

**STATE OF HAWAI‘I**  
**OFFICE OF HAWAIIAN AFFAIRS**  
Kūlana ‘Ōiwi Hālau  
600 Kamehameha Highway  
Kalama‘ula, Moloka‘i, Hawai‘i 96748

**Minutes of the Office of Hawaiian Affairs Board of Trustees Meeting**  
**Thursday, August 10, 2017**  
**8:30 am**

**ATTENDANCE:**

TRUSTEE COLETTE MACHADO  
TRUSTEE LEINA‘ALA AHU ISA  
TRUSTEE DAN TRUSTEE DAN AHUNA  
TRUSTEE ROWENA AKANA  
TRUSTEE W. KELI‘I AKINA  
TRUSTEE PETER APO  
TRUSTEE CARMEN HULU LINDSEY  
TRUSTEE JOHN WAIHE‘E IV

**EXCUSED:**

TRUSTEE ROBERT LINDSEY

**ADMINISTRATION STAFF:**

KAMANA‘OPONO CRABBE, CEO  
JOCELYN DOANE, PP  
KAWIKA RILEY, CHIEF  
KUHIO LEWIS, OUTR  
KANOE TJORVATJOGLOU, COC  
BRENT NAKIHEI, CO  
GAYLA HALINIAK-LLYOD, CO  
KAIPO KIAHA, DPM  
TREENA SHAPIRO, COMM

**BOT STAFF:**

CAROL HOOMANAWANUI  
LADY GARRETT  
LOPAKA BAPTISTE  
MAKANA CHAI  
LAURENE KALUAU-KEALOHA  
CRAYN AKINA  
DAYNA PA  
CLAUDINE CALPITO  
NATHAN TAKEUCHI  
MARIA CALDERON  
MAX MUKAI

**GUESTS:**

WALTER RITTE  
LEIMANA NAKI

**I. CALL TO ORDER**

**Chair Colette Machado** Calls the Board of Trustees meeting to order at 8:36 am. Roll call is taken; Trustees Ahu Isa, Ahuna, Akana, Akina, Apo, Carmen Hulu Lindsey, Waihe‘e and Machado are present; constituting a quorum of eight (8) trustees. An excuse memo was received by Trustee Robert Lindsey.

I wanted to welcome and invite Trustee Leina‘ala Ahu Isa, Trustee Rowena Akana, along with Trustee Peter Apo to share some thoughts since they came in early this morning and missed the community meeting last night.

**Trustee Leina‘ala Ahu Isa** – Aloha everyone. I am Trustee Leina‘ala Ahu Isa At Large. Sorry I missed last night, yesterday I had a funeral to attend, so I got up 4 o‘clock this morning and came over here. My Trustee Aide Lady Garrett. She came over and represented me. Mahalo having us.

**Trustee Rowena Akana** – Aloha kakou. It’s always nice to come to Molokai. I was just saying to all the people in the kitchen if I lived on this island I would be a really momona piggy. The food is so ono and the hospitality is so great. Mahalo nui loa for your aloha to us.

**Trustee Peter Apo** – Aloha mai kakou. I had to get up at 3:30 this morning to catch the plane. It is interesting to see the world so early in the morning. It's still dark you know. My apologies missing the meeting last night. I have a band, there are three other guys in the band, and we play every Wednesday night. So when I said I had to come to Molokai, they said eh that means we not going get paid. So I stayed to support the band. Always a pleasure to come to Molokai. Especially today, it's such a beautiful day. Thank you and again my apology for last night. I have to do some catching up on what happened last night. Mahalo.

## **II. PUBLIC TESTIMONY**

**Chair Colette Machado** Trustees I want to thank you for letting me set the meeting a little earlier. Because of the flight that has to fly you off, majority of you will be flying on Hawaiian Air. The second flight to the island is the one you have at about 11:45. The next one out is about almost 7 o'clock. I felt that it would be prudent to arranged so you folks would be able to leave appropriately before noon, rather than getting home at 9 o'clock. Especially those that come on the early fight this morning and have to catch the 5 o'clock and get here by 6:30. I thank you all for being present this morning and accommodating me with this request to start at 8:30. We will begin with Walter Ritte, last night we talked about a letter he prepared on health care. Of course, you saw the film that Hoolokahi Lahui presented. I asked him if it would be best to come and present his letter on health care today. Then whatever else he had, this would be an appropriate time.

**Walter Ritte** – Mahalo for coming to Molokai. I wanted to read this letter; I don't know exactly how something like would go through the process of the Office of Hawaiian Affairs. I'll just start off by reading the letter.

(Reads letter passed out to all Trustees see attached)

**Chair Colette Machado** – Any Questions for Walter.

**Trustee Carmen Hulu Lindsey** – I'm just curious in your opinion if this day should come and international law makes the ruling that we are in fact still a Kingdom where would we start to organize this Kingdom. Who would be in charge, what kind of governance would we have.

**Mr. Ritte** – We are not trying to restore the Kingdom, it is already proven that it is here and it has been accepted by the Permanent Court of Arbitration at the International level. The terminology we are using is that we are occupied. If you follow all of the facts that are presented we are not an indigenous, our neither are we colonized those kinds of terms that are used does not describe who we are. We are occupied, because of this there is a de-occupy scenario that will kick in. The same that was used in Afghanistan the same that was used in Japan and many other countries. There are international rules and laws that allow a country to de-occupy without having any kind of chaos. In Japan, it took them 7 years to de-occupy. There is this always this fear of chaos, because it's like the Hawaiians are pretty much hopeless they cannot do what we believe what we can do. There is an international process that will eliminate the chaos in the transition. It is stated as international law and procedures they need to a followed.

**Trustee Dan Ahuna** – My questions deals with the Native Hawaiian Trust. Is it possible for courts to end the Trust like how they did with the Queen Emma Trust?

**Mr. Ritte** – I assume it's possible, but I don't know if it's legal. I don't know what the legal solutions are. All I know is that if you watch television every night you are going to see Obama Care and Trump care as a number one issue in the nation. We as Hawaiians have Queen Emma care. So if you use us as Hawaiians to at least question what happen and to bring facts to the table and to bring perpetrators to the table. And find out for sure exactly what happened. Right now at the last meeting up at Waimea Mr. Ushijima refused to address the community about this concern. He said this meeting is not about that and then Auntie French's daughter

said if this is not the meeting when is the meeting to address this. He sidestepped the whole issues. Someone needs to bring to table and have these facts vetted so the community can understand what happened to their health care.

**Trustee Keli'i Akina** – Uncle Walter aloha and mahalo for being here and your hospitality. You brought a very, very important perspective and I appreciate that. As you've pointed out it is not necessarily the case that all Trustees share that perspective. For example, you talked about the views of former Trustee Oz Stender. So the reality is that this Trustee Board is actually the product of political system that you talked about. Every Trustee has to run for office, there is the dynamic of the political parties involved even though it is a nonpartisan position. So if you will for a moment indulge me in this scenario. It may not be the case that anytime soon all nine Trustees will have the same vision of Lahui. I'm just mentioning that as a practical reality. In light of that, I wonder what your thoughts are on OHA functioning in this way. First of all of course working to the betterment of the native Hawaiian people, housing, jobs, education and health care doing all that needs to be done with the resources. That would be first. But secondly, and this is what I would like your opinion on. Serving as a neutral platform so that the discourse about the lāhui can take place, so that your views and even the views of some others can have a forum. OHA taking a position of seeing that forum exists and that the views are expressed and that the conversation and action can go on. Although it may be outside of OHA in light of the fact that there might not be a consensus on the part of the Trustees. What are your thoughts about OHA functioning as a forum be?

**Mr. Ritte** – When OHA tried to bring the Hawaiian community together couple years back. That was what everyone was expecting that OHA would be in neutral position. But the problem was that OHA had already started a position of Federal Recognition. And they had spent millions of dollars in that position. They were stuck and could not take a neutral position. They could not convince the community that in fact they had a neutral position. Being in a neutral position is that is all that we can expect as a community. The board really reflects our community. If we start attacking we actually attacking ourselves. Because after couple hundred years of the educational system saying these lies to us at least 90% of us believe the lies because we are brought up. I went to Kamehameha Schools and graduated and didn't even know there was an overthrow. We cannot expect the changes to come overnight. But right now, we can expect and hopefully expect for OHA to take a neutral position so that these kinds of issues can be dealt with. Otherwise, the communities will do that by themselves. What I am proposing is that we do less with the Democratic Party and the political system and the do more with the people and the communities. That is where the power really lies. It doesn't lie with your ability to please the Democratic Party; it lies with ability to work with your communities. Communities now have issues that they are very passionate about. We been working with the County and the State at the Federal level as Hawaiians. We feel like we are going in circles. We feel like we are not getting what we should be getting as Hawaiians from these systems. We are looking at another system and we are looking at OHA to find out whether OHA is going to be leaning towards being more in the system or lean more toward being with the people. That is your decision to make and we advocating for you guys to be more advocates of the people because that is where the power really lies.

**Trustee Keli'i Akina** – Mahalo. You mentioned the Native Hawaiian Health System, which is a hybrid of Federal and local endeavor. What is your valuation of the Native Hawaiian Health Care System overall in terms of its delivery or resources to the people.

**Mr. Ritte** – That answer is in your studies, I know Kamana'o and the OHA board has done studies what is the health care position of the Hawaiian Community. It's been very, very bad so I would answer in that way that there is much room for improvement. When Hawaiians, if you look at the history of Hawaiians there were very, very healthy people. Now to me we are very unhealthy people. For us to get back what our Queen left us as a Health plan is essential for us.

**Trustee Peter Apo** – I am at the point not on the questions of Federal Recognition the politics of nation building. I would agree to me even I have voted in the past for Federal Recognition, I'm not oppose to it. But watching the allocation of our resources that I would agree for me personally the further we disengage ourselves from the process of nation building and instead take those resources and apply it to quality of life issues, homeownership, and health care. Spend the money over there. I think there is an opportunity for us to somewhat disengage from the nation building process with the advent of the constitution that was created by the aha, which is actually neutral on the question of federal recognition Let that center of gravity grow with its own appeal to the Hawaiian Community through the democratic process. Then whatever that constitution or an amended version of it, whatever it is, is yielded out of that effort absent OHA's engaging in trying to influence those decisions I think would be a really good step for us and it would free up a lot of money. I know people are going to disagree with me.

**Mr. Ritte** – I would agree with you. At this point in time, we went to every single island. We put on a major at every single island with no funding from OHA just community. Every time OHA gets involved in this process, you guys are looked at as the State so it doesn't help for you guys to be involved monetary with this process. I think the community has been grabbing on to his idea. Whether OHA participates or not there will be an ICI, it will be held in Hawaii at the 'Iolani Palace and whatever comes out of that OHA will not be able to really affect those kinds of things. But for OHA to keep this position of neutrality I think is important whether it going to be the ICI people, or if it's going to be Federal Recognition or anything like that. You guys have spent enough money on that it time for the community to show up and where they want to go. I think OHA needs to support in whatever ways beside money that they can support in these kinds of issues. That is going to be really important maybe later on when they can prove they are on board (conversation indiscernible).

**Trustee Peter Apo** – In spite of my emotional state right now which is OHA disengaging for the most part from Nation Building. I would say this I think there is a misunderstanding as to what Federal recognition looks like. Federal Recognition does not preclude independence. In fact, in my opinion I think Federal Recognition would simply give standing to Hawaiians within the formal system of dialogue and it might be an opportunity actually to launch an independent movement because it will be up to Hawaiians to determine the governing model under Federal Recognition and what its potential goals are. Rather than trying live on the international community, which has no jurisdiction over anybody, which I think, is going to take; I don't see it happening this century. It might be something that people who support independence might think about as a political strategy and the fastest way to put the question formally on the table within the confines of the US jurisdiction. That is my thought.

**Mr. Ritte** – My response would be that maybe a year or two years ago might have made sense. But times and events have now put us at the top of the international. It's not some kind of a pipe dream. We need to keep up with trends and the things that are happening. This idea that the first step towards is this goal you are talking about, Federal recognition is actually a step stone we are going, where this other way we are going is a much quicker and cleaner way of getting there. We are not going to get there lessons learned from Federal Recognition that you cannot split your community in order to achieve your goal. So us going to every single island was Iokahi, Kahoolokahi. What is happening in all of these meetings is that people are beginning to say; ok we won't fight at the international level. It doesn't make any sense for Henry Noa to be fighting is because he want people to join his organization and over the last 10 years he has been static. So with this breakthrough at the international level people are going to want to join different organizations in order to get ready for this kingdom. That increases his position because he already has something that is already there. Other groups are forming; Aha Aloha Aina and all kinds of different organizations are popping up all over the islands to get ready for this. I think I would have agreed with you couple years back but right now we going after whole enchilada is the goal right there in front of us and for us to go this way and to go around to get there doesn't make sense.

**Trustee Dan Ahuna** – Just getting a clarification I believe what Uncle Walter is talking about is us being a part of all of this. When we talk about governance, I have a different belief and I'd like to get clarification. I believe our governance policy the BOT set is Federal recognition. If we have to take a stance, we would have to vote to be neutral on Federal Recognition in order to move on. What I am trying to say is our people is here asking for our participation and we giving all these excuses to not participate. The real reason is because we are stuck in this system. We have a policy that that sets us to this system. What they are asking is take a neutral stance and all the information, very passionate about that is going on. Last night the lāhui rising that is great information for us. The people are asking for us to be part of this information. We need to tell them the truth, is our policies, can someone tell us, is our policy, governance policy is what I am talking about is it set on Federal Recognition, I need to know an answer right not.

**Kamana'opono Crabbe** – Actually, what Walter is referring to when years ago when we launched the nation building effort was to bring all the different sectors of the native Hawaiian community with respect to the future of governance. The foundation for that we would take a neutral position in terms of not influencing the process for dialogue, discussion based on the substance of different perspectives with respect to self-governance. But the current board position is Federal Recognition. We've had a few discussions that had led up to OHA not being involved in any of this efforts and that's what led up to the aha. We were looking for some entity to take the lead. I think what Walter is asking is that it may be favorable and consistent with what Trustee Peter Apo has shared is we take a neutral position and stay that way. That is for the board to take the position.

**Chair Colette Machado** – We are now getting into the weeds with the Queen Emma Trust, which I think is just appalling. Thank you for provoking us.

**Kamana'opono Crabbe** – Just for a matter of clarification I believe what Walter is talking in terms of the Native Hawaiian Health Care system was really to, Queen Emma at the time to provide health care to Hawaiians during the Kingdom period and then over time as it transitioned during Territory up to Statehood the tenants for their trust still was for the care and betterment of Hawaiians. But it changed, we will need to do further research regarding on how it changed.

(conversation indiscernible)

**Kamana'opono Crabbe** – Yes not on the Federal, the Native Hawaiian Health Care System at the Federal level is under Papa Ola Lokahi that is something separate and different.

**Trustee Leina'ala Ahu Isa** – Thank you for bringing this about the health care and disease in our Hawaiian Community. On the news I think it was couple days ago, John Burn's school the lady was charge of the diabetes, I think they got a \$500,000 grants because Hawaii has 550,000 diabetics majority of them are Hawaiian people. (conversation indiscernible)

**Mr. Ritte** – The last word is that, you have been very patient with the presentation of this information but there is no better place to present like this then Molokai and welcome to Molokai.

**Chair Colette Machado** – Our next speaker is Leimana Naki.

**Leimana Naki** – Aloha Kakou, (conversation indiscernible)

(Displays the pa'i board and pounders.)

This is the application of the kanaka maoli people. This is all attached. To perform our work we do. This is the tool we use as the kanaka maoli. So it should be the same here as anywhere. It is about our health. In our culture, what is the sense of having the board and the pōhaku but not wai.

(Mr. Naki passes out niu visors to the Trustees.)

‘Upena – Throw net ‘Upena lele, ‘Upena kiloi. The people represents piko. Last year in the convention center there were indigenous people represented all over the world. In this book, I’ve been reading up on the international and indigenous act. Kalaupapa we are going to come right around to Kamalo. In our culture what is the whole reason for this. This is the thing that will separate our culture from the people and the land. So you want to start with the Department of Education you can start with that.

Kalaupapa what is the reason for that place? What is the reason for the Kahale Pule in Halawa and in Kaluaha. They took our people from Makanalua and Kalaupapa and they walked over the trail, over the mountain to go to the Ka Hale Pule. What is this church now this building. Are we separated Kalawao the bottom and the top. No we not. You are saying you are trying to bring these people together well you should start with Molokai. It is an example we were not separated our lele in Koolau represents the ‘āina in Manae. The lands in Kalaupapa and Makanalua represents Manae and the south this is all connected. Whatever you are doing in Kalaupapa now and in Makanalua is all hewa because you have not recognized the kanaka maoli. There is so many agencies, so many things in there that you guys are letting them go in there without the consent of the kanaka maoli people and the kamaaina. Food for thought.

All this land is being dispatched. There was a reason why the people from the north side came over to the east to come to hale pule. When the poe kanaka open their maka, exactly where you was at the pali. Do you close your eyes in prayer, oh not today I keep my eyes open. In Halawa, there is a lua. Last year this young gentleman came and talk. One here and one is Kalaupapa a 100 people a day that was on the table. 100 in the morning and 100 in the afternoon. When I was growing up you were not permissible to be in Kalaupapa. In 1959, the law of the land was no ‘ōlelo. So I am a living and walking example of the struggle of our fathers who went before. I’ll like to tell you of the struggles.

Halawa is the place we travel to go to the North. The ranch trying to separate that by saying they own all the land. No. Queen Liliuokalani says that, at such a such time my people will make the decision. And we are making the decision, the people are, a few of us. We are not here to make Queen Liliuokalani or Kaahumanu a liar. They stood for us and were arrested for us. In our conversation to speak to kuu poe Kalaupapa, because this is where my father, my tutu came from. And the Hawaiian Homestead land we are on here now this side was brought in by the State. The State is 59 the Hawaiian Homes Act was in Territory. But all these kanaka from all over the islands took their lands. You know where the pineapple started, not here it started there. Manae and Koolau that is where the pineapple started. It is the true history. Where I from and raised Honeahua on that ‘āina, this is where the kanaka harvested and worked the lands just below puu mano. It is important to know the history that all the kanaka that were in Manae half of those came from Makanalua, Kalaupapa, Kalawao. Kalaupapa is not the place Kalawao, Makanalua that is the place.

Leprosy, who bought he leprosy, not us. This disease separated, but no more disease anymore because this medicine we have now. But our people return to the land. What is the sense to have that board and pōhaku no ‘āina, no water but yet in these meetings we go they have documents that says this are the arguments and these are the rules. What is it? Taking us kanaka and sticking us in box. No, you go in the box. Why is the fishpond more difficult than the other island, because it is round the rock. Other places the rock is square and aa. This loko ia is difficult, hard work.

Our concern is Manae is that whenever we have meetings that concern Manae goes to Manae, not with this planning commission. No, we come from Manae. Like you come from Oahu, or the Big Island and you take

your concerns to your island and to your people. The sun rises on the east and set komohana. What does the sun represent, our people. Without the sun, no aloha. We sit here as kanaka, look at your rules and law and argument we are thankful for the indigenous act and Obama cited and act 2010. But it started in 1980, there is about 37 articles pertaining to indigenous people. 2015 OHA with their legislation said to all your policy makers, need to study the kanaka maoli ways. This was two years ago, went to legislation and passed. Article 12 section 7 speaks about us as indigenous people, kanaka maoli.

We have a meeting two months ago and the law enforcement was there, so was Lynn DeCoite and we shared our concern. If this officers don't do the job then we look to the legislation, hopefully, we look for a law that is higher than Article 12 section 7. They need enforcements. We know what is subsistence, it's just like kapu in our culture, you take when it's right. That is what subsistence is to assist you. The key to the subsistence and the kapu is sustainability. 103105 public law, who make that law, President, who, Clinton exactly, 1993 that's it. Three, four years later what Mr. Clinton do, he make an act. What the act do? That you OHA or us cannot take the money from the airport. You OHA say you represent our people and we represent the land. You cannot separate the people from the land. That money belongs to us and by all means apply the money to us. You don't need to look any further Mauna Kea all these big telescopes for whose eyes. It is our land, it is our money, we trying to deal with the health care then what. I seen in the paper \$316 million so what the guys is a billionaire and you talking about a nation. With \$315 million, hello, what your number over here.

**Chair Colette Machado** – Leimana it has been 20 minutes I would ask that if you have anything else to say you can summarize it. I will give you 10 more minutes.

**Mr. Naki** – This is all knowledge and understanding for all you members of this board. Because we the makaainana been reading and studying all of you. It is unique to have all of you here to see you. To see that you are struggling like all of us. I don't have a swimming pool I do have a loko ia, 4 acres. We have 30 something of this loko ia on Molokai. But will it take another 30 years to restore it to rebuild it. What is the difference between Molokai and Hawaii, Molokai and Oahu, Molokai and north side of Oahu or Waianae. We have resources and what do you speak about economics. Economic is the last thing you got it delivery it don't say it. This 'Upena where is the fish?

We looking to mālama this island but these malahini coming from Maui is coming this is our resources for our people. OHA should look at each island. So Kahoolawe is for who, who is closer, Kihei, Mā'alaea. What is the message to Kahoolawe, whoever goes to Kahoolawe it says go home and take care your island. Hello, you have to go to Kahoolawe to find out to come home and take care your 'āina. We don't want to be in these hālāwai, my son or my family. No, because there is work to be done out there. No kala, there is kala of course. They make a house, a little shack and this is how we can live. Why you telling us how to live and where to live and how to build our hale. We have hale that demonstrate our culture our people from this land. Have you considered that OHA? Yes go on the homestead land, and they take the \$20,000, from our resources form our land. You need to walk with your people, you need to hapai pōhaku, you need to be in the loi. This is the difference between we the kanaka maoli and you that is speaking for us. Think and do speak look at the laws and regulations and rules, there is three, four laws that support the kanaka maoli, what one you want. Thank you for this time. 1:08:42:1

### **III. UNFINISHED BUSINESS**

#### **A. Ka Pouhana/CEO's 15-Minutes Update on Ho'oulu Lāhui Aloha and OHA Activities**

**Chair Colette Machado** – This is the time for Kamana'opono Crabbe to provide CEO updates.

**Kamana'opono Crabbe** – Mahalo Chair. One of the updates over the past months we have talked about the issue on the island of Molokai. We wanted to follow up with the board in terms of OHA's actions. This has to

do with the Maui Lani Sand Mining and iwi issues. This had occurred about two months ago. A number of Maui beneficiaries brought before the board with respect to the sand mining whether it was legal or illegal, or appropriate or inappropriate for the County to be allowing private developers to ship sand to Oahu as part of the rail project. Clare Apana and others came to the boardroom for the Board to take action. For the past two months Kai Markell who is the Compliance Manager for OHA, we have done the following of the assessment of the entire project of Maui Lanai. We can only share in terms of the process. We had to do a historical research of the entirety of the project.

OHA is asking the Maui County the Maui Department of Planning is sand extracting violates the Maui zoning code The Maui Department of Public Works determine if revocation and suspension of the Phase 4 grading permit is appropriate. And the State Historic Preservation Department and Maui Lanai Island Burial Councils to properly investigate the discovery of burials and whether Historic Preservation laws and conditions have been fully compliant and enforced. We have made efforts for Maui Burial Council to interface with Maui County. To help them to be interface with the County as to whether or not SHPD laws are being violated and the role of island Burial Council in regards to those iwi kupuna. Over 20 years there have been over 25 archeological files. We have been working with the Hawaiian community on Maui. It appears they are considering legal action against the County and the developers themselves. We agreed that the Maui Island Burial Council wishes further support in terms of more a guidance on how to hold SHPD more accountable with the County. Right now, the majority of the oversight is really the County and we believe they are not properly doing that. The goal is to empower the community and to help them to take action and we provide knowledge about the government system and the processes. How to either halt or request further research if their actions are lawful. Maui Land dunes have ceased, County reviewing what we have provided to the community and Kai and his group are monitoring the County's actions as well.

There are certain areas we can intervene and areas where we don't have that jurisdiction. Watershed, issues, we don't have jurisdiction but we are part of the review process to hold the State and Government accountable. That is where our value lies. To take it a step further we are planning an 'āina planning and 'āina summit. The 'āina summit is very much what a lot of issues people were talking about last night. In terms of iwi kupuna, kuleana lands, ag lands to commercial lands, issues pertaining to communities. What we hope in the future that it will not be just an OHA effort, it will be a state wide public private network so the people who have committed thus far is Kamehameha Schools, The University of Hawaii School of Law, KUA, the Hawaii Island Land Trust, OHA and we are looking for several others to be part of this discussion. The reason why that will be important so that we can provide tools to the community and hopefully work better together to address land, near shore, ocean resources.

Some other updates relating to the island of Molokai. I think it was in June that Governor signed HB 451, which reduced the minimum Hawaiian Blood Quantum. The Department of Hawaiian Home lands need to seek Federal approval. We are supportive of that and are looking forward to their progress. It has been brought up several time regarding the Kalaupapa National Historic Park general management plan an OHA has been an active participant in that planning process. We do understand that it is a very significant plan because it looks for the preservation of Kalaupapa for the next 15-20 years. I believe it is moving forward and we are supportive of the community that participates in that planning process. We are aware of community concerns regarding the health of Males of Kane on the island of Molokai with respect to our understanding of loss of life. This is unfortunately not only on the island of Moloka'i it has occurred on Maui in terms of Hana, Keaukaha and other Hawaiian Communities. I plan to see that there is effort in working with Aha Kane and Queen Liliuokalani Trust. There is an effort to identify and train a number of ho'oponopono practitioners. I think that is something that is sorely needed. Papa Ola Lokahi is supporting that project in terms of how to bring those practitioners into health system such as Na Puuwai and the others on each island. That is helpful in moving forward. We've supported the north coast of Molokai Community based fishing area. I'd like to call Jocelyn to the table.

**Jocelyn Doane** – We have worked with the Community over the years regarding the Moomomi Community based subsistence fishing area for a while. Wayne has provided technical assistance over the years. We are supportive of the communities’ effort to establish rules for that area that are consistent with use of that place. We are expecting a hearing soon, Moomomi also works with KUA network and so we will be working to support them individually but also with coordinating with KUA.

**Chair Colette Machado** – Jocelyn can you comment on the Molokai Community Plan. (conversation indiscernible)

**Jocelyn Doane** - Molokai Community Plan – Planning commission already did their kuleana. Now talk to council members are the decision makers now. Your Maui Council that are not living on this island. Bigger impact will be with the cap, as that will handle the future.

**IV. COMMUNITY CONCERNS**

NONE

**VI. ANNOUNCEMENTS/FYI**

NONE

**IX. ADJOURNMENT**

**Chair Colette Machado** Asks for a motion to adjourn.

**Trustee Dan Ahuna** Moves to adjourn the meeting

**Trustee John Waihe‘e IV** Seconds the motion.

The meeting was adjourned at 10:10 am.

Respectfully submitted,

  
\_\_\_\_\_  
Dayna Wa, Board Secretary

As approved by the Board of Trustees on September 7, 2017

  
\_\_\_\_\_  
Colette Y. Machado, Chairperson  
Board of Trustees

Attachment:

1. Trustee Robert Lindsey Excuse Memo
2. Letter from Walter Ritter dated August 9, 2017 – 2017 Status of the Hawaiian Kingdom, Its Alignment with Hawaiian Communities, Relevance to the Office of Hawaiian Affairs Ali‘i Trusts and the Implications of Economic Vitality and Healthcare for Native Hawaiian Communities