

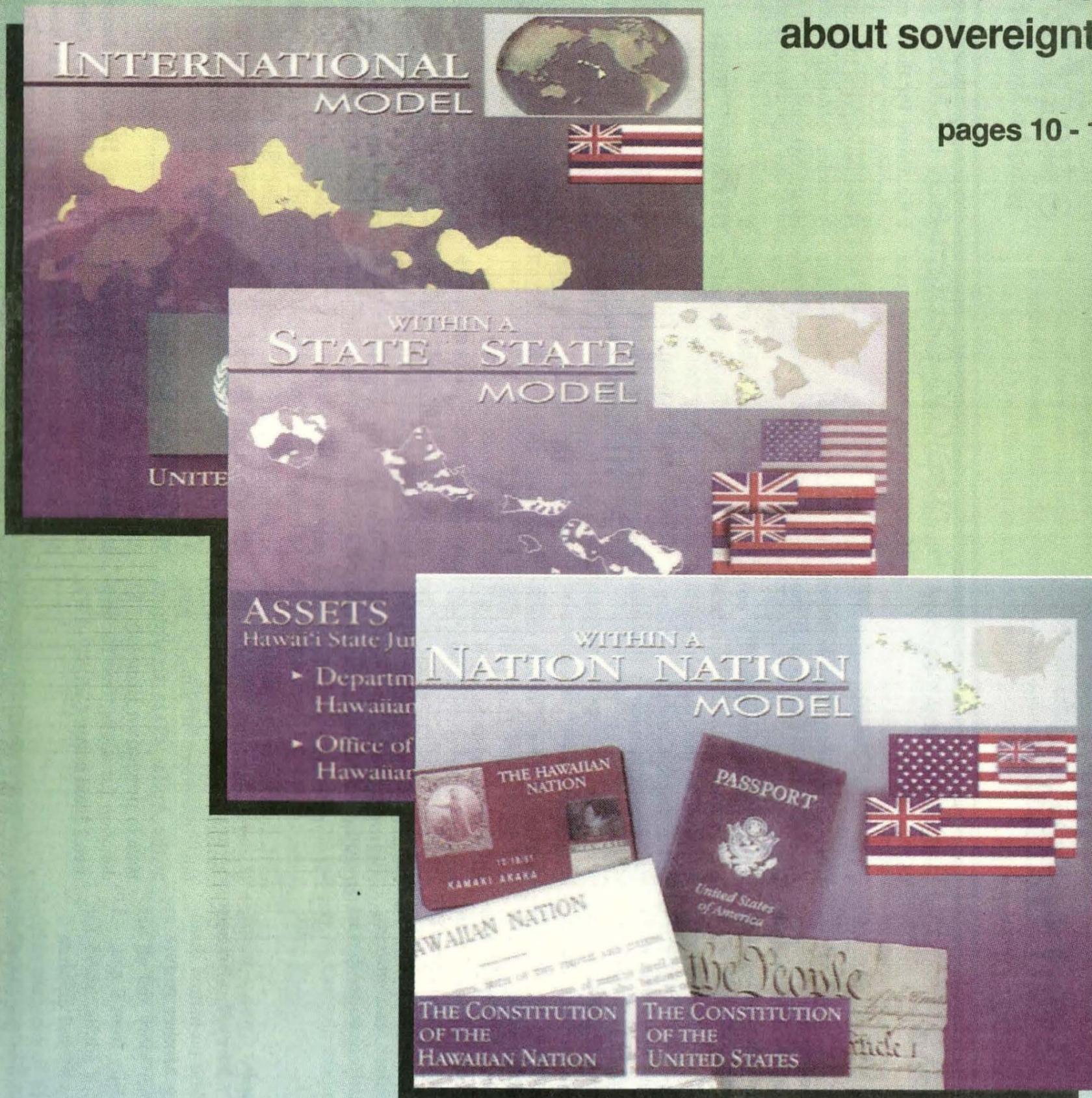
Ka Wai Ola O OHA

Volume 11 No. 12

Kekemapa (December) 1994

Native Hawaiians ask about sovereignty

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Ka Wai Ola O OHA

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Kūpuna learn the power of the word.



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Queen's quilt to go on display.



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OFFICE OF HAWAIIAN AFFAIRS

Volume Eleven, Number Twelve

Ka Wai Ola O OHA

Kākēmapa (December) 1994

"THE LIVING WATER OF OHA"

Hawaiians re-elect Akana, Hee, Aiona, DeSoto Voters choose Beamer, incumbents

by Jeff Clark

Hawaiian voters catapulted Billie Beamer and four incumbents to the OHA Board of Trustees Nov. 8.



Billie Beamer

Beamer, an outspoken critic of OHA whose cable access TV show has brought attention to the board's disagreements, replaces Kamaki Kanahele, who gave up his at-large seat

to run unsuccessfully for the State Senate.

Chairman Clayton Hee was re-elected to the O'ahu seat, Rowena Akana and A. Frenchy SeSoto were re-elected to their at-large seats, and Vice Chair Abraham Aiona was re-elected to the Maui seat.

All nine OHA trustees will be sworn in during investiture ceremonies Dec. 2 at Kawaiaha'o Church in Honolulu. (The remainder of the board is composed of Trustee-at-large Kīna'u Boyd Kamali'i, Hawai'i island trustee Moanike'ala Akaka, Kaua'i and Ni'ihau Trustee Moses Keale, and Moloka'i and Lāna'i Trustee Samuel L.

Kealoha, Jr.).

Forty-five candidates ran for the five seats on the board; 31 vied for the three at-large seats.

Beamer is a former chairwoman of the Hawaiian Homes Commission and director of the Department of Hawaiian Home Lands. She also ran the Honolulu Parks Department for part of the 1980s.

"I believe this is a very very critical time for we Hawaiians to determine where we want to go," Beamer said. When asked what she would like to see the Board accomplish during her term, she said, "I see the next four years being used to lay the groundwork and the infrastructure from which our people can make decisions."

"I am grateful for the opportunity to continue to work for our people. I am humbled by the support and pledge to commit my energies on behalf of the Hawaiian people," said Hee. "My family joins me in thanking everyone who voted in the OHA elections."

Aiona said, "I appreciate the fact that the OHA voters put me back into office simply because the board is still working on many areas that are important to the Hawaiian people: housing, education, reparations and entitlements, and sovereignty and self-determination as the final result," he said. "And so I look forward to continuing the board's work. The board should organize as quickly as possible and cooperate."

DeSoto, who was largely responsible for creating OHA at the 1978 state Constitutional Convention and who has been a trustee since 1980, said, "I want to thank the Hawaiian community

ELECTION '94 AT A GLANCE

Here are the winners of the 1994 OHA election.

At-large seats (3)	Votes
Rowena Akana	20,990
Billie Beamer	17,514
A. Frenchy DeSoto	14,083
O'ahu seat	
Clayton Hee	20,631
Maui seat	
Abe (Chief) Aiona	18,996

OHA tries to block sale of ceded lands

by Patrick Johnston

In a Nov. 4 emergency meeting, the OHA Board of Trustees voted to authorize a lawsuit against the state Housing Finance and Development Corporation for violations of an agreement OHA, the Department of Hawaiian Home Lands and HFDC reached regarding the sale of over 500 acres of ceded lands for a housing project in Lahaina, Maui.

The land is being developed by C. Brewer which plans to build, in its first phase, over a hundred fee-simple homes on the property.

OHA, while opposed to the sale of any ceded lands, was forced into the negotiations by legislation passed by the state in 1992.

The legislation, Act 318, says that the state can sell ceded lands in Lahaina and Kealakehe on the Big Island and that OHA and DHHL would receive 20 and 30 percent respectively of the land's fair market value. The land value would be determined by appraisers retained by OHA and DHHL, and the Department of Land and Natural Resources and HFDC.

Appraisers from both sides determined market values by Nov. 1, 1993 and agreed to a per-acre price of \$48,439 on May 16, 1994.

Act 318 states that the land be conveyed to HFDC within 90 days of the appraisal. This conveyance never took place and in a letter from HFDC to OHA, HFDC agreed that another appraisal was necessary because statutory requirements had not been met.

HFDC, however, had put improvements into the land after the first appraisal. In a meeting on Oct. 21, 1994 HFDC director Joseph Conant agreed that a new appraisal would include all infrastructural improvements, improvements that had increased the value of the land. The parties present at the meeting included representatives from OHA, DHHL, and HFDC. Deputy Attorney General George Kaeo was also at the meeting.



Clayton Hee

continued on page 13

OHA holds TV town meeting

by Jeff Clark

The Office of Hawaiian Affairs presented an "electronic town meeting" on television the evening of Oct. 14, and those who "attended" on KHNL Channel 13 got the low-down on Hawaiian sovereignty.

Viewers were able to phone in with questions for panelists Judge Walter Heen, chairman of the Native Hawaiian Bar Association's committee on sovereignty; Kīna'u Boyd Kamali'i, OHA Trustee and member of the Hawaiian Sovereignty Elections Council (HSEC); Bruss Keppeler, HSEC member and president of the Association of Hawaiian Civic Clubs; and Māhealani Kamau'u, Hui Na'aauo president and HSEC member.

"Our discussion tonight is not intended to be a debate and so the groups that are represented are here because of their broad commitment to sovereignty and to the self-determination of the Hawaiian people to make the decisions and the choices. But to do that you must be informed, which is why we have this program," said OHA Land and Natural Resources Officer Linda Delaney, who served as the moderator.

The one-hour broadcast included a showing of "Sovereignty Hawai'i," an OHA-produced educational video outlining the three primary models of sovereignty.

One of the first questions to come in was from a viewer wanting to know what role, if any, non-Hawaiians will play in the sovereignty process. Keppeler said non-Hawaiians will have an important part no matter what form of sovereignty is chosen by Hawaiians. "I don't believe Congress is going to go along with the felt needs of the Hawaiian people without seeing general support from the non-Hawaiian populace as well," he said.



HSEC member / Native Hawaiian Legal Corp. President Māhealani Kamau'u, right, and OHA Land and Natural Resources Officer Linda Delaney listen as HSEC member / Association of Hawaiian Civic Clubs President H.K. Bruss Keppeler makes a point during the OHA electronic town meeting.

In responding to the oft-heard question regarding what will happen to land currently in the hands of private property owners, Heen answered, "Presumably, nobody's going to rush in and take away the land that belongs to people who have lived here for — some of them — generations."

Kamali'i agreed, saying that the public lands taken by the U.S. government at the time of the overthrow and annexation are what sovereignty advocates have their eyes on. "We are concerned about the 1.2 million acres of ceded lands," she said.

Keppeler, Kamali'i, and Kamau'u explained some of the details surrounding the sovereignty process, including schedules for voter registration, the plebiscite, election of delegates and the constitutional convention (for more

information, see pages 10 - 11 of this issue).

"Inclusiveness" is the theme of the process worked out by the Hawaiian Sovereignty Elections Council, Kamau'u said. "The Elections Council process is intended to be as fair, as deliberate, as accessible to as many Hawaiians as possible," she said.

Kamali'i stressed that all one needs to participate is to be at least 18 years old and to have any amount of Hawaiian blood. "It's a broad criteria allowing all Hawaiians to participate if they wish," she said.

In the program's final moments, Kamali'i implored voters to "get involved."

Delaney said copies of the "Sovereignty Hawai'i" video included in the electronic town meeting are being given to all libraries, public schools, and prisons.

Town meeting to be rebroadcast

OHA's Sovereignty Town Meeting will be rebroadcast on the following dates:

‘Ōlelo (O'ahu cable Channel 24)

Dec. 3, 9:30 p.m.

Dec. 6, 8 p.m.

Dec. 16, 6:30 p.m.

Dec. 24, 5:30 p.m.

Hō'ike (Kaua'i cable Channel 12)

Dec. 2 - 4, 2:30 p.m. and 10:30 p.m. each day

Dec. 12 - 15, 6 p.m. each day

Akakū (Moloka'i, Lāna'i, Central Maui cable Channel 8; West Maui, Channel 24)

Various times to be announced; check daily schedule on Bulletin Board by calling the telephone number listed on the screen.

Nā Leo O Hawai'i (Hawai'i island - Hilo area, cable Channel 2)

Dec. 6, 13, 20, 8:30 p.m.

Sun Cablevision (West Hawai'i Access, cable Channel 10)

Dec. 8, 8 p.m. (tentative; call Bulletin Board at 329-2418 to confirm)

Auwē

The following errors were committed in the November special election issue of *Ka Wai Ola O OHA*:

House Dist. 43 candidate Mike Kahikina, to whom 18 years of experience in the state House was attributed, had no political experience prior to this campaign. In addition, he has a B.A. in Public Administration, and not in Education as was listed.

Rory Horning was running for the Dist. 43 — not Dist. 44 — seat in the state House.



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Produced by the
Office of Hawaiian Affairs
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Ka Wai Ola O OHA

"The Living Water of OHA"

Published monthly by the Office of Hawaiian Affairs, 711 Kapi'olani Boulevard, 5th floor, Honolulu, Hawai'i 96813. Telephone 594-1888. Fax 594-1865. Circulation is 55,000 copies, 47,000 of which are mail distribution and 7,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. *Ka Wai Ola O OHA* is printed by the Hawai'i Newspaper Agency. Advertising in *Ka Wai Ola O OHA* does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs. © 1994 Office of Hawaiian Affairs. All rights reserved.

Notice to readers

News releases and letters Moving? Moved? deadlines

Ka Wai Ola O OHA will accept for consideration contributed news releases and letters to the editor on topics of relevance and interest to OHA and native Hawaiians, as well as calendar event and reunion notices. *Ka Wai Ola O OHA* reserves the right to edit all material for length and content, or to not publish as available space or other considerations may require. *Ka Wai Ola O OHA* policy is to not accept unsolicited manuscripts. Deadlines are strictly observed.

Next issue: January 1, 1994
Deadline: December 8, 1994

Ka Wai Ola O OHA is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities, and OHA programs and efforts. A copy of the newspaper is mailed each month to the oldest registered OHA voter at each address, to be shared by the household.

To keep receiving *Ka Wai Ola*, please remember to:

- Vote in each election and continue to receive news of Hawaiian affairs, while demonstrating Hawaiian self-determination through the power of the vote; and

- Notify us when you change your address or your name, so that delivery can continue to your new address. *Ka Wai Ola* is not forwarded by the Post Office. Mahalo!

To advertise in Ka Wai Ola O OHA:

For advertising rates and other information call Dave Chun at Innovation, 943-8599.

Advertising space reservation deadline for November, 1994
Ka Wai Ola: Jan. 9, 1994.

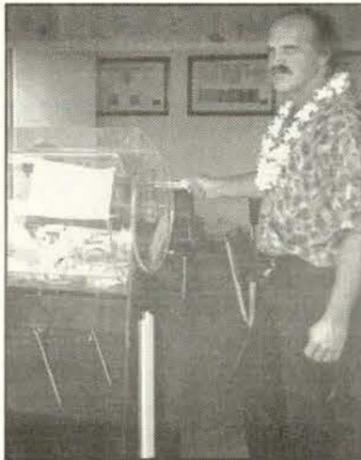
OHA lottery provides chance of home ownership

Story and photos by Jeff Clark

A chance at owning a home – that's what brought Hawaiians to Royal Kunia one recent Saturday morning for a housing lottery made possible by First Hawaiian Bank, Castle & Cooke, and the Office of Hawaiian Affairs.

Castle & Cooke offered to OHA 10 "affordable" homes at discounted rates in its Royal Kunia phase I project in 'Ewa, mauka of Village Park and Waipahu. Qualifying OHA beneficiaries – regardless of blood quantum – will be able to purchase the homes at a \$4,000 discount and with a waiving of certain title and escrow fees. Additionally, they will remain eligible for any other discount programs offered in connection with the Royal Kūnia properties.

"There is not a place in the United States which can beat (this



OHA housing officer Stephen Morse gives the lottery tickets a whirl

program)," OHA chairman Clayton Hee said.

The optimistic Hawaiians had to verify their Hawaiian ancestry with OHA's Operation 'Ohana to

be included in the lottery.

So on Oct. 15, about 150 Hawaiians gathered in a cul de sac at Royal Kunia to see how their luck would fare. Because not all of the first 10 families picked may qualify, plans were made to draw 20 lottery tickets. It was later decided that all 300 tickets would be drawn, precluding the need to hold additional lotteries in the future. The accounting firm Deloitte & Touche pulled the tickets in the interest of fairness and accuracy.

"We feel really lucky" to be picked number 14, said Cleone Asahara, who was on hand with her husband Garret and their two-and-a-half-year-old daughter Brandi. Garret agreed, saying that with their ninth anniversary fast approaching it seemed like high time to stop renting and start owning. The three presently live in a Wahiawā apartment.

Alfred and Ivania Paulino were picked number 72, but were still optimistic. "We figure we still have a chance," Alfred said.

After the lottery entrants' luck was revealed, their financial backgrounds and credit histories were to be scrutinized by loan officers in the weeks following. Look in future issues of *Ka Wai Ola O OHA* for reports on the first families to move in to the eight town-



Cleone and Garret Asahara and their two-and-a-half-year-old daughter Brandi smile after Cleone's name was the fourteenth to be chosen in the lottery.

houses and two single-family homes being offered.

Chalk up Royal Kunia as at least one brand-new neighborhood on O'ahu that will be well-populated by Hawaiians.

That sits just fine with Castle & Cooke Homes President Tom Leppert, who said, "We're not just in the business of building homes, we want to be in the business of building communities."



A model unit similar to the homes being offered in the OHA-Castle & Cooke-First Hawaiian Bank program.



Castle & Cooke President Tom Leppert, second from right, gathers with OHA Trustees Abe Aiona, A. Frenchy DeSoto and Clayton Hee at Royal Kunia, site of the Oct. 15 OHA housing lottery.

HPR's Hawaiian newscast recognized

Both the Honolulu City Council and the Hawai'i Visitors Bureau have recognized Ke Aolama, Hawai'i Public Radio's daily Hawaiian language newscast.

The Honolulu City Council recently honored HPR and Ke Aolama for efforts toward keeping the Hawaiian language alive.

The Council presented on Oct. 12 an honorary certificate, generated by Councilmember John Henry Felix and signed by all the councilmembers, extending on behalf of the people of the City and County of Honolulu "its deepest appreciation to all members of the Ke Aolama program and Hawai'i Public Radio for their dedication and perpetuation of the Hawaiian language."

The certificate specifically mentioned Al Hulsen, president and general manager of Hawai'i Public Radio, as well as UH Hawaiian language professor Kamo'e Walk and graduate student Analu Okimoto. Walk and Okimoto, who has a journalism degree, serve as co-producers. They volunteer many hours each week rewriting news into Hawaiian and working with a volunteer student staff.

The Hawai'i Visitors Bureau gave its Kahili Award to HPR and Ke Aolama at its annual "Keep it Hawai'i" awards luncheon held October 28. The purpose of the award is to reward and encourage individuals and companies for their work in the display and perpetuation of the Hawaiian culture.

Ke Aolama airs weekdays at 6:08 p.m. on KHPR 88.1 FM and KKUA 90.7. The program's title means "The Enlightened World."

An open letter to OHA trustees

First of all, congratulations to all the winners in the November election. May your four years in office be fruitful and may you fulfill all the wishes of the Hawaiian constituents.

This open letter is written to ease my disappointment in some of the programs that were not fulfilled when I was a trustee. One especially comes to mind: the \$10 million grant to the OHA Education Foundation. I was there when the board voted unanimously to use the money from the anticipated \$130+ million, and I was there when the board voted for a group of knowledgeable educators and citizens to oversee the program.

For 43 years I have been a member of a scholarship program at the University of Hawai'i, the last 20 years as chairman. The original grant to the program was one-tenth of OHA's proposed grant, and in the 43 years of giving out grants to literally thousands of students, only the interest generated from the initial grant is used for the program. Ten million dollars will last forever, and think of the number of Hawaiian students that can be helped.

I am also in charge of a small fund, generated from programs and sale of items during Ho'olako, the year of the

Hawaiian, in 1987. This fund is a very small drop in the bucket compared to OHA's proposed grant. In spite of limited funds, we have helped many Hawaiian students.

You have an obligation to serve your constituents the best way you know how, and I am hoping that helping our young people get a much-needed education will be high on your list.

Tommy Kaulukukui
Trustee Emeritus

Mahalo from Maui

The members and friends of 'Oihana o Keopuolani, Maui enjoyed the presentation of Queen Keopuolani's commemoration on Sept. 16, 1994 in Lahaina.

Office of Hawaiian Affairs Culture Officer Pikake Pelekai provided an honored message to Queen Keopuolani and the people of Hawai'i. We appreciate knowing how OHA is concerned for the

people and how OHA offers funds and programs for the betterment of all Hawaiians.

Another honorable guest speaker was the Rev. Tasha Kama of Wailuku, Maui. Our Queen would be so pleased to hear our Hawaiian women speak. Both Kama and Pelekai remind us to be responsible and active toward goals to benefit all native Hawaiians and Hawaiians.

We must not be complacent. Let us speak out for what is just and good for all.

Pualani Hashimoto
(Kalanikaikaalaneo/Manuia)
Native Hawaiian

Policy on Letters

Letters to the editor are gladly accepted for publication on a space-available basis. Letters shall be:

- specifically addressed to *Ka Wai Ola O OHA*,
- legibly signed by the author; and
- accompanied by an address and/or telephone number(s) for verification purposes.

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right to print. If you do not want to see your letter cut, be sure it does not exceed 200 words and that it is typewritten and double-spaced. Send letters to: Editor, *Ka Wai Ola O OHA*, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813.

Cruising the Nā Pali Coast, Hawaiian style

by Patrick Johnston

Loan fund recipient Liko Kaua'i Cruises is a small but noticeable example of a native Hawaiian enterprise that has taken advantage of the opportunities offered by the tourist industry.

Owned by Liko Ho'okano, the company offers boat tours up the Nā Pali Coast. His operation differs from the many others that go up and down the coast because he is a native Hawaiian, with roots in Ni'ihau and Waimea, and can offer insights into the region that outsiders cannot.

Ho'okano, grew up in Waimea and his grandparents are from Ni'ihau. He knows about the region, its people, and its history.

"I want to have visitors experience Nā Pali through Hawaiian eyes," he explains. "I talk about the history of the area and what has been passed down to me. This is different from other boat tours."

"I want to have visitors experience Nā Pali through Hawaiian eyes. I talk about the history and what has been passed down to me."

— Liko Ho'okano

Ho'okano's boat is a mono-hull craft, big enough to cruise in deeper waters but small enough to get close to the caves that spot the Nā Pali Coast line. With shaded areas and a toilet, it offers a level of comfort not possible on Zodiacs and power catamarans, smaller boats that provide many of the tours along the coast. A large boat also means that passengers can go fishing on the return trip.

Liko Kaua'i Cruises launches at the Kīkīaola small boat harbor on the leeward side of the island, approaching the Nā Pali coast from the south. Launching from the south has the added advantage of allowing



Liko Ho'okano poses beside his Nā Pali cruiser at Kīkīaola Small Boat Harbor.

LOAN FUND

Photo by Patrick Johnston

Ho'okano to take passengers whale watching along the south shore if the weather is bad on the windward side.

Like everyone in Kaua'i, Liko Cruises suffered a major setback when Hurricane 'Iniki struck two years ago. With tourism ground to a standstill, Ho'okano devoted most of his energies immediately after the storm to helping community members rebuild. Part of his efforts included turning his home into a make-shift soup kitchen, helping to feed hungry Kaua'i residents devastated by the storm.

Fortunately for Ho'okano his boat was the only one not damaged by the storm; in the months that followed he was able to rustle up some business boating weary construction workers and relief personnel up the Nā Pali coast.

For six months his was the only company offering tours.

Business has picked up since then. So much so that Ho'okano is worried that the coast has too many boats for its environmental good. "I don't mind the competition," he says, "but it has to be controlled."

Even with the added competition Ho'okano keeps his boat tour company a simple operation. He does not offer more than one or two tours a day, and promotes his company mostly by word of mouth. "Other boats have volume," he says. "I don't want my life to be that complicated. I want to maintain quality."

Ho'okano began his business in 1991 with a loan from the Native Hawaiian Revolving Loan Fund and is very appreciative of the help OHA has given him. "OHA has been very

supportive and I have enjoyed working with them," he says, adding, "What's good about OHA is that if they don't have all the answers they direct me to others who can help."

In Ho'okano's case he was directed to Alu Like business consultant Kathleen Cook who provided technical assistance and helped him develop a business plan.

Liko Kaua'i Cruises can be reached in Waimea at 338-0333. Tickets can be bought at Ho'okano's wife's clothing store, Captain's Cargo Co., also in Waimea.

For information about the Native Hawaiian Revolving Loan Fund call 594-1888.



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Maui entrepreneur kicks off soccer store

PROFILES



Theresa Fernandez inside her new soccer store Pitch and Boots.

by Patrick Johnston

Before Theresa Fernandez started laying the foundation for her soccer shop Pitch and Boots, she did something every sensible business person should do: she asked Maui residents if they wanted one.

The questioning took a bit of doing to carry out. She sent a questionnaire out to the Maui soccer community – some 3,500 strong – asking how they felt about the idea of a specialty soccer store on their island; the community said they wanted one.

“Only a few said they were satisfied with the soccer selection offered at the

general sporting shops,” Fernandez says.

“Because we’re a specialty store we can tell customers what they’re getting. We know a lot about soccer.”

– Theresa Fernandez

Fernandez with help from partner Jim Morrison, Alu Like, and OHA loan fund staff then put together a

business plan. By April 23, 1993 their loan was approved.

Pitch and Boots is a specialty store with a laid-back Maui twist. It offers the service of a shop run by two soccer experts, but also has a friendliness and familiarity hard to find in similar big city shops.

“Because we’re a specialty store we can tell customers what they’re getting,” says Fernandez. “We know a lot about soccer. ... But because the (soccer) community is so tight the shop is very personable. People will come in and just talk story.”

Fernandez doesn’t hesitate to take

advantage of their idling customers. “If friends come in and stay we get them to work.”

The shop also acts as a center for the island soccer community. Coaches come in to get ideas, and the store carries registration forms for youth leagues. Teams also use the store as a spot to get together for meetings.

Surprisingly, Fernandez didn’t become a soccer aficionado until after college when she met up with Morrison paddling canoes in Maui. Fernandez was looking for a sport to do in the off-season and Morrison, a long-time soccer player, suggested soccer.

She started kicking around the idea of starting a soccer shop in 1991 after realizing she wanted to work in the soccer field but didn’t want to work for someone else.

But running a business is no picnic and Fernandez says she has had her share of hard days. “It’s your best and worst all tied up in one,” she explains. “When it’s good, it’s good, when it’s bad it’s bad. ... Overall though it is positive.”

The hard work began well before the doors opened. The loan fund application process was a long and drawn out affair – as it is for all applicants – and tested her resolve to go through with opening the store. In the end, she appreciated the disciplined process demanded by the loan fund program. “It’s a test of how serious you are about opening a business. ... We realize it is a big responsibility. If the process was easier, there would be more defaults and less money for others.”

Pitch and Boots is located in Wailuku and can be reached at 244-5301. For information about the Native Hawaiian Revolving Loan Fund call 594-1888.

Photos by Patrick Johnston

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Theresa Fernandez and Jim Morrison behind the counter at Pitch and Boots.

OHA brings its budget to the Hawaiian people

The Office of Hawaiian Affairs will hold public meetings in December to present to the Hawaiian community its proposed budget for fiscal year 1995-96. The meetings are designed as a follow-up to the series of community meetings held in September. In that first round of get-togethers, members of the Hawaiian community offered mana'o as to how they think OHA should proceed in its task of serving Hawaiians. That mana'o (featured in the October issue of *Ka Wai Ola O OHA*) has been incorporated into a draft budget, which OHA staff will bring back to the people at the following locations (all meetings are scheduled to start at 6:30 p.m.):

Dec. 7 Moloka'i Kaunakakai Elementary Cafeteria

Dec. 7 Lāna'i Lāna'i High School Cafeteria

Dec. 8 Maui Kahului - Paukūkalo Hawaiian Homestead Community Center (located on the corner of Kealii St. in the homestead area)
Lahaina - Lahaina Veterans Hall (190 Fleming Rd.)

Dec. 9 Hawai'i Hilo - DOE Annex conference room (450 Waiānuenue Ave.)

Kona - Kahakai Elementary Cafeteria
Waimea - Waimea Civic Center

Dec. 13 Kaua'i Anahola - Anahola Club House
Waimea - Waimea Elementary

Dec. 14 O'ahu Honolulu - Lincoln Elementary Cafeteria Leeward - James Campbell Bldg.,
Laulima Conference Room (1001 Kamokili Blvd.)
Windward - Ben Parker Elementary Cafeteria/Library

Hawaiian language videos to air on cable in December

Four Hawaiian language videos produced by Nā Maka o ka 'Āina will air on cable television during the month of December.

Two of the videos, produced for 'Aha Pūnana Leo, feature kūpuna who share their stories while demonstrating their special skills.

• "He Huaka'i Māka'ika'i" joins Kupuna Rachel Nāhale'elua Mahuiki as she leads a group of Hawaiian language immersion teachers on a walk on the reef at Hā'ena, Kaua'i. While gathering wana, loli, he'e and 'ina, she relates the legends and stories of the Hanalei area and the values of caring for the land and sea.

• "E Ho'omākaukau Haupia" has Kupuna Helen Haleola Lee Hong demonstrate the making of Haupia, from choosing the right coconuts to cooking the sweet pudding.

Larry Kimura serves as the interviewer in both videos.

The other two videos are installments in the Nā Hulu Kūpuna series funded by UH-Mānoa and the state Department of Education. They feature Kupuna Esther Makua'ole demonstrating the making of lau hala hats and Kupuna Leimana Kanahale sharing his technique of saddle making, Hawaiian style. Tuti Kanahale is the interviewer in these productions.

The videos will be broadcast on Oceanic Cable Channel 26 and Chronicle Ch. 3 at 8 - 9:30 p.m. every Sunday during December. They will also be broadcast on Maui, Kaua'i and Hawai'i (schedule to be announced).

VHS copies of the videos are available from Nā Maka o ka 'Āina. Call 988-6984 on O'ahu, or 1-800-927-1811 from elsewhere.

Anne Kaapana, 1930 - 1994

A beloved member of the Office of Hawaiian Affairs' Kūpuna Team and OHA's extended 'ohana has passed away. Anne Keliihopeole Inaina Kaapana died in her sleep November 1.



In addition to her work on the Kūpuna Team, the City and County's Hō'ala Project, Alu Like's High Tech Computers Project, and E Ho'omau O Ke Ola (a drug addiction program on the Leeward Coast), Kaapana was a member of 'Ahahui Ka'ahumanu, the Royal Order of Kamehameha I (which posthumously gave her the Lei Kamoe award), the King Kamehameha Hawaiian Civic Club, and the Ali'i Pauahi Hawaiian Civic Club.

In the words of her dear friend Betty K. Jenkins, Kaapana "belonged to Hawai'i, touching the lives of many, influencing and exerting her mana over the minds and behavior of others, loving caring for her Hawai'i and her Hawaiian-ness." Kaapana, affectionately known by many as "Aunty Anne," will be sorely missed by OHA staff and the many Hawaiians and non-Hawaiians alike who were touched by her special brand of aloha.

Hawaiian history journal available



The 1994 volume of *The Hawaiian Journal of History* is now available, the Hawaiian Historical Society has announced. The 220-page journal of articles, photographs and book reviews is devoted to the history of Hawai'i, Polynesia, and the Pacific area.

This volume, the 28th, includes among other items new research by archeologist Tom Dye on the pre-contact Hawaiian population, early history of Waialua by UH Hawaiian history graduate Roy Alameida, an article on old Honolulu's grog shops and hotels by historian Richard Greer, and a piece on the Chinese merchants' ball of 1856 by researcher/writer Bob Dye.

The journal sells for \$12 and is available from bookstores or the Hawaiian Historical Society. For information, write the Society at 560 Kawaiaha'o St, Honolulu, HI 96813, or call 537-6271.

COLLEGE SCHOLARSHIPS FOR NATIVE HAWAIIANS

There is scholarship money available for native Hawaiians to attend college primarily within the state of Hawai'i. (Qualifying state of Hawai'i institutions include the University of Hawai'i System (Mānoa, Hilo, West O'ahu and community colleges), Hawai'i Pacific University, Chaminade University and Brigham Young University-Hawai'i.)

General eligibility requirements:*

- Hawaiian ancestry
- Hawai'i resident (required for most scholarships)
- Satisfactory academic performance
- Classified full-time enrollment in an eligible post-high institution
- Financial need

APPLY FOR 1995-96

Applications available from the Kamehameha Schools Bishop Estate Financial Aid Office, 1887 Makuakāne Street, Honolulu, Hawai'i 96817

For more information, please call 842-8216

*Various other eligibility requirements may apply to individual scholarships.



KAMEHAMEHA SCHOOLS BERNICE PAUahi BISHOP ESTATE

KSBE's policy to give preference to Hawaiians as permitted by law has been ruled non-discriminatory by the IRS.

'Aha Kūpuna '94: Elders feel the power of the word

by Jeff Clark

"I ka 'Ōlelo ka Mana – In the Word there is Mana" was the theme of this year's 'Aha Kūpuna, and the power of words, language, and story was impressed upon the 90 kūpuna in attendance.

Through a wide variety of workshops the elders heard about chanting, oral history, haku mele, genealogy, place names and more.

During a panel discussion titled "Ikaika ka 'Ōlelo," kūpuna heard mo'olelo from the likes of Woody Fern and Puanani Burgess, among others.

Ho'oipo DeCambra said that stories figure prominently in her work with Hawaiians recovering from drug and alcohol abuse. The recoverees loosen up their emo-

tions by portraying such characters as Pele, Hi'iaka and Kamapua'a. Then, their inhibitions gone, they are free to act out their own personal experiences of anger and hurt. Mo'olelo, DeCambra said, "help us name the pain, and perhaps, name the solution and take action."

Māhealani Kamau'u, a Hawaiian activist who has gained considerable local recognition for her poetry, said that deep down we are all poets. She encouraged the creative use of colorful language, saying, "We all have it in us, we just need to do it."

According to the conference program, chanter and Hawaiian cultural authority John Keola Lake was to give a talk on Hawaiian protocol. But, he said, when looking in the Hawaiian

dictionary he found no word for "protocol," and instead used a term for "culture," which he said was the closest synonym: "loina." He defined it as "the total sum of a group of people ... what we have ... what we think ... passed on generation to generation."

Part of the Hawaiian culture, he acknowledged, is the importance of protocol in every activity from hula to fishing. "There are things you do, things you don't do, things you take, and things you don't take," he said.

Lake talked of the origins of what some may argue is the Hawaiians' most famous cultural trait: hospitality or ho'okipa. He explained that hospitality was codified by a law of old –

kanawai luna 'ike – that was handed down by very ancient ali'i.

"Among the Hawaiian people, it was mandated for them to share," he said. "If I come your house, you are to share, you are to provide the stranger or friend hospitality of your house. Why? Because the cycle comes around."

Lake also discussed the honi inu (the touching of noses), the

'ohana and the importance of genealogy today in light of governmental programs, and ho'okupu.

These cultural practices all make up "that spirit we can't lose because that's our identity," he said.

Lake left the group by saying that "when we remember our past, we strengthen our present and secure our future."



Kūpuna listen intently to one of the presentations at OHA's 'Aha Kūpuna 1994.

Photo by Sabra Kauka



Katherine Kamalukukui Maunakea (sitting), Violet Leilani Hughes, and Ernest Mika were honored during this year's 'Aha Kūpuna.

Photo by Sabra Kauka

Three kūpuna win "living treasure" awards

A trio of outstanding kūpuna received awards at this year's 'Aha Kūpuna in recognition of their contributions to the Hawaiian way of life.

Kupuna Katherine Kamalukukui Maunakea was chosen by the OHA Board of Trustees to receive the Ka Hā Mai Kalāhikiola Nāli'i'elua Award, given in memory of "Papa Kalā," OHA's first kahu. Maunakea has distinguished herself as a poet, songwriter, and author well-versed in lā'au lapa'au, hula, and the legacy of our ali'i. She has been especially active in honoring the memory and accomplishments of Prince Kūhiō, and a few years ago established the Prince Kūhiō Song Contest toward that end.

The 'aha participants chose Violet Leilani Hughes to receive the Kupuna Po'okela Award. Hughes is a retiree from the State of Hawai'i Board of Education but remains active and committed as a kupuna alaka'i in the Honolulu District Hawaiian studies program. She is a native speaker of 'olelo Hawai'i and conducts workshops on Hawaiian language and culture at the Mission Houses Museum. She has also been a kupuna with the Kamehameha Schools Explorations Program for many years.

OHA's Kūpuna Team selected Ernest Mika to receive the Ka Hā Mai Nālani Ellis Award, given in the name of Kupuna Elizabeth Nālani Mersberg Ellis, the Team's guiding matriarch. Mika is an ordained minister and an Employment Specialist with Alu Like's Hawai'i Computer Training Center, where he is affectionately known as "Papa." His Christian education and his own giving nature have provided him with the capabilities needed to counsel people needing help with marriage, employment, church, and prison.

Maunakea, Hughes and Mika each received a kapa quilted wall hanging depicting the ulu, representative of growth in all things.

To be eligible for these kupuna treasures awards, awardees must be "keiki o ka 'āina," have lived a lifestyle of preservation and perpetuation of things Hawaiian, be a living model of Hawaiianess, and be an expert in one or more of the following areas: language, education, farming, fishing, government, fine arts, hula, music, and medicine.

Tune in to a
Radio Portrait
of Ancient and
Contemporary
Hawaii.



The HERITAGE Series



Mark your calendar for 12:30 p.m. on the last Sunday of this and every month! That's when Bank of Hawaii explores the rich cultural heritage of Hawaii and its people. KCCN 1420 AM is your guide and Keaumiki Akui is your host.

Learn secrets of the past, walk the land and meet the people who made and are making history. Coming soon, in 'talk story' and Hawaiian mele, you'll discover archaeological treasures, travel around the islands, learn how the Hawaiian language is being preserved and feel the musical heartbeat of Hawaii's unique entertainers.

Bank of Hawaii is pleased and honored to share with you the fascinating heritage of our islands. For your convenience, we'll repeat the program at 7:30 p.m. on the Wednesday 10 days after the original broadcast.

We hope you enjoy these programs as much as we enjoy bringing them to you.



MEMBER FDIC

State, community explore ecotourism

Ecotourism: Is it a viable alternative to the way the tourist industry operates in the state?

This question is becoming an increasingly hot topic in business and government circles these days as the state tries to attract new visitors to the islands at the same time realizing that a new approach — one that takes the needs of the environment, the community, and the indigenous culture into consideration — is important if Hawai'i is going to remain competitive as a visitor destination.

Ecotourism has developed into a kind of umbrella term that covers a range of different traveling options including adventure travel, health tourism, cultural tourism, and heritage tourism.

Any genuine ecotourism "product" should directly benefit local and indigenous communities, both financially and in terms of preserving their cultures and environments.

The concept began in Kenya in the 1980s after authorities there recognized the enormous potential its natural environment held for tourism. Live elephants, it had become clear, were more profitable than dead ones.

Ecotourism has since become a worldwide movement and was the center of discussion at the Hawai'i State Conference on Tourism held at the Sheraton Waikiki last October.

The state, specifically the Department of Business, Economic Development, and

The state, according to officials at DBEDT, is concerned that if the indigenous environment — both culture and nature — of Hawai'i is destroyed, the appeal of Hawai'i as a visitor destination will be destroyed.

The state is also interested in diversifying the Hawai'i tourism options in order to enhance the visitor experience and diversify the type of tourists that visit the islands.

They have asked the University of Hawai'i School of Travel Industry and Management to carry out a feasibility study on ecotourism in Hawai'i. The results of that study and the conclusions reached at the ecotourism conference will be included in a strategic plan for ecotourism for the state.

For OHA, the central concern is both preserving the culture for its own sake and trying to help the native Hawaiian community have a greater and more influential presence in the industry.

"We have an obligation to preserve and protect the culture," OHA economic development officer Linda Colburn explains. "The culture is what makes this place different. The crucial thing for OHA is that native Hawaiians become equal partners in the tourist industry and avoid the exploitation that has gone on for so long."

Colburn moderated a panel on indigenous community-based economic initiatives in ecotourism at the ecotourism conference.

One of the panel members was Eric Enos, director of the Cultural Learning Center in Ka'ala Learning Center. Enos spoke out against the large land-controlling groups in the state and said that if ecotourism was to work in Hawai'i these interests would have to give the land and the water back to the native Hawaiian people so they could rediscover themselves and their culture.

"We need to learn who we are," he said.

OHA is presently supporting efforts by Eric Enos and the center to help

the revenue-generating ability of the operation. The hope is to tap into the ecotourism market and use some of those revenues to underwrite the cost of the center's educational materials. (See story KWO July issue.)



Students tend a taro patch at the Ka'ala Learning Center.

Photo by Patrick Johnston

Others on the panel included Chris Burchet, an Australian who works with the aboriginal community in that country helping in the development and marketing of small tours into the outback. Burchet dis-

explained Chapman in an interview after the conference. "But the main thing about the Mālaekahana is that it is becoming a center for the community. If tourists want to come that's fine, but they have to stick to the rules."

Chapman hopes to make Mālaekahana a model for other community groups around the state who want to take advantage of state lands that could be put to more productive use.

The final speaker on the panel was Kaiopua Fyfe, whose group, Hui Ho'okipa O Kaua'i is trying to make Kaua'i tourism do more to benefit the different Hawaiian communities on Kaua'i in the aftermath of Hurricane 'Iniki. He said his group is trying to look at the different needs of all Kaua'i communities and support those needs with different types of technical assistance.

His vision of tourism in Kaua'i includes more cultural, community-based and environmental activities. These activities might be the restoration of sacred sites, reforestation, or nature hikes.

Fyfe says he would like to see Kaua'i "returning to the future, once again becoming sovereign, self-sufficient, and self-reliant, retaining and exemplifying our magnificent heritage while utilizing the best that modern technology has to offer."

"We have an obligation to preserve and protect the culture."

— Linda Colburn, OHA economic development officer

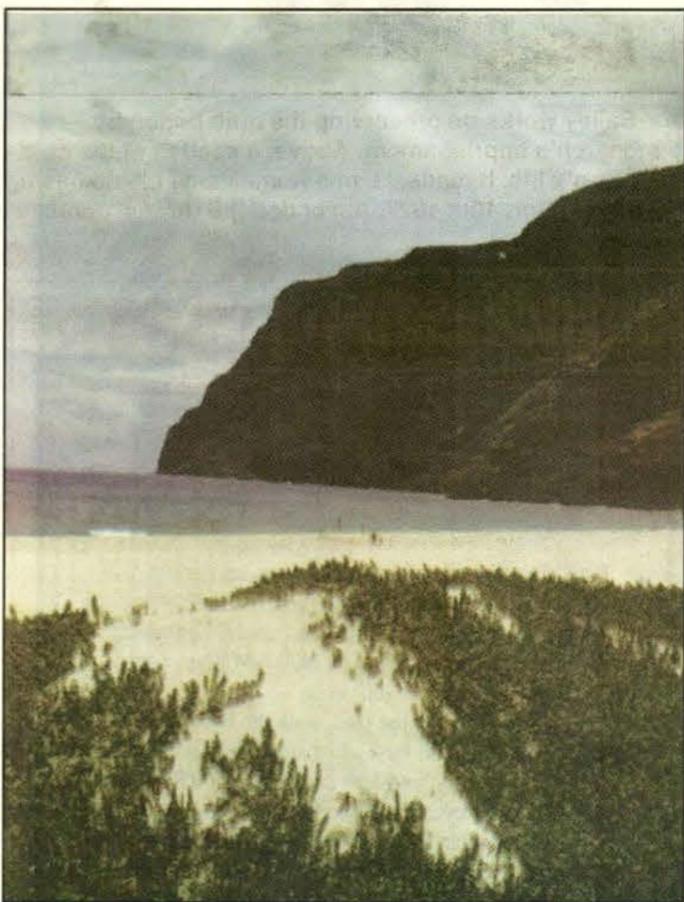
cussed a number of ecotourism operations run by aborigines including a safari where small groups of tourists are taken deep into the Australian outback and shown ancient works of art, and a "university" where groups spend a week "in the bush" with an aboriginal tribe studying the customs and habits of the indigenous peoples.

Also speaking on the panel was Craig Chapman, who runs a campground at Mālaekahana State Park near on the north shore of O'ahu.

Chapman says that the 37-acre Mālaekahana campground is a community-based operation and offers much more of the spirit of the islands than other popular tourist locations.

The site has campsites and several cabins and acts as a center for a variety of community activities.

"We get a lot of backpackers and environmentalists, people that want to get away from the main stream,"



Kaua'i's Nā Pali Coast: ecotourism would mean more hiking, less hotels in the garden isle.

Tourism, is interested in studying ecotourism in Hawai'i and was a major sponsor of the conference.

The Office of Hawaiian Affairs is also interested in promoting ecotourism and was a co-sponsor.

Call the OHA Newsline at 594-1979 for a 24-hour, up-to-date recording on scheduled OHA meetings. Copies of meeting agendas are posted at the Lt. Governor's office, at Honolulu's OHA office and neighbor island OHA offices. Neighbor islanders may call OHA or other state agencies using the state toll-free line. Call 1-800-468-4644 and, using a touch-tone phone, enter the last five digits of the state agency your are calling (for prefixes 586-, 587-, and 594-).

Palace to display Queen's handiwork

by Jeff Clark

Being prepared up in the attic at ʻIolani Palace, for public display under heavy security, is a piece of history: a beautiful multicolored quilt sewn by Queen Liliʻuokalani while imprisoned in the palace.

The Queen began the "crazy" quilt in 1895, during the seven months she was imprisoned following the failed counter-revolution. Using brightly-colored pieces of ball gowns, hatbands, and other gay fabric, she created a dazzling piece of work that became a testament to her life.

The quilt is not merely a part of the tragic story of the Hawaiian Monarchy's downfall; the quilt itself contains that story. In the quilt's center panel, Liliʻuokalani stitched in the historic events of her life: the dates on which she was born, named heir apparent, crowned, dethroned, taken prisoner, and forced to abdicate. "This is what makes it a one-of-a-kind item in our large collection of aliʻi items," said Friends of ʻIolani Palace curator H.J. Bartels. "She embroidered the story in it. It tells its own story."

The downfallen monarch died before the quilt was finished; it was completed by close friends, some of whom stitched in their initials, their names, and the names of family members. Some kamaʻāina who view the quilt may recognize ʻohana represented in the embroidery.

The quilt will be the focal point of the Imprisonment Room exhibit, which the public may enjoy as part of regular palace tours starting Jan. 18. The exhibit will recreate the furnishings of the time in the actual chamber in which Liliʻuokalani was imprisoned. Protected in a glass case, the quilt will be seen by the public for the first time. It was donated anonymously to the Friends of ʻIolani Palace by a kamaʻāina family.

The quilt has obviously been cared for with aloha: Bartels says it is in very good condition. The only reason the artifact is in need of help is that some of the fabric dyes proved to be corrosive to the fabric itself. Deirdre Windsor-Bailey, a conservator from the Museum of American Textile History in Massachusetts, has spent several weeks working on the quilt. The quilt is being conserved, not restored. Because cosmetic work would actually damage the delicate fibers, Windsor-Bailey is stabilizing damaged areas with an overlay of specially made sheer woven fabric that is so fine as to be almost invisible.

The quilt represents the time in the saga of the Hawaiian monarchy at which "everything is ... over with," Bartels said. "She abdicated her throne during this period, the palace is now a government building, even the name 'ʻIolani Palace' has been declared illegal. ... This was even worse than the Overthrow."

But the queen's work on the quilt and the quilt itself became a testament to the will to persevere under the worst circumstances, to stand fast. ʻOnipaʻa.



Top, textile conservator Deirdre Windsor-Bailey works on preserving the quilt begun by Queen Liliuokalani during the deposed monarch's imprisonment. Above, a section of the quilt commemorating important events in the queen's life. It reads, "Lydia Kamakaeha Lili'uokalani, Born Sept. 2nd 1838, Proclaimed Heir Apparent, Apr. 10th 1877, Ascended the throne, January 29th 1891." Photos by Jeff Clark

Uluhaimālama: Replanting the Queen's garden



Above, the plaque marking the Queen's garden, Uluhaimālama. Middle, the Rev. Abraham Akaka blesses the marker as descendants of those who planted the first garden 100 years ago look on. Right, Quentin Kūhiō Kawānanakoa and Jeffrey Aholo Apaka plant an ʻohiʻa tree. Photos by Jeff Clark



by Jeff Clark

A hundred years ago, when the new, illegal government forbade large gatherings for fear of counterrevolution, some supporters of the imprisoned Queen Liliʻuokalani planted a garden on the slopes of Punchbowl. They called their garden Uluhaimālama, and it symbolized

steadfastness and strength in the face of despair.

Several weeks ago descendants of those loyal subjects replanted Uluhaimālama and erected a memorial in a ceremony featuring moʻolelo, chant and pule.

A pair of small ʻohiʻa trees and a kukui tree were planted by Jeffrey Aholo Apaka, Quentin Kūhiō Kawānanakoa, Justice



Walter Klein, and other descendants of the original gardeners. The Rev. Abraham Akaka blessed a commemorative marker on the site. Organized by Apaka, Clarence Ching, Haunani Apoliona and others, the event included an oli by Manu Boyd, music by the Royal Hawaiian Band, and the singing of "Kaulana Nā Pua" by Don Ho.

Ho'olāhui hou

Re-building a nation

Hawaiians are born with the right of sovereignty. It is an inherent right of all Native Americans to determine for themselves how they want to be governed, how they want to decide certain issues that are unique to them as indigenous people.

Many Hawaiians and non-Hawaiians are uncertain what a restored Hawaiian nation would look like. This uncertainty has caused understandable hesitancy relating to the process itself.

But what choices are available to Hawaiians in exercising their right of sovereignty?

What might their new nation look and feel like, and what is necessary to have this sovereign nation recognized by existing nations, governments and people?

Once Hawaiians regain their sovereignty, what will it give them? What will they

lose?

There are different answers to these and many other questions, depending on what form, or model, of government is chosen.

Basically, there are three models to choose from:

1. "international" model,
2. "nation-within-a-nation" model,
3. "state-within-a-state" model.

Many variations are possible within each model. The final look and feel of a restored government is up to today's Hawaiians. In addition, it is possible that Hawaiian self-government may evolve from one model to another.

A 15-minute video entitled "Sovereignty Hawai'i," which explains the basics of

each mode is available from the Office of Hawaiian Affairs (\$10 plus \$2 postage and handling).

Hawaiian Vote Will Determine Sovereignty Process

All Hawaiians eligible to vote will soon be asked to make important decisions about their lives, and the future of their children and all generations.

• First, in 1995-96, Hawaiians will be asked to vote on whether to convene a special Hawaiian convention that will develop a document describing what the government of a restored Hawaiian nation will look like. This plebiscite will be con-

ducted by the Hawaiian Sovereignty Elections Council by a mail-out ballot.

• Second, if Hawaiians answer "yes" to the plebiscite, they will then be asked to elect delegates to the Hawaiian convention. This election could take place in 1996, with the convention being held later the same year.

• Third, once the work of the Hawaiian Convention is completed, Hawaiians again will be asked to vote on the convention's finished product. That is, Hawaiians will be called upon to ratify — by voting "yes" or "no" — the final document describing their restored nation.

The process will be democratic, and all Hawaiians eligible to vote will be encouraged to participate in the process.

International Model



When the Hawaiian nation was overthrown in 1893, it was an independent nation with a written constitution. It had its own currency and postal system, and had concluded extensive treaties with other

countries around the world, especially the United States and Great Britain.

If Hawaiians chose to re-establish this model, a portion (or all) of the present Hawai'i would become separate from the United States. It would rejoin the international community as an independent nation, much like the other

independent island nations of the Pacific.

Full independence, however, would require a vote of all the people, Hawaiians and non-Hawaiians alike.

As an international entity, the government would establish a separate legal system, with accompanying police powers. It would assume all other governmental powers now handled by the state and federal governments, with the possible exception of defense (which could be arranged through a bi-lateral agreement).

Taxes would be due only to the re-established sovereign nation, and it would have the power to establish its own stamps and currency (although that currency could "parallel" the U.S. dollar, as in Canada).

The re-established nation would determine what form of government it wanted to follow, and define qualifica-

tions for its citizenship. These citizens would no longer be subject to the U.S. Constitution, but would be governed by the constitution, laws and courts of the new Hawai'i nation.

Powers of this government would be recognized through international law and treaty relationships with other countries, as they were a century ago.

Its relationship to the United States would be similar to that of other internationally recognized countries. Relations between the two independent nations would be spelled out in joint treaties governing travel, trade and the treatment of each other's citizens while they are within the boundaries (and under the jurisdiction) of the other nation's government.

Nation Within A Nation

Under provisions of the U.S. Constitution, the U.S. Congress has allowed more than 300 Native American nations to have unique rights to exercise self government. More than 200 Alaskan, Aleut and Eskimo village and corporations also have this unique right.

These are commonly referred to as "nations within a nation."

This relationship between the U.S. and the indigenous American nations recognizes that the inherent right and exercise of native sovereignty pre-dates the United States itself. Unlike other Americans who chose to emigrate to the U.S. and become a part of this country, nearly all Native American groups were conquered by acts of war, and forced to become a part of the U.S. or perish.

Hawaiians share a similar history with other Native Americans. Thus, Congress could pass special legislation



to recognize a Native Hawaiian "nation within a nation," just as it has done with other Native American groups.

If Hawaiians choose a "nation-within-a-nation" model, they could elect to establish a form of government similar to that of one or more other Native American groups. Or they could opt for some form of free association similar to that of Puerto Rico and Guam.

Under the nation-within-a-nation model, the Hawaiian government would deal directly with the U.S. government, and would exercise powers very much like one of

the states.

Matters which now are managed for the states by the federal government, such as defense, international relations and money, would still be managed by the U.S. government. Most matters which now are reserved to the states would become the responsibility of the new Hawaiian government.

The Hawaiian nation would be independent from the state of Hawai'i, in much the same way people in California are exempt from laws passed in Massachusetts. The new nation-within-a-nation would have responsibility over such issues as local taxes, inheritance, domestic laws and police powers.

Management and use of lands, natural resources and other identified assets of the new Hawaiian nation would be subject only to federal and Hawaiian laws.

State Within A State

The constitutions of the United States and the state of Hawai'i provide for political subdivisions such as counties, townships and municipalities. These can be created by an act of the state Legislature, as were the counties of O'ahu, Maui, Hawai'i and Kaua'i.

Similarly, the Legislature could create a Hawaiian state within the state of Hawai'i with powers to define membership and enact ordinances relating to taxes, land use and zoning, police and justice systems.

These powers also could be expanded beyond those now

exercised by the counties to include administration of family court issues or police powers relating to the exercise of traditional Hawaiian rights.

The Legislature also could transfer existing assets of the Department of Hawaiian Homelands and Office of Hawaiian Affairs to this new entity.

Citizens of this "state-within-a-state" would still be governed by the U.S. and state constitutions, but would be exempt from existing county jurisdictions. Instead, they would be subject to the ordinances and charter of the new



Hawaiian state.

At present, many of the Native American tribes which lack federal recognition do have state-within-a-state" status by virtue of their formal standing within their respective states.

Questions and answers on sovereignty

During the one-hour Sovereignty Town Meeting, more than 100 people called with questions about sovereignty. The following questions represent a summary of those received by the panel on October 14. Some have been edited or simplified for space and clarity. Look for more questions and answers on sovereignty in future issues of *Ka Wai Ola O OHA*.

Question: What is sovereignty? Is Hawaiian sovereignty different?

Answer: Sovereignty is the right of a people to unite for the purpose of forming a government. Typically joined by a shared history, language, culture and values, such a government is empowered by its people to act on their behalf and to make decisions which affect community life.

Like our neighbors, native Hawaiians now express our sovereignty as citizens of the United States, of the state of Hawai'i, and of the county in which we live. However, as the indigenous or native people of Hawai'i, we have the inherent right to exercise a unique level of self-determination and to form another government. This inherent native right to exist and to decide those issues related to our future is recognized by both international and American law.

Question: Why are native Hawaiians and other indigenous peoples treated in a special way?

Answer: For thousands of years, native peoples exercised absolute sovereignty over their lands and lives. Like native Hawaiians, the "first peoples" of the world developed civilizations and governments based on distinct rights, values and beliefs. Western contact and conquest have now made many native peoples citizens in nations not of their choosing, subject to laws and governments often hostile to their beliefs and customs.

American law, for example, has acknowledged this dilemma of historical and cultural difference and oppression by recognizing that Native Americans have inextinguishable rights of sovereignty which pre-date the U.S. and a special political status in law. This status allows the native peoples of the U.S. to establish governments necessary to preserve, protect and practice unique rights, cultures, resource allocation and values.

Question: Which native Hawaiians have this right? Is it only those of 50 percent or more native blood?

Answer: All Hawaiians, regardless of blood quantum, have the inherent right of sovereignty. Defining membership or citizenship is a basic power of a native government. Thus, sovereignty allows Hawaiians to decide who is a Hawaiian.

Question: I understand that there are different forms, or models, of sovereignty we may choose from. Which one is best? Why doesn't OHA give us its recommendation?

Answer: You are correct — there are basically three different models, an "international" model, a "nation" model and a "state" model, as described elsewhere on these pages. Each has its advantages and disadvantages. The task for us Hawaiians is to weigh the advantages of each, and decide which we prefer. The process for doing this is the responsibility of the Hawaiian Sovereignty Elections Council.

OHA's Board of Trustees has formally taken the position that the choice of model must be the decision of the Hawaiian people. OHA's role is to provide the information and the opportunity for Hawaiian self-determination, not to make the choice.

Question: How will the choice of a specific

model affect my U.S. citizenship?

Answer: As you will note from the chart, citizenship will vary depending on the form of sovereignty we choose.

Question: What happens to my social security benefits?

Answer: Social Security retirement benefits would not be affected by citizenship in any of the sovereignty models. Many people who have paid into the Social Security system today are receiving retirement benefits, even though they are not U.S. citizens and not living in the U.S.

It is possible that some of the special benefits of Social Security, such as payments to orphan

school — can I still send them to Hawai'i public schools and the University of Hawai'i?

Answer: Under the "state" and "nation" models, all Hawaiians would continue to have full U.S. citizenship while also being citizens of the new sovereign entity. Children could continue to attend the schools of their choice, including Hawaii public schools and the University of Hawaii.

Under the "international" model, Hawaiians would become citizens of the restored Hawaiian nation, and would give up their U.S. citizenship. The new Hawaiian nation would be responsible for the education of Hawaiian children.



or half-orphan children under 18 years of age, could be affected by citizenship in an "international" model, but there would be no change in benefits under the other two models.

Question: What about state or federal retirement or veterans' benefits?

Answer: These benefits would not be affected by citizenship in any of the sovereignty models.

Question: Will I still pay federal and state taxes, and pay Hawaiian taxes, too?

Answer: Native Hawaiian citizens of the "state" model would continue to pay Hawai'i and U.S. taxes. Nation within a nation incomes would not be subject to state taxes, but U.S. taxes would continue. The choice of native nation taxes would be determined later. However, if we are successful in recovering the land and land-payment assets that belong to us as Hawaiians, such taxes would not be needed. These assets would be managed for the benefit of all Hawaiians. Income earned within federal, state and county jurisdictions probably would continue to be taxed as it is now. Under the "international" model, state and federal taxes would be eliminated on income earned within the Hawaiian nation.

Question: Will my children be eligible for special programs from state and federal governments, such as job training and medical help? What about eligibility for state and federal welfare benefits, if needed?

Answer: Availability of these benefits would not change with creation of either a "nation" or "state" sovereign entity. Under the "international" model, these programs and benefits would be the responsibility of the new government.

Question: Will my children be eligible for full U.S. citizenship? Where will they go to

Question: Why is state and federal recognition of sovereignty so important? How can we get recognition?

Answer: State and federal recognition is necessary in order to obtain the resources necessary to support the new sovereign entity. The state still holds the bulk of the land that belonged to the Hawaiian people, and the federal government owes Hawaiians a substantial sum for the harm of the overthrow and breaches of its trust obligations. These claims are not likely to be settled with an unrecognized sovereign entity. Nor are agreements made by such an entity likely to be recognized and honored.

There is no single way to bring about recognition, but several factors undoubtedly are required: (1) universality — the sovereign entity must represent all Hawaiians in order to be accepted as a true representative of the people; (2) democratic — the sovereign entity must be created through a democratic process open to all Hawaiians; (3) participatory — membership in the sovereign entity must be equally open to all Hawaiians; (4) responsive — the sovereign entity must have as its primary mission fulfillment of the welfare of its membership; (5) process — the sovereign entity probably will have to go through established political channels to obtain recognition in order for that recognition to be accepted by other sovereign nations and governments.

Question: How will assets that have been paid to OHA — and those that are still to come — be used or distributed under a sovereign entity?

Answer: It is likely that once a sovereign government has been established, the functions and assets of OHA and DHHL could be incorporated into the new entity. These are decisions that the Hawaiian people will have to make. They can be made at the convention called to create the official document of government, or later in government deliberations.

Question: What about the rights of non-Hawaiians now living in Hawai'i? What happens to their land, their families, their jobs?

Answer: Non-Hawaiians living in Hawai'i would continue to live here, and their land, jobs and welfare would continue to be governed by the present state and county administrations. In all likelihood, these individuals would provide markets for goods and services created by Hawaiians. Indeed, commerce between Hawaiians and non-Hawaiians likely would be significantly enhanced due to the strengthening of Hawaiian resources, education and training. Cultural, educational and social interchange would continue, and probably be enhanced. The net result undoubtedly will be a better standard of living for everyone, Hawaiians and non-Hawaiians, just as it has been for other Native American groups and their neighbors.

Question: How will sovereignty help bring Hawaiians together? It seems like this process is dividing us.

Answer: The process of creating a sovereign entity is, and must be, a democratic process. Democracy is not always clean and tidy. Although there is a spirited debate regarding the choice of models and specific powers of a restored Hawaiian government, there is broad consensus on the right of the native people to decide. Our undisputed unity is the shared culture and the identity of being Hawaiian.

Question: Why is it necessary to have a plebiscite about starting the process — isn't there already a strong enough indication that Hawaiians want sovereignty?

Answer: A plebiscite will clearly and formally establish the wishes of the Hawaiian people. We agree that this plebiscite will ratify your assumption about Hawaiians' wishes, but in order to achieve the all-important full recognition of the final product, it is necessary to go through the full process, beginning with the plebiscite.

Question: If sovereignty comes, what happens to OHA and DHHL? Ka Lāhui? Other Hawaiian organizations?

Answer: As noted above, the fate of these organizations will depend primarily on the wishes of the Hawaiian people. For example, the functions of OHA and DHHL could be taken over by the new government.

Question: How much is this process (plebiscite, election, convention, etc) going to cost and who pays for it?

Answer: The plebiscite, election of convention delegates, convention deliberations, and ratification vote undoubtedly will cost \$5 million, or more. A significant portion of this requirement already has been supplied by the state Legislature. OHA also has committed matching funds to the process. As the process continues, these two sources undoubtedly will continue to provide most of the funding.

Question: How can I help the sovereignty process?

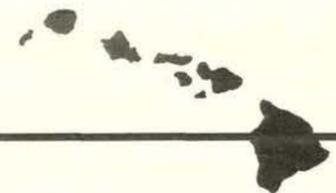
Answer: All Hawaiians can help achieve recognized sovereignty by learning as much as they can about the process, the choices and the requirements, and by participating in all of the elections and ratification votes. You also can help by encouraging your family members to participate. Ask questions that are on your

Prepared by OHA's
Land and Natural
Resources Division.

OHA Trustee's Views

Ka mana'o o nā Kahu Waiwai pākahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the Board of Trustees. Since these are individual opinions, OHA does not take responsibility for their factual accuracy.)



The selling of Hawaiian ceded lands

by Moanike'ala Akaka
Trustee, Hawai'i

This is a complicated, controversial, and emotional issue that Hawaiians must deal with and understand. Article 12, Section 4 of the State Constitution states: "... lands shall be held by the state as a public trust for native Hawaiians and the general public," meaning sale of these lands is prohibited.



The 1982 State Legislature passed a bill, Act 304, saying OHA should receive 20 percent of revenues (only) of ceded lands. Between 1988-1990 I was one of the trustees negotiating for OHA resources owed retroactively by the state. I kept pushing for 'āina and not just money and insisted we should not

be forced to pay for ceded lands; but we were handcuffed by Act 304, which spoke only of revenues.

During these negotiations for the retroactive package owed OHA by the state for native Hawaiian programs, the Housing, Finance and Development Corporation (HFDC) was already planning so-called "affordable" housing on ceded lands at Leali'i-Lahaina and Kealakehe, Kailua-Kona. Trustees objected to the state on the erosion of our ceded lands trust but were ignored. In 1992 HFDC head Joe Conant, observing trustee concerns, introduced Act 318. This act forces OHA and DHHL to take revenues for ceded lands and allows the 'āina to be

alienated from the trust corpus! Initially Conant's HFDC bill said Hawaiians should turn the 'āina over to the state at its "raw" land value. OHA trustees successfully battled to place land value at "fair market" price if we were forced (by Act 318) into alienation when it was obvious the bill would pass.

Act 318 also stated that the 'āina must be conveyed from DLNR to HFDC within 90 days of its last appraisal. Leali'i's last appraisal was Nov. 4, 1993. In a letter to OHA from Conant on Oct. 13, 1994, he agreed there would be a reappraisal and that infrastructure would be included. However, on Nov. 2, 1994, Conant reneged.

At a special BOT meeting held Nov. 4 to deal with this situation, HFDC staff tried to deliver a check for \$5,573,604.40. I encouraged my fellow trustees to reject the check! There is a more

important issue here than money: accepting the check would have set a bad precedent since according to Article 12, Section 4, the state (HFDC) has no right to sell ceded lands.

On Sept. 15, 1994 we trustees voted to accept over \$5.5 million from the state for Leali'i, on condition that in accepting the money OHA was not conceding that the land belongs to the state. Attorney General Robert Marks wrote an opinion that OHA incorporated into our position. HFDC admits that OHA's position puts Leali'i and any other sale of ceded lands "under a cloud and that no one will buy houses under these circumstances" (*Honolulu Advertiser*, Nov. 4, 1994).

We were forced into this situation - the 1982 law said OHA gets revenues, not specifying 'āina. A contradiction exists: Article 12, Section 4 says "... land held in public trust for Hawaiians

..." which means it cannot be alienated. Act 318, however, forces ceded land out of the trust into private hands and is thereby unconstitutional!

OHA had no other choice but to sue HFDC - a class action on behalf of the Hawaiian people. Hawaiians should come together on this issue, otherwise the erosion of our ceded lands will begin.

At our Nov. 4 meeting I made the motion: 1) to sue HFDC and Joe Conant because they acted in bad faith; 2) to overturn Act 318, which is unconstitutional, and 3) that there be no erosion nor alienation of ceded lands into private hands on the basis of Article 12, Section 4 - on behalf of the Hawaiian people. 'Onipa'a!

Mālama pono. Ua mau ke ea o ka 'āina i ka pono.

A call to 'ohana

by A. Frenchy DeSoto, Trustee-At-Large

Aloha kākou,

A call is being sent out to the descendants of Edward Kealiikahakuelele Pulawa Kahalehili who married Dorothy Kawehipualaniikamaokauila Campbell of Hilo. This invitation is extended to include our collateral* relatives to this paternal line.



Following are the connecting lines; they are:

- #1 - AUKAI KIMO or KA-AUKAI KIMO/1st marriage to: C.M. KAHALEHILI, 2nd to: HENRY KANOHOLA.
- #2 - BAKER KUIHEE FAMILY, originally from Kaupō; settled in Waialeale, 'Ewa, O'ahu.

- #3 - KIMO KALANI/ULAULAKEAHI from Lihu'e, 'Ewa, 2nd union to: LEILEHUA MARTIN, 3rd to: MEHEULA.
- #4 - KAHELEHILI or KAHALEHILI/KALAI KAUMAILIULA - our direct line.
- #5 - KAAIPUAA or KAKAI/HALAUWAI KEOAHU or KAAIAHUA (same descendants as with #12).
- #6 - KAPANOOKALANI, PAUL/MALIA OPIOPIO and descendants.
- #7 - KAPEPA, JAMES/MARY ANN PEAHI and family.
- #8 - KAUIANANA, JOHN/JANE NUUANU and family.
- #9 - KAUHANE/HA'O families from Waialeale, 'Ewa, O'ahu.
- #10 - NAKE'U (K)/MAHOE - he had several marriages; this line from Waialeale, 'Ewa, O'ahu.
- #11 - PAELEKULANI (K)/POHE - AUNTIE MARTHA PAELE KEALA's family.
- #12 - KEOAHU (K)/POHE-IRENE KAAIPUAA MANA TAYLOR and LILY KAHIKILANI KAKAI KAAIPUAA LO, A. FRENCHY KEANU-ENUEOKALANINUIAMAMAO DESOTO.
- #13 - WAOLELE (W)/C.M. MAEMAE-SARAH KAA-

- IAHUA and family.
- #14 - WAOLELE (W)/WILLIAM KUHIA/HERRING family and others.
- #15 - KALE NALOLOA (W) 1st marriage to: KAUKAILIULA MAI KUAUA; 2nd to KAOPALA; 3rd to KAILIPAHEE.
- #16 - KIMOKE HAALILIO or HAALILIO KIMOKE or TIMOTE/KALILI-LILY CERNEY KEALA's family and others.
- #17 - KEANU (K)-grandfather to KAPANOOKALANI.

No laila, he waiwai nui ka lōkahi a he waiwai nui ke aloha. 'O ka'u nō ia e pūlama nei.

Mahalo piha,

A. Frenchy DeSoto
Trustee-At-Large

* side by side; running parallel; subordinately connected; descended from the same ancestor but through a different line; kinsman.

Hawaiian Sovereignty Elections Council update

Six new members were appointed last month to fill vacancies on the Hawaiian Sovereignty Elections Council. They are:

- Ululani Bierne, former state representative (At-large)
- Olani Decker, to represent youth of Hawai'i (At-large)
- Lyons Naone, Hawaiian herbalist and U.S. Customs Director, Maui district (Maui representative)
- Keoni Inciong, a Hawaiian language teacher at Kapa'a Intermediate (Kaua'i representative)
- Analu Berard, a retired engineer and former president of the Mainland District Council, Association of Hawaiian Civic Clubs (Hawai'i representative)
- Kaipo Kanahela, (Ni'ihau representative)

Continuing as members of the elections council are: chairman Sol Kaho'ohalahala (Lana'i), vice-chair Davianna McGregor, and members Mahealani Kamau'u, Kina'u Boyd Kamali'i, Tasha Kama, Allen Hoe, William Meheula, Barbara Kalipi Hanchett, Kawehi Kanui-Gill, H.K. Bruss Keppeler, Poka Laenui, Ann Nathaniel, A'o Pohaku Rodenhurst and Sherry Evans (Mainland representative).

Next year the council will launch a registration program of Hawaiians nationwide to participate in a December 1995 plebiscite on sovereignty. A registration kickoff event is being planned for January 17, 1994 in Hawai'i. The council has advertised for a voter education services consultant, and a media consultant to help develop a video on the purpose and process of the plebiscite as part of a media campaign. It is also completing its work on an election rules document that spells out how the plebiscite will be conducted. For example, persons registering for the plebiscite will have to sign an affidavit swearing they are of Hawaiian ancestry. If challenged, they must prove it with proper documents.

Council executive director Tara McKenzie says the council will focus its initial efforts on outreach and registration of Hawaiians in Hawai'i, then on the Mainland, where the largest populations of Hawaiians live. Hawaiians living in foreign countries may also participate, but she said it will be up to their 'ohana in Hawai'i or the U.S. to let them know about the process and how to get involved.

NOTICE IS HEREBY GIVEN that human skeletal remains were discovered in TMK 5-5-06:9, Waioli, Kaua'i. In the vicinity were Land Commission claims 10074:1 by MANA & 10959 by WAIONE, Land Commission Award 10659:2 by PUALI and Grant 2217 to MAIUAI.

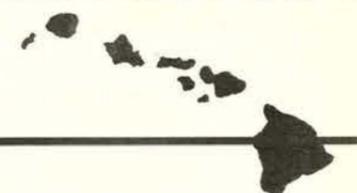
Persons having any knowledge of the identity or history of these human skeletal remains are asked to contact Edward Halealoha Ayau, Esq., of the Department of Land and Natural Resources, State Historic Preservation Division, 33 S. King St. 6th floor, Honolulu, Hawai'i 19613 or call 587-0047.

Treatment of the human remains shall occur in accordance with Section 6E-43.6, HRS. Individuals responding must be able to adequately demonstrate family connection to the human remains or to the ahupua'a of Waioli. Responses must be received within thirty days following publication.

OHA Trustee's Views

Ka manaʻo o nā Kahu Waiwai pākahi

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A station for the nation

by Rowena Akana
Trustee-at-Large

Although the specific model has not been chosen, it seems inevitable that some form of sovereignty will be achieved in the near future. As we progress confidently down the path to political decolonization, it is important to continue the decolonization of our culture as well. The two are part and parcel of one another, perhaps indistinguishable. Self-determination in the cultural sphere energizes and justifies the ongoing battle for self-determination in the political sphere. As the great philosopher of anti-colonial resistance Frantz Fanon once said, "The phenomena of resistance observed in the colonized must be related to an attitude of counter-assimilation, of maintenance of a cultural, hence national, originality."



We must not think, however, that this mandate refers exclusively to "traditional" cultural practices. As we approach the dawn of the 21st century, it is incumbent upon us to mix the old with the new, synthesizing the ancient ways and the wisdom of our kūpuna with modern technology and contemporary cultural forms. Many students of cultural resistance by colonized people see the process of resistance as consisting of three parts. In the first stage, the colonized still feel culturally inferior to the colonizer and seek to emulate their woks without adapting them to their special circumstances. Stage two sends the colonized in the opposite direction, leading them to find merit primarily in a fetishized version of "pre-contact" folk culture. In the third stage, the strict dichotomies of "Western," "non-

Western," "traditional" and "modern" all collapse in favor of hybridity and a simultaneity of forms. It is this third stage that we are in today. A large number of videographers, Hawaiian and kamaʻāina, are producing work on the rich history and complex present-day reality of Hawaiʻi and Hawaiians, synthesizing the best of the metropolis and the colony and forging a distinctive new culture. Hawaiians must start envisioning how the mass media will be related to and used by the new nation. We must consider the many ways in which a station for the nation could be used: as a bulletin board for community events, a showcase for the best of modern and traditional practices, a forum for discussion and oratory, a source of stories, history and news. A station for the nation is no longer the dream of a few isolated visionaries, but a practical possibility in the real world. In the 1992 session, the state Legislature

passed a Senate Concurrent Resolution advocating the establishment of a station dedicated to Hawaiian culture, history and lan-

As we approach the dawn of the 21st century, it is incumbent upon us to mix the old with the new, synthesizing the ancient ways and the wisdom of our kūpuna with modern technology and contemporary cultural forms.

guage and asked Pacific Islanders in Communication and ʻŌlelo, the Corporation for Community Television, to collaborate on an initial study. Similarly, the recently held Hawaiʻi International Film Festival has made indigenous filmmaking a featured component

of the festival for the second straight year (to say nothing of its ongoing showcase of Hawaiʻi filmmakers) and seems committed to continued promotion of indigenous media in the years to come. For a nation without a contiguous land base, as seems likely in Hawaiʻi, a station for a nation could play a powerful role in uniting the disparate territories. Indeed, it could be one of the most important symbols of sovereignty, a site for the constant refreshment and reinvention of the Hawaiian soul.

As we come to the end of the eventful year of 1994, with elections finally behind us, I would like to take this opportunity to thank all of the many voters, who not only came out to vote but supported me in my re-election to the Office of Hawaiian Affairs. I wish you all a happy holiday season. God bless, and see you next year.

by Moses K. Keale, Sr.
Trustee, Kauaʻi & Niʻihau

BUT WHAT TOOK SO LONG?
After a little more than three years I have finally been vindicated of charges that I signed, on behalf of OHA, a contract with Uhaele Incorporated, a Nevada-based development group which had been seeking to do business with OHA. On May 5, 1991 I voluntarily stepped down as Chairman of the OHA Board of Trustees



and insisted that the Attorney General and the Ethics Commission conduct investigations to remove any cloud of doubt of my innocence in the Uhaele Group matter. In my 14 years of service to the Hawaiian people, I have always adhered to the principle that the people come first and that we, as elected trustees, should always look at what is best for those we serve. In October of 1992, after 17 months, the Attorney

Vindicated at last!
General's investigation found that I did not sign the contract with the Uhaele Group. And now, after three and a half years the Ethics Commission has cleared me of allegations that had been raised in connection with the activities of the Uhaele Group and its members. The Ethics Commission writes it "began its investigation in May of 1991. The Ethics Commission did, however, conduct a substantial investigation into the allegations. Our office has evaluated the information that we have collected. At this point our office has concluded that there is insufficient evidence of a

violation of the State Ethics Code to warrant any further investigation. We will be closing our investigation and, absent any new information, will not be proceeding any further with this matter."
I have always held the firm belief that any investigation would vindicate and clear my name and this has proven to be the case. I just can't believe it took this long!
When the Attorney General was asked to investigate the illegal voting procedure of the OHA Administrator, it took only six months!
On behalf of my family and myself I thank Ke Akua for clearing my name and I look forward to a brighter and better new year. On that note, I wish you all a MERRY CHRISTMAS AND A HAPPY NEW YEAR!

claims that the legislation is in violation of Article XII, sections 4 and 5 of the state Constitution that says ceded lands are to be held as a "public trust for native Hawaiians and the general public." Selling the public lands in fee, the suit claims, would alienate them from the people and erode the public land trust. OHA wants to use the suit to block the conveyance of the lands to private owners and get a ruling from the court that would block any future conveyance of these lands to a third party that is not an agency of the state of Hawaiʻi. If those demands are not met, OHA asserts that a second appraisal must be carried out, one that would include, as HFDC had agreed to on October 22 meeting, the improvements they made.

OHA suit

continued from 1

Two weeks later, on Nov. 2, HFDC informed OHA that they had changed their position and would pay only the amount based on the original appraisal. On Nov. 4, HFDC officials presented OHA trustees with a check for \$5,573,604.40, a figure which represented the 20 percent share of the value of the Lahaina lands owed to OHA based on the first appraisal. The OHA Board rejected the check, then voted to file suit. The suit claims that HFDC's position is in violation of Act 318 which requires the agency to pay OHA a 20 percent share of the fair market value of the land based on an appraisal done no more than 90 days before the conveyance of the land. OHA is also using the suit to renew its opposition to the 1992 state law that allows the state to develop ceded lands at Lahaina and Kealakehe. The suit

claims that the legislation is in violation of Article XII, sections 4 and 5 of the state Constitution that says ceded lands are to be held as a "public trust for native Hawaiians and the general public." Selling the public lands in fee, the suit claims, would alienate them from the people and erode the public land trust. OHA wants to use the suit to block the conveyance of the lands to private owners and get a ruling from the court that would block any future conveyance of these lands to a third party that is not an agency of the state of Hawaiʻi. If those demands are not met, OHA asserts that a second appraisal must be carried out, one that would include, as HFDC had agreed to on October 22 meeting, the improvements they made.



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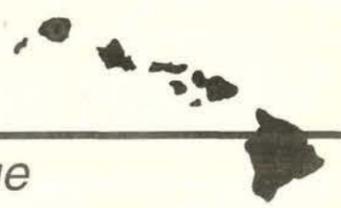
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OHA Trustee's Views

Ka mana'o o nā Kahu Waiwai pākahi

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The Moloka'i Ice House project: A dream comes true

by Samuel L. Kealoha, Jr.
Trustee, Moloka'i & Lāna'i

Many people were skeptical when the idea of building an ice house on Moloka'i was first introduced. They said it would bring more outside fishermen to Moloka'i's fishing grounds, meaning less fish for Moloka'i. They also said that government would be stupid to invest in a project like this because there would either be no economic returns, or the returns would be so small that it would not be worth it. When we said that we wanted to form a cooperative so the people would own and operate the business, people became even more critical. "No way," they said, "can the people run the business. The people of



Moloka'i are too dishonest, lazy and stupid to run any business!" Then when some of us said that the majority of the cooperative's membership could very easily be Hawaiian because Moloka'i's population is predominately Hawaiian, the kūkai really started to fly. Hawaiians and non-Hawaiian alike started whispering that Sam Kealoha and his co-conspirators were creating a nightmare.

It has been over 14 years since we first started dreaming about his project. Last July, we celebrated the opening of the Moloka'i Ice House, a dream which many thought would never come true.

The development of this project represents many things to me. The facility is a place where our

fishing community can receive services such as ice, sundries, refrigeration, freezing, marketing of their catches, etc. It is a place where we can have meetings, training sessions and workshops. It is a place where the commercial or recreational fisherman, from five months old to 103 years old, can receive services; a place where they can call themselves member and owner. It is a place where a young Hawaiian mother of four small children serves as a manager. It is where the majority of the board of directors are Hawaiian and the membership is made up primarily of Hawaiians.

I and my fellow pioneers realize that our dreams would never have materialized had it not been for the kōkua of many people.

Even though we have successfully accomplished one part of our dream, we realize that our work is far from over. The concerns, for example, which were

raised by skeptics during the past 14 years cannot be ignored, because if we are not careful, a plant such as the ice house can easily hasten the destruction of our fishing grounds. We now dream about building a fish hatchery.

We also plan on participating in the state's Stock Enhancement Program where we can grow fish such as mullet, awa and moi for release in the wild for the general public to harvest. Another part of our plan is to have Moloka'i's many private and public fishponds restored.

Even more importantly, we must continue to empower our people and give them opportunities to succeed. Establishing a cooperative where each person has a say in decisions affecting their business is one step toward empowerment. Hiring native Hawaiian employees is another step. Encouraging Hawaiians to

join the cooperative and insisting that they assume leadership roles by serving on the board of directors are other important elements of the empowerment process. Each stage of this process of human development will naturally come with other excellent challenges. That, too, is part of the thrill in seeing dreams fulfilled.

When you visit Moloka'i, drive to Kaunakakai Harbor and stop by the Moloka'i Ice House. Don't think of our business simply as a place where you can buy ice, shave ice, fresh poke, soda, hamburger sandwiches or hot dogs. No, this building is more than that. It is a place where our people can dream and work together in making their dreams reality. It is an example of dreams coming true.

Editor's note: Trustee Kealoha serves as President of Moloka'i Ice House, Inc. (MIH).

Ke ao nani

Naturally Hawaiian

by Patrick Ching
artist/environmentalist



The humpbacks return

They're ba-ack. The spectacular humpback whales have returned to Hawai'i from their summer feeding grounds off Alaska.

Each winter the whales come to these tropical waters to mate and bear offspring. They bring with them a hauntingly beautiful song

which changes a little each year. We can only guess at what the whale songs mean but one thing's for sure: if ever you hear one, you will never forget it.

Adult humpbacks are between 35 to 45 feet long and may weigh 45 tons or more. Females usually give birth in January or February. These calves are about 13 feet long at birth and weigh about two tons. Mother humpbacks use stored blubber to produce milk for their calves because adult whales do little or no feeding while in Hawaiian waters. In a month or two the calves are nearly twice their birth weight and are ready for the long northward migration back to Alaska.

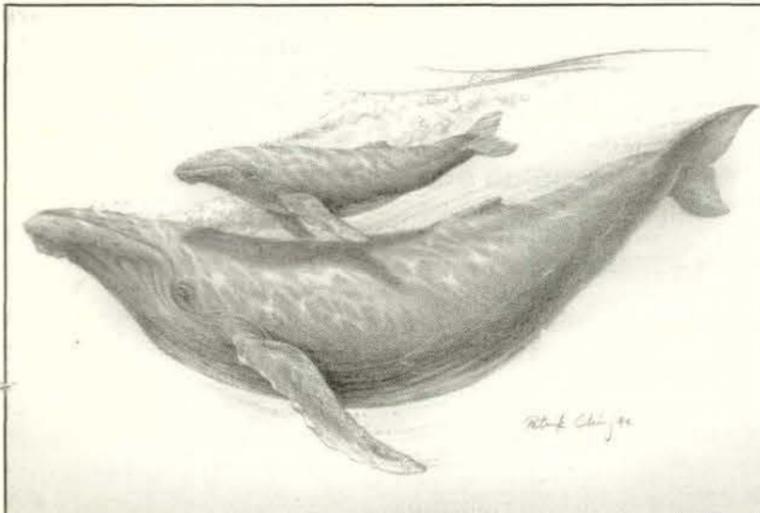
Humpbacks are very social

creatures and usually travel in groups, or "pods." They are known for the habit of "breaching," or leaping out of the water and reentering with a giant splash.

Scientists are able to identify individual whales by the black

and white patterns on the underside of their flukes.

The Hawaiian name for humpback whale is koholā. They are baleen whales and do not have teeth like sperm whales, which are called palaoa.



March in support of funding for home lands set for Dec. 8

A solidarity march planned for Dec. 8 will urge politicians to pave the way for Hawaiian homestead applicants to get on the land.

Sponsored by the Hawaiian Home Lands Action Network and Hui Kāko'o 'Āina Ho'opulapula, the march will bring attention to the need for capital improvement funds for the Department of Hawaiian Home Lands budget.

Marchers will parade in front of the State Office Tower and Washington Place starting at 11 a.m. (anyone who would like to participate is asked to meet on the lawn in front of the Lili'uokalani Building, across from Queen's Medical Center on

Punchbowl Street).

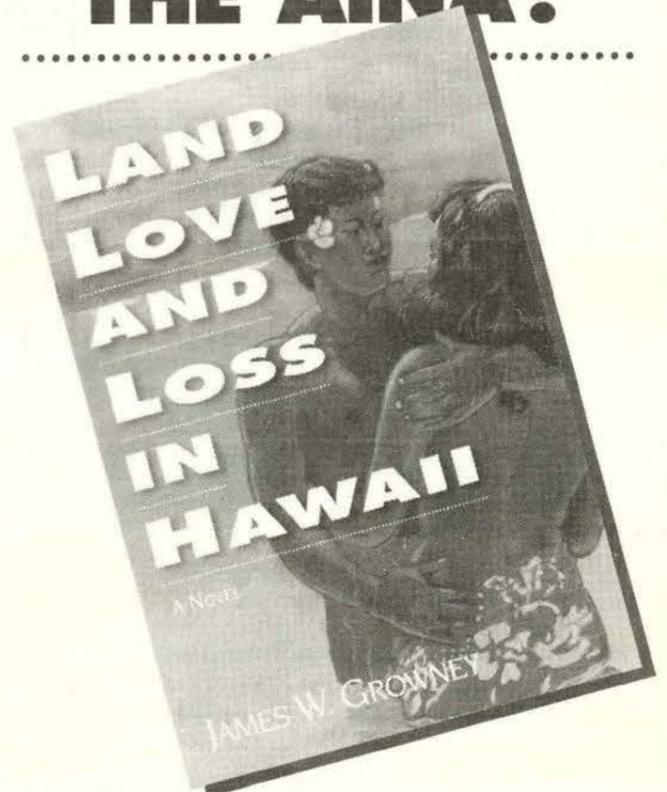
A flyer advertising the event calls for "action to build quality, affordable housing Hawaiian home lands NOW!"

After the march concludes at 12:30, there will be musical entertainment on the grounds of 'Iolani Palace.

Currently there are more than 14,000 applicants on the Hawaiian Home Lands waiting list.

For more information, call Ka'imo Muhlestein at 533-2541 (O'ahu); Jim or Marie Torio at 823-0927 (Kaua'i); Sonny Kaniho at 885-7490 (Hawai'i); or Hanalei Kauhi at 244-6646 (Maui).

WHO STOLE THE AINA?



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He mau hanana

A calendar of events

Kēkēmapa (December)

through December 14

"Turning Back the Sky / Kāhuli i ka Lani Mahope a Mamua," Bishop Museum exhibit focusing on the history, philosophy and astronomy of ancient Hawaiian voyagers. Work by 19 Hawaiian artists celebrates both the voyagers of eras past – such as the mythical explorer Maui – and the builders who made the voyages possible. Presented by Rocky Ka'iouliokahihiko'ehu Jensen and Hale Naua III, Society of Hawaiian Arts. Admission is \$7.95 for adults and \$6.95 for ages 6-7, seniors, and military. Free to children under 6 and museum members. Call 847-3511.

through Jan. 2

"Nature's Fury," Bishop Museum exhibit on natural disasters showing Mother Nature at work in all her glory and all her fury. Open daily from 9 a.m. - 5 p.m. \$7.95 for adults, \$6.95 for military, seniors and children 6-17 years; free to museum members and children under 6. Call 847-3511.

1
Alternative Education Conference focusing on educational trends and providing information on literacy, instructional strategies, student assessment and school-to-work opportunities. There will also be a workshop on Hawaiian culture and values. Cost is \$20 and includes lunch and

continental breakfast. Call 842-8627 to register.

1 - 9
Chiemsee Gerry Lopez Pipe Masters surfing contest at the Banzai Pipeline. Prize money totalling \$105,000 draws top pro surfers from around Hawai'i and the world to this, the third event of the Triple Crown of Surfing. Defending champion is Hawaiian Derek Ho. Call 531-7873.

2 - 4
Festival of Trees, annual show-and-sale craft fair featuring sparkling Christmas trees and a boutique offering ornaments, jewelry and toys. Presented by the Queen's Medical Center Auxiliary. Proceeds benefit the Queen's Cancer Institute's "Helping Hand Fun," which provides cancer patients with financial support for temporary housing, transportation, supplies and similar services not covered by other providers. 10 a.m. - 3 p.m. at the Amfac Plaza Exhibition Hall in downtown Honolulu. \$1 donation for adults, free for children 12 and under. Call 547-4397.

2
Sovereignty Symposium for all members of the Hawai'i Bar, featuring keynote luncheon speaker Judge Walter Heen. Presented by the Hawai'i State Bar Association. Registration is \$25; lunch is \$25. Send payment to HSBA, 1136 Union Mall, Penthouse #1, Honolulu, Hawai'i 96813. Call 586-1113.

3
"Designing a Sovereign

Nation," presented by the native Hawaiian Bar Association as a followup to the Dec. 2 Sovereignty Symposium put on by the Hawai'i State Bar Association. Includes a brief sovereignty overview, viewing of OHA's sovereignty video, and the design by working groups of a sovereign entity for Hawai'i's future. East West Center. Registration - \$5, lunch - \$5, lū'au - \$15. Send payment to Native Hawaiian Advisory Council, 1088 Bishop St. #1204, Honolulu, Hawai'i 96813. Call 586-1113.

3, 10
"He'e Nalu: Riding the Waves," Honolulu Theatre for Youth play celebrating the goddesses, heroes and animals who have ridden the seas of Hawai'i. Dec. 3 at 7:30 and Dec. 10 at 4:30 and 7:30 p.m. at Tenney Theatre, St. Andrew's Cathedral. Call 839-9885.

3
Waimānalo School 70th Anniversary at Sea Life Park, alcohol-free and smoke-free event featuring door prizes, 6:30 dolphin show, and entertainment by A Touch of Gold and Pacific Blue and a buffet dinner. \$23.50 payable to Waimānalo School 'Ohana. 5:30 - 11 p.m. Call 259-5744.

4
A Family A-Fair, Christmas arts and crafts event featuring crafts, clothing, and other items from 80 vendors, 9 a.m. - 5 p.m. on the main lawn at McKinley High School fronting King Street in Honolulu. Call 536-6540.

7
I Ke Ahiahi Po'ākolū, radio program on KCCN AM1420 by Hawaiian Service Institutions and Agencies featuring The Queen's Health Systems, 7 - 7:30 p.m.

8
Hawaiian Home Lands Solidarity March, in front of State Office Tower and Washington Place on Beretania Street. All home lands applicants and supporters urged to participate in sending legislators the message that DHHL should receive full funding. 11:00 a.m. - 12 p.m. Call 533-2541.

8
Hawaiian Historical Society Open House and Book Sale, featuring books about Hawai'i from Hawai'i publishers. New publications offered at a 25 percent discount. Browse for gifts and bargains, meet other bibliophiles, and enjoy refreshments on the lānai. Call 537-6271.

10
Native Hawaiian Legal Corp. 20th Anniversary Celebration Lū'au, including a silent auction and entertainment. The NHL will honor Noa Emmett Aluli, Eric Enos, Sonny Kaniho, Les Kūloloio, and Colette Machado. 3 - 7 p.m. at Shriner's Beach Club in Waimānalo, 41-525 Kalaniana'ole Hwy. Adults \$50. Call 521-2302.

10
Historic Hawai'i Foundation Winter Benefit celebrating the Kaka'ako district and the soon-to-be-restored Kaka'ako Pumping

Station. Dinner, Hawaiian music by Puamana, jazz by the Paul Madison Quartet, and a talk story session hosted by Emma Tomimbang. Individual tickets \$150.

11
Artists reception for the Paiva 'Ohana, currently exhibiting their work at the Firehouse Gallery, an ongoing project of the Waimea Arts Council located in the old fire station at the main stoplight in Waimea on the island of Hawai'i. Refreshments. Free. 3 - 5 p.m. Regular gallery hours are 10 a.m. - 2 p.m. on Tuesdays, Thursdays and Saturdays. Call 969-2400 or 885-7671.

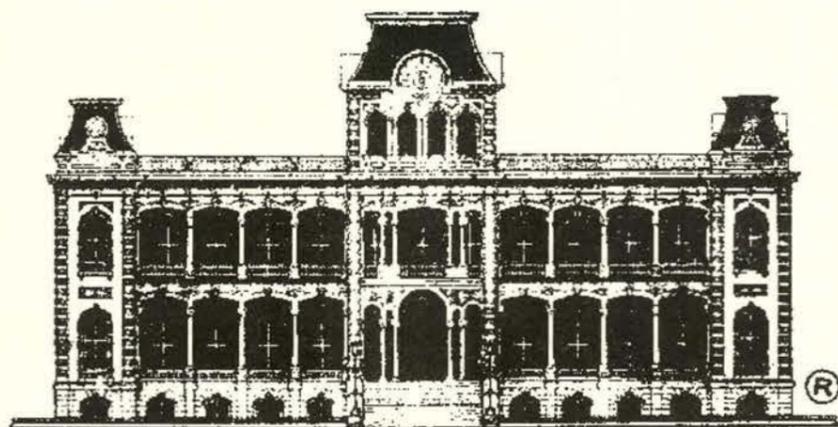
14
I Ke Ahiahi Po'ākolū, radio program on KCCN AM1420 by Hawaiian Service Institutions and Agencies featuring the Bernice Pauahi Bishop Museum, 7 - 7:30 p.m.

18
Hulihe'e Band Concert honoring Princess Bernice Pauahi Bishop, 4 p.m. on the Palace's ocean lānai in Kailua-Kona. Free. Presented by Daughters of Hawai'i. Call 326-5634.

'Ianuali (January)

7 - 15
Morey Bodyboards World Championships, with \$25,000 in prizes drawing more than 100 bodyboarders from 20 countries. Call 531-7873.

8 through Feb. 9
Art exhibition by Harinani Orme, whose work pursues themes of memory, remembrances of Hawaiian pasts through mythology and history, and remembrances of Hawai'i's more recent past through popular images of the Fifties. Queen's Medical Center main lobby, 1301 Punchbowl St. 8 a.m.-4 p.m. daily. Free parking on Sundays. Call 547-4397.



'Iolani Palace offers evening tours

'Iolani Palace will be open for evening tours Dec. 27 - 30. From 6 - 8:30 p.m., 15-minute guided tours of the first floor will begin every 10 minutes.

These special tours are being conducted in commemoration of the birthday of Queen Kapi'olani, which is Dec. 31. See the golden glow of the period lighting in the Grandhall, the Blue Room, the State Dining Room and the Throne Room as visitors during the monarchy period would have experienced. There will be non-amplified Hawaiian music on the Palace front steps, and a 15-minute video presenting an overview of the monarchy period will be shown throughout the evening at the Visitor Orientation Center in the 'Iolani Barracks.

Reservations are a must for these popular tours, which are being offered by the Friends of 'Iolani Palace. Call 522-0832.

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Season's Greetings

from

our 'ohana

to yours

The 'ohana of Kamehameha Schools Bishop Estate
during the month of December pauses to
celebrate the birth of our founder

Ke Ali'i Bernice Pauahi Bishop. She

was born on December 19, 1831

and through the years we have

celebrated her birthday in

many different ways. On her

birthday in 1894, the

Kamehameha School for Girls

was founded. As we celebrate

the 100th anniversary of the

founding of KSG we also celebrate

the generosity and foresight of the

woman who made it all possible — our

founder Ke Ali'i Bernice Pauahi Bishop.



KAMEHAMEHA SCHOOLS BERNICE PAUAHU BISHOP ESTATE

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