



# KA WAI OLA

THE LIVING WATER of OHA

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JUNE (June) 2007  
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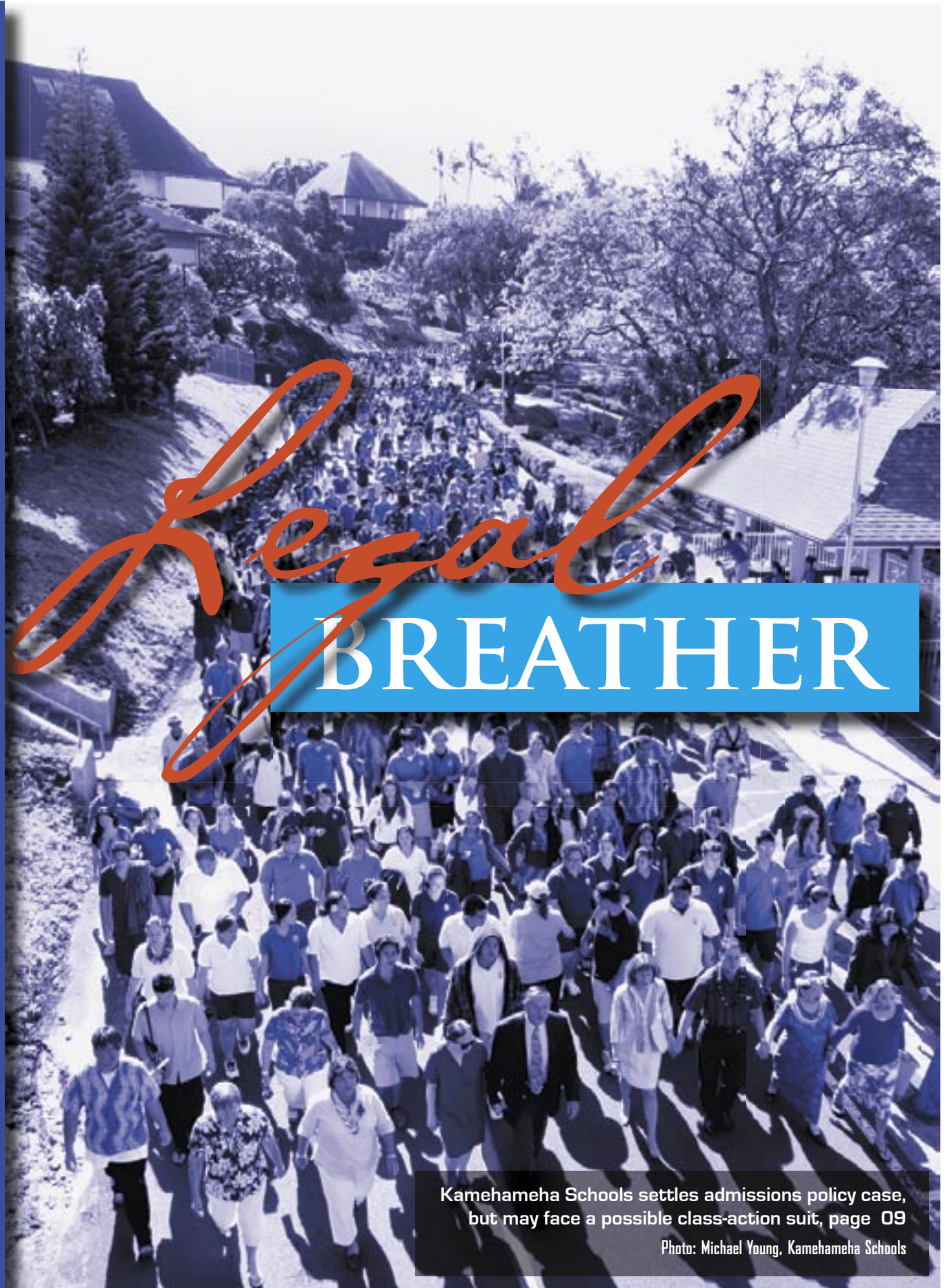
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[www.oha.org](http://www.oha.org)



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Photo: Michael Young, Kamehameha Schools



# HAWAIIAN RECOGNITION

The Office of Hawaiian Affairs presents a live call-in show on Hawaiian recognition. Join host **Brickwood Galuteria** as he presents your questions to OHA Chairperson **Haunani Apoliona**, state Attorney General **Mark Bennett** and **Patrica Zell**, former senior counsel of the Senate Committee on Indian Affairs

**LIVE** Tuesday, June 12 at 7 p.m. on



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*Call-in live or email your questions to [myquestion@nativehawaiians.com](mailto:myquestion@nativehawaiians.com)*



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## Hālau Lōkahi students

Aloha. 'O wau nō 'o Hinaleimoana Wong, a he kumu kula ho'i au ma ke kula ho'āmana o Hālau Lōkahi. He mamo ho'i kēia na nā 'ohana o Kawahinekoa/Paliokaweloa me Kealoha/Kaleikini/Kanahele. I am proud to be a part of our growing K-12 public charter school that is culturally focused and driven by our Hawaiian culture, history, values and perspective.

As we conclude year six of instruction and look forward to year seven, we continue to reaffirm our mission to produce new leaders for our future, leaders whom will continue to strive for the freedom of our people from the confines of western political illusion and oppression.

I couldn't help but notice that a recent photo caption regarding the Mana Hawai'i opening held in Waikīkī (Mei 2007 KWO) misidentifies several of my students as being from Hālau Kū Māna. The students pictured are from this year's 2007 Hālau Lōkahi graduating class, so I just want to make sure that they were acknowledged accordingly. Mahalo.

*Hinaleimoana Wong  
Via the Internet*

## Hawaiians continue fight

I am Hawaiian, born in the Queen's hospital and raised on fish and poi, with one foot in the ocean and the other on the 'āina. My earliest memories are of my 'ohana on the beach and my tūtū calling out in Hawaiian.

I remember a time when the language was in danger of being lost. If Hawaiian is not taught here, will it be taught anywhere?

Slowly, access and gathering rights are reduced. The law states that the beaches are public, but many are without public access, and some property owners plant vegetation on the beach to extend their property.

Freddy Rice won his case in court, and Hawaiians can no longer exclusively select leaders to represent them in the Office of Hawaiian Affairs.

There have been numerous cases against Hawaiian programs. For 124 years, Hawaiians have been fighting just to retain what is theirs.

For the most part, life goes on, and the bigger picture goes undetected by busy people trying to make ends meet. Meanwhile, step by step, those who want to end Hawaiian programs advance, and ever so slowly the first people of these islands lose what was theirs.

The *Doe v. Kamehameha Schools* case was settled, and a monarch's legacy to her people is preserved for another day.

*Pua Richards  
Honolulu, O'ahu*

## Akaka Bill

Regarding the Akaka Bill, I am still very confused about a couple of points.

It is ironic that both Sen. Daniel Akaka and OHA have never conducted hearings among Kānaka Maoli to get input as to which form of self-government

we would prefer to have.

How contradictory is it to the whole concept of self-determination that both Akaka and OHA would be moving full speed ahead with S. 310 without ever getting feedback first from the people they both purport to serve?

What could OHA possibly have to lose by conducting hearings on all the islands to get input from its constituents about what form of self-governance they would want?

OHA Chairperson Haunani Apoliona invoked the name of Lili'u herself in justifying federal recognition, even speculating that the Akaka Bill would "fulfill the queen's dream" if it became a reality.

Well, since we're speculating, isn't it more reasonable to think that the queen would view the Akaka Bill as another form of servitude and acquiescence to an admitted usurper?

Haunani, do you really believe that Lili'u would want Kānaka Maoli to continue to serve the same invading forces that have dispossessed them of their precious 'āina? 'A'ole!

*Hanalei Pi'imanu Vierra  
Encinitas, California*

## Hearings on Hawaiian issues

The issues regarding kuleana lands and ho'oulu lāhui need input from the native peoples. While these are two issues, they affect one people: the native Hawaiians who are with one-third undivided vested rights in

all of the lands of Hawai'i. It is sad but true that OHA and many other state agencies including the counties were birthed from the same entity that still cannot show how they got authority and jurisdiction on us as a people and our lands that remain within the territorial boundaries of the Hawaiian Kingdom.

As a native tenant, it disgusts me to no end that incompetencies run deep and wide within the present purported state of Hawai'i, which like OHA, continues to ride on the backs of the Hawaiian people without our consent, even under the present U.S. occupation that continues to not follow laws that can make things pono again. Instead, they choose to take the easy way out by exclusion and arrogance.

One would think that issues such as these would rightfully require hearings to get feedback to be sure that what is being promoted behind doors is what our people want and deserve. A door-to-door campaign by the Hawaiian Women's Patriotic League is in order, and we seek your support to call for hearings on these two issues for two reasons: 1. kuleana lands are not a gift but a right; and, 2. OHA and Kamehameha Schools are American corporations that cannot push their plan for nation-building for the pure reason that they operate under American/federal laws and not, Hawaiian Kingdom laws. Both issues take Hawaiian Kingdom laws out of context to serve the purposes of the public and not Hawaiians.

*Rita Kawehiokalaninui-I-iamamao Kanui  
Waimānalo, O'ahu*



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# Aloha Hanai

By OHA Education staff



**T**he Hawaiian community is mourning the loss of Auntie Hanai Ali'i Hayashida, a well-known Hawaiian arts and crafts expert who passed away on April 12, 2007. She was 65.

Always willing to share her knowledge, Hayashida taught a wide range of students, from young keiki to kūpuna, from Hawaiians to those of other ethnicities as well.

"One thing I remember about Auntie Hanai was her love for her craft and that she wanted to share it," said longtime student and associate, kumu hula Chinky Māhoe. "She gave it freely. You didn't have to pay her."

Hayashida was born to Victoria Kaimulua and Frank Bernard Vierra, a celebrated paniolo of Parker Ranch. She was raised on Hawai'i Island and eventually moved to Honolulu after she graduated from Honoka'a High School. While she was already quite proficient in quilt and lei making (she was taught by her mother), she further developed her talents in Hawaiian arts and crafts as a member of the Queen Emma Hawaiian Civic Club.

As her reputation for cultural knowledge and fine craftsmanship grew, Hayashida started her own business, called Hanai o Hawai'i. She made a wide variety of Hawaiian crafts, including wiliwili seed lei, lauhala crafts and pūniu, a small knee drum made of coconut shell. She also taught courses on pahu-making at the Kalihi-Pālana Culture and Arts Society. Wendell Silva, former director of the society, said that Hayashida knew the name of every seed, flower, shell and their many traditional uses, applications, proper techniques and protocols for use, as well as the cultural significance of each. "She had the ability to be creative but still work within the tradition, which is hard to do," he said.

Riding horses was one of Hayashida's favorite pastimes, and she even learned to rope cattle as a youth. Her love of horses led her to start a pā'ū unit in the 1980s. Her pā'ū unit gained wide recognition, and her expertise was in great demand by other pā'ū groups.

Silva said he fondly called Auntie Hanai's house the Hawaiian Cultural Center of Pālolo because it was a central meeting place for all those who wanted to learn about Hawaiian culture.

"She had the value system of her parents and kūpuna – to share with love," he says. "She didn't hold anything back. She'd say, 'No, I'm not going to take this knowledge to the grave when I die. I'm going to teach it so it lives on.'"

## Vocational courses

Full scholarships are available for qualifying Native Hawaiians who wish to enroll in the Hawai'i Technology Institute's summer sessions that train people to be medical assistants, pharmacy technicians and office technology managers.

HTI is a nonprofit vocational school that has been serving the Native Hawaiian community for more than 20 years. It seeks to prepare students with the skills and knowledge for entry-level jobs in healthcare and technology. Almost all HTI programs include a three- to four-week internship to provide students with invaluable job experience.

HTI is supported by grants, scholarships and tuition assistance from Kamehameha Schools, the Office of Hawaiian Affairs, Alu Like Inc., the Hawai'i Community Foundation and the Native Hawaiian Education Association.

For more information and to apply, call HTI at 522-2700 or email [kcgardner@hti.edu](mailto:kcgardner@hti.edu).

## Cultural rehabilitation

In late April, the state Senate passed a resolution calling for the creation of a task force to determine the feasibility of developing a statewide healing program for ex-offenders and parolees that uses Native Hawaiian practices such as ho'oponopono.

According to a press release from State Sen. Will Espero, "S.R. 118 will help Native Hawaiian ex-offenders become integrated into society through re-acquaintance with their rich heritage [...] The statewide program would use cultural traditions and healing practices to help this group develop a connection with the community, a sense of identity and a purpose in life."

The resolution notes that 44 percent of female offenders and 37 percent of male offenders are Native Hawaiian.

The idea for the rehabilitation

program is based on a successful program called Girl's Court, in which female juvenile offenders learned about Kaho'olawe's history and cultural significance, and participated in restoration projects on the former military bombing site.

The task force will include representatives from the Kaho'olawe Island Reserve Commission, the state Department of Public Safety, the state Department of Human Services and the Office of Hawaiian Affairs, according to the resolution.

The Senate is asking to receive a report on the task force's recommendations by the start of the 2008 legislative session.

## Federal recognition TV show

On June 11, the Office of Hawaiian Affairs will present a live call-in television show on Hawaiian federal recognition airing on KITV 4.

Radio personality Brickwood Galuteria will host the program, and audience questions will be fielded by the show's panelists: state Attorney General Mark Bennett, OHA Chair Haunani Apoliona and Patricia Zell, former senior council of the Senate Committee on Indian Affairs.

The show will air on KITV 4 on June 11 at 7 p.m. Email questions in advance or during the show to [myquestions@nativehawaiians.com](mailto:myquestions@nativehawaiians.com), or call in questions to the phone number presented during the show.

## Lua training

Mitchell Eli, one of the authors of the book *Lua: the Art of the Hawaiian Warrior*, will lead a masters lua training course in June.

Class participants will learn the techniques, formations, history and spirituality of lua, the traditional Hawaiian martial art, and other aspects of Hawaiian culture, as well as leadership skills.

Eli is a founder of the lua group Pā Ku'i A Holo and one of the original students of lua master Charles William Lu'ukia Kaho Kemoku Kenn.

The Masters Lua Leadership Training courses will be held at Nu'uanu Elementary School, on O'ahu from 9 a.m.-5 p.m. on three consecutive weekends, starting Sat., June 16 and ending Sun., July 1. The registration fee is \$150.

Early registration is recommended, as classes are limited to 40 participants. Participants must be at least 21 years of age. For application forms and additional information, call 531-7231.

## Kid's art contest

Alu Like Inc.'s Native Hawaiian Library is holding its first-ever "Native Hawaiian Children's Art Contest," open to students statewide in kindergarten through 6th grade. All participants must draw a picture on the theme of: "What does a Native Hawaiian Library mean to you," and also submit a single paragraph on the same topic.

All participants will receive an award certificate and more. Closing date for entries is June 15. Entrants should include their name, address and contact number along with their entry.

For further details, call 535-1360 or write to us [library@alulike.org](mailto:library@alulike.org).

## Writing competition

In honor of Queen Lili'uokalani's birthday in September, a poetry and short-story writing competition is being organized by the Queen Lili'uokalani Children's Center. This writing competition is an addition to the annual Hawaiian Art Exhibit and Poetry Reading presented by 'Imaikalani Kalahale, a QLCC staffer and native poet/artist.

Three categories will include

See BRIEFS on page 05

## BRIEFS

Continued from page 04

elementary, intermediate and high school levels. Submissions may be in 'ōlelo Hawai'i, English or pidgin. Winning entries will be published in "Nā Leo o nā Pua" and will be acknowledged at the Queen Lili'uokalani celebration on Sept. 1, the eve of her birth.

The deadline for entries is June 29. All 'ōpio are encouraged to write their thoughts and express their creativity.

For an entry form or additional information, call Nani or 'Imai at 847-1302, or email [dkalahahe@qlcc.org](mailto:dkalahahe@qlcc.org). Entries must include student's name, school, grade and contact information, and may be mailed to QLCC at 1300 Hālonā St., Honolulu, HI 96817, attention: 'Imai Kalahahe.

## CNHA conference

The Council for Native Hawaiian Advancement (CNHA) is teaming up with the National Coalition for Asian Pacific American Community Development to present its annual Native Hawaiian Convention Aug. 22-24 at the Hawai'i Convention Center.

The convention, which drew about 800 participants last year, will offer workshops, training sessions and roundtable discussions on a host of issues pertinent to Native Hawaiians.

To register, apply for a scholarship or participate as a vendor or exhibitor, call 521-5011 or visit [www.hawaiiancouncil.org/annualconvention.html](http://www.hawaiiancouncil.org/annualconvention.html).

## Burial theft indictment

On May 23, Daniel Taylor was indicted by a Hawai'i island grand jury on one count of theft in the first degree for allegedly stealing Native Hawaiian burial

items from a Kohala cave in 2004.

According to a press release from the state attorney general's office, Daniel Taylor and his accomplice, John Carta, allegedly removed approximately 157 Hawaiian burial items from Kanupa cave sometime in June 2004. Some of the burial items bore labels indicating that they belonged to the J.S. Emerson Collection. Subsequently, Taylor allegedly sold or tried to sell the items taken from Kanupa Cave on the black market.

In 1858, J.S. Emerson removed burial objects from Kanupa cave and sold them to several museums. After obtaining the objects through federal burial law, members of several Hawaiian groups reburied them into Kanupa in 2003.

"The State of Hawai'i views any looting of Hawaiian burials sites as extraordinarily serious," Attorney General Mark Bennett said. "We will criminally prosecute thieves and looters to the full extent of the law."

If convicted, Taylor could face up to 10 years in prison and a \$25,000 fine.

The indictment marks the first time the state will prosecute an individual allegedly involved in the removal of Hawaiian burial objects from Kanupa cave.

In 2006, Taylor and Carta both pleaded guilty to the same federal charge of conspiracy to traffic Native American cultural items in violation of federal burial law for their involvement in the Kanupa cave incident.

Carta was sentenced to one year in prison by a federal judge, but abruptly died in March before he could serve any time.

Taylor is currently awaiting sentencing in federal court, and faces up to one-year imprisonment and a fine up to \$100,000.

A federal public defender, however, told the *Honolulu Advertiser* that the new state charge should be thrown out because it violates a state double jeopardy law.

"This is political, and it's disgusting," said Alexander Silvert, the first assistant federal public defender.



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– Hansen and Sharilynn Requilman

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– Joshua and Amy Kahala

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# Congressional committees move on Hawaiian recognition bill

By KWO staff

The legislation that would provide Native Hawaiians with the same federally recognized indigenous status already held by American Indians and Alaska Natives is making headway on Capitol Hill, after two key congressional committees passed the measure smoothly – and unamended – in early May. The bill lays out a process for Congress' recognition of a future Native Hawaiian governing entity, which supporters see as the best means to defend against an ongoing spate of lawsuits that have sought to abolish Native Hawaiian programs and assets as unconstitutional.

On May 2, the House Committee on Natural Resources passed the Native Hawaiian Government Reorganization Act of 2007, commonly referred to as the "Akaka Bill" in honor of its lead sponsor, Hawai'i Sen. Daniel K. Akaka.

On May 10, the Senate Committee on Indian Affairs followed suit by passing an identical version of measure, on the same day it approved a separate Hawaiian homeownership bill. A week before passing the measure, the Indian Affairs Committee held a hearing of testimony both in favor and opposed to the bill.

Akaka said in a statement that he was "ecstatic" that the bill passed the Senate Indian Affairs Committee, calling it an important first step in addressing the conditions of Hawai'i's indigenous people.

"Native Hawaiians have suffered for over a century as a direct result of the illegal overthrow of their sovereign government," Akaka said. "They were disenfranchised from their culture, land, and way of life at the hands of foreigners committed to western values and conventions. Today, this loss of identity has left Native Hawaiians at the lowest levels

of achievement by all social and economic measures. This bill will, at long last, provide a way forward for Hawai'i's original residents to rebuild their vibrant culture and determine their own future as a people."

The bill now awaits a hearing before the full Senate, which Hawai'i senior Senator Daniel Inouye told *The Honolulu Advertiser* probably will not happen until after May. Hawai'i Rep. Neil Abercrombie told the *Honolulu Star-Bulletin* that he expects the bill to be heard by the full House shortly.

## Administration opposition

Supporters' satisfaction at the congressional committees' passage of the measure may have been tempered somewhat, however, by testimony presented at the Indian Affairs Committee hearing by a Justice Department official who made it clear that, after years of refusing to state a definite position on the Hawaiian recognition bill, the Bush administration is now strongly and openly opposed to it – raising the specter of a presidential veto if the bill passes.

Last June, the Justice Department sent a surprise letter to the Senate opposing the recognition bill just as senators were poised to take a procedural vote that would have forced the measure to the floor for a final debate and vote. The procedural vote, called "cloture," was attempted as a way to circumvent longstanding procedural roadblocks placed on the bill by several conservative Republican senators who oppose it.

In the cloture ballot, the bill fell just four votes shy of the 60 it needed to advance to the floor for a hearing, and the last-minute letter from the Justice Department appeared to be an important factor in the outcome. Prior to that, the



Gov. Linda Lingle was in Washington D.C. lobbying Republican lawmakers on behalf of Sen. Daniel Akaka's Hawaiian federal recognition bill. - Photo: Office of U.S. Senator Daniel K. Akaka.

administration had not definitely stated its position, and in fact had participated in negotiations over language in the bill that supporters hoped would resolve any major concerns.

However, the surprise letter from the Justice Department just

prior to the vote asserted that the Bush administration "strongly opposes" the bill. "As the President has said, 'we must ... honor the great American tradition of the melting pot, which has made us one nation out of many peoples,'" wrote Assistant Attorney General

William Moschella. "This bill would reverse that great American tradition and divide people by their race."

After the letter was read on the Senate floor by Republican

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# Project Aloha 'Āina:

Motivating students to learn, preserve culture and meet standards

By Herb Lee Jr. Executive Director, Pacific American Foundation

The development of a culture-based curriculum in the 21st century has been a key element in the current dialog going on in Hawai'i's public education system. Nā Lau Lama (the many lights) is a statewide initiative that began in January 2006 to talk with all interested Hawaiian educators about solutions to better meet the educational needs of our Hawaiian students.

What is culture-based education (CBE), and how can it better meet the needs of students?

Simply put, CBE is taking the wisdom of our ancestors and integrating that knowledge into a 21st century public/private educational framework. "Ma ka Hana ka 'Ike" (the knowledge is in the doing) is a wonderful 'ōlelo no'eau that reminds us that knowledge and application go hand in hand.

In my experience, the true value of culture-based education is providing the right content and context in a manner that motivates the student to learn. If we can find a way to light that fire and maintain the fire, we will have begun to empower students to attain their full potential.

Over the last 18 months, discus-

sion has centered on the asset-vs.-deficit model in apprising the current status of Hawaiian-focused educational strategies. Specifically, what have been the successes, why have they been successful and how can we do more and reach more students in need? It has been a fascinating journey of applying what we have already known into an institution that is in desperate need of answers and making a shift in how we educate our children today.

Project Aloha 'Āina is one of many examples that are being developed to empower our teachers and communities to provide a meaningful educational alternative for students.

Funded by the U.S. Department of Education under the Native Hawaiian Education Act, Aloha 'Āina was developed to focus on the traditional land division of the ahupua'a. Utilizing the Ko'olaupoko district on O'ahu as a template, a curriculum was developed for wetlands, fishponds, streams, forest, taro cultivation and more within the "context" of the traditional ahupua'a. Other specific grade level lessons were developed for Kaua'i, Moloka'i and Maui.



High School students participate in field testing of Aloha 'Āina curriculum for tenth graders at Waikalua Loko fishpond. - Photo courtesy of Pacific American Foundation

The developed and field-tested curricula span grades three to 10 in the core areas of science, math, social studies and language arts. All of the lessons have been written in alignment with selected content and performance standards (HCPS III), Nā Honua Maoli Ola (Hawaiian guidelines for sustainable communities) and Hawai'i Department of Education General Learner Outcomes (GLOs). Lessons also include cultural material in multiple formats (DVD, PowerPoint and CD) to help teachers in their instruction. More importantly, the lessons identify cultural resource sites and contacts that

transform the students' communities into classrooms for learning and discovery.

Final teacher training workshops for Aloha 'Āina will be held on O'ahu, June 14-15 and July 23; Maui, June 28; and Hilo, Aug. 18. For more information go to [www.thepaf.org](http://www.thepaf.org) or call the Pacific American Foundation at 533-2836.

*Editor's note: Dr. David K. Sing, director of the Nā Pua No'eau enrichment program for Native Hawaiian students, coordinates periodic updates for Ka Wai Ola on Hawaiian education programs.*

## Conference offered discussion on Hawaiian education

By OHA Education Staff

Improving the methods of educating Native Hawaiian students was one of the topics at the center of the National Association for Asian and Pacific American Education's annual conference, held at the Prince Kūhiō Hotel April 20.

Educators from around the state attended the three-day conference, the theme of which was "Pacific Pathways: Engage,

Educate, Enlighten."

In her keynote speech, OHA Chair Haunani Apoliona cited several milestones that paved the "pathway" for educating Kānaka Maoli, including the constitutional amendments that originated from the Hawai'i Constitutional Convention of 1978 that created the state's Hawaiian studies program. She also noted the successes of the Hawaiian immersion program and the burgeoning

Hawaiian-focused charter schools as other educational milestones.

She said, however, that more has to be done.

"We must make certain that the DOE (the state Department of Education) and the State of Hawai'i fulfill its fiduciary kuleana to its Native Hawaiian beneficiaries and the indigenous host culture of Hawai'i," she said. "A healthy, responsive and culturally-sound Hawaiian culture-based

education system is a fundamental prerequisite for building and nurturing a culturally healthy nation with responsive citizens who will contribute to the growth and harmony of the community."

Conference workshops touched on numerous subjects, including the relationship between the federal No Child Left Behind Act and past state policies and Hawai'i laws.

Dr. Leonard Barrow, a Hawai'i born resident of Māori descent, along with Dr. Lewis Harris, of the University of Missouri-Saint Louis, discussed a program they administered in which students

from Ka Waihona o ka Na'auao, a charter school in Nānākuli, displayed artwork at the Honolulu Academy of Arts' "Life in the Pacific at Nānākuli" exhibit.

Their presentation talked about the role of community relationships and cultural sensitivity in pedagogical planning and the development of sustainable cultural and educational programs for Hawaiian children. Funded by the Kawānanakoa Foundation, their program provided Nānākuli with positive role models as well as positive media coverage.



## OHA grantee profile: Ma ka Hana ka 'Ike Building

The Hāna School Building Program of Hāna, Maui is an exceptional integrated youth development program combining professional skills development with remedial education and community service components. Program graduates learn the relevancy of basic math and physics skills, participate in substantial construction projects and have the unique experience of contributing back to their communities in significant and meaningful ways.

While program staff will tell you that it is all about the youth, their community building projects stand as a testament to what young people can do when engaged, inspired and mentored. Their projects include a house

for a single mother and her five children to replace the one lost in a fire; four handcrafted cottages for much loved kūpuna; 17 safety improvement projects, such as ramps, enabling kūpuna to age in place; building retrofits and an additional wing for Hāna's senior center; a recording studio for local musicians to produce their work; remodeling of the students' own youth center using bamboo and mosaic tiles made by the students; and construction of a shed for a farm tractor.

For the Hāna families unable to assist themselves in construction projects, this group of young students has been a blessing. They are also credited with on-campus projects that include:



Students of the Hāna School Building Program apply basic math and physics skills to construct this building. - Photo: KWO Archive

(a) a 600-square-foot computer lab with ten inlaid oak and koa desks, fiber optic wiring for 24 work stations, koa and bamboo woodwork, and Hawaiian legend murals painted by the students; (b) a massive Polynesian-style pavilion with a 40 by 48-foot roof, concrete columns and floor serving as an outdoor classroom

for the elementary school; (c) a 1,200 square-foot custodial complex with shop, kitchen, lunchroom and storage; (d) a high school drug counseling center which allowed the school to receive ten-year funding from federal and state sources; (e) a 3,000 square-foot extension to the auto, building and construction

workshops creating a protected indoor/outdoor area that could also be used for additional classrooms; (f) a two-room guidance counselor quarters with stained glass windows and Hawaiian murals designed by the students; (g) a wheel chair ramp sided by a rock wall; and (h) an alternative energy lab.

# One Ocean, One People

*As*

Hōkūle'a and Kamahale continue to voyage many miles beyond our shores, we reflect upon the wealth of friendships and experiences we were blessed with along our journey. It is our sincere hope that the friendships we have fostered will grow into meaningful connections between nations. Our experiences have enriched us with respect, aloha and admiration for people, lands and oceans.

As we near the end of our journey, we carry in our hearts a debt of gratitude for all those who made this voyage possible. Our voyage has been a community effort in its truest sense, with hundreds offering kōkua from each of our islands and even beyond our shores. To each and everyone who has made this voyage possible, our sincerest mahalo and aloha. The Polynesian Voyaging Society would like to recognize a few organizations that have been steadfast and generous in their support. Mahalo piha iā 'oukou pākahi.

Office of Hawaiian Affairs  
First Hawaiian Bank  
Hawai'i Tourism Japan  
Island Insurance Companies  
Continental Airlines (Micronesia)  
Japan Airlines (Japan)  
Matson Navigation Company  
Nippon Yusen Kaisha (NYK) Line (Shipping)  
Yanmar Co., Ltd. (Marine Engines)  
Queen Lili'uokalani Trust  
AIG Hawaii  
Bank of Hawaii  
Bill Mills  
Boatswain's Locker  
Central Pacific Bank  
Chemi-Pure Termite and Pest Control

Hawai'i Medical Services Association (HMSA)  
Hawaiian Electric Industries (HEI)  
Hawaiian Telcom  
Industrial Electronics  
Lawrence Tseu  
Japanese Cultural Center of Hawai'i  
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# Legal

## BREATHER

Kamehameha settles admissions policy case, but may face a possible class-action suit

By Sterling Kini Wong | Publications Editor

On May 14, Kamehameha Schools announced it settled the lawsuit challenging the school's Hawaiian-preference admissions policy, bringing the four-year-old legal battle to a sudden close as the U.S. Supreme Court was deciding whether it would hear the case.

But before Kamehameha Schools supporters could breathe a sigh of relief, reports surfaced that a local attorney was searching for plaintiffs for a new class-action lawsuit against the school's admissions policy.

The terms of the settlement between Kamehameha Schools and the unnamed student who was denied admission into the school because he is not Hawaiian are confidential. However, most people observing the case speculate that the school, whose trust tops \$7 billion, paid for the plaintiff to withdraw his case.

Kamehameha Schools officials said that while settling the case presented them with a "very difficult decision," the agreement was made because it protected the school's right to preserve its admissions policy and fulfill its mission.

"From the beginning of this lawsuit, we have been prepared to defend our policy to the very end of the judicial process," said a joint statement from the school's board of five trustees and chief executive officer. "However, it is becoming increasingly clear that this lawsuit is only one piece of a much broader risk to the rights of Native Hawaiians, as the indigenous people of this state, to manage and control our own resources.

"[The settlement] allows us all to move forward with a common

purpose: protecting the rights of kanaka maoli, private individuals and indigenous people everywhere to use our own resources to take care of our own people."

Eric Grant, one of the attorneys representing the plaintiff in the case told the *Honolulu Star-Bulletin*, "Winning this case in the Supreme Court certainly is something that I had hoped to do. It's fair to say I'm disappointed. But lawyers represent clients, and clients make the final decision."

The attorneys for the anonymous non-Hawaiian student,

**"It is becoming increasingly clear that this lawsuit is only one piece of a much broader risk to the rights of Native Hawaiians to manage and control our own resources."**

—KS Board of Trustees

identified only as John Doe, filed the lawsuit in 2003, claiming that Kamehameha's 120-year-old admissions policy is racially discriminatory and violates federal civil rights law.

In December 2006, the 9th Circuit Court of Appeals ruled 8-7 that Kamehameha's admissions policy is legal because it seeks to improve the poor educational standing of Native Hawaiians.

The attorneys for the plaintiff appealed the case to the Supreme Court, and the high court was expected to indicate whether it would consider the case when the settlement was announced.

The 1884 will of Princess Bernice Pauahi Bishop, the great-granddaughter of Kamehameha I, established Kamehameha Schools to educate indigent and orphaned children, with a preference given to Native Hawaiian keiki.

Today, the school's trust is worth about \$7.6 billion and provides for the educational needs of more than 6,700 students at its Maui, Hawai'i island and O'ahu campuses, as well as its 30 pre-schools statewide.

### Another lawsuit

The day after the settlement was announced, local attorney David Rosen sent out an email indicating that he was attempting to put together a group lawsuit modeled after the *John Doe* case against the school's admissions policy.

Rosen sent the email to two prominent critics of Hawaiian programs, Richard Rowland and H. William Burgess, who then forwarded the email out. In the week following the announcement of the settlement, Rosen's email spread like wildfire among Kamehameha Schools supporters.



Kamehameha Schools officials (top), along with the student body (right), celebrated the settlement in a march and assembly at the school's Kapalama campus. - Photos courtesy Michael Young, Kamehameha Schools.



In the email, Rosen said he is looking for 10 to 20 potential plaintiffs ages four through 16 who must be willing to attend the school if they are accepted. He said the students' identities would remain "extremely confidential" and that the plaintiffs would incur no legal costs.

"A lot of people were hoping that the John Doe case being considered by the Supreme Court would have resolved this issue," Rosen told the *Honolulu Star-Bulletin*. "I don't want to create a case that the school can settle by just throwing a bunch of money at people."

In a statement, Kamehameha Schools officials called Rosen's efforts "outrageous."

"This attorney is gambling, and it's a huge gamble," the statement said. "We have legal precedent at

the 9th Circuit Court level that our policy is lawful, and that it does not trammel the rights of non-Hawaiians. Our case is extremely strong."

Supporters of a bill that would extend federal recognition to Native Hawaiians said that passage of the measure would make the school's case even stronger.

OHA Chair Haunani Apoliona said that the measure, commonly known as the Akaka Bill after its chief sponsor, Sen. Daniel Akaka, would provide a "key legal shield" against the many lawsuits attacking Hawaiian programs.

Apoliona said that if the bill were passed, "the courts would get the clear signal that Native Hawaiians have a legal and political relationship with the United States, a relationship that is clearly constitutional."





**Gallery lights have never shone more bright on Native Hawaiian arts as they did during Maoli Arts Month. KWO presents this photo spread of events from the first half of May.**

Clockwise from left: **1)** One of six art masters honored with a MAMo award, sculptor Sam Ka'ai explains one of his pieces being displayed in the MAMo awards exhibit at Bishop Museum, open until Aug. 26. **2)** After receiving a MAMo award this year, painter Joseph Hau'oli Dowson Sr. and Ipo Nihipali, an awardee from last year, became the first father-daughter duo to earn the distinction. **3)** Another MAMo awardee, Jo-Anne Kahanamoku-Sterling, fashioned a mesmerizing feather cape, also on display at Bishop Museum. **4)** The May 19 Wearable Art Show featured cutting-edge Hawaiian fashion (Photo: Mary Farksha). **5)** Henry Hanalei Hopfe's stone sculptures were among the many Native Hawaiian art pieces showcased in galleries during the First Friday Gallery Walk in Downtown Honolulu. **6)** The owners of the Hawaiian clothing company Kealopiko were hawking their T-shirts from the back of a flatbed truck in what was called the Hawaiian Homeless Gallery at the First Friday Gallery Walk. **7)** Nu'uuanu Gallery at Mark's Garage presented Maile Andrade's haunting exhibit.





# FATHERS STILL SERVE A CRITICAL ROLE IN THE 'OHANA



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

June is the month in which we pause to honor our mākuā kāne. Fathers, grandfathers and other male figures serving as the head of the family will be honored on Father's Day, June 17. Special meals will be served, and gifts and cards given to convey aloha to dads, kūpuna and kāne. Some will take fond memories, flowers and lei to cemeteries to convey enduring aloha for their mākuā kāne.

Traditionally, huge kuleana rested with the Hawaiian mākuā kāne. It was his kuleana to assure the survival, safety and comfort of his family, as well

as the training of his children. The kāne built all the hale in the family compound, he planted and worked the fields, fished and hunted, and he protected his wife, children and home. The kāne made all the tools required for farming, fishing and recreation. Fortunately, 'ohana lived in close proximity so, when it was needed, kōkua came from the fathers, brothers, uncles and male cousins.

The 'ai kapu, decreed by Wākea, gave the kāne other kuleana. Mākuā kāne prepared and cooked food for his family, tending to two imu: one with food for women and another imu for men. When the food for the women and children was cooked, the kāne pounded the kalo into poi and presented the food to his family. Then, he served food to

the kāne of the family. The 'ai kapu held that only kāne could plant, tend and touch kalo until it was cooked. Customarily, the kāne pounded the kalo into poi. The 'ai kapu decreed that the kāne of the 'ohana should eat separately from wāhine. Family kāne gathered together to eat, give thanks and ask the gods for bountiful crops and good fishing. Importantly, kāne talked with other kāne and learned about their kuleana. Kāne also worked on their skills of oratory and discussed other family concerns.

Life has changed drastically for our kāne in the last 300 hundred years. Older kāne have fading memories of their traditional kuleana, taught by their kūpuna. Younger mākuā kāne have learned new ways

and behaviors. The traditional subsistence lifestyle no longer exists. Today, families live in single-family homes built by others and are surrounded by the homes of strangers. Families depend on outsiders to produce necessities and kāne work outside of the home to pay for it all. Our kāne work in every profession and business. It is especially exciting to know that Hawaiian-owned businesses are growing in numbers. And, there are increasing numbers of kāne skilled in Western medicine, law, education, sciences and technology. Another tangible trend is the increasing number of kāne involved in the renaissance of traditional endeavors, such as celestial navigation, mele and arts, lua, language, oratory and chanting.

Modern mākuā kāne maintain some traditional kuleana. The kuleana of assuring the survival, safety and comfort of

his family remains with the mākuā kāne. However, in place of the 'ohana that traditionally surrounded the kāne, his wife now works in tandem with him to build strong and productive families.

Celebrating June's national day that recognizes fathers is pono. Demonstrating aloha for them every single day is appropriate, as well. Consider creating opportunities to keep your mākuā kāne healthy all year. Invite him to exercise with you and take him on long walks or runs. Make sure his daily meals include at least five or more servings of vegetables and fruit, that he drinks about eight glasses of water every day and that he gets a medical checkup once a year. If he smokes, help him quit. Our mākuā kāne are very precious and more vulnerable than most would like to admit. Let's keep our mākuā kāne healthy and happy for the entire year.

## E Pūlama i ko Kākou Ho'oilina CHERISH OUR HAWAIIAN HERITAGE



The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an identification card. This personal I.D. card will

enable you to apply to programs of the Office of Hawaiian Affairs and can be helpful when applying for other programs and scholarships for Hawaiians in Hawai'i and abroad.

Visit OHA's Honolulu office at 711 Kapi'olani Blvd., 5th floor, **Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m.** for registration and ID picture taking. Bring documents that verify your indigenous Hawaiian ancestry through your biological parentage. *This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.*

For additional information, visit [www.oha.org](http://www.oha.org) or call **808.594.1888**.

E o e nā mamo a Hāloa ē!

OHA Hawaiian Registry

Office of Hawaiian Affairs • 711 Kapi'olani Blvd., Ste. 500, Honolulu HI 96813  
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Purchase a keepsake copy today at most retail outlets or online at [www.ksbe.edu](http://www.ksbe.edu). \$19.99.

Proceeds will benefit Ke Ali'i Pauahi Foundation and its support of Native Hawaiian education through scholarships and community partnerships.



KAMEHAMEHA SCHOOLS

Music • Culture • Tradition



# “Kau Inoa is a way for Native Hawaiians to come together as one.”

*Butch Kelemano*

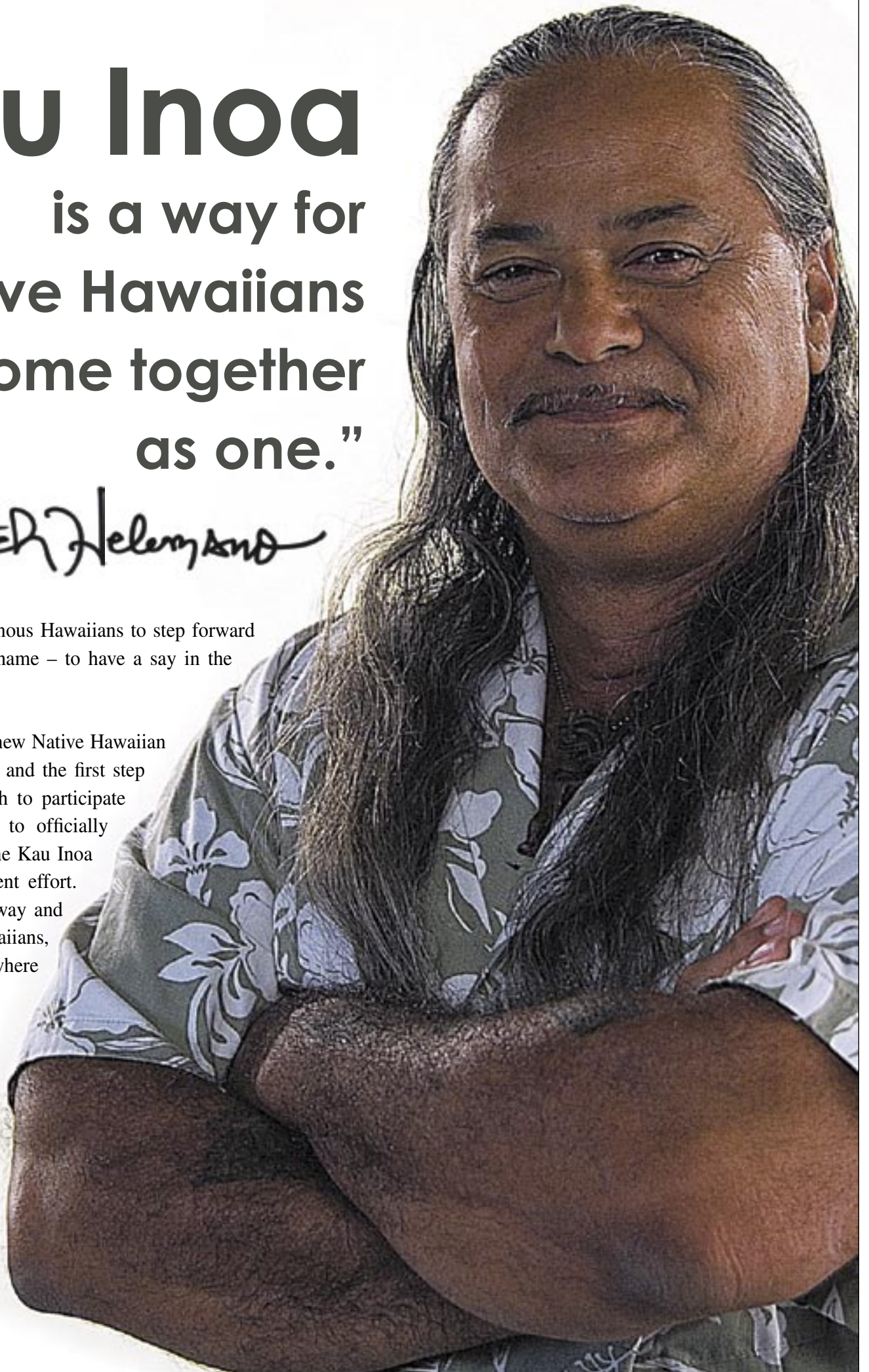
Now is the time for all indigenous Hawaiians to step forward and “kau inoa” – place your name – to have a say in the process of self-determination.

Today, the establishment of a new Native Hawaiian government is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard.  
“Place your name” to build  
a strong Hawaiian nation.

**Hawai'i Maoli**  
**(808) 394-0050**  
**[hawaiimaoli.org](http://hawaiimaoli.org)**

**KAU INOA**  
**TO BUILD A NATION**





## Press on, move forward, there is no retreat

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**E**ō, e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama.

In the federal courts, dismissal of the Arakaki v. Lingle litigation reported in May's KWO and the out of court settlement reached in Doe v. Kamehameha, both events to be celebrated, have delayed the U.S. Supreme Court's involvement in Native Hawaiian matters. However, in this post-Rice era, we realize that Native Hawaiian matters remain in "harms way," and the federal courts will continue to be a tool used by those who oppose the interests of aboriginal, indigenous natives.

In the legislature of our nation, the U.S. Congress, 110th session, is at mid-point in its first term. The Native Hawaiian Government Reorganization Act of 2007 (S.310 and H.R. 505) is at its best, most compelling position since 2000. On Wednesday, May 2, 2007, H.R. 505, the Native Hawaiian Government Reorganization Act of 2007 was passed unanimously, by voice vote, without amendments, by members of the U.S. House of Representatives Committee on Natural Resources. The date for action on H.R. 505 on the floor of the U.S. House is pending.

On Thursday, May 3, 2007, the U.S. Senate Committee on Indian Affairs heard testimony on S. 310. Two panels of testifiers were convened. Panel one included the State of Hawai'i, represented by Mark J. Bennett, attorney general; the U.S. Department of Justice represented by Gregory Katsas; and the Office of Hawaiian Affairs represented by Chairperson of the Board of Trustees, Haunani Apoliona and attorney William Mehe'ula. Panel two included H. William Burgess, attorney for the plaintiffs in the Arakaki case, and Viet D. Dinh, a professor at the Georgetown University Law Center and former assistant attorney general in the U.S. Department of

Justice. Both Katsas and Burgess presented testimony in opposition to S. 310. On Thursday, May 10, 2007, members of the Senate Committee on Indian Affairs reported S.310 out of committee with no amendments. The date for action on S. 310 on the floor of the U.S. Senate is pending.

It is the first time in seven years that this legislation for Native Hawaiians is poised and ready, at the same time, for floor action in their respective chambers. Successful congressional enactment of the Native Hawaiian Government Reorganization Act of 2007, before the close of this first term, is expected. A veto action by President George W. Bush is speculated, but uncertain, at this date. Strategists will monitor that possibility.

In the Hawaiian community, both in Hawai'i and across the nation and the world, outreach and registration for Kau Inoa continues. The count is nearing 67,000 registrations. Enrollment of Native Hawaiians is progressing very well, but at minimum, we seek to triple this count. Those on the rolls of Kau Inoa are to be commended for their commitment to advance Native Hawaiian self-determination toward organizing our Native Hawaiian governance for the future.

Those who have registered must also stay informed and be ready to chart the future direction for Hawaiians and Hawai'i, should the State of Hawai'i decide that a state Constitutional Convention is to be convened by 2010. Article XII of the Hawai'i Constitution relates to the Hawaiian Homes Commission Act, Acceptance of Compact, Compact Adoption; Procedures after Adoption, Public Trust, Office of Hawaiian Affairs; Establishment of Board of Trustees, Powers of Board of Trustees; and Traditional and Customary Rights.

Finally, stay actively informed by tuning in via radio or internet, Monday through Friday to Nā 'Ōiwi 'Ōlino, OHA's two-hour daily broadcast happening in Hawai'i from 7 a.m. to 9 a.m. Alaska, Pacific, Mountain, Central and East Coast residents can tune in via Internet, time zones considered, by logging onto [am940hawaii.com](http://am940hawaii.com). Press on, move forward, there is no retreat.

31/48

## Is "Hawai'i" sustainable?

Walter M. Heen  
Trustee, O'ahu



**I**f your reaction to the title of my article is, "why did he put Hawai'i in quotes?" – that's good. It means I got your attention. However, I want more than just your attention. I want to urge you to think about the question of what about Hawai'i should be sustained for the future and to participate in an effort to answer it.

Every Hawai'i resident has a different idea about what is good or bad about our Hawai'i and what should be preserved or sustained. I believe that for Kānaka Maoli, the most important consideration is to sustain our cultural heritage. Since the Hawaiian Renaissance's beginning in the 1970s, we have witnessed a beautiful burgeoning of our native culture. Our history and culture have become embedded in the consciousness of all who live here. We need to ensure that our progeny continue to enjoy not only the physical attributes of our native land, but also the marvels of our history and culture. To do so, we need to become engaged in the work of the Hawai'i Sustainability Task Force.

The Task Force was established by the State Legislature in 2005 and is charged with presenting to the Legislature in the session of 2008 "a long-range plan to realize our hopes for a sustainable Hawai'i." We, Kānaka Maoli, need to ensure that the plan includes proposals for sustaining our Hawaiian heritage and culture, which are the very foundation of all that is worth preserving.

In 1970, a State Commission on the year 2000 developed a vision of what they expected Hawai'i to be like in 2000. The question today of whether we can sustain our Hawai'i is different.

Our question is: whether, in the face of uncontrolled population growth, a

globalizing economy, global warming and so many other factors pressing in on us, we can continue to enjoy our wondrous lifestyle? Obviously, in the face of our, the nation's, and the world's advancements, the answer is no. But then, what can we protect or sustain?

For Kānaka Maoli, the question is: will our progeny see our culture overwhelmed by pell-mell development, advancements in technology and other assaults on our customs, practices and traditions, or will we continue to experience the beautiful benefits of our renaissance?

The proceedings from 1970 paid scant attention to the culture of the Kānaka Maoli. A report prepared for the State Planning Office in 1999 observed that the participants in that effort "saw a general decline in language and other ethnic resources as a wave of the future moving toward a global culture." We cannot allow the Task Force to have that same short-sightedness. So what can we do?

We need to get involved in the proceedings of the Task Force. As Kānaka Maoli, we have the obligation to see that the task force's report pays foremost attention to the marvelous results of the Hawaiian Renaissance.

The Task Force conducts community meetings during which it attempts to fathom and preserve the views of the community on sustainability of our Hawai'i. I have attended two community meetings and have seen very few other Native Hawaiians there. If we want to preserve our cultural heritage, we need to participate! All the Native Hawaiian organizations should be represented at all of the community meetings and even at the task force meetings. And you should also participate.

On the Task Force web site, [www.hawaii2050.org](http://www.hawaii2050.org), you can see the results of their proceedings and get the schedule of community and Task Force meetings. I urge you to DO IT!

## Akaka Bill is a no-brainer

Boyd P. Mossman  
Trustee, Maui



**A**loha kākou. Much has transpired this past month and I would like to comment on some of the issues.

- Akaka Bill – Both the House and Senate passed out of committee bills known as the Native Hawaiian Government Reorganization Act. The Department of Justice (DOJ) presented testimony questioning the constitutionality of the bills as being race based. No acknowledgement was given by the DOJ of the status of Hawaiians as the indigenous people of Hawai'i who have shared their land and being with all who have immigrated to Hawai'i and consequently lost most of what they once had. No acknowledgement is given to the federal government's recognition of Alaskan Natives as justifying equal treatment for Hawaiians. No acknowledgement was given to the argument that justice and fairness demand preservation of an entire people who never gave up their sovereignty or willingly became citizens of the United States. Comments that this bill would divide our society and provide precedence for further "balkanization" of our country fail to recognize that we are the "First People" and all others have assimilated into us and not us into them as aptly noted by Micah Kane at the hearing. To compel Hawaiians now to forgo their identity and become part of an amalgamate of humanity is to extinguish the identity of an entire native people in their own homeland is to deny justice in the interests of "equality." All Hawaiians need is to be able to take care of their own, and this bill will provide the opportunity to do so.

- John Doe v. Kamehameha Schools – Kamehameha made a tactical move that supported its overall strategy as well as the efforts of other Hawaiian organizations, including OHA, by reluctantly settling their case, thereby giving continued life to their admissions policy

favoring Hawaiians and additional time to others to state their case in Congress and prepare for future court battles against Hawaiians. It is simply a fact that Kamehameha needs the Akaka Bill and federal recognition for any future litigation to be halfway assured of success. The federal courts have repeatedly pointed out the lack of any federal legislation recognizing Hawaiians and have noted the weakness of arguments seeking preference for Hawaiians without it. The Kamehameha legal team did the right thing and Hawaiians have thus had their existence extended until the next court battle.

- OHA has launched a major effort to make a statement in Hawai'i as a player in land and real estate matters. The Board of Trustees passed a new land policy, which if completely implemented will establish OHA as a serious participant in land matters in Hawai'i. We have been working on affordable housing for two years now and hope to see results soon. We purchased lands for preservation. We want to look at land for investment and also secure cultural and legacy lands. We hope to receive ceded lands in the future. Again, all of this is dependent upon the courts upholding Hawaiian preferences and OHA surviving until a new government is in place to focus upon the needs of our Hawaiian people.

- Finally, I attended the University of Hawai'i graduation recently and was pleased to see a respectable number of Hawaiian graduates, especially in post-graduate studies, including medicine, law and education. I am proud of these graduates and look to their leadership of Hawaiians in the future. Many more will follow, but without adequate funding for them from federal and private monies that today are still secure from legal attack, our future will be in jeopardy. The Akaka Bill will help our people and will protect us from legal attacks, and should be a no-brainer. However, for those who want only complete independence, the bill seems to present a problem. Considering the above, we need to exercise common sense, secure our existence, help our people and holomua.

## Rehabilitation through language

Colette Y. Machado  
Trustee, Moloka'i and Lāna'i



**A**loha kākou! These days it isn't hard to come across someone who can speak, or at least understand, the Hawaiian language. Thanks to a revitalization effort starting in the 1970s, there are now many venues available to eager learners.

For most 'ōlelo Hawai'i enthusiasts, introduction and learning came via the classroom setting. For Keola Kansana the opportunity to learn 'ōlelo Hawai'i was presented to him when he needed it the most: in prison. He's the first to admit that he's made some bad choices along the way which resulted in his three-year stay in the Hawai'i penitentiary system.

Incarceration in Hawai'i's prison system sent Keola from facility to facility. He started at the O'ahu Community Correctional Center, then went to the Hālawā Correctional Facility, the Waiawa Correctional Facility, and he finally ended his term at the Laumaka work furlough program.

For the most part, Keola's time in the Hālawā facility proved to be the most beneficial for him, as a person. He enrolled himself in a class called Leo Kanaka Maoli, literally meaning native voice or native tongue. From the very first class with Kumu Alike, Keola knew it would change his life. "I was looking for something, my life was missing something," he recalls. "At that moment, sitting through that first class, I knew that learning the language was a big part of it."

The program offered to inmates at the Hālawā facility was a beginner class, provided by Leeward Community College. Classes were scheduled on Tuesdays and Thursdays, each lasting for an hour. While learn-

ing basic vocabulary and beginner speech patterns was the focus of the class, haumāna were also exposed to other areas of Hawaiian culture, like oli and even dances like the haka. "Classes were full and everyone was excited to be learning about our language and culture," he said. When Keola was transferred to the Waiawa facility, the program wasn't as popular as it was at the Hālawā facility, but he enjoyed the classes with Kumu Kaloke.

While not the most common form of rehabilitation, a culturally influenced and integrated one can be a very effective approach. Keola is very thankful for the opportunity he was given to make that important connection. He admits that he would have never taken a class to learn Hawaiian, if he had not been in jail. To him, it was the silver lining of a very dark cloud.

Now that he's done with incarceration and is a member of society again, Keola remains motivated and passionate about passing on what he's learned. He advocates for the perpetuation of the Hawaiian language by volunteering to teach others. Currently he's in Kalihi helping members of Ka Hale Hoano o Ke Akua Church learn Hawaiian. Every Sunday before church services start, Keola can be found assisting a group of 30 church members through vocabulary and pronunciation lessons.

These days Keola uses videos of Kulāiwi, a Hawaiian language lesson series featuring Kumu Ekela Kanā'upī'o-Crozier. "When I was in Hālawā, I used to look forward to Fridays when we watched Kulāiwi lessons," he said. "I watched the videos over and over, because it helps to hear the conversations." The lessons were produced in 1994 and 1995 by the Kamehameha Schools and the Hawai'i state Department of Education.

Keola dreams of being a Hawaiian language teacher someday, and he plans on returning to school to get his degree. For now he takes things one day at a time: working to support his family and getting involved anyway he can to spread olelo Hawai'i.



## Mahalo pihapiha

Robert K. Lindsey, Jr.  
Trustee, Hawai'i



On behalf of my family and myself, I want to extend our deepest and sincerest appreciation to my fellow trustees for their unanimous support of my nomination and to the OHA 'ohana for a most warm and joyous welcome.

I want to thank particularly Trustees Boyd Mossman and Oswald Stender for their trust and confidence in my abilities and for encouraging me to "stay in the race." I want to acknowledge their staff as well: Lei-Ann Durant, Melissa Beimes and Kira Lee, as well as my new secretary, Tiona Wailehua, for helping me get through my first month of service without a glitch. And to all who wrote letters supporting my candidacy, mahalo pihapiha.

The one promise I make at the onset is this: I will do my best to make a positive and thoughtful contribution to OHA in the time remaining on Trustee Linda Dela Cruz's second term. Some have asked about the future. The future for me is now, and I want to remain in the now, i.e. settle in and do a good job for our people during the next 18 months.

Part of being in the now is staff selection. That task has been completed. Tiona Wailehua, who many of you already know, as she was Trustee Dela Cruz's secretary, will remain in that position. Jeremy "Kama" Hopkins will be my aide. I am fortunate

to have two team members who have a passion for our mission and a tremendous sense of duty and service to our people. Linked to our Honolulu office are our Hilo and Kona satellite offices. Lukela Ruddell and Gladys Brigham continue to serve in East Hawai'i. Ruby McDonald and Dawn Tanimoto continue to help us in West Hawai'i.

Another part of being in the now is communication and feedback. We want to hear from you on any topic and any issue at any time. Please call us at 594-1882. Or email us at robertl@oha.org, tionaw@oha.org or jeremyh@oha.org. If it's easier, phone Hilo at 808-920-6418 or Kona at 808-327-9525. Whatever your topic or issue, we will provide you feedback.

During the months to come, I will launch a series of articles featuring the many good things people, individually or collectively, are doing across Hawai'i Island to better the conditions for us all. If you know of someone or group you would like us to feature, please let us know.

Many have told me this is a good time to be at OHA because, as an organization, OHA has matured, stabilized and "come of age." This did not just happen. It took hard work, clear and critical thinking and "blood, sweat and tears" on the part of this Board, our administrator and staff, as well as past Boards, administrators and staff, to get us to where we are today. I feel very blessed and humbled to be a small part of our OHA 'ohana. This is a great time to be at OHA and to be of service to our people. Ho'oulu Lāhui Aloha.

## Poems for Pauahi

Oz Stender  
Trustee, At-large



Aloha kākou. It is with great pride that I share more poems written by our Kamehameha Schools haumāna in Mr. Todd Takahashi's 9th and 10th grade speech communications classes. Mr. Takahashi shares that it is his hope that you will learn from these haumāna, as they have put to paper "truth" taken from their na'au.

I want to thank all the haumāna for the love they express to our beloved Princess Pauahi. I also want to thank Mr. Takahashi for his vision and for his passion as he works with the young men and women of Kamehameha to perpetuate her memory as he presents He Makana no Pauahi.

### Pauahi

Shayla Thompson

Pauahi,  
Your love for the keiki is the sun that rises.  
It shines brighter and brighter over Hawai'i bringing happiness.  
Pauahi,  
Your love for the Hawaiian people is the wind.  
You can feel it and you know it's there but you can't see it.  
Pauahi,  
Your love for the 'āina is the Kamehameha Schools.  
It's big and beautiful with misty rains and green mountains.  
Pauahi,  
Your love for your legacy is knowledge passed down from generations to generations.  
It stands strong and it continues on.  
Pauahi, Pauahi,  
How grateful we are for you.

### Only Hawaiians Allowed

Nathan Sunada

From Leeward to Windward  
Hawai'i is adored.  
From North Shore to South Shore  
Hawai'i makes you want more.  
There is much beauty in this place  
But don't let them disgrace  
Our Princess' name with another court case.  
And don't let them erase  
Our policy because of race.  
The world is cold outside  
But they can never take our pride.  
So stand up and say it proud  
'Cause at Kamehameha Schools,  
Only Hawaiians allowed.

### Our Wonderful Founder

Dyson Ho'ahuli

The founder of our school was a wonderful woman,  
who is Bernice Pauahi Bishop.  
She was a loving person in all kinds of ways.  
If it wasn't for this lady, I wouldn't be writing this poem, and I thank her for giving me  
All of the opportunities and knowledge that I have.  
She is a person who I will never give up on because  
she never gave up on us.  
Thank you, Pauahi, for everything that you have given me.

### Our Beloved Princess

Jaey Chun

Our beloved Princess,  
How your dreams just shine.  
Our beloved Princess,  
How your foresight was not blind.  
Our beloved Princess,  
How happy you made us be.  
Our beloved Princess,  
All I can say is thank you for the gift from you to me.



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# What happens to injured guardsmen returning home from Iraq?

Rowena Akana  
Trustee, At-large



**'A**no'ai kākou. Last month, I met with several injured beneficiaries in the Hawai'i Army National Guard who called my office about problems they were having with their medical care in the Army's new Medical Retention Processing Unit (MRPU). After listening to the shocking treatment that they were receiving, I called the offices of Sen. Daniel Akaka and Congressman Neil Abercrombie, and together we coordinated a meeting between the guardsmen and the Brigadier General of the Hawai'i Army National Guard. During the meeting, a disturbing pattern emerged.

## Problems with the MRPU

After a Hawai'i Army National Guardsman gets injured in Iraq, he is sent to Tripler Army Medical Center for treatment and assigned a case manager to help coordinate his care under the MRPU Plan. The problem is that the case managers are not following the plan's guidelines. According to the soldiers, there is a huge disconnect between the medical personnel and their patients. Army doctors and case managers contradict each other and confuse soldiers over their treatment plan. Some soldiers are told they will be having corrective surgery, and then later told they will only be given medication.

Two Guardsmen who had the same caseworker complained that she was condescending and culturally insensitive. When there was a misunderstanding, this case-

worker refused to make appointments or prolonged their wait for treatment. When they asked for a different caseworker, they were denied and later harassed by hospital personnel for complaining. This is especially hard for local guardsmen who feel that their communication skills may not be the best.

To make matters worse, the MRPU regularly loses or mixes-up the soldiers' files and doesn't allow soldiers to make copies. They are also not given their medical records upon release to take to Veteran Affairs (VA).

## MRPU needs to change or go

The biggest problem with the MRPU seems to be an "unwritten" rule in the plan to rotate soldiers out after they have received 365 days of medical care. Some are rotated out without a doctor's approval while they are still in need of operations and therapy. In several cases, a caseworker's signature appears where a doctor's signature should be, which goes against MRPU regulations. Non-medical personnel should not be prescribing treatments.

Although an Army doctor may sign an extension for a soldier to continue his treatment beyond 12-months, this is rarely done. Soldiers are left with nowhere to go except the Veteran's Hospital. Rotating National Guard soldiers out of the MRPU and sending them on to the VA appears to be an expedient way of getting rid of those wounded soldiers.

These soldiers are suffering from serious injuries such as dislocated shoulders and blown-off kneecaps that haven't received all of the medical care they need to fully recover. Fixing half-a-soldier and sending them on to the Veteran's Hospital for the rest of their medical care is simply inhumane.

## 18-month wait for VA care

To add insult to injury, because of the tremendous strain on the Veterans' hospitals due to the many soldiers and Army National Guardsmen returning from Iraq with serious injuries, there is an 18-month wait to be processed by the VA for treatment. This leaves the guardsmen without medical treatment for almost two years and takes a huge physical and psychological toll on the guardsmen and their families, many of whom cannot afford expensive surgeries on their own. All of these guardsmen are also suffering from psychological problems such as post-traumatic stress disorder, have trouble sleeping from sleep apnea and are in desperate need of continued treatment.

## Regular Army and the Army National Guard treated differently

The guardsman assert, and rightly so, that they were wounded in combat and therefore should be treated by the Army until they can return to duty or are able to go back to some sense of a normal life. Guardsmen being rotated out with only a meager 10-to-20-percent disability pay cannot support their families when they go back to civilian life or expect to get a job that can. The Army should at least get them back into the best physical shape possible.

There is a huge disparity between the treatment of National Guardsman and a full-time Army soldier when there should be none. They both face the same dangers on the frontlines and received the same horrific injuries. They deserve the same medical attention. In fact, we need to help them more since they need to re-enter the civilian workforce when they get back home.

The following needs to happen to improve their situation:

- Either disband the MRPU or treat National Guardsman the same as full-time

Army soldiers if they have been injured or wounded as a result of being activated for combat duty.

- Launch an investigation of the MRPU, Tripler Army Medical Center and the procedures of the hospital's medical personnel and administrative staff as soon as possible.

- Establish, in Army regulations, that Army National Guardsmen can receive treatment from the MRPU until they are either ready to return to duty or ready to return to civilian life.

- Establish stricter oversight over the Army's medical treatment system regarding wounded soldiers.

I am very happy to report that since my initial meeting with these Hawai'i Army National Guardsmen, there have been some positive results. Both the offices of Sen. Daniel Akaka and Congressman Neil Abercrombie have been diligent in addressing these issues with highest levels at Tripler Army Medical Center. On the national level, Sen. Akaka is looking at ways to address the Guardsmen's concerns so that all Army National Guardsmen everywhere can be treated with parity equal to any member of the armed services who serves on active duty.

If you believe that our Hawai'i Army National Guardsmen, when injured in Iraq or Afghanistan or anywhere else while serving on active duty, should be extended the same kind of medical treatment as our regular forces, I urge you to write to your local and federal elected officials to express your support for these soldiers. Mahalo nui.

For more information on important Hawaiian issues, check out my website at [www.rowenaakana.org](http://www.rowenaakana.org).



# HAWAIIAN RECOGNITION

Continued from page 06

Sen. Jeff Sessions of Alabama, Hawai'i's senators said they believed the Justice Department's opposition was based on a version of the bill that did not include amendments drafted as a result of negotiations with Justice and other administration departments over their concerns. The proposed amendments address issues related to the federal government's legal liability, prohibition of gaming, military readiness, and civil and criminal jurisdiction.

However, the administration's reiteration of its opposition to the Hawaiian recognition bill at the recent Indian Affairs Committee hearing made it clear that those amendments – included in the most current revision of the bill – have not softened the White House position. Gregory G. Katsas, a senior Justice Department attorney, told Indian Affairs that the Bush administration strongly opposed the bill because they believe that federal recognition is "inappropriate and unwise" for Native Hawaiians and that the bill raises "difficult" and "considerable" constitutional questions.

Hawai'i Attorney General Mark Bennett responded by

saying that the bill wouldn't create a "unique race-based government," but instead it would give Native Hawaiians a similar political relationship with the federal government shared with Native Americans and Alaskan Natives.

"It is for this Congress to exercise its best judgment on matters of recognition of native peoples," he said. "Although some have expressed constitutional concerns, these fears are unjustified. Congress should not let unwarranted fears of judicial overreaching curb its desire, and responsibility, to fulfill its unique obligation to this country's native peoples."





**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!

**Akau** — Descendants of Ching Sen/Kamakahema Awa are having a family reunion in Waimea, Hawai'i, July 20-22, 2007. Descendants are as follows: William P.M. Akau/Kealoha Kalaluhi: Abraham Akau/Alice Ahina, Eunice Akau/ Solomon Kuahine, Elizabeth Akau/Mack Kalahiki, Theodore Akau/Mary Keawe. Willima P.M. Akau/Lydia Awa: John Akau/Rose Iokia, Apitai Akau/Margaret Arthur, Lydia Akau/Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/ Samuel Keleleiki, David Akau, William Akau, Barbara Chock. Pekina Akeni/Goo KimSeu: Ah Sing KimSeu/Hattie Kauwe, Arthur KimSeu/Martha Coelho, Amoe KimSeu/Robert Naeole, Allen KimSeu/Alice Nahakuelua, Ernest AkimSeu/Mary Kahookano, Abby Goo/Daniel Bush and Ernest Chang. Apitai Akeni/Kahana Maluwaikoo; Annie Apikai/Solomon Kuahine, John Apitai/Adeline YoungPlease contact Andrew Akau, 883-8854 or 937-3304; Oscar Kaleleiki, 775-0810; Lani Akau (Kawaihae), 882-7553; Joyce Sene, 247-7910; or Solomon Kuahine, 382-9525 or 455-8102.

**Aki/Kaiāhūa** — The descendants of William Joseph Aki and Annie Wahineali Kaiāhūa will hold a reunion Dec. 21, 2007, in Mākuā, Wai'anae. In addition, a memorial service for Wilfred Kaanohi Aki will take place at Punchbowl Memorial Cemetery of the Pacific on Aug. 3. For information, contact Matilda Aki 625-0155 or Lu Ann Mahiki Lankford-668-9006.

**Oliwa Alapa Jr** — We are having a 'ohana reunion for the descendants of Oliwa Alapa Jr. (born 1853 in Kekaha, Kaua'i) and his wife Emily Pahuani Makakao (born 1854 in Kaupō, Maui) and their children Harvey Oliwa (8/2/1872), Moses (1874), Alapa (1876), Ana (1/22/1886), Oliwa Jr. (1888), George Oliwa (1/15/1890) and Wahulu (1892). The reunion will be held in Utah (in Salt Lake City, Orem and Josepa) Aug. 9-11, 2007. If you are 'ohana and would like to attend our reunion, please contact one of our family representatives: George Ka'aihue Sr. in Utah 801-225-7124; Tiley Ka'aihue Peck in Utah at polycraca@yahoo.com; Kim Ka'aihue in Utah at kmik@mitylite.com; Nettie Alapa Hunter in Oregon 503-838-6273 or Alapa58@msn.com; or Nell Ava in Hawai'i at 293-5778 or nava@hawaii.rr.com.

**Alvarado-Adolpho** — The Alvarado-Adolpho reunion will be held July 12-14 in Hilo, Hawai'i. Descendents include Aunty Genoa, Saladaga, Makuaole, Apo, Koerte, Kinney, Paekukui, Johnson, Boro, Vea, Souza, Keawe-Aiko, Keawe, Saito, Debusca, Pia, Takenouchi, Shimamoto, Cansibog, Lindsey, Afong, Kahawaiolaa, Broads, Hoaeae, Bee, Johnson, Kawaā, Halemanu, Namakani, Hookano, Doane, Farling and Schumacher. Contact the following people for additional information and to register: Sandra Apo at aposilva@hawaii.rr.com; 257 W. Na'auao Street, Hilo, HI 96720; or call 935-1661. Or contact Robert Shimamoto at bobkh6bmm@netscape.com; P.O. Box 1474, Kurtistown, HI 96760 or call 808-936-9307.

**Baker/Lane** — A reunion is being planned for the descendents of Robert Hoapili Baker and Bernicia Kailiponi Lane. Robert Hoapili Baker's genealogy can be traced back to Robert Hoapili Baker of Waikapu, Maui, and Emma Kamakanoano Mersbergh. Bernicia Kailiponi Lane's genealogy descends from the family line of William Carey Lane of Ireland and Mary Kahoolimoku of Makao, O'ahu. This reunion

will be held in September 2007 at Kualoa Regional Park and Kualoa Ranch. No specific dates have been set at this time. For updates please visit <http://web.mac.com/lokaikauoaha.katie/iWeb/Site>. For more information, email Carol K. Rosa at carolr@hawaii.rr.com or Lokai K. Kekauoaha at lokaikauoaha.katie@mac.com. Call Carol at 456-2279 or Kai at 671-1406.

**Brown** — In preparation for the 2007 reunion of the John and Benjamin Brown 'ohana of Hilo, Hawai'i, the Hilo 'ohana is asking for all family members to update their contact information or share contact information about other family members. We are also asking members to update records of births, deaths and marriages. The family will be holding its reunion in Hilo from June 29-July 1, 2007. The 'ohana includes the descendents of William Christopher Brown, Enoch Brown, Violet Nathaniel, Mealoa Anakalea, Benjamin "Tuna" Brown, Keala Kuamo'o, Valentine Brown, Manoa Brown and Maria Hendershot. A newsletter is forthcoming. For information, email Wilma Kuamo'o at hbohana@hawaii.rr.com, or Teri Temple at terisetemple@msn.com.

**Contrades/Holi** — The mo'opuna of the late Peter Contrades Sr. and Ruby Roselani Holi will be having an 'ohana reunion gathering at Lydgate Pavillion Park Aug. 3-5, 2007, on Kaua'i. The children of Peter Contrades and Ruby R. Holi are Myrtle M. Napoleon, Peter Contrades, Ervin A.H. Contrades Sr., Waldamar J. Contrades Sr., Daniel W. Contrades Sr., Joseph B. Contrades, Imogene B. Richards, and Alicia K. Fernandez. E komo mai. For information, contact Luana Soares at 822-4597 or email luana.soares@hawaii.rr.com.

**Kalama** — We would like to invite all relatives of John Kalama, who was born in Kula, Maui in 1811, to come to a family reunion in Kalama City, Wash. This gathering will be held in conjunction with the "Days of Discovery," the 3rd Annual City Celebration, Aug. 24-26, 2007. For information, contact Gloria and Bill Nahalea of Kalama at [www.alohaislandtreasures.net](http://www.alohaislandtreasures.net) or at [napual7818@aol.com](mailto:napual7818@aol.com); Don Purvis, Kalama City councilmember at 360-673-4255 or [donpurvis@msn.com](mailto:donpurvis@msn.com); Zelma "Dubbie" McCloud at 360-491-7971; or Carmen "Bootsy" Kalama at 360-455-5136.

**Kaleimamahu** — The Kaleimamahu 'ohana, from Waiāhole and Waikāne valleys, will hold a reunion June 22-24, 2007. Our kūpuna are Frank, Solomon, Edward, Francis, Hattie, Estella, Lily and Alice. For more information, contact Anne Komatsu at 728-4401 or [annekomatsu@hawaii.rr.com](mailto:annekomatsu@hawaii.rr.com).

**Kaleohano** — I am seeking information on Kaupu (k) married Luahine (w), William Puunoni Kaupu (k) married Louisa or Luuika Kaai, Edward Puunoni Kaupu (k) married Mary Keli'iawana Kapana (w). I wasn't able to retrieve information on births and location of where the 'ohana had originally come from. If anyone of the 'ohana has information please feel free to contact me. I am one of the 12 children of Sam Pua and Susan Leialoha Kaleohano. We are in the process of preparing a birthday and a family reunion for the immediate children of Susan Leialoha Kaleohano to be held on June 9, 2007, at the Punalu'u Pavillion. For information, contact Helen P. Freitas, P.O. Box 911, Na'alehu, HI 96772. 808-929-9715 or 808-323-2096 or [helen@huilamalahawaii.com](mailto:helen@huilamalahawaii.com).

**Kalima/Kauhane/Kahoopii** — The 'ohana of Joseph Kalima, originally of Kaupō, Maui, and Libby Kamanohēlii Kauhane Kalima, originally of Ewa, O'ahu, then both later from Hilo, Hawai'i, are planning an 'ohana reunion, lū'au, craft fair and fishing/horseshoe tournament in Hilo July 6-8, 2007. We would especially like to hear from our Kalima, Kahoopii, Kauawa, Kamakawahine, Kalei, Kauhane, Hao, Nake'u, Mahoe and Baker 'ohana. Please contact Norman Kalima and/or Ka'ano'i Kalima at 920-5001 or Kauli Makaneole Amantiad at 990-1634. To register or email your requests for info and/or updated genealogy, contact Willette at [amantiad3@hawaii.rr.com](mailto:amantiad3@hawaii.rr.com).

**Kamai** — We are planning a family reunion for all the 'ohana of Joseph Kanamu Kamai and Mary Kaihe, scheduled for Aug. 16-22, 2007, on O'ahu. The children of Mary and Joseph Kamai are Charlie Sr., Joseph Sr., Ezekiel Sr., Moroni and Louie Kamai. Please join our 'ohana in a week of fun-filled activities in Hau'ula at Kokololio Beach Park (old Kakela). For information, contact Teddy Kamai at 779-5536 or 833-3161 or email [teddy.kamai@us.army.mil](mailto:teddy.kamai@us.army.mil).

**Karratti/Blake** — The reunion for the family of Bonaparte Ulukou Karratti and Kealoha Blake will be held July 11-14, 2007, on Kaua'i. The children are Bonaparte Ulukou Jr., Myron Ulukou, Mary Kameeulani, Martha Leimakalehua, Anna Kaiwahine, Ernest Kalani, David Kealoha, Rose Puapikake, Eunice Alohilani, Lorraine Kuulei, James William "Kahakauwila," Loria Kauanonoula, Herman Imaikalani, Joseph Naihealua, John Paulo, Eldon Allan Kupa and Irene Yrna Mapuana. We are trying to locate our 'ohana on the Kealoha Blake line. Visit the family website at [reddirtroots.htohananet.com/kb%20website/kbreunion\\_2007.htm](http://reddirtroots.htohananet.com/kb%20website/kbreunion_2007.htm). For information, call Phyllis at 808-337-9927.

**Kauli'a/Kapinao** — The descendants of Sam Kauli'a and Mary Kaiāhūa Kapinao (a.k.a. Pinao) of Ka'ū, Hawai'i, have been planning a large reunion in 2009 (the exact time and location have yet to be determined). The children of Sam and Mary include I (John), Puni, Mary, Abigail, Pukai or Keohopukai (Hannah), Pakanaka, Nawai and two hānai: Agnes and Peter Akimo. A steering committee has been formed, and it will meet regularly over the next year on each of the four major islands. The next meeting will be on Kaua'i, Sat., July 7, from 9 a.m. to 3 p.m. There will be another meeting on Oct. 6 in Kona, Hawai'i Island, and one more in January 2008 on Maui. For updates, call Ku'ualohanui Kauli'a at 358-4853 or email [kulanuiaoloha@yahoo.com](mailto:kulanuiaoloha@yahoo.com). Please write "reunion" in the subject of the email.

**Kawaakoa/Afoa Lutu** — The children (Simanu, Wilson, Herman, Nelson, Paul, Dixie, Stanley and Elliot) of Annie Kawaakoa and Simanu Afoa are planning a large 'ohana reunion for the descendants of their dad's Samoan family. Since Simanu's parents (Simanualii Molio'o Afoafouvale Lutu and Ta'alolo Leone) were from American Samoa (and he was the only child out of 12 that married a pure Hawaiian girl from Kipahulu, Maui), the children of Annie and Simanu would like to welcome their Polynesian 'ohana to Hawai'i for a first-time reunion. Simanu's siblings were Faapea "Ana" Coen; Faasuka; Atapuai; Tafisi; Su'e su'e; Faatamali; Leata Asuega; Tafai; Iofi; Sofa and Sautia. This Hawaiian/Samoan 'ohana will be meeting on a monthly basis until the actual

reunion event tentatively scheduled for July 21, 2007 in Nānākuli, Hawai'i. For more information, contact Kimo Kelii at 668-7650/696-0321; Iopu Fale Jr. or Leatonaugatuitoga Savini.

**Kawaauhau** — Nā 'Ohana o Daniel Makia Kawaauhau a me Alikapeka Kailua'ana Kaliuna Reunion is set for July 5-8, 2007, and will be held at Hale Nānea, Maui. They have 13 children: Wahinenui Kawaauhau (w), Pahio Kawaauhau (k); Kahalepo Kawaauhau (k); Keliikuli Kawaauhau (k); Kahanapule Kawaauhau (k); Kapeliela Kawaauhau, married Lukia Kahae; Kaleikaua Kawaauhau (w), married David Kaalekahi Kulaiee; Kaulahao Kawaauhau (k), married Victoria Kuhia Kama; Paulo Kawaauhau (k), married Miriam Makeki; Makia Kawaauhau (k); Kekumu Kawaauhau (k), married Rose Loke Kuahua; Philoena Kaua Kawaauhau (w), married to Kekahuna Paauhau; Frank Haahoe Kawaauhau (k), married to Mary Kaihe. We'd also like to include great-grandpa Daniel's two siblings Philip Kawaauhau (k) married to Kahela Kaaiwaiu and John Kawaauhau (k) married to Waiwaiole, whose known descendants are the Hubbell family. Contacts are Patrick and Mindy Kawaauhau on Maui, 244-8640; Kalani Hernandez on O'ahu, 696-6824; Diana Terukina, 885-7483 or email [derukina@aol.com](mailto:derukina@aol.com); or Kloh-Anne Drummond on the Big Island, 885-1091 or email [kanoapono@aol.com](mailto:kanoapono@aol.com).

**Aola Ke Sr.** — The living survivors of Aola Ke Sr. will hold a family reunion on June 23, 2007, at Pahala Community Center in Ka'ū, Hawai'i, 9 a.m.-9:00 p.m. For more information, please contact Keamalu Waltjen at 808-928-8028 or write to P.O. Box 802, Pahala, HI 96777 or email at [keamalu@huilamalahawaii.com](mailto:keamalu@huilamalahawaii.com).

**Kepo'o** — A reunion is being planned for the descendants of James Enos Kepo'o Jr., who is married to Helen Kahaemauna Kealohapuaole-Waipa and their 13 children. The reunion is scheduled for July 27-29, 2007, at Waimānalo Beach Park. For more information, contact Laverne (Lovey) Toki at 808-961-4988 or Wynster K. Foster at 808-689-4646, or email [wfoster1@campus.hpu.edu](mailto:wfoster1@campus.hpu.edu).

**Lovell/Holokahiki** — We are planning a family reunion for the 'ohana of Joseph Lovell and Mary Holokahiki, scheduled for July 2007 on Kaua'i. The children of Joseph Lovell and Mary Holokahiki were Loika Lovell, John Lovell, William Lovell, Daniel Lovell and Jennie Kini Lovell. Please join our Kaua'i 'ohana in a week of fun-filled activities. For information, contact Kalei Arinaga at 822-0777 or email [crak@hgea.net](mailto:crak@hgea.net).

**Lu'uloa** — Nā mo'opuna of Samuel Lu'uloa Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion for Aug. 30-Sept. 3, 2007, at Auntie Loraine Lu'uloa's residence in Kapa'akea, Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uloa of Moloka'i, Thomas Lu'uloa of Pearl City, O'ahu, Walter Lu'uloa of Nānākuli, O'ahu, and Henry Lu'uloa of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail, as well as pictures. We are developing a family tree book for the reunion. Contact Sam or Liz Lu'uloa: P.O. Box 1516, Kaunakakai, HI 96748; home phone, 808-553-5787; cell, 808-294-8003, e-mail, [luuloa@hotmail.com](mailto:luuloa@hotmail.com).

**Mahelona** — A family reunion is being planned

for the descendants of David Panila Mahelona and Esther Kanawaliwali Crabbe Mahelona. It will be held on July 19-21, 2007, on Maui. For information, call Sheldon Biga at 808-276-2074.

**Makekau** — A family reunion for the Makekau 'ohana will take place 9 a.m. to 3 p.m., July 14, 2007, at the Waikalua LDS Chapel in Kane'ohe. The Makekau 'ohana consists of descendants of Keli'i-ma-ke-kau-o-Nu'uano (1819-1907) and Meli Kahiwa Swinton (1823-1925) of Lahaina. For information, contact Norman Nakamoto at 671-6970 or Kahiwa Chung at 396-7796, or email [Makekauohana@hotmail.com](mailto:Makekauohana@hotmail.com).

**Pali/Kalilikane** — We are seeking the descendants of Lizzie Pali (born 1872) and her husband, George Miguel Kalilikane (born 1871), from Honua'ula, Maui. Together they had nine children: Annie (born 1889); Margaret (born 1890, married Manuel Soares Andrade); Edwin (born 1892, married Christina Bareuaba); Josephine (born 1894, married Manuel Gomes Jr.); George (born 1897, married Mary Rezentes); Harry (born 1901, married Kaula Kaeo); Abby (born 1907); Violet (born 1908); and Edward (born 1912, married Ellen Nakea). We would also like to invite to the reunion as our guests the descendants of the siblings of Elizabeth (Phillip, Adam, Lilia, Mary and Laura Pali) and George (Ana Piho and Luisa Kehalia). A large reunion is being planned for July 14, 2007, in Nānākuli, Hawai'i. To participate in the monthly 'ohana reunion meetings, contact Kaiawe Makanani at 351-9452 or by email at [kaiawe@gmail.com](mailto:kaiawe@gmail.com); David Kalilikane at 668-0614; Keala Vasconcellos at 808-273-6330; Barbara Tachibana at 293-1399; or George Kalilikane at 524-4336.

**Piiloa Hale** — Piiloa Hale, a Hawaiian church in the district of Kanaio, Maui, will celebrate its 100th anniversary on Sat., July 21, 2007. The restoration of Piiloa Hale took place 1978-1979 by the 'Ohana Kauaia, but more repairs are needed to this historic church. The 'Ohana Kauaia has family ties to Kanaio and Piiloa Hale that predate the Great Māhele. The event will consist of a service at the church, with luncheon and a program to follow in Kula. If you are interested in attending the anniversary celebration and/or making donations for the church restoration, contact John Kong Kee at 735-1111.

**Puhi** — The fourth family reunion for the descendants of Kawaikiniho and Namakaokahai Puhi is scheduled for July 11-15, 2007, in Hilo, Hawai'i. David Kawaikiniho Puhi, born July 12, 1846, Kohala, Hawai'i, married (Namakaokahai) Makahai, born Sept. 8, 1856. They had four children: Henry Apaleo, Nellie Hookano, Mokuohai and Margaret Mekepa. For more information about our upcoming ohana event, email Peaches (Calles) Maluo @ [PeachesCallesMaluo@myfamily.com](mailto:PeachesCallesMaluo@myfamily.com) or write to Peaches at 171 Kuaha Place, Hilo, HI 96720.

**Rodrigues-Gaspar** — A family reunion will be held for all the descendants of Antonio Rodrigues Gaspar and first wife, Ha'aha'a Lukela, and second wife, Kalama (Anna Kalama). It will be held on Moloka'i, Aug. 31-Sept. 3, 2007. The exact location will be announced later. For information, contact Nanamae (Ziona) Puailihau at 808-567-6440 or email [kizi@aloha.net](mailto:kizi@aloha.net); or Carolyn Rodrigues Takeuchi at 808-553-5441 or email [ktakeuchi@mail.wave.hicv.net](mailto:ktakeuchi@mail.wave.hicv.net).

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### Kailua

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that two sets of unmarked, human skeletal remains were discovered by Cultural Surveys Hawai'i, Inc. The find was made in the course of archaeological inventory survey excavations related to the proposed redevelopment of properties at 151 Hekili Street, Kailua town, Kailua Ahupua'a, Ko'olau Poko District, Island of O'ahu. The human remains were found in a portion of TMK (1) 4-2-038:010 near the SW corner of Hekili and Hahani streets. The project proponent is Kaneohe Ranch Mgmt. Ltd., contact: Kimo Steinwascher (808) 263-8906

The human remains are a component of a buried soil layer enriched with cultural material from traditional Native Hawaiian land use. Background research indicates that during the Māhele the lands were claimed by Queen Hakaleponi Kalama as part of LCA 4452, 'āpana 12. Two kuleana were awarded in the project area's vicinity: LCA 8367 'āpana 2 to Kuna and LCA 9543 'āpana 1 & 2 to Kamaka.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the remains were determined to be over 50 years old. The State Historic Preservation Division (SHPD) has not yet assigned a State Inventory of Historic Properties number or provided an ethnicity determination for these burials. The project proponent would prefer to preserve in place the human remains; however, the decision to preserve in place or relocate these previously identified human remains shall be made either by the SHPD or the O'ahu Island Burial Council in consultation with any identified lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The remains' proper treatment shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39.

SHPD is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact Ms. Melanie Chinen, at SHPD, located at 555 Kākuhihewa Building, 601 Kamōkila Boulevard, Kapolei, Hawai'i 96707 or Tel. (808) 692-8015; Fax (808) 692-8020 to present information regarding appropriate treatment of the unmarked human remains. All interested parties should respond within thirty days of this notice and provide information to SHPD adequately demonstrating lineal

descent from these specific burials or cultural descent from ancestors buried in the vicinity of this project.

### Waikiki

NOTICE IS HEREBY GIVEN that Kyo-ya Hotels and Resorts LP, (Kyo-ya) is planning to undertake renovations and improvements to the Sheraton Waikiki and the Royal Hawaiian Hotel properties in the Kona District, Island of O'ahu, TMK:[1] 2-6-002:005; 006, & 026. The contacts for this project are Dawn N.S. Chang or Lani Ma'a Lapilio, Ku'iwalu, 1001 Bishop Street, Pauahi Tower 27<sup>th</sup> Floor, Honolulu, Hawai'i 96813, Tel. (808) 539-3580.

Although no human burial remains in the proposed project area have been discovered in the course of this project, we are presently conducting a search for lineal and cultural descendants. Kyo-ya intends to consult with lineal and cultural descendants as well as the O'ahu Island Burial Council in the development and implementation of plans for the appropriate treatment of human burial remains or cultural features that may be discovered. All persons having information about human burial remains that may be found in unmarked burial sites or cultural features in the proposed project area, we would ask that you respond within thirty (30) days of this notice and provide information to Ku'iwalu.

Thirteen Land Commission Awards (LCA) were awarded within the current proposed project area; LCA 104 FL (Fort Lands), to Kekuanaoa; LCA 228 to Kalaiheana or Kaleiheana; LCA 822 to Okuu; LCA 1281 to Kuluwailehua; LCA 1379 to Kapule II; LCA 1385 to Kaelemakule; LCA 1445 to Kanemakua; LCA 1463 to Waha'e'e; LCA 1508 to Kaho'ouluulu; LCA 1511 to Kanae; LCA 1782 to Kahope; LCA 2126 to Keaho or Keoho; and LCA 8023 to Aua. If any human burial remains are encountered, Chapter 6E, Hawai'i Revised Statutes, and Chapter 300, Hawai'i Administrative Rules will be followed. It is Kyo-ya's intention to treat any human burial remains that are discovered in the project area with the utmost respect and in the most culturally appropriate manner.



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