around this many years." ■

*Kekoa Enomoto is a retired copy editor and staff writer with The Maui News and former Honolulu Star-Bulletin.*



The final performance of the night reunited all Miss Aloha Hula winners, including the first, Aloha Dalire, pictured, who won the title in 1971.



# Maui emerges, O'ahu resurges at Merrie Monarch

## Merrie Monarch Festival 50 YEARS OF HULA



Hālau Mōhala 'Ilima, led by Kumu Hula Māpuana de Silva, won first place for wāhine overall and wāhine kahiko. The O'ahu troupe was a close second for the overall festival title. - Photo: Nicholas Tomasello

By Kekoa Enomoto

**H**ILO, HAWAI'I ISLAND—If a Hō'ike theme was remembrance, then the final two nights of the 50th Merrie Monarch Festival saw themes of resurgence, even emergence.

The Valley Isle hula scene continues to emerge. Maui practitioners have captured the Miss Aloha Hula crown in three of the last five years, and twice placed one-two in the past three years.

Moreover, in only their second year at the "Olympics" of hula, kāne of a Wailuku hālau placed second by a single point in hula kahiko and fourth in hula 'auana with "Laupāhoe-hoe Hula." Nā Kumu Hula 'Iliahi and Haunani Paredes lead Hālau Kekuakalā'au'ala'ilahi, including 2011 Master Keiki Hula Kahoku Benavides. The 13-year-old blistered the left side of the stage with his scene-stealing energy and precision.

"He's probably our youngest member on the stage this year," 'Iliahi Paredes said of his youthful troupe. "This is special (because) he won the Master Keiki Hula title with 'Boy from Laupāhoe-hoe,' so it really hit home for him. He's been dancing this song for many years. The choreography is a little different to suit the men's line, but he has always loved this song."

"I thought it was a perfect mele with a lot of youthful, energetic

movement. I truly believe that's what Mary Kawena Pukui and Auntie Irmgard Aluli were thinking about when they composed this mele. They wanted to show the life and how athletic our Hawaiian boys are."



Haunani Paredes summarized, "Maui did phenomenal."

Parity among the competitors also continues to emerge. In group competition for wāhine, five points separated first through fourth places in hula kahiko, three points was the difference between first through third places in hula 'auana, and one point separated first and second places in overall wāhine standings.

In group competition for kāne,

four points was the difference between first through fourth places in hula kahiko. And, three points



Wearing shimmering gold velvet gowns, Keolaulani Hālau 'Ōlapa O Laka performed a winning interpretation of "Ilima Beauty" in honor of Kumu Hula Aloha Dalire's late mother, Kumu Hula Mary Keolaulani McCabe Wong. - Photos: Nick Masagatani

Kumu Hula Chinky Mahoe, top, led the men of Kawaili'ulā, left, in its sweep of numerous top honors including the overall title, the hālau's first since 1996.

separated first and second places in overall festival rankings.

Resurging were Merrie veteran kumu hula Chinky Māhoe and Aloha Dalire.

Māhoe's Kawaili'ulā men swept top honors in hula kahiko, hula 'auana, kāne division and overall. He indicated that, although it was his men's 10th championship, they

hadn't swept overall honors for 17 years, since 1996. He added the hālau was celebrating a 30th anniversary of its wāhine Merrie debut in 1983.

"I wanted to do well in kahiko," Māhoe said. "You never see men dancing hula noho (sitting hula) with pūniu (coconut knee drums), and the

way we danced, it kind of took a risk.

It's not traditional to be like stomping the stage and hitting the chest, different things that wāhine normally wouldn't do. I am just happy that that particular performance was accepted by the judges, because we took a leap of faith with that, while we continue to make it look Hawaiian."

And his dancers benefited from watching since November the Waimāpuna men's hō'ike rehearsals, where Māhoe's hula brothers would "share hula moments ... camaraderie and excitement."

Māhoe's students "had this extra energy because they get to see Waimāpuna firsthand. I think also because a lot of them (Waimāpuna men) were going to

watch the competition, my guys were wanting to give a good performance for them."

Dalire's Keolaulani Hālau 'Ōlapa O Laka captured first place in group hula 'auana for wāhine. Family records showed it had been a half-dozen years since the hālau had placed, fifth in 2007, and 16 years since it had rated a first, in 1998.



Maui troupe Hālau Kekuakalā'au'ala'ilahi, under the direction of Nā Kumu Hula 'Iliahi and Haunani Paredes, placed second by one point in hula kahiko.

The winning interpretation of "Ilima Beauty" – a gift from her composer cousin, Kumu Hula Frank Kawaikapuokalani Hewett – featured gold velvet gowns mirroring the color of 'ilima flowers.

"My mom loved the 'ilima," Dalire said of the late Kumu Hula Mary Keolaulani McCabe Wong. "She always compared her children and grandchildren to its softness. I wanted to do that for her, something really honoring her."

The performance culminated with Dalire's three daughters and granddaughter, 18-year-old Kiliolaninuiamamaoho'opi'iwahinekapual okeokalaniakea Lai, poised at stage center front. The tableau symbolized not only resurgence, but also regeneration.

"My whole effort reflected generations and generations of hula genealogy in my family," Dalire said. "That they have something that they have to continue to do, to show they really love hula, and hula is really the koko (blood) that runs in all of us. And it keeps us alive and keeps us going."

Hālau Mōhala 'Ilima, led by Kumu Hula Māpuana de Silva, took first place in women's kahiko and wāhine overall. The O'ahu hālau was just shy of the overall title, falling to Kawaili'ulā by three points. ■

*Kekoa Enomoto is a retired copy editor and staff writer with The Maui News and former Honolulu Star-Bulletin.*





Author Sam Low will discuss his new book *Hawaiki Rising: The True Story of Hōkūle‘a, Her Crew and the Hawaiian Renaissance*, May 18 at Mission Memorial Auditorium. - Courtesy: The Madden Corp.

## Author delves into fateful 1978 Hōkūle‘a voyage

By Treena Shapiro

This year's Hawai'i Book and Music Festival is rich in Hawaiian culture, offering insight into Polynesian voyaging canoes and sovereignty, along with performances by several notable hula hālau and musicians.

The eighth annual celebration of story and song, presented by Bank of Hawai'i, will be spread across the Frank F. Fasi Civic Center grounds on May 18 and 19, with multiple venues offering unique presentations.

One of the highlights of the 2013 ALANA Hawaiian Culture Program will be a presentation by Sanford "Sam" Low, who will show his film, *The Navigators—Pathfinders of the Sea*, and discuss his new book *Hawaiki Rising: The True Story of Hōkūle‘a, Her Crew and the Hawaiian Renaissance*. Low's presentation will be at the Mission

Memorial Auditorium at 2 p.m. on May 18.

Low, 70, will be traveling from his home in Martha's Vineyard for the festival. On stage, he will be joined by his cousin, Nainoa Thompson, the master navigator who will lead Hōkūle‘a when it embarks on a worldwide voyage June 8.

Researched over 10 years, *Hawaiki Rising* offers a historical look at the fateful 1978 journey where legendary waterman Eddie Aikau was lost trying to save his crewmates after the Hōkūle‘a capsized.

"That loss was a searing moment in the history of the Polynesian Voyaging Society," says Low. "Nainoa was very, very hurt by that. He wanted to tell the story of Hōkūle‘a and overcoming that setback as a tribute to Eddie."

According to Low, Thompson wanted to make sure the book met with approval from the Aikau

### Hawai'i Book and Music Festival

**WHEN:** May 18, 10 a.m. to 5 p.m., May 19, 11 a.m. to 6 p.m.

**WHERE:** Frank F. Fasi Civic Grounds at Honolulu Hale

**What:** This event draws more than 500 performers to provide a weekend's worth of literary and arts entertainment for adults and keiki alike, spread across several stages. Booksellers, food vendors and enriching keiki activities round out the offerings.

**COST:** Free admission and parking

**INFO:** hawaiiibookandmusicfestival.org

family. Low says Eddie's father, Clyde Aikau, told him it was the best book he had read in 15 years, and the best book for Hawaiian children.

The book also takes a close look at Thompson, who invited Low to sail with the Hōkūle‘a crew and document the voyages, including those from Mangareva to Rapa Nui and Tahiti to Hawai'i.



Pamela Young and Makia Malo will read excerpts from their collaboration, *My Name is Makia: A Memoir of Kalaupapa*. - Courtesy: Watermark Publishing

"It was my job to document the voyage, so I did little stories every day. I really got a chance to know (Thompson) then and put away a lot of information," Low said.

For the most part, Low keeps himself out of the book, except to explain who he is at the beginning and end.

"I think it's important that this book is a chorus of voices, that it is told in the words of the men and women who created and sailed aboard Hōkūle‘a and revived their own culture."

One of those voices is Thompson's, as the book tells the story of a young man, his family and his extended 'ohana, as they try to overcome shame and stigma, Low says.

Thompson contributed the foreword to *Hawaiki Rising*, concluding: "Fear of failing is the constant companion of dreamers and it hindered me in my early life. It was not until, after completing my first voyage aboard Hōkūle‘a in 1980, that I learned that fear was not my enemy, but my ally because it goaded me to prepare for success. When we made landfall after thirty-one days at sea, I realized that all dreams are achievable, but only by hard and constant work."

Another discussion on Hōkūle‘a's worldwide voyage will be moderated by Marion Lyman-Mersereau, author of the children's book *Eddie Wen' Go: The Story of the Upside-Down Canoe*. In her book, Lyman-Mersereau, one of Aikau's

crewmates on the fateful voyage, imaginatively explores what might have happened to Eddie Aikau.



Amy Hānaiali'i



Sydney Laukea



Kau'i Sai-Dudoit

### OTHER HIGHLIGHTS

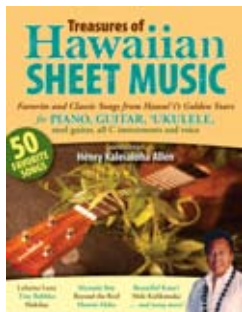
Another featured presentation comes from Kau'i Sai-Dudoit, who will present her film, *Ua Mau Ke Ea: Sovereignty Endures* at 10:30 a.m. May 18 at the Mission Memorial Auditorium. The historical documentary, originally a companion to David Keanu Sai's textbook on the political and legal history of Hawai'i, has been reworked from the academic version for a wider audience.

The festival offered this description of the film: "Grounded in political science yet softened for easy comprehension, the materials take the audience on a journey beginning with Kamehameha I to present day Hawai'i, and exposes little known facts of the United States' annexation of Hawai'i, revealing errors on what has been taught in classrooms in Hawai'i for more than 100 years."

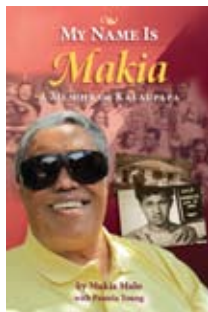
David Keanu Sai will join Kau'i Sai-Dudoit for the presentation.

In a separate presentation, Sai-Dudoit, who has helped lead the effort to digitize Hawaiian newspapers and make them searchable, will talk discuss the Ho'olaupai:





*Treasures of Hawaiian Sheet Music*



*My Name is Makia: A Memoir of Kalaupapa*



*Hawaiki Rising*



Henry Kaleialoha Allen, whose "Treasures of Hawaiian Sheet Music" is due out this month, will perform his favorite selections. - Courtesy: Hawaiian Music Institute

Hawaiian Newspaper Resource.

Music and dance highlights at the festival include:

- Hula performances by Michael Pili Pang, Vicky Holt Takamine, Māpuana De Silva and their respective hālau. Several hālau performing will interpret keiki stories through hula.

- Musical performances by Amy Hānaiali'i and Jeff Peterson, Kūpaoa and the Royal Hawaiian Band, as well as a presentation by John Berger, on Hawai'i's music and musicians.

- Performances by Hawaiian musician Henry Kaleialoha Allen, whose new book *Treasures of Hawaiian Sheet Music* is scheduled for a mid-May release. The 50 songs featured in the book, some written by Allen himself, are offered for a variety of instruments and skill levels.

- A presentation on Oli: Style & Practice by Aaron Mahi, Sam O. Gon and Kalena Silva.

- A singer-songwriters' competi-

tion with the theme "The Islands."

Festival executive director Roger Jellinek says this year's festival features more Hawaiian programming than in the past, thanks in part to grants by organizations that include the Office of Hawaiian Affairs.

He notes that Hawaiian-themed presentations won't be limited to the ALANA venue, however. Noted hālau and musicians will perform on the main stage. In addition, the Hawai'i Council for the Humanities Pavilion will feature "Hawai'i's Story and Mine," with Sydney Iaukea, Patrick Vinton Kirch and Leilani Holmes.

Those interested in Kalaupapa might want to catch a presentation by author Makia Malo on his book *My Name is Makia: A Memoir of Kalaupapa*. Malo will be joined by his co-author Pamela Young and storyteller Jeff Gere. They will be followed by a panel discussion on Kalaupapa by Anwei Skinsnes Law, Wayne Levin and Kerri Inglis.

Religion will be explored in two separate presentations. Baibala Hemolele will lead a panel on creating the Hawaiian Bible. Hokulani Aikau follows with a discussion called "Mormonism and Race in Hawai'i."

Two more panels will explore Hawai'i's past: Kāwika Eyre will discuss King Kamehameha's biography, then Leilani Holmes will address "Ancestry of Experience."

As for the future, cultural historian Kepā Maly will discuss his vision for Lāna'i, where new owner Larry Ellison has appointed him vice president of culture and historic preservation. ■

*Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.*



# 8<sup>th</sup> ANNUAL MAMo NATIVE HAWAIIAN ARTS MARKET

**SATURDAY, MAY 25**  
9 AM - 7 PM

**SUNDAY, MAY 26**  
9 AM - 5 PM

Reduced admission rate of \$5.00 for Kama'āina and military with valid ID, otherwise, regular Museum admission rates apply.



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Designer: Marques Marzan



# mei

## NĀ HŌKŪ HANO HANO MUSIC FESTIVAL AND AWARDS

Fri., May 24, 10 a.m.-4 p.m.; Sat., May 25, 5-10 p.m.

The Hawai'i Academy of Recording Artists' monthlong celebration of the diversity of Hawaiian music, Mele Mei, culminates this weekend with music industry and hula workshops, and a great evening of music and unforgettable performances. OHA is a proud sponsor of the music festival and awards, which promote and perpetuate the Hawaiian culture. Hawai'i Convention Center. Workshop fee is \$25; Award show tickets are \$150 general, \$135 kama'āina, \$125 HARA members. 593-9424 or melemei.com.



Kuana Torres Kahele, a big winner at last year's Nā Hōkū Hanohano Awards, returns this year with 11 nominations as a solo artist and as a member of Nā Palapalai. The awards show broadcasts May 25 from the Hawai'i Convention Center. - KWO Archives

## MĀLIA CRAVER HULA KAHIKO COMPETITION

Sat., May 11, 10 a.m.

Hawai'i's secondary school students showcase their achievements in ancient hula and chant as well as what they have learned about the culture and traditions of old Hawai'i in this competition. Saint Louis School's McCabe Gym. Tickets sold on the day of the competition: \$10, \$8 for students. 521-6905 or kpcahawaii.com.

## KE ALA O KA HUA MELE MUSICAL SERIES

Sat., May 11, 5 p.m. talk story; 7 p.m. performance

Discover the evolution of Hawaiian music in this series that includes talk story discussions with kumu, scholars and cultural practitioners, as well as performances by leading Hawaiian musicians. This month's concert, "Hīmeni & Nā Ali'i: Hawaiian Hymnals & Compositions by Hawaiian Monarchs," features Aaron Mahi, George Kuo and Martin Pahinui, the Kawaiaha'o Choir, Kanani Kawika, Kumu Hula Snowbird Bento and the University of Hawai'i Hawaiian Ensemble. Series continues July 13 and Oct. 12. Hawaiian Mission Houses His-



At the Ke Ala O Ka Hua Mele Series are Kumu Samuel 'Ōhukani'ōhi'a Gon III, left, Hawaiian Mission Houses executive director Tom Woods, Kumu Pohai Souza, Hawaiian Mission Houses volunteer coordinator Marcia Timboy, Kumu Kalena Silva and series moderator Aaron Mahi. - Courtesy: Jermel Quillopo

toric Site and Archives. Talk story session is free; tickets are \$75 for three concerts, or \$30/person presale, \$35/person at the door. 447-3926 or missionhouses.org.

## MAY DAY BY THE BAY

Sat., May 11, 9 a.m.-6 p.m.

Beautiful Hanalei Bay is the backdrop for a day of Hawaiian music, hula, cultural practitioners, Kaua'i-made products, community group displays, 'ono food and a silent

auction. Entertainment includes the Kapa'a Middle School 'Ukulele and Choir, Maluhia, Kaukahi, Kalei Mokihana O Leina'ala and more. Wai'oli Beach Park off He'e Road on Kaua'i. \$5 suggested donation, children under 5 are free. (808) 636-9028.



Saint Louis School dancers showcased their knowledge of ancient hula at the 2012 Mālia Craver Hula Kahiko Competition, which returns May 11 at Saint Louis' McCabe Gym. - Courtesy photo

## PĀ'INA WITH MELVEEN LEED

Sat., May 18, 5:30 p.m.

The Kaua'i Historical Society hosts a celebration of the island as it was in the 1940s and '50s featuring dynamic diva Melveen Leed performing hits of the era. The evening includes dinner and a silent auction. Kaua'i Beach Resort. Tables of 10 are sold in advance; \$85 per person. Individual tickets are available at the Kaua'i Historical Society. (808) 245-3373 or kauaihistoricalsociety.org.

## HAWAI'I BOOK & MUSIC FESTIVAL

Sat., May 18, 10 a.m.-5 p.m.; Sun., May 19, 11 a.m.-6 p.m.

OHA is a proud sponsor of this family-friendly festival showcasing celebrated authors and illustrators, music and stage performances by top hālau hula, local musicians and more. Books and issues affecting the Hawaiian community are showcased in the ALANA Hawaiian

Culture Pavilion. Keiki can meet their favorite PBS Kids' characters, and everyone can enjoy the Bank of Hawai'i Book Swap, bookseller booths and food court. Civic Grounds at Honolulu Hale. Free admission and parking. 234-0404 or 239-8451, or hawaiiobookandmusicfestival.org. For more on this event, please see page 22.



Queenie Ventura Dowsett will be the subject of a tribute by the Hula Preservation Society, in a series offered at the International Waikiki Hula Conference. - Courtesy photos: Hula Preservation Society

Above: The Lexington Hotel's Hawaiian Room.

## MELE MEI INTERNATIONAL WAIKIKI HULA CONFERENCE & CULTURAL SERIES

Fri.-Sat., May 17-19

Enrich your hula knowledge with three days of workshops taught by 40 kumu hula and Hawaiian cultural experts. Classes cover all aspects of hula, including modern and ancient dance, costuming, lei-making, Hawaiian language, chant, history

and more. As part of the conference, a three-part series will be offered by the Hula Preservation







'Ukulele 'Ohana Moloka'i 2012 at Mo'aula Falls. - Courtesy: Duncan Berry

Society. Topics include a tribute to the late hula master George Nā'ope, a trip back in time to the Hawaiian Room at the Lexington Hotel in New York City, and a celebration of one of the leading solo dancers of the 20th century, Queenie Ventura Dowsett. Attend the entire conference or HPS seminars individually. Hawai'i Convention Center. Special kama'aina, kupauna and student rates apply. 247-9440 or hulapreservation.org. For general conference information, waikikihula conference.com.

### 'UKULELE 'OHANA MOLOKA'I Fri.-Tues., May 24-28

Spend five intimate days on Moloka'i experiencing the roots of what has inspired generations of Hawaiians to create beautiful music. Walk the land, swim in the waters, eat traditional foods, learn the language, talk story, dance hula and play lots of 'ukulele music. Participants (limited to 30) will stay and strum on the historical 14,000-acre working ranch, Pu'u O Hōkū Ranch. \$995, includes all workshops, lodging and food. (206) 697-0434 or ukeohana.com. ■

### MAOLI ARTS MONTH (MAMO)

Now in its eighth year, MAMO encourages the diversity of the Native Hawaiian arts community and works to create economic opportunities for Native Hawaiian artists and cultural practitioners.



Artist Meala Bishop, left, sells an original painting at the Native Hawaiian Arts Market. - Courtesy photos: Bishop Museum

### MAMO WEAR- ABLE ART SHOW

Wed., May 22, 5:30 p.m.

This year's exotic fashion show features both traditional and contemporary garments by Native Hawaiian designers Hina, Kini Zamora, Maile Andrade, Manuheali'i, Marques Marzan, Lauwa'e, Pua-mana Crabbe and Wahine Toa. Silent auction begins at 5:30, with the runway show at 7. Trunk show will follow. Hawai'i Theatre. \$20, \$35 and \$50 at the box office. 528-0506 or maoliartsmoth.org.

### NATIVE HAWAIIAN ARTS MARKET AT BISHOP MUSEUM

Sat., May 25, 9 a.m.-7 p.m.;  
Sun., May 26, 9 a.m.-5 p.m.

More than 40 Native Hawaiian visual and performing artists



Lokomaika'i Lipscomb models a Marques Marzan original at the Native Hawaiian Arts Market.

will showcase their creations, from feather work, weaponry and jewelry to turned bowls and carved images. Food, music, hula and fun for the entire family. Bishop Museum. \$5. A special \$10 pass provides entry into the Arts Market and Bishop Museum galleries both days, 'Iolani Palace and the Honolulu Museum of Art. Children under 3 are free. 847-3511 or bishopmuseum.org. ■



The Kamehameha statue lei-draping ceremony takes place fronting Ali'iolani Hale in Honolulu.

### KAMEHAMEHA DAY FESTIVITIES

Festivities celebrating King Kamehameha I, who united the Hawaiian Islands under his rule in 1775, begin in early June on O'ahu and continue through mid-month around the state.

O'ahu

### LEI-DRAPING CEREMONY

Fri., June 7, 3:30 p.m.

This beautiful floral ceremony will take place fronting Ali'iolani Hale in downtown Honolulu. Those wishing to donate flowers to be strung, may drop off plumeria at the 'Ahahui Ka'ahumanu tent that morning between 7 and 10 next to the statue. 586-0333, kkcc@hawaii.gov or ags.hawaii.gov/kamehameha.

### KING KAMEHAMEHA CELEBRATION FLORAL PARADE AND HO'OLAULE'A

Sat., June 8, 9 a.m. parade, 10 a.m.-4 p.m. Ho'olaule'a

This year's celebration, "Na Pouhana," honors former U.S. Sens. Daniel Akaka and the late Daniel Inouye. Sen. Akaka will serve as grand marshal for the parade that begins at 'Iolani Palace, heads down Punchbowl to Ala Moana Boulevard, continues down Kalākaua Avenue and ends at Kapi'olani Park, where the Ho'olaule'a rounds out the day with food, craft booths, Hawaiian cultural practitioners and award-winning entertainment. Free. 586-0333, kkcc@hawaii.gov or ags.hawaii.gov/kamehameha. ■



## NĀ HŌKŪ HANO HANO AWARDS

Manu Boyd honored with seven nominations

- ▶ Song of the Year: *Mele 'Ailana*
- ▶ Haku Mele: *Nani He'eia* (KS CD nomination)
- ▶ Hawaiian Album of the Year
- ▶ Best Hawaiian Language Performance
- ▶ Favorite Entertainer
- ▶ Best Liner Notes
- ▶ Male Vocalist of the Year



*Mahalo Piha!*

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## Scholarships needed for those with learning disabilities



By John-Bull English

A few months ago I wrote letters to various Native Hawaiian scholarship and grants programs on behalf of every parent who has a child with what society refers to as a Learning Disability (LD), for every parent who wants to send their gifted and misunderstood child to a program necessary to becoming a better educated and more successful person. But before I express my thoughts I would like to tell you a little about who I am and where I'm from so you can better understand my daughter.

I am the oldest child of our 'ohana, born and raised in Hāna, Maui. My 'ohana embodies everything Hawaiian. We do not learn in school about growing taro, building pili hale, picking 'opihi, working in the loko i'a or aloha. We live it every day.

While serving in the military I was blessed with the birth of my daughter. She began her early childhood education just fine, however in the fourth and fifth grade we noticed her grades and progress slipping. She was diagnosed with a learning disorder. I too struggled in school and didn't want the same for her. I knew the feeling that you are different and stupid, and no matter how hard you try, you just can't seem to get it.

Her psychologist recommended a school but warned me it was expensive. After speaking to an administrator, I was inspired. I was going to do whatever it takes to send her there. With a grant I was able to. Every month I struggled to meet my financial commitment, but I made it. The following year I was not awarded as much and knew I

couldn't pay my part. I offered to clean bathrooms, cut grass, coach or help in any way. Shortly after, my prayers were answered.

In the past year and a half, she has learned more than in the previous three years combined. She is the vice president of her school and was asked to be the captain of her

necessary to enable her to succeed. She graduated from Kamehameha Schools. She graduated from college in Oregon and is currently continuing her higher education at the University of Hawai'i. She is a powerful and educated Hawaiian who can now better serve our community. It is Skyler's path that

**Give these children the opportunity for a better life. They too are smart, they just need the tools. Enable them by extending your base and help the parents with the financial burden of these necessary services. It will be your best investment."**

volleyball team. She gets up every day excited and motivated. She is a role model to her peers and an inspiration to me.

I'm sure you know a child just like her. I think the best thing we can do to make the most positive impact in our community is to invest in scholarships and grants for those who need to attend these specialized programs. I was deeply saddened to find out the immense amount of money for Hawaiian college students and not a single penny for this. Rather than continuing to put Band-Aids on our social domestic issues, let's prevent the wound from happening. When I learned the Department of Justice estimates that 66 percent of the nation's prison population has LD, I connected the dots. It made perfect sense why a child with LD often goes down destructive paths. His self-esteem lowers because he can't learn like the others, he lies and cheats to get by, he feels lonely and finds comfort in drugs and gangs, he ends up in prison. This is a huge problem.

But there is an answer. Miss Hawai'i, Skyler Kamaka, was born with LD. Her disability was recognized and treated at a young age. She received the proper tools

I want for my child. It is the path I dream of for every child with LD.

To every Native Hawaiian grant program, this is my plea: Recognize the problem and do what is pono. Do it for our ancestors who paved the way. You have the power to cultivate and inspire the world's greatest people. Give these children the opportunity for a better life. They too are smart, they just need the tools. Enable them by extending your base and help the parents with the financial burden of these necessary services. It will be your best investment, I promise.

To everyone else: learn the truth and spread the information to your neighbors and friends. See the possibilities for so many of our most creative minds. Treat them with extra love and affection. Help them to lift their spirits and heal the scars from years of psychological damage. Praise them for their efforts and understand their struggle. Do this and they will be the ones to enable us. ■

*John-Bull English, who lives with his family in Honolulu, works to bring awareness to learning disabilities. To learn more, visit John-Bull English on Facebook.*

## THE OFFICE OF HAWAIIAN AFFAIRS MĀLAMA LOAN PROGRAM

With the OHA Mālama Loan, you can start or improve your business, make home improvements, or fulfill educational or vocational needs for you and your children. It is exclusively for Native Hawaiians and is administered by First Hawaiian Bank.

### QUICK FACTS:

- Loan purposes include: Business, Home Improvement, Education
- Loan product is fixed 4%
- Amortized over 7 years
- Loans up to \$100,000

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- ID demonstrating Hawai'i residency
- Proof of Native Hawaiian ancestry
- Completed application
- 2 years of personal/business taxes if requesting \$10,000 or more
- Hawai'i fee-simple real estate if requesting \$25,000 or more

### WHERE TO APPLY:

- First Hawaiian Bank branch
- Available online: <https://www.fhb.com/loans-bus-oha.htm>

**For assistance, go to [oha.org](http://oha.org) or call the OHA  
Mālama Loan Program at 808-594-1924.**



*Empowering Hawaiians, Strengthening Hawai'i*  
[oha.org](http://oha.org)



## Watson confirmed for federal judgeship

The U.S. Senate has confirmed Derrick Kahala Watson as a judge for the U.S. District Court for the District of Hawai'i, making the Kamehameha Schools and Harvard Law graduate the only Native Hawaiian federal judge currently serving.

In a joint statement released by Hawai'i's congressional delegation, U.S. Sen. Brian Schatz said, "I am confident he will continue to serve our country well, and with Native Hawaiians being underrepresented on the federal bench, his confirmation is a big step in the right direction towards diversifying the court."

Watson, previously an assistant U.S. attorney in the District of Hawai'i, was nominated in November by President Obama to fill the vacancy left by U.S. District Judge David Ezra, who became a senior federal judge in 2012.

## New OHA vice chair

OHA Trustee Oswald Stender is now vice chair of OHA's nine-member Board of Trustees, and Trustee Peter Apo is chairman of the Asset and Resource Management Committee, after a reorganization vote April 11.



Oswald Stender Peter Apo

Stender, an at-large trustee, previously served as chairman of the ARM Committee. Apo, the O'ahu trustee, had been board vice chair.

Hawai'i Island Trustee Robert Lindsey was reaffirmed as ARM Committee vice chair.

## OHA Maui meetings

The public is invited to come and learn more about the Office of Hawaiian Affairs' programs and activities at two meetings on Maui, which kick off OHA's 2013 Neighbor Island meetings.

The two Maui meetings are scheduled as follows:

- Community meeting at 6:30 p.m. Wednesday, May 15 at Kamehameha Schools-Maui, Nāmāhāna Dining Hall on the elementary school campus. The address is 275 'A'apueo Parkway in Pukalani.

- Board of Trustees meeting on Thursday, May 16 at 9 a.m. at the J. Walter Cameron Center Auditorium, 95 Mahalani St., in Wailuku.

For more information, call Thelma Shimaoka at OHA's Maui office at (808) 873-3364.

Additional Community and BOT meetings are planned on Moloka'i in June, Lāna'i in July, Kaua'i in August, and Hawai'i Island in September. More details will be announced in *Ka Wai Ola* and on oha.org.

## Sense of place workshop

The Office of Hawaiian Affairs is presenting a free workshop focusing on a Hawaiian sense of place from 6 to 9 p.m. May 6 at the J. Walter Cameron Center, 95 Mahalani St. in Wailuku, Maui.

Katrina-Ann Kapaanaoka-lāokeola Oliveira will discuss how the 'āina and what we do to care for it defines who and what we are. A Maui native, Oliveira is an associate professor and director of Kawaihuelani Center for Hawaiian Language at the University of Hawai'i-Mānoa and a recipient of a 2012 Mellon-Hawai'i Postdoctoral Fellowship. She is writing a book on Hawaiian place naming practices on Maui.

For more information on the workshop, call Thelma Shimaoka at OHA's Maui office at (808) 873-3364 or email thelmas@oha.org.

This OHA Community Engagement series is part of the agency's I Mana Ka Lāhui effort to engage and empower the community.

## Culture-based education conference and summit

Noted local and national speakers will discuss culture-based education at a four-day conference and summit July 8 to 11 at the Hawai'i

SEE NEWS BRIEFS ON PAGE 28

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Po'okela Communications is a Mobi PCS program exclusively for residents of Hawaiian Home Lands. Verification of residency required. Only available at participating locations. Plans are subject to the Mobi PCS Terms & Conditions of service at [mobicps.com/terms](http://mobicps.com/terms). Cannot be combined with any other specials or offers. Prices exclude taxes & fees. Limit of five lines per household.



**PO'OKELA**  
communications



## NEWS BRIEFS

Continued from page 27

Convention Center.

Running in tandem, the Culture-Based Education Conference is July 8 to 10 and the Hawaiian Education Summit is July 10 and 11.

The conference invites all stakeholders in Hawaiian education – including parents, teachers and community organizers – to hear from culture-based educators and practitioners who work with haumāna and families throughout the state. A three-day Moenahā workshop will also be offered, for which Hawai'i DOE participants may receive a professional development credit at no additional charge.

Conference fee is \$50 per day or \$120 for all three days. For kūpuna and those under 18, the fee is \$40 per day or \$100 for three days. Continental breakfast and lunch will be provided at both the conference and summit.

The Hawaiian Education Summit targets improvement of research, creating powerful advocacy for Hawaiian education, and the reauthorization of the No Child Left Behind Act, primarily Title VII. There is no charge for the summit, but registration is required. The summit is designed for policymakers, organization leaders, advocates and those interested in public policy in Hawaiian education.

To register or for more information, visit [extension.ksbe.edu/cbe](http://extension.ksbe.edu/cbe) conference. Registration does not include the daily parking fee of \$10.

The conference and summit are sponsored by Kamehameha Schools, OHA, the Native Hawaiian Education Council, University of Hawai'i-Mānoa, UH-Hilo and Hawaiian Legacy Foundation.

### EdVisions Summer Institute

Hakipu'u Learning Center will host a 2013 EdVisions Schools Summer Institute for educators and others June 17 to 19 at its Windward O'ahu campus.

There will be keynote speakers, workshop explorations, peer discussions and networking. Hakipu'u staff is also offering an optional day for a field lab excursion on June 20.

## GROUNDBREAKING FOR FIRST KAWELO COTTAGE



Dustin and Sheena Barrett, right, untie a ceremonial maile lei at the entrance to their Hawaiian homestead lot in Nānākuli. The Barretts' current home is nearly 50 years old and is slated for demolition. A new four-bedroom "Kawelo Cottage" will be built there with assistance from the Nānākuli Housing Corp. The cottage is named after the corporation's late founder Paige Kawelo Barber, whose vision was to create affordable housing for native Hawaiians. The cottage is the result of a series of meetings with families from the housing corporation's Self-Help Home Repair and Financial Literacy classes to source design elements for an affordable home for and by Native Hawaiians. The corporation helped secure down-payment assistance from the Native American Housing and Self-Determination Act and a mortgage from the U.S. Department of Agriculture. The corporation will also help other families finance and build new homes. The Barretts are joined by City Councilwoman Kymberly Marcos Pine, left, Hawaiian Homes Commission Chair Jobie Masagatani and Gov. Neil Abercrombie. - *Courtesy: Blaine Fergerstrom*

EdVisions Schools Summer Institutes inform and train educators and other interested parties in an innovative education model for learning and teaching, which combines personalization and student-directed project-based learning in a small, democratic learning environment designed to prepare all students for college, careers and global citizenship. For more information or to register, visit [edvisionschools.org](http://edvisionschools.org).

### Chaminade scholarships

Chaminade University is accepting applications through Aug. 1 for up to half-tuition scholarships from eligible students of Native Hawaiian ancestry for the 2013 to 2014 academic year.

The Association of Hawaiian Civic Clubs Scholarship targets incoming first-year students whose families are members of civic clubs in the islands or on the continental U.S.

Three educational opportunity grants, which include \$1,500 plus institutional aid based on GPA, are

also available. The Department of Hawaiian Home Lands Student Educational Opportunity Grant Scholarship is offered to students living on Hawaiian homestead lands. Graduates of Nā Lei Na'auao charter school are eligible for the Nā Lei Na'auao Student Educational Opportunity Grant Scholarship, and the Kula Kaiapuni Student Educational Opportunity Grant Scholarship is offered to graduates of Hawaiian-language immersion schools. Scholarships are open to first-year and transfer students.

For more information, call Chaminade's Office of Native Hawaiian Partnerships at (808) 735-4750, or go online to [chaminade.edu/native\\_hawaiian](http://chaminade.edu/native_hawaiian).

### CNHA founder to retire

Robin Danner, founding president and CEO of the Council for Native Hawaiian Advancement, is retiring after more than 12 years at the helm.

Michelle Kauhane, CNHA senior

vice president and former deputy director at the state Department of Hawaiian Home Lands, will take over July 1, ahead of CNHA's 12th annual Native Hawaiian Convention in the fall, which attracts hundreds of attendees each year.

Danner founded CNHA in 2001 with five members. Under her tenure, the organization has grown to a 21-member board of directors, 152 voting Native Hawaiian member organizations and businesses, and a staff of 12.

Danner will continue working with CNHA but will be dedicating more time to projects on Kaua'i, where her family and grandson live. Projects include completion of a Kumu and Youth campground there, and an outdoor marketplace to expand economic opportunities for Kaua'i and Hawaiian families.

### Sea-level rise study

A new report released by the U.S. Geological Survey suggests that low-lying atolls in the Pacific Ocean

will likely be inundated by seawater as a result of global warming sooner than previously predicted, according to a statement released by the Papahānaumokuākea Marine National Monument.

Researchers who studied Midway Atoll and Laysan Island in Papahānaumokuākea, describe the problems that rising sea levels pose for seabirds, Hawaiian monk seals, green sea turtles and other wildlife. The implications also have relevance to people living in other Pacific locales threatened by rising sea levels.

The report, *Forecasting the Impact of Storm Waves and Sea-Level Rise on Midway Atoll and Laysan Island within the Papahānaumokuākea Marine National Monument – A Comparison of Passive Versus Dynamic Inundation Models*, is available online at [pubs.usgs.gov/of/2013/1069](http://pubs.usgs.gov/of/2013/1069).

### Archaeological pilot project

The state Department of Land and Natural Resources State Historic Preservation Division has launched a pilot project to begin monitoring archaeological preserves and easements on Hawai'i Island.

The project focuses on archaeological or non-burial cultural sites that were formally designated for preservation during the development process. SHPD is responsible for ensuring that state-approved preservation plans are carried out.

A database of all accepted preservation plans and preserved non-burial sites for Hawai'i Island was recently completed by University of Hawai'i-Hilo student Josephine Buck, who is interning at SHPD. The plan is to expand the pilot program to other islands after testing.

SHPD will be sending letters to property owners with non-burial preservation sites, requesting approval to visit sites listed in preservation plans. Affected property owners may also arrange a site visit by contacting SHPD archaeologist Sean Naleimaile at (808) 933-7651 or [Sean.P.Naleimaile@Hawaii.gov](mailto:Sean.P.Naleimaile@Hawaii.gov).

For more information, contact Theresa Donham at [Theresa.K.Donham@Hawaii.gov](mailto:Theresa.K.Donham@Hawaii.gov) or (808) 933-7653, or visit the SHPD office in Hilo at 40 Po'okela St.



## Preservation honor awards

Collaborators on two historical Hawaiian books will be among the honorees of the Historic Hawai‘i Foundation’s 39th annual Preservation Honor Awards ceremony at 4 p.m. May 31 at the Neal Blaisdell Center Pikeake Room.

*Kalaupapa: A Collective Memory* has earned recognition for Anwei Skinsnes Law, Julie Matsuo-Chun, the Native Hawaiian Center of Excellence and University of Hawai‘i Press for “presenting an in-depth history of the Kalaupapa leprosy settlement, as told by letters, petitions, memoirs, photos and interviews of its people,” the foundation said.

Also being recognized in the preservation media category for printed publications or visual presentations, are the Hawaiian Mission Children’s Society, Hawaiian Mission Houses, Honolulu Museum of Art, Barbara Pope Designs, David W. Forbes and Thomas Woods for the book *Engraved at Lahainaluna: A History of Printmaking by Hawaiians at the Lahainaluna Seminary, 1834-1844*.

Other categories recognize individuals, organizations or government agencies sup-

porting preservation efforts; and specific projects that preserved, rehabilitated or restored a historic property. The ceremony highlight is the annual Frank Haines Award, which will be given to preservation architect and professor Spencer Leineweber.

## Maui health fair

Hui No Ke Ola Pono, Maui’s Native Hawaiian Health System, will be having a free health fair June 15 in Wailuku.

The health fair, from 9 a.m. to 3 p.m. at the J. Walter Cameron Center, offers free screenings for cholesterol, blood glucose and blood pressure. Those who complete the screenings will be provided a free lunch and makana (gift).

Hui No Ke Ola Pono, which focuses on improving Native Hawaiian Health with disease-prevention education, has found the free screenings helpful in identifying high blood pressure and high blood glucose in people who don’t usually visit the doctor.

Community agencies will also be on hand to provide information about their services. For more information, contact Courtney DiMaggio at (808) 442-6806 or [spencer@hnpk.org](mailto:spencer@hnpk.org).

## Helm to sing at White House forum

Moloka‘i songbird Raiatea Helm will perform May 9 at the White House Forum on Asian American and Pacific Islander Heritage in Washington, D.C.

The forum gathers national leaders and scholars to discuss how the legacy of Asian Americans, Native Hawaiians and Pacific Islanders should be recognized, preserved and interpreted for future generations. Interior Secretary Sally Jewell and Tina Tchen, assistant to the president and chief of staff to the first lady, will provide welcoming remarks. Veterans Affairs Secretary Eric Shinseki, a Kaua‘i native, will also attend.

Helm, a Grammy-nominated performer and multiple-Nā Hōkū Hanohano Award-winning artist, will appear at the request of the White House Office of Public Engagement and the U.S. Interior Department as part of an effort to tell a more inclusive story of all Americans, including minorities and women who have made significant contributions to our nation’s history and culture. ■

## WAIMEA AHUPUA‘A

Information requested by Scientific Consultant Services, Inc. (SCS) on cultural resources and traditional, or ongoing, cultural activities in or near the Boy Scouts of America Pūpūkea Camp located on approximately 68 acres of land Waimea Ahupua‘a, Waialua District, Island of O‘ahu, [TMK: (1) 5-9-005:2 and 077]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182.

## WAIAKAHIULA AHUPUA‘A, HAWAIIAN BEACHES, PUNA DISTRICT, HAWAII ISLAND

Notice is hereby given that a burial site was documented during an Archaeological Inventory Survey of a 0.217607-acre parcel [TMK: (3)-1-5-063:043] located on Papio Street in Hawaiian Beaches, Waiakahiula Ahupua‘a, Puna District, Island of Hawai‘i. The burial is identified as State Site No. 50-10-45-19014. Proper treatment and preservation shall occur in accordance with Chapter 6E and Hawaii Revised Statutes Title 13. The burial site will be preserved in place pending final decision by the Hawai‘i Island Burial Council. Interested persons please respond within 30 days of this notice to discuss appropriate treatment of these remains. Contact: Glenn Escott, Scientific Consultant Services Inc., (808-938-0968), PO Box 155, Kea‘au, HI 96749; or contact Kauano Hoomanawanui, Burial Sites Specialist, DLNR-SHPD (808-933-7650), 40 Po‘okela Street, Hilo, HI 96720. ■

## BROADEN Your HORIZONS

The First Nations’ Futures Program develops a select team of emerging leaders in Hawai‘i to become significant contributors in natural, cultural and land stewardship.

### Contact us

For program information including eligibility requirements and scheduling, visit [www.fnfp.org](http://www.fnfp.org), email [fellowship@ksbe.edu](mailto:fellowship@ksbe.edu) or call (808) 541-5346.

Application Deadline:  
May 31, 2013

Download an application today at [www.ksbe.edu/admissions](http://www.ksbe.edu/admissions) or call (808) 842-8800 to request an application.



KAMEHAMEHA SCHOOLS®

Kamehameha Schools’ policy on admissions is to give preference to applicants of Hawaiian ancestry to the extent permitted by law

Papa Lā Hiki Kū fellows at Mauna Kapu on the Wai‘anae mountain range as they look out upon the many moku of O‘ahu that can be seen from this area. These fellows traveled to Palehua to gather la‘au for makana prior to their Stanford University visit.





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## Aia pōhā mai ke alaula a hāla'e ka 'ohu nei!

*Trustee's note: This month's column was written by Kepā Maly, cultural historian and ethnographer.*

**O**n Lāna'i, a new day has arrived and the dark mists are lifting, giving hope to the people and setting the foundation for pono on the land. As the headline above says, "Behold the light of a new day bursts forth, and the mists are cleared!"

The Lāna'i Culture & Heritage Center and community heritage-education initiatives have prepared the 'ohana of Lāna'i to work with the new island steward in planning for a culturally enriched future.

The richness of the island's future is found in our legacy landscape and in the hearts, minds and aloha of our young people. In the last month, two outstanding young Hawaiian women have demonstrated that good things come from being keiki o ka 'āina o Lāna'i.

Laua'e Gibson grew up on Lāna'i, and though she has been attending the University of Hawai'i-Hilo, Lāna'i is the home of her heart. Laua'e says that: "It is the closeness, that tight-knit sense of community that has kept me grounded in where I wanted to take my studies and in knowing who I am. I am incredibly lucky that my mother has supported me in all of my academic choices."

Laua'e has taken part in three study-abroad programs; one with the National Student Exchange at the University of Oregon; one with Semester at Sea, where she studied and traveled to nine countries in two and a half months; and most recently a year in Scotland through UH-Hilo's Center for Global Education and Exchange.

Recently Laua'e was accepted into the Master of Fine Arts program for creative writing at the University of Hamline. One of the papers she submitted in her application focused on Lāna'i and how



Colette Y. Machado

Chairperson,  
Trustee Moloka'i  
and Lāna'i

she might help give voice to concerns and issues that are hitting close to home. Her topic was the issue of wind-mills on Lāna'i; she strove to create a pathos-driven argument in understanding the importance of preservation to the Native Hawaiian culture and way of life on Lāna'i.

Laua'e is proud to be from Lāna'i and is excited to discover more ways to incorporate being a Hawaiian and Lāna'i native in a new level of academics.

Shelly Preza, a member of the Kamehameha Schools Class of 2013, was born and raised on Lāna'i, descended from a family with generational ties to the island.

"Kamehameha has provided me with an amazing education and innumerable opportunities. I was raised by a close-knit community, and it instilled the value of compassion within me. When I return home, I am reminded of the kind-hearted people that have kept the spirit of Lāna'i alive."

Shelly has gained a greater appreciation of her own roots and of having a sense of place. She is ready to begin her next part of her life. She recently found out that she had been accepted to Harvard, Princeton and Yale, and she is still in disbelief.

She credits having this opportunity to the community that raised her. She states: "I am a product of my family, my island and my school, and without them I wouldn't be considering the schools that I am. Wherever I decide to go, I know I'll find comfort in knowing that I come from Lāna'i where the culture is as vibrant as its denizens, from a time when diverse ideas are embraced, and from a people who value the past and look towards the future with hope."

E mau ke ea o ka 'āina i ka pono, a aia ke ola o nā kūpuna i nā 'ōpio!

Mahalo nui e nā Kahu Waiwai o ke Ke'ena Kuleana o Hawai'i! ■

## The liquid measurement of who is 'Hawaiian'

**A**loha from Kaua'i and Ni'ihau!

Mahalo this month to the folks of Hui Mālama O Kāne-I-Olo-Uma for its quiet, dedicated work to preserve a heiau in Po'ipū and a small piece of Hawaiian history. I will share more about their work in the future.

Recently, the Hawai'i Supreme Court discussed the issue of native Hawaiians (50 percent aboriginal blood; Hawaiian Homes beneficiaries) versus Native Hawaiians (any aboriginal blood; most Hawaiians fall in this category). If this is confusing to read about, imagine how frustrating it is to live this truth and lack of – or confusion about – one's cultural identity. Shortly after, a Māori community leader told me that in their culture, it doesn't matter if someone has blonde hair and blue eyes, if they can trace their genealogy, they are considered Māori, regardless of their blood quantum.

It definitely got me thinking about this issue. I've always thought that there was only one kind of Hawaiian. So why are we divided? And why do we have a liquid measurement that creates two classes of Hawaiians? In short, it's because of the Hawaiian Homes Commission Act passed by the U.S. Congress, which set aside land for the rehabilitation of the Hawaiian people, but also started the division that continues to this day. Prince Kūhiō never intended to have the bar set so high; some references say he wanted Hawaiians with as little as 1/32 to qualify, but that the 1/2 requirement was a compromise to get the law passed to help his people.

Much of what controls Hawaiians today is based on that "liquid measurement" qualification system. It's a measurement that measures our own existence in our own homeland – and just one of the many ways we Hawai-



Dan Ahuna

Trustee,  
Kaua'i and  
Ni'ihau

ians are dealing with the restrictions of the Western world. Everything that liquid measurement does and does not do allows others to control us. That is not the self-determination for the Hawaiian people.

To quote a wise kupuna: "When we open the piko, we open the tunnel of all life, and we start to understand who we are." By taking away the liquid measurement we become one with ourselves. It is you who give the hā, which is a hand-me-down from your ancestors.

But now, when we hand that gift of life to our children, it comes with a liquid measurement. As long as we have the liquid measurement, we will always be divided – those who have and those who have not. Even worse than the confusion and division it causes is the loss of cultural identity for the Hawaiian people. We are all stuck in a circle divided. There is no answer until we can look deep into ourselves and identify who we are.

Many of us are thinking about this. Now we must think about the future and how our decisions today regarding who is Hawaiian will impact the lives and the futures of our children, our grandchildren and the next seven generations of the Hawaiian people. We don't need to agree on everything, but we do need to find some common ground to be a unified people. The longer we remain divided, the more of our Hawaiian knowledge, culture and history we will lose to the memory of time.

Finally, here's a shout out to Kanuikapono Learning Center Public Charter School in Anahola for achieving Adequate Yearly Progress for improvements it has made in student performance and achievement. The school also received a \$12,500 Strive HI Award for this achievement. Maika'i!

Mahalo nui loa! ■



## Legislative update

**A**no'ai kakou ... The Legislature is about ready to wrap things up. Here are some important legislation affecting Native Hawaiians that are still alive:

### KULEANA LANDS

OHA submitted House and Senate concurrent resolutions to recognize kuleana lands as historical lands and urge the counties to support efforts to promote continued ancestral ownership of kuleana lands.

The House version (HCR 5) passed out of its first committee hearing and is waiting to be heard in the House Finance Committee. The Senate version (SCR 1) has not been scheduled for a hearing yet. Both need to be heard before an April 12 deadline. Last year, Sen. Malama Solomon introduced this resolution as a personal favor to me. This year, her Senate committee has killed the resolution by declining to schedule a hearing for it. One has to wonder why someone who supported the resolution last year would now refuse to hear it.

### OHA BUDGET

On March 8, the Senate Committee on Ways and Means asked OHA to comment on the cuts to our budget bill (HB 222) by the House Finance Committee. We let them know that we understand today's economic situation doesn't make it easy to decide how to the fund every state agency. Therefore, we didn't oppose the proposed decreases at this time but we did urge the committee to restore OHA's original request.

Some of the more serious decreases include cutting \$268,860 over two years for educational enrichment programs. This will probably mean that 269 less Native Hawaiian students will be receiving educational services. Health improvement programs were cut by \$1,100,000, which may mean 960 less Native Hawaiians receiving health obesity services and 1,030 less pregnant Native Hawaiian women receiving prenatal services.

HB 222 passed the Senate Ways and Means Committee with amendments



**Rowena Akana**  
Trustee, At-large

on April 1, and all of the funds that were cut were restored. The House now has to decide if they agree or disagree with the Senate amendments.

### OHA PRIMARY

SB 3 proposes to establish a nonpartisan primary and general elections for OHA trustees beginning with the 2014 elections. On March 27, OHA trustees took a position opposing this measure. On March 28,

the House Judiciary Committee passed the bill with technical amendments. The Senate now has to decide if they agree or disagree with the House amendments.

### NATIVE HAWAIIAN ROLL COMMISSION

HB 252 would require the Native Hawaiian Roll Commission, in cooperation with OHA, to submit annual reports to the governor and the Legislature on the status of the preparation of a roll, expenditures and any other concerns or recommendations. It amends the definition of "qualified Native Hawaiian" to include individuals who meet the ancestry requirements of Kamehameha Schools and OHA. It also repeals the directive in Act 195 to amend the Hawaiian Homes Commission Act. Senate Committee Chairs Clayton Hee and Brickwood Galuteria amended the bill by:

- (1) Deleting the requirement that the Native Hawaiian Roll remain confidential;
- (2) Clarifying that all individuals already registered with the state as verified Hawaiians or Native Hawaiians through OHA are included in the Native Hawaiian Roll and extending to those individuals all rights and recognitions conferred upon other members of the roll;
- (3) Inserting language to promote renewable energy in Hawaii; and
- (4) Inserting an effective date of July 1, 2013.

Stay tuned for next month's legislative wrap-up. Aloha Ke Akua. ■

*Interested in Hawaiian issues and OHA? Please visit my website at [rowenaakana.org](http://rowenaakana.org) for more information or email me at [rowena@oha.org](mailto:rowena@oha.org).*

## Managing the money of OHA's beneficiaries

**H**ow OHA manages its trust money seems perplexing to a lot of people. I will attempt to explain it as simply as possible. First, there is no greater kuleana for an OHA trustee in the exercise of our fiduciary duty than to properly manage the Native Hawaiian Trust Fund. That is, to manage the funds in a way that both preserves the ongoing fiscal integrity of the fund while at the same time expending a percentage of the funds to promulgate services and programs that "better the conditions of Hawaiians and native Hawaiians." I translate "better the conditions ..." to mean improving the quality of life for Hawaiians and empowering Hawaiians and our communities to become self-sufficient and weaned away from any dependency on government. There are more than 200,000 Hawaiian beneficiaries. This is a staggering mission that raises the bar way beyond the normal money management duties of an investment manager whose objectives are generally simply to manage money so that there are more profits than losses. The measures of success for the Native Hawaiian Trust fund moves beyond the balance sheet and spills into health care, social programs, education, housing, employment and every index used to measure quality of life. It's far more than a simple profit and loss statement.

### WHERE DOES THE MONEY COME FROM?

I will use fiscal year 2012 numbers to explain where the money comes from and how it is managed since it deals in hard and verifiable numbers. The Native Hawaiian Trust Fund, the basic source of revenue for OHA, in 2012, contained about \$374 million in Wall Street investments. But by federal policy and general rules of trust management, OHA cannot spend more than 5 percent of this amount at any given time to insure that the trust will be preserved in perpetuity. So, for 2012, OHA drew \$18.71 million from the trust to run statewide operations. However, OHA had other sources of revenue in 2012. We received \$15.1 million in ceded land revenues from the state, which by law are owed annually to OHA. The state Legislature appropriated an addi-



**Peter Apo**  
Trustee, O'ahu

tional \$2.37 million for certain specific programs and services. OHA also received \$1.28 million in federal funds also for certain programs and services. Additionally, OHA won a legal settlement and acquired other income in the amount of \$3.46 million. And finally, the Board of Trustees authorized a special reserves fund capped at \$3 million. Combining all of the above gave OHA a 2012 Operating Budget of \$43.91 million, according to June 2012 numbers.

### WHERE DOES THE MONEY GO?

The money for 2012 was expended through nine spending categories as follows:

- Personnel salaries and fringe benefits – \$12.33 million
- Program costs such as printing, advertising, bulk mail, conferences, seminars and promotion – \$3.83 million
- Contracted consultant services and legal fees – \$8.17 million
- Grants to communities and others for programs, services and scholarships – \$8.38 million
- Travel expenditures including transportation and hotels – \$591,800
- Equipment purchases, repair and maintenance – \$754,111
- Overhead related to facilities, insurance, office rent, parking, office supplies – \$2.13 million
- Fiscal Reserve (emergency fund) – \$3 million
- Special programs such as Native Hawaiian revolving loan fund, *Ka Wai Ola*, legal settlements, program sponsorships – \$4.73 million.

I've tried to keep this as simple as possible. We are posting these numbers in three pie charts with notations for your easy reference on my website, [peterapo.com](http://peterapo.com). Click on Leading Hawaiian Organizations/Office of Hawaiian Affairs. E mālama pono. ■

*What is your mana'o about OHA money? Visit my website to leave a comment, [peterapo.com](http://peterapo.com).*



## Water and Nationhood

*Trustee's note: This month's column, the last in a three-part series, was contributed by Jonathan Likeke Scheuer, a former land management director at OHA.*

In my last two guest columns for Trustee Apoliona, I have focused on the relationship between OHA and the state Commission on Water Resource Management. I have suggested that OHA and the CWRM are sister agencies, closer to each other than any other entities, whose success (or failure) is intertwined. I have also argued that OHA should continue to take a culturally grounded and legally active role in managing the water resources of our islands. This month I will expand my focus to discuss water and Nationhood.

When we think of nations, we often think of their territorial boundaries – their outline on a map. That is of course a land-focused world view. For those who are water-focused, who know that *water is life* – ola i ka wai – we know that drawing lines on water makes little sense.

It is not that people don't try and manage water based on lines drawn on a map. The State of Hawai'i currently regulates groundwater and surface water differently – even though they are hydrologically connected. The state also manages water differently based on whether an aquifer or watershed is “designated” or not. In designated areas, applicants are required to show that their proposed use does not harm the rights of the Department of Hawaiian Home Lands or the traditional and customary rights of Native Hawaiians. In undesignated areas – the other side of a line drawn on a map – people simply apply for permits that are automatically granted.

This approach of drawing lines that make little cultural, ecological or hydrological sense is not unique to Hawai'i. Famously in the western continental U.S., governments continue to manage the mighty Colorado River's water based on the claims that states (with their straight-line boundaries) have to the



**Haunani  
Apoliona, MSW**

Trustee,  
At-large

water. One result of that is that the Colorado River now rarely flows into the ocean, leaving Mexican parts of the river dry.

There is room for improvement, here and elsewhere. In building a Nation, can we innovate not only for ourselves, but the world? Will it be possible to assert the critical rights to water that Hawaiians hold, while honoring the fluid nature of this resource? What might that look like?

A place to begin is looking at the foundational principles of Hawaiian water law, enshrined in culture, custom and early Kingdom law. These principles include not allowing waste, allowing water to be used by those who are putting it to productive use, not taking so much water that your neighbors or the resource suffers, and managing it not as private property, but as a trust.

Interestingly, our state's Water Code and modern court rulings are in significant ways based on these principles. On paper, they may offer a guide to what water law could look like in a Hawaiian nation.

The problem has been that in practice, even with great laws and rulings, Native Hawaiians have a great deal of “paper water” – water rights on paper. In reality they have dry lo'i and homesteads without water.

Perhaps the solution is not to try and rewrite Hawai'i water law, but to enforce the laws we have. One way is to gain seats at the Water Commission, a certain number from the Hawaiian community and some from the state, so that Hawaiian concerns are never again ignored.

Come to think of it, we do not have to wait for a Nation to see that happen! Such a shared jurisdiction might bring greater justice, and more closely reflect both the reality that Hawaiian claims to water need to be enforced, and the truth that water that is essential to the lives of all people of Hawai'i. 5/48 ■

## Ho'oponopono

*Trustee's Note: This column reflects the writings and thoughts of Dr. Joe Vitale of Maui.*

Many of those who have heard of the practice of ho'oponopono were intrigued by its remarkable simplicity and power, the stories and facts presented by Hawaiian elders and historians having inspired people for many decades to learn the subtle healing secrets that it can offer.

The term describes an ancient Hawaiian practice of forgiveness and reconciliation through which a kahuna (Hawaiian priest) is able to assist a person who is mentally or physically ill to let go of past memories perceived as being negative and disruptive, and thus encouraging the healing process and achieving a state of harmony with themselves and those around them.

By inspiring and encouraging the process of inner cleansing, the practice is able to assist people in taking responsibility for their reaction to past events through confession and in letting go of their subconscious attachments to negative memories that cause emotions of fear, guilt and anger through forgiveness and reconciliation.

In traditional Hawaiian practices, the mental cleansing is conducted by a kahuna who guides a person or a family through the resolution process. The ritual begins with a prayer, followed by a discussion that has the purpose of bringing the error to light and resolving the matter through confession and forgiveness. As a result of this practice, the newfound harmony between those involved can begin the healing process and cure any ailments or sicknesses that have arisen as a result of the error.



**Carmen "Hulu"  
Lindsey**

Trustee, Maui

Today, both native and foreign practitioners still conduct the practice for patients who are searching for alternative methods of resolving family disputes or seeking family counseling, and their numbers have been growing rapidly as news of the success that the traditional rituals have had in the past is spreading overseas.

Many new workshops and programs have been created through which modern-day kahuna can take advantage of this ancient Hawaiian wisdom and help their clients achieve inner peace through the ancient practice. Also, ever since the late 20th century, some courts in Hawai'i have even approved the use of the practice as a type of alternative dispute resolution method in the case of both adult and juvenile offenders.

Modern versions of this healing process combine the wisdom of the Hawaiian kahuna with concepts, rituals and tendencies taken from other cultures such as the Hindu and Buddhist ideas related to letting go of karma and the Christian concepts of repentance, confession and reconciliation.

According to experts who have studied and practiced the traditional Hawaiian concept and the various spiritual and philosophical ideals related to other cultures, there are many similarities between the different rituals and traditions that point back to the simplicity and validity of these Hawaiian teachings.

As a result, many new practices have appeared in the past 20 to 30 years that have proven the remarkable success of these ancient teachings both in Hawai'i and in many other parts of the world, and many of them are founded on the knowledge of the ancient Hawaiians. ■



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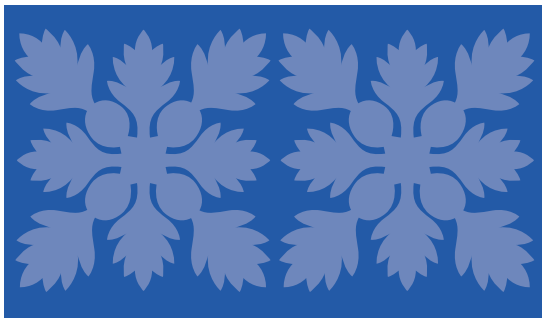
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**E nā ‘ohana Hawai‘i:** If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions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

## 2013

**AKAU** – Hui ‘Ohana ‘o Akau are descendants of Ching Sen/Kamakahema Awa: William P.M. Akau/Kealoha Kalaluhi, Abraham Akau/Alice Ahina, Eunice Akau/Solomon Kuahine Sr., Elizabeth Akau, Mack Kalahiki, Theodore Akau/Mary Keawe, William P.M. Akau/Lydia Awa, John Akau/Rose Iokia, Apitai Akau/Margaret Arthur, Lydia Akau/Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/Samuel Kaleleiki, David Akau, William Akau, Barbara Chock, Pekina Akeni/Goo Kim Seu, Ah Sing Kim Seu/Hattie Kauwe, Arthur Kim Seu/Martha Coelho, Amoe Kim Seu/Robert Naeole, Allen Kim Seu/Alice Nahakuelua, Ernest Akimseu/Mary Kahookano, Abby Goo/Daniel Bush and Ernest Chang, Mabel Kim Seu, Apitai Akeni/Kahana Maluwaikoo, Annie Apikai/Solomon Kuahine Sr., John Apitai/Adeline Young. We are having a family reunion in Waimea, Hawai‘i, Hawaiian Hall, Aug. 23-25, 2013. We need a head count no later than July 30 so we know how much food to prepare for the 5 p.m. lū‘au on Sat., Aug. 24. Contacts: Andrew Akau, (808) 883-8854 or (808) 937-3304; Solomon Kuahine, (808) 455-8102 or 382-9525.

**AKUNA** – The Goo Tong Akuna/Puakailima Kaholokula and Goo Tong Akuna/Chang Shee (aka Chang Oe) reunion scheduled for July 29-31, 2013, is canceled. If you have any questions, please contact Mev Igarta at 21129 Catskill Ave., Carson, CA 90745; mevorligarta@sbcglobal.net or phone (310) 830-8356. We apologize for any inconvenience it may have caused.

**JARRETT/KAOO** – To all descendants of William Jarrett (1815-1880) and Hannah Kao (1825-1867), there will be a family reunion on the island of O‘ahu in July. The reunion dates have changed; the new dates are July 20 and 21, 2013. We are seeking descendants of Emma Jarrett (1855-1889) and William Kumukoa Allen (1826-?), also descendants of Jane Kalua Jarrett (1914-1981) and Charles Keaweahu Reeves (1904-1945). Family members from these two branches who have not contacted us yet and are interested in attending the family reunion for all descendants of William Jarrett and Hannah Kao, please contact us as soon as possible. Submit your contact information (addresses, phone numbers and e-mail addresses) to: [Jarrett\\_fam\\_reunion@yahoo.com](mailto:Jarrett_fam_reunion@yahoo.com) or to 91-832 Pa‘aloha St., Ewa Beach, HI 96706. Mahalo, Sandy and Lani.

**JONES** – Aloha, the descendants of William Claude a me Ma‘eMa‘e Jones (from Kāne‘ohe, O‘ahu) will have its third ‘ohana reunion on Saturday, July 13, 2013, at Wailoa State Park-Pavilion 2 on the Big Island. We will have a Keiki Fishing tournament sign-up from noon to 12:30 with fishing until 2 p.m. An adult must accompany keiki. We will have fellowship from 3 p.m.: talent show/sharing from 3:30-4:45 p.m., dinner at 5 p.m. If interested in talent show, email [kauilaniperdomo@yahoo.com](mailto:kauilaniperdomo@yahoo.com). We are asking our ‘ohana to bring one main dish and either a side dish or dessert. The ‘ohana will supply the paper goods, rice, green salad, juice and water. Contact Karen DeSilva at (808) 966-6872 or Noelani Spencer via email [nspencer001@hawaii.rr.com](mailto:nspencer001@hawaii.rr.com) to let us know if you will be attending and dishes you will be bringing. We will be creating T-shirts, so if you would like to ensure that we contact you, email or call one of the cousins mentioned above. We invite all descendants and extended ‘ohana to join us.

**KALELEIKI** – Descendants of Samuel Kekuaokala‘au‘ala‘ilihi Kaleleiki and Adeline Kaniho Glynnie are invited to holoholo to their most precious and most beautiful Kuleana O Kamakalepo at 1839 Maunawili Road, Kailua, Hawai‘i, to pay respects to those who “gave” their ‘āina for us to preserve and “no sell.” The time to start the celebration is 10 a.m. until dark when all pau. The day is Saturday, June 22, 2013. We dare to invite our ‘Ohana Chinky Mahoe “Kawaili‘ula hālau” and ‘Iliahi Paredes’ hālau to our gathering to oli (if they have time). E kala mai ia‘u to them for imposing. Call Alice, 232-3015; Reggie, 306-1088; or John, 261-1065.

**KALEOHANO/WENTWORTH** – To all descendants of (h) Apela married (w) Waioalea, children are: Kaiapa Apela, (h) James W. Kaleohano (w) Kekipi. Tutu Kekipi’s parents are: (h) Keawe (w) Poaimoku, whose children are: (w) Kuaana (h) Peahi Kealakai, (h) Hawila (w) Alice Wentworth, (h) Holualoa (w) Keawehaku Kaholi, (h) Holua (w) Keawehaku Kaonohi, (h) Apela (w) Kamela Kaula (h) Howard Hawila Kaleohano & (w) Alice Ale Wentworth, there will be a family reunion June 22 and 23, 2013, in Kailua-Kona at the Old Kona Airport. Descendants of Ella Kawailani Wentworth (Obad Naukana Kaiawe), Moses Moke Wentworth (Annie Kaapa/Ilima Uhai Hao), Alice Ale Wentworth (George K. Beck Sr.), Louisa Kekipi Kaleohano (James Kealaiki Sr.), Annie Kaleohano (Anum Y. Kealamakia), Adeline Waialoa Kaleohano (Moses Keale Sr./Joseph Kahale), Sophia Kapona Kaleohano (Daniel Huakanou Kaiawe), Smith Kaleohano (Louisa Kawale Kaupu), Howard Hawila Kaleohano (Mabel U. Kahale/Lily Kanohea), Daisy Kauwana Kaleohano (Acho Young), Mary Haulani Kaleohano (W. Kurishige/ J. Valera) are all invited to this event. For registration and more info, contact Dean Kaiawe 987-3229, Mike Crisafi 323-3002, Sonya Fukushima 323-3574 or visit the Kaleohano/Wentworth family page on Facebook for updates.

**KEAWEMAUHILI** – Na ‘Ohana I Ke Kahi Ali‘i Nui Kapu ‘O Keawemauhili. Aug. 19-24, 2013, Moku ‘O Ku‘ihewa (O‘ahu), Ahupua‘a ‘O Ko‘olauloa, Laieawai, Hukilau Beach Park (Hāmāna Beach), 55-692 Kamehameha Highway, Lā‘ie, Hawai‘i. Our tūtū: Keawemauhili (k) & Loika Eunike Kainapau (w) hānau: 1-Ma-mane (k) mare Ka‘omea Ha‘aheo; 2-David (k) mare Malia Mary Puha; 3-Keawe Opio (k) mare Kalaniku‘ihonoinamoku, Emma Hekekia; 4-Lu-ahilani (k); 5-Joseph Keau (k) mare Mable Mokiha Malulani; 6-Mahuka (k); 7-Luika (w); 8-Joseph Lulani (k); 9-John Ka‘aekalani (k) mare Hattie Kia Laioha; 10-Kalakapu (w) mare Keoki George Punohu; 11-Sarah Kalai (w) mare Joseph Halemanu; 12-Loika (w) mare Joseph Ha‘aheo Ka‘ihe, John Buff Koahou, Bernard Clarke.

We are one branch of Ali‘i Nui Kapu Keawemauhili (k) & Ali‘i Nui Kapu Kalanikauleleaiwilua (w) of Hilo, Moku ‘O Keawe thru his son Ali‘i Nui Kapu Koakanu (k). We welcome all Keawemauhili families. Ka‘i‘amamao (k), Kekaulike (w), Ka‘uhoikeka (w), King Keaweikekahialioakomoku (k), Kalanikauleleaiwinui (w), Lonoma‘a‘ikanaka (w), Queen Keakealaniwahine (w), Kanaloaikaiwilanakaulehu (k), Queen Keakamahana (w) & Iwikauikaua (k). Meetings: May 18, June 15, July 20, Aug. 10. Scotty Wong,

Chair, (808) 450-4244, [scottyywong@gmail.com](mailto:scottyywong@gmail.com); Jeff Renaud, genealogy/registration, (808) 954-0072, [jennz@gmail.com](mailto:jennz@gmail.com). Lizzie Tuifua, finances; Justin Tang, registration; Brandi Kahala, recorder; Alisha Renaud, T-shirts; Sheila Sanford, children’s activities. Registration: \$25 single, \$50 family. Monetary donations: American Savings Bank, Hawai‘i, account # 8101810207, routing # 321370765, checks/money orders payable to Lizzie Tuifua. Mailing Address: Jeff Renaud, 1526 Mōlehu Drive, Honolulu, HI 96818. Facebook: Keawemauhili ‘Ohana ‘O Lā‘ie.

**KINIMAKA** – A July 5-7, 2013, family reunion in Honolulu is being planned for Kinimaka descendants, and descendants of Hanakeola and David Leleo Kinimaka. Kinimaka and his first wife, Ha‘aheo Kaniu, were the makua hānai of King Kalākaua. In 1844, Kinimaka married again to Pai and from this union they had one daughter and two sons. Their son David Leleo Kinimaka (hānai brother of King Kalākaua) rose to the rank of colonel and became the commander of the King’s Guard at ‘Iolani Palace. David married Hanakeola in 1874 and their children were: Mary Ha‘aheo Kinimaka (m) John Atcherley; Alice Kehaulani Kinimaka (m) Samuel Mahuka Spencer; Rebecca Kekionohi Kinimaka (m) Arthur Akina Apana; Fannie Kahale uki-o-Liliha Kinimaka (m) Joseph Kunewa, and Mathias Percival Ho‘olulu Kinimaka (m) Virginia Keawe. Descendants of John Ka‘elemakule Sr. (grandson of Kinimaka), descendants of Samuel Leleo and descendants of Matilda Leleo-Kauwe are all cousins invited to attend this family gathering. A highlight of the family gathering will be a guided tour of ‘Iolani Palace and a family lū‘au on the palace grounds. Mainland and overseas travelers are urged to book air reservations early. For detailed reunion information, visit the Kinimaka website at [Kinimaka.com](http://Kinimaka.com). For those who do not have access to a computer and are unable to make payment online, call the Planning Committee at (808) 206-1582 for alternative instructions as soon as practicable.

**KUPAHU** – The descendants of Henry I. Kupahu Sr. and the committee board members will host the 2013 Reunion on Maui Nō Ka ‘Oī (Kapalua). The event is scheduled for Labor Day weekend (Aug. 30, 31-Sept. 1, 2013). Fourth Generation, your monthly dues of \$25 per person must be paid on or before all scheduled monthly meetings. Make checks payable to Emilyñ Santella or Kaulana Obatay and mail to: Kupahu ‘Ohana Maui Reunion 2013, c/o Kaulana Obatay, P.O. Box 10124, Lahaina, HI 96761. All ‘Ohana, check for updates and scheduled monthly meetings on Facebook via the Kupahu ‘Ohana Maui Reunion 2013 site; if you are not a member, please feel free to join. For information, contact Kincaid Sr., at [kingdard82@gmail.com](mailto:kingdard82@gmail.com) or cell (808) 281-3885. As a reminder, this is a camping reunion to reflect on our many kūpuna (Ua hala mai pōina/Gone, but not forgotten) who left all of us the value and legacy of being a Kupahu. Mahalo Nui Loa, e Mālama Pono, Kincaid and Darlene Kupahu Sr.

**NAKAGAWA/AH PUCK/LAU KONG/ THOMAS** – Descendants of the Nakagawa, Ah Puck, Thomas and Lau Kong families of Waipi‘o Valley will be having a family reunion July 26 and 27, 2013, on Hawai‘i Island. Contact Yoko Lindsey (granddaughter of Rachel K. Ah Puck and Charles P. Thomas.) for more information. Email, [lindsey.ohana@gmail.com](mailto:lindsey.ohana@gmail.com); phone, (808) 989-0854; mailing address, P.O. Box 463 Kamuela, HI 96743.

**NAUMU** – A reunion is being planned for the entire Naumu ‘Ohana. It is scheduled for Monday, May 27, 2013, (Memorial Day) between 9 a.m. and 3 p.m. It will be held at Ānuenue School, which is located at 2528 10th Ave., Honolulu, Hawai‘i 96816. Please contact Charles Naumu at [cjmnaumu@hawaii.rr.com](mailto:cjmnaumu@hawaii.rr.com), (808) 247-5926; or 45-837 Luana Place, Kāne‘ohe, Hawai‘i 96744.

**PAHUKOA** – The descendants of Thomas and Marianna Pahukoa are having a family reunion July 4-7, 2013, at the Ke‘anae Peninsula on the island of Maui, Hawai‘i. We have a committee of ‘ohana that are putting together a fun event. We are working on housing. Shirts and genealogy books are available for presale and donations are also being accepted. Please call 1-808-281-0040 if you are interested and want to come or email me at [lpahukoa@hotmail.com](mailto:lpahukoa@hotmail.com) or my mailing address is 1885 Launiupoko Place, Wailuku, HI 96793. Please make checks payable to Pahukoa ‘Ohana Reunion Fund. Order forms are being mailed out and we have been sending out newsletters. If you haven’t gotten one, please call me so that I can add you to the mailing list. Aloha and we hope to see all of our ‘ohana there. There is also a website at [www.pahukoa.ning.com](http://www.pahukoa.ning.com) and Facebook at Thomas and Marianna Pahukoa.

**PEAHI** – My great-great-grandmother is Lulu Peahi. She was born around 1890 in Kona, Hawai‘i, and died July 8, 1941, in Honolulu. Her mother was Kaahoomaui and her father was William Peahi. If anyone has information, please call Kamaka at (808) 286-0022 or email at [kamakajingao@gmail.com](mailto:kamakajingao@gmail.com). Mahalo a nui.

**YIM/WONG** – Yims and Wongs combined family reunion is planned for May 24-26, 2013, at Kualoa Beach Park, Kāne‘ohe, Hawai‘i. Contact Leila Kahana at [emailrosejuly.yam@gmail.com](mailto:emailrosejuly.yam@gmail.com) or phone (808) 291-2768. Registration deadline is April 1. Family members are descendants of: Carrie Chong Keau Kaehuokalani (Ape) Akima and Thomas Kekahio; Francis Shui Len (Soon Yen) Kaailau Yim and Ah Chew Charles Mokiao; Harry Ah Fook (Mac) Yim; William Kui Fat Yim; Katherine (Ahlani) Yuen Lan Keolakaiula Yim and George Lam Kin Mau; Harriet Ah Yin Yuen Yin Yim and Nelson Charles Ah Tong Mokiao; July Ah On Kim Yam and Rose Ah Chuck Wong; Violet Ah Yin (Small Ah Yin) Yim and Albert Alapaki Kamakana; David Ah Kau (Ah Sook) Yim; Keala Ah Moe (Amoy) Yim and Frank William Niderost; George Sung Hing Wong; Alice Tun How Wong and George Pan Yee; See Moy Wong; Ethel Ung Choy Wong and Pluto Maulioli; Sung Wing Wong and Helen Chock Jeon Young; Sam Kwong Wong; Rose Ah Chuck Wong and July Ah On Kim Yam; Robert See Dot Wong and Violet Lan Yuk Zane; David Ung Sau Wong and Josephine Tengan; Look Tung Wong; See Chong Wong; Albert Ah Pu Wong; and Ah Lai Wong.

## ‘IMI ‘OHANA • FAMILY SEARCH

**EPIAKUNA KAUWAIKANAHELE** – Aloha brothers. My full Hawaiian family name is: William Epiakuna Kauwaikanahale Waiwaiole Steward. I am still looking for my extended Hawaiian family. The original spelling (1800 Hawaiian/English rendering) of my Hawaiian family name, listed above, might be spelled differently. For example, Stewart for “Steward” or Kuna for

“Epiakuna,” and Kanahele for “Kauwaikanahale.” If these names have any importance or significance to your Hawaiian family genealogy, feel free to contact me anytime at [wsteward52@yahoo.com](mailto:wsteward52@yahoo.com). Aloha.

**HALEAKALA** – The descendants of Antone Marcus and Welhelmina Haleakala are having a reunion Aug. 9-11, 2013, at Pu‘uohala Park, Wailuku, Maui. Their children were: Evelyn (Haleakala) Ayau-Laimana, Frank Haleakala and Manuel Haleakala. Antone Marcus’ last name originally is known as “Kaowao” or “Ka‘a‘o‘ao.” His mother was Kamakaokalani and her parents were Mahiai and Ka‘a‘o‘ao. Antone Marcus was raised in Pe‘ahi, Maui, and I found that the “Alu” name was also mentioned in my research. Antone Marcus Haleakala worked on the railroad on Maui but did not say much about his ‘ohana. If anyone knows anything or recognized his name, please contact me at: [hina13ulu@gmail.com](mailto:hina13ulu@gmail.com) or mail me at: Annette Haleakala-Coats, 73-4330 Oneone St., Kailua-Kona, HI 96740.

**HALEMANO/NAONE** – Doing ‘ohana research on both the Halemano and Naone sides and would very much appreciate any information that could be provided. My mother was Rebecca Elizabeth Halemano. Her father was Henry N. Halemano born around 1907 in Waikapū, Maui. His father was Joseph K. Halemano and mother was Emma E. (don’t know the last name). Henry had three siblings: George, Theresa K. and Alma K. He married Miriam possibly aka Martha Naone (born 1912) between 1925-1930. Martha’s parents were Peter Pahukalepa Naone (k) and Makalei Ahina (w). They were both born in Hilo. Martha had five siblings: Peter N., Joseph Makalii, George, Annie and Mary. I believe Peter Pahukalepa’s parents were Naone (k) and Manuahi (w). Their parents were Ahina (k) and Nihoa (w). If you have any helpful information, contact me via e-mail to Andy Nelson at [islecfehan@aol.com](mailto:islecfehan@aol.com) (preferred) or call (808) 754-9900.

**KALAKAU/OGUMA** – Aloha nō. My name is Shane Kamakala Rodrigues born from Linda Ah-Moi Oguma and Peter M. Rodrigues. My mother passed away around 1979. I’m from the Kahalu‘u area. My grandmother married an Oguma and her name is Mary K. Oguma. Her father (my great-grandfather) was a Kalakau. I was raised by the Rodrigues side of the family and don’t know much about the Kalakau and Oguma side. I’m in search of the history and family members so I can complete the other half of my mo‘okū‘auhau (genealogy). Anyone with information or any family members can write to me at: Shane Kamakala Rodrigues, 1250 E. Arica Road, Eloy, AZ 85131.

**NAPELA** – My great-great-grandmother is Kaohua Napela, (married to George W. Higgins), born in Kona 1844 and died in Hilo 1900. She had a sister, Hoohuli Napela. I am looking for the names of their parents and their ancestral line. Family tradition says Kaohua is related to Hattie (Harriet) Napela Parker, wife of Sam Parker of the Big Island. My Napela family is from Kona and Hattie’s family is from Maui. Can anyone help me find a connection between these two Napela families? Are there other Napelas on the Big Island who are related to Kaohua and Hattie? Contact Maureen Conner at [mlucardie@yahoo.com](mailto:mlucardie@yahoo.com) or call (727) 842-2373. ■





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**KAPOLEI:** Malu'ohai - 3 bdrm/2 ba single story, flag lot for additional parking \$383,000. 3 bdrm/2 ba in a cul-de-sac \$375,000. New listings: Kānehili 3 bdrm/2 ba \$425,000. Maui: Undivided interest lease \$35,000/offer. Leasehold - Charmaine I. Quilit Poki (R) Prudential Locations LLC 295-4474.

**MAUI - KULA:** Undivided interest leases. Keōkea AG, 2-acres. Kahikinui - 20 acres

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**WAI'ANAE:** Spacious 4 bd/2.5 ba 7,150 sf. lot, moss rock wall, Photovoltaic, 1 bd/1 ba downstairs \$380,000. 3 bd/2 ba lot. Needs TLC \$165,000. 3 bd/2 ba 7,218 sf lot \$239,000. 4 bd/2 ba single story, corner lot 8,500 sf, complete renovated, rock wall \$315,000. Leasehold - Charmaine I. Quilit Poki (REALTOR) Prudential Locations LLC 808-295-4474.

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## KULEANA LAND HOLDERS

**THE KULEANA LAND TAX** ordinances in the City and County of Honolulu, County of Hawai'i, County of Kaua'i and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county's web site.

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org).

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



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