

Mālama Iwi Kūpuna

Ku'u ēwe, ku'u piko, ku'u iwi, ku'u koko.

My umbilical cord, my navel, my bones, my blood.

Said of a very close relative.

'Ōlelo No'eau #1932 (Pukui 1983:207)

"Mana" - Photo: Kai Markell



For generations, Native Hawaiian have cared for loved ones upon their passing by watching over and protecting their iwi kūpuna (ancestral bones). In Hawaiian cosmology, beyond merely physical remains, “the bones of our ancestors represent the core aspect of our native identity and relationship to homeland,” stated Dr. Kekuewa Kikilo. The continued cycle of returning to the land and the mana that is held within the iwi, spiritually nourishes the living community and illustrates the interconnected caretaking relationships between kānaka, ‘ohana (both living and deceased), ‘āina, and mana. Baldauf and Akutagawa explain that “the cultural significance of iwi kūpuna is deeply rooted in Kānaka Maoli oral traditions, language, and customs,” and that “this fundamental kuleana perpetuates harmony between the living, the dead, and the ‘āina (land),” which is “the highest form of sovereignty Kānaka Maoli can practice” (2013:4). The relationship between the deceased and their descendants is an ongoing connection. When this connection is disrupted through disturbance, damages, or destruction of iwi kūpuna— via development, vandalism, or other circumstances— it inhibits and sometimes stops this process of the spirit returning to source (Baldauf & Akutagawa 2013:5-8). Anything that disrupts this process has direct spiritual implications to descendants today which is why Hawaiians fight so fiercely for the protection of these remains.

“Hawaiians will never come together as a lāhui and rise until all the kūpuna, the mana is back in the ‘āina, off the shelves, out of the boxes, and safe from being dug up.”

- KAI MARKELL
(IWI KŪPUNA WORKSHOP PRESENTATION, 2020)



Reinternment burial crypt in Waikiki. - Photo: Kai Markell

Actors and Stakeholders in the Disposition of Iwi Kūpuna, Moepū, & Other Significant Cultural Items

*Information Derived from Baldauf and Akutagawa (2013)

Kānaka Maoli

1. Lineal Descendants
2. Cultural Descendants

Native Hawaiian Organizations

1. Hui Mālama I Nā Kūpuna O Hawai'i Nei
2. Office of Hawaiian Affairs

Government

1. Federal Government
 - a. Museums
 - b. Federal Agency/ Federal Agency Officials
 - c. Review Committee
 - d. Secretary of the Interior
 - e. Manager, National NAGPRA Program
2. State Government
 - a. Hawai'i State Legislature
 - b. Department of Land and Natural Resources & Historic Preservation Division
 - c. Island Burial Councils
 - d. Land Use Planning and Permitting Agencies
 - e. Landowners & Developers
 - f. Business Industries
 - g. Archaeologist & Consultants

However, despite state and federal laws intended to protect them, iwi kūpuna are still constantly threatened in Hawai'i. For example, some of the cases that received the most local news coverage include Walmart on Ke'eaumoku Street, Ward Villages, Kawaiaha'o Church, and the Honolulu City and County's Rail Transit Project. It is an issue in dire need of attention for protection and care. Baldauf & Akutagawa (2013:11-12) best summarize the history of abuses of iwi kūpuna in Hawai'i where:

Over centuries, hundreds of thousands of Kanaka Maoli passed on and thus unmarked Native burials can be encountered almost anywhere, from the mountains to the shoreline and in the most remote as well as highly urbanized areas throughout the Islands. The influx of foreigners and increasing development disturbed a myriad of iwi. As development continues in new areas as well as along urbanized corridors, and stringent building regulations require more extensive excavation work, an increased number of iwi kūpuna are at risk of disturbance. This pattern of destruction has been repeated throughout history.

It is important to understand how the system works and the key agencies, individuals, and organizations who have kuleana to iwi kūpuna. The current federal and state systems and processes for determining the disposition and levels of protection for iwi kūpuna are shaped heavily around processes for implementing development projects. Very generally, these processes include the following steps:

1. Determination of whether an archaeological investigation is necessary or not.
2. Where deemed necessary, an initial investigation (archaeological or otherwise) and identification of burials or potential burial areas and historic properties is conducted prior to the commencement of the project.
3. Consultation with recognized descendants and other stakeholders.
4. Decision on the disposition of burials (preserve burials in place, or relocate them).

Within this general framework, finding iwi kūpuna within the development process can be generally divided into two classifications.

1. “Previously identified” where iwi and moepū are those discovered prior to construction or during an Archaeological Survey or known through oral or written testimony (see Haw. Admin. R. § 13-300-2).
2. “Inadvertently discovered” which is an unanticipated finding of iwi and moepū “resulting from unintentional disturbance, erosion, or other ground disturbing activity generally occurring during the process of construction or as a result of it” (see Haw. Admin. R. § 13-300-2).

These two designations directly affect how burials are treated. When burials are identified prior to the commencement of a project, they are typically afforded better chances for protection, including much longer periods of consultation with descendants, than if they are identified during construction or other ground-disturbing activities. The primary distinction between the two classifications above is a stark difference in the decision-making process and timeline for determining if iwi kūpuna will remain in their intended place of rest “preserved in place” or “relocated.”

An Archaeological Inventory Survey (AIS), is currently the most effective tool to protect iwi kūpuna, as it is the principal way to ensure that any iwi kūpuna on a property

slated for development are identified proactively. When properly conducted, an AIS will ensure adequate and early identification of the presence of iwi kūpuna and moepū (artifacts buried with the dead), in the development process. In the early project phases, conducting a thorough AIS is essential for:

- Allowing maximum flexibility and foresight to mitigate additional disturbances;
- Helping to identify possible descendants connected to any iwi kūpuna discovered;
- Affording recognized lineal and cultural descendants more opportunities for full participation in decision making within the burial law framework;
- Providing a higher chance of preferred outcomes of preserving iwi kūpuna in place or setting conditions for protection and minimizing disturbances from construction or other potentially intrusive activities.

If iwi kūpuna are “previously identified” during surveys, consultation and decision-making to preserve in place or relocate is made by the Island Burial Council (IBC). This process can take longer than 45 days (sometimes months or years long), and allows for much greater input by descendants to the IBC, with preference given to recognized lineal descendants (HAR § 13-300-33(f), HAR § 13-300-35(f)). Whereas, if iwi kūpuna have not been “previously identified” the decision-making process for “inadvertent discoveries” provides less time and less opportunity for consultation and decision making. Baldauf and Akutagawa (2013:37) note:

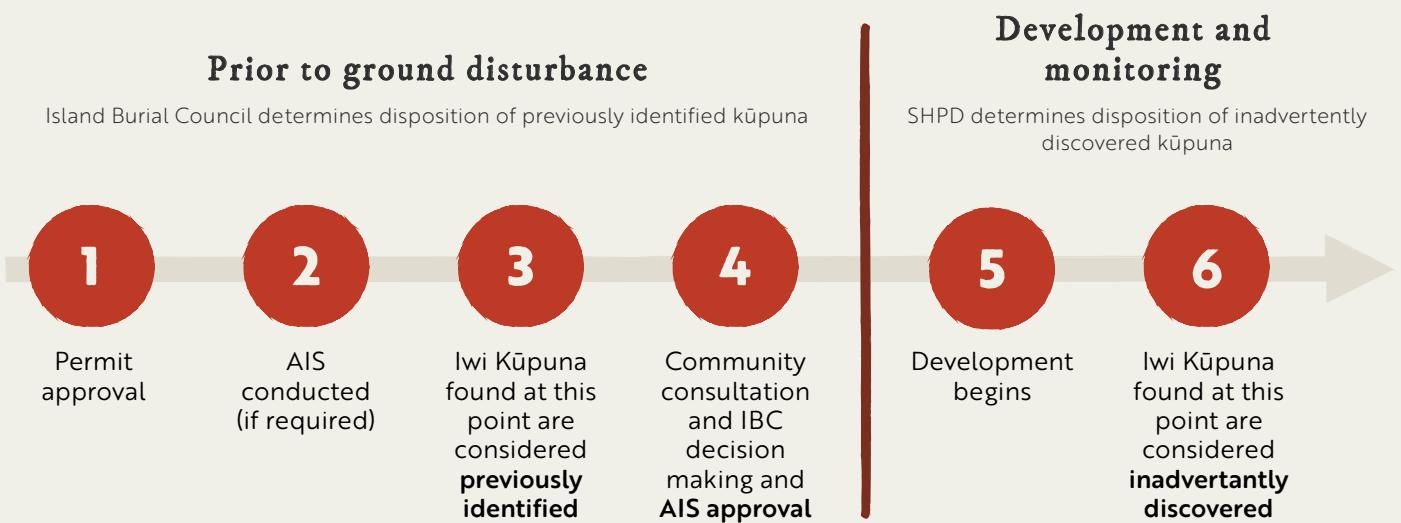
In the case of an inadvertent discovery of a single skeleton, SHPD has one working day (if the burial is discovered on O’ahu) or two working days (if the burial is discovered on other islands) to make a determination on its disposition. Haw. Rev. Stat. § 6E-43.6(d); Haw. Admin. R. § 13-300-40(d). If the discovery involves multiple skeletons, SHPD has two working days (if the discovery is on O’ahu) or three working days (if the discovery is on other islands) to make a determination on iwi disposition. Haw. Rev. Stat. § 6E-43.6(c); Haw. Admin. R. § 13-300-40(d). Again, the landowner may voluntarily extend this timeframe. In deciding whether to preserve in place or relocate iwi within these short timeframes, SHPD must apply the preservation criteria and need only consult with the “appropriate council members, the landowner, and any known lineal or cultural descendants.”

When a development project is approved and moves into the construction phase, determinations for any iwi kūpuna that are found at this point are termed “inadvertent discoveries.” In the construction stage, these projects are considered to have done their due diligence to ensure iwi kūpuna were identified and/or protected proactively. Determinations for iwi kūpuna that arise during construction do not fall within the scope of the IBCs; decisions at this phase are made by the SHPD. The way the burial laws are written, the decision-making process for inadvertent discoveries shifts, not only to shorter time frames, but decisions made by SHPD also do not require input from the IBC or descendants (HAR § 13-300-40 (e), HRS § 6E-43.6(d), HRS § 6E-43.6(c), HAR § 13-300-40 (d)). On average, SHPD reports that the division responds to approximately two to three inadvertent discoveries per week (DLNR), or 96 to 144 annually. In 2019, 24 inadvertent discoveries were agendaized at O’ahu Island Burial Council (OIBC) meetings, though the total number of impacted iwi kūpuna represented by these 24 discoveries is not easily discernible.

Today, there is a lack of data transparency in regards to tracking numbers of “inadvertent discoveries”, “iwi preserved in place”, or “previously identified” iwi kūpuna. Ultimately, the lack of data and inconsistency in how and when proactive archaeological investigations are implemented present a challenge to the protection of iwi kūpuna.

Iwi kūpuna throughout the pae ‘āina will continue on this trajectory of impact in the future unless more proactive steps are taken towards better ensuring their protection. Based on the 2019 KC Think Tank survey results, “priority themes” included 1) Analyzing and Strengthening the System, and 2) Building Community Capacity to Mālama Iwi Kūpuna. There are a breadth of issues associated with iwi kūpuna extending past what is addressed in this report, these priority themes aim to provide a baseline understanding of core issues, and provide recommendations or “ways forward,” as first steps that can immediately be accomplished. Moreover, the highlights or “bright spots” tell of successes in addressing these problems.

Process of Previously Identified vs. Inadvertently Discovered



Decision Makers & General Timeline for Determining to Preserve in Place, or Relocate Iwi Kūpuna, State of Hawai‘i

PREVIOUSLY IDENTIFIED

IBC makes the decision on determination, with *preference given to recommendation of lineal descendants*
(HRS § 6E-43.5(f), (HRS § 6E-43.5(f)(1),
(HAR § 13-300-35(f).

TIMELINE



>45 days

(HRS § 6E-43(b)

INADVERTENT DISCOVERIES

SHPD makes the decision on determination.
(HAR §13-300-40(e).

TIMELINE



Single Burial:

1 Working Day (O‘ahu)

2 Working Days (all other islands)

(HRS § 6E-43.6(d),
(HAR § 13-300-40(d)

Multiple Burials:

2 Working Days (O‘ahu)

3 Working Days (all other islands)

(HRS § 6E-43.6(c),
(HAR § 13-300-40(d)

PRIORITY THEME

Analyzing and Strengthening the System

In analyzing and strengthening the system, the ultimate goal is for Native Hawaiians to have a fair process and for iwi kūpuna to be best protected. The ideal protection for iwi kūpuna is no disturbance. Relocation of human remains is seen as a last resort, and only if the bones are in risk of being destroyed or defiled. While there are many issues within the development process (such as limited qualifications for Archaeological Monitors, no requirements for the presence of Cultural Monitors, data, inventory, planning and implementation issues, and unfilled vacancies within IBCs and SHPD); for the purpose of this report, we focus on the critical need for thorough archaeological investigations.

As previously mentioned, there are two pathways in the development process that affect how iwi kūpuna are treated, designating burials either as 1) “previously-identified” or as 2) “inadvertent discoveries.” Of these two pathways, previously identified gives weight to descendants to have a say, which more often than not is to preserve in place. Baldauf and Akutagawa (2013:32) state, “Generally, from the perspective of Kānaka Maoli wishing to preserve iwi kūpuna, it is more favorable for iwi kūpuna to be characterized as previously identified because the law provides a longer time frame for decision making and greater participation by Kānaka Maoli in that process.” This is usually done early in the process so the developer has some time and flexibility to redesign and make it work.

The path for “inadvertent discoveries” takes the power away from descendants and allows the state to make immediate determinations. Many times the state opts to relocate iwi kūpuna, giving in to the needs of the developer because at that point in the process design plans are already committed to and the building process has already begun. When the burial laws were created, this framework was agreed upon by the Hawaiian community and developers, as a compromise.

In the initial stages of a proposed project, the system of burial identification and protection fails when developers and/or their archaeologists do not make a good-faith effort, intentionally or through mismanagement, to identify burials on a property. A history of these omissions has led to distrust among the Hawaiian community, who see the process being ‘rigged’ in favor of development. The failure by some archaeologists to make good faith efforts to proactively identify burials in advance can and has been exploited for the benefit of development.

Therefore, to analyze and strengthen the system to mālama iwi kūpuna there is a need to start building capacity and supporting the integral roles of Island Burial Councils. This “Ways Forward” is one of the first steps in beginning to address the many complicated issues and layers around protecting iwi kūpuna.

WAY FORWARD

Supporting Island Burial Councils

Adequately resourcing and supporting Island Burial Councils (IBCs) will allow for better facilitation, communication, and processes that lead to appropriate treatment and disposition of iwi kūpuna. There are five IBCs (serving the areas of Hawai'i, Maui/Lāna'i, Moloka'i, O'ahu and Kaua'i Ni'ihaupahoehoe) that exist as entities administratively attached to DLNR and play a crucial role in the care of iwi kūpuna. A minimum of nine (9) and maximum of fifteen (15) members serve on each burial council (*with the exception of Moloka'i). Members of these councils are appointed by the governor.

Focusing support and resources towards IBCs are important. The IBC members are tasked to represent the voices and interests of Kānaka 'Ōiwi and other stakeholders in the proper care, treatment, and disposition of iwi kūpuna. The kuleana of council members is to determine whether previously identified Native Hawaiian burial sites will be preserved in place or relocated. IBCs assist the DLNR and SHPD in developing an inventory of Native Hawaiian burial

sites, and making recommendations regarding appropriate management, treatment, and protection of burials. Lastly, according to Akutagawa and Baldau (2013:27), "Burial council members also decide whether to recognize a claimant as lineal or cultural descendant based on SHPD's written assessment."

Developing ways to support IBCs state-wide could potentially enhance the scope of their position. Providing resources to IBCs can help the regions they represent build capacity in caring for their iwi kūpuna. One way to support IBCs is by providing guidance and training for Council members and prospective council members. Other ways to support IBCs is to help with public notices. Public notices are a part of the process when burials are identified; designed to connect iwi kūpuna to descendants. Overall, more support is needed in making sure communications are effective so individuals are aware of the current issues and can attend the IBC meetings to claim kuleana for their kūpuna.

BRIGHT SPOT

SHPD Post JD Legal Fellow Helping to Revise the AIS Rules

Ka Huli Ao Center for Excellence in Native Hawaiian Law at the William S. Richardson School of Law seeks to advance education, research, and community outreach and collaboration related to issues of law, culture, and justice for Native Hawaiians and Pacific Islanders. As part of its efforts to promote education, research, and scholarship, Ka Huli Ao employs Post-Juris Doctor Fellows who work to: advance cutting-edge research in Native Hawaiian law; foster understanding of Native Hawaiian history, culture, and social context; and support on-the-ground Native Hawaiian justice issues.

Ku'upuamae'ole Kiyuna is currently a Post-Juris Doctor Fellow working at SHPD to provide legal and factual research, with a focus on amending and helping to update the rules. She is committed to updating the rules to be practical and clear, and provide adequate protection of iwi kūpuna.

It is hoped that a position like this can become a permanent position at SHPD to help support the DLNR and SHPD fulfill their legal mandates.

Currently, Kiyuna is assisting SHPD with revising the administrative rules for AISs. The rule revision process can be broken down into three general phases: 1) getting acquainted with the rules and resources available; 2) editing the rules; and 3) public comment.

As of December 2020, they are in the first stage of this process and hope to have the edited rules available for the public to review and comment on in the near future. Partnerships such as these can bring needed support and expertise to the State and provides an example of how different entities can work together towards strengthening historic preservation in Hawai'i.

PRIORITY THEME

Building Community Capacity to Mālama Iwi Kūpuna

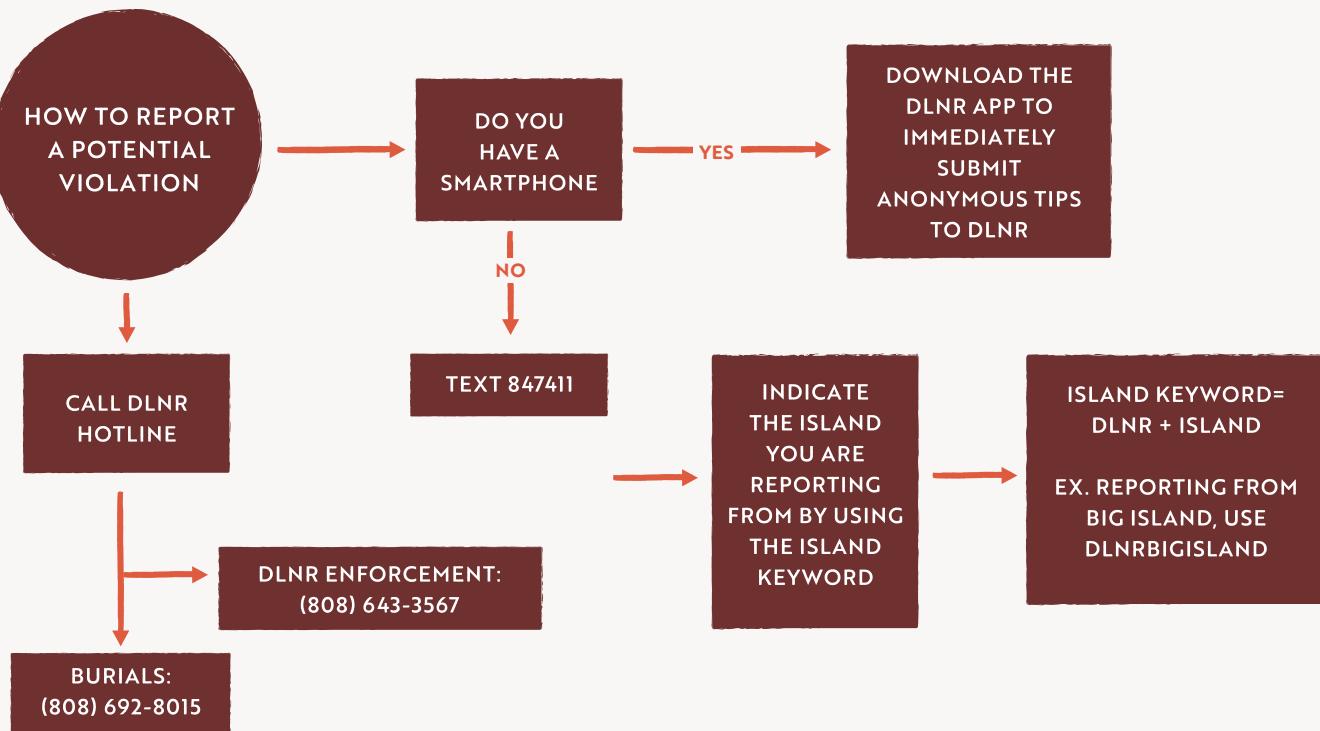
Descendants have been historically disempowered and afforded very few avenues for protecting iwi kūpuna that are discovered through development projects. The role of descendant communities must be honored in order for iwi kūpuna to be cared for more effectively. As mentioned above, in the current framework, much of the community disempowerment occurs when proactive archaeological investigations are not done, and burials are found later in the project thus being categorized as “inadvertent discoveries.” This effectively bypasses one of the few opportunities communities have to engage in the state processes and protect their kūpuna. Not all families possess the skills necessary to conduct research needed to prove their claims (e.g., genealogy documents, land records, etc.). Unlike the professional community, most families do not possess an in-depth knowledge of the state burials laws, or the state and federal regulations that guide decision-making processes pertaining to Native Hawaiian burials.

To be acknowledged as a lineal descendant and have a say in burial determinations, Hawaiian families must show their connection to a burial or burial ground. This requires them to provide evidence and intimate genealogical documentation to prove their lineal ties, without ever knowing if those ties will even be acknowledged. Not only is it emotionally debilitating but is also disempowering.

Protecting iwi kūpuna is a cultural urgency for Kanaka ‘Ōiwi, as it ultimately comes down to preserving Hawaiian history and lifeways. Iwi kūpuna stand as physical evidence that connects Hawaiians to their ancestors in the ‘āina, which in turn reciprocally reasserts their ties to the land. Moreover, struggles over land ownership have resulted in many ‘ohana being dispossessed and tragically removed from their ancestral places. So in order to reestablish these connections and empower descendants to be able to care for their iwi kūpuna, we must begin to build community capacity to ‘auamo this kuleana once again.

Example of resources created to help build community capacity

Process to Report a Potential Historic Preservation Violation





L-R, A hīna'i lauhala (lauhala basket) traditionally used to mālama iwi kūpuna. | A niho manō style, a traditional closing specific to mālama iwi. Each side of the basket is closed like the teeth of a manō fitting into each other. Once the basket is closed, it is not meant to be opened and the manō takes the iwi and transports the kūpuna back to pō. - Photo: Huliauapa'a

"Sometimes this work feels lonely and it was maika'i to connect with this hui of folks and be reminded of this long-fought struggle and the many kūpuna who have been advocating for decades."

-IWI KŪPUNA WORKSHOP PARTICIPANT, 2020

WAY FORWARD

Empowering Communities

Building community capacity requires opportunities for developing and strengthening the skills, abilities, processes, and resources that 'ohana and organizations with kuleana to mālama i nā iwi kūpuna need to survive, adapt, and thrive. One way to achieve this is through providing training workshops that bring expertise in needed areas to various communities. Through providing direct services, this approach empowers communities by allowing them to be a part of the solution through their participation, organization, and action. Then 'ohana and organizations with kuleana to mālama i nā iwi kūpuna can begin to shape and exercise control in the way iwi kūpuna are cared for.

Additionally, OHAs new 2020 Strategic Plan specifically calls out a strategy within the Health Outcomes Strategic Direction that directly supports empowering communities in caring for iwi kūpuna. The plan states that in order to "advance policies, programs and practices that strengthen Hawaiian well-being, including physical, spiritual, mental and emotional health", a priority is that "Communities are empowered to take care of iwi kūpuna" (Minutes of the OHA Board of Trustees, Sept. 17, 2020).

While there are many critical issues around iwi kūpuna,

one way we can begin to empower descendants is through providing avenues of community outreach and training in the following areas: 1) Protocol and Ceremonies, 2) Mo'okū'auhau Research, 3) Āina Research, and 4) Understanding the State and Federal Process.

Protocols and Ceremonies

Protocols and cultural ceremony training can help to ground, focus, and prepare communities that carry out this kuleana to mālama iwi kūpuna. This is especially important given the inherent kaumaha (heaviness, burden, grief) of this kuleana. Having protocols and ceremony training allows one to maintain pono (morality) and protect themselves. Thus, connecting 'ohana with experts and practitioners who are grounded in these protocols and ceremonies is essential for those who take on this kuleana.

Mo'okū'auhau (Genealogy) Research

Mo'okū'auhau or genealogy is more than a "list of who begot whom;" rather, it is an important mnemonic device that connects contemporary kānaka to family kuleana and ancestral mana (Kame'elehiwa 1992:36-37). Within the context of the kuleana to mālama iwi kūpuna, it is important for families to know, and to prove their genealogy

not only for the benefit of knowing how they fit into this kuleana, but also as a necessity in submitting and receiving claims for descendancy recognition by IBCs. Mo'okū'auhau research training can aid in more efficiently gathering the necessary information needed to receive cultural or lineal descendancy recognition which then allows descendants to fulfill their kuleana to their 'ohana and kūpuna.

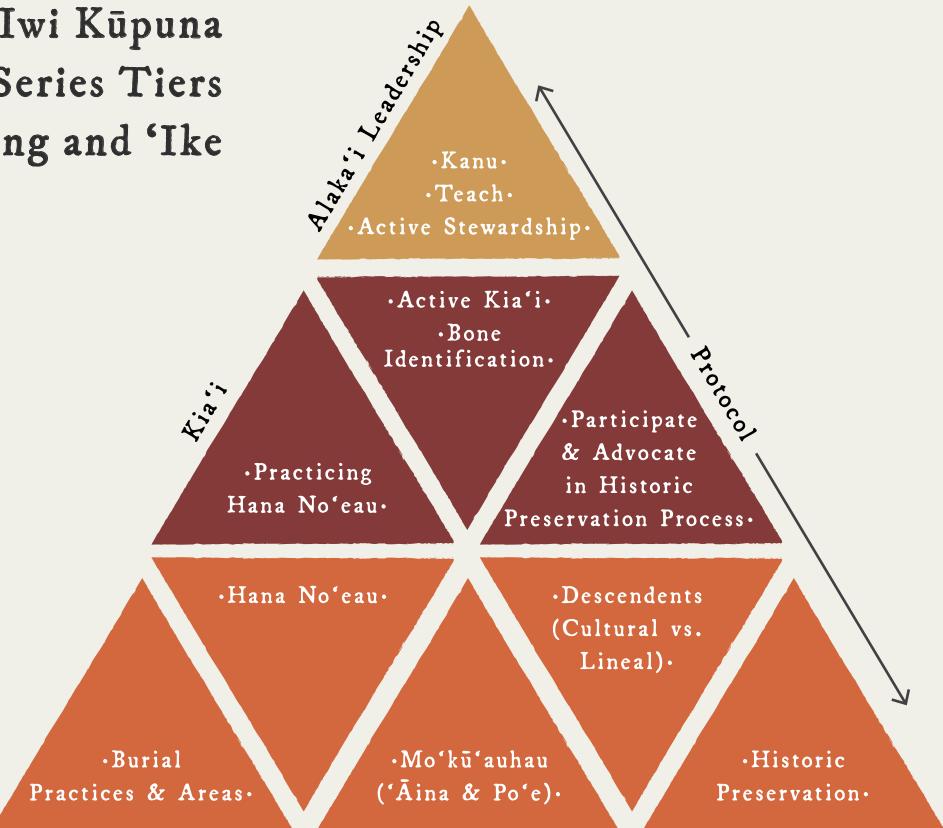
'Āina Research

'Āina research can help further our understanding about the genealogy of land and assist in making informed decisions. For 'ohana that reside on their ancestral lands, 'āina research can help safeguard and perpetuate that nohona (lifeway). While for those 'ohana disconnected or displaced from their lands, 'āina research can help reconnect them with their places.

"It is important for us to know 'āina, its stories, its histories, its role in the environment, its mo'okū'auhau and its lineage so intimately, that your connection to that place is not one built up on entitlement and looking at land as an asset or for personal reasons or gain but, rather built upon true genuine understanding and aloha of a place. How do we as people, mālama, steward or claim kuleana over something we know nothing about?"

- PŪLAMA LIMA
(ĀPANA 'OHANA WORKSHOP PRESENTATION, 2020)

Iwi Kūpuna Workshop Series Tiers of Training and 'Ike



This understanding and perspective extends beyond ownership and land rights and returns us to the core of why 'āina research is important. Therefore, learning from 'āina researchers can help provide communities with essential skill sets and tools to become empowered to conduct their own research to maintain kuleana to their 'āina. Moreover, it can aid in connecting family mo'okū'auhau to physical locations, including how 'āina is classified through Tax Key Map (TMK) numbers as is found in most public notices about development projects and the discovery of iwi kūpuna.

Understanding State and Federal Processes

Navigating State and Federal processes for protecting iwi kūpuna can be confusing. 'Ohana and communities often face a steep learning curve in familiarizing themselves with the jargon, laws, and procedures in order to effectively engage in the protection of their kūpuna. Training around State and Federal processes can provide education about Hawai'i and Federal laws that address the protection and preservation of iwi kūpuna. They can help descendants understand the roles of government agencies, contractors, individual property owners and tenants, as well as how lineal and cultural descendants and Native Hawaiian organizations fit within those laws. Trainings can also provide up to date information about recent, on-going and anticipated regulatory changes and the implementation of these laws.

BRIGHT SPOT

A Community Empowerment Series for Those with Kuleana to Mālama i nā Iwi Kūpuna

In collaboration with the OHA, Huliauapa'a held an online community empowerment workshop series, Ku'u Ēwe, Ku'u Piko, Ku'u Iwi, Ku'u Koko, to engage those with kuleana to mālama i nā iwi kūpuna. These workshops were aimed to build community capacity, equip, and empower participants in developing proficiencies by covering a variety of foundational aspects of this kuleana. Over 200 community members participated in this workshop series via Zoom with 831 total participatory hours.

Topic area experts from the KC led interactive workshops that covered six different topics:

- Reaffirming the Importance of Caring for Iwi Kūpuna
 - Conducting Mo'okū'auhau Kanaka Research
 - Conducting Map Research and Connecting Mo'okū'auhau to 'Āina
 - Navigating State Process for Protecting Iwi Kūpuna
 - Navigating Federal Process for Protecting Iwi Kūpuna
 - International Repatriation Efforts

In addition, as part of this workshop series a number of resources were developed and housed at www.huliauapaa.org, such as a glossary of Hawaiian language words and phrases pertaining to the kuleana to mālama i nā iwi, Mo'okū'auhau kānaka resources and pedigree charts, Mo'okū'auhau 'āina resources and map indexes, Descendancy claim application, list of Federal funding opportunities, and a 'Ōiwi repatriation list. Overall, participants shared that these workshops were not only important, valuable, helpful, and educational but also the majority of participants were interested in future workshops.



"Capacity building, to have families identify where their kūpuna are from and to get on the front end of this and not wait for a notice from a landowner, but instead notify the landowner that our tutus are buried on your land. So we want to get to the point where it's not novel anymore, it's common again. We want to get to the point where this knowledge is restored to families so you don't need somebody outside the family teaching, because really what we're trying to do is reconnect them to their own family traditions."

- HALEALOHA AYAU, IWI KUPUNA WORKSHOP PRESENTATION, 2020

**Timeline of Governments in Hawai'i by Era
Showing Repositories Containing Genealogical Records by Date Range**

Mānanaeho King (1770-1782)	Mai Ii Kohala Kamakahonua King (1782-1795)	Mai Ii Kohala Kamakahonua King (1795-1800)	Mai Ii Kohala Kamakahonua King (1800-1819)	Mai Ii Kohala Kamakahonua King (1819-1824)	Mai Ii Kohala Kamakahonua King (1824-1854)	Mai Ii Kohala Kamakahonua King (1854-1865)	Mai Ii Kohala Kamakahonua King (1865-1873)	Mai Ii Kohala Kamakahonua King (1873-1877)	Mai Ii Kohala Kamakahonua King (1877-1879)	Mai Ii Kohala Kamakahonua King (1879-1882)	Mai Ii Kohala Kamakahonua King (1882-1891)	Mai Ii Kohala Kamakahonua King (1891-1901)	Mai Ii Kohala Kamakahonua King (1901-1917)	Mai Ii Kohala Kamakahonua King (1917-1959)	Mai Ii Kohala Kamakahonua King (1959-Present)					
1770	1782	1795	1800	1819	1824	1854	1865	1873	1877	1879	1882	1891	1901	1917	1959	Present				
Kingdom Era 1800-1901															Territorial Era 1900-1959			Modern Era "State" 1959-Present		
Hawaii State Archives Documents Ranging from 1800 - Present															Hawaii State Library Documents Ranging from years 1850 - Present			Dept. of Health Vital Records Office Documents Ranging from years 1850 - Present		
															Compiled for Kumu Ewe, Kumu Piko, Kumu Iwi, Kumu Koko An Online Community Engagement Series for Those with Kulapua to Mālamā I nā Iwi Kupuna Compiled July 2020 by Hulalauapa's Son (50) (50)			HULALAUAPA		

The image shows a historical map of the Hawaiian Islands, specifically the main island of Oahu. The map is oriented vertically and features a grid system. It includes labels such as 'KU'EWE, KU'PIKO, KU'IWI, KU'KOKO', 'Malama i nā Iwi Kūpuna', and 'List of Map Resources'. The map is overlaid with a semi-transparent blue grid pattern. A small circular logo with the text 'Hawaiian Islands' is visible in the bottom right corner of the map area.

Resources created for the Iwi Kūpuna Workshops - Photo: Huliguanga'a