



KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,
Ste. 500 • Honolulu, Hawai'i 96813-5249
IULAI (July) 2007
Vol. 24, No. 07

Position of trust:

Q&A with
new KS Trustee
Corbett Kalama
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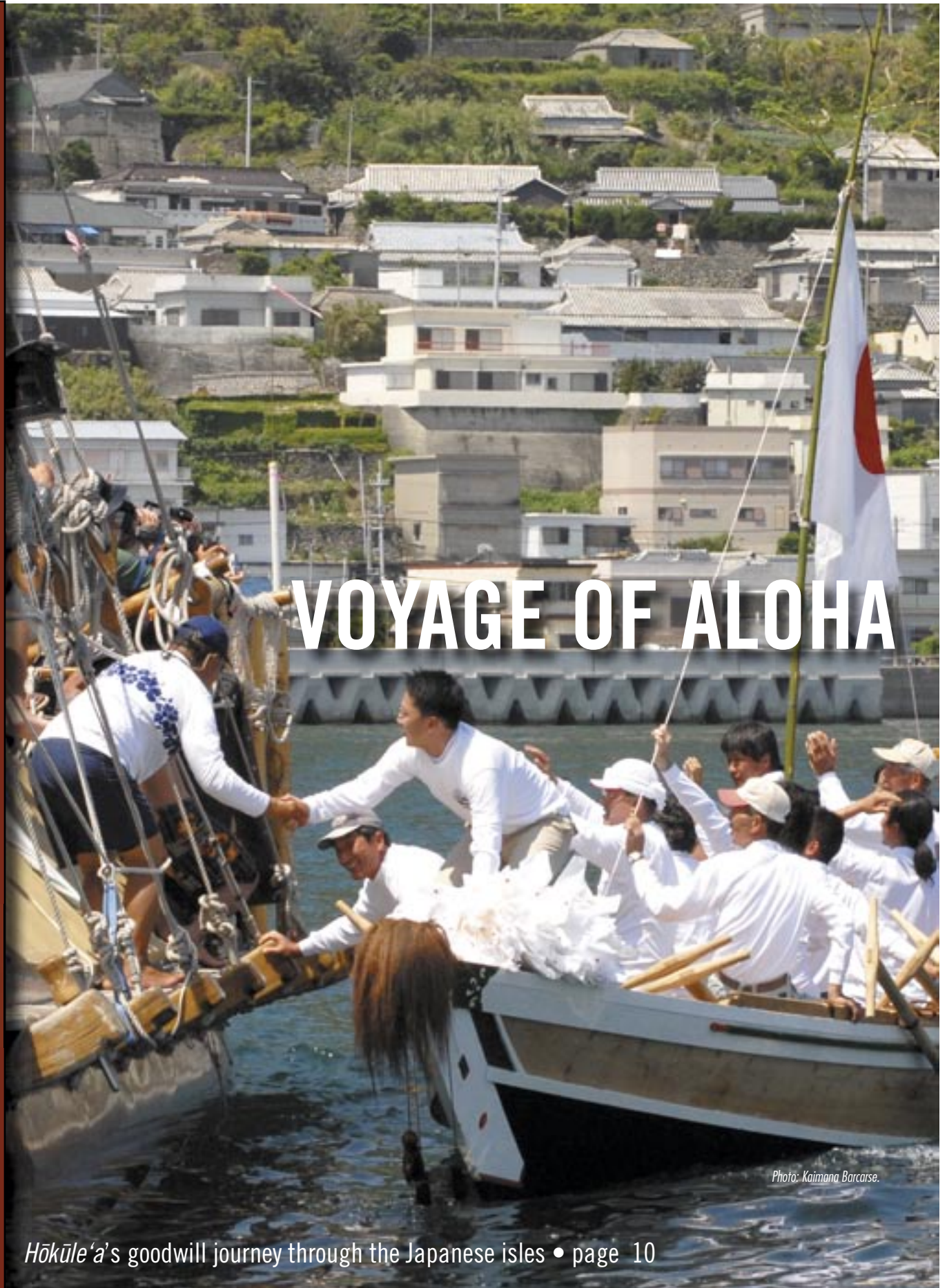
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www.oha.org



VOYAGE OF ALOHA

Photo: Kaimona Barcarse.

Hōkūle'a's goodwill journey through the Japanese isles • page 10

KAU INOA

means that we all get together
and speak up.

Rainier

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 nation 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 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.

KAU INOA
TO BUILD A NATION

Hawai'i Maoli
(808) 394-0050
hawaiiimaoli.org



OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission. All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they include a telephone contact for verification. Send letters to Ka Wai Ola, 711 Kapi'olani Blvd., Ste. 500, Honolulu, HI 96813, or email kwo@oha.org.

Act of terrorism

In recent months, articles and letters have used the term "terrorist" or "terrorism" when the subject of Hawaiian sovereignty is raised by the usual spinmeisters. Let me provide an historical example of terrorism.

The year was 1893. Troops from naval gunships of a foreign government, armed with weapons of death and destruction, were ordered to invade and occupy the free, friendly and independent Kingdom of Hawai'i, threatening the safety and security of the citizens of the island nation. It was an act of terrorism in its ugliest form, with its handmaiden, imperialism.

A recent letter printed in a local daily newspaper went so far as to accuse a woman, a dead woman, of instigating the need for that day of infamy. That author obviously felt safe in making that accusation, since Queen Lili'uokalani isn't able to face her accuser to defend her honor, integrity and character traits, which her accuser and others of his ilk sorely lack.

I am reminded that when one points a finger of blame at others, three of their own fingers are pointing back at themselves.

Pathetic, really, but so typical.

*Walter Akimo
Hilo, Hawai'i Island*

Hawaiian entitlements

It is odd that some who call Hawai'i home are so against Hawaiians, their entitlements and their preferences. Hawai'i is envied not only for its weather but the presence of the Hawaiian people, their customs and traditions,

songs and dances, music and lore, history and language, kings and queens, and so much more.

We are the only state in America that had its indigenous people overthrown, and it was done in such a controversial manner. There also is no school like Kamehameha Schools in the nation, a unique school created by a Hawaiian princess in 1884, by a private will for a private school, with her private money for her Hawaiian race. And even though the preference is Hawaiian, no race is barred. That is very unique.

Hawai'i is the only state that has the property and lands of the government and monarchy set aside and put into a trust for Hawaiians. In other words, even our government has a legal "preference" for Hawaiians. Hawaiian or not, most who live here love and embrace this unique one-of-a-kind state.

*Andreza Chang
Kāne'ohe, O'ahu*

Hawaiian athletes

There is a lack of recognition for Native Hawaiian athletes. They need to be acknowledged. One example is Luis Hangca Jr., the first Native Hawaiian beach sprint champion who medaled in the 1956 Surf Lifesaving Competition in Australia.

To date, no one from Hawai'i has ever achieved what he did on the international level. The event is still held, yet he continues to go unrecognized. He was the lone rural O'ahu qualifier. Born in Kahana, schooled in Kahuku, he trained himself running from Sunset Beach to Waimea on the sand.

Every time a lifeguard runs on the beach to train, race or rescue a life, Luis was the first. We need to honor our Hawaiian athletes: they reflect our heritage and serve as role models for the next generation.

*Peggy Hubacker
Honolulu, O'ahu*

Pa'ahao

Your recent article about celebrating makahiki in prison is a reminder to all that spiritual and cultural growth as an individual and as a group takes place wherever like minds find themselves. As joint recipients of OHA's community grants to help with the makahiki closing at Red Rock Correctional Center in Arizona, we are ever grateful for your help.

Our celebration involved about 105 participants and multiple

guests from the outside. The cold desert morning was awakened by the rising sun's warmth as we gathered in the prison yard. The native dances and musical entertainment and special Hawaiian food for all Hawai'i prisoners temporarily lifted us from the often-mundane aspects of prison life.

We are grateful for OHA's assistance and contributions that helped make our makahiki closing a great success. It is worth mentioning, also, that the nonprofit Hui Kāko'o Pa'ahao was also a big part of our makahiki celebration. Their teaching and sponsorship has grown with us. Our hope is that OHA will continue supporting Hui Kāko'o Pa'ahao in their efforts in educating Hawai'i's prisoners both spiritually and in cultural matters.

*Michael Hughes
Eloy, Arizona*

*Any
Thoughts?*

Write them down and send them to *Ka Wai Ola*.

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711 Kapi'olani Blvd., Ste. 500
Honolulu, HI 96813

email: kwo@oha.org



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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as special events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the 15th day of every month. Late submissions are considered only on a space-available basis.

Published monthly by the Office of Hawaiian Affairs, 711 Kapi'olani Boulevard, Ste. 500, Honolulu, Hawai'i 96813. Telephone: 594-1980 or 1-800-468-4644 ext. 41888. Fax: 594-1865. Email: kwo@OHA.org. World Wide Web location: www.oha.org. Circulation: 64,000 copies, 58,000 of which are distributed by mail, and 6,000 through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola is printed by The Honolulu Advertiser. Hawaiian fonts are provided by Coconut Info. Advertising in Ka Wai Ola does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs.

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OHA opens Lānaʻi office

In June, the Office of Hawaiian Affairs opened its new satellite office on Lānaʻi to help the agency better serve the approximately 200 Native Hawaiian beneficiaries that live on the island.

“Up until this month, OHA had a permanent, physical presence on every major Hawaiian island except Lānaʻi and Niʻihau,” said OHA Trustee Colette Machado, who represents Molokaʻi and Lānaʻi. “With this new office, the agency is now in a better position to touch the lives of the Native Hawaiians who call Lānaʻi home, and to ensure that our programs and services reach them.”

OHA has long been trying to establish an office on Lānaʻi, but the limited number of rental spaces on the island hampered the agency’s efforts until recently. OHA was finally able to secure the former Oshiro’s Service Station as a rental site from Castle and Cooke Resorts LLC, which owns 98 percent of the island.

The former service station has been renovated and converted into a 432-square-foot office, which will be run by Pearl Ah Ho, OHA’s first community resource coordinator for Lānaʻi and a longtime island resident.

The Lānaʻi office is located on the corner of Frasier Avenue and Ninth Street, at 850-B Frasier Avenue. The contact information for the office is: P.O. Box 631413, Lānaʻi City, HI 96763; 808-563-0101.

Wao Kele hearing

As part of the historic transaction last year that allowed OHA to acquire the 25,856-acre Wao Kele O Puna rainforest on Hawaiʻi Island, OHA and the state’s Department of Land and Natural Resources (DLNR) entered into a 10-year management agreement for the

lands. During that time, OHA and DLNR will share responsibility for managing the forest, with each side providing expertise and working with Native Hawaiians and others in the surrounding community.

As part of DLNR’s stewardship, the land will be designated as a “Forest Reserve” to protect the cultural and natural resources on the property. This was the same designation that existed before the state exchanged the land in the 1990s with the Campbell Estate, part of the attempted and failed development of geothermal energy on the property.

A public hearing will be held as part of this designation process at the DLNR’s Division of Forestry and Wildlife Office in Hilo on July 12 at 6 p.m. The office is located at 19 East Kawili Street in Hilo.

Members of the public are encouraged to attend this important meeting on the management of Wao Kele o Puna, the largest remaining lowland native rainforest in the state.

For further assistance or inquiries, contact Marigold Zoll of DLNR at (808) 587-4166.

School of Hawaiian Knowledge

Effective July 1, the University of Hawaiʻi at Mānoa’s Hawaiian Studies and Hawaiian language programs will officially merge into one central entity, called Hawaiʻinuiākea, the School of Hawaiian Knowledge.

Staff from both sections had been working on the merger for more than three years, and the UH Board of Regents finally approved the move in May.

Hawaiʻinuiākea will combine more than 80 faculty members from the two programs and will teach more than 5,000 students each year, making it one of the largest indigenous studies programs in the world.

“Hawaiian language and Hawaiian studies belong together,” said Hawaiian Studies

Director Jon Osorio. “We’ve each been operating without our best hand, and with the merger, we will be able to broaden our curriculum and focus on setting ourselves apart from other schools – not only within UH, but also the nation.”

The merger will be mainly administrative, as both sections will remain situated in their buildings across campus from each other, although there are plans to eventually develop a new building for the Hawaiian language unit next to the Kamakūokalani Center for Hawaiian Studies complex on Dole Street.

However, the merger means that the Hawaiian Studies department will leave the School of Hawaiian, Asian and Pacific Studies, and that the Hawaiian language unit will depart from the Hawaiian Indo-Pacific Languages and Literatures department.

Officials from both programs said that the merger will improve interaction and outreach between the two units, enhance accessibility to resources and allow for the development of new curricula. In addition, they said that the merger will make it easier for students to double-major in Hawaiian language and Hawaiian studies, which had become more difficult recently.

NWHI monument anniversary

June 15 marked one year since President Bush created the world’s largest fully protected marine conservation area in the Northwestern Hawaiian Islands in order to further protect the area’s pristine islands, coral reefs, unique native species and cultural and historic resources.

Benchmarks from the first year of what is now known as the Papahānaumokuākea Marine National Monument include:

- A memorandum of agreement signed in December that estab-

lished and defined the relationship between the co-trustees of the monument. The co-trustees are the Commerce Department’s National Oceanic and Atmospheric Administration (NOAA), the Interior Department’s Fish and Wildlife Service (FWS) and the State of Hawaiʻi.

- The announcement of the monument’s Hawaiian name, Papahānaumokuākea, by first lady Laura Bush in March. The name, which joins imagery of the birth of islands, with that of expansive spaces, comes from a Hawaiian tradition concerning the genealogy and formation of the Hawaiian Islands.

- Implementation of a joint permitting system and resource protection regulations, along with proposals to the International Maritime Organization that, if implemented, will help to reduce threats to the monument posed by international shipping.

- Nomination of the monument to be considered for World Heritage Site status.

- Commemoration of the 65th anniversary of the Battle of Midway on June 4, attended by more than 1,300 people at Midway Atoll, including a small number of surviving veterans of the pivotal World War II sea battle.

More information about the Papahānaumokuākea Monument, including a comprehensive Citizen’s Guide and a draft management plan, is available online at www.hawaiiireef.noaa.gov.

Recognized descendants

The State Historic Preservation Division is asking all recognized lineal and cultural descendants to contact its office. The division is in the process of updating its records and would like to make sure that all the information it has on file is current. To respond, or for more information, contact Kaleo Paik of the Burial Sites Program at 692-8015.

Kāhea to Mahi descendants

A document recently located in the State Archives has brought to light evidence of the possible connection of Mahi (k), Konohiki of Kawaihae, to the caves located in Honokaa, Kawaihae, commonly known as the “Forbes” or Kawaihae Caves.

Recent research has revealed the statements of a wahine named Kāneahiku, who provided testimony dated Jan. 10, 1876 to the Commission of Boundaries for the Island of Hawaiʻi, Kingdom of Hawaiʻi, regarding lands in Kawaihae, in which she stated: “I know the lands of Kawaihae. I lived here a great many years. My husband Mahi was buried in the pali of Honokaa ... Mahi was konohiki...”

This notice is to inform Mahi descendants about this document and to coordinate a gathering of the Mahi ‘Ohana to discuss the impact of this revelation. For further information, please contact moepuamahi@hotmail.com.

Noni cuisine

The rise in popularity of the pungent juice of the noni plant as an alternative medicine would seem to reinforce the adage that if something tastes bad, it must be good for you.

Local herbalist Barbara Fahs is trying to reverse that notion of noni (Indian mulberry), however, by offering a course on different ways of preparing noni that can make consuming the plant not only more bearable, but even enjoyable.

Hawaiians traditionally used all parts of the noni plant as medicine. The stem, leaves, bark and roots were prepared in different ways to help cure boils, sores and cuts. The bulbous fruit was made into a juice to help with menstrual cramps, arthritis,

E LAULIMA KĀKOU

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Administrative Assistant
Ancestry Verification Assistant I
Community Outreach Specialist
Human Resources Assistant
Travel Services Assistant

PROFESSIONAL/TECHNICAL

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Associate Staff Attorney
Budget Analyst
Consumer Micro Loan Officer
Education Specialist II
Finance & Operations Officer
Graphic Production Specialist
Hawai'i Conservation Land Manager
Human Services Specialist
Land Management Specialist
Lead Advocate - K-12
Lead Advocate - Education
Legal Assistant III
Media Production Specialist/Webmaster
O'ahu Conservation Land Manager
Planning Specialist
Policy Advocate
Public Relations Specialist
Publications Editor
Records Manager
Technical Assistance Specialist

MANAGERIAL

Director of Communications
Director of Hawaiian Governance
NHRLF Manager

Please visit our website www.oha.org for more details on these and other vacancies.

To apply please send a resume and cover letter with salary history and requirements to:

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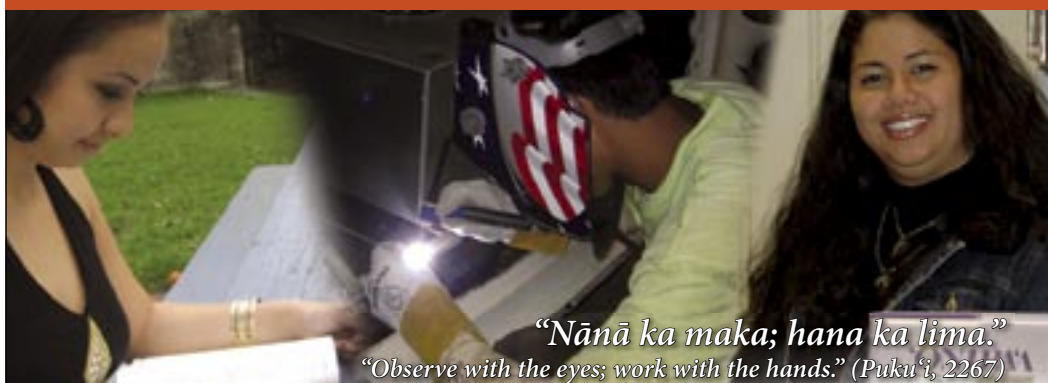
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ALU LIKE Inc. HANA LIMA SCHOLARSHIP Fall 2007



Application Deadline: August 15, 2007

Applications available online at http://www.alulike.org/services/kaipu_hana.html

The purpose of this Hana Lima Scholarship is to give financial assistance to students participating in a vocational or technical education program for occupations that can provide a "living wage." This scholarship provides for a one-time award to students in programs that lead to a specific segment of employment. Eligible programs include, but are not limited to, diesel mechanics, automotive technology, nursing, medical assisting, cosmetology and emergency medical technician. Preference is given to non-traditional students: single parents, disabled (meets ADA definition), houseless, sole income providers, previously incarcerated and wards of the court.



ALU LIKE, Inc.
Hale O Nā Limahana
458 Keawe Street
Honolulu, Hawai'i 96813-5125

As an applicant, you must meet the following criteria:

- Be of Native Hawaiian ancestry
- Be a resident of the state of Hawai'i
- Be enrolled in a vocational degree or certification program (AS or AAS —Associates Degree) for the Fall 2007 term in one of the educational institutions in Hawai'i listed on our application.

If you have any questions, please contact ALU LIKE, Inc. Native Hawaiian Career & Technical Education Program at (808) 535-6734.



"My kuleana is to make sure we maintain the financial viability of the trust," Kalama said. "It's a heavy responsibility, but I'm very fortunate to have been prepared for such things." - Photo: Francine Murray.

Position of trust

Straight talk with new KS Trustee Corbett Kalama

By Sterling Kini Wong | Publications Editor

On April 1, First Hawaiian Bank Executive Vice President Corbett Kalama officially joined the five-member board of trustees of Kamehameha Schools, where he will be responsible for managing the school's \$7.7 billion trust and making critical decisions relating to potential legal challenges of the school's 120-year-old Hawaiian preference admissions policy.

In May, the school announced that it had settled a four-year-old lawsuit filed on behalf of an anonymous student who was denied admission to the school because he was not Hawaiian. The settlement, the terms of which remain confidential, prevented the U.S. Supreme Court from deciding whether it would hear the case. However, shortly after the settlement was announced, a local attorney publicly stated that he is preparing another legal challenge to Kamehameha's admission policy.

Kalama was appointed by a state Probate Court judge to finish the term of Constance Lau, who left the Kamehameha board after becoming the chief executive officer at Hawaiian Electric. While Kalama's term expires on June 30, 2008, he is eligible to be reappointed for up to two more five-year terms.

Kalama brings a wealth of banking experience to the Kamehameha board. He possesses a bachelor's degree in economics and a graduate degree in banking. He has worked for First Hawaiian Bank for 25 years and served on numerous community boards, includ-

ing the John A. Burns School of Medicine Imi Ho'ola Advisory Board, the Polynesian Voyaging Society and Pacific Islanders in Communication.

But Kalama is also well grounded culturally. He was raised in a humble house in Kailua by his father, Charles Kalama, a plumber and boatbuilder, and mother, Kekau'ilani Kalama, a well-known kumu hula. While growing up, he was surrounded by renowned Hawaiian cultural figures, including master hula dancer 'Iolani Luahine and kumu hula Lokalia Montgomery.

Shortly after he took office as a Kamehameha trustee, KWO sat down with Kalama for an interview in his corner office at Kawaiaha'o Plaza in downtown Honolulu.

What is the best way to protect Kamehameha Schools' Hawaiian-preference admission policy?

We have to continue to do what we are doing because we are adhering to Pauahi's will right now. If you read the will, it calls for preference to Hawaiians. The only time that it doesn't apply would be if there was no Hawaiian to go ahead and fill the spot, and that's not an issue.

What goals do you want to accomplish as a trustee?

Several years ago, Kamehameha Schools conducted outreach sessions with the com-

See **KALAMA** on page 07

HAWAI'I TOURISM AUTHORITY Call for Nominations

16th Annual Keep It Hawai'i Recognition Awards



The *Keep It Hawai'i Recognition Awards* honor the authentic portrayal of the Hawaiian culture, within an appropriate Hawaiian context, thus showcasing the host culture of Hawai'i to visitors and residents alike.

This year, the prestigious *Keep It Hawai'i Kāhili Award* will be presented to recipients from the islands of Hawai'i, Kaua'i, Lāna'i, Maui, Moloka'i and O'ahu, and Out-of-State (Mainland U.S. and overseas) within the three categories of individual, organization, and business.

Nominations will be judged on *Authenticity, Usage, Uniqueness, Educational Value, Longevity and Commitment into the Future.*

Nominations must be received no later than WEDNESDAY, JULY 25 2007, by 4:30 pm (no late entries will be accepted) at the office of:
HAWAI'I TOURISM AUTHORITY
Hawai'i Convention Center, Floor 1
1801 Kalākaua Avenue, Honolulu, Hawai'i 96815

For the nomination packet and full details on the criteria guidelines and application process, go to:
www.hawaiitourismauthority.org

Or call program coordinator Martin Schiller,
The Schiller Agency
(808) 227-6002 or (808) 531-1800
mschiller@tsg-hawaii.com



KALAMA

Continued from page 06

munity, from which they created their very detailed Education Strategic Plan and Strategic Plan. I wanted to have input, so I participated in a lot of those sessions, not knowing that I would be sitting in this position one day. So my goal is to help guide us through those plans.

What attributes do you bring to Kamehameha Schools' boardroom?

Because of my experiences at First Hawaiian Bank and other foundations and boards, I'm not overwhelmed when I look at a development project, a housing need or a large investment. My kuleana is to make sure we maintain the financial viability of the trust itself. It's a heavy responsibility, but I'm very fortunate to have been prepared for such things.

I also think the Hawaiian values that were instilled in me from a young age by my parents are equally important. It's critical to deal with people with aloha, ha'aha'a (humility) and ahonui (patience).

What is the major difference between your work as executive vice president of First Hawaiian Bank and as trustee of Kamehameha Schools?

I don't see a difference. With both, you're dealing with education. At First Hawaiian Bank, you're teaching people how to manage their finances and their families. At Kamehameha, you're educating Pauahi's beneficiaries so they can pursue their dreams.

The boardroom of Kamehameha Schools is one the most high-profile offices in the state, and at times has been beset with controversy. How do you plan to deal with the media attention given to the board and its potential for controversy?

The same way I deal with you: be truthful, honest and upfront. People want to know that you come from the right place. Controversy comes when people don't communicate well or when they aren't values-based.

I'm not worried about the high profile position. I worked in Washington, D.C., for a long time, and up there it's a different world. So I'm comfortable in that situation. My mom would tell us all the time, "Whatever you do, just remember you have to be able to sleep at night." I can sleep. I have no difficulty with that.

You mentioned that your siblings went to Kamehameha Schools, but you graduated from Kailua High School. What happened?

I was kolohe. I went to Saint Anthony's Grade School, which in those days was very rigid. I didn't want any more discipline, and I was rebellious. On the day of my Kamehameha interview, I went to play beach volleyball instead. Oh, I got spankings.

In 1858, Charles Reed Bishop established Bishop & Co., which in 1969 was renamed First Hawaiian Bank. Kamehameha Schools was established by the 1883 will of Princess Pauahi, Charles Reed Bishop's wife. Today, more than a century later, you are working for both of these entities. What does that say about these two people and their legacies?

They were both unselfish individuals. Pauahi basically dedicated everything she had to the Hawaiian people. But Charles Reed Bishop also embodied many of the values of our ali'i. People don't give him enough credit for that.

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Classes begin: August 20, 2007

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http://www.ahapunaleo.org/learnhawaiian/learn_niu_registration.html



32nd Annual Queen Lili'uokalani Keiki Hula Competition

A hula competition for children ages 5-12 to honor Hawai'i's last reigning monarch. Entries from Maui, O'ahu, the Big Island of Hawai'i and Japan.

July 19, 20, 21, 2007

Neal Blaisdell Arena

Solo: Thurs., 6:00 p.m.

Kahiko: Fri., 6:00 p.m.

'Auana: Sat., 1:00 p.m.

Tickets sold at NBC Box Office from July 14, Charge-By-Phone, call Ticketmaster Toll Free at 1-877-750-4400, or via "www.ticketmaster.com"

Reserved Seating \$12.00

General Seating \$10.00



A project of Kalihi-Palama Culture & Arts Society, Inc. and supported by the State Foundation on Culture and the Arts through appropriations from the Hawaii State Legislature.

IULAI CALENDAR

KĪLAUEA CULTURAL FESTIVAL

Sat., July 14, 10 a.m.

Kīlauea is one of the most sacred and culturally significant places in Hawai'i. So it's only natural that Hawai'i Volcanoes National Park is the location of a 25-year-old cultural festival, featuring crafts, games, music and demonstrations. Free. Kahuku Unit, Hawai'i Volcanoes National Park. 808-985-6011 or nps.gov/archive/havo/news/festival.htm.

KEIKI HULA COMPETITION

July 19-21

See which hula star of tomorrow is shining brightest today. Keiki from 25 hālau, some hailing from as far away as Japan, will compete in kahiko, 'auana, solo and group competitions. \$10-\$12 per day. Neil Blaisdell Center. 521-6905.

PRINCE LOT HULA FESTIVAL

Sat.-Sun., July 21-22

A winner doesn't have to be named at the end of every hula festival. For 30 years, hālau from around the state have lined up on Moanalua Gardens' traditional hula mound and performed hula for no other reason than to perpetuate the art. Free. Moanalua Gardens, O'ahu. 839-5334 or mgf-hawaii.org.

HAWAI'I ISLAND MUSIC FESTIVAL

Sat.-Sun., July 21-22

Hilo High School Auditorium will be rocking out to two days of fabulous Hawaiian and slack key music. The line up includes Diane Aki, Ozzie Kotani, Sonny Lim, Braddah Smitty, Pekelo, Ku'uipo Kumukahi and Brittini Paiva. \$12. Hilo High School. 961-5711 or ehcc.org.

French artist Jacques Arago spent three weeks in Hawai'i in 1819, during which time he drew scenes of the everyday life in the islands he witnessed. His drawings will be displayed at the Honolulu Academy of Arts until the end of July. Illustration courtesy of the Honolulu Academy of Arts



HAWAI'I AND ITS PEOPLE EXHIBIT

Through July 31

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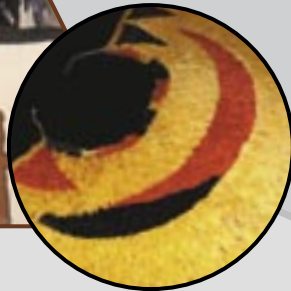


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Kū Holo Lā Komohana

Voyage to the Western Sun

In early June, the venerable voyaging canoe *Hōkūle'a* completed its epic five-month, 8,000-mile voyage through the islands of Micronesia to Japan, sailing new waters both for the canoe itself and for the connections of aloha between distant peoples and cultures of the Pacific.

After making the 1,200-mile open-ocean crossing between the Micronesian island of Yap and Okinawa in April, *Hōkūle'a* made its way from port to port through Japan's southern islands, stopping at each spot for a few days to share the beauty, mana and history of the wa'a with enthusiastic crowds who were clearly thrilled to touch the canoe and to gain deeper insight into the accomplishments of the ancient Polynesian wayfinders and the inspiring feats of those who follow in their footsteps today.

Among the many highlights of the Japan voyage were stops at Nagasaki and Hiroshima, where crews presented peace offerings, a journey through the gorgeous islands of the Seto Inland Sea, where many of Hawai'i's Japanese

families trace their roots, an emotional visit to the town of Uwajima to pay tribute to those lost in the *Ehime Maru* tragedy, and a jubilant grand finale in the ultra-modern port of Yokohama, the primary site of King Kalākaua's groundbreaking visit to Japan in 1881.

Several of the crewmembers on board were Japanese nationals who have been part of the voyaging 'ohana for a while, and for them the most exciting part of having *Hōkūle'a* in Japan was clearly being able to share her lessons with young people in a nation in which cultural values have been changing dramatically among the younger generations.

The voyage was funded in part by a grant from the Office of Hawaiian Affairs, and several OHA staff members were among those fortunate enough to join the canoe on portions of its sojourn in Japan. Here, *Ka Wai Ola* offers a few photos and words to help share the amazing experience of being part of *Hōkūle'a*'s Kū Holo Lā Komohana, or Voyage to the Western Sun.

Background: *Hōkūle'a* threads between islands in the Seto Inland Sea. Photo: Kaimana Barcarse. Inset, clockwise from top left: A visitor to the canoe is overcome in Uwajima; taiko welcome in Suo-Oshima; crewmember Kyoko Ikeda checks out a traditional sailing boat that accompanied *Hōkū* near Hiroshima; navigator Nāinoa Thompson meets with 85-year old fisherman Oshima-san on the sacred temple island of Miyajima. The next night, Oshima-san delivered 27 fresh-caught fish to feed the crew. Photos: Na'alehu Anthony, Heidi Kai Guth, Derek Ferrar.



Returning the souls

Heidi Kai Guth | OHA Native Rights advocate & *Hōkūle'a* crewmember

This year, when the families of the nine victims of the *Ehime Maru* tragedy returned to Hawai'i for the sixth anniversary and the seventh year of the victims' deaths, an important year for Buddhists, Tatsuyoshi Mizuguchi, the families' gracious spokesperson and the father of the only victim whose body has never been found, asked Nāinoa Thompson to sail the souls of those victims home to Uwajima during *Hōkūle'a's* voyage to and through Japan. Nāinoa took the request personally, and when he told crewmembers about it, we felt the inexpressible kuleana settle on us as well.

On their journey with *Hōkūle'a*, the spirits of the *Ehime Maru* victims sailed from O'ahu through

See **SOULS** on page 16

Hawaiian Kanji

Submitted by UH Hilo Hawaiian immersion staff



On its trip to Japan, *Hōkūle'a* carried messages from children in UH Hilo's Hawaiian immersion laboratory school Ke Kula 'O Nāwahīokalani'ōpu'u. The messages' kanji symbols were familiar to the Japanese, but the language - Hawaiian - wasn't.

Staff from the Hawaiian language organization 'Aha Pūnana Leo crewed on *Hōkūle'a*, and they explained use of kanji for writing Hawaiian to the Japanese public. Japanese professors and museum directors who attended the presentations were amazed to see Hawaiian read fluently using kanji.

Hawaiian language college faculty at UH-Hilo have pioneered schools run entirely through Hawaiian. Best practices for running such schools are demonstrated at their laboratory school. Nāwahī has produced 100 percent high school graduation and approximately 80 percent college attendance.

"When we first began teaching through Hawaiian, some people said we should be teaching a more economically useful language such as Japanese or Chinese," says Kauanoe Kamanā, the director of the school. "Ironically, today, Nāwahī has one of the most developed elementary school Asian language programs in Hawai'i."

From first through sixth grades, all children at the school study kanji in Hawaiian for one hour a week and Japanese for another hour. As early as third grade, they can read books written in Hawaiian using kanji. One of the books recounts the travels of King Kalākaua to Japan. Kanji learned in Hawaiian then can be easily used in the Japanese language class and in an after-school program in Chinese.

The focus of the kanji message carried on *Hōkūle'a* was aloha to the ancestral

See **KANJI** on page 16

Honoring nature's sacred forms



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

'Ike aku, 'ike mai: kōkua aku, kōkua mai; pela iho la ka nohona 'ohana

To thrive, a family requires an exchange of recognition and help.

Our Hawaiian ancestors respected all things in their universe, recognizing that both animate and inanimate objects had a spiritual essence, or *mana*. Respect is a value that is central to Hawaiian culture. Certain behaviors were taught, exemplified and expected without question. We are taught to acknowledge the presence of one another, greeting even strangers with at least a smile

and a nod (*aloha e ka malihini*). Youngsters, in the past, have respected elders. The elders were the ones who taught keiki (children) traditional skills, such as fishing, swimming, hunting, fishnet making, farming, identifying herbs, chanting and so on. Keiki were taught, using the cultural method of learning, to respect teachers and listen attentively, to carefully observe processes being demonstrated, and to hold any questions until the teacher offered the opportunity to ask. These were important cultural practices.

Early Hawaiians had extensive experience of living with limited resources and with managing the fruits of their hard-earned labors to provide sustenance for their families. Precious resources were never wasted. Hawaiians were cultivators from very ancient times, relying on

agriculture to provide food for their extended 'ohana (family) and others around them. Tools and conditions were very rudimentary compared to the "state of the art" equipment and fertilizer used in farming today.

Hawaiian planters were skilled experimental horticulturists who possessed a great deal of knowledge about their crops. They knew the anatomy of the plants and the conditions required for each to grow and flourish. Each type of terrain, soil and climate was used ingeniously; the plants were adapted to grow in a variety of conditions.

According to Hawaiian philosophy, all natural phenomena, like thunder, rocks, plants and animals are kinolau (body-forms) assumed by the gods, as described by Mary Kawena Pūku'i. The rain clouds, hogs, gourds and 'uala (sweet potato),

for example, represent Lono. Kalo, sugar cane and bamboo are kinolau of Kāne. Banana, squid and some other forms of ocean life are kinolau of Kanaloa. Coconut, 'ulu and various forest trees are kinolau of Kū.

While the god form in the food provides spiritual nourishment, strength and protection, foods also had a significant role in spiritual ceremonies when the gods were asked for guidance and protection. The gods were present in everything our ancestors did, from the preparation of lo'i, to planting and harvesting of food plants. Prayers were said and thanks given for the blessings of rain to grow the crops, for productive fields, and for robust health. The chants and prayers in farming are recorded in the writings of Samuel Kamakau, Mary Kawena Pūku'i and others.

Unlike our ancestors, most of us no longer grow our own food; we shop for it in the market.

With the convenience of buying groceries in the supermarket comes the loss of connection to nature. In ancient days, food production was a family affair that fostered closeness between young and old. Today, we struggle to gather the family together around the dinner table for an occasional meal together. In the process, we are losing sight of many of the values that have served our culture for hundreds of years.

Hawaiians knew that they were stewards of the land, to hold in perpetuity for generations to come. Never in the history of Hawai'i has it been more important to restore Hawaiian values of respect and appreciation of natural resources. The sheer numbers of Hawai'i's population in 2007, including visitors and those who constantly come to live here, are rapidly depleting the gifts that Papa, Wākea, Lono, Kāne, Kanaloa and Kū have provided.

He makana makamae lua 'ole ka 'ōlelo
Hawai'i. He ala e hele pili pālūa ai me nā
kūpuna Hawai'i o ke au i o Kikilo. He ala
lanakila no ka ho'ona'auao a no ka ho'oikaika
'ana i nā pua o Hawai'i no kēia au hou.

Ke Kula Kaiapuni 'O Ānuenue

Kamakaila Akina
Wainani Almarza
Ku'ulei Baquiro
Keola Barrozo
Punawai Crawford-Kapanui
Kekaimalu Ka'aumoana
Ānuenue Kaniho
Kaleiokalani Keli'i-Supnet
Kahalelehua Liua
Makana Lopez
Leimomi Macadangdang-Doane
Numela Pua'oi-Keli'i
Kahaulalahi Vegas

Ke Kula Kaiapuni 'O Hinaikamalama

Aolani Ahina
Pilioloha Delos Reyes
Tearo Keanini
Kaniela Kelly
Kamakani Ki'aha
Ipolani Ma'e
Moana Milia Malui-Calairo
Aki Masui
Anuheia Nae'ole
Kanakawaiola Purdy-Ka'ai
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Ke Kula Kaiapuni 'O Kapa'a

Kawalele Aki-Jansson
Ali'ipoe Apuna
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Kaapuniālianānikiekie Kanaloa Aiwohi
Kilohu Valerie Puanānionahokuhiwahiwa Carrion
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Matthew Kapono Naeole
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Ke Kula 'O Nāwahioalani'ōpu'u

Jaren Hilina'i Jose
Bradford Charles Leone Mahi, IV
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Momi Nani Ahlan Tong
Teren Nahelenani Travaso
Nāolionālani Keahi'aukai Weller

Ke Kula Ni'ihau 'O Kekaha

Pua Kanahale
Ulualoha Schmidt

Ke Kula Kaiapuni 'O 'Ehunuikaimalino

Lilinoe Atkinson
Kapulani Conradt
Puni Reyes

"E lawe i ke a'o
a mālama, a e 'oi
mau ka na'auao."

—Na Pūku'i



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Hawaiian values in business: Our net for the net

Haunani Apoliona, MSW
Chairperson, Trustee, At-large



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

On May 22 and 23, OHA convened the annual Hawaiian Business Conference and Economic Expo. The general session, on the first day, included "Fostering Innovation in the Hawaiian Business Community: Aligning Cultural Values and the Bottom Line." McD Philpotts, environmental artist and craftsman of Mountain Wood Farm, talked on integrating cultural values in business to promote sustainable social and environmental opportunities. Julie Kitka, president of the Alaska Federation of Natives, informed attendees regarding the Alaska Native perspective and experience in balancing cultural values and economic activity. Maile Meyer of Kauhale LLC spoke of the philosophy and practice of the Hawaiian hui of retailers at Waikīkī and a brand as "community resource" not just "retail business."

A second general session turned attention to "Sustainable Indigenous Economic Development: Focus on Energy" with participation by representatives from Enersea Transport, Fresharaki Associates Consulting and Technical Services and the Hawai'i Energy Forum of the University of Hawai'i Research Corporation. The increasing need for renewable energy will bring success to innovative approaches that "find a need and fill it" in this area.

Protecting native intellectual property rights; micro-enterprise development and how micro-enterprises can grow to become mid-size businesses; use of cultural certification trademarks to protect native arts; Native Hawaiian youth development: entrepreneurship and leadership; expanding business boundaries: opportunity and challenges in government contracting and foreign trade; Native Hawaiian Organization (NHO) owned 8(a) firms, sole source contracting, a mentor program at Northrup Grumman for small businesses, and the value of HUB zone designation; federal procurement opportunities; the U.S. Environmental Protection Agency's

new disadvantaged enterprises rule; and individual presentations of NHO-owned 8(a) firms were additional areas of discussion and focus of the two-day session.

Governor Lingle provided the luncheon keynote address in which she promoted "innovation" in the approach to economic development. She talked about the MELE program collaboration between Belmont College in Tennessee and Honolulu Community College for accreditation in Music Business and the possibilities related to the expected \$20 billion of investment slated for the island of Guam over the next seven years.

Presenting for the second year was Dr. Seiji Naya, distinguished visiting senior fellow at the East-West Center and professor emeritus of the University of Hawai'i at Mānoa, Department of Economics. Dr. Naya highlighted findings in data analysis on "Income Distribution and Poverty Alleviation in the Hawaiian Community." In his remarks he noted two facts:

1) Hawai'i has the largest percentage of millionaires in terms of households in the U.S.: "Of a total of 433,434 household units in Hawai'i, 29,423 or 6.8 percent, of households are millionaires (the U.S. average is 4.8 percent)"; and

2) "The poverty rate in Hawai'i is 9.8 percent, which is lower than the national average of 13.3 percent." These statistics suggest that Hawai'i has done better than peers, but closer examination of these statistics tells a different story for Native Hawaiians. Naya said: "Poverty remains the major obstacle and challenge to Native Hawaiians and the state of Hawai'i." He states further: "Despite high economic growth, high poverty lingers on. It is commonly cited in literature that economic growth is important to reducing poverty. But as in many cases in the world, high economic growth is not guarantee of lower levels of poverty. We must examine how economic growth is achieved, how it is shared by different groups and what policies are adopted to alleviate poverty. It is important to assess how income distribution is related to absolute poverty and then design and implement programs to combat poverty."

Wise discernment of these issues and their effect must guide implementing actions of the advocate, OHA, in advancing economic development in the context of Native Hawaiian self-determination.

32/48

Now is the time to Kau Inoa

Rowena Akana
Trustee, At-large



'Ano'ai kākou. In light of the Akaka Bill's impending passage in the United States Senate, I think it's a good time to review the process towards Hawaiian sovereignty.

The three key elements of nationhood are sovereignty, self-determination and self-sufficiency. In order for Hawaiians to exercise control over their lands and lives, they must achieve self-determination by organizing a mechanism for self-governance. Hawaiians must create a government which provides for democratic representation before they can begin to interrelate with the state and federal governments who control their lands and trust assets. The ultimate goal of nationhood is to become self-sufficient and self-supporting.

REGISTERING ALL HAWAIIANS. Most people agree that the first step in this process should be to determine who will participate in the creation of the Hawaiian government. This would involve the establishment of a roster or "roll" of all (interested) Hawaiian adults.

CHOOSE OUR 'ELELE, or representatives. Those on the roll will then have the opportunity to choose who will represent them in drafting governing documents. Everyone is encouraged to participate in this process so that those elected will best reflect the needs and will of the people.

CONVENE AN 'AHA. Calling an 'aha (constitutional convention) is critical in providing an open and democratic forum to develop the governing documents. This is where the ultimate form of the Hawaiian government will be debated, considered, and reflected.

APPROVE A CONSTITUTION. The governing documents drafted during the 'aha must be voted on and approved by the Hawaiian people before they can be implemented. The Hawaiian people will have the opportunity to examine the documents before decid-

ing whether to accept, reject, accept them in part, or reject them in part. The documents which are not accepted are returned to the 'aha for reconsideration by the 'elele (representatives).

IMPLEMENTATION. Once the articles or provisions of the governing documents are ratified by the Hawaiian people, they can be implemented.

ELECTION OF OFFICIALS. Before the provisions of the governing documents can be fully implemented, the officers and legislative arm of the nation must be selected by the Hawaiian people, again with a new election.

Many native governments have been formed under the federal government through the US Department of the Interior. There are hundreds of recognized Native American nations within the territorial United States. Why should Hawaiians be excluded? Failure to do so would, in fact, be discrimination against Hawaiians.

We must not confuse the forms of government that Native Americans or Native Alaskans have with what Hawaiians will develop as their governing documents. Nor can anyone assume that the relationship that Hawaiians will have with the federal government will be the same as that of the relationships between Native American tribes and the federal government. Developing our governing documents to ensure that our relationship with the United States is beneficial to us will be determined by the delegates in the 'aha.

As indigenous people, Hawaiians are seeking recognition of their right to sovereignty and self-determination from the federal government. Hawaiians have no desire to be dependent on the state or federal government. If Hawaiians had control of their lands and trust resources, we could take care of our people without assistance from anyone. Hawaiians have waited over 100 years to be compensated for the illegal taking of their lands. Now is the time for our government to finally address the issue.

Imua e Hawai'i nei...

For more information on important Hawaiian issues, check my website at www.rowenaakana.org.

Prospecting, but not for gold

Walter M. Heen
Trustee, O'ahu



The controversy last year over the University of Hawai'i's patents covering new species of taro and the more recent concern over research permits in Papahānaumokuākea have spotlighted the subject of "bioprospecting" in our islands. What is bioprospecting?

A 2006 Legislative Reference Bureau (LRB) study defines bioprospecting as "the exploration for any biological resource, otherwise termed 'biodiversity,' for potential commercial use." Hawai'i is a tremendous reservoir of biological resources that scientists and others are either now exploiting or want to exploit. They are prospecting for "biological gold." And you thought we had no "natural resources"!

Briefly, bioprospecting occurs when scientists and others, often employees of pharmaceutical companies, go into an area and remove small bits of genetic material from plants or animals. Those "samples" are taken back to a laboratory where they are sometimes transformed into a commercial drug.

Bioprospecting has generated considerable criticism, particularly among indigenous peoples of the less-developed countries. Some criticism points out that the prospectors have not received permission from the local government or the population to remove the natural resource. For that reason, among others, bioprospecting is often referred to as "biopiracy."

Another criticism is that the benefits of any commercial use of the specimen of biodiversity or its byproducts are not shared. For some pharmaceuticals the benefits could amount to millions of dollars. Of large concern to indigenous peoples is their belief that the prospectors are removing part of their collective cultural property. Additionally, there is the question of conservation of the biodiversity.

The subject is not new to many Native Hawaiians. The Waikiki Hawaiian Civic

Club, in particular, and the Association of Hawaiian Civic Clubs have sponsored several resolutions addressing bioprospecting. In October 2003, Kānaka Maoli o Ka Pae 'Āina Hawai'i issued the "Paoakalani Declaration" raising serious issues centering on bioprospecting and related activities. Also, in 2003, OHA and other Native Hawaiian organizations brought the subject to the Legislature's attention. In 2005, the Legislature requested the LRB to study and report on the issue. The above-mentioned LRB report resulted.

Following the report, the '06 Legislature report, through House Concurrent Resolution 193, HD 1, requested Governor Lingle to appoint a Temporary Commission on Bioprospecting, within OHA for administrative purposes, to study the issue and make recommendations for policy development in the areas of:

- (1) Prior informed consent;
- (2) Equitable benefit-sharing;
- (3) Bio-safety protocols;
- (4) A permitting and licensing process; and
- (5) Cultural rights for the use of Hawai'i's biodiversity.

The 11-member commission, including representatives from the 'Īlio'ulaokalani Coalition, the biotech industry, three state departments, Native Hawaiians and OHA, was formed in January. I serve as chair, and we have had three meetings. We will meet on all islands to hear your concerns.

We're largely feeling our way so far, but we are concerned about finding out: what bioprospecting is going on now; whether the "explorers" have permits; who is issuing the permits; and what regulations control their operations. The recent controversy over the Papahānaumokuākea permits illustrates the issues. Some Native Hawaiians questioned whether the permits were authorized by law and whether they contained conditions adequate to protect the 'āina. Our commission will receive a report on this matter from OHA staff and Commissioner Kaho'onei Panoke at its next meeting on June 29.

There are issues tangential to bioprospecting, such as intellectual property rights and genetic modification, which the commission will undoubtedly discuss, even though they may not be strictly within our kuleana, and because this is a work in progress you can expect further reports; so stay tuned.

No surrender to those who twist the meaning of discrimination

Oz Stender
Trustee, At-large



David Rosen, along with others of the same mind set – William Burgess, Ken Conklin, John Goemans, and Eric Grant, to name a few – refuse to admit that it is the Hawaiian people who have been discriminated against since the arrival of Captain James Cook in 1778, and this discrimination has continued for over 200 years!

With colonization of the Western World, all indigenous people of those lands have suffered cultural, economic, and population genocide. Indigenous people of larger continents were "relocated" to make way for the new arrivals; Native Hawaiians, however, had nowhere to go. With the arrival of colonizers, our language was suppressed, our cultural practices went underground, and our population was nearly obliterated by foreign diseases. When Captain Cook arrived on our shores, our population numbered approximately one million Hawaiians, and when Princess Bernice Pauahi Bishop died in 1884, our Hawaiian population had diminished to less than 50,000.

Westerners, upon their arrival, occupied and confiscated lands that once provided the Hawaiians with strong and healthy cultural and economic communities for their people. Immediately thereafter, as they influenced the ali'i, the Native Hawaiian economic structure, religion, language, and population were slowly dismantled and destroyed.

The ali'i, recognizing the fate of their people, began to organize and will legacies for their people in an effort to provide for and, hopefully, save them. Today, we see the fruits of their work for their people: Queen Emma founded The Queen's Hospital; Queen Kapi'olani left her legacy for Kapi'olani Medical Center for Women and Children, King Lunalilo willed his land for the elderly at Lunalilo Home; Queen Lili'uokalani created Lili'uokalani Trust for the Queen Lili'uokalani Children's Center that

serves orphaned and indigent Hawaiian children; and, finally, Princess Bernice Pauahi Bishop left her legacy of the Kamehameha Schools for the education of Hawaiian and part-Hawaiian children.

History tells of the genocide of the Hawaiian people beginning with the arrival of Captain Cook; today, there are some whose ancestors are not the indigenous people of this land and who continue the battle to take what belongs to the Hawaiian people. As they continue to chip away at what Hawaiians have left, they cry "race" so that they may justify their actions. They cry "race" as they try to take away Hawaiian programs and to divide these ali'i trusts amongst "all the people of Hawai'i."

Mr. Rosen and those like him, along with their army of lawyers, continue to play the race card and encourage others "wronged" by the recipients of programs left for them – the Hawaiian people – to join them in their cause. Mr. Rosen and those like him continue to rewrite history so as to justify their actions. They speak about "sharing the culture" and wonder out loud about the "aloha spirit." What they fail to acknowledge is that the culture they want so badly to "share" is the culture of the indigenous people of this land, and they are merely spectators, for they will never really understand the culture like the Native Hawaiians understand it. What they fail to acknowledge is that the "aloha spirit" is the spirit of the Hawaiian people. Without Hawaiians, there would be no aloha spirit.

Mr. Rosen and his colleagues, with their cry to "share the culture and traditions," may sound nice and inclusive, but in truth they really want to repeat historical events. Their continued onslaught of the ali'i trusts and the legacy left by our Hawaiian monarchy only proves that they are not satisfied to just "share"; they want to "take." Though their legal battles will continue, they will never destroy the spirit of our Hawaiian people, for we will never surrender to them or their sense of "justice."

Note: Trustee Stender's commentary also appeared in the June 1 edition of the Honolulu Advertiser.

Addressing independence advocates' complaints against OHA

Boyd P. Mossman
Trustee, Maui



Aloha kākou. The other day I spoke to a friend who is an ardent supporter of one of the Hawaiian independence groups in Hawai'i and heard the common refrain that OHA only lies, is unfair to other viewpoints, and is misleading the Hawaiian people. Let me address these complaints.

1. OHA only lies. He called me after viewing the OHA television show on federal recognition. I asked him to point out one lie that was said by any speaker and he responded with questions like, "Do you agree that the kingdom was taken unlawfully?" and "why shouldn't we get our kingdom back?" He never answered the question, and this is a common response by those who clamor for complete independence.

As a trustee for 4 1/2 years I am unaware of any lies foisted upon the Hawaiian people by OHA, period. People tend to identify the present board and administration with the past, for which I do not speak. They should understand that the present board is not ego-driven, activist-oriented or publicity driven. We simply are a board of trustees who take our fiduciary responsibility seriously, and telling lies does not fit into that disposition.

OHA has a mission and a goal for our people that aim for the betterment and continued presence of Hawaiians in Hawai'i as a legally recognized people and the perpetuation for our posterity of our culture, language, traditions, and identity as the indigenous people of Hawai'i. We don't expect that untruths will help us to get there, and I invite any who still believe so to contact me with specifics.

2. OHA is unfair to other viewpoints. Again, regarding federal recognition, he claimed that the independence groups are not getting any help from OHA to spread their message around. Well, OHA has spent a goodly amount for 'ŌLELO programming for independents, for conferences and for speakers from the mainland to come to Hawai'i on behalf of the inde-

pendence movement.

Some Hawaiians even ask for money from OHA while suing us in court at the same time, but we are still considerate of the many different viewpoints that Hawaiians can have on any issue, let alone recognition, and have sought to accommodate them within reason.

The OHA board has taken a firm stand for federal recognition as the best option open to us as a people in the face of repeated litigation against OHA, Hawaiian Homes, the state, and Kamehameha Schools seeking to take whatever we have today as a people and consign us to a "once upon a time" civilization. It wouldn't surprise me to have the *Arakaki* plaintiffs come to OHA for money to support their lawsuit against OHA, claiming that if we don't we're unfair. The bottom line is OHA has given an ear to all causes but must expend its efforts and resources on what will best help the Hawaiian people – and where the options are complete obliteration of our people or continued existence and recognition, the choice must be obvious.

3. OHA is misleading the people. The fact that OHA has chosen to take the route which most protects the interests of the Hawaiian people has created an antagonism amongst those who would have it all despite the reality of us all being citizens of the United States. There are many who complain that we are giving up too much for what we will get from federal recognition. Illegal overthrow and international law notwithstanding, we are Americans and live in the 50th state. As Hawaiians, we can either keep what we have and create a better way to help ourselves as Hawaiians and Americans, or we can choose to be anti-American and live in exile with no opportunity to provide help to the sick and ill, the children in our schools, the elderly, the prisoners, the unemployed, the homeless, the working poor, our 'ōlelo, the college-bound, etc., etc.

The threat against Hawaiians today is that some of our own want a color-blind, one-size-fits-all society and an end to any kind of recognition of Hawaiians as the aboriginal inhabitants of Hawai'i deserving of treatment as a nation similar to the Indians and Alaskans. Their success will be our defeat and downfall. OHA will fight to the end for justice and righteousness. Ua mau ke ea o ka 'āina i ka pono.

Achieving the Dream

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



Aloha kākou. Over the past 20 years, the University of Hawai'i Community Colleges (UHCC) have done great work on increasing the number of Native Hawaiians enrolled in their programs. Native Hawaiians comprise 22 percent of UHCC's total enrollment.

While UH Community Colleges have been successful in getting more Native Hawaiian students through the door, they have been less successful in keeping these students in school long enough to graduate with a degree or certificate.

In SY 2003-2004, the median successful turnover rate (continual enrollment) was 30 percent among Native Hawaiian students at all seven community colleges. The median graduation rate was 14 percent among Native Hawaiian students as compared to 16 percent for non-Hawaiians. The persistence and graduation rates of Native Hawaiians have not matched the success of the increased enrollment figures.

To address these concerns, OHA trustees unanimously approved funding for the University of Hawai'i Community Colleges (UHCC) to participate in the national Achieving the Dream project aimed at improving the retention, persistence and success rates of Native Hawaiians attending community colleges. Through the UHCC, Hawai'i will join 15 other states to participate in the American Association of Community Colleges (AACC) Achieving the Dream demonstration project, which provides

participating colleges with support and strategies designed to help more students earn degrees, complete certificates or transfer to other institutions to continue their studies.

We realize that Native Hawaiians face obstacles that impact their ability to obtain the financial, intellectual, professional and social benefits associated with earning a college degree. By partnering with UHCC through the Achieving the Dream demonstration project, we are committed to helping Native Hawaiian college students find success in the classroom and beyond.

Achieving the Dream will emphasize the use of data to direct, change and close achievement gaps by developing institutional practices that enhance the success rate of Native Hawaiian students within UHCC. A core team with Native Hawaiian representation from each college and the system was convened to oversee and integrate the work of this initiative. UHCC will gauge the measurable improvement in the success rates of Native Hawaiian students after five years by documenting the percentage of students who successfully complete developmental courses and progress to credit-bearing courses; enroll in and successfully complete "gatekeeper" courses; complete the courses they take, with a "C" or higher grade; re-enroll from one semester to the next; and earn certificates and/or degrees.

OHA will continue to advocate for broader access to education and training for Native Hawaiians. As more Native Hawaiians are able to stay in college and earn a degree, our lāhui, as a whole, will grow stronger and more successful. OHA supports your dream for a brighter future, and we encourage you to take advantage of the many educational opportunities available in Hawai'i.



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“Talking Story” with Kahu Billy Mitchell

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



It's Friday, June 8, 9 in the a.m. Just another beautiful, sunny day on the “wet side” of Waimea-Kohala. Mauna Kea stands tall in my foreground. No clouds shroud Tutu Lady's purple slopes this morning. A light trade is blowing across Pu'ukapu. Our side of town is usually vibrant green. Today, it's the color of straw about to turn from yellow to dull gray. We have not had rain for some time and can use a good drenching.

I'm on my way to a 9:10 morning appointment with Kahu Billy Mitchell of Mana Christian Church. I have not visited with Kahu in a time. The last time I saw him was at a ground blessing at the Four Seasons-Hualalai-Ka'ūpulehu several years ago. He is the first of several whom I have asked to “talk story” with. One of our many unsung heroes who labor quietly every day “to better conditions for our people.” In Kahu's case, through a ministry based on aloha, compassion and hope.

Kahu Billy serves many roles, wears many hats, and does many things. Husband, father, now grandfather, friend, community leader, teacher, surfer, advisor, counselor,

and Kahu.

Married to Jenny Hind, he and Jenny are the proud parents of three, a daughter and two sons, and were blessed three months ago with a grandson. Born on O'ahu, raised in Niumalu (Dogpatch) before the high-rises took over, Kahu and his family reside where Mānā Road tees on to Māmalahoa Highway.

Kahu graduated from Kamehameha School for Boys in 1963. Four years later he received his B.A. from the University of Northern Colorado. He also spent three semesters at UH Richardson School of Law. His formal education is balanced by the practical lessons of life, living, sea and surf.

As a Kahu, he speaks passionately about 'ohana and community, the need for people to have an anchor in life, a force, being, spirit greater than oneself. It does not matter to him who one believes in. What matters is that one believes in a force greater than one's self and in the time we are here on this earth that we make good use of our God- and life-given talents for the good of others. He is clear and sincere when he says one needs a God. He is also clear and sincere when he asks, “Why should one care if it's Buddha, Lono, or Allah? We all need someone who can be a ‘shelter in a time of storm.’”

Billy is not your spitfire New England Calvinist, the “sinners in the hands of an angry God,” “fire and brimstone” evangelist. He subscribes to a God who is kind and gentle and a Jesus whose dogma is based on

aloha, 'ohana, lōkahi and kuleana. Jeremiah 29:11 is just one of many favorite scriptures and a verse which sums up his ministry: “‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future.’”

He is pleased with where we as Kānaka Maoli are today: “Agencies like OHA, Alu Like, Kanu O Ka 'Āina, Kamehameha and Bishop Estate all seem to be coming together, working together to help our Hawaiian people move forward. We can remain bitter or we can go forward. We are choosing to go forward Thirty years ago, we needed to be victims. We needed to be bitter. Today is different. We don't feel like victims anymore. Our genetics is to 'imua.' We have picked ourselves up and we are moving ahead We have *Hōkūle'a* and *Makali'i*, language immersion, Pūnana Leo, Kamehameha preschools. We have lōkahi, ho'omau, kuleana. We are more united as a people. We are still here. The land is still here Yes, we must look back – nānā i ke kumu. But we need to go forward – ka lā hiki ola. There is a new day dawning; we are in a new place as Hawaiians. Even OHA is in a new place. It has credibility. It's doing good things.”

And his church is playing a role in this new time: “We are doing our part as are other churches and other community groups and other races to make our community a better place. My focus is our Hawaiian people – reconciling people with their families,

the land, themselves ... I call it ‘saving the canoe.’ We need a church to set the stroke. More and more of our folks are educating their children. Giving them values. Helping them go forward. Leaving something good for the coming generations.”

When asked what enjoys most about being a Kahu, he immediately replies, “I LOVE TO HELP PEOPLE.” His ministry of aloha, compassion and hope covers a gamut of issues, challenges, questions and opportunities. Drug and alcohol abuse and dependency, family violence, death and dying, community conflicts. The entire ninety yards. And he does it all with love and grace.

For Kahu Billy's attitude of service and love, a scripture in the New Testament comes to mind. Paul, the apostle, shares with the saints that they have freedom. However, they should not waste their freedom on the flesh. They should instead love and serve others.

“E na hoahanau, ua heaia oukou ma ka luhi ole; mai hoolilo nae oukou i ua luhi ole la i mea no ke kino, aka, ma ke aloha e malama aku kekahi i kekahi.” Galatia 5:13

“For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” Galatians 5:13

Mahalo to you Kahu Billy, Jenny, your 'ohana and your congregation for the help you give unconditionally to better conditions for our people. Ho'oulu Lāhui Aloha.

SOULS

Continued from page 11

Micronesia, saw Okinawa raised from the sea, and traveled up the Japanese island chain home to their own island, in their sea, with their school, their families and friends.

Arriving home at last, they were greeted by the new *Ehime Maru*, part of a settlement with the U.S. Navy, welcoming them and *Hōkūle'a* into the port of Uwajima.

As a crew, we tried our best to properly memorialize the occasion, especially during a ceremony at the Uwajima Fishery High School, where each of the victims' family was presented with a beautiful kāhili. However, I don't think any of us felt we did it exactly right, and many

times during our stay in Uwajima, the families and community comforted us instead of the other way around.

The Mizuguchis even threw us a huge dinner, replete with many toasts and much laughter, and ended the meal and event with group shots of everyone. We were all teasing and jostling, including the Mizuguchis, when Yuka Mizuguchi took out a framed photograph of her lost son, Takeshi, so he could be in the pictures and part of the fun with us. Our hearts all stopped; our faces and voices froze. The Mizuguchis kept smiling, though. Yuka reached over to one of our teary-eyed crewmembers, Kana Uchino, and told her “Smile, Kana, smile.”

Every day that I was part of the voyage was an honor, but the time in Uwajima, when the souls from the *Ehime Maru* came home, has put my heart in debt for a lifetime.

KANJI

Continued from page 11

land of those in the school who are part-Japanese as well as Hawaiian. Nāwahī teaches all subjects through Hawaiian language and values, including the value of honoring one's ancestors. Students honor their Japanese, Chinese, Okinawan and Korean ancestors by learning the Chinese characters, or kanji, in which those East Asian languages are traditionally written. European ancestors are honored by study of Latin in the upper grades.

“My uncle Mona Shintani took our cards to Japan,” said Nāwahī student Laukeha Helekahi-Kaiwi. “Our cards were put into museums in Japan to remember *Hōkūle'a's* visit.”

The system of writing Hawaiian in kanji

was developed as a project by UH-Hilo's Dr. Pila Wilson with support from Ms. Miki Kawachi and Ms. Wen Chi. Writing in kanji is not possible for English, but it is possible for Hawaiian because the language shares certain structural features with East Asian languages.

Dr. Wilson says there are additional academic advantages to writing Hawaiian in kanji. “Using kanji reinforces reading by syllables and whole words that helps reading in any language. The stroke order and distinctive positioning of kanji on the page strengthens artistic and mathematical skills as well,” he says.

“It is fun to read our Hawaiian language in huakina (kanji), and we can understand some of the words on Japanese signs and on menus in Chinese restaurants,” says Laukeha.

For more information on writing Hawaiian in kanji, visit their website: www.punanaaleo.org.

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!

Adric — The 'ohana of Joseph Arujo Adric and Eva Lehua Chu Apina Adric will be celebrating a family reunion on Kaua'i, July 11-15, 2007. Their children are: Valentine (Bobo), Adele, Eliza, Eleanor (Sista), Alfred (Sonny), Alexander (Alike), Douglas and Margaret (Nita). Families are encouraged to come and share their genealogy. For more information, contact Pamela Garza at 478-4928 or write to 1887 Ho'omalolo Street, Pearl City, HI 96782.

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/Kealoa Kalaluhi: Abraham Akau/Alice Ahina, Eunice Akau/ Solomon Kuahine, Elizabeth Akau/Mack Kalahiki, Theodre 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 Kaue, 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 Apikau/Solomon Kuahine, John Apitai/Adeline Young. Please 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/Kaiahua — The descendants of William Joseph Aki and Annie Wahineali Kaiahua will hold a reunion Dec. 21, 2007, in Mākua, Wai'anae. In addition, a memorial service for Wilfred Kaanohi Aki will take place at Punchbowl Memorial Cemetery of the Pacific on Dec. 21. 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 Puhuaniani Makakao (born 1854 in Kaupō, Maui) and their children Harvey Oliwa (8/2/1872), Moses (1874), Alapa (1876), George (1879), Ka'awa (1881), Nahiniu (1883), Ana (1/22/1886), Oliwa Jr. (1888), George Oliwa (1/15/1890) and Wahahulu (1892). The reunion will be held in Utah (in Salt Lake City, Orem and Iosepa) 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; Tilley 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. Descendants include Aunt Genoa, Saladaga, Makuaoale, Apo, Koerte, Kinney, Paekukui, Johnson, Boro, Vea, Souza, Keawe-Aiko, Keawe, Saito, Debusca, Pia, Takenouchi, Shimamoto, Cansibog, Lindsey, Afong, Kahawaiola, Broads, Hoaeae, Bee, Johnson, Kawaa, Halemanu, Namakani,

Hookano, Doane, Farling and Schumacher. Contact the following people for additional information and to register: Sandra Apo at aposilva@hawaii.ntl.net; 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 descendants 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 Māka'o, 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/lokaikauoha.katie/iWeb/Site>. For more information, email Carol K. Rosa at carolr@hawaii.rr.com or Lokai K. Kekauoha at lokaikauoha.katie@mac.com. Call Carol at 456-2279 or Kai at 671-1406.

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.ntl.net.

Hewahewa — A reunion for the descendants of Hewahewa will be held on July 29, 2007, at Waimānalo Beach Park, from 11 a.m. to 2 p.m. Hewahewa was the kahuna nui of Kamehameha I, Liholilo and Kamehameha III, and he resided in Waimea Valley on O'ahu's North Shore. Hopefully this will be the first of several gatherings leading up to the Hewahewa Reunion 2008. For information, visit hewahewa.reunion2008.googlepages.com or email hewahewa.reunion2008@gmail.com. Or call Nami Kama at 291-0841.

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.alohaislandtreasurers.net or at napaual7818@aol.com; Don Purvis, Kalama City councilmember at 360-673-4255 or donpurvis@msn.com; Zelma "Dubbie" McCloud at 360-491-7971; or Carmen "Bootsy" Kalama at 360-455-5136.

Kalima/Kauhane/Kahoopii — The 'ohana of Joseph Kalima, originally of Kaupō, Maui, and Libby Kamanohaili 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/horse-shoe 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'anoi Kalima at 920-5001 or KauaiMakaneoleAntiantid@990-1634. To register or email your requests for info and/or updated genealogy, contact Willette at amantid3@hawaii.ntl.net.

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.

Karratti/Blake — The reunion for the family of Bonaparte Ulukou Karratti and Kealoa 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 Kealoa, Rose Puapikake, Eunice Alohilani, Lorraine Kuulei, James William "Kahakauwila," Lorita Kauanonoula, Herman Imaikalani, Joseph Naihealua, John Paulo, Eldon Allan Kupa and Irene Yrna Mapuana. We are trying to locate our 'ohana on the Kealoa Blake line. Visit the family website at reddirtroots.hthananet.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 Kaiahua 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 kulanuiaho@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 (Simanuallii 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 Kīpahulu, 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 Faepa "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 Leatonagutitoga 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); Kapelila 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 Kekahua Paauhau; Frank Haaheo Kawaauhau (k), married to Mary Kaihe. We'd also like to include great-grandpa Daniel's two siblings Philip Kawaauhau (k) married to Kahela Kaaiaui 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 terukina@aol.com; or Kloh-Anne Drummond on the Big Island, 885-1091 or email kanoapono@aol.com.

Kepo'o — A reunion is being planned for the descendants of James Enos Kepo'o Jr., who is married to Helen Kahelamauna Kealohapauole-Waipa and their 13 children. The reunion is scheduled for July 27-29, 2007, at Wai'anae Boat Harbor. 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.

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.

Lu'uloo — Nā mo'opuna of Samuel Lu'uloo Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion for Aug. 30-Sept. 3, 2007, at Auntie Loraine Lu'uloo's residence in Kapahākea, Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uloo of Moloka'i, Thomas Lu'uloo of Pearl City, O'ahu, Walter Lu'uloo of Nānākuli, O'ahu, and Henry Lu'uloo 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'uloo: P.O. Box 1516, Kaunakakai, HI 96748; home phone, 808-553-5787; cell, 808-294-8003, e-mail, luuloo@hotmail.com.

Mahelona — A family reunion is being planned for the descendants of David Panila Mahelona and Esther Kanawaliwili 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 Waialua LDS Chapel in Kāne'ohe. The Makekau 'ohana consists of descendants of Keli'i-ma-ke-kau-o-Nu'uanu (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.

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 Pihō 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; David Kalilikane at 668-0614; Keala Vasconcellos at 808-273-6330; Barbara Tachibana at 293-1399; or George Kalilikane at 524-4336.

Piiloo Hale — Piiloo Hale, a Hawaiian church in the district of Kanaio, Maui, will celebrate its 100th anniversary on Sat., July 21, 2007. The restoration of Piiloo 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 Piiloo 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 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 Nanamea (Ziona) Puailihau at 808-567-6440 or email kizi@aloha.net; or Carolyn Rodrigues Takeuchi at 808-553-5441 or email ktakeuchi@mail.wave.hicv.net. 

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BRIEFS

Continued from page 04

poor digestion and gastric ulcers, according to *Lā'au Hawai'i: Traditional Hawaiian Uses of Plants*.

The course is being offered on July 21, 9 a.m.-noon, at Amy Greenwell Ethnobotanical Garden, in Captain Cook, Hawai'i Island. The course is \$10 for Garden members, and \$25 for non-members. To register, call 808-323-3318 or email

agg@bishopmuseum.org.

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 discus-

sions 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.

Genealogy courses

The Friends of 'Iolani Palace is offering introductory workshops on genealogy research every month in 2007. Two-day workshops are held on the first and sec-

ond Thursdays, and repeats on the third and fourth Thursdays of each month, from 9 a.m. to 2 p.m. The cost is \$75 and includes instruction, syllabus and hands-on guidance. Hands-on research will be at local repositories, including the State Archives, State Library, First Circuit Court and the Bureau of Conveyances. Students must sign up for two days. Call to pre-register 203-7245 or 522-0822, or email info@iolanipalace.org.



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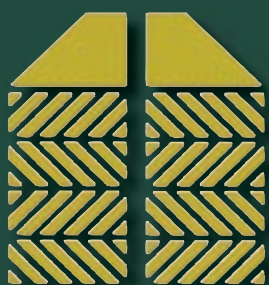
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