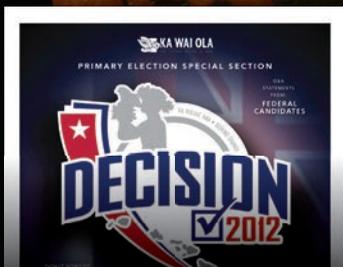


Bodies of Art

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Keone Nunes' "Pahu Pahu
on Keliokalani Makua."
- Courtesy: Shuzo Uemoto/
Honolulu Museum of Art

*A new exhibit
examines the pulse
of tattoo in Honolulu*



INSIDE SPECIAL 8-PAGE
ELECTION INSERT

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MO'OLELO NUI Bodies of Art

PAGE 14

BY SARAH PACHECO

For its newest exhibition, "Tattoo Honolulu," the Honolulu Museum of Art showcases the living body of work of tattooists Tricia Allen, center, Joel Albanez, Bong, Mike Ledger, Keone Nunes, left, Lucky Olelo, Richie Lucero, Sado, Sua Suluape Aisea Toetuu, right, and Billy Whitney.

- Courtesy: Shuzo Uemoto/
Honolulu Museum of Art



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Gabby Pahinui, second from right, with the Royal Hawaiian Serenaders – Barney Isaacs, Bill Akamāhou and Alvin Kaleolani Issacs Sr., in the 1950s.
- Courtesy

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Lewis Carroll's *Alice's Adventures in Wonderland* joins the realm of classic books translated into Hawaiian



Illustration:
John Tenniel

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BY LYNN COOK

In August, two music festivals perpetuate the legacy of the late, great Gabby Pahinui

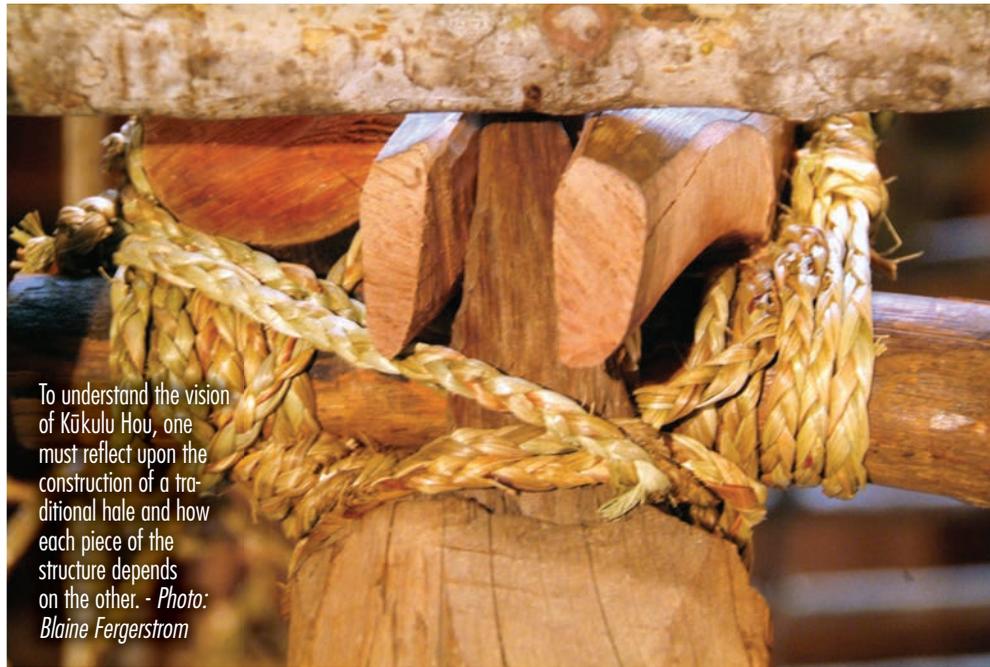
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GOVERNANCE

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.

KŪKULU HOU, A VISION FOR OHA



To understand the vision of Kūkulu Hou, one must reflect upon the construction of a traditional hale and how each piece of the structure depends on the other. - Photo: Blaine Fergerstrom

By Garrett Kamemoto

When the trustees of the Office of Hawaiian Affairs were considering candidates for the recently vacated chief executive officer position, they were captivated by the metaphorical concepts of Kamana‘opono Crabbe, Ph.D., their research director. For the past two years, Crabbe had been preaching the concept of Kūkulu Hou, literally a rebuilding, but also a metaphor for building of a hale, or home, and the hard work it would take to do so.

Immediately, there’s a lot of building that needs to be done. Crabbe wants to build a stronger relationship with the Hawaiian Trusts: Kamehameha Schools, Queen Lili‘uokalani Trust, the King William Charles Lunalilo Trust, the Queen’s Medical Center, and the Department of Hawaiian Home Lands.

In suggesting Kūkulu Hou, Crabbe was not suggesting a rebuilding in a traditional sense, but more of the building of a community in the metaphorical sense.

The title Crabbe has adopted for himself is Ka Pouhana, which is the central post of a hale, a metaphor for the main support of OHA.

Simply, Crabbe said, Kūkulu Hou is about building. It is about building on the relationship

Kūkulu Hou is about rebuilding our nation together in terms of protecting our ancestors and inherited mana.”

— Kamana‘opono Crabbe, Ph.D.

with the community, to advocate for native rights and practices and creating positive political equity. In addition, Crabbe would like to inject more Hawaiian cultural values into OHA. He doesn’t see the injection of cultural values as uniquely Hawaiian but says many of the values – such as respect for elders – are universal across many cultures, especially in Asia and the Pacific. But by stressing such values, he hopes to bring a sort of power, mana, if you will, to OHA.

Crabbe points out that Kūkulu Hou is not meant to denigrate what has happened in the past, but to build on the foundation that the community and

OHA has created.

To understand Crabbe’s vision of Kūkulu Hou, one must reflect upon the construction of a traditional hale and how each piece of the structure depends on the other. In Crabbe’s vision, OHA’s employees form the foundation – and while he believes the foundation is strong, he has committed to allowing them to grow so that they can expand their horizons and in, turn, become leaders in the community. Without a strong foundation, there would be no support for Ka Pouhana and, in turn, members of his executive team who form the other poles supporting the structure of the hale.

To this end, Crabbe has created a new Line of Business within OHA, that is, a new department. The Community Engagement Line of Business combines the Community Outreach program with Communications and Media Relations and Messaging programs. The idea is to engage the community. In a sense, Community Engagement will be the piko, the center, and stress the importance of talking to, and getting the mana‘o of the community.

The mission of the Office of Hawaiian Affairs remains unchanged. There is a continued emphasis on finding ways of making change that will be felt across the community. Crabbe foresees no changes to the current strategic plan, which calls for the improvement of conditions for Native Hawaiians over a broad spectrum of issues – from health and income to education and culture.

And OHA continues its process of doing a master plan for Kaka‘ako Makai – to develop the 30 acres that will be conveyed by the state as compensation for past-due ceded land revenues.

For many, the concept of Kūkulu Hou might appear to be new, but in recent months, Hawaiian communities have been pulling together in ways that hasn’t happened in decades: OHA visited various communities to gain support for the Kaka‘ako ceded land settlement, and gained support from groups that previously would have opposed such a deal. And the trustees of the Department of Hawaiian Home Lands and the Office of Hawaiian Affairs have been meeting quarterly to discuss issues of mutual importance.

Looking over the landscape, Crabbe returned to the concept of mana. “Mana is our legacy,” he said, referring to the force that is at the heart of the Hawaiian world view.

“Kūkulu Hou,” he added, “is about rebuilding our nation together in terms of protecting our ancestors and inherited mana – to greater achievement in building improved education, health, adequate shelter and assets – while valuing and participating in our traditional history and culture in our own homeland for all of us as beneficiaries.” ■

Panel holds first Hawaiian criminal justice summit



Task force members Martha Torney, Department of Public Safety deputy director for administration, left, Jack Tonaki, State of Hawai'i public defender, and Cheryl Marlow, state Judiciary Adult Client Services Branch administrator, at the June summit. - Photo: OHA Communications

By Treena Shapiro

Culturally based approaches to rehabilitation are needed to reduce the overrepresentation of Native Hawaiians in the criminal justice system.

That message was expressed eloquently and empathically by numerous speakers during a two-day summit on the disparate treatment of Native Hawaiians at all stages of the justice system.

The event was one of several the Native Hawaiian Justice Task Force will hold across the state to inform the recommendations they must submit to the state Legislature in December.

Retired Judge Michael Broderick, chairman of the task force, emphasizes that the panel has yet to reach any conclusions – and will not do so until hearing from a broader segment of the community.

During the June 7 and 8 summit at the state Capitol, “We heard that the approach has to be multipronged,” Broderick said. “It can’t focus on one area at the exclusion of all the others.”

Broderick said one of the themes

that emerged for him is that the current situation can’t be considered without also looking at the historical context. A related theme was the need to treat the trauma that causes so many Native Hawaiians to enter the justice system in the first place.

Some of this trauma is historical – Native Hawaiians have had to cope with the loss of their language and their land, along with a disconnection from their culture. Many speakers at the summit drew connections between that history and current problems including physical abuse, sexual abuse and neglect.

“Many Hawaiians are deeply, deeply hurting because of history, and to try to separate the history from the current situation would be a disservice to the Hawaiians,” Broderick observes.

During his tenure as a Family Court judge, Broderick heard more than 10,000 cases dealing with diverse social and criminal problems. The summit affirmed his conclusion that drug abuse, neglect and homelessness weren’t the cause of criminal activity as much as a symptom of underlying

trauma.

Many speakers focused on the plight of Native Hawaiians incarcerated in mainland prisons. Roughly 1,800 of Hawai‘i’s 6,000 inmates are housed out-of-state.

“Every single person who spoke about the issue of mainland prisoners was crystal clear that we have to return them to Hawai‘i. There was not one person who said anything to suggest we should keep them where they are,” Broderick said.

The task force was created after the Office of Hawaiian Affairs released a report on *The Disparate Treatment of Native Hawaiians in the Criminal Justice System*. The report revealed that a disproportionate number of Hawaiians are incarcerated in Hawai‘i and on the mainland.

While there’s no single explanation for the disparity, the statistics in the 2010 report are indisputable: Native Hawaiians represent 24 percent of the state’s population and 40 percent of its prison population. Native Hawaiian children represent 50 percent of the juvenile detention system.

UPCOMING SUMMITS

Here is the schedule for upcoming Neighbor Island summits. Information on a Moloka‘i/Lāna‘i summit will be announced. Please see www.oha.org for updates or call (808) 594-0285.

- > **Kona** – Saturday, July 7, 9 a.m. to 3 p.m., West Hawai‘i Civic Center, Building G, 74-5044 Ane Keohokalole Highway
- > **Hilo** – Saturday, July 14, 10 a.m. to 5 p.m., Department of Education Annex, 450 Waiānuenue Ave.
- > **Maui** – Saturday, July 21, 9 a.m. to 3 p.m., University of Hawai‘i-Maui College, 310 W. Ka‘ahumanu Ave., Kahului
- > **Kaua‘i** – Friday, Aug. 3, 10 a.m. to 7 p.m. Kaua‘i Community College, 3-1901 Kaumuali‘i Highway, Lihū‘e

In response to the report, the state Legislature in 2011 followed OHA’s recommendation to form a task force to explore ways to eliminate the disparity. The nine task force members represent agency stakeholders in the justice community.

The report notes disparities across the system – from arrest to parole. It states that Native Hawaiians found guilty of a crime are more likely than other groups to receive prison sentences. On average they also receive longer prison and probation terms than other racial and ethnic groups.

“What we heard is that we’re doubly-punishing people. We’re giving them the first punishment, which everyone gets, which is prison,” Broderick said. “But then if you take a Native Hawaiian and you move him to the mainland, you’re doubly-punishing people because they can’t have any visits from their family and they’re in a totally alien place and one they have

no relationship with.”

Speaking as an individual, Broderick expects that recommendations may include alternatives to incarceration, trauma-based care and unconscious-bias training across the criminal justice system.

Andre Perez, of Pōhaku o Kāne, addressed the need to support cultural approaches for rehabilitation of Native Hawaiians incarcerated on the mainland. The grassroots organization he leads has visited prisons in Mississippi and Minnesota and helped prisoners reconnect with their Hawaiianess.

“The Hawaiian culture proved to be very powerful in breaking down gang barriers and bridging Hawaiians together,” Perez said. He says that more resources are needed to strengthen this connection.

Perez also advocates for freedom of religion in the prisons, suggesting that it could be part of the state’s contract with mainland facilities. “Prisoners are struggling against the administration to engage in traditional religious practices,” he said.

Task force member Kamana‘opono Crabbe, OHA’s chief executive officer, closed the summit, thanking all who came forward to provide recommendations on how to address the tragic incarceration of Native Hawaiians.

“It’s our responsibility to carry this upon our shoulders and act boldly with our recommendations and to proceed forward so that your voice is heard and that we craft our report very carefully,” he told those who attended the summit.

He warns that the task force recommendations won’t be out for months, but with continued perseverance from stakeholders: “We bring hope to our community. We bring hope to our families. We bring hope to most of our hanauna, the ... generation who we give a chance to.” ■

Treena Shapiro is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

ECONOMIC SELF-
SUFFICIENCY

HO'OKAHUA WAIWAI

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

Helping Hawaiians shape their business ideas

By Harold Nedd

An effort to help Native Hawaiians earn a living from their passions is gaining appeal at Kapi'olani Community College.

The number of students taking the college's seven-week entrepreneurship class, funded by the Office of Hawaiian Affairs, nearly tripled last year.

“The class really helped me think through my idea. I walked away thinking, Yes, I can run my own business.”

—Tony Lenchanko, course graduate

Behind the numbers are people like 57-year-old Tony Lenchanko, a career flight attendant who took the class to help develop his “jet-ski-boat” idea into a full-fledged business.

“The class really helped me think through my idea,” said Lenchanko, who will be reimbursed by OHA for completing the \$231 class. “I walked away thinking, ‘Yes, I can run my own business.’”

Lenchanko is one of 320 Native Hawaiians who have taken the class at a time when many career paths have become riskier, making the idea of starting a business seem more attractive to them.

Despite the risks, hard work and uncertain rewards, entrepreneurship for them represents an opportunity to own their future. It also fits into a broader effort at OHA to increase family income in the Native Hawaiian community.

For more information, call (808) 594-1924. ■



Tony Lenchanko presented his business idea on the final day of an entrepreneurship class at Kapi'olani Community College.
- Photo: Harold Nedd



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Debt-consolidation loans put on hold

The Office of Hawaiian Affairs' Mālama Loan Program is suspending its popular debt consolidation loan as of July 1, 2012.

Since its inception in May 2011, the program has issued more than \$8.5 million in debt consolidation loans, making it one of the most popular loan products ever offered.

The suspension comes at a time when OHA is weeks away from launching another loan product, the OHA Hua Kanu Business Loan, which offers larger loan amounts to qualified seasoned Hawaiian-owned businesses. The deadline to submit OHA Hua Kanu Business Loan applications was March 30, 2012,

as announced in the February 2012 issue of *Kai Wai Ola*.

The decision to temporarily suspend debt consolidation was made in part to preserve resources in order to continue to fund its other loan products, including the OHA Hua Kanu Business Loan.

OHA Mālama business, education and home improvement loans will continue to be serviced through First Hawaiian Bank. OHA staff is working toward identifying additional resources to increase the available funding in the Native Hawaiian Revolving Loan Fund, which funds the Mālama Loan Program.

For more information on OHA Mālama Loans, please contact Robert Crowell at (808) 594-1924. ■



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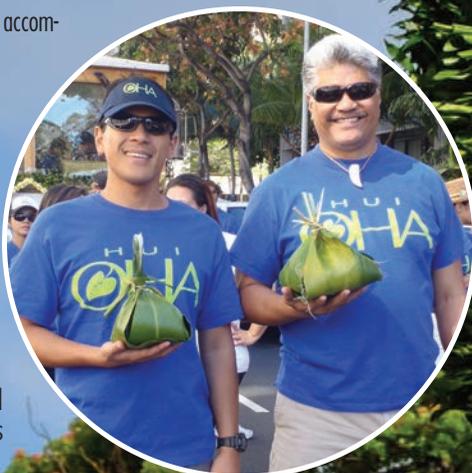
The Office of Hawaiian Affairs joined in celebrations in June honoring King Kamehameha I, who unified the islands in 1810. The king's dynasty would endure for more than six decades, until the death of Kamehameha V, Lot Kapuāiwa, in 1872. Kamehameha I is remembered both for his prowess in war and for his humanity. His Kānāwai Māmalahoe, or Law of the Splintered Paddle, lives on in the state Constitution, which calls the decree "a unique and living symbol of the state's concern for public safety."

ABOVE: During the June 8 lei-draping ceremony fronting Ali'iōlani Hale, OHA COO Aedward Los Banos, left, led the agency's presentation of a lush lei haku lā'i. The presentation was accompanied by the sounds of pū (conch shell) and oli (chant), and the 80-foot-long lei was folded in half before being placed on the statue - *Photo: Joe Kūhio Lewis*; **LEFT:** OHA's 80-foot-long lei, handmade by staff; **RIGHT:** The statue bedecked in long, fragrant lei of greens, yellow, pinks and reds. Lei-draping ceremonies were also held on Hawai'i Island in Hilo and Kohala, birthplace of the king, and in Washington, D.C. - *Photos: Francine Murray*

Honoring Hawai'i's first king



TOP: On the Garden Island, O'ahu princess Noalani Oba, accompanied by escort Kahea White of Anahola, rode horseback in the June 16 Kamehameha Celebration Parade through Līhu'e town. "It was a wonderful experience," says Oba, who works in OHA's Kaua'i office. "On two sides of Rice Street, the whole community of Kaua'i was there." - *Courtesy photo*; **FAR RIGHT:** King Kamehameha is represented in O'ahu's June 9 King Kamehameha Celebration Floral Parade, which passed the downtown statue of the king on its route to Kapi'olani Park. - *Photo: Jerry Taniyama*; **RIGHT:** Before the parade, OHA executives Aedward Los Banos, left, and Kamana'opono Crabbe hold ho'okupu that they would later present at the Kamehameha statue. Both men joined OHA's marching and trolley unit, which greeted the crowds with warm shouts of "Aloha!" - *Photo: Wendell Tengan*



Moloka'i groups report on reach of OHA grants

By Harold Nedd

An estimated 150 Moloka'i residents turned out for a community meeting that raised the profile of coordinated efforts to help steer their island in a desirable direction.

Hosted by Office of Hawaiian Affairs Chairperson Colette Machado, the three-hour community meeting also provided useful perspectives and information on the dent grant money is helping make on often overlooked public health problems.

In a brief presentation to OHA's Board of Trustees, Matt Yamashita, vice president of the Moloka'i Community Health Center, credited a two-year, \$300,000 grant from OHA for his organization's abil-

OHA Lāna'i meetings

> The Board of Trustees will hold a community meeting at 6:30 p.m. Wednesday, July 18 at Lāna'i High and Elementary School cafeteria, 555 Fraser Ave. in Lāna'i City.

> A Board of Trustees meeting will be held Thursday, July 19 at 9 a.m. at the Kō'ele Lodge library, 1 Keomoku Highway, Lāna'i City.

For information, call Leinani Zablan at OHA's Lāna'i office at (808) 565-7930.

ity to help at least 3,000 uninsured Hawaiians access health care.

Sheri Lynn, executive director of Ka Hale Pōmaika'i, attributed the success of her substance-abuse recov-

ery program to a \$100,000 grant, which is helping her clients overcome addictions to alcohol, crystal methamphetamine and marijuana.

Billy Akutagawa, executive director of Nā Pu'uawai, also praised a \$100,000 OHA grant for helping his organization enhance its outreach to kūpuna between ages 70 and 85 who are seeking adult-day care services.

As part of an animated video presentation, Kanohowailuku Helm of I Aloha Moloka'i, a grassroots campaign aimed at blocking a controversial undersea cable project that would transmit power to O'ahu, drew attention to the role a \$9,500 OHA grant is playing in his 600-member coalition's efforts to raise awareness about alternative energy.

The grant paid for an energy fes-



The young 'ōpio of Kula Kaiapuni Kauwela 'O Moloka'i welcomed the OHA Board of Trustees to their island. - *Courtesy: Sarah Nartatez*

tival that attracted 1,000 Moloka'i residents who were portrayed by Helm as being sensitive to the environment and supportive of sustainable, clean energy.

The community meeting is the

second of five forums OHA's Board of Trustees will host monthly on Neighbor Islands. Last month, the trustees held their community meeting on Kaua'i. In July, their community meeting will be held on Lāna'i. ■



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Salā to step into a new UH post dedicated to Hawaiian music



Among other things, Aaron Salā, 35, envisions bringing in seasoned professionals for Hawaiian music-related workshops, symposiums and conferences. - *Courtesy photo*

By Kekoa Enomoto

The University of Hawai‘i at Mānoa has named award-winning recording artist Aaron Salā to an unprecedented ethnomusicology position that will focus on not only the performance of but also the world view associated with Native Hawaiian music.

“Whereas programs in the ‘doing of’ Hawaiian music already exist, this is the first time an academic program is dedicated to the ‘thinking about’ Hawaiian music,” said Salā, 35, who will become assistant professor of Hawaiian music Aug. 1 in UH-Mānoa’s Music Department.

The job title “is the first of its kind, dare I say, in the world – that is, a full-time, tenure-tracked position dedicated to Hawaiian music,” said the 1994 Kamehameha Schools graduate, who is pursuing an ethnomusicology doctorate at UH-Mānoa, his alma mater.

“Most exciting to me about this position is that nowhere else in the world is there a program dedicated to the study of Hawaiian music as an academic field of research,” he said. “UHM is poised to begin the process of developing such programming, and I am absolutely proud to be a part of that.

“The kuleana is daunting, absolutely,” he added.

Salā said his new job will entail developing curriculum and courses, teaching undergraduate and graduate courses in Hawaiian music and ethnomusicology, and “fostering, cultivating and facilitating of partnerships and collaborations” with international and isle organizations. The latter include the Hawai‘i inuiākea School of Hawaiian Knowledge at UH-Mānoa “to develop programming that will enhance student interest both in a general Hawaiian epistemology (study of Hawaiian knowledge) as well as in Hawaiian music studies in particular,” said Salā, a former Windward Community College music instructor.

He envisions “talking with people from the Hawaiian music community – po‘e hula (people of hula), slack-key artists, haku mele (composers), recording artists and mea oli (oli chanters), to name just a very few – in order to ascertain how an academic program in Hawaiian music might enhance what we already do in the community. ... I am also very excited to put together Hawaiian music-related workshops, symposiums and conferences with seasoned professionals in the community, bringing them to the academy and taking our students out into the field.

“At this point, the sky’s the limit. This is an opportunity to really showcase how an active indigenous community and the Western academic institution can work together.”

“Most exciting to me about this position is that nowhere else in the world is there a program dedicated to the study of Hawaiian music as an academic field of research.”

—Aaron Salā
award-winning recording artist

His collaboration-related outreach will extend throughout the UH system – such as to the Institute for Hawaiian Music on Maui and the Hawai‘i Music Institute at Windward Community College – and to global institutions: Te Whare Wānanga o Awanuiārangī, an indigenous university in Aotearoa; American Samoa Community College; and the Oceania Centre for Arts, Culture and Pacific Studies at the University of the South Pacific in Fiji, he said. The goal will be “to develop programming which brings Hawaiian music together with the music of greater Polynesia and the greater Pacific region.”

Salā received the 2006 Nā Hōkū Hanohano Award for most promising artist for his first album, *Ka ‘Upu Aloha – Alone With My Thoughts*, has served as music arranger for the Kamehameha Schools Song Contest, and directs the Hawai‘i Youth Opera Chorus’ Cantilena middle-school ensemble. He is also a director through 2016 of the Hawai‘i Tourism Authority, whose officials call him the board’s “expert on Hawaiian culture practices” while acknowledging his Hawaiian-language fluency and UH experience teaching Hawaiian mythology, genealogy and music.

His own ethnomusicological world view was sparked by a Hawaiian kūpuna and by his Samoan roots.

“My father is pure Samoan, and I did spend some time during my formative years living in Samoa,” he said. “Sitting in church every Sunday in Samoa and listening to the choir sing is one of my most cherished childhood memories.”

And he wrote his ethnomusicology master’s “thesis on the piano as it is performed in Hawaiian music – a subject that is near and dear to my heart because my grandmother played it,” he said about the late Cecilia Ka‘ihilani Victor Cabral. ■

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

ISLAND MUSIC'S CREME DE LA CREME

Photos: Nick Masagatani

Every year Hawai'i Academy of Recording Arts members – active and retired recording artists and professionals in music, radio, television, publishing and the recording industry – lift their pens and vote for the best of the best in local music.

The selected crème de la crème of the island music scene are announced annually at the prestigious Nā Hōkū Hanohano Awards ceremony, Hawai'i's version of the Grammys. This year, the evening ceremony was held at the Hawai'i Convention Center on May 27 and broadcast live on K5.

Hawaiian music topped the charts with Hilo-boy **Kuana Torres Kahele** taking home six awards for his

first solo album *Kuanalooa*, including Album of the Year and Hawaiian Album of the Year, presented to Kahele by Office of Hawaiian Affairs Ka Pouhana **Kamana'opono Crabbe**. Kahele, the night's big winner also won for Song of the Year for his nod to paniolo, "Nā Vaqueros," Male Vocalist of the Year and Liner Notes. Because he is a co-producer on the album, Kahele's sixth award was also for Album of the Year (the award also recognizes producers). For the album's designs, Kuhao Zane and Kamele Eskaran won the Graphics Award.

The unique sound of Waipuna – **Kale Hannahs**, **Matt Sproat** and David Kamakahi, garnered the smooth young group three Nā Hōkū awards for their album *E Ho'i Mai* – Group of the Year, Island Music Album of the Year, and Single of the Year for " 'Āinahau."

Hi'ikua's original "Ku'u Hoa Hi'ikua," which appears on the CD *Aia I Hi'ialo*, won the Haku Mele, an award to the composer for the first release of the best Hawaiian song. Hawaiian language experts and musicians select this special category's winner.

Robert Cazimero received the Hawaiian Language Performance Award for his solo album "Hula."

Recording artist and OHA Trustee **Hauanani Apoliona** received the 2012 Moe Keale "Aloha Is" Award, established in 2003 by the Hawai'i Academy of Recording Arts in honor of Keale, a pure Hawaiian 'ukulele virtuoso, beach boy, electrician, radio deejay and actor well known for his aloha spirit and traditional Hawaiian customs and values. ■

Kale Hannahs

Kuana Torres
Kahele

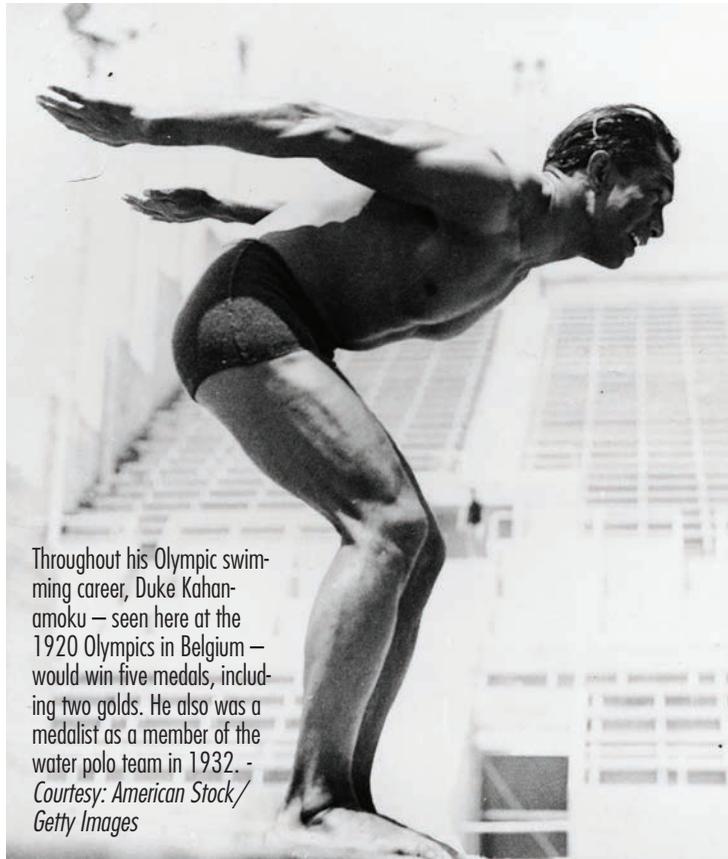
Kamana'opono
Crabbe

Matt Sproat

Hi'ikua

Robert
Cazimero

Hauanani
Apoliona



Throughout his Olympic swimming career, Duke Kahanamoku — seen here at the 1920 Olympics in Belgium — would win five medals, including two golds. He also was a medalist as a member of the water polo team in 1932. — Courtesy: American Stock/Getty Images

Remembering Duke at the 1912 Olympics

By Kathy Muneno

A century ago, a 21-year-old Native Hawaiian boarded a ship on the U.S. east coast, took a transatlantic voyage to Stockholm, Sweden, and within months his name was known the world over. Duke Paoa Kahanamoku earned the title of the fastest swimmer in the world and became the first Native Hawaiian to win a gold medal at the Olympics.

The year was 1912. Only a year prior he had broken the world record by almost 5 seconds in a 100-yard freestyle amateur swim meet in Honolulu Harbor. But according to the International Swimming Hall of Fame, no one would believe it. The “times were so unbelievable that the Amateur Athletic Union (AAU), headquartered in New York, refused to recognize them” even though there were reports showing the course was carefully measured before and after the race, there was a registered surveyor present, the swimmers were swimming against the tide and Kahanamoku’s nearest competitor was 30 feet behind. The AAU wasn’t satisfied until Kahanamoku went to the mainland and proved himself against athletes there.

In addition to the gold, Kahanamoku took home a silver medal in 1912 for the men’s 4 x 200-meter freestyle relay. That medal is now on display at the Smithsonian’s National Museum of the American Indian, in an ongoing exhibit called “Best in the World: Native Athletes in the Olympics.”

Announcing the exhibit, which runs through Sept. 3 in Washington, D.C., the Smithsonian said: “A century later, the National Museum of the American Indian celebrates the legacy of the 1912 team and the path they paved for future generations of Native American athletes ... who have provided some of the most dramatic moments in Olympic history.”

Dramatic indeed. Because the 1916 Olympic Games were canceled

EVENTS HONORING DUKE KAHANAMOKU

> Exhibit: “Best in the World: Native Athletes in the Olympics”

Ongoing through Sept. 3
Smithsonian’s National Museum of the American Indian, Washington, D.C.

> Celebration of the 100th anniversary of the first gold medal for Hawai’i

6-10 a.m. July 10

Duke Kahanamoku statue, Waikiki

Features hula, music and lei draping

> Duke’s OceanFest

Aug. 18-26

Includes an ocean mile swim in Waikiki and much more.

oceanfest.dukefoundation.org

due to World War I, Kahanamoku was 29 the next time he competed in the Olympics, in Antwerp, Belgium. There, at the 1920 Olympics Kahanamoku had to win the gold medal in the 100-meter freestyle — twice. “The Australians protested his first win saying their man had been boxed (in by another swimmer), so the Duke had to win it again,” says the International Swimming Hall of Fame. “Australia was fourth with Hawaiians first, second and third.”

That’s right, while Kahanamoku took home the gold again, Kamehameha graduate Pua Kealoha took home the silver in that race and William White “Bill” Harris Jr. from Hawai’i took the bronze.

Kahanamoku, Kealoha and Kealoha’s younger brother Warren were also on the team that won gold for the 4 x 200-meter freestyle relay race in 1920. Warren Kealoha, only 16 at the time, also took home the gold in the 100-meter backstroke. He went on to win again in the 1924 Olympics in Paris, France, making him the first person to take gold in two consecutive Olympics in any

stroke other than freestyle.

By then Duke Kahanamoku was 33 years old, and at the 1924 Olympics he won the silver medal for the 100-meter freestyle. A 20-year-old Johnny Weissmuller won gold, and right behind Kahanamoku was his younger brother Samuel Alapai Kahanamoku.

Sam Kahanamoku’s bronze medal and photos are also on display at the Smithsonian exhibit. Patty Kahanamoku-Teruya was among the special guests invited for its grand opening. She says it was a breathtaking and chicken-skin evening. Other native athletes and family members of Native American Olympic athletes talked of how “Uncle Duke showed his strength by his humbleness and kindness to others,” she recalls. “These are the stories of what was shared that evening by the other athletes who knew him. A giving, kind, strong man with so much compassion and love, and the ceremony was just that type of atmosphere.”

Duke Kahanamoku married at age 50 and his wife, Nadine, wore his gold medal on her charm bracelet, recalls Nadine’s longtime personal assistant Earl Maikahiki-napamaikalā Tenn, who was also an invited guest at the Smithsonian exhibit opening. Tenn said it wasn’t until she was given a duplicate bracelet from the television show *This Is Your Life* that the medal was placed in safekeeping.

The Smithsonian showed Kahanamoku’s *This Is Your Life* footage daily during the month of June. In the show, he was joined by seven of his siblings, Weissmuller and three of the eight survivors that Kahanamoku rescued from a boat that capsized off Newport Beach, California. Kahanamoku had been on his surfboard and shuttled the boaters to shore.

As grand as his Olympic career was, Duke Kahanamoku’s medals were a fraction of his legacy. ■

Kathy Muneno is a weekend weather anchor and reporter for KHON2.

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‘Ike Kū‘oko‘a – have you done your part?

By Kau‘i Sai-Dudoit and Puakea Nogelmeier

The ‘Ike Kū‘oko‘a initiative was launched Nov. 28, 2011, on Lā Kū‘oko‘a, Hawaiian Independence Day. Set up to gather an army of volunteers to transcribe 60,000 pages of Hawaiian language newspapers, it is an aggressive and bold attempt to finally accomplish the goal of providing word-searchable text files of this important historical repository of Hawaiian knowledge.

Awaiulu Inc., together with support and resources from its partners, has garnered more than 6,000 volunteers for this effort. And while the initiative has celebrated many successes, the main goal has always been to transcribe the remaining pages – to date there are approximately 15,000 pages in the works, leaving 45,000 still waiting for transcription.

There have been many creative efforts: Kamehameha Schools-Kapālama High School students and staff have completed 2,200 pages dedicated to their beloved retiring headmaster, Michael Chun, and kumu hula Patrick Makuakāne’s Hālau Nā Lei Hulu I Ka Wēkiu challenged his haumāna, offering the top four producers a spot in the lineup to represent the hālau promoting Hawaiian Airlines’ inaugural flight in New York. These are just two outstanding models of inspired support.

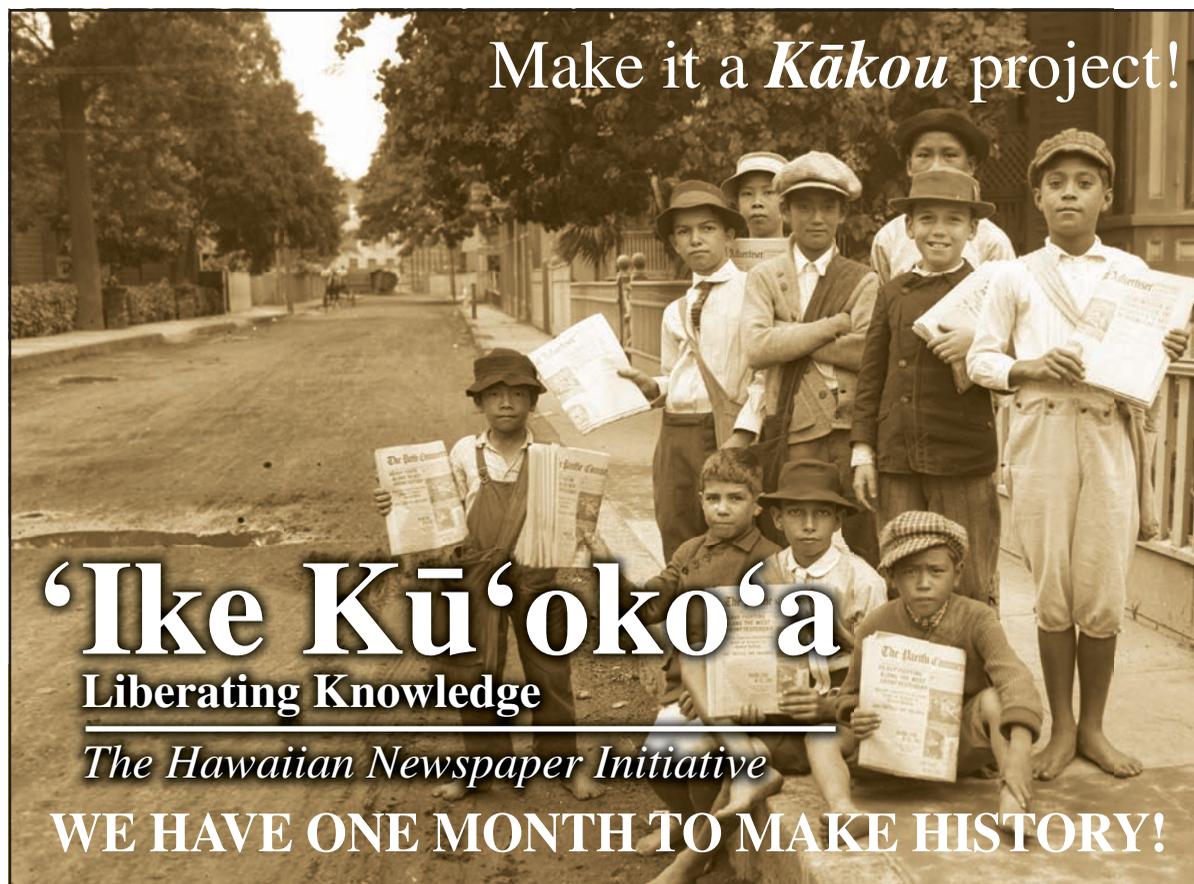
In May, in a shining example to Hawai‘i businesses and organizations, the Office of Hawaiian Affairs offered an innovative incentive to its staff to lend their personal time to the effort. In a challenge designed to further support the ‘Ike Kū‘oko‘a initiative, OHA offered a day off to the top five employee producers, as approved by Ka Pouhana Kamana‘opono Crabbe, with this encouragement: “Want to be a part of Hawai‘i’s future? Want to contribute to a project that will challenge today’s ideas and understanding of Hawai‘i’s history and traditions? ... Let’s join the movement and contribute to Hawai‘i’s future by giving life to our past.”

With the ‘Ike Kū‘oko‘a transcription project ending July 31, every single page counts. To quote the Kamehameha-Kapālama high students: “We talk about learning our roots, but at the first chance to learn our roots, we hesitate.”

If each of us did a few pages, we could save these roots for ourselves and place Hawaiian knowledge in the mainstream. But more importantly, we could ensure access for the future generations of Hawai‘i. Have you done your part yet? What are you waiting for?

To register, go to [awaiulu.org](#). ■

Kau‘i Sai-Dudoit is project director for Ho‘olaupa‘i and outreach coordinator/project manager of ‘Ike Kū‘oko‘a. Puakea Nogelmeier is executive director of Awaiulu Inc.



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Bodies of Art

By Sarah Pacheco

Beginning this summer, the Honolulu Museum of Art (formerly the Honolulu Academy of Arts) is blurring the line between ink on skin and paint on canvas with its newest exhibition, "Tattoo Honolulu," a showcase focused on Hawai'i's abundance of high-quality tattoo art that comes from the islands' unique mix of cultures rich in tattoo traditions.

"In Honolulu you have three broad cultural traditions hitting each other: You have the Japanese tattooing tradition, you have the Americana military tattooing tradition and you have the Hawaiian/Polynesian tattooing tradition, and they're all kind of crashing together here in a really interesting way," says museum director Stephan Jost.

The exhibit, which started in June and runs through Jan. 13, 2013, presents 10 prominent locally-based tattooists as contemporary artists, revealing their skills, ideas and sensibilities through photographs of their literal bodies of art.

"Essentially it will be a photography exhibition of tattoos," says Jost, "but rather than lead with an ethnographic perspective, we're leading with, 'here are 10 people who live here today who are great artists.'"

Chosen to be part of this exhibit are Tricia Allen, Joel Albanez, Bong, Mike Ledger, Keone

Tattoo Honolulu

- > **When:** Ongoing through Jan. 13, 2013
- > **Where:** Honolulu Museum of Art
- > **Admission:** \$10 general, \$5 children 4-17. Free on the first Wednesday and third Sunday of the month
- > **Info:** (808) 532-8700, honoluluacademy.org

Tricia Allen's "A hybrid of NW Coast, Hawaiian and Japanese motifs on Akira, 2009-2010." -
Courtesy photos: Shuzo Uemoto/
Honolulu Museum of Art

nes, Lucky Olelo, Richie Lucero, Sado, Sua Suluape Aisea Toetuu and Billy Whitney.

“We did a lot of tattoo parlor visits,” Allison Wong, deputy director for the museum, says of the difficult selection process. Some of them are very young, but most of those in the exhibition have been practicing for over 10 years. A lot of them are artists in their own rights – they’re painters or printmakers – but tattooing is their love.” The result, she says, is “a snapshot of the tattoo culture and practice today.”

Adds Jost: “We chose to focus on tattoo artists as artists in the same way we would



Keone Nunes’ “Pahu Pahu on Keliokalani Makua.”



Sua Suluape Aisea Toetuu’s “Ma’ala on Makasiale Toetu’u, 2012.”

deal with painters or sculptors.” And just like Leonardo da Vinci, Pablo Picasso and Vincent van Gogh, each tattoo master has his or her own distinct style that comes across in each tattoo.

“We have that in the industry, and it’s called the signature artists,” explains Aisea Toetuu. “When they draw stuff, it’s his character in the motion so that you can tell it’s his. You can see the artist in his work.”

Toetuu, who works out of Soul Signature Tattoo and Art Studio, began tattooing on the streets of downtown Honolulu.

“I started tattooing at the age of 13 or 14,” says Toetuu. “Most of my time was spent on the streets with that first generation of immigrant gangs – that’s where I picked up tattooing.”

As time went on, Toetuu found himself yearning to learn more about his Tongan culture and soon found himself drawn to fellow artists who shared that same passion of traditional Polynesian body art.

“Back in those days, in the ‘90s, tattooing was still frowned upon. It was never popular. If you were tattooing, you were in the ‘weird crowd’ or you were the ‘bad people.’ But in my culture – in Tongan culture – a man who wore a tattoo is a man who took care of his family; it wasn’t looked down upon,” Toetuu says. “That opened my doorway to what is Polynesian tattooing, and tattooing took me out of that street culture I was so used to and steered me more toward my tradition.”

He began studying with Tahitian, Marquesan and Hawaiian artists, reaching out for guidance from masters like Tricia Allen and Sua Suluape Petelo, who would later become his mentor in the traditional art of tatau, or tapping.

“When you learn tatau and you’re in an apprenticeship, it’s like you’re part of a hālau; you learn from the masters, and you come from a pedigree of great artists, and you have that pride that you come from that lineage,” says Toetuu, who was bestowed the Suluape name by Petelo as a gesture of respect and sign of permission to use the ancient tools.

“I’ve been doing tapping for more than 10-some years, and in the years I keep tapping, I find new things,” he says. “Every time I try to possess it, I cannot. Tattooing is older than me, and here we are trying to possess but we cannot. I’ve learned to just respect the tool, let it guide you, and listen to the whispers from the ancestors behind your back.”

Though Toetuu will not have any purely traditional tatau images on display in the exhibit (he says he does not allow any pictures to be taken out of respect for the craft), there will be pieces that combine traditional tatau with modern, graphic machine work, including a mixture of Japanese and Pacific Island characters telling Polynesian proverbs through visual representation.

“I’m this young individual born in America, but yet I’m stuck to traditions,” explains Toetuu, who counts the artwork of Herb Kane, Japanese woodblock prints and Marvel comics as major influences on his work.

“It’s like I speak two different languages – with tapping I have to follow protocol, but when it comes to (using the) machine I can have a little finesse and play with it more,” he explains. “But as Westernized tattooers, we have to learn both; we have to make sure that we are preserving while also moving forward.”

Like Toetuu, Tricia Allen’s work primarily focuses on traditional Polynesian design but incorporates elements that represent an individual’s background.

“Most of my clients want a tattoo that symbolizes who they really are, and I don’t think there’s any other art form in life that does this,” says Allen, an acclaimed tattoo master who entered the tattooing world by chance after receiving her master’s degree in cultural anthropology from the University of Hawai‘i at Mānoa.

“Prior to that time, I truly had no interest in tattoo,” she says.

Born in California, Allen grew up in Colorado and developed a strong passion for Pacific art while interning in the Native Arts Department at the Denver Art Museum.

“The department was largely American art but had a small amount of African and a bit of Oceanic art in the collection, which wound up being my kuleana,” Allen says.

Upon completing her master’s thesis on the re-evaluation of Marquesan tattooing in 1992, Allen traveled to Rapa Nui with the mission of bringing free access to learning materials to island natives.

“I’d corresponded for years with a number of individuals on the island and learned that their library did not allow locals access (to books),” Allen recalls. “I had been purchasing numerous books on their history and photocopying manuscripts, including old illustrations of tattoo, and one day I was having lunch with a friend who was a prominent tattooist and showed him some of the photocopies. His comment was, ‘Wouldn’t it be fun to give them the real thing instead of a photocopy?’ I responded ‘sure,’ and tattooed myself as he encouraged me and looked on over my shoulder.

“I tattooed a number of friends before embarking on the voyage, but I primarily learned the art in order to take it back to the people of Rapa Nui,” she says. “I never consciously made the decision to be a tattooist — it just happened.”

Since then Allen has tattooed more than 8,000 members of the Polynesian community and has written numerous publications on Polynesian tattoo art, including the books *Tattoo Traditions of Hawai‘i* (2005) and *The Polynesian Tattoo Today* (2010). She will have several pieces in the exhibit, including what she calls a “very atypical” large back piece that was the first she completed very early in her career as well as a tattoo that blends elements from the Pacific Northwest coast, Hawai‘i and Japan to represent the individual’s background and cultural influences.

“Being a part of this exhibition is an incredible honor and privilege,” Allen says. “Tattooing has a long history, and it’s nice that it is being recognized in this way.”

In addition to the main gallery featuring work by the tattoo artists, smaller galleries will highlight the diverse cultural tattooing traditions found in Hawai‘i and other forms of art that are sources of inspiration for Hawai‘i’s contemporary tattooists.

“We can show actual textiles that have patterning that essentially became tattoo in the Polynesian tradition, and our collection happens to be quite strong in that,” Jost says, noting the museum also will have on loan artifacts from the Bishop Museum and a live tatau demonstration scheduled in September. (Visit honoluluacademy.org for updates and details.)

“I think the big thing is, museums show art, and one of the things we’re trying to do is legitimize the art of tattooing,” Jost stresses. “And in some ways, we can promote great artists and we can expose many more people to the art form who may not necessarily think of tattooing.”

Allen says: “What is remarkable about this exhibition is it is the first in Honolulu that really focuses on the local art as practiced today on O‘ahu (and) truly is a first in emphasizing the tattoo art of the Hawaiian Islands.”

“And that’s why I wanted to do this show,” agrees Toetuu, “because it’s the first time the museum will be exhibiting a tattoo that’s not traditional Polynesian but something that has to do with us. I’m glad that they’re recognizing these artists and those who practice tattooing.” ■

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

Lessons from the Menehune



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

Not long ago, kūpuna and mākua told mo'olelo of how Menehune helped kanaka maoli. Menehune lived in Hawai'i before Hawaiians arrived, kūpuna explained. The tall Hawaiians frightened the Menehune, who were only about 3 feet tall, so they moved deep into the forests. Menehune were strong, stocky and very hardworking. Most Menehune didn't speak, but those who did had deep, gruff voices. However, their delightful

laughter could be heard for miles. Menehune worked together in large numbers, accomplishing mighty deeds, in just one night ... like building roads, heiau or fishpond walls. Menehune ceased work upon the first rooster's crowing at dawn.

One Menehune mo'olelo tells of Laka's canoe. Laka selected a tall, straight, strong tree in the koa forest for his canoe. He prayed for permission before chopping with his stone adze. He worked all day before the great tree fell. Laka went home to eat and sleep for the night. He thought about the work ahead, trimming the branches, shaping the canoe and hollowing it. He prayed for guidance before returning to the forest the next day. Laka could not find his tree. He returned to the village to seek the counsel of his grandmother.

The next day, Laka returned to the

forest with his adze and a digging stick. He dug a little ditch next to a tree he selected. He cut the tree so it fell over the ditch. Darkness had already fallen when he finished. Laka crawled under the leaves of the tree into the ditch. Soon, he heard voices, then a command: "Now! Take your places." The Menehune were preparing to lift the tree back into place. Laka scrambled from under the tree. The Menehune ran in fright, but Laka managed to catch two Menehune. Laka complained angrily about the time and effort wasted because they replaced the first tree. The Menehune chief was fearless. He confronted Laka about his lack of canoe-building skill, as well as a plan to haul the canoe to the shore.

"If you set us free, we can shape the canoe and haul it to the shore," the Menehune chief said.

"I will release you, but if I do, and you finish and deliver the canoe, what would I do for you? I have nothing for gifts," Laka said.

The Menehune chief asked Laka to build a canoe shed near the shoreline and to prepare a feast for the Menehune. Laka agreed and hurried home. Early the next morning, Laka began preparations for the feast and started building the shed. He framed the shed then thatched a roof of coconut leaves. Laka kept wondering if the Menehune had completed the canoe during the night. He scurried up the mountain and peeked at the beautiful canoe! Laka hurried back to finish preparing the feast. He caught shrimp and pounded poi from the taro he had cooked. It was growing dark when he finished and laid out the food on the eating mat. Exhausted, Laka stumbled into bed.

Soon a humming sound came from the koa forest as the Menehune lifted the canoe. The humming grew louder,

until it filled the village with sound as the canoe was placed in the shed. There were sounds of finishing tools, as the Menehune did the final assembly of the canoe. Sounds changed to low talking as the Menehune feasted. Then, the humming resumed as the Menehune departed for the forest. The next morning, Laka and his stunned neighbors admired Laka's new canoe.

As keiki, we learned when you work like Menehune, enormous tasks became manageable and can be completed in record time. When working in unison with many others, almost anything can be accomplished, kūpuna explained. The mo'olelo planted seeds of hope that one's own acts of generosity and good might be assisted by Menehune.

Sadly, tales of the Menehune have given way to folk heroes of the 21st century, like a cartoon man made of sponge. Auwē! It is sad to lose such a delightful and positive cultural tradition. ■



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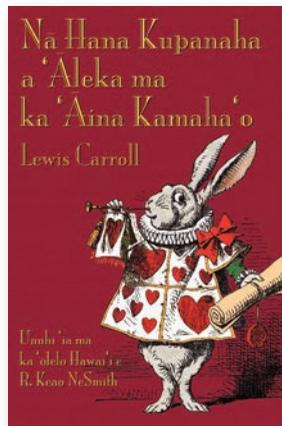
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The Hawaii Family Finance Project and the HIDA Program Grants are funded in part by the U.S. Treasury Department CDFI Fund, and supported by the Office of Hawaiian Affairs, First Hawaiian Bank and Hawaii Credit Union League.



**Nā Hana Kupanaha
a 'Āleka ma ka 'Āina
Kamaha'o**

By Lewis Carroll

Translated by

Keao NeSmith

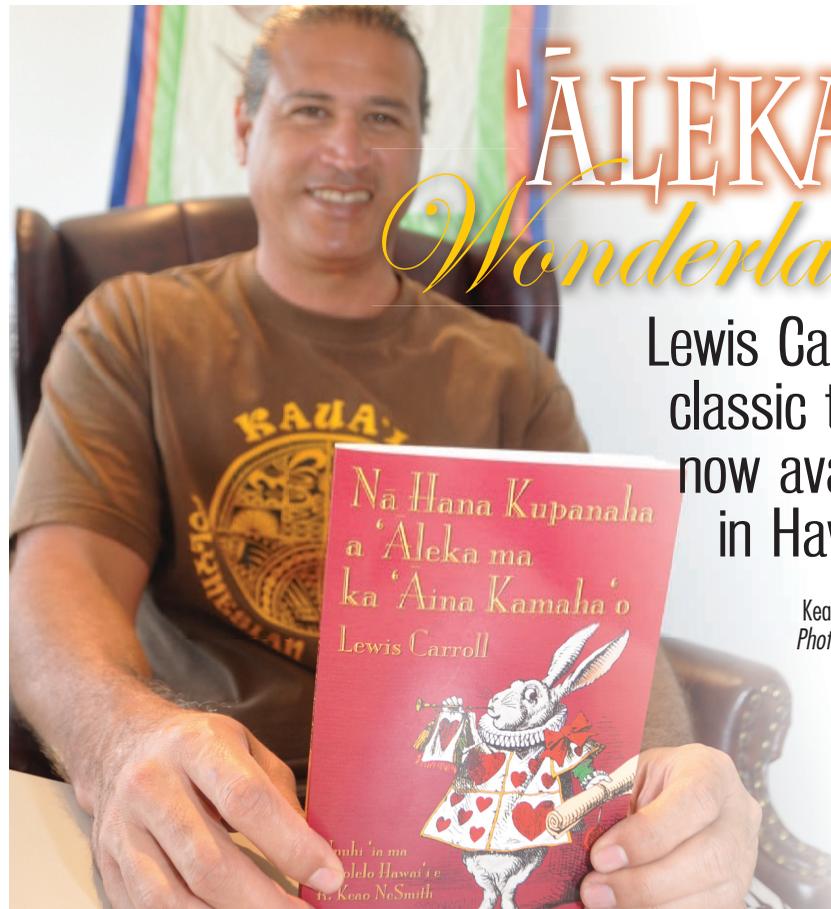
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NeSmith's website is devoted to Hawaiian language preservation, pointing to the need to increase the number of native speakers, or those who learned Hawaiian as their primary language. Native speakers, he said, are estimated at about 500; the majority, about 300, are Ni'ihauans of western Kaua'i.

The website includes audio clips of his kupunawahine (grandmother) Annie Kealoha Kauhane, who taught him the language, speaking Hawaiian as an illustration of the difference between traditional Hawaiian and "neo," or second-language Hawaiian.



'ĀLEKA IN
Wonderland

**Lewis Carroll's
classic tale is
now available
in Hawaiian**

Keao NeSmith. -
Photo: Lisa Asato

By Mary Alice Milham

Keo NeSmith knows something about what it's like to fall down a rabbit hole.

As the translator of the new book *Nā Hana Kupanaha a 'Āleka ma ka 'Āina Kamaha'o* – more commonly known as *Alice's Adventures in Wonderland* – the University of Hawai'i Hawaiian language professor had the topsy-turvy experience of rendering Lewis Carroll's classic children's tale into 'ōlelo Hawai'i.

The book is part of Alice 150, an international endeavor to translate the story into lesser-known and endangered languages in commemoration of the book's 150th anniversary.

With a Ph.D. in applied linguistics from the University of Waikato in New Zealand, a thesis on teaching Hawaiian language and plenty of experience translating books for the Hawaiian-language immersion schools, NeSmith was up to the task.

Nevertheless, translating Alice's strange journey – in the land of the White Rabbit, Mock Turtle and the Dormouse – from English into Hawaiian was no simple matter.

"It's almost mathematical," says NeSmith. "In the end, all of these references throughout the story, they need to fit somehow and it wasn't always easy."

For one thing, there were no mice or rabbits in Hawai'i when *Alice's Adventures* was first published in 1865. In some cases, NeSmith had to invent new names for characters in the book, such as "i'ole maka mania" (sleepy-eyed mouse) for "dormouse" and honu 'ū (mournful turtle) for "mock turtle."

Poems and rhymes in the story presented other conundrums. Not being traditional Hawaiian literary devices, NeSmith had to come up with alternatives. For instance, in a chapter where the Mad Hatter sings "Twinkle, Twinkle Little Bat," NeSmith inserted oli he found in 19th-century Hawaiian language newspapers, with passages about bats.

To ensure his translation was in keeping with the original, NeSmith looked to Hawaiian translations of English language stories of the period, such as *20,000 Leagues Under the Sea*, *Ivanhoe* and *Beowulf*.

Before being entrusted with the job, NeSmith had to complete a test chapter and when finished was required to write an essay explaining how he dealt with difficulties, like

PEERING INTO THE TRANSLATION

"In *that* direction," the Cat said, waving its right paw around, "lives a Hatter: and in *that* direction," waving the other paw, "lives a March Hare. Visit either you like: they're both mad."

"Ma *kēlā* 'ao'ao," wahi a ka Pōpoki me ka ho'āni pū 'ana i kona kapua'i 'ākau ma ka poepoe, "e noho ana kekahi Mea Pāpale: a ma *kēlā* 'ao'ao," e ho'āni ana 'o ia i kekahi kapua'i, "e noho ana kekahi Lāpaki 'Eu'eu. E hele 'oe e kīpa e like me kou makemake. He 'ōpulepule lāua 'elua."

"But I don't want to go among mad people," Alice remarked.

"Akā, 'a'ole au makemake e hui me ka po'e 'ōpulepule," i pane mai ai 'o 'Āleka.

"Oh, you can't help that," said the Cat: "we're all mad here. I'm mad. You're mad."

"'Ō, 'a'ole hiki ke 'alo a'e," wahi a ka Pōpoki: "he 'ōpulepule kākou a pau i ne'i. He 'ōpulepule wau. He 'ōpulepule 'oe."

"How do you know I'm mad?" said Alice.

"Pehea 'oe i 'ike ai he 'ōpulepule wau?" wahi a 'Āleka.

"You must be," said the Cat, "or you wouldn't have come here."

"Pelā nō e pono ai," wahi a ka Pōpoki, "inā 'a'ole, 'a'ole 'oe i ne'i."

the translation of puns and Carroll's use of "nonsense" language. Now that the book is out, an audio CD will also be forthcoming for purchase online, says NeSmith, who is currently working on a Hawaiian translation of Carroll's *Through the Looking Glass*.

In addition to Hawaiian, the Alice 150 project includes Pacific language translations in Tongan, Tahitian, Rarotongan Maori and a Samoan translation by UH-Mānoa lecturer Fata Simanu-Klutz. You can find more translations of *Alice's Adventures in Wonderland* at [evertime.com](#). NeSmith's Hawaiian translation of *Alice's Adventures in Wonderland* is available on [amazon.com](#). ■

Mary Alice Kaiulani Milham, a Portland, Oregon-based freelance journalist, is a former newspaper reporter and columnist from California's Central Coast.



The Moloka'i 2 O'ahu Paddleboard World Championships spans 32 treacherous miles of open ocean. - Courtesy: Bernie Baker

Iulai

MOLOKA'I 2 O'AHU PADDLEBOARD WORLD CHAMPIONSHIPS

Sun., July 29, 7 a.m.

Not for the faint of heart, this annual Moloka'i-to-O'ahu race attracts world-class stand-up paddleboarders and prone paddlers from 15 countries in a 32-mile Kaiwi Channel crossing from Kepuhi Beach to Maunalua Bay. Soloists get a half-hour head start over teams, with top contestants making landfall around 11:30 a.m. Competitors will be treated to lunch; all others should pack their own drinks and snacks. Everyone can enjoy the expo that runs till 4. molokai2oahu.com.

HAWAIIAN SLACK KEY GUITAR & 'UKULELE CONCERTS

Fri., July 13, 20, 27 and Aug. 3, 4-6 p.m. and
Sun., July 15, 22, 29 and Aug. 5, 3-5 p.m.

For almost 13 years, Doug and Sandy McMaster, Hawaiian slack key composers, have been putting on educational concerts showcase the traditional style of slack key music and teach audiences how the music was born and has evolved over the years. Concerts are every Fri. and Sun. Hanalei Community Center. \$20 general, \$15 for kūpuna and 18 and under, kids under 6 are free. (808) 826-1469 or mcmasterslackkey.com.

BIG ISLAND HAWAIIAN MUSIC FESTIVAL

Sat.-Sun., July 14-15, noon-6 p.m.

Enjoy two days of Hawaiian music and dance, including 'ukulele, slack key guitar, falsetto singing and hula at this popular annual Hilo event featuring musicians from around the state. Performers include Cyril Pahinui, Dennis Kamakahi, Sonny Lim, Kanakapila, Bert Nahi and Rob Yamanoha. Afook-Chinen Civic Auditorium. \$10 in advance for both days or \$15 per day at the door. (808) 961-5711 or ehcc.org.

CULTURAL FESTIVAL

Sat., July 14, 10 a.m.-3 p.m.

Held in the special setting of Hawai'i Volcanoes National Park, this popular annual festival helps perpetuate and celebrate Hawaiian culture and traditional arts through Hawaiian music, hula, crafts sales, food and demonstrations by local artists and practitioners. Park entrance at mile marker 28 1/2. No entrance fee to the park for the day. (808) 985-6166 or nps.gov/havo.

QUEEN LILI'UOKALANI KEIKI HULA COMPETITION

Thurs.-Fri., July 19-20, 6 p.m.;
Sat., July 21, 1 p.m.

Talented keiki representing 23 hālau hula from Hawai'i and Japan will compete in solo, hula kahiko and hula 'auana categories at this three-day event presented by the Kalihi Palama Culture and Arts Society with title sponsorship by OHA. Catch the broadcast at 6:30 p.m. Aug. 3 and 4 on KITV4. Blaisdell Center Arena. Reserved seating \$13.50 adults, \$11 keiki ages 4-12; general admission \$10.50. Tickets, 1 (877) 745-3000, ticketmaster.com or Blaisdell Center box office. Info, (808) 521-6905 or kpcahawaii.com.



Hālau Ka Lei Mokihana O Leinaala won the kahiko keiki kane division with a lively dance at last year's Queen Lili'uokalani Keiki Hula Competition. - Photo: Nick Masagatani

KANIKAPILA SUNDAYS

Sun., July 22, 1-4 p.m.

A special Kanikapila Sunday at Waimea Valley featuring the Abrigo 'Ohana, a talented trio of young siblings, in a freestyle performance. Attendees may bring their 'ukulele or guitar and strum along. Don't have an instrument? Impromptu singing and hula dancing are welcome, too. Snack bar will be open. This special "Mahalo Day" offers half-off admission for kama'aina and military with ID: \$5 adults, \$2.50 keiki and seniors. (808) 638-7766 or waimeavalley.net.

'UKULELE FESTIVAL

Sun., July 22, 9 a.m.-3:30 p.m.

Two dozen musical acts come together for Roy Sakuma's 42nd annual festival, including Grammy award-winning musician James Ingram (a frequent guest and fan), 'ukulele players from more than seven countries and a 'ukulele orchestra of more than 800 chil-



dren, teens and adults. Enjoy food booths, displays and giveaways. Kapi'olani Park Bandstand, Waikiki. Free parking and shuttle service from Kapi'olani Community College to the bandstand and back from 8 a.m. to 4:30 p.m. info@ukulelefestivalhawaii.org or ukulelefestivalhawaii.org. ■

Happily strumming along at the 'Ukulele Festival. - Courtesy: Galen Kawasaki



Can't get enough of 'ukulele? Check out the 'Ukulele Festival, happening July 22 at Kapi'olani Park Bandstand. - Courtesy: Aubrey Hord Photography



The annual Ho'oku'ikahi Establishment Day Hawaiian Cultural Festival is a celebration of native customs and traditions, from food and clothing to art and warfare.

— Courtesy: Kai Markell

Festival at Pu'ukoholā Heiau celebrates Establishment Day

By Karin Stanton

Pu'ukoholā Heiau National Historic Site hosts the 40th annual Ho'oku'ikahi Establishment Day Hawaiian Cultural Festival, which allows visitors and residents to learn about the history of the island, as well as allowing Native Hawaiians an opportunity to connect with and celebrate their past.

“The culture, history and language – it’s so fascinating, and the fantastic thing is people are not going to let it fade away,” said park ranger George Enuton.

One of the festival centerpieces is a sham battle fought by young men in traditional warrior dress and with traditional war implements. The battle begins at 6:30, just after sunrise during opening ceremonies, as the men fight for control of a banana plant stump, which symbolizes the first fallen warrior.

“It’s not pre-determined which

chiefdom will win and it is a real battle,” said Enuton. “They are hurling real spears at each other. The spear tips are covered with tape but they still hurt, so they will be trying really hard not to get hit with a spear.”

Enuton, a native of Washington, D.C., who has worked at Pu'ukoholā Heiau National Historic Site for six years, said the festival is a personal highlight of the year. “It’s quite an honor just for me to see every year,” he said.

The heiau on the Kohala Coast of Hawai'i Island played a significant role in the unification of the islands. In 1790, control by Kamehameha over his home island, Hawai'i, was elusive. Guided by a prophet, the chief built a heiau atop Pu'ukoholā and dedicated it to the war god Kuka'ilomoku.

Stories handed down through the generations tell of the king and his men forming a human chain and passing individual rocks along a

Ho'oku'ikahi Establishment Day Hawaiian Cultural Festival

- > **When:** Sat. and Sun., Aug. 11 and 12; 6:30-10 a.m. royal court, ho'okupu ceremony and sham battle on Saturday. Cultural workshops and activities from 11 a.m. to 3 p.m. on both days, including ancient hula and ancient lei making, quilting, net and gourd making, poi and tapa pounding, canoe rides, games, music and traditional food and drink tastings of 'awa and other delights.
- > **Where:** Pu'ukoholā Heiau National Historic Site
- > **Cost:** Free
- > **Info:** (808) 882-7218 ext. 1011 or nps.gov/puhe/2012festival.htm

20-mile stretch from Pololū Valley to the heiau site.

The heiau was completed in 1791, and Kamehameha invited his cousin and rival Keōua, the chief of Ka'ū, to meet with him. When Keōua came ashore on Pelekane Beach, he was killed by Kamehameha's men and taken to the heiau as a first offering to the gods.

Following Keōua's death, Kamehameha gained control of Hawai'i Island, setting the course for his eventual control of the neighboring islands. He established the Kingdom of Hawai'i in 1810.

Maintained by the National Park Service, the park features an interpretive trail leading from the visitor center to the ruins of the heiau, with descriptions and educational plaques along the path. Admission is free. ■

Karin Stanton, a former reporter/editor at West Hawai'i Today, works for the Associated Press and Hawai'i 24/7.



The graceful keiki of Hālau Hula Olana, under the direction of kumu hula Olana and Howard Ai. — Courtesy: Moanalua Gardens Foundation

By Lynn Cook

Three elders, keepers of knowledge of things Hawaiian, will be honored July 21 at the 35th annual Prince Lot Hula Festival at Moanalua Gardens. The all-day hula party – billed as the largest non-competitive hula event in Hawai'i – is held each year to honor Prince Lot Kapuāiwa's success in bringing back the once-banned hula in the district of Moanalua.

The 2012 festival theme: “Laukanaka Ka Hula – A Multitude of Hula Groups Gather,” speaks of those who love hula, those who present hula and the honored keepers of the culture.

The day is dedicated to Aunty Edith Kawelohea McKinzie, composer, professor and kumu hula; Aunty Patience Namaka Bacon, hula master, scholar and hānai daughter of scholar Mary Kawena Pukui; and James Ka'upena Wong, master of chant, educator and a “voice” of film and television productions. Each of the honorees is an accomplished judge for multiple hula competitions. Like the giant monkeypod trees of Moanalua Gardens, the branches of the three revered kūpuna reach out to protect and shade, with roots reaching deep for a firm foundation for generations of growth in hula, chant and the quest for cultural knowledge.

Arriving early with low-back beach chairs and mats is always a good idea. This year the opening hō'ike will be a “don't

Prince Lot Hula Festival

- > **When:** 9 a.m.-4 p.m. Sat., July 21
- > **Where:** Moanalua Gardens
- > **Cost:** Free
- > **Info:** (808) 839-5334 or moanaluagardensfoundation.org

miss” event. Kumu hula Manu Boyd has composed and will present his special mele for the honorees as they are presented with the Moanalua Gardens Foundations Kukui o Lota Award.

From a distance, the gardens – ablaze with colorful palettes during the festival – resemble a French Impressionist painting with people reclining on pastel blankets or strolling past the reflecting pond fronting the cottage of Prince Lot Kapuāiwa. Up close the crowd is a mix of local hula fans and visitors from Japan to Germany and across the U.S. continent. Parking is plentiful, crafters and food booths are enticing. Sales of the 35th anniversary festival T-shirts and buttons support the event.

Festival sponsors include the Office of Hawaiian Affairs, Hawai'i Tourism Authority, National Endowment for the Arts, City and County of Honolulu, State Foundation on Culture and the Arts, Kamehameha Schools, Hawai'i Visitors and Convention Bureau, O'ahu Visitors Bureau, Hawaiian Airlines and many other local businesses. ■

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai'i with a global audience.

GABBY-KAPILA

Rooted in the legacy of Gabby Pahinui, two festivals play on

By Lynn Cook

Connect the words slack key or Gabby with the word “festival” and somebody says, “Oh, yeah man, I was there!” Then you can expect that everyone in earshot will chime in and wax poetic about the experience of their dad, uncle, sister or their own tweaked-to-perfection memory. The questions fly: what year you went, where, who played? Then the really big question, “Did you ever hear Gabby?”

The beauty of the moment is that it's not relegated to history. For both the uninitiated and for the diehard

fans, these legendary island music moments continue on. The fifth annual Gabby Pahinui Waimānalo Kanikapila happens Saturday, Aug. 11, followed on Aug. 19 by what's become a longstanding island tradition – the 30th annual Hawaiian Slack Key Guitar Festival in Kapi'olani Park. Both events are free, last the better part of the day and are possibly the most user-friendly music events all year. Think family. Think T-shirts, slippers and sunscreen, low-back beach chairs and plate lunch, with back-up sound from the rhythm of the ocean. One festival is good, two is even better. Treat yourself.



In this undated photo, Gabby Pahinui, left, teaches his son Cyril, foreground, in the yard of their Waimānalo home as Joe Gang looks on. - *Courtesy: David Cornwell*

JUST GABBY

The question is, if 150 musicians get together to play music, what's the result? For the past four years the answer would be the Waimānalo Kanikapila. Gabby's son Cyril Pahinui and his wife, Chelle, have worked to

put on a party in classic Gabby style.

Back in the day, as they say, weekends at the Pahinui home in Waimānalo were one long jam session. Word would go out: Gabby was playing. The yard would fill with guys with guitars. If you came late you followed the line of parked pick-up trucks and the sound of Gabby's voice – somewhere between a bulldozer and a train wreck, with moments of falsetto that made everyone cry. Hard work, a dozen kids and a hard life took Gabby away early – born in 1921, he died in 1980 at the young age of 59. Musicians who were in his backyard never forgot. Those who were not even born have a second chance to know the sound of Hawai'i's slack key magic.

Cyril says he started the soon-to-be 5-year-old festival to honor his dad, to keep the backyard-style kanikapila alive. He says the day is really not a concert, “Musicians just want to come to hang together, to play with maybe not even the guys in their band.” They play for free. They jam and stay all day and the audience is the beneficiary. Hanging out in the open pavilion at Waimānalo Beach Park, the musicians are very accessible. Any fan can come up and gush a compliment. If they have a musical question, it gets answered, often by half-dozen of their music heroes.

The talent line-up is pages long, not including spontaneous moments when another guitar is “just what's needed,” adding length to every per-

Gabby Pahinui Waimānalo Kanikapila

- > **When:** 9 a.m.-6 p.m. Sat., Aug. 11
- > **Where:** Waimānalo Beach Park, Gabby Pahinui Pavilion
- > **Cost:** Free, \$15 T-Shirt supports festival costs
- > **Starring:** 150 musicians, including Jerry Santos, Haunani Apoliona, Jeff Peterson, Dennis Kamakahi, Sonny Lim, Cyril Pahinui, Greg Sardinha, Peter Moon, Bla Pahinui, George Kuo, Alan Akaka, Gary Aiko, David Kahiapo, Walt Keale, Mike Kaawa, Jessie Kalima 'Ohana.
- > **Plus:** hula, educational community organizations, cultural displays, lomilomi, and food booths with proceeds supporting athletic and community groups
- > **Added event:** Aug. 10, Friday, 1 p.m. Slack Key/'Ukulele Workshop at pavilion
- > **Info:** gabbypahinui.com

Hawaiian Slack Key Guitar Festival – “O'ahu Style”

- > **When:** noon to 6 p.m. Sun., Aug. 19
- > **Where:** Kapi'olani Park, Waikiki
- > **Cost:** Free
- > **Starring:** Ledward Kaapana, Dennis Kamakahi, LT Smooth, Ho'okena with Glen Smith, Nathan Aweau, John Cruz, Brother Noland, Maunalua with Bobby Moderow, Paul Togioka, Hi'ikua, George Kuo, Stephen Inglis, Kaukahi, Patrick Landeza, Alani Yamauchi, Asa Gamble, Makana
- > **Plus:** food booths, shave ice, festival T-shirts, artists' CDs and DVDs, and a chance to win a new Taylor guitar and Kanile'a 'Ukulele
- > **Info:** slackkeyfestival.com. Festivals will also be held in Kona, 'Ewa Beach and Lihue in September, October and November, respectively.

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Hawaiian songs named to National Recording Registry

Gabby Pahinui's 1947 recording of "Hula Medley" and Sol Hoopii and his Novelty Five's 1938 recording of "Fascinating Rhythm" have been inducted into the Library of Congress' National Recording Registry.

The two songs are forever enshrined in the registry as "cultural, artistic and/or historical treasures," the library said. Pahinui made some of the first modern recordings of slack key, including "Hula Medley." Hoopii, meanwhile, applied steel guitar to traditional hulas, ragtime, jazz and pop in the 1920s when the steel guitar was enjoying national popularity, and "he and his peers influenced blues and country slide guitarists," the library said.

Recordings by Donna Summer, Prince and the Revolution, Dolly Parton, Bo Diddley, the Grateful Dead, interviews with former slaves and an 1888 Edison Talking Doll cylinder were also inducted. There are now 350 recordings in the registry, which annually inducts 25 sound recordings that are at least 10 years old.

formance. The list includes dozens of Nā Hōkū Hanohano Award winners. Cyril says, "The only musicians not playing have a gig somewhere else."

Before the event Chelle and Cyril, with help from many volunteers, clean the park and power wash the pavilion, dedicated to Gabby. They even paint it when the City and County has a paint budget. The sale of Gabby T-shirts helps fund the musicians' food and security. Chelle says: "The term 'collectors' item' is no joke. We saw a first year shirt listed on eBay for \$500. Warning, we don't reprint."

JUS' PRESS

That's what Ledward Kaapana says when he describes the art of slack key guitar playing, "strings slack, jus' press." Milton Lau, mastermind behind three decades of the Hawaiian Slack Key Guitar Festival on O'ahu says, "just relax." The fes-

tival began in 1982 as a grand opening for the City and County of Honolulu's McCoy Pavilion at Ala Moana Park.

Lau and artist Kauka de Silva ran the pavilion. With a makeshift stage built of boards from the wood pile, a bunch of ti plants and a very simple sound system, Lau says, "We dressed the place up and invited some of the music 'greats' of Hawai'i to come play kī hō'alu, slack key music." The intent of the concerts was to honor the great Gabby "Pops" Pahinui. Word got around and the fans came, packed so close together that it was easy to say, "Can you pass these pūpū to my auntie over there, and help yourself?"

The music went far into the night with Raymond Kane, George Kuo, Keola Beamer, the Mākaha Sons and the Pahinui brothers. Even when the stage went dark, fans wanted to stay and talk music.

The famed piano man George Winston of Windom Hill recording came and fell in love with slack key. He wanted to record the music so he created Dancing Cat Records. Nominations and Grammy Awards for slack key followed for CDs by Rhythm & Roots, Mountain Apple Co. and Winston's company as well.

"We looked for sponsors to help with costs, to help the musicians, to get better sound," Lau says. Cox Radio, Hawaiian 105, the *Honolulu Star-Advertiser*, OHA, Outrigger Hotels and other partners stepped up to help. "We never imagined it would go on for 30 years," he says. When they outgrew McCoy Pavilion, the concert moved to Waterfront Park, to the Royal Hawaiian Hotel and finally to the broad expanse of Kapi'olani Park.

Lau has shared the wealth of music, adding a festival on Maui, Hawai'i Island, Kaua'i and for the first time since 1993, festivals will be returning to West Coast cities in California, Oregon and Washington. "The amazing thing," says Lau, "is that the feeling has never changed. No matter where we have a concert, it's laid back kī hō'alu!" ■

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai'i with a global audience.

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Kōkua at Kewalo Basin cleanup

Even the smallest hands can make a difference, as Anuhea Leong-Wilkinson proved at a June 2 cleanup of O'ahu's Kewalo Basin Park. The 3-year-old worked alongside sister Pālanikūlē'a, 4, and mom Alicia Wailehua-Hansen, who works in OHA's travel services department. In all, some 24 OHA leaders, staff and their families lent a hand in the effort involving more than 150 volunteers. "Our biggest turnout yet," said Ron Iwami, president of the nonprofit Friends of Kewalos, which organized the fifth annual cleanup. Volunteers were treated to lunch provided by the nonprofit and educational booths by the National Oceanic and Atmospheric Administration and others. Iwami provided updates on water-quality testing being done ahead of a project to add 100 slips and redo and reconfigure piers, and OHA CEO Kamana'opono Crabbe spoke about the state's recently approved transfer of Kaka'ako land to OHA. As for Leong-Wilkinson and her sister, at day's end mom took them for a well-deserved cool treat — Menchie's yogurt, their favorite. - *Courtesy: hawaiianswell.com*

Bishop Museum to honor Rubin

Winona Rubin, an Alu Like Inc. co-founder who served as the Hawaiian social service agency's first executive director, will be honored by the Bishop Museum at the Bernice Pauahi Bishop Awards Dinner, July 28, from 5-9 p.m. on the museum's Great Lawn.

The 14th annual benefit dinner will celebrate the museum's vibrant storied culture and honor two individuals for exceptional leadership in perpetuating Hawai'i's heritage and providing service to the community. Rubin, a former state Department of Human Services director who also served in various capacities at Kamehameha Schools and OHA, will receive the Bernice Pauahi Bishop Museum Medal. Wilmer C. Morris, a director emeritus of the museum and Hawai'i Pacific University, will receive the Charles Reed Bishop Medal.

Guests will be treated to the first sneak peek of the newly renovated Polynesian Hall, opening next summer, as well as culinary creations by 10 top Hawai'i chefs, a silent auction and entertainment by 2012 Nā Hōkū Hanohano Award's most promising artist Starr Kalahiki and other musical up-and-comers.

Proceeds from the dinner will benefit Bishop Museum's collections and educational programs of culture and science, which serve more than 350,000 students, scholars, kama'āina and visitors each year. Tax-deductible tickets are \$350 and may be purchased online at bishopmuseum.org/pauahi or by calling (808) 847-8281.

Fishers urged to report hookings of monk seals

Federal and state officials are urging those who fish to quickly report any accidental hookings of the federally protected Hawaiian monk seal.

Hookings have been implicated in recent deaths of monk seals,



Kamehameha students welcome Māori king

Leaders and students of Kamehameha Schools-Kapālama campus on May 21 hosted Māori King Tuheitia during his trip to Hawai'i that aimed to build relationships with the state in the areas of culture, education and business. His visit to the hillside campus began with a ho'okipa ceremony at the elementary school, where the king, his wife, daughter and others who accompanied the family from New Zealand were presented with gifts of chant, song and hula by school staff and students. Kamehameha Schools CEO Dee Jay Mailer and retiring campus headmaster Michael Chun attended, along with other school leaders and 300 primary-school students. A lunch reception followed at the school's Kawaiaha'o Plaza offices. - *Courtesy: Kamehameha Schools*

including a male monk seal found dead on Kaua'i with a hook in its esophagus in March and another monk seal of advanced age that was euthanized in May at Waikīkī Aquarium following surgery to remove a hook.

In a joint statement, NOAA and the state Department of Land and Natural Resources said early reporting of accidental hooking can help a seal survive and minimize its injuries if treated quickly.

As of mid-May there were eight reported hookings in 2012, compared to nine in all of 2011. There have been 77 hooking incidents reported in the past decade, according to the National Oceanic and Atmospheric Administration's Fisheries Service.

For printed guidelines on preventing and reporting interactions

with monk seals, go online to bit.ly/MGHV5. To report a hooking, call toll-free 1-(888) 256-9840, 24 hours a day.

Kanahele to participate in nature series

Pualani Kanaka'ole Kanahele, the foremost scholar of Hawai'i's creation myth, will participate in a film screening and discussion as part of the "Man/Woman and Nature Series" July 26 at Maui Arts and Cultural Center's McCoy Studio Theater.

The 6 p.m. event, "Journey of the Universe," is part 2 of the series delving into the relationship of humans to the natural world. Also speaking will be Yale lecturer Mary Evelyn Tucker, who is the executive producer and co-writer of the

film to be screened, *Journey of the Universe: An Epic Story of Cosmic, Earth and Human Transformation*.

On Aug. 16 at 7 p.m., part 3 of the series will address biomimicry, the study of nature and attempts to imitate its designs and processes to solve human problems. Speakers will be Sam Gon, science director for the Nature Conservancy of Hawai'i, and Bryony Schwan, executive director of the Biomimicry Institute in Montana.

The series will wrap Nov. 15 at 6 p.m. with part 4 on food security. Moderated by Manulani Aluli Meyer, the event will feature John Lind, a Kīpahulu taro farmer, and Karen Washington, a New York City community gardener and activist.

Tickets are \$10 for each event and are available at mauiarts.org.

Lua featured on international TV show

Ōlohe Mitchell C. Eli, Pa Ku'i A Holo and the Native Hawaiian martial art of lua was featured in May on G4's *Attack of the Show!*, a live television program reaching more than 56 million homes in the United States, Canada and Australia.

G4 field producer J.C. Calciano and correspondent Candace Bailey were invited to Hawai'i to cover the Battleship movie junket at Pearl Harbor, tour the USS Missouri with director Peter Berg, and interview the stars and director. While on O'ahu, G4 contacted Eli and a team of his senior haumāna (students) to profile the lua, showcase ancient weapons, demonstrate combat moves and perform a martial arts hākā at Kualoa Ranch.

The program is a part of the Pa Ku'i A Holo's mission to increase the awareness about the integrity of the ancient martial art. *Attack of the Show!* provides the latest information on a variety of subjects and interests from the latest must-have tech gadgets, web culture, video games, to behind-the-scenes looks at film and TV. ■

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural practices at or near the Lono Kona Residential Subdivision, including property along Ala Onaona, Alahou, Alakai, Kalani, and Lamaoekoala Streets, Keōpū, Hua'ūla, and Hienaloli 1 Ahupua'a, Kailua-Kona, North Kona District, Island of Hawai'i, TMK: (3) 7-5-various plats and parcels. Please respond within 30 days to SCS at (808) 938-0968.

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by Scientific Consultant Services, Inc. (SCS) on cultural resources or ongoing cultural activities on or near the proposed Kawela 2 Well, Kawela Ahupua'a, Kona District, Moloka'i Island, Hawai'i [TMK: (2)] 5-4-015:071 and TMK: (2) 5-4-003:028]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182.

WAI'ANAE UKA AHUPUA'A

Information requested by Scientific Consultant Services, Inc. (SCS) on cultural resources or ongoing cultural activities on or near the proposed Hale Kula Elementary School, Schofield Barracks, Wai'anae Uka Ahupua'a, 'Ewa District, O'ahu Island, Hawai'i [TMK: (1)]7-7-001:003]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182.

KAPA'AU AHUPUA'A

All persons having information concerning marked and unmarked graves in what may be known as Pu'u Kapu Cemetery on a roughly 43-acre parcel (TMK: 3-5-4-09:027) in Kapa'au Ahupua'a, North Kohala District, Island of Hawai'i are hereby requested to contact Dr. Bob Rechtman, Rechtman Consulting, LLC (808) 969-6066, 507A E. Lanikaula

St., Hilo, HI 96720, and/or Kauanoë Hoomanawanui DLNR-SHPD Burial Sites Program (808) 933-7650, 40 Po'okela St., Hilo, HI 96720.

This cemetery area is *mauka* of Pratt Road, and *makai* of Kohala Hospital. The only marked headstone contains the name Pio Dias; several other unmarked graves also exist.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve the burials in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same *ahupua'a*.

TURTLE BAY RESORT

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that unmarked, human skeletal remains were identified by Haun & Associates during a supplemental archaeological inventory survey conducted in conjunction with the Turtle Bay Resort LLC (TBR) Supplemental Environmental Impact Statement for its Revised Master Plan which covers approximately 840 acres within the Ahupua'a of Kahuku, Punalau, Ulupehupehu, 'Ōio, Hanaka'oe, Kawela, and 'Ōpana within the Ko'olauloa District, Island of O'ahu (Project Area TMK: [1] 5-6-003:033, Por. 035, Por. 037, 040-044; 5-7-001:001, Por. 013, 016, 017, 020, 022, 030, 031, 033; and 5-7-006:001, 002, 022, 023).

The landowner/applicant is Turtle Bay Resort LLC, 57-091 Kame-

hameha Highway, Kahuku, Hawai'i 96731, (808) 447-6953. Contact: Dawn N.S. Chang, Ku'iwalu, Pauahi Tower, 1003 Bishop Street, Suite 750, Honolulu, Hawai'i 96813, (808) 539-3580.

Background research indicates that during the Māhele, more than 80 Land Commission Award (LCA) claims were awarded in the seven project area ahupua'a. The following is a list of LCA awards in the project area: LCA 235M to Kaili; LCA 2679:2 to Umeume; LCA 2690:2 to Luiki; LCA 2698:21-3 to Waanui; LCA 2706:2 to Holoaia; LCA 2716:1-2 to Hoolae; LCA 2724:3 to Paku; LCA 2734:3 to Paukoa; LCA 2738:3 to Palu; LCA 2744:1-2 to Pakanaka; LCA 2770:2 to Makaino; LCA 2775:2 to Malailua; LCA 2779.2 to Makilo; LCA 2781:1 to Manukeokeo; LCA 2784:2 to Moo; LCA 2835:3 to Kuheleloa; LCA 2837:2 to Kamakai; LCA 2838.2 to Kauwahi; LCA 2850 to Kawi; LCA 2861:1-2 to Kaohela; LCA 2868.2 to Kapaiaala; LCA 2878:2 to Kekua; LCA 2880:2 to Kupau; LCA 2897:2 to Kookoo; LCA 2913:2 to Kekua; LCA 2928:2 to Kauihawale; LCA 2936:2 to Kauihikai; LCA 3815:1 to Pailalau; LCA 3958:2 to Nauluhao; and LCA 4341.2 to Kaukaha.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules §13-300-33, the human skeletal remains are believed to be over 50 years old and of probable native Hawaiian ethnicity. The skeletal remains consist of two primary burials in coastal sand deposits and an isolated human bone found on the surface of a sand dune. The isolated bone was identified within State Inventory of Historic Places (SIHP) Site 50-80-02-4488 situated in 'Ō'io Ahupua'a (TMK: [1] 5-7-001:013). One burial designated

SIHP Site 50-80-02-7288 is situated in Hanaka'oe Ahupua'a (TMK: [1] 5-7-001:020). The other burial is part of SIHP Site 50-80-02-7289 and is situated in Punalau/Ulupehupehu Ahupua'a (TMK: [1] 5-7-001:001).

The decision to preserve in place or to relocate these previously identified burials shall be made by the O'ahu Island Burial Council and the State Historic Preservation Division (SHPD) in consultation with recognized lineal and cultural descendants in accordance with the requirements under HAR §13-300-33. TBR, in consultation with the Kahuku Burial Committee (KBC) (which consists of individuals with lineal and cultural connections to the project area), proposes to (1) rebury the isolated bone identified at Site 4488 in an existing reinterment site on the property; (2) preserve in place the burial identified at Site 7289; and (3) relocate the burial identified at Site 7288 to a permanent preservation area within a Revised Master Plan-proposed park in Hanaka'oe Ahupua'a because the KBC believes it will provide permanent and safe protection of the remains that is not afforded by their current location and condition.

All interested parties should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from the Native Hawaiian remains, or cultural descent through genealogical connections to ancestors who once resided or are buried, or both, in the same ahupua'a or district in which the Native Hawaiian remains are buried. Please submit a Descendancy Claim Application (available at <http://hawaii.gov/dlnr/hpd/>) to Dr. Pua Aiu at SHPD, Kakuhihewa Building, 601 Kamokila Blvd., Suite 555, Kapolei, Hawai'i 96707 (Tel: (808) 692-8015, Fax (808) 692-8020).

PŌHAKULOA TRAINING AREA

Section 106 Notification of Draft Programmatic Agreement covering treatment of Historic Properties that may be affected by construction of an Infantry Platoon Battle Course and supporting infrastructure at U.S. Army Garrison-Pōhākuloa Hawai'i Island, Hawai'i

The U.S. Army Hawaii (Army) announces the preparation of a draft programmatic agreement covering its responsibilities under Sections 106 and 110 of the National Historic Preservation Act of 1966, as amended, for the treatment of historic properties that may be affected by the construction of a new Infantry Platoon Battle Course (IPBC) and supporting infrastructure at Pōhākuloa Training Area (PTA), Hawai'i Island. The proposed IPBC will be built within the existing Impact Area at PTA, and will provide a range that meets the current and foreseeable standards for Army training.

The draft programmatic agreement has been prepared to address the treatment of historic properties. It is anticipated that revisions will be made to this draft as the result of public review and comment. The programmatic agreement covers evaluation and protection/mitigation of historic properties that may be affected by the IPBC. Separate Section 106 consultation letters are also being sent out to individuals, families and groups that may have an interest in this project and its effects.

If you would like to have a copy of the draft programmatic agreement for review, please contact Dr. Julie Taomia, Archeologist, U.S. Army Garrison, Pōhākuloa at (808) 969-1966 or e-mail at julie.m.taomia.civ@mail.mil, or Dr. Laurie Lucking, Cultural Resources Manager, U.S. Army Garrison, Hawaii at (808) 655-9707 or e-mail at laurie.j.lucking.civ@mail.mil. ■

E Ō Mai

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.



Empowering Hawaiians, Strengthening Hawai'i

oha.org

711 Kapi'olani Blvd. Suite 500 • Honolulu, Hawai'i 96813 • 808.594.1835

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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Editor's note: Beginning in June, certain trustees' columns will not appear in Ka Wai Ola. In accordance with an Office of Hawaiian Affairs Board of Trustees policy based on state ethics guidelines, any trustee running for re-election is suspended from publishing his or her regular column until the elections are complete, except for those trustees running unopposed. Trustees Haunani Apoliona and Robert Lindsey have filed nomination papers for re-election and, as a result, their columns are suspended pending the outcome of the election.

Reconnecting with historic Ka Lanakila Church at Keomoku Village

Trustee's note: This month's column is written by Kepā Maly, executive director of the Lāna'i Culture & Heritage Center.

In ancient times Lāna'i's windward coast was home to thousands of Hawaiian residents. In the 1800s, the native population rapidly declined and the landscape was impacted by deforestation. In the 1890s, Fredrick and Talula Gibson Hayselden, who controlled large tracts of land on Lāna'i, developed the Maunalei Sugar Co. Ltd., with operations focused at Keomoku. Keomoku Village became the island's population center and "capital." The plantation built houses, stores, an inn, sugar mill and hospital at Keomoku. Struggling with inadequate finances and water shortages, the plantation failed and closed in March 1901, and the population of Lāna'i rapidly declined to around 125.

In 1903, the island's Hawaiian families joined an association of Hawaiian churches and began construction of this wooden church at Keomoku. The church, Ka Lanakila, was dedicated Oct. 4, 1903. The congregation included multi-generational members of families under such names as: Apiki, Kaenaokalani, Kahaleanu, Kahikiwawe-Cockett, Kahoolahalala, Kalua, Kane, Kaopuiki, Kauakahi, Kauhane, Kauila, Kauwenaole, Keliuhanui, Kukaloloua, Makahanaloa, Mano, Nakihei, Namauu, Ohumukini and Puulei. Services were done solely in the Hawaiian language and structured in three distinct Sunday services, Kula Euanelio, Hālāwai Haipule and Kula Sabati. Families arrived at church before 10 a.m. and remained there through 1 p.m. In those early days, no work was allowed on Lāpule (Sunday), so families prepared all food the day prior to service, and then returned home for a quiet day of rest and reflection.

By 1930, the population of Keomoku Village had mostly moved to the uplands with the development of ranching operations and the Dole Pineapple Plantation. Ka Lanakila Church remained in regular use

until 1951, when Rev. Daniel Kaopuiki Sr. and his wife, Hattie Kaenaokalani Kaopuiki, relocated from Keomoku to Lāna'i City. Ka Lanakila was abandoned and decommissioned and the land was returned to the owner.

In the late 1980s, a restoration project on the church was begun, and large sections of the wooden structure were removed and replaced. Unfortunately, the work was left incomplete, and over the next 20-plus years, siltation buried the footings of the church, and posts and piers below the church rotted. Framing, walls and roofing materials also rotted, and the floors began to sink. Following lengthy discussions with kūpuna, it was decided that this historic feature should be cared for. The Agape Foundation Charitable Trust, OHA, community members and statewide partners offered support for the project, and Castle & Cooke Resorts LLC granted a right-of-entry agreement to the Lāna'i Culture & Heritage Center to undertake the stabilization, which began October 2010.

On June 23, 2012, the last kūpuna, who as children grew up in the Keomoku area, and attended Ka Lanakila gathered with the community to celebrate the restoration of the old church. It is envisioned that Ka Lanakila will once again serve as a gathering place for the people of Lāna'i, and as a place of welcome to guests who seek to explore and learn about Lāna'i's history.

The building continues to hold a special place in the hearts and minds of the people. Several kūpuna and their 'ohana hope to once again hold an occasional service at Ka Lanakila. This historic wooden church is a connection with an earlier time in Lāna'i's history and is the last physical structure of what was once the most significant settlement on the island.

For more information, come and visit the Lāna'i Culture & Heritage Center or our website at lanaichc.org. ■



Colette Y. Machado

Chairperson,
Trustee, Moloka'i
and Lāna'i

Federal recognition for Hawaiians

This is the first of two parts.

It's been 114 years since the flag of the Hawaiian Kingdom was lowered at 'Iolani Palace. In the Hawaiian struggle to restore our cultural dignity, honor, wealth, relevance, health and wholeness, we have become a divided people. We have spent most of our time looking backward at our painful and tragic past and seeking justice from a democratic system of government for which we've had little tolerance and less akamai. And we have spent too little time looking forward and working toward a common vision of a Hawaiian future.

There are more than a few Hawaiian voices that do not acknowledge the benefits of federal recognition, and who advocate a complete separation from the State of Hawai'i and the United States. These Hawaiian nationals adamantly reject that they are subject to these governments and insist that OHA, as a creature of the state, works against "the people" by seeking federal recognition and therefore is complicit in denying a full measure of justice for Hawaiians. Whatever your opinion of Hawaiian nationals, they do have a point that seeking federal recognition is an illogical appeal to a state and national government that perpetuated the very political and cultural genocide from which we seek recovery in the first place.

So what do they propose? Some call on the United Nations to declare the overthrow of 1893 illegal and demand that the U.S. cease and desist from exercising their sovereign jurisdiction over Hawai'i, return our lands and set us free as an independent nation in some restorative rejuvenation of the kingdom model. Sound crazy? Maybe, but it is a mistake to dismiss them or to be offended by their passion, zeal and activ-

ism no matter how vociferous. While some poke fun at these separatist ideas, I find some truth in their claim that federal recognition cannot possibly come close to any truly meaningful measure of sovereignty and will most likely result in a brokered redefinition of our relationship with the federal government, one in which our ambition for political sovereignty will yield a condition of being under house arrest but free to rearrange the furniture. An example of this is the red flag provision of the Akaka bill that would prohibit Hawaiians from establishing casinos.

Whatever your opinion is of casinos, the point is that our sovereignty is diminished by such a prohibition. I'm convinced that there will be more "you can't do this – you can't do that" realities of federal recognition.

But while I respect many aspects of the case for separatism, I am a die-hard pessimist about their United Nations strategy yielding even a modicum of success. It is naive to think that the United Nations – a global body politic that allows the massacres occurring in the Middle East, the massive genocidal operations of fanatic militarists of the African continent, the destruction of the rain forests, the tolerance of starving children by the millions – will be inclined to tell the most powerful nation in the world that they are bad guys if they don't "free" the Hawaiians and walk away from the country's strategically most important geographic possession that is the very foundation of the nation's forward thrust into the Pacific-Asian theater that includes China, Japan, India, Pakistan, Afghanistan, Korea and the rest of the world. To hope for a U.N. fix is a fantasy. I wish it were not so, but it is. Stay tuned. ■

To comment on this or any other issue of concern, feel free to contact me on twitter @PeterApo, Facebook/Peter Apo or PeterAOHA@gmail.com.



Peter Apo

Vice Chair,
Trustee, O'ahu

The need for fiscal responsibility

A no'ai kakou ... On May 30 the *Star-Advertiser* reported that the state Council on Revenues lowered the revenue projection for next fiscal year, which prompted Governor Abercrombie's administration to cut back the state's spending.

This is not surprising. When revenues are down, everyone cuts back on spending. Everyone except OHA.

TRUSTEES KEEP ON SPENDING

Our new CEO, Ka Pouhana Kamana'opono Crabbe, has been working diligently to cut our budget wherever possible and to streamline operations to save money, but there are still trustees who insist on spending more.

This extra spending puts enormous pressure on our dwindling resources at a time when OHA has already accepted major financial commitments such as Waimea Valley, ownership of the Kaka'ako Makai settlement properties, and other commitments such as the \$3 million per year for 30 years debt service for the Department of Hawaiian Home Lands and funding for organizations such as Alu Like Inc. and the Native Hawaiian Legal Corp. that have made their way into our annual budget. These are huge amounts of revenues being contracted to these entities. Add to this the grants and annual operational expenses and we are maxed out.

A CONSTANT ISSUE

Overspending has been a longstanding problem at OHA. In April of 2004, our money committee chair asked for a legal opinion that would allow OHA to spend more of the Native Hawaiian Trust Fund. He even questioned whether it's even appropriate to build the trust at all.

I have consistently argued against OHA's 5 percent spending policy and strongly recommended that it be reduced instead to 4 percent, at least until the economy fully recovers again. Even Kamehameha Schools operates at a lower spending rate than 5 percent.



Rowena Akana
Trustee, At-large

FISCAL RESTRAINT

In these tough economic times, there are nearly a hundred non-profit organizations asking for OHA grants each year. While giving the money away will make OHA very popular in the short term, we should be focusing on the

long-term health of the Native Hawaiian Trust Fund.

We have worked carefully for two decades to build the trust to over \$300 million. I would hate to see this relatively modest amount shrink down to nothing in shortsighted spending sprees that forces us to realign our budget several times a year and draw more money from our corpus (trust). What other organization does this?

GREATER TRANSPARENCY

State law (Hawaii Revised Statutes §10-14.5 on budget preparation and submission; auditing, Section b) requires that: "The (OHA) board shall provide opportunities for beneficiaries in every county to participate in the preparation of each biennial and supplemental budget of the office of Hawaiian affairs. These opportunities shall include an accounting by trustees of the funds expended and of the effectiveness of programs undertaken."

I have recommended time and time again that OHA needs to take its proposed budget out to the community so that our beneficiaries can give us their input as well as tell us what their needs are.

This was the common practice of OHA in the past and I believe it helped OHA to develop a budget that was more in sync with our beneficia-

ries' concerns.

I will continue to press OHA's money committee chair to take our next proposed budget out to the community, as required by law, including the Neighbor Islands.

SO WHICH PATH WILL OHA'S LEADERSHIP TAKE?

It has long been understood that OHA is a "temporary" organization that will someday be dissolved and its assets transferred over to the new Hawaiian nation.

So the critical policy question is: Will OHA continue to be a "temporary" organization that will give the Hawaiian nation the assets it needs to survive or will OHA continue to spend freely and shrink the trust fund?

OHA desperately needs trustees who will make the tough decision to focus on building toward a more permanent, long-term goal instead of taking the easy and popular path of short-sighted spending.

In this election year, OHA beneficiaries should look carefully at the candidates running for OHA trustee and choose individuals who will take OHA in a more fiscally responsible direction.

What has been sorely lacking is for trustees to prioritize our spending and focus on the things that our beneficiaries need and *not* use OHA's strategic plan, which is at best a wish list of too many things and does not focus on the top priorities of our people.

Not listing priorities leaves the door wide open for certain Trustees to continue to fund anything and everything while neglecting meaningful programs in healthcare and housing.

As long as trustees keep drawing money out of our corpus, or trust fund, we are taking money away from future generations of Hawaiians. After all, what is a nation without assets?

Aloha Ke Akua. ■

Interested in Hawaiian issues and OHA? Please visit my web site at www.rowenaakana.org for more information or email me at rowena@oha.org.

What is Hawai'i without our culture?

Our Hawaiian culture is what sets our islands apart from the rest of the world. Our culture is filled with beautiful customs, music, dance, legends, traditions and values.

I remember growing up in Waimea, Hawai'i Island. My grandma was a lei maker and my Papa a cowboy. We would awaken at 5 in the mornings and pick 'ākulikuli flowers before the sun came up so that each bloom was still closed as the lei was sewn. My grandma made lei that looked as beautiful as a rainbow – the common pink, Maui pink, maroon, orange, purple and even yellow 'ākulikuli. I read somewhere that a child is called a lei, because the child is the weaving together of the love of his or parents and ancestors.

In modern times, a lei is often given with a kiss, but in ancient times, a lei was never placed over a person's head and given with a kiss. To nā po'e kahiko, the people of olden times, the head was sacred. People did not put their hands or arms above another's head. A lei was carefully wrapped in a special container, often made of fresh ti leaves, and handed to the recipient. If the lei was for a very high-ranking ali'i, then the lei would be handed to a retainer to give the ali'i. It is considered rude to remove a lei once it's accepted in view of anyone, but especially in view of the person that gave it to you.

When my family moved to Keaukaha from Waimea, I met the most beautiful kumu hula, Mary Keahilihau, niece of Auntie Edith Kanaka'ole. She was such an inspired and creative kumu hula. I still remember her choreographies of special hula like "Pili Aloha," "Hilo My Hometown" and "Kawohikūkapulani." The beautiful

dancers in the hālau included Pualani Kanaka'ole, Nalani Kanaka'ole and Lynette Ka'aumoana, just to name a few. During the 19th century, the hula almost vanished because the missionaries considered it vile and heathen. Thanks to King David Kalākaua, who is generally regarded as saving hula during the late 1800s when he formed his own troupe and encouraged the dancers to learn the old hula. When kumu Keahilihau moved to Los Angeles, I had the honor of continuing my training with kumu George Nā'ope.

I can remember the slippers flying through the air if we didn't get his teaching on the third try. What a talented and disciplined kumu. Uncle George had a close relationship with 'Iolani Luahine, a hula master, and gave us the opportunity of seeing her perform in person. I was mesmerized by this master hula dancer. Hula continues to play a major role in the Hawaiian cultural revival begun in the early 1970s. Hula is the opera, theater and lecture hall of the islands, all rolled into one. Hula is history portrayed in the performing arts.

Music is an important part of our Hawaiian culture. From the beginning of drumbeats with ipu and pahu drums and chants, music today is filled with a multitude of artists and genres that include traditional, hapa haole, chalalangang, Jawaian and more. Beautiful mele are being composed by young, talented artists today such as Keali'i Reichel, Puakea Nogelmeier, Kihei Nahale'a, Nāpua Makua, Kuana Torres, Manaiakalani Kalua, Pueo Pata and many, many more. Mele such as "Kawaipunahele," "Lei Mokihana," "Lawakua," "Ka'iliiwai" and "Miliopua" will be part of history – mele all so well written.

Our Hawaiian culture is rich, living, mysterious and unique. It's what truly makes Hawai'i special. ■



Carmen "Hulu" Lindsey
Trustee, Maui

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

2012

AKIU/AHEONG/KAHIAMOE

Descendants of Baker Kahiamoe Akiu, born May 10, 1886, and Sarah Kamali Aheong Akiu, born Feb. 27, 1896, are planning a family reunion July 20-22, 2012, on Maui. We are trying to locate any grandchildren, great-grandchildren and great-great-grandchildren who are interested in attending the reunion. Please contact Marian "Blossom" Akiu Dias at (808) 242-0061.

AKO – A family reunion for all descendants of James Ako aka "Kopo," (born Aug. 11, 1882, at Honokōhau), will be held Oct. 26-28, 2012, at Māhōle'a Beach (The Old Kona Lagoon Hotel area) on Hawai'i Island. If you plan on attending, forward your mailing/contact information to: Mercy Kauahi-Jackson at michaelagma@yahoo.com; Rose Pelekane at (808) 990-9047 or rose.share101@gmail.com; or Nohokula Kahanani at (808) 987-2243 or kahananun001@hawaii.rr.com. Or, you can also reply and join us on Facebook at Ako family reunion under Groups.

DUARTE/PAIAINA – A potluck reunion for family and friends of the families of Ayeres (Alika) Duarte and Mileka Paiaina (born 1863 Kamoiliili) will be held July 21, 2012, in Kona at the Hale Hālāwai from 9 a.m. to evening. Children of Ayeres and Mileka are: Elena Duarte Coelho Kau, Antone Duarte, Malia Duarte Ako, Kaikano Duarte Alika, Emilia Duarte Laa Kane Mahiai, John Duarte, Mali'e Duarte Keanu Nahinu. On Sunday, July 22, 2012, a dedication of a headstone will be held at Lanakila Church in Kainaliu, Kona, with lunch potluck to follow at the hall. Contact Brenda Pimentel, kikaiea@hawaii.rr.com. Friend us on Facebook and come meet your 'ohana.

DUOIT – The family of Jules Dudoit and his wife, Anne Corney, are having a reunion on O'ahu. The last reunion was 17 years ago, in 1995. We encourage the entire 'ohana to participate. Registration forms are available upon request. Registration fee per family (couple and children) is \$5 non-refundable. Deadline to register is July 1. Jules Dudoit married Anne Corney; they had 7 children: Jules Jr. Charles Victor, Julia Ann Francesca, Caroline Agnes, Blanche, Adele Helen, Theodore Adrian, Alice Maude. Contact: Godfrey and Cathy Kaonohi at email candg@hawaii.rr.com or phone (808) 239-8684 (no text); Raeden Cordeiro Meheula, kalelehuai16@hotmail.com, (808) 232-7665 (no text); Gayle Dudoit, freeindeed001@yahoo.com, (808) 222-6499. Facebook: Dudoit Unlimited (public group). Program is as follows – Aug. 17: Family Picnic at Kualoa Beach Park; evening Family History Night at LDS Waialua Chapel in Kāne'ōhe. Aug. 18: Dudoit Gravesite Service at O'ahu Cemetery; Viewing of Family Artifacts: Dudoit Bible and Jules Legion of Honor Medals at Bishop Museum; Lū'au – location TBA.

KAAPUNI/KELIILIKI – The descendants of John Kaapuni and Ululani Keliiiliki announce their Kaapuni Reunion for 2012. It will be held on the Kaapuni home-stead at Waiaka St., Waimea, Hawai'i, July 5-7. Children of John and Ululani include: Keoni Hooipo, Kahanuani, Minnie Mana (Nahale'a), Sam Ohule, Ben Kaonohikalani, Rose Kealohapauole, Kuulei, Joseph Kauhioakalani, Eben Maikai, Kamuela, Kanekawaiola and Mary Kalani (Phillips). Those interested in attending who have not heard from the family, contact Sandy Hubbel Kahawaii, (808) 885-3664, email: s_kahawaii@yahoo.com or Barbara Phillips Robertson, (808) 885-4929, email: kaikena2@yahoo.com.

KA'AUHAUKANE

Na Lala O Ana Lumaukahili-'owahinekapu Ka'auhaukane will celebrate our eighth 'ohana ho'olaule'a and pā'ina on Sunday, Aug. 5, 2012, at Bellows Air Force Base, Picnic Pavilion A from 10 a.m. to 5 p.m. Submit your first and last name and date of birth to ensure that you can enter the military base. Deadline to sign up with your family representative is July 21. Ana's makuakane was Kamokulehua'opanaewa Ka'auhaukane (k) and makuahine was Pailaka Ho'ohua (w). Ana was born March 3, 1845, in Ka'auhulu, North Kohala, on the island of Hawai'i. Her date of death was Jan. 30, 1917. Her kaiku'ana was Kealohapauole Kalaluhi Ka'auhaukane (w). Ana married John Von Iseke and they were blessed with 'umikumakolu kamali'i: Maria, Elizabeth (Kapuaakuni and McKee), Theresa (Kapiko and Quinn), John Isaacs (Lincoln), Joseph, Antone, Anna, Henry, Louis (Silva), Joseph Joachim (Cockett), Frank (Pereira), Charles and Katherine (Sing). Contact: Conkling McKee Jr., 734-6002; Jackie Kapiko, 235-8261; Colleen (McKee) Tam Loo, 398-1600; Peter (Kapiko and Quinn) Machado, 689-0190; "Boss" (Iseke) Sturla, 664-9795; Louie (Isaacs and Iseke), 216-9331; Pauahi (Baldomero and Wegener), 842-7021; Puanani (McKee) Orton at 235-2226.

KA'AWA/HA'UPU/KAHALEUAHI/PIO

The descendants of Ka'awa, Ha'upu, Kahaleuahi and Pio from Kaupō, Maui, are having a family reunion on O'ahu island. The reunion will be held at Westside Mauka Pavilion on Lualualei Naval Road in Nānākuli, Labor Day weekend, Saturday, Sept. 1, 2012, from 10 a.m.-6 p.m. The contacts are as follows: general info: Judy Oponui (808) 227-4497; genealogy: Ha'upu: Lei Collins (808) 216-3182, tutuzbabz2002@yahoo.com or Gabriel Ka'awa (808) 728-5938; Ka'awa: Susie Martin (808) 223-6270, larrymsm@yahoo.com; Pio: Mo'i Peters (808) 590-7186, epeters95@yahoo.com; Kahaleuahi: Gabriel Ka'awa (808) 728-5938; T-shirts: Lei Collins (808) 216-3182, tutuzbabz2002@yahoo.com or Ka'apuni Peters-Wong (808) 375-4321, kalungka@yahoo.com. We are still looking for descendants of these families. If you have any information, contact those listed above.

KAHAWAII/HAILI – The descendants of Rebecca Ewalani Kahawaii (1869-1950) and George Mikaele Haili (1872-1927) will be gathering for the first time to celebrate a family reunion Aug. 4-5, 2012 (new dates) in Maui, Hawai'i. The Haili 'ohana originates from Kawaihae (Pamailuhaililani he kane/Maika'i ka wahine) and the Kahawaii 'ohana originates from Moanalua (Kahawaii he kane/Kalua Ikalii he wahine). We would like to gather the families of Harry George Haili (Rachel Lahela Bright), Peter David Haili (Elizabeth Keleionaia Manuia), Agnes Kanui Haili (William Hoopai Sr.), Elizabeth Kalua Haili, Simon Haili, John Kahawaii Haili (Katherine Florence Zoller Altery), and Clarisa "Clara" Mileka Haili (Carlyle Nelson). If you are descendants of the above family members, we invite you to join us for a weekend with good food and family fun! We look forward to seeing everyone there! Monthly meetings are being held to plan the festivities, the 'ohana is asking for all family members to send their contact information to Kehau Newhouse at (808) 344-0921 or email haili2kahawaii@gmail.com. Mailings will be sent to known addresses in early 2012.

KAMOKU – The Na Kamoku 'Ohana Reunion

will be held on the island of Kaua'i July 18-21, 2012. Wednesday and Thursday will be at Kamalani Beach Park, and on Friday there will be a lū'au. For information, contact Halan at (808) 652-8470 or Thoma at (808) 346-8077.

KANIALAMA – The Pukana O Kanialama Family Reunion is planned for Friday to Sunday, July 20-22, 2012, in Hilo, Hawai'i. Descendants of Kanialama and Ka'ohuaino Long, Gooman, Kahanu, Kona/Kaianui, contact Melissa (Iciong) Andaya at kamehaiku@gmail.com or (808) 938-9962.

KAUUAU – The Kauaua 'Ohana Reunion will be held July 21-22, 2012, in Hilo, Hawai'i, at Wailoa State Park large pavilion. We are the descendants of Kelii-O-Nahuawai Kauaua, born in 1786, and Kauai-o-kalani Kanae, born in 1788. Kelii and Kauaiokalani had five children, all born on Maui, in the district of Honua'ula: Papai, Kamaka, Puupu, Apuakahe and Moeloa. Papai (1808) married Job Piena, Kamaka (1810) married John Kamakee Kuhaulua. Puupu (1812) married w. Kalino Kailiponau, Apuakahe (1813) married Kahui-o-keamiki, and Moeloa married Mataio Kaivi (Aka) Kaiwi. Cecilia Kailaa Hatsumi Naganuma Freeman (1911), born in Lahaina, was the founder of 'Ohana Kauaua. Elizabeth-Mae Kapeka Pihana Morton (1922), born in Makena, Maui, was the first president and genealogist of 'Ohana Kauaua. There are more than 5,000 family members scattered throughout the world, and reunions are held every two years (rotating between Maui, O'ahu and Hawai'i). All family members are invited to the reunion to meet the cousins. Deadline to register is June 10. For information, contact (808) 934-0880 or (808) 959-6386, email amhil06091@yahoo.com or visit kauauoahanaunion2012.com.

KUKAHIKO – To the descendants of John, Kamaka and Haluluakahi Kukahiko, the reunion on July 19-22, 2012, will be at Veterans Foreign of War Facility in Kihē, Maui. Registration forms can be downloaded from our website kukahiko.weebly.com or email Kukahiko2012@yahoo.com to be added to the mailing list. A tentative schedule of the reunion's daily events and other important information can be found on the website.

MAHI'AI/NAPUMAI'A – 'Ohana reunion of Mahi'ai and Napumai'a, July 4-8, 2012, at Miloli'i Beach Park Pavilion, Kona. Children: Mama (w), Hookano (w), Pilahi (w), Malia (w), Kelekala (k), and Kaikaina (k). Mama (w) married to Kuna'aina (k) or Kahunai'aina, children: Lapaulilo (k), Kealohapauole (k), Malia (w), and Keliihelela (w). Kaikaina (k) married to Paahao, children: Keliihawaia (k), Keona (k), Kalahikiola (w), Pilahi (w), and Napumai'a (w). Kalahikiola (w) married to Kuanoni (k). Come join and meet your 'ohana. Any questions, email me at AnnieTaisee@yahoo.com or call Annie Tai See, (808) 936-7707; Rose Olsen, (808) 966-8510; or Shirley Casuga, (808) 937-7073.

MAIO – Aunty Momi Maio-Willing invites descendants of Peter Joe Maio and Jenny Kalanipii to a Maio 'Ohana Nui Reunion on Oct. 27, 2012, at Kunia Okinawan Center. Contacts are: bertamaio1@yahoo.com (events), vakautal@yahoo.com (database), alleymaio@yahoo.com (publicity).

MAKAIWI – To the descendants of Moses, Edward, Robert, William, Hosea, Dorcas, David and Elena, we are having a Makaiwi 'Ohana Reunion on Moloka'i July 4-7, 2012. If you have any questions or want to join us, feel free to email or call me, Dolly Low, at dollybob2000@yahoo.com or (808) 213-1008.

MEYER – We are having a reunion for the descendants of George Kaelelani Meyer, who was married to Nancy Kaleiwahea (1st line) and had four children: George Kaelelani Meyer Jr., Mary Piliolaha Meyer, Annie Josephine Cecelia Meyer and Arthur Lee Meyer. 2nd line with Elizabeth "Lizzie" Kaleiwahea and had eight children: Elizabeth "Betty" Meyer, Abigail Kekahili Meyer, Elizabeth "Queenie" Kauwalu, Myra Lahapa Kaleiheana, William Meyer, Rebecca Leilani Meyer, Lilinoe Pualaniamua Ahoey and Samuel Meyer. The reunion will be held Saturday, Sept. 8, 2012, from 9 a.m. to 4:30 p.m. at Waimānalo Village Recreation Center. For information, call Sukie Obed at (808) 259-5994 after 6 p.m. or Alice Theodore at (808) 358-5466 or email alicet@hawaii.rr.com. Alice is updating our mailing list for upcoming mail outs. Call/email Alice with your mailing/contact information. Save the date! We encourage all of you to join us and meet family! Families are forever!

MOKUIKI/HA'AHEO/KAUWAHIKANOE

Our reunion, themed "Ho'omaooppo a 'ike. 'Ike a aloha. – To Understand is to know. To know is to Love," will be Friday to Sunday, Aug. 31-Sept. 2, 2012 (new dates) at Ahupua'a O Kahana State Park, 52-222 Kamehameha Highway (Highway 83), Kahana, O'ahu. Meetings are held the third Saturday of the month up until the reunion. Ka'iehe o Na'iehe (Na'iehe Kamaka [k] & Ka'ahupa'upa' [w]) had the following: 1) Mokuiki Nui (k) & Lu'ukia Kekela Wailoalani (w) had 11 children: Mokuiki Opio (Lucy Ruth Larsen, Kulia Palakea); Kauhahiakanoe (Sam Maka); Elizabeth Rebecca Kupihea (William Kekaahu, Henry Peni "Ben"); Pau, Pila (Leilehua Kauwaole), Kamaka, Mary Kawahinealoha (John Antone Drummond), Kate, Mamaole, William Kaimi Sr. (Mary Lopes); Manaole (Pekelo). 2) Ha'aehe (k) & Ana Kaleo (w) had 15 children: Kealakaimana "Kealakuhilima," Ana li'ili'i (Kam Chee Au); Joseph Iokepa "Kepa" (Loika Keawemauhili, Kapukeleawe Kawaiupa, Lupa); Samuel Pua (Jennie Palau, Ahmoe Awai, Rachel Naehu); Kaopu'ulani (Kamoku Mahakea); Lono, Kela, Puakela Rose (Kaluawai Lilinoe); Kaihe (Sarah, Bessie); Ka'omea (Mamane Keawemauhili); Kawai, Kaanaana, Ko'olima "Lena" (Peter Kamanawa, Pelisrta); Keamala "Keonialu," Jimmy. 3) Kauhahiakanoe (w). Some family names related to the 'ohana are: Mokuiki, Ha'aehe, Au, HowChun, Kui Lobo, LaiHook, Achong Aichang, Kaio, Makaiaua, Kekauoha, Souza, Keawemauhili, Alapa, Kamaouha, Wong, Fanene, Kelii, Kananau, Garvida, Kahala, Hao, Saffery, Kala, Drummond, Kinimakalehua, Imaikalani, Makaweli, Wa'a, Kaupono. Contacts: Ahwoe Maina'aupo (808) 429-2142, jmainaapo731@yahoo.com (chair); Helen Keaweahu (808) 772-1220, lennaliu35@yahoo.com (secretary); Kela Miller (808) 428-5835, millerk010@hawaii.rr.com (kupuna/hula); Jeff Renaud (808) 954-0072, jemmzs@hotmail.com (registration); Ruby Au "Aka" (808) 293-5376 hm, (808) 294-1423 cell (treasurer/T-shirts); Sam Kekauoha (808) 293-9955 hm, (808) 203-3597 cell, lktollesen@gmail.com (genealogy). Follow us, facebook.com/events/163416810389244.

OPUNUI/GONSALVES/KAEO – Our 'ohana will be holding a Family Reunion Aug. 4, 2012, at Pu'uki Park in Waialua. Pu'uki Park has been reserved by the 'ohana for the weekend. The park has a groundskeeper and park gates close/lock at 10 p.m. 'Ohana may camp

from Aug. 3-5. We will update our genealogy and fun-filled activities are planned. For information, contact Kehau Lu'uawai at kehaul@aol.com or go to our Facebook page, Oponui Ohana.

PEREZ – The Perez 'Ohana is holding a 2012 family reunion July 27-29, 2012, in Honolulu, O'ahu. We invite the descendants of Nicholas Perez (of Spain) and Kawahineaukai Pupuka, also the descendants of Joseph Perez (of Spain) and Leleau Kupukaa. For information, contact Napua Perez Ho at kenandnapua@yahoo.com or call (808) 488-5318. A reunion newsletter will soon be delivered to those on the mailing list. Join our Perez Reunion private group on Facebook for updates and messages.

THOMPSON – Charles Thompson, son of Lillian Eckart Thompson and Charles Edward Kealakekua Thompson, along with wife Momilani Thompson and 'ohana will be holding a Thompson family reunion on Maui for the descendants of (Papa) Charles Edward Kealakekua Thompson this Dec. 14-16, 2012. Papa Charles was married four times and we would be happy to see all of his children and children's children attend. With his first wife, Annie Akuni, he had 11 children: Edward Ku'ulei, Lena, William, Matilda, Mina, Violet, Emma, Frank, Alexander Gay, Otto and Herbert. With his second wife, Amoe Ahio, he had two children, Judith and Mary Ann. With his third wife, Isabelle Namau'u, he had four children: Charles, Sherman, Isabelle and Pikake. With his fourth wife, Lillian Eckart, he had 11 children: Charlene, Germaine, Gerard and Theresa, including adopted children Mary Elizabeth, Robert, Francis, Ann, Joseph, Charles and Adrienne Low. Contact Charles or Momi at 572-9079 or at P.O. Box 790534 Pā'ia, HI 96779. Or, email them at cassi_kassen@yahoo.com. RSVP by July 2012.

WHITNEY – The descendants of Lucy Piliolo Ohia and John Nakai Ainiu aka John Nakai Whitney are planning a Whitney 'Ohana reunion for Friday and Saturday, July 27 and 28, 2012, in Hilo, Hawai'i, at Wailoa State Park. Part of Saturday will be a picnic day at Onekahaka Beach Park. The surviving children of Lucy Ohia and John (Ainiu) Whitney were: Joseph, Solomon and Robert Whitney. The children of Solomon (Ainiu) Whitney are: Phoebe Whitney-Aguir (dec.), Phillip Whitney (dec.), Solomon Whitney Jr. (dec.), Hattie Whitney, Emelia Whitney-Cabral and Annie Whitney-Laimana. The children of Robert (Ainiu) Whitney are: Lemona R. Whitney, Gilbert H. Whitney, Delbert A Whitney Sr., Joseph W.L. Whitney and Nani Whitney-Camacho. We would like to inform the children, grandchildren, great-grandchildren and so forth of Joseph, Solomon and Robert to join us in this event. For information, call Nani Camacho at (808)-769-8957 in Hilo, Aunty Annie Laimana at (808) 271-7344 on O'ahu, and Aunty Emi Cabral at (808) 572-8907 on Maui.

YOK'MAN/YOCKEMAN/YOCKMAN/YORKMAN

We will be having a family reunion for the descendants of Ching Yok'man and Annie Pa'ahau Maiu'u. Their children were William Yockeman, Edward Yockman, Rebecca Yockman and Craddock Yorkman. The reunion will be held Sunday, July 15, 2012, from 9 a.m. to 6 p.m. at NAVFAC IN, Hawai'i, off of Salt Lake Boulevard. For information, contact Billy Yockman Jr. at (808) 258-6377, Grace Kekawa at (808) 489-4000 or email ohana2012@yahoo.com. ■



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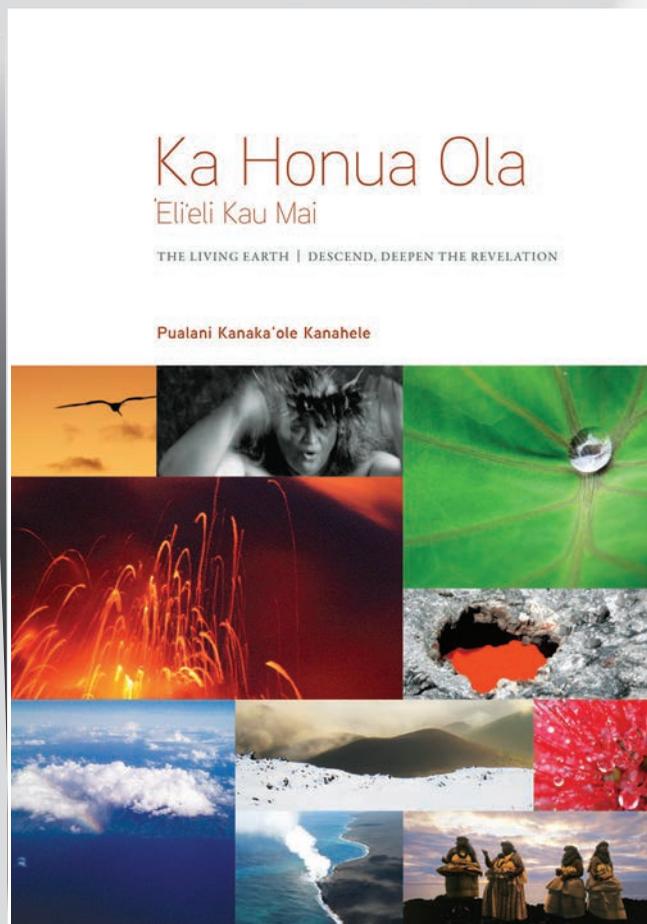
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SATURDAY, AUGUST 11**

**GENERAL ELECTION:
TUESDAY, NOVEMBER 6**

**No Vote
No Grumble.**
www.novoteno grumble.com

Does your vote make a difference?

Consider this: in the 2008 Primary Elections, the last election with similar races as we will see this year, a quarter of a million voters cast ballots in Hawai‘i. That was less than 40 percent of those eligible to vote and just one in every five people.

Every election, there’s always a few races decided by a handful of votes. In 2010, there was one legislative race where 16 votes separated the two candidates running. That means that every vote is important.

The 2012 election presents an opportunity for Native Hawaiians. One out of every five people in Hawai‘i considers themselves to be Native Hawaiian, so Hawaiians can make a difference in the election.

This special section of *Ka Wai Ola* presents views of those candidates running for federal office from Hawai‘i. We asked those running for the U.S. Senate and U.S. House three questions and are running their responses in this special section.

In October, we will follow up with an election section featuring state and federal candidates running in November’s general election.

We hope this section will help you understand where candidates stand as you vote in the upcoming election.

For the latest on the candidates, visit www.OHA.org.

THE PRIMARY ELECTION

Under current law, a number of seats will be decided in the primary election.

The races for prosecutors of Honolulu and Kaua‘i will be decided during August’s elections. Other seats in both counties could be decided as well.

In addition, the race for Honolulu mayor could also be decided on primary day if a candidate receives more than 50 percent of the votes cast.

ELECTION INFORMATION

Primary election voter registration
Deadline: July 12

Primary election absentee voters
Apply by: August 4

PRIMARY ELECTION:
AUGUST 11

General election voter registration
Deadline: October 8

General election absentee voters
Apply by: October 30

GENERAL ELECTION:
NOVEMBER 6

For more information: Hawaii.gov/elections.



1) Do you believe that the United States government should formally acknowledge the special legal and political status of Native Hawaiians, as it has done for Native American and Alaska Native groups? If so, what would you do to secure such acknowledgment for Native Hawaiians? If not, why not?

2) What are some examples of actions that you have personally taken to better the conditions of Native Hawaiians?

3) How would you address challenges to future reauthorization of the Native Hawaiian Health Care Act and the Native Hawaiian Education Act?

U.S. SENATE



HEATH BEASLEY
NON-PARTISAN

1. Yes, I believe the United States government should acknowledge the special legal and political status of Native Hawaiians, because in doing so it will begin

the process of atonement. It will also bring more meaning to the Apology Resolution signed by President Clinton, for the 1893 overthrow of the kingdom of Hawai'i.

2. Personally, I've encouraged students to embrace their heritage. I teach them about Hawaiian history and the events that shape the present. It's important we don't forget where we came from.

3. Going forward in regards to health care and education, once again we need parity. The other indigenous people of America have these benefits, the Native Hawaiians are being neglected of due reconciliation. But for this to happen a bill like the Native Hawaiian Government Reorganization Act needs to be passed to open up dialogue between both parties. Then these issues can be formally addressed between the Native Hawaiian government and the United States government.



JOHN CARROLL
REPUBLICAN

1. No. Hawaiians, Kingdom of Hawai'i was "recognized" by at least 21 nations and had treaties with them. The 1840 Constitution states "God hath made

nations of men of one blood, and color to live together in blessedness; or words to this effect. I intend to use the current Akaka bill to ensure that all 50-percent quantum Kānaka Maoli receive fee ownership of currently held Hawai'i Monarch leases and every eligible applicant shall receive a parcel in fee.

2. I have represented, pro bono, a number of Native Hawaiians in land claim cases against McCandless Ranch and various other cases. I have held meetings with Keanu Sai, and other leaders at my home in Honoka'a regarding sovereignty, etc.

3. I will study these Acts to determine the viability and usefulness of the Acts. I generally favor retaining these benefits for Native Hawaiians.



ED CASE
DEMOCRAT

1. Yes. First, of course, reintroduce the Akaka bill and work with my Hawai'i delegation colleagues and the community to pass it. But we can't put all of our eggs in that basket.

So second, pursue an administrative recognition process and support the Native Hawaiian Roll Commission. Finally, reverse a growing disconnect on Native Hawaiian rights in Hawai'i and nationally by advocating for and defending such rights wherever possible.

2. One that exemplifies my approach is my community outreach as congressman for the Native Hawaiian Education Act. Hawai'i's 2nd District was and is home to more Native Hawaiians than any other of 435 congressional district nationally, yet it had not one NHEA grant awardee. We literally brought the program to likely awardees throughout my district and assisted and supported their applications. As a result grants were secured for several programs beyond Honolulu.

3. First, as the line of attack on reauthorization is usually the alleged lack of empirical evidence of need and benefit of these programs, practice preventive medicine by working with grantees and the broader community to strengthen information collection and reporting systems. Second, convert funding where not already achieved to administration budget items rather than continue undependable reliance on congressional earmarks.



CHARLES AUGUSTINE COLLINS
REPUBLICAN

1. I would introduce legislation to reinstate the government similar to the Vatican. Asking that the former Navy bombing range island be recognized as a state within a state.

Build a Hawaiian ecocino there at the lower end and a Hawaiian cultural center on the other with an administrative arm.

2. Purchased bonds of the Reinstated Government. Attended 24-hour vigils and other events. Volunteered time to organize airmobile elements for the reinstated government. Taught Hawaiian language and history. The strongest advocate of taking care of the 'āina, visit web <http://charlescollinsussenatehi.yola.com>.

3. Form fact finding committees, try and develop evidence that these programs are the most beneficial ways to deliver health care and education, and if not seek other reasonable solutions that would be supported with the help of others and God's help. Save the oceans!



ANTONIO GIMBERNAT
DEMOCRAT

1. It is my understanding that Polynesian ethnicities and cultures are clearly recognized by the United States and United Nations.

I believe the current plight of the Hawaiian culture is from legal and illegal immigration, and from pollution.

If elected I will support tougher rules and regulations on these issues.

2. I have been a He'e Nalu since the late 1970s. I have also learned to play the 'ukulele to perpetuate the Hawaiian aloha spirit.

3. It is clear to me that the State of Hawai'i Dept. of Human Services, Medicare/Medicaid Med-Quest, COBRA, 'Ohana Health Care Plan, Hawai'i Dental Service etc. are providing "state of the art" health care insurance services for everyone who resides in the State of Hawai'i. So I would support the continuation and improvements (as requested by health care professionals) of the current health care system.

Regarding education: I trust that Kamehameha Schools is teaching students about their ethnicity and culture, much of which requires no modern technology. So I would support the continuation and improvement (as requested by the teachers) of the current Hawaiian education system.



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U.S. SENATE



**MAZIE
HIRONO
DEMOCRAT**

1. Native Hawaiians deserve the same rights of self-determination as Alaska Natives and American Indians. I am an original sponsor of the Akaka bill

and will continue to fight for Native Hawaiian recognition.

2. The best experts on this issue are Native Hawaiians themselves; I have worked with Native Hawaiian leaders to address strategies at the federal level to bring resources and policy solutions home. In the U.S. House, I worked with Republican Don Young of Alaska to restore funding for Native Hawaiian and Alaska Native education programs, taking on my own caucus and turning them around to support the Young-Hirono amendments. I have introduced bipartisan legislation that creates homeownership opportunities for Native Hawaiians by expanding access to loan guarantees.

3. I was the U.S. House sponsor of the Native Hawaiian Health Care Improvement Reauthorization Act of 2009, legislation that was introduced in the U.S. Senate by Senator Inouye. If elected, I will work to educate my Senate colleagues of both parties about the needs of indigenous peoples and will work collaboratively with my colleagues to move legislative initiatives that protect our native people, just as I did in getting all House freshman Democrats in 2007 to support the Akaka bill.



**LINDA
LINGLE
REPUBLICAN**

1. I am committed to federal recognition for Native Hawaiians. I personally traveled to Washington, D.C., to attract bipartisan senatorial support by convincing Senators to hold hearings on the 2005 Akaka bill. In committee hearings I testified in support of the bill. If elected, I commit to working with Hawai'i's congressional delegation and all members to ensure the passage of legislation formally recognizing Native Hawaiians.

2. As governor I authorized payments totaling \$2.8 million to OHA and directed the immediate commencement of approximately \$12.3 million in total revenue payments due to OHA. In 2008, my administration and OHA negotiated a \$200 million settlement for ceded lands receipts from 1978 to 2008. The state Legislature recently enacted a version of my plan. Additionally, my administration, through DHHL, awarded nearly 2,500 homestead leases to Native Hawaiians.

3. I will work in a bipartisan fashion as I did as governor when I obtained support for versions of the Akaka bill, to not only preserve these programs, but also build on the successful partnerships I created as governor by exploring opportunities for federal funding in new areas, like homeownership (HOAP partnership), education (Ali'i Trusts partnership), health care (Queen's Medical Center), kupuna care (Lunalilo Homes partnership) and governance (OHA).



**EDDIE
PIRKOWSKI
REPUBLICAN**

1. Strong yes, dual passport system, United States citizens and Hawaiian nation with international acknowledgement of sovereign Hawaiian nation. See videos of platform for 2006, 2010 and 2012 elections online detailing Eddie U.S. Senate Hawai'i: search for "Eddie Pirkowski 2006" on youtube.com, and for the 2010 race visit eddieussenatehawaii.wix.com/eddieussenatehawaii. For the 2012 race, visit eddieussenatehawaii2.wix.com/eddieussenatehawaii and click on "Our Platform."

2. Strong support during 2006, 2010 and 2012 United States senator elections for equal rights and dual passport system, United States citizens and Hawaiian nation with international acknowledgement of sovereign Hawaiian nation. See videos of platforms for 2006, 2010 and 2012 election online at the web addresses listed in the above response.

3. Strong support reauthorization both.



**ARTURO ART
"ART" REYES
DEMOCRAT**

1. The respect for certain culture – ethnic groups had always been a long-standing policy of our U.S. government, and we are one nation under God, indivisible with liberty and justice for all. That has been inscribed and even our U.S. Constitution, which is the supreme law of the land, has its preamble that addresses the issue of "pursuit of happiness, including the protection of life, liberty and property." Those phrases are strong and we respect the freedom that every individual has in this world. America had been around for over 235 years and we have to respect that we have the best in the world.

2. Recognizing and respecting the credo and living by it: UPWARD

Understanding
Personal
Worth
And
Racial
Dignity

3. I am a medical doctor and I know the importance of individual medical care plans. We will address that issue with legislative action and resources from the U.S. capitol as they arise. I know and understand its universality.

Follow me at:
[Facebook.com/pages/Art-P-Reyes-for-US-Senate](https://www.facebook.com/pages/Art-P-Reyes-for-US-Senate).

OTHER CANDIDATES

As of press time, the following candidates did not provide responses to our survey: Michael D. Gillespie and John P. Roco for U.S. Senate, and Kawika Crowley and Matthew Digeronimo for U.S. House 2nd Congressional District.

VOTER REGISTRATION AND ABSENTEE VOTING

Get updated information on voter registration and absentee voting on our website. Go to www.oha.org and click "Voter Registration."



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1ST CONGRESSIONAL DISTRICT - U.S. REPRESENTATIVE

* Denotes incumbent



C. KAUI JOCHANAN AMSTERDAM
REPUBLICAN

1. Being a Hawaiian Jew, I believe the United States should recognize Native Hawaiians as it does for Israel, an independent nation, not for Native Americans and Alaskans, as a nation within a nation. Vote for me and I'll restore the Hawaiian nation with such recognition, self-determination, self-governance, peace and as "a Light to the World" doing such also for Israelis, Palestinians and Arabs in Jerusalem, Israel and Middle East.

2. My major action examples for helping Native Hawaiians focus on the restoration of Queen Lili'uokalani honorarily and the Kingdom of Hawai'i to better Native Hawaiians economically, medically, educationally, etc., Serve our kūpuna medically and socio-culturally, help Hawaiian foster children and their dysfunctional families, and litigate in U.S. federal courts for Native Hawaiians. Vote for me to restore the kingdom and qualitatively and quantitatively improve my examples.

3. Instead of collaborating, advancing an amendment and reauthorizing, short term, I address reauthorization of entitlements as the Native Hawaiian Health Care Act/ Education Act, by restoring the Hawaiian kingdom to meet health, education, etc. needs, long term, eliminate entitlement dependency, and make Hawaiians and kingdom "A Light To The World." Elect me to do so.



CHARLES DJOU
REPUBLICAN

1. I support Native Hawaiian recognition as set forth in the Akaka bill. Introduced 12 years ago, the Akaka bill has lacked Republican support in Congress.

If fortunate enough to be elected, I would ensure that mainland Republicans understand the importance of this legislation. With Republicans expected to retain control of the U.S. House, Hawai'i needs a representative who can speak to the majority in Congress.

After all, it was Congresswoman Pat Saiki – a Republican – who convinced President George H.W. Bush – a Republican – to end the bombing of Kaho'olawe. President Bush signed the Executive Order in 1990, 70 years after bombing first began in 1920.

2. While in Congress, I actively worked with my colleagues to reauthorize the Hawaiian Homeownership Opportunity Act, H.R. 709, to provide housing assistance for Native Hawaiians. This legislation, which has been waiting for reauthorization since 2005, will expand opportunities for Native Hawaiians, particularly those of limited means, to access affordable housing.

3. Hawai'i needs bipartisan representation in Congress. We need representatives who will vigorously advocate for Hawai'i and will always put Hawai'i's interests first. If elected, I will never forget that I work for the people of Hawai'i.



JOHN RAGHU GIUFFRE
REPUBLICAN

1. Part A) Acknowledgement

Hawaiians are not a tribe but of a royal lineage. It leaves me to wonder if the king of England would make a better legal model than the American Indian tribes. The difference is that a Hawaiian monarchy would be a much bigger hit in Asia than the British royal family is to Europe.

Part B) What to do

Our initial assessment is that the Hawai'i kingdom as a product would be worth between \$200 billion to as much as a \$1 trillion dollar industry over the next couple decades. In contrast, the land the U.S. government is fighting to take is worth maybe \$20 billion to \$40 billion. Today's debate is framed around an old world paradigm from the last century when land used to be the top commodity. Today, land prices have topped out and falling everywhere. Products are the commodity of the global economy and the Hawai'i kingdom is the hottest product in the world today. Just show the government how much more they can get with a true Hawai'i kingdom and the feds will jump in to move this Hawai'i kingdom forward quickly.

2. & 3. I have already used up my 200 allotment of words so will respond to these when we have more space.



***COLLEEN HANABUSA**
DEMOCRAT

1. Yes. I will and have sponsored legislation to do so and will urge my congressional colleagues to support it. I am also aware that legislation may not be the only avenue and I support efforts for court and administrative process proceedings.

2. As a former state senator that represented Wai'anae, I presided over the committee with jurisdiction over Hawaiian affairs. I am keenly aware of the challenges/issues that face Native Hawaiians. Born and raised in Wai'anae, I count many Native Hawaiians as my lifelong friends. Consequently, I have dedicated my political career to championing Native Hawaiians' issues by facilitating economic development/higher education in West O'ahu to provide job/educational opportunities, ensuring adequate funding is provided for HHL development, and supporting federal legislation that promotes self-governance and the Native Hawaiian agenda. Moreover, I chose as my House subcommittee Indian and Alaskan Native Affairs (IANA) to ensure that I can participate in Native Hawaiians' issues.

3. I am committed to supporting these programs. Reauthorization is critical. Educating my congressional colleagues is key to ensuring that these acts are reauthorized. My strategy will be to educate them on the unique circumstances that surround the need for these acts and how these acts are not "race-based" legislation.



ROY "SKY" WYTTENBACH II
DEMOCRAT

1. Native Hawaiians, like Native American and Alaska Native groups, were here first. They deserve special treatment to help redress past injustice.

2. Support Senator Akaka's efforts. The aloha spirit is embraced in the 'Aina O Kupuna Protocol as reported at:

<http://www.thejerusalemproject.com/news/201001/>.

3. Would consult with OHA, Peter Apo.

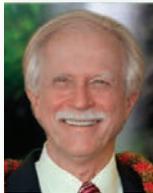


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2ND CONGRESSIONAL DISTRICT - U.S. REPRESENTATIVE



RAFAEL DEL CASTILLO
DEMOCRAT

1. I am a long-time supporter of recognition (see below). The United States government announced its support for the United Nations Declaration on the Rights of Indigenous Peoples; Congress is thus legally compelled to pass recognition. I will make it

my top priority to pursue recognition with our congressional delegation and the mana'o and kōkua of my Hawaiian kumu.

2. Early 1990s: co-directed Homeless Aloha staff managing 22 agencies providing homeless outreach/services;

1993: co-authored the Homeless Aloha report to the Legislature;

1994-5: co-directed accreditation of Wai'anae's mental health agency;

1995-6: surveyed colonialism effects worldwide and published Amy C. Richardson prize paper "Heaven Under the Sword," on dual government; and

2002-present: health care advocate for those denied access to health care, including working to improve VA care on Maui.

3. Survey NIEA and White House Initiative on Asian Americans and Pacific Islanders staff to predict House members' likely positions on reauthorizations; recruit supportive House members; introduce a House version of S. 66; push for passage of H.R. 857 (100 percent federal share for Medicaid services provided to Native Hawaiians); and target needs the Native Hawaiian Education Council identified in 2011 with reauthorization legislation for education.



TULSI GABBARD
DEMOCRAT

1. Yes, I believe the U.S. government through an act of Congress should more formally recognize the special legal/political status of Native Hawaiians. Pending reorganization of a Native Hawaiian governing entity, through the process commenced by

Act 195 (2011) or a Native Hawaiian-driven process, I would immediately work with the delegation to pass a bill or administrative regulation acknowledging this status, without the government building components that would be difficult to pass at this time.

2. In 2006, I served as volunteer coordinator for Senator Akaka's re-election campaign. I was then invited to work with him in Washington, D.C. I assisted Senator Akaka with programs and legislation directly benefiting Native Hawaiians. Specific efforts included supporting Native Hawaiian 8(a) businesses, and working with Senator Akaka to introduce the Kalaupapa Memorial Act, which passed as part of the Omnibus Public Lands Act of 2009.

3. Formal recognition of Indian Commerce Clause status of Native Hawaiians would help reauthorization of these important acts. Additionally, tying such reauthorizations to Native Alaskan health and education acts is good strategy because Republican Don Young of Alaska needs Democratic support. Mazie Hirono successfully used this strategy in 2011 to obtain reauthorization of \$41 million in education funds for Native Hawaiians.



MUFI HANNEMANN
DEMOCRAT

1. I have been a long-time supporter of federal recognition and have testified in Washington, D.C., for the Akaka bill. My proven ability to work across the aisle will be an asset to ensure that future legislation recognizing Native Hawaiians passes

the House. I will reach out across the aisle, as I have successfully done in the past to support jobs and secure federal funding for infrastructure.

2. My strong track record with the Native Hawaiian community includes my first official act as mayor repealing the city's mandatory leasehold-conversion law to protect trust lands; transferring stewardship to protect sacred lands like Waimea Valley and Kawaiunui Marsh; creating the 21st Century Ahupua'a Program, an award-winning sustainability plan to protect our 'āina; supporting for Native Hawaiian culture, arts and festivals; and establishing the Leeward Coast Community Benefits Program, which provided grants to Native Hawaiian organizations.

3. I will first consult with Native Hawaiian organizations to see if amendments need to be made. Hawai'i's delegation must also be vocal in educating colleagues from both parties about the special educational and health needs of Native Hawaiians. I will reach out in a bipartisan way to ensure that vital programs like these receive proper reauthorization hearings and funding.



ESTHER KIA'ĀINA
DEMOCRAT

1. Absolutely. I would continue to work for congressional approval of federal recognition for Native Hawaiians, while also working with the White House, Interior, and Justice departments on an administrative process to move forward reconciliation between Native

Hawaiians as called for under the Apology Resolution.

2. Key actions in Congress have included the Apology Resolution, the Hawaiian Home Lands Recovery Act, the reclassification of Native Hawaiians under federal racial and ethnic data collecting; inclusion of Native Hawaiians in the U.S. position on the U.N. Declaration on the Rights of Indigenous Peoples; and the inclusion of Native Hawaiians in various federal programs or laws they otherwise would not be eligible for (language, education, health, VA home loans, historic preservation, housing). As chief advocate for OHA, my job oversaw programs that improved the conditions of Native Hawaiians.

3. Work with the Office of Management and Budget and the Department of Health and Human Services to ensure that the president's budget includes specific funding for the Native Hawaiian Health Care Act.

The NHEA is currently being reauthorized. My focus will be on strengthening the act through reprioritization of key issues and greater accountability of how and where funds are being awarded.



1) Do you believe that the United States government should formally acknowledge the special legal and political status of Native Hawaiians, as it has done for Native American and Alaska Native groups? If so, what would you do to secure such acknowledgment for Native Hawaiians? If not, why not?

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2ND CONGRESSIONAL DISTRICT - U.S. REPRESENTATIVE



BOB MARX
DEMOCRAT

1. I am a supporter of the Native Hawaiian Government Reorganization Act that would recognize the legal and political status of Native Hawaiians. I believe that we need to make a serious push in Congress to obtain federal recognition of Native Hawaiians.

If elected, I would take all steps necessary to make sure that the Native Hawaiian people are provided with the support they need, including health care and housing.

2. I have frequently supported Native Hawaiians through pro-bono legal work. I was recently endorsed by Ed Miranda, a Native Hawaiian homesteading in Keaukaha, former USDA employee and candidate for Hawai'i County's OHA seat. As an attorney for the last 30 years, I have spent countless hours representing the people of HI-02, including Native Hawaiians, ensuring they are treated fairly and equally under the law.

3. As a nation, we need to recognize that discrimination against Native Hawaiians will occur unless we treat them the same way we treat other indigenous groups. Reauthorization of the Native Hawaiian Health Care and Education Acts is the first step in achieving the greater goal of federal recognition. We need to raise awareness about the challenges faced by Native Hawaiians to ensure that these bills are passed.



MILES SHIRATORI
DEMOCRAT

1. Yes, I believe that Native Hawaiians should be treated the same as other indigenous people.

2. I have attended rallies and formal sessions advocating the betterment of Native Hawaiians. I have attended legislative sessions supporting Hawaiian rights.

3. Native Hawaiians have been neglected in the progress of Hawai'i and I would be a strong advocate in Washington, D.C., for native Hawaiian health and education benefits.

Register to vote

There will be several public events where you can register to vote for the upcoming election:

- Mini concerts at Jimmy Buffett's on July 7, 14 and 21
- Birthday Bash July 28
- Koho Pono Candidate Forums at DHHL June 26, July 11, 19, 24 and at Nānāikapono Elementary, in Nānākuli on July 30

Kōkua lima!

Make a difference in your community. Be a voter registrar this election. Voter registration training is also available for groups. Contact Leimomi Khan at e-mail mkhan@hawaiiantel.net, or phone 372-0630.

Election Dates

Primary: Saturday, August 11, 7:00 a.m. to 6:00 p.m.
General: Tuesday, November 6, 7:00 a.m. to 6:00 p.m.

Early Vote In-Person

Primary: Monday, July 30 - Thursday, August 9
General: Monday, October 29 - Saturday, November 3

Voter Registration Deadlines

Primary: Thursday, July 12
General: Monday, October 8

Absentee Ballot By Mail

(must be received by 4:30 p.m.)
Primary: Saturday, August 4
General: Thursday, October 30

**No vote
No Grumble.**



2012 OHA Elections

As of the filing deadline of June 5, Trustee Colette Machado was re-elected to office.

According to state law, any candidate for trustee who is unopposed at the filing deadline is automatically re-elected and will not appear on the ballot. As such, Machado is automatically re-elected.

Trustee Donald Cataluna is not running for re-election as the trustee representing Kaua'i, though 11 candidates will run for that seat. Three candidates are running for the seat representing

Hawai'i Island, and six candidates are vying for the at-large seat.

The election for OHA trustees will be held in conjunction with the general election in November.

Meanwhile, the filing deadline for the seat vacated by Maui Trustee Boyd Mossman will be later this year. By law, candidates for that vacancy have until 60 days prior to November's election to file nomination papers to run for the seat. That special election will also be held in conjunction with the general election.

Let your voice be heard.

Last election only a small number of Hawaiians turned out to vote. If every Hawaiian voted we would have a very powerful voice. Let your voice be heard, every vote counts, and you can make a difference.
-Lehua Kalima

Voter Registration Deadlines:

Primary – July 12

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Hawaiian VOICE VOTE

Download a voter registration form at OHA.org or call 594-1835.

