

BOARD OF TRUSTEES

Carmen. Hulu Lindsey, Chairperson
 Mililani Trask, Vice Chairperson
 Dan Ahuna, Trustee Kaua'i & Ni'ihau
 Kaleihikina Akaka, Trustee O'ahu
 Keli'i Akina, Trustee At-Large
 Luana Alapa, Trustee Moloka'i & Lāna'i
 Brickwood Galuteria, Trustee At-Large
 Keoni Souza, Trustee At-Large
 John Waihe'e IV, Trustee At-Large



STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS

MEETING OF THE BOARD OF TRUSTEES**DATE:** Thursday, December 7, 2023**TIME:** 10:00 A.M.

PLACE: Virtual Meeting
 560 N. Nimitz Hwy.
 Honolulu, HI. 96817

Viewable at www.oha.org/livestream Or

Listen by phone: (213) 338-8477, Webinar ID: 812 8908 7453

This virtual meeting can be viewed and observed via livestream on OHA's website at www.oha.org/livestream or listened by phone using the call-in information above. A physical meeting location, open to members of the public who would like to provide oral testimony or view the virtual meeting, will be available at 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817.

AGENDA

- I. Call to Order
- II. New Business
 - 1. Presentation by FESTPAC – Festival of Pacific Arts and Culture
 - 2. **Action Item BOT #23-12** - Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.
 - 3. Committee of Resource Management
 - A. **Action Item RM #23-26:** OHA Biennium Budget for the Fiscal Biennium Periods 2021-2022 (FY 22) and 2022-2023 (FY 23) - Realignment #8 – Non-Core and Core Realignments
 - 4. Committee of Beneficiary Advocacy and Empowerment
 - A. **Action Item BAE #23-02:** Approval of the 2024 OHA Legislative Bill Package
 - B. **Action Item BAE #23-03:** Approval of the First Term of Sherwin Kaleo Perez as the Kaua'i Island Representative for the Native Hawaiian Revolving Loan Fund (NHRLF), Board of Directors (BOD)
- III. Community Concerns and Celebrations
- IV. Announcements
- V. Adjournment

If you need an auxiliary aid/service or other accommodation due to a disability, please contact Everett Ohta at (808) 594-1988 or by email at everetto@oha.org as soon as possible. Requests made as early as possible have a greater likelihood of being fulfilled. Upon request, this notice is available in alternate/accessible formats.

Meeting materials will be available to the public at least 48-hours prior to the meeting at OHA's main office located at 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817. Meeting materials will also be available to view at OHA's neighbor island offices and will be posted to OHA's website <https://www.oha.org/bot>.

In the event that the livestream public broadcast is interrupted and cannot be restored, the meeting may continue as audio-only through the phone number and Webinar ID provided at the beginning of this agenda. Meeting recordings are available upon request to BOTmeetings@oha.org until the written meeting minutes are posted to OHA's website.

Public Testimony will be called for each agenda item and must be limited to matters listed on the meeting agenda.

* **Community Concerns and Celebrations is not limited** to matters listed on the meeting agenda. Hawai'i Revised Statutes, Chapter 92, Public Agency Meetings and Records, prohibits Board members from discussing or taking action on matters not listed on the meeting agenda.

† **Notice:** The 72 Hour rule, pursuant to OHA BOT Operations Manual, Section 49, shall be waived for distribution of new committee materials.

‡ **Notice:** This portion of the meeting will be closed pursuant to HRS § 92-5.

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STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS

Testimony can be provided to the OHA Board of Trustees either as: (1) **written testimony emailed** at least 24 hours prior to the scheduled meeting, (2) **written testimony mailed** and received at least two business days prior to the scheduled meeting, or (3) live, **oral testimony online or at the physical meeting location** during the virtual meeting.

- (1) Persons wishing to provide **written testimony** on items listed on the agenda should submit testimony via **email** to BOTmeetings@oha.org at least **24 hours prior** to the scheduled meeting or via **postal mail** to Office of Hawaiian Affairs, Attn: Meeting Testimony, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817 **to be received at least two business days prior** to the scheduled meeting. Any testimony received after these deadlines will be late testimony and will be distributed to the Board members after the scheduled meeting.

- (2) Persons wishing to provide **oral testimony online** during the virtual meeting must first register at:
https://us06web.zoom.us/webinar/register/WN_WVfM2phXReeJ7m5HZObhPw

You need to register if you would like to orally testify online. Once you have completed your registration, a confirmation email will be sent to you with a link to join the virtual meeting, along with further instructions on how to provide oral testimony during the virtual meeting.

To provide oral testimony online, you will need:

- (1) a computer or mobile device to connect to the virtual meeting;
- (2) internet access; and
- (3) a microphone to provide oral testimony.

Oral testimony by telephone/landline **will not** be accepted at this time. Once your oral testimony is completed, you will be asked to disconnect from the meeting. If you do not sign off on your own, support staff will remove you from the Zoom meeting. You can continue to view the remainder of the meeting on the livestream or by telephone, as provided at the beginning of this agenda.

- (3) Persons wishing to provide **oral testimony at the physical meeting location** can sign up the day-of the meeting at the physical meeting location.

Oral testimony online or at a physical meeting location will be limited to five (5) minutes.

Carmen Hulu Lindsey

Trustee Carmen Hulu Lindsey
 Chairperson, Board of Trustees

12/1/2023

Date

Office of Hawaiian Affairs
Meeting of the Board of Trustees
December 7, 2023
10:00 A.M.

II. New Business

1. Presentation by FESTPAC – Festival of Pacific Arts and Culture

- *Any handouts received will be distributed at meeting*

Office of Hawaiian Affairs
Meeting of the Board of Trustees
December 7, 2023
10:00 A.M.

II. New Business

- 2. Action Item BOT #23-12 - Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.**

OFFICE OF HAWAIIAN AFFAIRS
Action Item

Board of Trustees
December 7, 2023

BOT #23-12

Action Item Issue: **Request to extend of the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members**

Prepared by: Chantelle Belay Nov 30, 2023
Chantelle Belay Date
Public Policy Manager, Community Engagement

Reviewed by: Stacy Ferreira Nov 30, 2023
Stacy Kealohilani Ferreira Date
Ka Pouhana, Chief Executive Officer

Reviewed by: Keoni Souza Nov 30, 2023
Keoni Souza Date
Chair, Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice

Reviewed by: Carmen Hulu Lindsey Dec 1, 2023
Carmen Hulu Lindsey Date
Ke Kauhuhu o ke Kaupoko
Chair, Board of Trustees

Action Item BOT #23-12: Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

I. Proposed Action

Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

II. Issue:

Whether or not the Board of Trustees (BOT) should approve the extension of the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

III. Background and Discussion

A. Board of Trustees By-Laws Basis for an Ad Hoc Committee

The Board of Trustees By-Laws (Mar. 2020) specifies the parameters of an Ad Hoc Committee:

1. Article II – DEFINITIONS. "Ad Hoc Committee" means a Committee created by the Board for a one-time purpose or to focus on examining a specific subject and subject to a deadline by which the work must be completed or else the Ad Hoc Committee is dissolved.
2. Article VIII – COMMITTEES OF THE BOARD, E. AD HOC COMMITTEES.
 1. From time to time, there shall be such Ad Hoc Committees, as designated by the Chairperson, the members of which shall be appointed by the Chairperson, and subject to approval of the Board by a simple majority (5) vote. There shall be a minimum of three (3) members on each Ad Hoc Committee, at least one of whom shall be a member of the Board and who shall be the Chairperson of the Ad Hoc Committee.
 2. The term of the Ad Hoc Committees shall expire at the completion of the assigned task or at a specific time that is determined for each Ad Hoc Committee at the time of the appointment of said Committee or at the discretion of the Chairperson.
 - a. All communications and advice from an Ad Hoc Committee shall be made to the Chairperson of the Board no later than ten days before a Board meeting.
 - b. All communications and advice to an Ad Hoc Committee shall be made by the Chairperson of the Board.

Action Item BOT #23-12: Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

c. All Ad Hoc Committee members, with the exception of members of the Board of Trustees, shall serve on a voluntary basis without compensation, other than reasonable expenses, such as travel, parking, and meals.

d. In the event that three (3) or more Board members are appointed to an Ad Hoc Committee, HRS Chapter 92, as amended, will apply.

B. Discussion

On February 23, 2023, the BOT approved Action Item #23-03 to create the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices. Trustee Keoni Souza and Trustee Kaleihikina Akaka were appointed to lead the Committee with an end date of December 31, 2023. The Committee has held six meetings. Sylvia Hussey, the approved project manager for the Committee also departed OHA on June 30, 2023.

During a meeting, the Committee had the opportunity to meet with Kumu Kalani Akana, who gave a presentation on Hawaiian Cultural Protocol and created an outline of OHA specific practices titled Loina Ho'okipa Kūhelu. The Committee plans to use this outline to develop Standard Operating Procedures for OHA Cultural Protocol and Practices. Trustees are asked to review, edit, and make suggestions for the final version by Tuesday, January 17, 2024.

The committee identified two significant events to implement the OHA Cultural Protocol. The first is an Open House that will be held at Nā Lama Kukui. The second is the 13th Festival of the Pacific Arts and Culture (FestPac) which will take place in June 2024. Currently, OHA has a representative attending the FestPac meetings, and more information on OHA's role and responsibilities will be provided soon.

Due to the evolution of membership in the Committee and its continued work, it is necessary to continue and examine cultural protocols to fully provide the information we need.

Trustee Aide Amber Kalua has attended and participated in past Committee meetings as support staff. In October 2023, Chantelle Belay, Community Engagement Public Policy Manager, was appointed by interim CEO, Colin Kippen, to serve as the project manager for the Committee.

Action Item BOT #23-12: Request to extend the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

IV. Funding Source

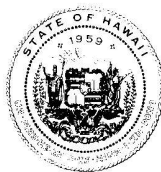
Any resources needed to carry out Ad Hoc Committee related activities will conform with existing budgetary (e.g., realignment) spending and procurement authorities, policies and procedures.

V. Recommended Action

Approve the extension of the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.

VI. Attachments

- A. Report Summary from the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practice Dated Dec. 7, 2023



**STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
560 N. Nimitz Hwy., Suite 200
Honolulu, Hawaii 96817**

DATE: December 7, 2023

TO: Board of Trustees

FROM: Ad Hoc Committee for Cultural Protocols and Practices
Chairperson, Keoni Souza
Vice-Chair, Kaleihikina Akaka
Project Manager, Chantelle Belay

SUBJECT: **Report Summary from the Ad Hoc Committee for Cultural Protocols and Practices**

To the Board of Trustees:

The Ad Hoc Committee for Cultural Protocols and Practices report for December 7, 2023

1. On February 23, 2023, the BOT approved Action Item #23-03 to create the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices. Trustee Keoni Souza and Trustee Kaleihikina Akaka were appointed to lead the committee with an end date of December 31, 2023. The committee has held six meetings. Due to the evolution of membership in the Ad-Hoc committee it is necessary to continue and examine cultural protocols to fully provide the information we need.
2. During a meeting, the Committee had the opportunity to meet with Kumu Kalani Akana, who gave a presentation on Hawaiian Cultural Protocol and created an outline of OHA specific practices titled Loina Ho'okipa Kūhelu. The Committee plans to use this outline to develop Standard Operating Procedures for OHA Cultural Protocol and Practices. Trustees are asked to review, edit, and make suggestions for the final version by Tuesday, January 17, 2024.
3. The committee identified two significant events to implement the OHA Cultural Protocol. The first is an Open House that will be held at Nā Lama Kukui. The second is the 13th

Festival of the Pacific Arts and Culture (FestPac) which will take place in June 2024. Currently, OHA has a representative attending the FestPac meetings, and more information on OHA's role and responsibilities will be provided soon.

Additional Suggestions:

- A. FestPac – Identify staff member to assist with organizing cultural protocol
- B. The Committee recommends the Trustees draft using this document Loina Ho'okipa Kūhelu as the basis for cultural protocol and practices once edited and approved by the BOT

Therefore, the committee is requesting **Action Item BOT #23-12 - Request to extend of the Ad-Hoc Committee for the Purpose of Examining Cultural Protocols and Practices until December 31, 2024 and approve Amber Kalua and Chantelle Belay as members.**

Attachment A - Loina Ho'okipa Kūhelu

Loīna Ho‘okipa Kūhelu

Formal Welcoming Protocol

By Kalani Akana, PhD

The customs and manners employed by heads of state and ambassadors are referred to as protocols. The specific ceremony being conducted and the behavioral norms being followed constitute Hawaiian etiquette. Protocol didn't have a common term because every ceremony had its own name. *Loīna*, which is defined as a “rule, custom, manners, code, precept, law; principle, as of a political party” (p. 210) in Puku‘i and Elbert (1986, rev. ed.), is the closest Hawaiian version of protocol.

Loīna, or protocol, is a crucial component of ceremony. Roles and obligations, or *kuleana*, are another. Status and positioning, or *kūlana*, is the third. Attending to all three is necessary for proper etiquette.

- **Loīna** entails following rules that typically relate with *ka‘ina* (order), such as what goes first, second, etc. in a program, as well as how to handle symbols like lei and *kāhili*. Loīna will differ according to the situation.
- **Kuleana**. In *kuleana*, positions and responsibilities are assigned. For example, a chanter may be chosen to oversee the hula and oli ritual, or a *kahu* may be designated to deliver the invocation. The protocol officer is the sergeant-at-arms in many societies who may work with affiliate officers, e.g. *kumu hula* acts along with the *po‘opua‘a* (head student), *ho‘oulu* (sergeant-at-arms), and *paepae* (ceremony assistants).
- **Kūlana**. One's rank and standing dictate where they can enter, sit, take part in, and exit the ceremony.
- **Lawena**. These are the appropriate behaviors in Hawaiian society.

The following reflect some of the precepts and customs concerning hospitality and the once prevalent custom of welcoming visitors and strangers into homes for meals, rest, and conversation.

Kani ka Pū. The Conch Shell Calls

The use of *pū* today with the facing and blowing to the four directions comes from pageantry events of the 40s and 50s. It is used today to elevate the status of the event. Nonetheless, because the *pū* has a voice, its sound should also function as a welcoming voice -

through a long a gentle blast that says “Maiiiiiiii (come)” or a short blast followed by a long one for “He maiiiii (welcome).”

Ke Kāhea. The Call of Welcome

Ua pā lā ke kāhea. *The call is given.*

The kāhea or call is always first and foremost in welcoming protocol. To not kāhea to a visitor or passerby was considered a breach of protocol such as when Hi‘iaka visited ‘Olepau of Maui and was spurned and ignored by his wives. They paid a heavy price for their arrogance and rudeness. As a result of the Hawaiian value for hospitality, some of the most beautiful chants recorded and taught are those that welcome visitors.

Mrs. Sarah Nākoa, former State of Hawai‘i archivist and Hawaiian language professor at the University of Hawai‘i, once told me a story about her grandmother. She would see travelers coming from Honolulu along an old trail above their home in Waiau, the site of the current Waiau Power Plant. A freeway covers this trail which was about a quarter mile from their home. She would hear her grandmother chanting words like, “E mai e ka malihini. He mai. Mai e ‘ai! *Visitor, come. This is a welcome. Come and eat.*” This was her cue to prepare a meal for the visitor and to make sure that the house was in order, meaning that the door and windows were open and therefore welcoming.

When welcoming a visitor the door and windows should be opened as a closed door would mean that the hosts are not ready, not available, and not hosting. The hosts body language should also be open: a) hands uncrossed; b) hands out of pockets; c) faces smiling and friendly.

Ha‘i ‘Ōlelo. Speech giving

When chiefs met and interacted, there was often an exchange of words to discern each other’s genealogies and thus determine if there were connections and relationships that needed to be addressed. As a result, a ha‘i ‘ōlelo might begin with a chant or pule recognizing genealogical connection.

Ha‘i ‘Ōlelo a Ka Mea Ho‘okipa. Speech of the Host

The *ha‘i ‘ōlelo* (speech) orients the visitor to important *inoa* (names) of the land and the people. In recording important *‘alina* (geographical epithets) the Royal Genealogy Board (1882) found the following:

Kaahakualua is the heiau of Moloka‘i, there in the uplands of Halawa. Haupū is the fortress. Moi is the Kahuna and Kapepekaula is the chief (p. 27).

In addition to the heiau, the fortress, kahuna, and chief of a particular land or island, there were also indications of secret caves and fishing grounds. Thus, ‘alinala orients and reacquaints the people and visitor with the land, something one should do when delivering a ha‘i ‘ōlelo.

Another important aspect of ha‘i ‘ōlelo is to determine the purpose for the visit. A common question found in *mele* (chanted text) and *mo‘olelo* (story) is found in this mele for Kaha‘i, the voyager-chief who returned to Kahiki, our ancestral homeland, to find his father Hema. The question is underlined below:

Mele no Kaha‘i.

‘O ke ānūenue ke ala o Kaha‘i;
Pi‘i Kaha‘i, kōi Kaha‘i,
‘A‘e Kaha‘i i ke ko‘i ‘ula a Kāne
Hihia i nā maka o ‘Alihi
‘A‘e Kaha‘i i ke anahā,
He anahā ke kanaka ka wa‘a;
I luna o Hānaiakamalama;
‘O ke ala ia i ‘imi ai i ka makua o Kaha‘i,
O hele a i ka moana wehiwehi,
O Halulu i Halekumukalani.
Ui mai kini o ke akua,
Nīnau ‘o Kāne, ‘o Kanaloa,

He aha kau huaka‘i nui,

E Kaha‘i i hiki mai ai?

I ‘imi mai au i ka [maka o] Hema

Aia i Kahiki, aia i Ulupa‘upa‘u

Aia i ka ‘ā‘aia hāhā mau ‘ia a Kāne

Loa‘a aku, i Kūkulu o Kahiki.

(Kamakau, 1866/1991, p. 95).

What is this this great journey (of yours)

Kaha‘i, that you have arrived (here)

Ha'i 'Ōlelo a ka Hoa Kipa/ Malihini: Speech of the Visitor/Newcomer

The visitor may or may not respond to the welcome chant. Some visitors feel that they need to chant something and begin to chant what they know such as a welcome chant or entrance chant; however, this is not appropriate. The skilled visitor will listen to the mele kāhea and ha'i 'ōlelo and respond appropriately. For example, if the host mentions the wind and rain of the host locale then the visitor might acknowledge it and mention the wind and rain of their own locale

Lei a Honi i ka Malihini: Greet Visitor

There are three elements to this phase: (1) Presenting of lei; (2) Signing of a song while giving the lei to visitors like “O Makalapua” or “Ke Lei Maila”; (3) the hosts invite the malihini to honi (nose greeting) and/or lūlū lima (handshake). The song should reflect some aspect of the greeting and should be sung for the duration of the honi.

Lei protocol

Here are some lei protocol of dos and don'ts:

- Do have all lei out of their containers, bags, pū'olo, etc. Taking a lei from its plastic bag shows unpreparedness on the part of the hosts.
- Do not leave the lei on a chair.
- Do unravel an open lei such as maile for the visitor as this represents the tying in of aloha
- Do not give a tied lei to someone who is pregnant. This is a tell-tale sign in a hula performance that someone is hāpai.
- Do not place a lei over the head of an ali'i as the head is kapu; rather, place around from the back and sides.
- Do consider the proper lei for the visitor, e.g. the family of Pele do not wear kukui as it is a symbol of Kamapua'a, an enemy of Pele, or, do not give a twisted rope ti-leaf lei to descendants of Kamanawa (Kalākaua Dynasty including Kawānanakoa) as their ancestor was the first Hawaiian hung from a rope. Do not give a lei of hala to a visitor as hala means “to pass, pass away.”

The Hawaiian Honi

The use of honi in formal occasions has been revitalized through contact with Māori who press forehead and noses together. The Hawaiian honi does not involve the forehead but includes a deep breathing, as honi also means “to inhale,” as noses touch.

‘Aha‘aina, Pā‘ina, Pā‘ina Li‘ili‘i.

Food is an import way to pani or bring closure to ceremony. If guests are attending a meeting where refreshments are served then a pule can be given after the honi is completed. If the event is grandeur like an ‘aha‘aina, then the pule can be postponed to that time. In traditional Hawaiian settings, an oli kāhea (calling chant) was given to invite all to partake in the feast. Nowadays, the Hawaiian musicians perform this function when they begin singing. An appropriate song might be “He ‘Ono” or “Nā ‘Ono o ka ‘Āina.”

Panina. Closing

A door opens and a door closes—both actions are needed in Hawaiian protocol—opening and closing. We often neglect the latter in Hawaiian protocol.

Panina. Closure

It is the responsibility of the visitor to determine when they will leave the formal gathering. A very informal and brief way is to say “Kū au hele, noho ‘oe, aloha. I stand to go, and you remain in aloha.”

The visitor, again, begins this process with a speech, usually of thanks and take-aways from the meeting. Remember the question posed to Kaha‘i, “What is the reason for your great journey here?” Hoepfully, the visitor achieved his purpose.

Next, the host concludes with a speech that summarizes the meeting of the two parties. The speech should acknowledge the visitors and their purpose and offer kōkua and an invitation to return. Makana ho‘iho‘i or gifts-to-take-back, reminiscent of the after-party takeaways, can be presented at this time.

As we began with pule, we end with pule, After the pule, a mele lāhui or mele aloha like “Aloha ‘Oe” is sung as goodbyes are being made.

A Format for Hosting Visitors to OHA

Hawaiian Program	English Translation
Kani ka Pū	Sounding the conch
Kāhea Mele Heahea, e.g - <i>Onaona ka hala</i> Mele Pane –visitor response (optional)	Calling, welcoming Permission-to-enter chant By the visitor. Staff may proxy.
Ha‘i ‘Ōlelo Ha‘i ‘Ōlelo a ka Mea Ho‘okipa Mele or hula Ha‘i ‘Ōlelo a ka Hoa Kipa/Malihini	Remembering genealogy, history Speech of the Host Song or dance to emphasize points of Speech of the Visitor/Newcomer
Lei a me ka Honi Lei - ‘O Makalapua Honi, lūlū lima	Lei giving and embracing Lei – Staff will sing ‘O Makalapua as lei are being given All are invited to honi or lulu lima (shake hands)
‘Aha‘aina, Pā‘ina, Pā‘ina Li‘ili‘i Pule Kāhea ‘ai (optional)	Banquet, meal, refreshments Prayer for Food Call to eat or a song like “He ‘ono” accordance to importance and size of group
Panina ‘Ōlelo a ka hoa kipa ‘Ōlelo aloha Hā‘awi Makana ho‘iho‘i Pule Mele Aloha, “Aloha ‘Oe”	Closure Visitor says farewell first Host responds or offers Prayer Gift is given Song

A Format for Visiting, Attending

Hawaiian Program	English Translation
Kāhea na ka Mea Ho‘okipa	Call of the hosts. The host bears the obligation of beckoning the guests. However, be advised that some hosts adhere to a hālau hula chant etiquette in which the student must ask the kumu hula for permission before entering—the guests asks the host for permission to enter. The two chants have the same name, mele kāhea, but have distinct purposes, which causes confusion.
Kāhea na ka Mea Kipa <ul style="list-style-type: none"> • “‘Ano‘ai” • “Kūnihi ka Mauna” 	Call Response of the Visitor <ul style="list-style-type: none"> • “‘Ano‘ai” by Aunty Edith McKinzie was composed for the 1985 Hawaiian delegation to the Festival of Pacific Arts in Tahiti. This chant is often used to greet people but Aunty Edith intended it as a response to the host. Traditionally, these responses were composed extemporaneously in response to the words expressed by the hosts’ chant. • “Kūnihi” would be appropriate for hosts wh follow a hālau=type protocol.
Ha‘i ‘Ōlelo <ul style="list-style-type: none"> • Welina • Kumuhana 	Speech (if allowed) <ul style="list-style-type: none"> • Greeting by rank, e.g. dignitaries or generally by generation, e.g. kupuna, makua, ‘ōpio, kamali‘i • Purpose of the visit
Makana	Gift. A ho‘okupu is tribute usually of a sizeable ammount. <ul style="list-style-type: none"> • Present gift after speech if convenient. A lei for the draping on the Kamehamea statue in D.C. might be given later or sooner. • Lei should not be placed over the head of an ali‘i
Ha‘i ‘Ōlelo Mahalo <ul style="list-style-type: none"> • Mele mahalo, “Uhola ‘Ia Ka Makaloa” 	Farewell <ul style="list-style-type: none"> • The visitor initiates the farewell, of course, with coordination with the host

<ul style="list-style-type: none"> • Mele aloha , “Aloha ‘oe,” “No ke Aloha Ana ‘Ole” 	<ul style="list-style-type: none"> • The song brings closure to the visit
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‘Ano‘ai

by Aunty Edith McKinzie

‘Ano‘ai ko kākou mea ho‘okipa lā ‘ea	Greetings to our hosts
A me nā mea hanohano	and all dignitaries
Ke ho‘ohiwahiwa ‘ia nei mākou lā ‘ea	We are esteemed
E hui pū i ka waiwai	To meet together in abundance
‘O ko kākou mau kūpuna lā ‘ea	Our common ancestors
Ia Hīpu‘u iā kākou i ka lōkahi	Bind us all together in unity
Ka nalu ‘imi iā kākou mai Kahiki lā ‘ea	The wave from Tahiti searched for us
Me ke aloha no kākou a pau	With love for us all
Me ke aloha no kākou a pau	With love for us all

Oli Mahalo

By Kēhau Smith

‘Uhola ‘ia ka makaloa lā	The makaloa mat is unfurled
Pū‘ai i ke aloha lā	Food is shared with love
Kūka‘i ‘ia ka hā loa lā	Great breath is exchanged
Pāwehi mai nā lehua	The lehua adorns and honors
Mai ka ho‘oku‘i a ka hālāwai lā	From zenith to horizon
Mahalo e Ke Akua	Thanks to God
Mahalo e nā kūpuna lā ‘ea	Gratitude to the ancestors
Mahalo me ke aloha lā (2x)	Gratefulness with love

LOINA KIPA 1

A Format for Visiting, Attending

Hawaiian Program	English Translation
Kāhea na ka Mea Ho‘okipa	Call of the hosts. The host bears the obligation of beckoning the guests. However, be advised that some hosts adhere to a hālau hula chant etiquette in which the student must ask the kumu hula for permission before entering—the guests asks the host for permission to enter. The two chants have the same name, mele kāhea, but have distinct purposes, which causes confusion.
Kāhea na ka Mea Kipa <ul style="list-style-type: none"> • “‘Ano‘ai” • “Kūnihi ka Mauna” 	Call Response of the Visitor <ul style="list-style-type: none"> • “‘Ano‘ai” (see below) by Auntie Edith McKinzie was composed for the 1985 Hawaiian delegation to the Festival of Pacific Arts in Tahiti. This chant is often used to greet people but Auntie Edith intended it as a response to the host (mea ho‘okipa). Traditionally, these responses were composed extemporaneously in response to the words expressed by the hosts’ chant. • “Kūnihi” would be appropriate for hosts who follow a hālau hula type of protocol.
Ha‘i ‘Ōlelo <ul style="list-style-type: none"> • Welina • Kumuhana 	Speech (if allowed) <ul style="list-style-type: none"> • Greeting by rank, e.g. dignitaries or generally by generation, e.g. kupuna, makua, ‘ōpio, kamali‘i • Purpose of the visit is stated
Makana	Gift. A ho‘okupu is tribute usually of a sizeable ammount. Makana is more appropriate. <ul style="list-style-type: none"> • Present gift after speech if convenient. A lei for the draping on the Kamehamea statue in D.C. might be given later or sooner. • Lei should not be placed over the head of an ali‘i

Ha‘i ‘Ōlelo Mahalo <ul style="list-style-type: none"> • Mele mahalo, “Uhola ‘Ia Ka Makaloa” • Mele aloha , “Aloha ‘oe,” “No ke Aloha Ana ‘Ole” 	Farewell <ul style="list-style-type: none"> • The visitor initiates the farewell, of course, with coordination with the host • The song brings closure to the visit
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‘Ano‘ai

By Aunty Edith McKinzie

‘Ano‘ai ko kākou mea ho‘okipa lā ‘ea	Greetings to our hosts
A me nā mea hanohano	and all dignitaries
Ke ho‘ohiwahiwa ‘ia nei mākou lā ‘ea	We are esteemed
E hui pū i ka waiwai	To meet together in abundance
‘O ko kākou mau kūpuna lā ‘ea	Our common ancestors
Ia Hīpu‘u iā kākou i ka lōkahi	Bind us all together in unity
Ka nalu ‘imi iā kākou mai Kahiki lā ‘ea	The wave from Tahiti searched for us
Me ke aloha no kākou a pau	Wih love for us all
Me ke aloha no kākou a pau	With love for us all

Oli Mahalo

By Kēhau Smith

‘Uhola ‘ia ka makaloa lā	The makaloa mat is unfurled
Pū‘ai i ke aloha lā	Food is shared with love
Kūka‘i ‘ia ka hā loa lā	Great breath is exchanged
Pāwehi mai nā lehua	The lehua adorns and honors
Mai ka ho‘oku‘i a ka hālāwai lā	From zenith to horizon
Mahalo e Ke Akua	Thanks to God
Mahalo e nā kūpuna lā ‘ea	Gratitude to the ancestors
Mahalo me ke aloha lā (2x)	Gratefulness with love

LOINA KIPA 2

A Format for Visiting Sacred Places like heiau, hālau, wahi pana

Hawaiian Program	English Translation
Kāhea na ka Mea kipa	Call of the Visitor. <ul style="list-style-type: none"> • The visitor must ask permission to enter into a sacred space. In 1778, when Cook was taken to Hikiau heiau he was stopped at the entrance where the kahuna accompanying him chanted before they could proceed. • This practice is still done at hālau hula because learning hula and other arts and sciences are considered sacred. • Another kāhea (call) might be in the form of an Oli Pale (Chant of Protection) as when entering a forest/
Kāhea na ke kahuna, kahu, kumu	Response of the Kahuna, Kahu, Kumu <ul style="list-style-type: none"> • Many if not most sacred places are unattended so a response may not be given. In this case, a pause and short moment of reflection and respect would suffice before proceeding. • At a hālau hula, the kumu hula will respond. The most common begins with “E hea i ke kanaka e komo ma loko. <i>Calling to the person to come within.</i>” Eddie Kamae composed a song with this line.
Ha‘i ‘Ōlelo <ul style="list-style-type: none"> • Welina • Kumuhana 	Speech (if allowed or necessary) <ul style="list-style-type: none"> • Greeting. I’ve heard a kupuna talking aloud to an empty space stating her purpose, e.g. “Aloha, we are ‘ohana to you and came to pick plants for a wedding.” • Purpose of the visit is stated
Makana, ‘ālana, mōhai	Gift, free-will offering, prescribed offering <ul style="list-style-type: none"> • •

	<ul style="list-style-type: none"> • Makana is any kind of gift. Ho‘okupu is used incorrectly today – it refers to tribute of quality and quantity. • An ‘āлана might be a lei. Travelers in a forest might leave a ti leaf under a stone . • Mōhai is a prescribed offering like a pig for the initiation of a boy into the hālau hula.
Ha‘i ‘Ōlelo Mahalo <ul style="list-style-type: none"> • Mele mahalo, “Uholā ‘Ia Ka Makaloa” 	Farewell Speech <ul style="list-style-type: none"> • As you enter, so shall you leave. What is openend must be closed. • The visitor to a sacred space must show appreciation and respect upon leaving. I once had to drive ‘Iolani Luahine home from Queen Emma Summer Palace. Before getting in the car, she turned to chant to the house.


Oli Mahalo

By Kēhau Smith

‘Uholā ‘ia ka makaloa lā
Pū‘ai i ke aloha lā
Kūka‘i ‘ia ka hā loa lā
Pāwehi mai nā lehua
Mai ka ho‘oku‘i a ka hālāwai lā
Mahalo e Ke Akua
Mahalo e nā kūpuna lā ‘ea
Mahalo me ke aloha lā (2x)

The makaloa mat is unfurled
Food is shared with love
Great breath is exchanged
The lehua adorns and honors
From zenith to horizon
Thanks to God
Gratitude to the ancestors
Gratefulness with love

A Format for an OHA Investiture of Trustees

Hawaiian Program	English Translation
Kani ka Pū	Sounding the conch. Conch blowers determine specifics of blowing to east (sunrise), west, ma uka/north, and ma kai (south) at rehearsal.
Mele Ka‘i <ul style="list-style-type: none"> • “Ne‘epapa ka helu a ka lā” • “Ka Nalu Nui e Kū ka Nalu” 	Entrance chant by chanter <ul style="list-style-type: none"> • These chants usually talk about some kind of procession or movement. Mele hula ka‘i or hula entrance chants can also be used such as “Ho‘opuka e ka lā.”
Kāhili <ul style="list-style-type: none"> • Kalamakūokano‘eau (Torch of Knowledge) 	Feather Standard <ul style="list-style-type: none"> • The first kāhili to process is the yellow kāhili, Kalamakūokano‘eau. It represents dawn and the rising of the sun – an auspicious sign. • All staff contributed in making the kāhili.
Ka‘i o Nā ‘Ahahui Ali‘i <ul style="list-style-type: none"> • Order of Kamehameha • ‘Ahahui Ka‘ahumanu • Hale o Nā Ali‘i o Hawai‘i • ‘Ahahui Māmakakaua, Daughters and Sons of Hawaiian Warriors • (Daughters of Hawai‘i) 	Procession of the Royal Societies <ul style="list-style-type: none"> • They will sit on the right side of the church or venue. • This order is customary and agreed on and is ordered by the name of the ali‘i or ali‘i founder. The oldest is actually the Ka‘ahumanu Society hui founded in the 19th Century. Hale o Nā Ali‘i, however, has the most ancient roots being the Hale Nauā of Kalākaua which descended from the Hale Nauā of Haho.
Ka‘i o Nā Kahu Waiwai Ali‘i <ul style="list-style-type: none"> • The Kamehameha Schools • Queen Emma Foundation & Queens Health System • King Lunalilo Trust • Lili‘uokalani Trust 	Procession of the Royal Trusts <ul style="list-style-type: none"> • They will sit on right side of church behind societies • The ali‘i’s period of rule determines their position.
Kāhili <ul style="list-style-type: none"> • Kalamakūokana‘auao (The Torch of Wisdom) • Kāhili li‘i 	Feather Standard <ul style="list-style-type: none"> • The last kāhili to process is the red kāhili, Kalamakūokano‘eau (The torch of Knowledge). It represents

	<p>sunset and older generations; thus, it is linked to wisdom.</p> <ul style="list-style-type: none"> • The Wisdom kähili acts as a guardian of all in the procession • Two smaller kähili, one with ka‘upu feathers and the other of koa‘e feathers can be used. They represent the young and future generations. They are installed in Lili‘uokalani Hall.
<p>Papahana</p> <ul style="list-style-type: none"> • Pule • Mele Haipule • Mele Aupuni, “Hawai‘i Pono‘ī” • Ha‘i ‘ōlelo a Ke Kauhuhu • Mele, hula • Pule Ho‘ola‘a • Lei hulu • Mele no nā kahu mālama waiwai • Mele, hula • Ho‘i, “Hawai‘i Aloha” 	<p>Program (According to Theme) Elements</p> <ul style="list-style-type: none"> • Prayer • Hymn • National Song • Trustee State of OHA Speech • Song or dance appropriate to the theme • Investiture Prayer • Feather lei giving (see below) • Song(s) such as Island songs can be sung as lei are presented and given • Song or dance appropriate to the theme • Recession. Follow same entrance order, Yellow kähili, societies

Lei Hulu (feather lei)

Lei hulu has been the selected emblem of the office of trustee since the 80s. Master artists such as Marylou Kekuwa, Paulette Kahalepuna, and Kawika Lum, apprentice to Kahalepuna, have been contracted in the past to fashion the lei hulu. They design the lei hulu based on the investiture theme, or, if none is given, according to their own liking.

Before the investiture, the lei hulu should be kept in nice, presentable boxes. If lauhala is used, the box should have a lining, e.g tissue or handkerchief to protect feathers. When those who are to be installed with the lei hulu are standing in east-west order (Hawai‘i to Ni‘ihau) the aide brings the box forward and removes cover. The assigned lei draper, family or staff, will retrieve the lei then tie the lei from behind.

Appendices

- Loina examples, elements
- Lawena, behaviors
- Oli Kāhea/oli heahea –OHA welcome chant
- Nā mele lei, lei chants for investiture
- Welina, welcome speech

Loina:
Custom, codes, rules, preceptss, traditions
Some Examples

Here are some guiding principles and important elements that pervade Hawaiian protocol.

1. **Ka‘ina: order and sequence.** In Hawaiian protocol, it is crucial to arrange people and things appropriately by:
 - a. Rank
 - b. Age
 - c. Position, e.g. east to west, mountain to sea. A reverse order would be used for a funeral or refer to death and passing.
2. **Hō‘ailona: symbols.** Symbols provide concrete representations of qualities, ideas, or concepts.
 - a. The kāhili of the past represented ancestors and ancestry; the kāhili of the present represents leadership and ancestors living on. The purpose of OHA's two kāhili is to remind our leaders to follow the knowledge and wisdom of our kūpuna. The kāhili go separately, before and after a procession.
 - b. The hae or flag represents the Hawaiian nation and love of the land. The so-called Kanaka Maoli flag of green, yellow, and red was the flag of Kamehameha III’s household livery.
 - c. OHA's kalo leaf emblem alludes to the 'ohā, or kalo shoots, as well as the word ‘ohana, or family.
3. **Kaulike: Balance.** The *Kumulipo* contains many examples of this such as “man fo narrow stream” and “woman of the wide stream.” Hawaiian songs also have many examples of kaulike such as “ma uka, ma kai.” The order or ka‘ina is also keenly observed as discussed previously.

- a. A fundamental tenet of protocol is that each opening needs a corresponding closure. This idea is evident in how the underground oven, or imu, functions. A banana stump is placed within the pit to keep it closed once it has been dug and opened. Hula has an opening procedure and a corresponding closing procedure (the 'ea lā).
- b. Another tenet is that you enter as you wish to exit.
- c. When placing 'ōlapa or hula dancers in a line, balance is more crucial than placing them first or last. The piko, or center, is the most desirable portion of the fish (although you might prefer the head).

4. Pilina: Relationships. Developing relationships and establishing connections with one another is a defining characteristic of Hawaiian culture.

- a. An example from daily life is the questions you always have about someone's family when you first meet them. Geographical ties frequently crop up in inquiries concerning high school graduation. What school did you go to?
- b. A Hawaiian protocol speech will make genealogical connections, as was the practice of convening chiefs.

5. Mele Oli, Mele Hula: Chants and Hula. In protocol, chants and hula contribute to the event's overall significance. If not singing themselves, no political speaker of the 20th century could have existed without musicians.

LOINA FOR LAWENA HAWAI'I

Rules of Hawaiian Behavior

1. When getting up to speak, find a suitable spot so that the back does not face anyone.
2. When welcoming someone, make sure:
 - a. the hands are out of pockets (signifies secrecy)
 - b. are not crossed in front (signifies hiding)
 - c. are not crossed in the back (signifies captivity)
 - d. are not crossed at chest (signifies haughtiness and superiority)
 - e. make sure doors and windows are open (signifies openness)
 - f. make sure there are no ālai or blockages to the doorway with people and objects.
3. When presenting a lei to an ali'i do not raise the lei over their heads; rather, drape the lei from the sides.
4. When presenting gifts to ali'i and dignitaries never offer it directly; rather, hand it over to an attendant or official. This lawena (behavior) is also observed when giving "ho'okupu" [makana].
5. Never point with a finger— it is akin to sending a curse.
6. When greeting anyone dressed in traditional Hawaiian ali'i attire, do not embrace or touch their 'ahu (capas) or other regalia in admiration like lei niho palaoa or lei hulu.

Oli Kāhea, Oli Heahea
no OHA
Composer: Kalani Akana

He mai!

He mai e ku‘u lehua o ka lā‘au kū ho‘okahi o ka ‘āina¹

E kipa mai i ka ‘olu o ka ‘Ōlauniu²

me ke Kūkalahale³

Ua ao ka hale nei ē!

Ua hiki mai nō ‘oe!

He mai!

Eia nō mākou ē.

Welcome!

Welcome to my lehua flower of the outstanding tree of the land

Enter into the comfort of the ‘Ōlauniu wind along with

the Kūkalahale Rain

Our house has become day!

You have arrived!

Welcome! Here we are.

¹ Substitute appropriate place name when possible

² ‘Ōlauniu is the name of the wind of Kapālama. The beckoning of the niu (coconut) leaves are likened to the beckoning of the host to the visitor.

³ Kūkalahale is the name of the rain of Honolulu. “Kūkala” means “to announce” and plays upon the arrival of the visitor.

Nā Mele Lei

The following paukū (verses) were composed for the Investiture of the OHA trustees elected in 2012. As each verse is chanted, the lei is tied on by a family member or close associate of the trustee.

Aia i Waimea kou lei nani	There at Waimea is your wondrous lei
I kāhiko 'ia e ka hulu o ka mamo	Adorned with the feathers of the mamo
'O ia pāpahi lei o kou 'āina	The traditional adornment of your land
E ō Hawai'i Nui kua uli.	Respond Great Hawai'i of the verdant back

Aia i Kula kou lei nani	There at Kula is your pretty lei
I haku 'ia e ka lau makani	Woven together by the many winds
'O ka hulu 'ō'ō, hulu melemele	The yellow 'ō'ō feathers
Hō'ulu'ulu 'ia e nā hono Pi'ilani.	Gathered together by the bays of Pi'ilani.

Aia i Kamakou kou lei nani	There at Kamakou is your pretty lei
I kāhiko 'ia e hulu o nā manu	Adorned by the feathers of birds
Nā manu hiwahiwa o ka waokele	The precious birds of the forest
E kele Moloka'i Nui a Hina.	Moloka'i Nui a Hina leads.

Aia i Kapa'a kou lei nani	There at Kapa'a is your wondrous lei
I wili a pa'a i ka hīpu'u	Woven and secured in a knot
Ua wili a lei kou lei hulu	This is how your lei hulu was twined
E ola e Kaua'i Nui a Mano	Let Great Kaua'i of Manokalanipō live.

Lei 'ia 'o Hawai'i i ko lei	All of Hawai'i is adorned in your lei
Kāhiko 'ia e ka hulu o ka mamo	Adorned with mamo feather
A he mamo hiwahiwa nō 'oe	You are a precious descendant
E ola ke aloha 'āina o Hawai'i	Let those who love the land live!

WELINA

Traditional Hawaiian Greeting
By Kalani Akana, K.H., PhD.

Welina play a pivotal role in a welcome speech, setting the tone for the event and establishing a warm and inclusive atmosphere for all attendees. The choice of words and the manner in which salutations are delivered, e.g. in ‘ōlelo Hawai‘i, can greatly impact the overall reception and perception of the event. Here are several key aspects to consider regarding the role of salutations in a welcome speech:

1. **Pilina: Creating a Welcoming Atmosphere:** The very essence of a welcome speech is to make individuals feel comfortable and appreciated. Salutations are the first point of contact between the speaker and the audience, and they should convey a genuine sense of hospitality and friendliness. Warm and heartfelt salutations immediately put guests at ease, making them more receptive to the message being delivered.
2. **Hō‘ihi: Establishing Respect and Recognition.** Welina are a way to formally recognize the presence of distinguished guests, officials, and attendees. By acknowledging and respecting their presence, the speaker demonstrates that their contribution and participation are valued, fostering a sense of importance and belonging.
3. **Aloha Kanaka: Cultural Sensitivity.** In a diverse and multicultural world, it's crucial to be sensitive to different cultural norms and practices when delivering salutations. Being aware of various customs and traditions helps ensure that the welcome speech is respectful and inclusive. Recognizing the cultural backgrounds and sensitivities of the audience can go a long way in making everyone feel at home.
4. **Kumuhana o ka Hui: Reflecting the Nature of the Event.** Salutations should align with the character and purpose of the event. For example, a formal gala may require more formal and structured salutations, while a casual community gathering may benefit from a more relaxed and friendly approach. The choice of words and tone should match the occasion.
5. **Ho‘omaika‘i: Expressing Gratitude:** Salutations also offer an opportunity to express gratitude. This could be gratitude for the attendees' presence, for sponsors or partners, or for the opportunity to host the event. Expressing thanks in the salutations reinforces the positive atmosphere and sets a gracious tone for the rest of the speech.

6. Ho‘olauna: Introducing the Speaker. In many welcome speeches, the person delivering the speech is not the main event or the guest of honor. Salutations often serve as a natural segue to introduce the key speakers or participants, helping the audience understand the context and significance of the event.

In essence, the welina in a welcome speech are more than just formalities are the foundation upon which the entire event is built. Through thoughtful and well-crafted salutations, the speaker can convey warmth, respect, and appreciation, paving the way for a successful and memorable gathering. and well-crafted salutations, the speaker can convey warmth, respect, and appreciation, paving the way for a successful and memorable gathering.

Examples of Welina

Pilina, Relationships

- **Aloha e nā Hawai‘i (or Kānaka) mai ka pi‘ina a ka lā i Ha‘eha‘e (or Kumukahi) a i ka welona a ka welona a ka lā i ka mole o Lehua. Aloha kākou a pau loa.**

Greetings to you Hawaiians, from the rising of the sun in the east to the setting of the same at the base of Lehua Island.

This salutation recognizes the conventional ka‘ina (order), or the concept that everything should be ordered—here, the order is from east to west. This is symbolized by the sun’s typical journey and, more broadly, by a person’s lifespan.

- **‘Auhea ‘oukou e ku‘u lāhui! Eia ka welina o ke aloha mai (place) Hawai‘i Moku o Keawe ā hiki aku i Kaua‘i Manokalanipō me Ni‘ihau a Kahelelani. Aloha kākou.**

Harken to me my Hawaiian people! Hear is the greeting of love, from Hawai‘i of Chief Keawe to Kaua‘i of Chief Manokalanipō along with Ni‘ihau of Chief Kahelelani. Aloha kākou.

This greeting establishes bonds and establishes ka‘ina (order) through the metaphors of traditional leaders. If the speaker wants to mention all islands, a metaphor for people, then the order would be:

- Hawai‘i Moku o Keawe
- Nā Hono a‘o Pi‘ilani (Maui, Moloka‘i, Lāna‘i)
- O‘ahu o Kākuhihewa
- Kaua‘i Manokalanipō
- Ni‘ihau o Kahelelani
- (me nā moku hāpapa a Kanaloa/ Papahānaumokuākea)

Hō‘ihi, Respect and Recognition

- **E ke kia‘aina o Hawai‘i Nei, nā kenekoa, nā ‘elele o ka ‘Aha ‘Ōlelo o Hawai‘i, ka meia o Honolulu, me nā alaka‘i o ke aupuni. Aloha ‘oukou!**

Oh Governor of Hawai‘i, senators and representatives of the Hawai‘i State Legislature, the mayor and government leaders,. Greeting to you all!

This welina follows the traditional observation of rank and status—from highest ranking down the hierarchy.

Aloha Kanaka, Love for People

- **Aloha e ka lāhui, ka iwi o ku‘u iwi, ke koko o ku‘u koko. ‘Ōlelo nā kūpuna, e kolo ana ka ‘iewe i ka ‘iewe. No laila, he ‘ohana ho‘okahi nō kākou. Aloha ‘oukou.**

My beloved Hawaiian people, bone of my bone, blood of my blood. Our elders say, that descendants of the same ancestors crawl together [seek out one another]. Therefore, we are one family. Greetings to you all.

This greeting fosters relationships and commonality.

- **E nā hoahānau mai ka ka ‘āina o ke ao kea loa, nā mamo a Papa lāua ‘o Wākea, ko kāua kūpuna. Aloha mai.**

Oh relatives from the land of the long white cloud (Aotearoa), descendants of Papa and Wākea (Rangi for Māori), our common ancestors. Aloha

Here, common genealogy is important and emphasizes the common bonds and relationships the host shares with the visitor.

Kumuhana Hui, Recognition of the Gathering

- **E nā hulu kūpuna, kūpuna, mākua, nā ‘ōpio, nā kamali‘i me nā pua e hiki mai ana. Aloha kākou a pau loa.**

Oh esteemed elders, grandparents, parents, youth, children, and “flowers” yet to be born. Greetings to us all.

This welina would be given in an informal setting. Note the order – from oldest to youngest.

Ho‘omaika‘i, Expressing Gratitude

- **‘Auhea ‘oe e ku‘u hoa paio ‘o [name] no “Hilo Ua Kani Lehua.” Aloha ‘oe! Mahalo i kēia hui ‘ana o kākou.**

Where art thou oh opponent of mine, John, from “Hilo of the Kani Lehua Rain.” Greetings to you! Thank you for this gathering of us all.

Traditional epithets, e.g. Hilo Ua Kani Lehua, that are employed as identifiers of the person being addressed are used in this type of welina. It is a beautiful custom to associate a person to the wind, rain, mountain, other land feature, or even famous ancestor from where the person is from. Here are a few:

- Hilo Hanakahi – Hilo of Chief Hanakahi who brought peace and oneness (hana kahi) to Hilo
- Kona kai mā‘oki‘oki – Kona of the streaked seas of various colors
- Maui nui a Kama – Great Maui of Kama(lālāwalu)
- O‘ahu maka ‘ewa‘ewa – O‘ahu of the averting eyes
- Līhu‘e i ka ua Pā‘ūpili – Līhu‘e of the Pili-grass-soaking rain
- Ni‘ihau i ke kīkū – Ni‘ihau leans back firmly (is independent)

Puku‘i’s *‘Ōlelo No‘eau* is a great source for these and famous wise sayings.

Ho‘olauna, Introducing the Speaker

- **No laila, e ka ‘aha, eia au ke kono nei i ka mea ha‘i ‘ōlelo o kēia lā.**

Therefore, oh assembly, here I am inviting [to the podium] the speaker of the day

Office of Hawaiian Affairs
Meeting of the Board of Trustees
December 7, 2023
10:00 A.M.

II. New Business

3. Committee of Resource Management

**A. Action Item RM #23-26: OHA Biennium Budget for the Fiscal
Biennium Periods 2021-2022 (FY 22) and 2022-2023 (FY 23) -
Realignment #8 – Non-Core and Core Realignments**

- *Committee Report will be distributed once received by the RM Committee*

Office of Hawaiian Affairs
Meeting of the Board of Trustees
December 7, 2023
10:00 A.M.

II. New Business

4. Committee of Beneficiary Advocacy and Empowerment

A. Action Item BAE #23-02: Approval of the 2024 OHA Legislative Bill Package

B. Action Item BAE #23-03: Approval of the First Term of Sherwin Kaleo Perez as the Kaua‘i Island Representative for the Native Hawaiian Revolving Loan Fund (NHRLF), Board of Directors (BOD)

- *Committee Report will be distributed once received by the RM Committee*