



MAX HOLLOWAY
WEST SIDE WARRIOR

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UFC Champion Max Holloway never forgets his Wai'anae roots.
- Photo: Courtesy of Jordan Aipolani Rita

ARE YOU AT RISK FOR TYPE 2 DIABETES?



Diabetes Risk Test – Take It. Share It!

ALERT DAY

Help us celebrate this one-day “wake-up call” as together we raise awareness of the seriousness of diabetes. On Alert Day, Tuesday, March 28th take the Diabetes Risk Test!

Did you know that Native Hawaiians have the highest diabetes mortality rate followed by Filipinos and Japanese in Hawaii?

PREVENTION IS CRITICAL!

So take this risk test today, online at diabetes.org/hawaii, or by calling us at (808) 947-5979.

1 How old are you?

- Less than 40 years (0 points)
- 40—49 years (1 point)
- 50—59 years (2 points)
- 60 years or older (3 points)

Write your score in the box.

2 Are you a man or a woman?

- Man (1 point) Woman (0 points)

3 If you are a woman, have you ever been diagnosed with gestational diabetes?

- Yes (1 point) No (0 points)

4 Do you have a mother, father, sister, or brother with diabetes?

- Yes (1 point) No (0 points)

5 Have you ever been diagnosed with high blood pressure?

- Yes (1 point) No (0 points)

6 Are you physically active?

- Yes (0 points) No (1 point)

7 What is your weight status?
(see chart at right)

If you scored 5 or higher:

You are at increased risk for having Type 2 diabetes. However, only your doctor can tell for sure if you do have type 2 diabetes or prediabetes (a condition that precedes type 2 diabetes in which blood glucose levels are higher than normal). Talk to your doctor to see if additional testing is needed.

Type 2 diabetes is more common in African Americans, Hispanics/Latinos, American Indians, Asian Americans, Native Hawaiians, and Pacific Islanders.

Higher body weights increase diabetes risk for everyone. Asian Americans are at increased diabetes risk at lower body weights than the rest of the general public (about 15 pounds lower).

For more information, visit us at diabetes.org/hawaii or call (808) 947-5979

Visit us on Facebook
[facebook.com/adahawaii](https://www.facebook.com/adahawaii)

Add up your score.

Height	Weight (lbs.)		
4' 10"	119-142	143-190	191+
4' 11"	124-147	148-197	198+
5' 0"	128-152	153-203	204+
5' 1"	132-157	158-210	211+
5' 2"	136-163	164-217	218+
5' 3"	141-168	169-224	225+
5' 4"	145-173	174-231	232+
5' 5"	150-179	180-239	240+
5' 6"	155-185	186-246	247+
5' 7"	159-190	191-254	255+
5' 8"	164-196	197-261	262+
5' 9"	169-202	203-269	270+
5' 10"	174-208	209-277	278+
5' 11"	179-214	215-285	286+
6' 0"	184-220	221-293	294+
6' 1"	189-226	227-301	302+
6' 2"	194-232	233-310	311+
6' 3"	200-239	240-318	319+
6' 4"	205-245	246-327	328+
	(1 Point)	(2 Points)	(3 Points)
You weigh less than the amount in the left column (0 points)			

Adapted from Bang et al., Ann Intern Med 151:775-783, 2009.
Original algorithm was validated without gestational diabetes as part of the model.

Lower Your Risk

The good news is that you can manage your risk for type 2 diabetes. Small steps make a big difference and can help you live a longer, healthier life.

If you are at high risk, your first step is to see your doctor to see if additional testing is needed.

Visit diabetes.org/hawaii or call (808) 947-5979 for information, tips on getting started, and ideas for simple, small steps you can take to help lower your risk.

ALERT! DAY

WORKING TOWARD A HEALTHY HAWAII

Aloha mai kākou,

A chance encounter with a good friend at Longs Drugs in Nu‘uanu was both a reunion and a wake-up call.

Brother Ike and I have been friends for more than 25 years but he’d had a heart attack since the last time I saw him. The scare motivated him to start eating healthier, walking and practicing yoga for exercise, and using meditation to reduce his stress. Luckily, he welcomed the opportunity to take charge of his own health. And by sharing his story, he inspired me to take stock of my own.

As much as I can, I follow the 80/20 rule, which means eating right and managing weight and stress 80 percent of the time and allowing rewards in moderation the rest of the time. It’s easier to preach than to walk the walk but the Saturday after running into Ike, I was out walking in Moanalua Valley – and two days later I was doing it again.

My daughter would say that I could drop a few more pounds but she’s also noticed that I’m cooking meals at home more often, and that we’re eating a lot more poi, fish, sweet potatoes and vegetables than we used to. Taking care of myself is a personal responsibility but it’s also my kuleana as a father, as a brother and son to my ‘ohana, and as a member of my community.

Ike isn’t even 60 yet, which makes his heart attack a sobering reminder of the health disparities Native Hawaiians need to overcome. Our upcoming report on kāne health shows that Hawaiian men are more likely to develop chronic conditions like heart disease and diabetes, and at an earlier age.

Eliminating these health disparities is a priority at the Office of Hawaiian Affairs, which is why OHA is sponsoring the 2017 Step Out: Walk to Stop Diabetes on March 18 and providing funding for an obesity prevention program at Kualapu‘u Public Conversion Charter School. You can learn more about both in this issue.

We’ve awarded nearly \$2 million to our current grantees for programs and projects that encourage our beneficiaries to make healthy choices. Our funding supports community farms in Hāna and Kalihi Valley, giving members of those communities more access to fresh food, medicinal plants and opportunities to mālama ‘āina. Other OHA grantees offer afterschool fitness programs, culturally-minded weight management programs and substance abuse treatment. One grant allows Hui Mālama Ola Nā ‘Ōiwi to offer traditional healing education for lā‘au lapa‘au, lomilomi ha ha, lā‘au kāhea and ho‘oponopono.

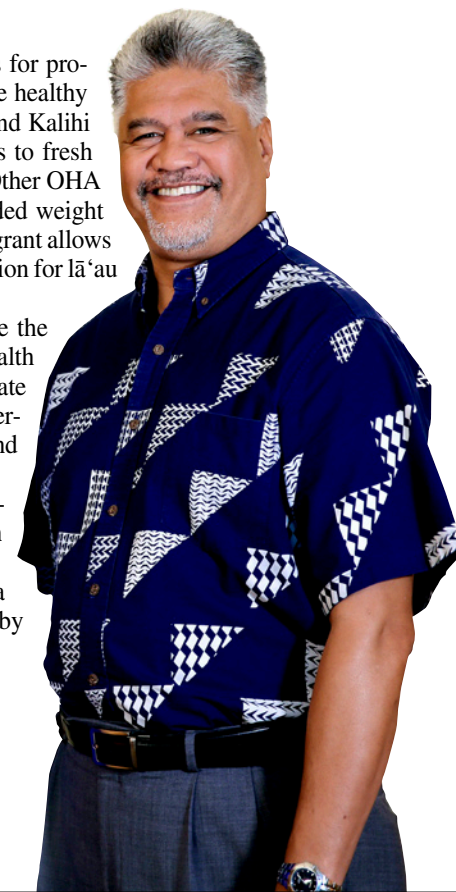
We’re also collaborating with other agencies to improve the wellbeing of our lāhui. As part of the Native Hawaiian Health Task Force, OHA helped draft recommendations for the state Legislature aimed at better health statewide through direct services, broader access to education and job opportunities and creating safer, pedestrian-friendly communities.

We should all be like Brother Ike and welcome the opportunity to take control of our health, if not for ourselves then for the people who depend on us. If you’re not sure where to start, more than 50 organizations will be at the Papakōlea ‘Ohana Health Fair on March 4 to offer advice. If you stop by OHA’s table, tell them I sent you.

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



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Ka Pouhana/Chief Executive Officer



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The annual Step Out Walk to Stop Diabetes on March 18 raises money for local efforts to combat the disease known as “the silent killer.”

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Beverly Gagnon couldn’t afford to hire a private contractor but working with three agencies has put her on the path to homeownership in Waimānalo.



Kalani Pe‘a -
Photo: Courtesy

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Moloka‘i school targets obesity

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BY CHERYL CORBIELL

Kualapu‘u Public Charter School’s incorporates locally sourced ingredients, physical education and parent engagement into its obesity prevention program

HEALTH

MAULI OLA

To improve the quality and longevity of life, Native Hawaiians will enjoy healthy lifestyles and experience reduced onset of chronic diseases.



Team OHA takes a daily 10 minute walk, and has committed to walk the March 18 Step Out to Stop Diabetes Walk at Kapi'olani Park. - Photo: Francine Murray

Help fight this silent killer, walk on March 18 to stop diabetes

By Francine Kananionapua Murray

One in three people in Hawai'i have pre-diabetes or diabetes, and our state has the highest prevalence of gestational diabetes in the country.

"So many other health issues can be tied to diabetes," said Nancy King, OHA Grants Specialist. "You could have it and not realize it because it doesn't present itself with real debilitating symptoms until it's at the point where it's too late." If untreated the silent killer can lead to heart attack, stroke, kidney disease, blindness, loss of limbs and death.

For too many of us diabetes hits hard; my cousin died from a diabetic coma and my grandmother passed from complications due to diabetes. It is a devastating disease worth every effort to fight. Right about that time I read an article by Dr. Claire Hughes about diabetes prevention and I was scared straight.

I used to drink diet soda with every meal and had Snickers bars and shakes regularly, but quit them all cold turkey. If I can do it, anyone can. It's also important to get moving and stay physically active even if you just walk around the block or up and down the stairs at work. Do it.

Even if you are thin, your weight doesn't matter, according to the American Diabetes Association. Asian Americans, Native Hawaiians and Pacific Islanders are at greater risk for Type 2 diabetes at any weight.

You could be at risk

If you can check one of these boxes, you are at risk for type 2 diabetes.

- ☐ I am of Hawaiian descent
- ☐ I am of Asian descent
- ☐ I am of Pacific Islander descent
- ☐ I am over weight/obese
- ☐ I do not exercise regularly
- ☐ I am over 45 years old
- ☐ I have family members with diabetes

Learn more at diabetes.org or call 1-800-342-2383.

"It's an extremely preventable disease," said King. "If people just improve their lifestyle a little bit. Change their diet. Get a little bit more exercise. Diabetes is so prevalent with Native Hawaiians. It's not that we have diabetes necessarily more than others, but it's more detrimental and fatal to us than to other ethnicities."

OHA has been sponsoring the American Diabetes Association's Step Out Walk to Stop Diabetes for 10 years. "It's a really unusual charitable fundraiser walk, because almost 100 percent of the moneys raised will stay in Hawai'i," King said. "So it's moneys used not just for research, which a lot of things are and is such an indirect touch for people. With the diabetes walk and

the American Diabetes Association they actually have programs that go out and do education and prevention, and use their funding for so much more than just research or sending it nationally."

Lots of people team up when they register and gather their friends, family, classmates or coworkers and walk as a team.

Not available that day? You can still help. Those who can't make the actual walk on March 18 at Kapi'olani Park register as virtual walkers to support the cause, others support walkers with tax-deductible donations.

Supporters share the Step Out vision of a life free from diabetes and all its burdens.

Pre-walk activities start at 7 a.m. with the walk starting at 8 a.m.

Join in and help the cause by making a commitment to walk at the Step Out Walk to do our part to stop diabetes.

For more information, visit diabetes.org. To register, go to stepout.diabetes.org, select HI as the state, then click on 2017 Step Out: Honolulu. ■

STATE TREE SHOWDOWN: 'ŌHIA LEHUA



Kukui. - Photo: Francine Murray

'Ōhi'a lehua. - Photo: Courtesy J.B Friday

KUKUI

The white-blossomed kukui has been Hawai'i's official state tree since 1959 but a proposal before the Legislature offers up a new contender: 'ōhi'a lehua.

Sen. Gil Riviere, chairman of the Committee on Water and Land, introduced Senate Bill 697 to give more attention to 'ōhi'a lehua, the flowering evergreen currently threatened by a blight that has already claimed hundreds of thousands of 'ōhi'a trees on Hawai'i Island.

In addition to raising awareness of Rapid 'Ōhi'a Death, the proposal makes a number of other arguments for elevating 'ōhi'a's designation to state tree. The tree is endemic to Hawai'i and found nowhere else. It's also the longest living tree in Hawai'i's forests and covers more than a million acres statewide. And, according to the bill, no other plant is mentioned more in Hawaiian poetry, song and chant.

By contrast, the kukui tree is native to Malaysia. Also known as the candlenut tree, kukui is believed to be a "canoe plant" brought to Hawai'i by ancient Polynesians. The 1959 Legislature designated it the state tree for its "multiplicity of uses to the ancient Hawaiians for light, fuel, medicine, dye, and ornament, as well as the distinctive beauty of its lightgreen foliage which embellishes many of the slopes of our beloved island."

Which do you think represents Hawai'i better: kukui or 'ōhi'a lehua? ■ — Treena Shapiro

Habitat helps Hawaiian homesteader

By Treena Shapiro

Beverly Gagnon has been spending her Saturdays at a construction site where she's helping build the first home she and her children will be able to call their own.

Right now, the 37-year-old and her three children live with Gagnon's parents in a two bedroom, 1.5 bathroom home in Kailua. It's beautiful, she says, just too small for six people. "My two little ones complain because they have to share a room with me. They don't have their own beds. We all sleep on a California king," she shares.

In another couple months, however, all three kids will have their own beds – in their own rooms – in a brand new house walking distance from Blanche Pope Elementary. Their new residence will have four bedrooms, two full baths and a breezy porch with views both mauka and makai.

Gagnon, a support specialist at Goodwill with a GED and some community college coursework under her belt, once thought homeownership was out of her reach. Her 5-year-old daughter's father had the lease to a Department of Hawaiian Home Lands lot in Waimānalo but the couple couldn't afford to build a house on it. After he transferred his homestead lease to Gagnon, however, things began to change.

DHHL required Gagnon to complete a home-buyer education program offered by Hawaiian Community Assets, an Office of Hawaiian Affairs grantee. There she learned more about Honolulu Habitat for Humanity. Although Habitat had helped her cousin build a house, until the HCA class, Gagnon didn't realize she might be eligible for a Habitat home of her own.

Honolulu Habitat for Humanity wants to get the word out to people in similar situations to Gagnon's. The nonprofit's overarching vision is "A world where everyone has a decent place to live" but that's a particular challenge in Hawai'i, where land is at a premium. Elsewhere, the cost of the land can be wrapped into the mortgage but "that would be astronomical pricing" here, says Rozie Breslin, Honolulu Habitat's Family Services Coordinator, explaining why applicants need to own land or hold land leases.

"DHHL is probably who we work with the

most," says Breslin, who also teaches Hawaiian Community Assets' homebuyers' course. In December, they'll be building on five more Waimānalo homestead lots. DHHL also gave 10 'ohana \$100,000 each for home restoration and Honolulu Habitat has been selected to help preserve five homes in Papakōlea. Altogether, Honolulu Habitat for

Gagnon picked out the model for her home last May and groundbreaking followed in July. "It was really very exciting," she said. For her kids, ages 5 to 17, it's been a long wait, but she knows they'll be "totally stoked" to move in this April.



Beverly Gagnon, with her children, Temahana, 17, Tauhereiti, 5 and Toanua o te Atua, 7. - Photo: Courtesy of Honolulu Habitat for Humanity

Humanity plans to build about a dozen homes in 2017, including the Gagnon's.

Depending on their size, Habitat homes cost roughly \$180,000 to \$260,000, which can be paid for with one of the nonprofit's 20-year, 0-percent interest loans. A \$1,000 down payment is also required. Gagnon doesn't know the total cost of her own home yet, but says her cousin who worked with Habitat pays about \$525 a month. "That's unbelievable," Gagnon points out. "Living in Hawai'i, you'd never be able to live in a home like that otherwise."

The cost covers building materials, since the labor is done by volunteers. The adults moving into the new home are required to put in 275 hours of sweat equity, including 50 hours before construction on their own home starts, and another 25 hours after they've moved in. It takes an average of nine months from groundbreaking until the house is blessed and the new owners receive their keys.



Rozie Breslin (standing center) and her crew of volunteers pause for a photo while working on the Gagnon home in Waimānalo. - Photo: Francine Murray

RESOURCES

- > **Honolulu Habitat for Humanity:**
www.honoluluhabitat.org
- > **Leeward Habitat for Humanity:**
www.leewardhabitat.org
- > **Hawaiian Community Assets:**
www.hawaiiancommunity.net
- > Learn more about how the Office of Hawaiian Affairs is helping more Hawaiians become homeowners at www.oha.org/economic-self-sufficiency.

to spend a week working on Gagnon's home alongside local volunteers and Habitat staff.

Seeing all these people come out week after week to help build her family a home amazes Gagnon. "It's really touching because these people don't even know me. I'm so grateful that they come out and give their time," she says.

Gagnon recommends Hawaiian Community Assets and Honolulu Habitat for Humanity for those who have land to build on but can't afford a private contractor. After being in that boat herself, she wants others to realize there are alternatives. "People like me can afford something else," she says.

Through grant funding from OHA, Hawaiian Community Assets has helped more than 770 'ohana statewide on their journey to securing stable housing. ■

ECONOMIC SELF-SUFFICIENCY

HO'OKAHUA WAIWAI

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

ECONOMIC SELF-SUFFICIENCY

HO'OKAHUA WAIWAI

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

Nurturing keiki mind and body

By Cheryl Corbiell

Kualapu'u Public Conversion Charter School is nestled among Moloka'i's upcountry farms of coffee, sweet potato, papaya, taro and other tropical crops. Surrounded by nature's bounty, the elementary school launched the Pu'olo project, which is the only coordinated childhood obesity prevention and treatment program on Moloka'i.

"Our role as educators is to nurture students' minds and bodies," said Lydia Trinidad, school principal. "Pu'olo means to bundle, and we reached out to partners."

The Pu'olo partners are the Office of Hawaiian Affairs for financial assistance; Na Pu'uwai, Native Hawaiian Health

Care System's health services; the school's teachers, staff and more than 300 students and families; as well as the farming community.

This school-based project's goal is to reduce childhood obesity rates in students from kindergarten through 6th grade, along with their families. Key components include education about positive health choices, with integrated physical activity, health and nutrition education, family engagement, in-school support and direct clinical health services. "We see positive behavioral changes already, and the program is an investment in children and families to develop wholesome health and wellness habits for a lifetime," said Trinidad.

One of OHA's strategic health goals is to reduce obesity rates among Native Hawaiians, who represent 93 percent of Kualapu'u School's population. Research shows 28.5 percent of Hawai'i's children are overweight or obese at school entry and 75 percent of Native Hawaiian adults are at risk of being obese or overweight, which increases the



Students in the Pu'olo project learn the value of proper nutrition, how to care for vegetable beds and the importance and fun that can be had with regular exercise. - Courtesy Photos



risks of developing cardiovascular disease, diabetes, and stroke.

Physical education (PE) is a key element, and all students participate in PE three to four times per week. In addition, Na Pu'uwai staff conduct classroom discussions combined with exercise on topics such as determining heart rate, diabetes effects and prevention, benefits of drinking water and food portions. "Students become knowledgeable advocates for changing food habits at home," said Komela Horner, Na Pu'uwai Community Health Worker.

Another critical element is parent engagement. "All parents opted in and were involved from the program's inception. Parents and students receive health and nutrition information using newsletters, text messages and Facebook, as well as monthly parent/student evening workshops with healthy dinners, and special events such as biking and running races," said Kimberly Lani, parent and school board member.



A third element is collecting individual student health data quarterly. Every semester, parents receive a health report. Na Pu'uwai assesses the data for obesity risk factors and other health indicators. If a student is identified at risk, the parents can request

behavioral counseling. "All family members participate in the interventions, and learn about nutrition and wellness together," said Lani.

The school provides free healthy breakfasts, lunches and fruit snacks daily for each child, and the meals incorporate local vegetables and fruits. Farmers also drop off surplus produce at the school. Moloka'i venison is on the menu from a USDA-approved hunter.

"The meals look and taste 'ono,'" said Horner. "We reinforce good food choices, and the school's 'Caught Being Good' program has non-food rewards. Small choices make a difference, such as drinking water as a beverage versus a juice box containing 100 calories. It takes a student running for 10 minutes to burn off one juice box and the calories add up over the week. Students love fresh water in brightly colored flasks."

The school's campus reflects the focus on healthy food. Raised vegetable beds are sprinkled throughout the campus, growing an abundance of vegetables such as bok choy and taro. After school, students learn about gardening. "Habits are hard to change, and we are changing health and wellness on Moloka'i, one family at a time," said Horner. ■

Cheryl Corbiell is an Instructor at the University of Hawai'i Maui College – Moloka'i and coordinator for TeenACE and ACE Reading programs.

Overcoming trauma with dignity and purpose

By Treena Shapiro

When Kela Pulawa's sons bring her up in conversation, they might mention catching a glimpse of Pulawa on 'Ōlelo Community Media while she was filming an event on O'ahu. Sometimes they'll share tidbits like, "My mom is filming the Prince Lot Hula Festival this weekend."

A few years ago, Pulawa doubted her boys would want to talk about her at all. "I used to tell them, 'You don't have to tell where your mom is at,'" she recalls. "But now they see me on TV and they see positive things, as opposed to before. Now they're not ashamed of it."

He showed me that you could either do your time or let your time do you — to either lay on your back and do nothing or you can make something better of yourself."

— Kela Pulawa

"It" refers to Pulawa's incarceration at the Women's Community Correctional Center, where she's spent the last four years. Going in, the 41-year-old from Wahiawā anticipated doing hard time for violent crime but the Kailua women's prison continues to defy her expectations.

Assigned to work under Larson Medina, the prison's recreation specialist, Pulawa quickly learned an important lesson: "He showed me that you could either do your time or let your time do you — to either lay on your back and do nothing or you can make something better of yourself," she says. Taking his advice to heart, Pulawa joined a band, published a book for her newborn granddaughter and last year earned a culinary arts certificate from Kapi'olani Community College.

"We're just given opportunity

after opportunity," Pulawa marvels. "It's opening doors for after we leave. I'm more aware now of what I need to be."

Since Medina introduced the 'Ōlelo training program at the prison six years ago, roughly 50 female inmates have been trained to film and edit video. Being part of the team that goes out into the community is a coveted privilege. "This is a special opportunity for them," says Medina, who points out that only seven of the 300 women at WCCC were part of the 'Ōlelo crew filming Waimea Valley's 5th Annual Makahiki Festival in November.

Now also an 'Ōlelo board member, Medina says the women get more requests to film than they can accommodate. Along with the cultural events, the WCCC crew is asked to film everything from proms to Capitol hearings. The women like getting out for the

day, and the free lunch, but the real benefit comes from spending time doing something positive for the community. "What I believe helps them is the interaction with the people from 'Ōlelo and the people we meet along the way," Medina says. "They impact them and help them to change."

Incarceration is punishment in itself but the Women's Community Correctional Center strives to be a place of healing, equipping women

with skills they need to lead better lives in the outside world. Roughly 45 percent of inmates released from the state's only women's prison reoffend and return. But of the 50 women who have been through the 'Ōlelo training, only two have committed offenses that landed them back in prison.

Genesis Kauhi, of Keaukaha, was incarcerated at private prisons in Oklahoma, Texas, Colorado and Kentucky before being returned

to Hawai'i in 2009. A soft-spoken kupuna and proud "Aunty" to many of her fellow inmates, Kauhi has come a long way since she first entered the Kailua facility. "When I first came to prison, I felt holding grudges was just as healthy as forgiveness," she relates. "I was mad and I was going to stay mad."

It took Kauhi well over a year to accept that maybe prison really could help her overcome past trauma. Then a Hawaiian language series reconnected her to her culture and set her on a new path. "I realized and understood that as a kupuna, and if I valued my attitude and the blood I came from, I needed to change who I was and who I needed to be."

Translating Hawaiian language newspapers at the prison four days a week helped Kauhi begin to change emotionally and spiritually. "I felt that my ancestors were pouring their forgiveness, their love, into my heart," she recalls. At the same time, she was grounding herself with her God. "I needed to get rid of the opala inside, the hate, the guilt, the anger, the resentment, the bitterness."

Kauhi's journey is still underway, but she notes, "'Ōlelo has made it as if I'm an empowered woman. I feel good from the inside out. I have no regrets. Pau. I'm doing my work." ■



Bottom: From left to right Alison Taylor, Brittney Poole, Genesis Kauhi, Larson Medina, Emerald Nakamura, Kela Pulawa, and Caroline Wharton from the Women's Community Correctional Center were part of the 'Ōlelo Community Media film crew at Waimea Valley. - Photos: Treena Shapiro

LAND & WATER

‘ĀINA

To maintain the connection to the past and a viable land base, Native Hawaiians will participate in and benefit from responsible stewardship of Ka Pae ‘Āina O Hawai‘i.

By Lindsey Kesel

One of Hawai‘i’s most endearing and endangered species is making a steady comeback, but there’s much more work to be done.

According to the people who’ve been rolling up their sleeves to save them from extinction, Hawaiian monk seals are making a comeback. For the first time ever, the Hawaiian Monk Seal Research Program, run by the NOAA Fisheries Pacific Islands Fisheries Science Center, has a solid estimate that shows steady growth over the past three years – 1,400 seals in total, with around 1,100 in the Northwestern Hawaiian Islands (NWHI) and 300 in the main Hawaiian islands. Shedding past trends, the intrepid monk seal has increased by 3 percent per year for the past three years – but these creatures are not out of the woods yet.

Historically, Hawaiian monk seals were rarely spotted in the main Hawaiian Islands and thought to be in decline since the 1950s, with over 70 percent of the population lost. Over the last few decades, however, seal sightings have risen, with a very promising 37 seal pup births reported in 2016. Though actual seal numbers have increased since 2013, the monk seal team is concerned about the long-term decline in abundance at the six main NWHI sites. Most of the NWHI seal population lives in Papahānaumokuākea Marine National Monument (PMNM), where the Office of Hawaiian Affairs (OHA) was recently named a co-trustee.

What’s Making the Monk Seals Happy?

You might say it takes a village to raise a seal pup. Dr. Charles Littnan, lead scientist for the program, estimates that at least 28 percent of the seals in existence today are here because they either directly benefited from intervention, or are children or grandchildren of rescued females. Collective interventions like supportive efforts for mother and pup monk seals, freeing seals from debris and nets and performing hook removal and other surgeries have also played a big role in their recovery. “We have done a lot of work to make sure female seals survived, and now we are getting a little help from Mother Nature,” says Dr. Littnan. He cites favorable environmental conditions, like El Niño, which has enabled a large ocean frontal zone to carry nutrients far enough south to spur a population spike.

Hawai‘i’s Department of Land and Natural Resources (DLNR) Division of Aquatic Resources Marine Wildlife Program (MWP) performs

MONK SEAL



The Hawaiian monk seal population is making a comeback, primarily at Papahānaumokuākea Marine National Monument. - Photos: Courtesy of NOAA/Gardner

Fostering a Culture of Coexistence

The research and management programs continue to educate the public about the intrinsic needs of these creatures through strategic partnerships with Hawai‘i Department of Land and Natural Resources, U.S. Fish and Wildlife Service, NOAA Office of National Marine Sanctuaries and the U.S. Coast Guard. Dr. Littnan and team are also hoping to gain a better understanding of the issues that could soon impact the species – loss of habitat, coral reef degradation and changes in food availability, all effects of climate change. Right now, they’re vaccinating monk seals against the deadly morbillivirus to prevent disease outbreak and population collapse.

Native Hawaiian practitioners and researchers have been making their own observations and combing through historical accounts to better understand the place and role of the monk seal in Hawaiian tradition and culture. These efforts include comparing the behavior and characteristics of modern monk seals to the descriptions found in traditional accounts, ethnographic and oral history interviews with Native Hawaiian community members, archival research and document review – including Hawaiian language newspapers.

“OHA applauds the NOAA Hawaiian Monk Seal Research Program and their partners for their dedicated efforts that contribute to the survival of this species. We encourage continued discussion and the development of relationships with stakeholders and communities so that Native Hawaiian perspectives and traditional resource management techniques are integrated

into monk seal research and recovery activities,” said OHA Ka Pouhana Kamana‘opono Crabbe.

2017: The Year of the Monk Seal

Celebrating a decade since the release of the working Hawaiian Monk Seal Recovery Plan, NOAA partners have dubbed 2017 “The Year of the Monk Seal.” With all of the partners that have stepped up to share the responsibility of protecting Hawai‘i’s native seal, the year ahead will focus on finding new and creative ways to further engage local communities in an effort to get the monk seals off the critically endangered species list. “There is no silver bullet that will save the monk seals,” says Dr. Littnan. “But the tangible positive impacts of our efforts during these last few years are reason to be very hopeful for eventual recovery.” ■

Follow the Hawaiian Monk Seal Research program on Facebook: @HMSRP

REVIVAL

direct response work with community members throughout the island chain, including engaging the fishing community to switch to barbless fishing hooks, which remove threat of injury to seals. And in 2014, nonprofit organization The Marine Mammal Center opened the first-ever hospital solely for monk seal rehabilitation, assisting around 2 percent of the monk seal population to date.

However, for monk seals in the NWHI, food limitations, entanglement with marine debris and sharks continue to be major issues, while man-made threats are the main concern near populated islands.




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OHA IN THE COMMUNITY



Stevenson Middle School students thanked Office of Hawaiian Affairs leaders for replacing their stolen instruments. - Photos: Courtesy of the Department of Education

OHA replaces Stevenson Middle's stolen instruments

Joint OHA-DOE News Release

The Office of Hawaiian Affairs donated four musical instruments to Stevenson Middle School, which serves a large Native Hawaiian community, to replace those that were stolen last week.

"We are so blessed to have community partners like OHA who took the initiative to reach out to our school after the incident," said Principal Linell Dilwith. "Music is such an important part of our students' education experience, and having these instruments replaced will allow us to continue to incorporate it. These students won't miss a beat because of OHA's generosity."

OHA Chair Colette Y. Machado, OHA Vice Chair Dan Ahuna and Chief Executive Officer, Ka Pouhana Kamana'opono Crabbe visited the campus and presented two 'ukulele, a flute, a piccolo, carrying cases and strings to school officials.

"I was heartbroken when I heard about the burglary at Stevenson," said OHA Chair Machado. "This is our 'ohana and these are our keiki. When someone steals from your 'ohana, the 'ohana comes together to kōkua to make it pono. That's what we are doing here today:

making things pono for the keiki."

According to the Department of Education enrollment numbers for SY15-16, Native Hawaiians represent the largest single ethnic group at Stevenson Middle School, which is located next to the Papakōlea Hawaiian homestead community.

"Music is a pu'uhonua (sanctuary) for many of our keiki; it is what brings and keeps them in school," said Crabbe. "Given that many of the students at Stevenson are our beneficiaries, our hope is that by replacing these instruments we can help preserve this pu'uhonua for our keiki."

"OHA also expresses our mahalo to Easy Music



(L-R) OHA's Ka Pouhana Kamana'opono Crabbe, Vice Chair Dan Ahuna, Kūhiō Lewis, Sterling Wong, DOE CAS Ruth Silberstein, OHA Chair Colette Machado and Principal Linell Dilwith following OHA's gift presentation at Stevenson Middle School.

Center and Music Center of Hawai'i for providing discounts for the instruments and supplies," said Chair Machado.

Established by the state Constitutional Convention in 1978, OHA is a semi-autonomous state agency mandated to better the conditions of Native Hawaiians. Guided by a board of nine publically elected trustees, OHA fulfills its mandate through advocacy, research, community engagement, land management and the funding of community grants and programs. ■

OHA posts Board agendas in 'ōlelo Hawai'i

By Office of Hawaiian Affairs Staff

The Office of Hawaiian Affairs posted its first board agenda in 'ōlelo Hawai'i and English in February, marking the beginning of a new pilot project to publish board agendas in both co-official languages of the state.

"This represents our commitment to normalizing 'ōlelo Hawai'i in our daily lives," said OHA Chair Colette Y. Machado. "'Ōlelo Hawai'i was once spoken by nearly everyone in Hawai'i – not just in homes, but also in school, in government, and in business. As the language was removed from these venues it almost vanished. The only way to fully revive 'ōlelo Hawai'i is to reintroduce it to these spaces."

The agenda for the Feb. 22 Beneficiary Advocacy and Empowerment Committee,

which is one of two standing committees of the OHA board, was posted in both Hawaiian and English. OHA's new pilot project aims to incorporate both languages into agendas for the Beneficiary Advocacy and Empowerment Committee, and eventually for the full board and its other standing committee, the Resource Management Committee.

"This is an important step forward to give real meaning to the 1978 amendments to the state constitution recognizing the Hawaiian language as one of the two official languages of the state," said Ka Puhana Kamana'opono Crabbe. "And this effort is timely considering that state law also recognizes Pepeluali

(February) as Mahina 'Ōlelo Hawai'i (Hawaiian Language Month)."

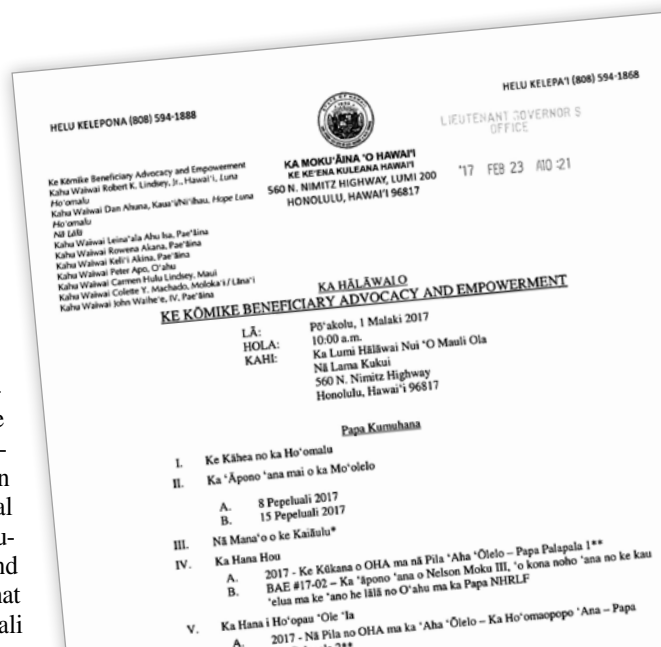
While once spoken throughout Hawai'i by Native Hawaiians and foreigners alike, 'ōlelo Hawai'i was considered to be nearly extinct by the 1980s, when fewer than 50 fluent speakers under the age of eighteen

remained. A major reason for the deterioration of the Hawaiian language was an 1896 law that required English instruction in Hawai'i schools. In practice, this law functioned to "ban" students from speaking 'ōlelo Hawai'i at their schools.

Efforts to preserve the language over the years have included 'Aha Pūnana Leo's Hawaiian language immersion preschools, the Department of Education's Hawaiian language immersion program and the Hawaiian language programs of the University of Hawai'i system.

In 2013, Hawaiian language advocates and OHA asked the Legislature to pass a law permanently naming February as 'Ōlelo Hawai'i Mahina. The law – Act 28 – became the first to be published in 'ōlelo Hawai'i since a 1943 law repealed a statute that required laws to be published in Hawaiian.

OHA board agendas are available online at www.oha.org/trustees.



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Punihei Lipe (Hi'iakaikapoliopole) lāua 'o loane Goodhue (Lohi'au) o ka hana keaka "Nā Kau a Hi'iaka". - Photo: na Haili'ōpua Baker

Ola ka hana keaka i ka wai a ka 'ōpua

Na Haili'ōpua Baker, MFA

He Polopeka Kōkua 'o Haili'ōpua ma Ke Ke'ena Hana Keaka ma Ke Kula Nui 'o Hawai'i ma Mānoa. 'O ia ke Po'o o ka Hālau Hanakeaka a me ka Kākau Hanakeaka 'Ōiwi. Wai puna lau ke aloha e nā hoa makamaka o ka 'Ōlelo Hawai'i. 'Auhea 'oukou e ka 'Ī, ka Mahi, ka Palena.

Mai ka pi'ina a ka lā i Ha'eha'e ā hiki i ka mole 'olu o Lehua 'o ka 'Ōlelo Hawai'i a me ka mo'olelo Hawai'i ka mea i Hawai'i ai kākou. A 'o ka hana keaka Hawai'i kekahi alahele e ho'omana ai a e ho'oikaika ai i ko kākou 'ano Hawai'i. Ma o ia ho'omana 'ana a'e iā kākou iho e pa'a pono ai ko kākou kahua, kā kākou 'olelo i māke'e nui 'ia,

'Ike Pili no ka Hana Keaka 'o Nā Kau a Hi'iaka

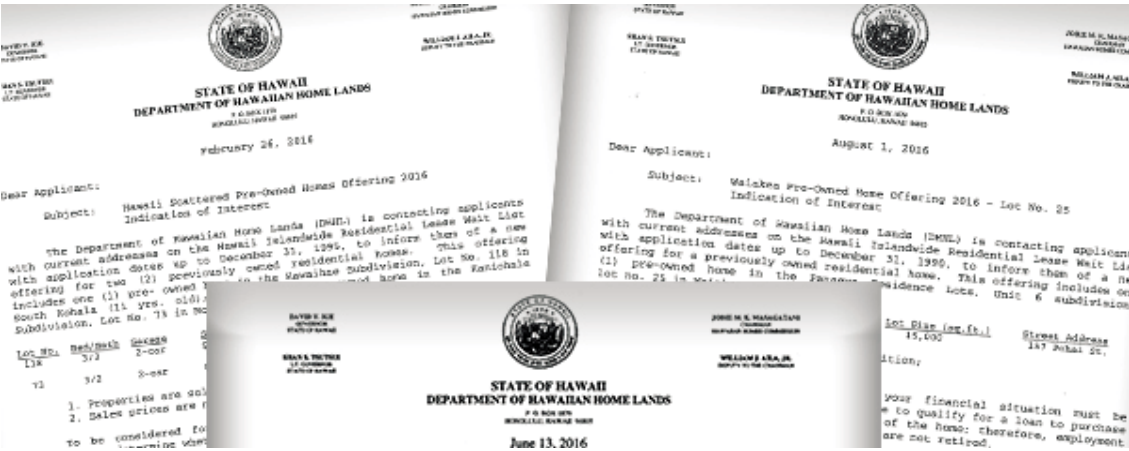
- > **Āhea:** ka lā 9, 10, a me 11 o Malaki 2017
- > **Hola:** 7:00 ahiahi (lā 9 & 10); 2:00 'auinalā (lā 11)
- > **Ma:** ka hale keaka 'o McKay, BYU-Hawai'i
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a me nā mea e pono ai ka lāhui Hawai'i. 'O ka ha'i mo'olelo, 'o ka mole nō ia o ka hana keaka. I ka wā e hana keaka 'ia ai nā mo'olelo a nā kūpuna i waiho maila no kākou, ola kēlā mau mo'olelo a me nā hunahuna 'ike i kanu 'ia i loko o ua mau mo'olelo lā. Me ia mana'o ola nō ho'i ka 'ike ku'una, nā lōina o ke au i hala, ka lawena, ka

mo'omeheu, ka hana no'eau, ka pili 'uhane, ke kuana'ike Hawai'i, a me ka mauli Hawai'i. I mea nō ho'i ka hana keaka e ho'ole'ale'a ai ka po'e anaina i pa'a ka 'ōlelo. I nanea ka maka a me ka pepeiao i ka hana keaka. 'O ka ho'okahua hana keaka ka'u e ho'omano nei no kēia hanauna a me nā hanauna hou a'e e hiki mai ana. Ma ke kulanui o Hawai'i ma Mānoa i loko o ke ke'ena hana keaka a me hulahula i ho'okumu 'ia ai he papahana Hana Keaka Hawai'i i 'ekolu makahiki aku nei. He papahana Masters of Fine Arts (MFA) kū ho'okahi ia e a'o ana i nā haumāna i ka hana keaka, ka hula, ke oli, ka mele, ka hula ki'i, ka ha'i mo'olelo, a me ka haku hana keaka. 'O Lā'ieikawai ka hana keaka mua loa o kēia papahana hou i

ho'okahua 'ia ma ka hale keaka 'o Kennedy i ka makahiki 2015. 'O ua hana keaka nei ka hana keaka Hawai'i mua i lawelawe 'ia i mua o ka lehulehu ma ke kahua nui o ia hale keaka he 51 makahiki 'o kona kū 'ana. Ua komo kākou, ua holo ka papahana, a no kākou like ka hale keaka i kēia manawa. Eia nō mākou ke ho'omākaukau nei no ka papahana nui a ka haumāna MFA Hana Keaka Hawai'i mua e alaka'i ai, 'o ia nō 'o Kau'i Kaina, ka lehua nui o ka papahana Hawai'i. 'O Nā Kau a Hi'iaka kāna mo'olelo hana keaka no Hi'iakaikapoliopole, ke kaikaina punahele o Pele, ka 'iu o nā moku. Ma o ke ka'ao 'ana o ia mo'olelo kaulana o ka wā kahiko e ola hou ai ka ha'awina, ka 'ike, a me ka 'Ōlelo Hawai'i. E ola mau ka 'Ōlelo Hawai'i! ■

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Strangers in their own land

Submitted by the Native Hawaiian Legal Corp.

Hawaiians “trace their ancestry to the ‘āina (land), to the natural forces of the world, and to kalo (taro) the staple food of the Hawaiian people. All are related in a deep and profound way that infuses Hawaiian thought and is expressed in all facets of Hawaiian life.” Native Hawaiian Law: A Treatise, p. 6.

For centuries Hawaiians’ understanding of ‘āina provided a firm and embracing foundation for their identity and sense of place. Unfortunately, that foundation was deeply shaken with the introduction of the western concept of private property. In the transition, many Hawaiians quickly became strangers in their own land.

Today, quiet title and partition actions continue to eat away at the foundation of the Hawaiian identity and sense of place by perpetuating the separation of Hawaiians from the ‘āina.

The fact that one today is unaware of his or her interest in and/or connection to ancestral lands is proof positive of this devastating reality. The Māhele was meant to preserve this foundation not destroy it. ■



Quiet title and partition actions continue to separate Hawaiians from the ‘āina. - Photo: Kai Markell

E Ō Mai

PUBLIC COMMENT ON OHA BUDGET

The Office of Hawaiian Affairs is seeking public comment on the proposed **OHA Biennium Budget for fiscal years 2017-2018 and 2018-2019**. This public comment period runs from March 13, 2017 through March 24, 2017.

To review or obtain a copy of the proposed OHA Biennium Budget:

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Submit comments by March 24, 2017 via:

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Tī, Kī, Lāʻī ...endures



By Claire Kuʻuleilani Hughes,
Dr. PH., R.D.

The tī plant is also called kī and lāʻī (a contraction of lau kī). Makua and kupuna used these names interchangeably in the community where I was raised. Tī has many current and traditional domestic uses, undoubtedly accounting for its abundance in Hawaiʻi gardens.

Tī grows in all kinds of soil but, of course, does best when water is adequate. Stately hedges of tī surround some homes, their wide green leaves shining beautiful and bright.

Others have groupings, or clumps, of tī in their yards. Tī plants are also often strategically placed near family cooking areas, such as the kitchen, outdoor grill and imu.

Domestically, green tī leaves

are used in cooking and for weaving temporary plates, placemats, hats, hula skirts and more. In old Hawaiʻi, dried tī leaves were woven into raincoats, as well as sandals for walking over rough surfaces. Dried leaves also make nice ties for light bundles and adornments like lei, and wrist and ankle bracelets.

Today, we use green tī leaves to wrap foods being steamed, baked or broiled. Tī is still used to line and cover the imu, in part to create a seal, but also for creating steam in the cooking process. Flavors imparted by tī during cooking are appetizing and familiar to Hawaiʻi diners. For

example, to “package” the Hawaiian laulau, two tī leaves are laid, one across the other, to hold the mixture of lūau (taro greens); fish and either pork, beef or chicken; and a little salt. The tī leaves form the base and taro greens (lūʻau) serve as a cup to hold the serving of meat, chicken, and/or fish and, if desired, other



Tī leaf. -
Photo: Courtesy

root vegetables. The lūʻau is wrapped tightly around the protein foods that have been flavored with salt or other herbs. Then carefully, all ingredients are enfolded by the tī and a split-end of an outer tī leaf is used to tie leaves around the food. Sometimes cotton string is used to secure the food packet. The resulting packet of food, the laulau, is ready to be steamed, usually on the stove top. Laulau are a modern,

“individual-sized serving” version of the traditional family-sized food pūʻolo (bundle, packet) of single foods, prepared in the family imu.

Whole, fresh tī leaves are often used to decorate. They enhance the appearance of serving platters, trays and tables. And we often use tī to wrap, tie, support, carry or cover food, either freshly cooked at the table, or as leftovers being carried home. Stalks of tī are often used to decorate tables, dining rooms and entryways.

In old Hawaiʻi, usually during times of famine – essentially kalo shortages – tī root was eaten. Famines mentioned in history likely occurred during droughts, making kalo less available. Tī root was harvested from forest areas and cooked in imu like kalo, ʻuala and ulu. Imu-baked tī root was called “sweet root” because of its pleasant, sweet flavor. History reports that taro and tī root were occasionally served during times of plenty, indicating an actual flavor preference for cooked tī.

Of historical interest, Kaimuki on Oʻahu got its name from the large community imu there that prepared tī root for area residents during famines. The commercial use of tī began after Westerners arrived and introduced metal pots. Tī root provided the carbohydrate base to produce a beer that tasted like brandy, called ʻokolehau (iron bottom), which remained popular into the 1900s.

Many believe tī leaves possess protective qualities against psychic evil. Thus, tī is used in rituals to protect persons, places and items from evil. Kawena Pukui explained that tī was used so often in religious ceremonies that it was called kanawai, or the law. Reportedly in old Hawaiʻi, a tī stalk raised on the battle field was a truce sign. And, tī plants are frequently used in ceremonies, such as for laka, hula and in making hula skirts.

Tī has endured – unchanged, for centuries. Tī offers a model, or paradigm, of strength and endurance for Kanaka Maoli. ■

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The Malia Craver Hula Kahiiko Competition is sponsored by the Office of Hawaiian Affairs, working to improve the lives of the Native Hawaiian Community. This project is also supported by the Kalihi-Palama Culture & Arts Society, Inc. and in cooperation with a planning committee comprised of school representatives.

UN declaration asserts Indigenous rights



By Derek Kauanoë

The world changed a little bit, and for the better, when the United Nations General Assembly voted on the UN Declaration on the Rights of Indigenous Peoples (“UNDRIP”) in 2007. More than 140 countries adopted the UNDRIP acknowledging indigenous peoples’ rights, including rights to lands and resources, thanks to decades of peoples’ hard work and advocacy. In this month’s governance column, we discuss relevant international developments, federal policies towards Native Hawaiians, and briefly, review the history and current status of Native Hawaiians within the State of Hawai‘i. By generally examining developments at these three levels, we encourage Native Hawaiians to consider how developments at these three levels line up with each other.

International Developments

The UNDRIP explains that indigenous groups have a right to decide for themselves what their political status will be and how to advance their economic, social and cultural development. It also recognizes indigenous groups’ rights to govern themselves on internal and local matters, and determine how to fund their self-governing functions. The UNDRIP created internationally recognized “minimum standards for the survival, dignity and well-being of the indigenous people of the world.” The UNDRIP is an important tool for protecting indigenous peoples’ interests and resources.

In 2010, President Obama endorsed the UNDRIP and specifically mentioned Native Hawaiians several times throughout his announcement. One commenta-

tor explained that when the U.S. expressed its support for the UNDRIP, “it joined the world community in welcoming a new era of human rights.”

More recently, world leaders have been considering whether and how to enhance indigenous groups’ participation at the U.N. During a consultation session in June 2016, U.S. State Department representatives stated that the U.S. supports enhancing indigenous groups’ participation at UN meetings on issues impacting their communities.

Federal

The federal government recognizes Native Hawaiians as an indigenous people. This recognition, however, is not the same as a political relationship with a Native Hawaiian government. In 2016, the Obama Administration created a process for reestablishing a political relationship with a Native Hawaiian government if one ever chooses to pursue a relationship with the U.S. But, having a process to reestablish a political relationship did not create such a relationship. It merely created a doorway for a potential relationship. The government-to-government relationship between indigenous groups and the U.S. has helped keep state governments out of indigenous matters.

State

Native Hawaiians played an active role in the earliest days of the territorial government following the overthrow. Scholars have shown that after “annexation” Hawaiian leaders wanted statehood because they would have more political power as a state than as a territory.

The 1978 Constitutional Convention created a semi-autonomous agency to improve Native Hawaiians’ conditions, required the state Legislature to provide sufficient funding to the Department of Hawaiian Home Lands, and reaffirmed protection of traditional and customary rights. In 1993, the State of Hawai‘i expressed its intent to transfer management and control of



More than 140 countries have adopted the United Nations Declaration on the Rights of Indigenous Peoples. - Photo: Thinkstock

Kaho‘olawe Island’s resources to a Native Hawaiian government.

As recently as 2011, the State of Hawai‘i officially recognized Native Hawaiians as the indigenous aboriginal people of Hawai‘i. It is

important to know that few states, if any at all, are willing to make this type of recognition.

The international community, as well as the federal and state governments, supports the right of

indigenous groups to be self-governing and to make their own decisions. Native Hawaiians are included in this group but have not yet fully-utilized the opportunity during a time when support at the international, federal, and state levels are aligned.

The UNDRIP says Indigenous peoples have the right to make decisions regarding our own internal affairs. In Hawai‘i, this means Native Hawaiians can reorganize and choose their own leaders (to manage their assets and resources) without interference from others (including the State of Hawai‘i.) Let us consider what it means to have the international community and the federal and state governments in general agreement about indigenous populations and their rights to self-determination and self-governance. ■

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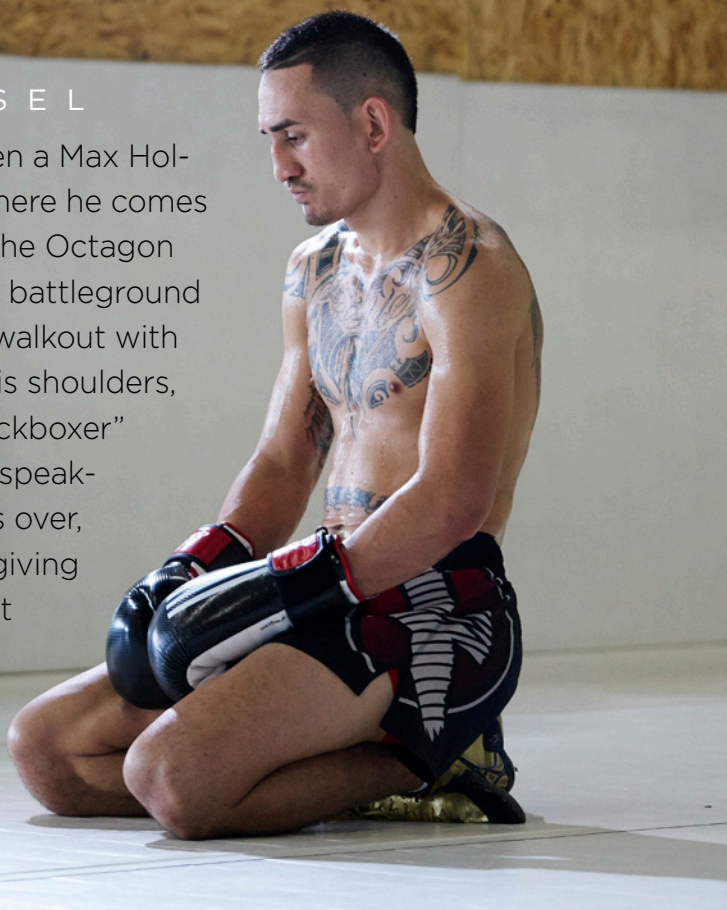
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MAX HOLLOWAY WEST SIDE WARRIOR

BY LINDSEY K E S E L

Anyone who's ever seen a Max Holloway fight knows where he comes from. On his way to the Octagon (the 6-foot high UFC battleground cage), Max does his walkout with the Hawaiian flag draped around his shoulders, Drake's "Legend" and "Hawaiian Kickboxer" by Moke Boy playing over the loudspeakers. Not a moment after the fight is over, he's back to hugging the flag and giving shout-outs to the 808 State. It's not hard to see that behind the tough and talented exterior, this UFC champion is just a humble Hawaiian at heart, with a huge soft spot for his hometown.



Born on Dec. 4, 1991, in Wai'anae on O'ahu's West Side, you might say that Max Holloway started out with a built-in ceiling, or that the odds were against him. Many of his peers went the route of drugs, picking fights for "respect" and getting involved in criminal activities. But Max did well in school and wasn't the troublemaker type. He was raised by his grandparents, who took him in and offered stability. Over the years, his drive to transcend the stereotype of a kolohe West Side kid grew from a whisper to a scream, fostered by the values they instilled in him – hard work, honesty, respect for others, even those who don't show you respect. His grandfather, Jerome Kapoi, told Max to always remember, "The world doesn't owe you any favors – everything has to be earned."

Long before the sport of Mixed Martial Arts (MMA)



Above, Max Holloway received his first UFC contract the same day his son Rush was born. "It was the best day of my life," he says. - Photo: Jordan Aipolani Rita

gained the huge fan base it has today, Max found inspiration in the accomplishments of his personal hero, Jens Pulver, who rose from poverty and adversity to become the UFC's first Lightweight Champion in 2001. Occasional training sessions morphed into long days and nights in makeshift garage gyms. When he graduated from Wai'anae High School in 2009, Max's focus was clear – fight, win, turn pro, join the UFC. His first amateur bout was a kickboxing fight for local promoter Punishment in Paradise. Then came three professional fights under X-1 World Events, the local MMA proving grounds, which helped him get noticed when he dominated well-known fighters in the cage. In 2011, he got a taste of the pro-fighter life when UFC veteran Jeremy Stephens invited Max to live and train with him for six weeks as he prepared for a match-up against Anthony Pettis. Connections from this alliance would go far to get him noticed by UFC brass. Says Max, "I was just in the right place at the right time."



I want to show the kids that if I could do it, **anybody could do it**. I tell them, 'The only person that has to **believe in you** is you.' When they tell me I'm their hero, I joke around and say, 'The world's already got a Max Holloway, **go be yourself** and break my records. Or if you wanna be a trash man, go and be the world's best trash man. If you got dreams, **reach for the stars and keep going** 'til wheels fall off.'

Max joined the UFC (Ultimate Fighting Championship) in 2012, at the tender age of 20, only four fights into his professional career. In a twist of fate, Max got his UFC contract the very same day his son Rush was born. "It was the best day of my life," he says. "God blessed me with an angel, then I got called up to fight on the biggest stage in the world. It was surreal." It took him just four years to secure a top five spot in the UFC's Featherweight division.

This past December, Max "Blessed" Holloway had his pinnacle moment with the world watching: He defeated Anthony Pettis in a third-round TKO (Technical Knock Out) to become the Interim Featherweight Champion, completing a 10-fight winning streak and walking away with the Performance of the Night bonus. Holloway is only the second fighter from

Hawai'i to hold a UFC championship belt, since BJ Penn won two for the Welterweight and Lightweight divisions.

While Max may indeed be blessed, luck alone is not what brought this local athlete to the top of his game. His meteoric rise in the UFC is a direct result of his chameleon-like ability to morph his fighting style to fit each opponent. It's athletic ability plus a highly calculated approach – or as he calls it, "out-thinking these guys." He owes a lot of his tactical prowess to his local coaching team – Rylan Lizares for jiu-jitsu, Ivan Flores for Muay Thai boxing and Darin Yap for strength and conditioning. "We find different ways to dismantle them, then we just keep going," he says.

Getting ready for a fight typically involves six to eight weeks of training camp, and usually some weight cutting, but he wouldn't trade even the toughest days for that feeling of stepping into the

of media attention his way – including a proclamation from Honolulu Mayor Kirk Caldwell designating Dec. 15 as "Max Holloway Day" – Max says staying grounded is as simple as surrounding himself with good people and remembering where he's from. "I'm just a Wai'anae kid, you and me, we ain't that different," he says.

Next steps include setting a date for the José Aldo match-up, where he hopes to win the undisputed title belt. But first, Hollywood wants a piece of Holloway: In March, he's filming the action-thriller heist movie "Den of Thieves" with Gerard Butler and 50 Cent.

Future goals include convincing UFC President Dana White to host an event in Hawai'i, and collaborating with other local boy fighters to refine his craft – UFC colleagues Yancy Medeiros, Louis Smolka and Russell Doane, and up-and-comer pros Shane Leialoha, Maki Pitolo, Edward Thommes and



At 26, Max Holloway is the UFC's Interim Featherweight Champion and is set to film the movie "Den of Thieves" with Gerard Butler and 50 Cent. But even as his star rises, Holloway remains humble and true to his Wai'anae roots, encouraging the keiki in his community to reach for their dreams. - Photos: Nick Smith



Photo: Nick Smith

Octagon. "It's that Hawaiian warrior spirit... We work hard in silence, and when it's time

to fight, we show what we're made of," he says. "On fight day, I get to show my family, my son, the world that I'm fighting my heart out. It's finally time to go out there and have fun."

With each fight, Max seems to grow more comfortable and more confident. Many say his mental game is years ahead of his age or experience, and his aggressive striking, boundless energy and "flair for the spectacular," as one columnist put it, make him entertaining to watch. Plus, he's a switch hitter – fighting with both orthodox and southpaw stances – a sign of a well-developed striking game and a rare thing in professional MMA. And already the Max Holloway spinning back-kick is a legend in its own right.

Though success and a shiny gold belt have brought a lot

Martin Day. "It's a great time to be a fan of Hawai'i fighters," he says. "We're about to break through."

Growing up in Hawai'i has definitely given him an edge, Max says, and he's always looking for ways to give back to the community that challenged him to make something of himself. He loves sharing his journey with keiki in the local schools to spread the message that they are bound by nothing. "I want to show the kids that if I could do it, anybody could do it. I tell them, 'The only person that has to believe in you is you.' When they tell me I'm their hero, I joke around and say, 'The world's already got a Max Holloway, go be yourself and break my records. Or if you wanna be a trash man, go and be the world's best trash man. If you got dreams, reach for the stars and keep going 'til wheels fall off.'"

Follow Max's journey on Twitter (@Blessed MMA) and Instagram (@BlessedMMA), and search Max "Blessed" Holloway on Facebook.

You are what you eat

Choose healthy and fresh

By Francine Kananionapua Murray

For optimal performance from your vehicle, you maintain it and use the proper fuel. Our bodies deserve the same treatment, so maintain them by keeping physically active, having positive social circles and eating the right foods for optimal performance.

Whether your goal is living a long healthy life, running a marathon or something in between, good nutrition can be key. So why don't we all eat a healthy diet? Convenience. Cost. Often old habits are hard to break.

Adopt healthy habits

Replacing those bad habits with healthy new ones may be easier than you think. Bananas, oranges and mangos are natural convenience foods that you just peel to

eat, as easy as taking off a wrapper. Instead of processed protein bars, opt for great real food substitutions like nuts, soybeans and boiled eggs. If cost is a factor, consider swapping out meat with cheaper alternatives, like beans, tofu and eggs.

There's a lot of hype lately about plant-based diets, and even if the verdict is still out, Mom was right when she said, "Eat your vegetables. They are good for you." No, it's not easy. I grew up loving plate lunches too. But it's worth adding more

vegetables to your diet for the added energy, clearer thoughts and glowing skin.

Create a healthy home

Healthy eating starts at home. Find healthy recipes or substitute ingredients to make your recipes more nutritious. Get the

RECIPES

Mexican lettuce wraps

- Romaine lettuce leaves
- Salsa
- 1 Avocado, diced
- 1 Can Black beans, rinsed
- 1/2 Cup Corn
- Cilantro, chopped
- Lime Juice

Mix salsa, avocado, beans, corn and cilantro in a bowl. Spoon into lettuce leaves like a taco, squeeze a little lime on and serve.

Goya Salad

- 1 large Goya (Bitter Melon), discard inner white, slice and boil 3-5 min.
- Salad Greens
- Thin Sliced Won Bok
- Cubed Firm Tofu
- Miso or Sesame Dressing
- Thin sliced Korean flavored Nori

Transfer boiled goya in cold water or refrigerate to chill. Drain tofu well. Toss greens and won bok, add goya and tofu. Coat with dressing. Garnish with nori and serve.

Note: Raw Goya can be used on salads. Boiling reduces the bitterness.

whole family involved – maybe even put head chef duties into rotation – and cook and eat together. Just keep an eye out for side effects, which may include a smaller waistline, new culinary skills, better relationships with family members, smiles, possible laughter and a sense of well-being.

Stock the kitchen with fruits, vegetables and whole grains. Perhaps grow a few pots of fresh herbs. Green onion, basil and Thai basil grow easily in Hawai'i and add so much flavor to foods. Try garnishing stir-

fried vegetables with Thai basil or using fresh cut green onion in poke. For a vitamin C boost, add bell peppers to salads, soups, and pasta or dip them in hummus. I have to say that eating healthy is delicious.

Learn by example

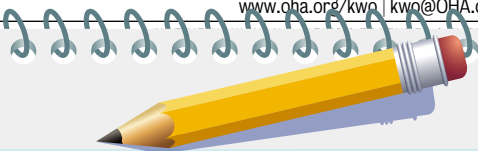
Okinawans and Hawaiians have many things in common. We live on islands, are family oriented, and sweet potato and taro are traditional staples in our diets. But Okinawans are renowned for health and longevity. Hawaiians could learn healthier eating habits from our friends across the Pacific.

Okinawans have a habit of eating something from the land and sea everyday. It doesn't just sound cool, it's healthy, too. A meal may consist of Kombu (seaweed) and sweet potato or a small amount of fish with tofu and brown rice. Other staples include green tea, garlic, shitake mushrooms, soybeans, seafood, turmeric and small amounts of pork. Goya, or bittermelon, which regularly appears in Okinawan dishes, has many health benefits.

Some studies found it can reduce blood sugar and high levels of acid in the body. Try it as tempura, in omelets, pickled or cut very thin and served on salads with vinegar-based dressing.

Choose to be healthy

Start by having freshly steeped green tea, walk for a half hour or more and substitute sweet potato or taro for rice daily. Add vegetables and fruit. And take a big healthy bite of life. ■



Cut this out and put it on your refrigerator.

Healthy Grocery List

Beans or Legumes	Okinawan Potato
Quinoa or Brown Rice	Shitake Mushrooms
Oatmeal	Bitter Melon
Whole Wheat Bread, flat bread or tortillas	Taro or Poi
Corn	Fish rich in Omega-3
Squash	Eggs
Papaya	Almonds or Walnuts
Banana	Tofu
Avocado	Seaweed, Nori or Ogo
Tomatoes	Garlic
Mixed Greens	Turmeric
Soy Beans	Lemon or Lime
Sweet Potato	Fresh or Dry Herbs
	Green Tea

Generally shop the outer edge of the grocery store where the fresh foods are usually kept instead of the inner isles where the processed food is. If fresh is not an option choose frozen fruits and vegetables. Lastly canned, which is better than none.

Annually the Environmental Working Group (EWG) tests produce for pesticides and other additives, and then creates a list of clean 15 and dirty dozen foods to help shoppers choose wisely. If a food is on the dirty dozen list you may want to select organic. Save your money when it comes to the clean 15, which are low or have no pesticide residue. EWG is a non-profit, non-partisan organization dedicated to protecting human health. Learn more at www.ewg.org.



EWG'S CLEAN 15



DIRTY 12

1. Avocados	1. Strawberries
2. Corn	2. Apples
3. Pineapples	3. Nectarines
4. Cabbage	4. Peaches
5. Sweet Peas	5. Celery
6. Onions	6. Grapes
7. Asparagus	7. Cherries
8. Mangos	8. Spinach
9. Papayas	9. Tomatoes
10. Kiwi	10. Bell Peppers
11. Eggplant	11. Cherry Tomatoes
12. Honeydew	12. Cucumbers
13. Grapefruit	
14. Cantaloupe	
15. Cauliflower	

Healthy Substitutions

Make a favorite recipe healthier by substituting a few ingredients, or create new recipes full of healthy foods.

SUBSTITUTE	OLD STANDARD	DINING OUT
Whole Grain Foods	Refined Grains	Salad or Vegetables
Sweet Potatoes	White Potatoes	Soy Beans
Plain Yogurt	Sour Cream	Vegetable Lettuce Wraps
Unsweetened Applesauce	Oil for baking	Steamed or
Raw, Unsalted Nuts	Oil Roasted Salted Nuts	Grilled Vegetables
Herbs and Spices	Salt	Omega-3 rich Fish like
Avocado or Hummus	Mayonnaise	Salmon, Ahi or Saba
Air-popped Popcorn,		Brown Rice
Walnuts or Almonds		Tossed Greens
Quinoa		Fresh Fruit, Vegetables or
Green Tea		a Smoothie
		Oatmeal
		Appetizers
		French Fries
		Spring rolls
		Mashed Potatoes
		Beef, Pork or Chicken
		White Rice
		Macaroni Salad
		Fast Food
		Breakfast Sandwich

New Strategies Proposed to Help Native Hawaiian Communities Become Smoke-Free

Submitted by the
Hawai'i Tobacco Quitline

Over the past decades, tobacco prevention and control efforts in Hawai'i have contributed to a significant decrease in residents who smoke. While Hawai'i has the eighth lowest adult smoking rate in the nation, these improvements have not translated equally across all communities. A 2014 study conducted by the Hawai'i State Department of Health (DOH) found the smoking prevalence among Native Hawaiians is almost double the state smoking rate. In response, the DOH, Hawai'i Tobacco Prevention and Control Advisory Board, Coalition for a Tobacco-Free Hawai'i, and other community stakeholders selected Native Hawaiians as one of its priorities in the new Tobacco Use Prevention and Control Five-Year Strategic Plan.

The goal to eliminate the disproportionate health and economic burden of tobacco use will require strategies and programs tailored specifically to the Native Hawaiian smoker and other priority populations. By 2020, the DOH and partners aim to reduce the smoking rate among Native Hawaiians to 23 percent, or approximately 5,500 fewer smokers, through innovative strategies, including:

- Partnering with Native Hawaiian-serving organizations to promote prevention, encourage cessation and provide resources
- Developing culturally relevant counter-tobacco advertisements

- Tailoring a prevention education curriculum
- Providing culturally appropriate cessation interventions that target the whole family and whole body
- Promoting use of the Hawai'i Tobacco Quitline



Administered by DOH, the Hawai'i Tobacco Quitline provides free phone-based or web-based coaching and free nicotine replacement therapy (patches, gum or lozenges). Current smokers who are interested in quitting are encouraged to call 1-800-QUIT-NOW or visit HawaiiQuitline.org to enroll in an online coaching program or for a list of community quit smoking programs.

For those currently on a journey to becoming smoke-free, remember these helpful tips the next time a craving hits:

- **Identify where and understand why you're smoking.** Understanding the root cause of smoking helps you address it or navigate away from it.
- **Write down the reasons** why smoking is no longer necessary in your life. Acknowledging these reasons will keep you motivated to push past cravings, triggers and slips.
- **Keep busy** by replacing smoking time with activities that add to your well-being, such as exercising, spending positive time with family, or eating more wholesome meals.
- **Stay motivated.** It's normal to attempt quitting more than once. It took months and years to build smoking as a habit; it will take dedication and support to quit for good. ■

Smoking in Hawai'i (by the dollar)

Is your smoking habit worth more than \$2 million? That's how much personal finance website WalletHub says Hawai'i smokers will spend over a lifetime.

According to WalletHub, Hawai'i is one of the most expensive states to be a smoker, ranking 48th when it comes to both out-of-pocket and financial opportunity costs, and 46th when it comes to income loss per smoker.

View the full report at www.wallethub.com/edu/the-financial-cost-of-smoking-by-state/9520.

From the report: The Financial Cost of Smoking in Hawai'i

Out-of-Pocket Cost per Smoker	\$167,535
Financial-Opportunity Cost per Smoker	\$1,411,246
Health-Care Cost per Smoker	\$173,258
Income Loss per Smoker	\$283,621
Other Costs per Smoker	\$12,926
Total Cost Over a Lifetime per Smoker	\$2,048,587
Total Cost per Year per Smoker	\$40,168

Illustration: Nelson Gaspar



Family Days at the Valley

Kama'aina Keiki Wednesdays and Lā 'Ōhana Sundays*

Free/discounted admission, activities, games, and much more for the entire family

* 3rd Sunday Every Month



Dinner Buffet and Moon Walk

Saturday April 8 / Dinner 6pm, Moon Walk 8 - 9pm

Experience the Valley at night! Buffet dining at the Proud Peacock Restaurant, followed by a moonlit walk to the waterfall



Easter Brunch and Egg Hunt

Sunday April 16 at the Pikake Pavilion and Main Lawn

Family-style brunch and an egg hunt for keiki – All brunch reservations include free same-day Waimea Valley admission!



Hale'iwa Farmers' Market

Thursdays 2 - 6pm at the Pikake Pavilion

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WHERE HAWAII COMES ALIVE

WAIMEAVALLEY.NET

Film shares the inspirational journey home of Kalani'ōpu'u's treasures



OHA Ka Pouhana Kamana'opono Crabbe at Te Papa Tongarewa with the kia'i who safeguarded Kalani'ōpu'u's 'ahu 'ula and mahiole on the journey home. - Photo: Alice Silbanuz

By Alice Malepeai Silbanuz

The Office of Hawaiian Affairs (OHA) is hosting a series of free public screenings throughout the pae 'āina for its film documenting the historic return of Chief Kalani'ōpu'u's sacred cloak and helmet, which left Hawai'i more than two centuries ago.

"The inspirational film is a way for OHA to promote and share Native Hawaiian culture, as well as highlight the incredible things that can happen when people join together for a common purpose," said OHA Ka Pouhana Kamana'opono Crabbe. "As more and more people watch the film, we hear their stories of how the film has inspired them to connect with Hawaiian culture by learning 'ōlelo Hawai'i, Hawaiian history, Hawaiian feather work, family genealogy, and so much more."

In 1779, during the season of Makahiki, Capt. James Cook landed in Kealahue Bay on the island of Hawai'i. In a diplomatic gesture of goodwill, Hawai'i chief Kalani'ōpu'u

gifted his 'ahu 'ula (cloak) and mahiole (helmet) to Cook. While Cook was later killed in Kealahue, the chief's cloak and helmet sailed to Europe with Cook's crew, and ultimately ended up at the National Museum of New Zealand Te Papa Tongarewa.

For 237 years, Kalani'ōpu'u's belongings remained separated from Hawai'i. Then, in March 2016, through a partnership between OHA, Te Papa Tongarewa Museum, Bishop Museum and with support from Hawaiian Airlines, these treasured symbols of mana and excellence in Hawaiian artisanship were returned to Hawai'i. It was a historic event that captured the attention of millions of people around the world.

Now, nearly a year after the cultural treasures were returned to Hawai'i, OHA is sharing a 25-minute documentary film called "Nā Hulu Lehua: The Royal Cloak & Helmet of Kalani'ōpu'u." Produced by a team of indigenous filmmakers, the film tells the story of Kalani'ōpu'u, his 'ahu 'ula and mahiole,

SEE **KALANI'ŌPU'U FILM** ON **PAGE 25**

Waimānalo graduates from the August 2016 entrepreneurship training classes.



Kaua'i & Maui Entrepreneurship Training Classes

Sign-up for this highly successful, 8-week course for Native Hawaiians to start or grow a business.

You will learn:

- Skills and knowledge to start up a business
- Keys to successful marketing
- How to write and present a business plan
- Pricing your product to make money
- Managing your finances
- Resources you will need for your first year in business
- Receive business counseling & technical assistance

WHEN & WHERE

Saturdays; 9:30 am to 4:00 pm

➤ **Kaua'i: Mar. 25 - May 13**

➤ **Maui: May 20 - July 8**

Place to be announced.

TUITION COST

\$300 but is FREE (100% refundable)

if all classes are attended, homework is done, and a final presentation is made. Ask about payment plans or other arrangements.

To register, please complete, print and then electronically submit registration form at:

Kaua'i - <https://goo.gl/sZNc9Q>

Maui - <https://goo.gl/RaA6Hr>

Then mail the form and your check, payable to Hi'ilei Aloha, LLC, to:

Hi'ilei Aloha LLC
711 Kapi'olani Blvd., Ste. 111
Honolulu, HI 96813

For more information, contact:

Kanani at		Blaine at
Kananikd@hiilei.org	or	blainef@hiilei.org
596-8990, ext. 1001		596-8990 ext. 1013

Mahalo for your interest!



HI'ILEI ALOHA LLC

www.hiilei.org

711 Kapi'olani Blvd., Ste. 111
Honolulu, HI 96813 • (808) 596-8990

97th Annual Kamehameha Schools Song Contest

Friday, March 17 at the
Neil Blaisdell Center Arena

Bust out the colors and gather the family in front of the television: the Song Contest featuring the exquisite music of Bina Mossman is about to commence. The pre-show starts at 6:30 p.m. on March 17 and

the live broadcast at 7:30 p.m. on KGMB.

During the reigns of King Kalākaua and Queen Liliu‘okalani, the monarchy delighted in music, using it to express a range of emotions as well as honor special people, places and events. They encouraged glee clubs, musical events and activities.

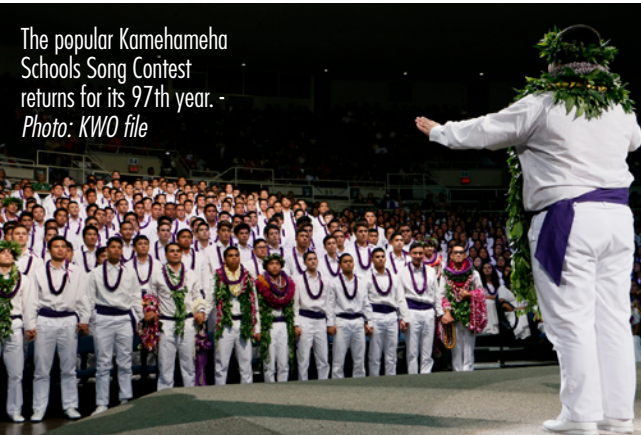
Bina Mossman was born in 1893, the year the Hawaiian Kingdom was overthrown. At age 21, she started the first all-Hawaiian girls glee club.

As the club was rehearsing one day, Queen Lili‘uokalani happened by and offered suggestions to the young ladies. Later she invited them to rehearse at her home where

she mentored them and introduced them to old Hawaiian music.

Bina Mossman’s granddaughter is Bina Chun, and in 2014 Dr. Michael and Bina Chun gifted a chest of Mossman’s musical compositions, lyrical notes and choral arrangements to the Kamehameha Kapālama High School and Choral Department.

At the 97th Annual Kamehameha Schools Song Contest we will be fortunate enough to glimpse into the past through this treasure trove of musical selections from an age gone by. The evening’s theme: Na‘u e Lei: The Music of Bina Mossman. ■



The popular Kamehameha Schools Song Contest returns for its 97th year. - Photo: KWO file

Songs and Directors

SENIOR COED

Māpuana Ku‘u Aloha
Leader: Keanu Ruperti

SENIOR MEN

He ‘Ono
Arr: Zachary Lum
Leader: Josiah Kunipo

SENIOR WOMEN

Beautiful Māhealani
Arr: Zachary Lum
Leader: Phyllis Marie Dano

JUNIOR COED

Ku‘u Home Aloha
Arr: Zachary Lum
Leader: ‘Elia Akaka

JUNIOR MEN

Stevedore Hula
Arr: Herbert Mahelona
Leader: Kona Abergas

JUNIOR WOMEN

Kalokulani
Arr: Bowe Souza
Leader: Teeya Le‘i

SOPHOMORE COED

Home Haulani
Arr: Herbert Mahelona
Leader: Miranda Burigsay

SOPHOMORE MEN

Niu Haohao
Arr: Bowe Souza
Leader: Kekoa Kaeha

SOPHOMORE WOMEN

Ku‘u Lei
Arr: Kapalai‘ula de Silva
Leader: Nadia Pagdilao

FRESHMEN COED

Laelae
By Susan Titcomb Nieper
Arr: Bowe Souza
Leader: Pili Fronda

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Hua Kanu

Business Loan Program

To learn more visit,
www.oha.org/huakanu
or contact Robert Crowell at
(808) 594-1924 or robertc@oha.org.

OHA's loan programs are unique because we provide support to help your small business succeed. Technical assistance will be provided to Native Hawaiian applicants to help strengthen your business by assisting with the completion of your application requirements such as:

- Completing a current business plan
- Determining cash flow
- Confirming collateral

Qualified applicants may be eligible for a fixed term loan.

- Financing from
\$200,000 to \$1 million
- Low
4% APR

*For a listing of unallowable loan activities, please visit www.oha.org/huakanu.

*A financed amount of \$200,000, 4% APR, 7 year term,
14 year amortization, 83 payments at \$1,566.69, with the
option to refinance the remaining balance of \$115,059.57.



EMPOWERING HAWAIIANS, STRENGTHENING HAWAII

CALENDAR LISTINGS

To have a local event listed in our monthly calendar, email **kwo@oha.org** at least six weeks in advance. Make sure to include the location, price, date and time. If available, please attach a high-resolution (300 dpi) photograph with your email.



At right, Malie Lyman, Alexis Tolentino, Iosepa Lyman on U-bass, and Alan Akaka. - Photo: Courtesy of Don Rostow

HAWAIIAN STEEL GUITAR FESTIVAL

March 18, 1 to 5:15 p.m.

The 1st Annual Hawaiian Steel Guitar Festival heads to Kapolei for a program featuring traditional and contemporary Hawaiian music, as well as performances by Ke Kula Mele Next Generation of Steel Guitarists. Free. Ka Makana Ali'i, 1-1024 Kuipuakukui Street, 375-9379, www.hawaiiansteelguitarfestival.com.

**PRINCE KŪHIŌ
COMMEMORATIVE PARADE**

March 25, 10 a.m. to noon

This parade honors Prince Jonah Kūhiō Kalaniana'ole, who founded the Hawaiian Civic Club movement and was a lead advocate for the Hawaiian Homestead Act of 1920. The parade route travels from Saratoga Street down Kalākaua Avenue and finishes at Kapi'olani Park, where a ho'olaule'a and hō'ike'ike follows. Free. princekuihofestival.org.

**BIG ISLAND WOODTURNERS
INVITATIONAL**

March 3, 5 to 7 p.m., continues through March 30

This 19th Annual exhibit, celebrating the Wailoa Center's 50th Anniversary, will feature pieces from all the woodturning clubs in Hawai'i. A "Meet the Artist" event will be held March 3 from 5 to 7 p.m., then the exhibit will be open Monday through Saturday from 8:30 a.m. to 4:30 p.m. Woodturning demonstrations will be held Saturdays from 10 a.m. to 2 p.m., www.bigislandwoodturners.org.

WAIALUA CARNIVAL 2017

March 3, 6 to 10 p.m.; March 4, noon to 10 p.m.; March 5, noon to 6 p.m.

Head to the North Shore for the Waialua Carnival, featuring EK Fernandez Midway rides, games, local food, Hawai'i bands, hula hālau, live DJs and more. Waialua High and Intermediate school, www.waialuacarnival.org.

**PAPAKŌLEA 'OHANA
HEALTH FAIR**

March 4, 10 a.m. to 2 p.m.

This year's theme "I Ola Na Kanaka I Ka Moana – Our Ocean Lives, Our People Thrive" brings ocean safety, marine conservation and Hōkūle'a's Worldwide Journey to the annual health fair that provides information, resources and services to engage families in making healthy lifestyle choices. Free. Lincoln Elementary, 615 Auwaiolimu Street.

NĀ KAU HI'AKA

March 9 to 11

This Hawaiian language play presents the mo'olelo of Hi'iakaikapoliopele and Pele-honuamea in three performances: Thursday at 7 p.m.; Friday at 7 p.m., with a pre-show discussion at 5:30 p.m.; Saturday at 2 p.m. \$20, \$10 keiki and kupuna (60+). BYU-Hawai'i David O. McKay Auditorium. For tickets, email nakauahiiaka@gmail.com or visit the BYUH Aloha Center.

HONOLULU FESTIVAL

March 10 to 12

"Pacific Harmony, Love and Trust" is the theme for this year's Honolulu Festival. The three-day event features educational programs and cultural events including stage performances, the Ennichi Corner, the Grand Parade and Nagaoka Fireworks. For a full schedule and list of venues, visit www.honolulu festival.com.

ALOHA DANCE CONVENTION

March 11, 4:30 to 9 p.m.

Back for a third year, the EKIDEN kick-off event is a dance competition created as a "friendly and fun cultural exchange event of the Pacific through dance." First and second place winners will perform at the Honolulu Festival Grand Parade. Hawai'i Convention Center, <http://hawaii-event.com/en/archives/event/1237>.

NĀ HULA LEHUA

March 11, 10 a.m.

At this film screening, learn about the significance of high chief Kalani'ōpu'u,

the royal feather garments he gifted to Capt. Cook in 1779, and the partners that worked together to return Kalani'ōpu'u's treasured 'ahu'ula and mahiole to the people of Hawai'i. Free. 'Ōlino Theaters at Ka Makana Ali'i, 594-1888, www.oha.org/kalaniopuu.

**ANAHOLA PRINCE KŪHIŌ
DAY CELEBRATION**

March 18, 11 a.m. to 5 p.m.

A day of fun activities, food, crafts and educational, cultural and wellness exhibits will reaffirm Prince Kūhiō's legacy in perpetuating the growth of healthy Hawaiian communities on homestead land. Free. Anahola Beach Park. For more information, contact La Contrades at khpono@gmail.com.

**THE
SONGS
OF C&K**

March 23, 7 p.m.

Henry Kapono is bringing the songs of Cecilio & Kapono to "A Lifetime Party of Friends," where he'll be joined onstage by Johnny Valentine, Alx Kawakami and Blayne Asing. Tickets are \$20-\$68. Kahilu Theatre, www.kahilutheatre.org, (808) 885-6868.



Blayne Asing. - Photo: Courtesy

CONTACT 2017

March 31 through April 17

Native Hawaiian and local visual artists have created work exploring the theme of 'contact' in Hawai'i for the fourth-annual juried exhibition. Free. Honolulu Museum of Art School. <http://www.honolulumuseum.org>.

**NĀ MELE
MAE'OLE:
THE KEAWE
'OHANA**

April 1, 6 p.m.

Aunt Genoa Keawe and her 'ohana will be honored at the third concert in the Hawaiian Music Hall of Fame series honoring the legacy of Hawai'i's musical families. Aunt Genoa was inducted into the Hall of Fame in 2001. \$60, includes heavy pupu and entertainment. Hyatt Regency Waikiki Beach Resort and Spa Kou Ballroom, 392-3649 or admin@hmfhof.org.



Aunt Genoa Keawe. - Photo: Courtesy

MA UKA A I KAI AKAMAI ENGINEERS

April 3

This OHA-sponsored event invites K-12 students and their 'ohana to explore how different types of engineering were applied in the days of their kūpuna. The Native Hawaiian Science and Engineering Program, a partner in the event, will provide games and projects that provide hands-on learning about engineering. For more information, email Nā Pua No'eau Director Kinohi Gomes at kinohi@hawaii.edu. ■

HAWAIIAN GRAMMY

Pe'a considers his Grammy a win for Hawaiian language, music and people

By Francine Kananionapua Murray

Sitting among the stars at the Grammy's pre-show, Kalani Pe'a met the famous comedian and actress Margaret Cho. "She said to me, 'If you're going to win you have to be in the front two or three rows

Special event

Upcoming performances

> Sat., March 25, 12 p.m.
Maui Nui Botanical Gardens,
Ho'omau, Maui
> Sat., April 8
Punana Leo o Moloka'i

Annual Kalani Pe'a Day

Feb. 18
County of Hawai'i
In recognition of the importance of Kalani Pe'a's victory to further awareness and appreciation of Hawaiian language and culture far beyond our Hawaiian Islands. Designated by Mayor Harry Kim. Attire: Purple.

For more information visit
www.KalaniPeaMusic.com

because you only have 45 seconds up there. This is live streamed to millions of viewers," he recalls.

Pe'a was sitting in the back when they announced the nominees in the Best Regional Roots category. Then they announced the winner, "E Walea" by singer/songwriter Kalani Pe'a. "My first thought was '45 seconds.' Am I going to roll down the isle or hula down the isle? I shouted with joy and happiness, not only for the fact that Hawai'i won the Grammy, but we were being placed



Kalani Pe'a is the first Hawaiian to win a Grammy since Hawaiian albums were placed in the Best Regional Roots category. - Photos: Courtesy



right back on the map where we are supposed to be. Where Hawaiian music through Hawaiian language should be recognized on a global perspective."

Pe'a didn't prepare a speech. As he received the award, he spoke from the heart – like he says his ancestors would do with an oli from the Kumulipo – and from chant he went into music, demonstrating the love of the Hawaiian people in haku mele Hawai'i.

The actual Grammy is stunning and receiving the award was a huge honor, says Pe'a, who adds, "The number one thing was being acknowledged for the work I have done for our people, and that we can give hope and faith to our next generation to come and appreciate Hawaiian music and composition.

"The music shares our 'ike (knowledge)," Pe'a describes, explaining how meaningful this award is to him. "I've given my album to engineers and producers of Beyoncé, Drake and others so that they have an understanding of what Hawaiian music is all about, and what true 'ōlelo Hawai'i is about."

Recognizing the significance of "being the first Hawaiian immersion graduate, Hawaiian homesteader and Hawaiian practitioner to win in this category for the first time in history as a singer/songwriter," Pe'a says the achievement has opened new opportunities to network and market Hawaiian music composition and give back to the lāhui.

The award has also led to some changes Pe'a hadn't anticipated. With fame came fans – he's received thousands of loving messages from people around the world. Many heartfelt emails came from keiki asking if it was possible for them to be successful singers or songwriters like him. "I not only lit that fire, but I motivated musicians, students and keiki around the world, writing back to each one. You can write music. It is possible... You grab that pencil, pen or laptop and you write that mele. You speak from your pu'uwai (heart), and once you are done you can save up your money and record your music so that the world can hear it. You can win and you can represent the communities you serve. You can represent Hawai'i and our lāhui."

These keiki want words of affirmation and "I am not only an example of that, I am encouraging

SEE HAWAIIAN GRAMMY ON PAGE 25

Hosting a Community Event?

Apply for an 'Ahahui Grant up to \$10,000

Application and full details available at

www.oha.org/grants

The first round FY 2018

'Ahahui Grant deadline is

Friday, April 21, 2017

'Ahahui orientations at OHA on

Tuesday, 3/14, 1 p.m.-3 p.m.; and

Friday, 3/17, 10 a.m.-12 p.m.

Please register by email at grantsinfo@oha.org



EMPOWERING HAWAIIANS, STRENGTHENING HAWAII

*The featured photo is of the Prince Lot Hula Festival which is an 'Ahahui Grant funded event. 'Ahahui Grants fund events that support OHA's strategic priorities in the areas of culture, health, education, land and water, and economic self-sufficiency.

Learn how to research your genealogy
Access to online subscription resources

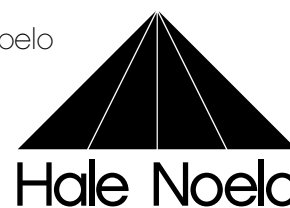
(Ex. Ancestry.com & EBSCO)

Digitize family documents and maps

Make an appointment to visit Hale Noelo – OHA's Knowledge Tech Center, providing the following services:

- Genealogy Research Technical Assistance
- Digitization Services & Digital Preservation Training
- Access to ancestry.com and other online subscription resources

Visit www.oha.org/halenoelo
or call 808.594.1775
to make an
appointment today.



Na Lama Kukui, 560 N. Nimitz Hwy, Suite 117C

Workshops offer Hawaiian culture training

The Native Hawaiian Hospitality Association offers a number of workshops to help customer service professionals learn more about Hawaiian culture.

In March, three events will help attendees learn more about Hawaiian culture and how to use this knowledge in the workplace:

> **Kuleana:** March 9, 8 to 10 a.m.

Learn about kuleana, or responsibility, and how it can be used to heighten your sense of purpose, work ethic, accountability and initiative.

Tuition: \$70, due March 7 by noon

> **Fishpond:** March 15, 8:30 a.m. to 12:30 p.m.

Visit an ancient Hawaiian fishpond in Windward O‘ahu to participate in restoration efforts, build teamwork and give back to the community – and learn how the experience can enhance customer service.

Tuition: \$120, due March 13 by noon (Employment and Training Fund subsidy registration deadline: March 1)

> **Waikiki Historic Trail:** March 29, 9 a.m. to 1 p.m.

Learn about Waikiki as a wahi pana, or sacred place, as well as its living history in the modern world to build understanding about the balance between tourism and culture.

Tuition: \$120, due by March 28 by noon (ETF subsidy registration deadline: March 15 at 4 p.m.)

> **Mahalo:** March 30, 8 to 10 a.m.

Learn how mahalo, or gratitude, builds connections between people and can be expressed through presence, punctuality, appreciation and recognition.

Tuition: \$70, due March 28 by noon (ETF subsidy registration deadline: March 16 by 4 p.m.)

For more information, visit www.nahha.com.

Explore patterns in Hawaiian artistry

‘Hulia ‘Ano: Inspired Patterns,’ opening at Bishop Museum this month, explores Hawaiian aesthetic traditions, highlighting the intricate patterns found on barkcloth, gourds,

woven mats and even in tattoos.

The exhibit will run in the J.M. Long Gallery from March 18 through Oct. 17. Items on display include treasures from the museum’s ethnology and natural science collections, and highlight where design motifs have similarities in the natural world. Each exhibit case, represented by a single Hawaiian word, will group together cultural and natural objects, which when considered together can deepen understanding of the patterns.

According to the museum: “From pāwehe motifs (Hawaiian geometric patterns) to design elements inspired by nature, visitors will gaze on bold patterned kapa (barkcloth), fine makaloa sedge mats, printed gourds, a mahiole (royal feathered helmet) and ‘ohe kāpala (bamboo stamps). Objects from the museum’s natural science collections will include herbarium (plant) specimens, land and sea shells and other exquisite examples from the zoological collections.”



A new exhibit explores Hawaiian aesthetic traditions. - Photo: Courtesy of Bishop Museum

Interactive exhibits will allow visitors to create their own design motifs, while workshops offer an opportunity to make a patterned keepsake to take home. Those workshops begin on March 21 and will run from 1 to 3 p.m. on Tuesdays, Wednesday and Thursdays in

the Hawaiian Hall Atrium.

For more information, visit www.bishopmuseum.org or call 847-3511.

Fundraising concert supports Hawai‘i Island keiki

Na Poki‘i Inc. and Moku o Kohala, Royal Order of Kamehameha I, have invited the Kī Hō‘alu All Stars to provide a slack key jam session at the annual fundraising concert on April 9.

In addition to the jam session with Sonny Lim, Peter Moon Jr., Don Kaulia, David Kaio and Keola Grace, the event features hula from Hālau Waiau and music from Diana Aki, accompanied by Larry Katahira, Dwight Tokumoto and Keola Grace. There will also be a silent auction, with two inlaid koa dressing benches among the items up for bid.

The majority of the event proceeds will support scholarships for students in the Waimea, Waikoloa and Kohala area, with the remainder going to

fund cultural education and outreach programs in the community.

Tickets are \$40 and are available from any member of Na Poki‘i, Inc. or Moku O Kohala and are also available at the Wishard Gallery in Waimea.

Hawai‘i Maoli honors four

The late Sen. Gil Kahele, renowned kumu and cultural practitioners Māpuana and Kihei DeSilva, and Nature Conservancy of Hawai‘i Executive Director Ulalia Woodside will be honored by Hawai‘i Maoli on March 4.

The theme of this year’s Ka Mana o Ke Kanaka Awards is Nā Pua no ka Wekiu, flowers of the highest branch. Those honored are being recognized for their accomplishments in government, conservation and cultural and historical preservation.

“Above all else, the Ka Mana o Ke Kanaka Award exemplifies excellence,” said Maile Alau, Executive Director of Hawai‘i Maoli. “We believe that the mana, or power, of the Hawaiian culture derives from an ongoing commitment by community leaders to perpetuate our traditions and practices.”

The event will feature performances by Kūpaoa and Keauhou, a silent action and special pounded pai‘ai with dinner. For more information, visit <http://hawaiiamaoli.org>.

Lei Court selection set for March 4

Lei Court hopefuls will show off their lei making skills, poise and personality, hula and ability to speak in English and ‘ōlelo Hawai‘i at a March 4 selection event.

Lei Day has been celebrated in Hawai‘i since 1927, when few people wore lei, and the first lei queen, Nina Bowman, was crowned in 1928. This year, the lei court will be selected from the Nā Mākua ‘Ō‘ō, the elders in training (ages 46-60).

The event starts at 9 a.m. From 9:30 to 10:30 a.m., contestants will make lei on site. Their poise, personality and language skills will be judged from 10:45 a.m. to noon. At 1:45 p.m., participants will perform hula ‘auana and the court will be announced at 3:30 p.m. ■

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional cultural activities, previously or ongoing, within or near the proposed Department of Land and Natural Resources (DLNR) Business Park. The DLNR Business Park will be located on 285 acres of land owned by the State of Hawai'i, in Pūlehunui Ahupua'a, Wailuku (Kula) District, Island of Maui, Hawai'i [TMK: (2) 3-8-008:001 por.]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182.

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that one historic property believed to be a traditional Native Hawaiian burial site was documented by Pacific Consulting Services, Inc. during the course of an archaeological inventory survey of the Honolulu Board of Water Supply's (BWS) Beretania Street property parking lots, conducted on Tax Map Key (1) 2-1-036: 005. This parcel is located on lands that historical maps identify as 'Auwaiolimu 'Ili,

which was an 'ili kūpono, and may have been within Pauoa Ahupua'a but is now within Honolulu Ahupua'a. The lands are currently owned by the BWS. Background research indicates that during the Mahele, Pauoa Ahupua'a became government land and 'Auwaiolimu 'Ili was awarded to Kaleokekoi; however, Kaleokekoi returned the land as commutation fee for his retained lands and the 'ili became crown land. One LCA (268) was granted in the west portion of the parcel, on the east side of Lauhala Street. LCA 268, was awarded to John Papa 'Ī'ī and was occupied by 'Ī'ī's servants. Following the procedures of Hawai'i Revised Statutes (HRS), Chapter 6E-43 and Hawai'i Administrative Rules (HAR) Chapter 13-300, the burial is believed to be over 50 years old. The BWS is open to preserving the burial in place. However, the decision to preserve in place or relocate this previously identified burial shall be made by the O'ahu Island Burial Council and the State Historic Preservation Division (SHPD) in consultation with any recognized

lineal and/or cultural descendants, per the requirement of HAR Chapter 13-300-33. Proper treatment of the burial shall occur in accordance with HAR 13-300-38 or 13-300-39. SHPD requests persons having any knowledge of the history or identity of the burial to contact the following individuals within thirty days to provide information regarding appropriate treatment of the unmarked burial: Dr. Alan Downer at SHPD, located at Suite 555, Kākuhihewa Building, 601 Kamokila Boulevard, Kapolei, HI 96707 [Tel: (808)692-8015/Fax (808)692-8020/Email: Alan.S.Downer@hawaii.gov; or Mr. Steve Clark at Pacific Consulting Services, Inc. located at 720 Iwilei Road, Suite 424, Honolulu, Hawai'i 96817 [Tel: (808) 222-0407/Email steve.clark@pcsihawaii.com. All interested parties should respond to this notice by filing descendant claim forms with SHPD and/or by providing information to SHPD that adequately demonstrates lineal descent from this specific burial or cultural descent from ancestors buried in the vicinity of the subject TMK parcel. ■

KALANI'ŌPU'U FILM

Continued from page 20

the amazing journey home and the cultural awakening that greeted the mea kapu (sacred items).

"Nā Hulu Lehua" chronicles a number of events inspired by the return of the items. At the celebration event at Bishop Museum on March 17, 2016, kumu hula Snowbird Bento and her hālau performed the hula manō (shark dance) that is believed to have been last performed more than 200 years ago. Scholar and kumu hula Pua Kanahale created an original chant for Kalani'ōpu'u to mark his return. And thousands have visited Bishop Museum, where the treasures are on display, to pay homage to the chief.

The documentary has received resoundingly positive feedback, with viewers saying that "I had tears rolling down my face" and the film is "full of mana."

The public is invited to the film screening series that continues in

March and April:

- 'Ōlino by Consolidated Theatres at Ka Makana Ali'i in Kapolei, March 11. Doors will open at 10 a.m., and the film will start at 10:30 a.m. Seating is first come, first served.

- Hawaii International Film Festival Spring Showcase at Regal Dole Cannery Stadium & IMAX Theatres, April 2, 3 p.m.

- 25th Annual Celebration of the Arts, The Ritz-Carlton, Kapalua Theatre, Maui. April 15.

- 'Imiloa Astromony Center Merrie Monarch event, April 21, 1 p.m.

Each of the film screening events will include a cultural program and a question and answer session. Call (808) 594-1888 for more information.

Also updated screening information will be posted online at www.oha.org/kalaniopuu. Those who are unable to attend the film screenings in person are invited to watch the film online and share their feedback at www.oha.org/kalaniopuu. ■

HAWAIIAN GRAMMY

Continued from page 23

you," says Pe'a. "Lastly, I say in the email when you receive your acknowledgement or your award for your hard work, make sure you don't write it on paper. Speak from your pu'uwai, from your na'au, from your piko, and sing out those lyrics so the world can hear."

Although he has been singing for 29 years, Pe'a says, "This is the start of my music career. I finally recorded my debut album and won a Grammy at age 33." In the Hawaiian perspective, there is a start to everything and a perpetual motion. "He ho'omaka, he ho'oluhi aka he ho'omaka. We always gotta start all over again and continue to build ways that we can strive together."

One life tip, "Surround yourself with positive people, that are like-minded. People who will bring something to the table and share the 'ike and na'auao." ■

KING LUNALILO TRUST CHIEF EXECUTIVE OFFICER

King Lunalilo Trust is a non-profit, Ali'i Trust charged with the establishment and maintenance of a home that accommodates the poor, destitute and infirm people of Hawaiian blood or extraction, with preference given to older people. The trust currently serves its beneficiaries through Lunalilo Home and its residential, respite, day care and meal preparation services.

The Chief Executive Officer implements the strategic goals and objectives of the Trust. The CEO enables the Board of Trustees to fulfill its governance function and provides direction and leadership toward the achievement of the Trust's mission, strategic plan, policies, goals and objectives set by the Board of Trustees.

Seeking a CEO who has strong strategic planning experience, financial, and asset management knowledge who also understands legal, tax and risk issues with exceptional community and public relations and fundraising expertise.

The ideal candidate will have outstanding personal character, commitment to the Trust's core values with demonstrated success in leading an organization in a senior management capacity. We seek an inspiring and collaborative leader that engages the internal team and the community. Operational and fiscal management is imperative along with effective past work with a Board of Trustees/Directors.

Interested candidates should submit a confidential cover letter, resume and salary requirement by

April 30, 2017 to:

Inkinen & Associates

E-mail: Executives@inkinen.com

EEO Employer

For detailed information please visit website at: www.inkinen.com



Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

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'E lū ke kōkō a Maoloha

Makahiki is a four month long season that begins with the appearance of the star constellation Pleiades or Makali'i around October and lasts until the setting of Makali'i in late January to early February. Makahiki is a time to give thanks for the abundance of the land, to call upon the gods to provide rain and future prosperity, to cease farming, to feast and to enjoy competitive games.



Colette Y. Machado

Trustee, Moloka'i and Lāna'i

of the makahiki event on Molokai which included Walter Ritte, Clayton Hee and John Sabas.

Competition began on Thursday for the Middle and High School competitors. That night all athletes and the community were invited to dinner and an evening presentation by Mehanaokala Hind and those in attendance got a chance to view "Nā Hulu Lehua The Royal Cloak and Helmet of Kalaniopu'u." On Friday, the Middle and High



Youth Makahiki participants gather to hear Mo'olelo of Moloka'i by Mikiala Pescaia. - Photo: Brent Nakihei

Each year Ka Molokai Makahiki, Inc. plans, organizes and conducts ceremonial, athletic and education activities relating to Makahiki. Ka Molokai Makahiki, Inc. is a private, non-profit organization founded in 1981 and their purpose is to preserve and perpetuate Hawaiian cultural heritage and to increase and foster public understanding of and appreciation for Hawaiian cultural practices and art forms.

'E lū ke kōkō Maoloha, "May the net of abundance scatter blessings upon us," was this year's theme at the 35th Annual Ka Molokai Makahiki. The event spanned three days as participants from Molokai, Kamehameha Schools campuses state wide, Hana and Lahaina gathered to take part in athletic, ceremonial and educational activities relating to makahiki. In celebration of its 35th year they honored the three founders

School had a unique opportunity to compete at the Nā'iwa Makahiki Grounds. Nā'iwa has one of the last remaining makahiki grounds and students participated in a private formal opening ceremony along with games. On Saturday there was a public opening ceremony and the Elementary Division Competition and Open Team events took place. Along with the competitions there was a Ho'olaulea where all experienced live music, ono food, craft and various informational booths.

Through the hard work and generosity of Ka Molokai Makahiki Inc.'s volunteer Board of Directors, Maui County Office of Economic Development, countless volunteers, businesses, community organizations, the student's parents and teachers this year's event was a great success and enjoyed by many. ■

Pono Leadership

I want to start by thanking the board of trustees for electing our new leadership. I look forward to serving as Vice-Chair again and will work closely with Chair Machado and all of the trustees to ensure we help OHA reach our potential as an organization.

We've been hearing a great deal about pono leadership here at OHA over the last couple of months, so I wanted to take this opportunity to share a bit about what pono leadership means to me. First, I have observed that leading

any Native Hawaiian organization is a unique leadership role. Our community has dealt with wrong-doing and broken promises from our state and federal government for a very long time and unfortunately that often overshadows the good work. As a result, the first thing any leader has to do is not only gain trust, but overcome the trust barriers that already exist.

Here at OHA, we have even greater trust barriers than most other organizations because of our status as a State agency. There are large groups of people in our community who have no trust in the State and in turn, no trust in us. I accept that as reality, but I believe we can overcome some of those barriers.

In order to gain trust, we must be excellent listeners. This means listening with purpose and an objective to find a way to include as many voices as we can. When I listen to

people, I often hear concerns and I ask for ideas to resolve those concerns. I also listen with an understanding that people naturally need opportunities to vent, so being angry is okay, as long as the discussion can eventually be solution-based. These types of discussions are often where the best ideas are borne, but it all starts with listening.

Effective leadership is crafting solutions and/or ideas and making them happen. So I consider Pono leadership as doing the same thing, but making it as inclusive and

balanced as possible. Pono leadership is taking key Hawaiian values centered on accomplishment, such as limahana (collective work) and ma ka hana ka 'ike (learn in doing), and building a framework that not only allows people to work and participate, but also empowers them with the skills and knowledge that will ensure they too will be able to solve problems or make an idea a reality in the future.

For OHA to reach its potential, I believe this is the leadership style we must embrace at all levels, both internally and with our community. The focus needs to be on listening and inclusivity. I believe this is the direction we are now going and I am hopeful that in my current role as Vice-Chair, I can help facilitate much of the necessary discussions to get OHA to a place where we have the trust of our community and can move forward. ■



Dan Ahuna

Vice Chair,
Trustee, Kaua'i and Ni'ihau

Looking for a back issue of Ka Wai Ola o OHA?

<https://issuu.com/kawaiola>

For the nūpepa version,
visit oha.org/kwo to sign-up.
Or call 808.594.1835



A historical note on the wisdom of others regarding OHA...

Aloha Mai Kākou!

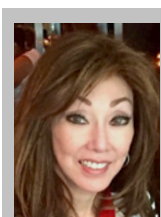
This month brings you a historical note taken from a 2001 *Honolulu Advertiser* column by David Shapiro. I discovered it as I reminisced on other times when OHA's Board of Trustees had engaged in bitterly fought battles for the Chairmanship. Since the column is too long to reprint, I will highlight paragraphs which bring to light OHA's "democratic" style of electing its Chair.

Titled, "Clayton Hee is Making a Mess of OHA"

(Excerpts from *Volcanic Ash*, Dave Shapiro's column as posted on July 4, 2001)

"In 1999, the Office of Hawaiian Affairs was in chaos as its trustees fought bitterly and vital land negotiations with the state broke down. Clayton Hee scolded his fellow trustees. 'It's frankly ridiculous that the board is unable to work together,' he said. Ultimately, it harms the beneficiaries we serve."

"...The spectacle of OHA's attempt to select a new administrator finds the board as divided as ever. Battling trustees couldn't muster a quorum for a meeting last week, sending OHA into its new fiscal year with no permanent administrator or budget... [Hee has] been in a snit since Haunani Apoliona beat him out for OHA chair for the new term and seems bent on using his considerable political skills to disrupt her leadership."



Leina'ala
Ahu Isa, Ph.D.

At-large

"[Hee] seemed to elevate his game when he coolly led OHA through the tumult after the U.S. Supreme Court opened OHA elections to non-Hawaiians... But after being ousted as chairman, [Hee] reverted to his old form — joined by Charles Ota, the foul-mouthed loose cannon who is OHA's first non-Hawaiian trustee. Ota has attached himself to Hee like a carbuncle."

"Hee has every right to voice his dissent. But he owes it to OHA beneficiaries to find common ground with the majority..."

"...It's too bad. Apoliona and majority trustees Oswald Stender, John Waihee IV, Donald Cataluna and Colette Machado have been diligent and reasonably businesslike in recruiting an administrator and dealing with the state auditor's critical report on OHA operations."

"[Hee and Ota] boycotted interviews to select a new administrator. Hee instigated a public tiff with OHA attorney Sherry Broder so unbecoming that Apoliona had to ask him to leave the meeting."

I have to mahalo Dave Shapiro for accurately recording what happened in 1999 and into the summer of 2001. He could have reprinted this same article by just changing a few names and published date.

Ke Aloha Nui, Trustee Leina'ala Ahu Isa ■

Transition: Change doesn't have to be painful

Ano'ai kakou. As you may have heard through the media, this has been a turbulent few months for OHA. It is heart-breaking that OHA cannot be focused on what our beneficiaries are demanding — assistance with housing, education, and health.

Change is never easy, but I want to state for the record that all of the initiatives I fought for in the past two months were for one purpose only: To protect the Native Hawaiian Trust Fund, now and into the future, for our beneficiaries. If my first initiatives were passed by the Board, our beneficiaries would have seen immediate change for the better. We were so close.

By a majority vote of the Board we wanted to negotiate a buyout of the CEO/Administrator/Ka Pouhana's contract. We felt that OHA could do so much more for our beneficiaries if we could change the course of where the Administration was headed. A buyout would have been the least painful way to bring about that change. The CEO would receive a negotiated sum of money and his reputation would be intact since we wouldn't have to air any "dirty laundry" in the public. But as everyone who read the newspaper or watched the evening news lately knows, it didn't work out that way.

On a positive note, Trustee Keli'i Akina's proposal to conduct a more comprehensive audit of OHA, which will look into things that the three mandated OHA audits don't cover, looks like it will become a reality. On February 8th, the Resource Management Committee formed an Advisory Committee to make recommendations to the Board on the scope of a proposed financial audit and management review. Our beneficiaries should be proud because this is only coming about because you demanded it. I look forward

to the audit and finally being able to answer the one question I've been asking nonstop for the last decade: Where is all the money really going?

On February 9th, the Board elected Colette Machado as the new Chair of the Board of Trustees. While she has been part of a faction that has no love for my demands for fiscal accountability, I know that she will do her best to be fair. I will definitely do my part to help her move OHA in the right direction again so that the Board can make a real impact in the lives of our beneficiaries.

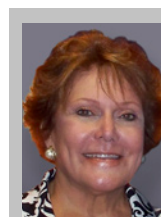
However, I was disappointed to see that Trustee Machado was able to let former Trustee Haunani Apoliona use her column space in the February *Ka Wai Ola* as her soapbox to attack me, while my original February article was not printed because I was critical of the Administration. I'll let you, the readers, be the judge of whether that is favoritism or not.

Trustee Hulu Lindsey remains Chair of the Resource Management Committee, so we can expect the new leadership structure to honor our beneficiaries' call more transparency at OHA.

OHA must be an agency that treats our beneficiaries equally and it's now up to the new leadership to make sure there is an even playing field at OHA. Most of the OHA Staff just want to do their jobs and I ask that the general public withhold their judgment during this time of change. Rome wasn't built in a day and we cannot change OHA in a few months.

Mahalo nui loa and God bless you all. ■

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



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State of the Hawaiian Nation in Waiting

We have come so far and yet have so far to go. We have made joyful progress toward recapturing the customs and traditions of our cultural past and yet struggle to agree on a common vision of our cultural future. We are far better educated but wisdom is elusive and dreams of nationhood have taken flight without a place to land. We disdain the colonizers, and yet the worst of colonizer behavior has been embraced by many of us, including some of our most important institutions. Our politics of self-determination too often finds us disrespectful of each other, and our aloha has to be propped up with bumper stickers to remind us of how we should treat each other. We have become isolated in our dialogue, talking only to other Hawaiians while ignoring the cultural diversity of the communities that surround us. We walk the land having to look over our shoulders ready to duck the slings and arrows coming from our own people. Yes, we are a nation waiting to happen. But waiting for what? Our struggle for self-determination lies more within than without.

I again beat the drum of the staggering economic capacity of our five major institutions – Kamehameha Schools, Queen's Hospital Systems, Lili'uokalani Trust, Department of Hawaiian Home Lands, and the Office of Hawaiian Affairs – whose combined assets amount to billions of dollars and hundreds of thousands of acres of land. But I continue to be frustrated by a pervasive separation between our institutional leaders, albeit perhaps unintentional. The irony is that we all serve the same constituency of beneficiaries. Why is it so hard for us to simply gather and take a shot at sorting out a common path to a Hawaiian future? A path that, while requiring each institution remain true to its specific trust responsibility, links those responsibilities

into a laulima initiative (many hands working together) that creates an economic capacity underpinning the nation in waiting.



Peter
Apo

Trustee, O'ahu

Then there is the truly rich tapestry of organizations of maka'āinana, the citizenry so to speak, that are fundamental to defining ourselves as a people. A nation is largely defined by its institutions and these institutions constitute the very fabric of who we are. They include the Hawaiian Civic Clubs, Royal Societies, canoe clubs, hula schools, historical societies, educational institutions, Aha Moku island councils, health organizations, Native Hawaiian Chamber of Commerce, and many more. This vast network of Hawaiian organizations needs to be supported as a fundamental strategy of empowerment – the kind of empowerment that helps to break the curse of 133 years of government dependency and transgenerational trauma.

Finally, the politics of nation building seems to thwart all attempts at unification. There are three alternatives for nationhood: independence, federal recognition, or status quo (lots of folks financially benefit from the status quo). Democracy, as the process of choice, is assumed to legitimately express the will of the people through the ballot box. A constitution has been put into play and we await the outcome of the financial struggle to fund a Hawaiians-only ratification vote with private money. But the process is continually under attack and resisted.

Sometimes I wonder whether our transgenerational trauma extends to the very concept of democracy. Perhaps, somewhere deep inside our cultural psyche, lies a longing for the chiefly system of rule, a return to the monarchy. For some of us, democracy may be a stand-in for the United States – a government that failed to hear the pleas of our Queen. But no matter the cultural awkwardness of democratic process, what choice do we have? ■

How the Hawaiian Constitution Solved A Problem in the US Constitution

There is an inherent problem with the United States Constitution. As a blueprint for government and a repository for essential law such as the Bill of Rights, the U.S. Constitution displays brilliance. Yet, the U.S. Constitution's problem is that it is disconnected from its philosophical source, the Declaration of Independence.

Since the Civil War and the rise of American Pragmatism, which teaches that there are no transcendent truths, the U.S. Constitution has been increasingly interpreted without reference to the Declaration of Independence. Consequently, rights once considered unalienable are now determined by legislation or litigation.

On July 4, 1776, the Continental Congress adopted a statement known today as the Declaration of Independence. That date is familiar to all as the birthday of one nation, but it is also the intellectual and spiritual birthday of all freedom-loving nations that draw upon the principles of the Declaration of Independence. In the 19th century, the Kingdom of Hawai'i was one of those nations.

In 1840, King Kamehameha III and Kekāuluohi as Kuhina Nui enacted a constitution with strong parallels to the U.S. Constitution, but its framers were concerned with more than just the structure of government. They wanted to make certain that the proper philosophy would guide the interpre-

tation of their constitution.

The Kingdom of Hawai'i Constitution states: "God hath made of one blood all nations of men to dwell on the earth, in unity and blessedness. God has also bestowed certain rights alike on all men and all chiefs, and all people of all lands. These are some of the rights which He has given alike to every man and every chief of correct deportment; life, limb, liberty, freedom from oppression; the earnings of his hands and the productions of his mind, not however to those who

act in violation of laws."

The language opening the Kingdom Constitution echoes the language of the Declaration of Independence which states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

But the genius of the Kingdom Constitution is that it unites timeless principles with the rule of law within a single document. It recognizes that rights come from and are bestowed by Ke Akua "... on all men and all chiefs, and all people of all lands."

As we trustees seek to ensure the rights of Hawaiians, let us consider the example of the Kingdom of Hawai'i Constitution which located equal rights for all in a timeless source. ■



Keli'i
Akina, Ph.D.

Trustee,
At-large



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Bill would help kūpuna age in place

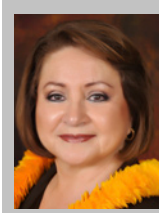
I was honored to be present on the Senate floor as a guest of Senator Michelle Kidani during the opening day ceremonies at the state Legislature this year and watch her election as vice president. It was also heartening to read in the program for the day the Senate's affirmation of its commitment to Ola Lehulehu – People and Communities.

The Senate Majority leader wrote of being "energized to succeed" on several fronts: "climate change, preparedness, justice, and community well-being." He affirmed, as did the Senate President Ronald Kouchi, in his remarks, the Senate's attentiveness to "our values." I write to express the hope that those values will lead them to act on behalf of our kūpuna, to take the first step toward holding out a helping hand to family caregivers who are carrying the enormous burden of looking after aging loved ones at home.

There are thousands of these silent, unheralded caregivers across the islands doing the heroic work of making it possible for kūpuna to age in their own homes and end their days in dignity. I know some of these quiet heroes. One of them is a colleague who probably could have worked another decade or more, but who chose early retirement so that he could help his wife, who has a career, to look after her mother. Her mother needs assistance with daily living.

This couple has rearranged their whole life to accommodate the needs of their kūpuna. The have moved out of their own home and moved into the mother's home so that she could have the comfort of continuing to live in her home without disruption. This is love. This is sacrifice. Things don't always work out in as orderly a way as it did for this couple.

Take the example of an uncle I know in his 80s who is as stubborn as they come!



**Carmen "Hulu"
Lindsey**
Trustee, Maui

He insisted he could manage at home by himself, taking in boarders, who unfortunately took advantage of him. His children intervened and he eventually settled into a care home. But he still pines for his old home and dreams of returning to that home someday. That is an unlikely prospect, but one that perhaps might have been feasible if we had better systems in place to help kūpuna age in place.

The Kūpuna Care Assistance bill that is being advanced in the Senate is an important step in the direction of helping family caregivers look after their loved ones at home. It will provide a modest sum of \$70 a day to pay for additional qualified help to assist with housework, take kūpuna to their hospital appointments or simply give the full-time family caregivers a brief respite. This is important because it will allow caregivers to continue working, take fewer days off for emergencies, and protect their own financial well-being as they themselves age. Leaving their jobs prematurely impacts the caregivers' retirement income when they themselves will need it and causes businesses to lose experienced employees.

The Kūpuna Care Assistance bill is something that benefits the whole community, not just our beloved kūpuna and their dedicated caregivers. If we are truly committed to our values, we will each do what we can to ensure that this small step toward giving our kūpuna the care they deserve in their sunset years becomes a reality in Hawai'i.

I am lucky in that I still live independently and I have my children living on the same island. But I can envisage a time when having professional caregivers help me and my daughters will be something we will welcome. I know I speak for many families and I hope our legislators are listening. ■

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

2017

AHPINA/MAKOLO – The descendants of Lokalia Kenao Pali Ah Pina Makolo are having our next reunion in Las Vegas from June 28 – July 2, 2017. Her children were all born in Wailuku. They are: Abby Ah Pina Chu Alo Lee Watkins (born February 11, 1882), Manuel “Murphy” Ahoi Flores (born May 25, 1895), Eva Lehua Ah Pina Adric (born December 18, 1899), Mary Maone Makolo Marrotte (born October 26, 1902), William Kekaha Makolo (born April 17, 1904) Annie Panui Makolo Naeole (born April 1, 1911) Esther Makolo (born January 1, 1914) and Arthur Makolo (born August 25, 1916). Registration information is available

at facebook.com/ohanastrong or please email the Reunion Committee at ohanastrong2017@gmail.com and information will be sent to you. E ō nāmamo a Lokelia!

DUDOIT – Dudoit reunion will be held on April 14 and 15 2017 on O‘ahu. Events are Bishop Museum, Gravesite visitation, Genealogy and luau. This year’s theme is honoring are Living Kūpuna. We also have reunion t-shirts available. Any ‘ohana wishing to volunteer or entertain us with music or hula are welcome. So please come celebrate with us and meet more of your Dudoit ‘ohana. For registration please email Radeen Meheula at kaleilehua60@hotmail.com or call 808-232-7665. For

shirt orders or monetary donations please email Ray Cordeiro at roseboat82@hawaii.rr.com or call 808-664-0090 you can view the shirt design and colors on Facebook at Dudoit unlimited. Any more information contact Howard Meheula at 808-393-8689, Colette Cordeiro at 808-234-3032 or follow us on Facebook at Dudoit unlimited for updated information.

KAHANANUI – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email debz.bautista@yahoo.com.

KAHANAOI – Pomaikai reunion will be held on Saturday, August 19, 2017 at Zablan Beach, Nānākuli, 9 a.m. to 6 p.m. ‘Ohana includes, Kauwe, Kaluna, Laimana, McCabe, Cockett, Rowans, Wongs, Jones, Komomua, Kaopuiki, Cockett, Apiki, Kalauawa, and etc. Contact Jeanne Kahanaoi at 808-354-7365.

KALAAUHINA-KEPA – The descendants of Annie Kalaauihina, and William Ben Kepaa of Kuiaha, Maui, are planning a family reunion in Waimānalo, O‘ahu, from July 7–9, 2017. Children of Annie and William were: Hoopii, Miriam, Edward, Kailaka, Makaopio, Smith, William, Mikala, Annie. Tutu’s second marriage was to Peter Halo. Children of Annie and Peter were: Mary Halao Kepaa Werner, and John Aiawale Halao Kepaa. Her third marriage was to Ben Piipii Kahele no issue (children). Plans for Friday, July 7 are for a casual get together at our cousins’ home in Waimānalo. Saturday, July 8 is the Reunion Luau from 2–10 p.m. on Department of Hawaiian Homelands (DHHL) property, mauka side of Hilu Street, in Waimānalo. Sunday, July 9 we’re winding down and simply spending time together. A small contribution will be asked to help offset costs. We will be sharing genealogy and would welcome yours. There’s a family face book page “Kekaula (Kalaauihina-Kepa’a) Lau” that we can add you to. This is a closed group so please kōkua and identify yourselves and your connection to the ‘Ohana when you send a friend request. For more information contact Hudson Kekaula, hkekaula@hotmail.com 808-486-3941 (leave message) or Primrose Judge pjjudge@alionscience.com 703-933-6622.

KINIMAKA – Kinimaka ‘Ohana reunion will be July 2–5, 2017, Kona, Hawai‘i Island. Contact Kaniu Kinimaka-Stocksdale at email: kaniu@coconutwoman.me or call 808-313-1598 for more info. ‘O wau no me ka ha’a ha’a.

KULIOHOLANI-KONOWAHINE ‘OHANA REUNION – The two surviving descendants of Alawa and his wife Ana Kulioholani are having a reunion. The descendants are Daisy Nakike Apua Alawa who married Kau Chit Aki, and her sister Ana Alawa who married Kamaka Pamaiaulu. Descendants of these two sisters: from Daisy Nakike Apua Alawa (Kau Chit Aki) are: Henry AhChoy Apua, Amoe Aki Yam, Edward Kau, Harry Aki, Sam Aki and Alex Aki. From Ana Alawa (Pamaiaulu) are: Julia Konawahine Pamaiaulu. Julia married Peter Kaiu Akiona and had ten children. Six of the surviving children are: Josephine DeLaura-Crow, Ramona Teves, Veronica Samera, Dorothy Kekuewa, Shirley Hering and Lorna Akiona-Terry. The reunion will be at the Waimānalo Hawaiian Homes Hale, 41-253 Ilauhole St., Waimānalo, on Saturday, July 1, 2017, 8 a.m. – 7 p.m. Cost \$15 for adults 8 years and up (includes 1 Bento), \$8 for children 5 to 7 years old (includes 1 Bento). Under 4 years old is free (no Bento, but may purchase a Bento for \$8). Register

on line at: <https://sites.google.com/site/kauakiohana/home>. Deadline February 28, 2017. For information or those who wish to help with the planning call John Aki at 808-492-5929 or email johnakijr@yahoo.com.

LINCOLN – The ‘Ohana Lincoln Reunion Committee is planning our next family reunion for June 16 & 17, 2017 in Kona. Our Reunion begins on Friday, June 16 with a historic visit to our ancestral lands and continues on Saturday, June 17 at Hale Halawai. If you are of Lincoln heritage and want to attend, please contact the following Committee members for more information. Please be sure to leave a message if no one answers. You can also email me as well, Rowena A. Lincoln, 808-497-1219, email: Ehulani822@yahoo.com or Jonna Robello, 808-783-5423.

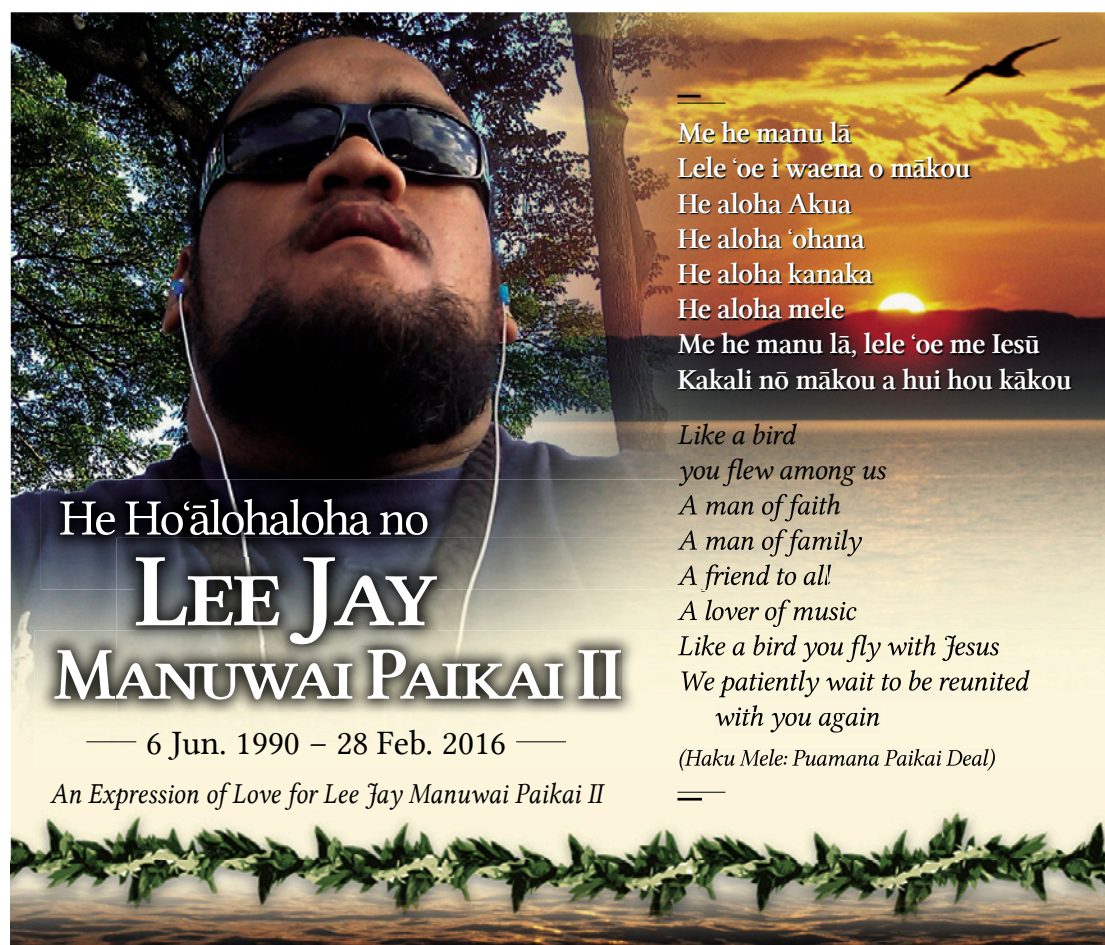
NAEHU-SAFFERY REUNION – Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Naeahu and Waiki Kawaawaiki Naeahu (1828-1900) of Olowalu, Maui, are holding a reunion Labor Day weekend, Sept. 1-3, 2017, in Wailuku, Maui. Their combined 14 children include: Fanny (John Kaiakamalie), Edmund Jr. (Emalia Wallace), Henry (Kahua Kaanaana), Caroline (Frank Rose), William (Emily Cockett and Jennie Makekau), John (Lucy Kahaulelio and Rebecca Nahooikaika), Thomas (Mary Luna Kina), Mary (Daniel Palena), Emma (William Pogue), Anna (Joseph Kealoha and Daniel Nahaku), Julianna (Antoine Freitas), Charles (Emily Hawele and Catherine Kauwahi), Helen (George Tripp), Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kaloa). If you’re interested in attending the reunion, please visit www.SafferyOhana.org or contact Naomi Losch, 808-261-9038, nlosch@hawaii.rr.com or Kulamanu Goodhue, 808-689-4015, safferyohana@gmail.com or Donna Curimao, 808-264-3178, meleana1839@hotmail.com.

KEKUMU/ KAHANANUI – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email debz.bautista@yahoo.com

FAMILY SEARCH

CULLEN – Looking for genealogy records for my great grandmother on my father’s side. Mary Cullen 1869-1920 married John Fernandez 1860-1939. Their daughter Madeline Fernandez Colburn. Please call or text Pauahi Colburn at 722-8400. Mahalo nui.

KAMAKAU – Looking for descendants or related family members of Ellen P. Kamakau. Born at Kaopipa/Kaupipa, Maui on September 3, 1850. Since, deceased. Please contact 808-366-0847 or lruby@hawaii.edu. ■



Me he manu lā
Lele ‘oe i waena o mākou
He aloha Akua
He aloha ‘ohana
He aloha kanaka
He aloha mele
Me he manu lā, lele ‘oe me Iesū
Kakali nō mākou a hui hou kākou

*Like a bird
you flew among us
A man of faith
A man of family
A friend to all
A lover of music
Like a bird you fly with Jesus
We patiently wait to be reunited
with you again*

(Haku Mele: Puamana Paikai Deal)

He Ho‘ālohaloha no
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MANUWAI PAIKAI II
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E Ō Mai

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email kuleanasurvey@oha.org.

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

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Fax: 808.327.9528

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HOMES WITH ALOHA – Nānākuli 3/2 tear-down \$115,000/offer. Leasehold. Charmaine I. Quilit Poki (R) 295-4474. RB-15998. Williams Keller Honolulu RB-21303.

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The Office of Hawaiian Affairs is seeking candidates for the following positions:

The **Chief Financial Officer/Resource Management Director** ("CFO") is responsible for the financial performance of the organization and also serves as the executive-level manager responsible for overseeing the organization's Programs in the areas of investment transactions, administrative services, and information management and technology.

The **Land Specialist** assists in the development and implementation of a Comprehensive Management Plan for Wao Kele o Puna, as well as relevant work for any other conservation, Legacy, and/or Programmatic lands owned by OHA on the Island of Hawai'i. The Land Specialist is also responsible for engaging the community about and implementing the day-to-day management of the project(s).

The **Lead Compliance Specialist** works in the Compliance Program, the purpose of which is to monitor the policies and actions of government, private, or not-for-profit organizations to ensure proper treatment of the Native Hawaiian community, and for intervening when necessary with legal and policy investigation, analysis, and corrective actions.

The **Digital Media Specialist** works in the Digital and Print Media Program. The ideal candidate is well versed in website development, app development and video production.

For additional details about these positions and other positions available, please visit to oha.org/jobs.

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