

Ho'ohanohano I Na Kupuna Puwalu

August 15-17, 2006
Hawaii Convention Center
Honolulu, Hawaii

SUMMARY

The Ho'ohanohano I Na Kupuna Puwalu was held from August 15-17, 2006 at the Hawaii Convention Center. Gathering were the expert native Hawaiian cultural and traditional practitioners versed in lawaia and mahiai, ocean and land ahupua'a methods. The focus of the puwalu was taken from the meaning of its title – Ho'ohanohano I Na Kupuna – to honor and bring forth the wisdom of the kupuna and ancestors through the mana'o of current practitioners. Thus, to explore the empirical knowledge handed down from generation to generation on traditional fishing and agriculture methods so that the natural resources, specifically marine resources can continue to be protected through Hawaiian perspectives, as they have been for thousands of years.

The two and a half day conference was held in the traditional manner with an agenda that reflected Hawaiian protocol and birth order of the islands. Representatives from the 45 moku in the State of Hawaii came forth with their mana'o and concerns. Although the discussions were deep and lengthy, listed below are the main thoughts from kupuna that were offered from each island.

HAWAII

- Hawaiians must now depend on those gathered here to fight for our right to fish our seas. We must protect what is ours – ocean and forest;
- In Miloli'I, the opelu is sacred. Our palu is unique – chop chop is banned and we use pala'ai and oatmeal for palu, pear when it is available. The palu is pumpkin.
- In Miloli'I, we fish for ahi with our own palu, and by dropping stone;
- In Kalapana, we know we must protect our fishing grounds from the shoreline to the deep sea where our people still fish. All the fish have Hawaiian names and they are smart. The Ulua is one example where the fish move all the time, but Hawaiians know where they go, and when.
- In Kona, there once was many many big mahimahi, now no more. Hawaiians catch fresh water hihiwai, but you can not take the keiki.
- Nihoa is part of the main Hawaiian chain and is considered to be the 9th island.
- Get others who are not Hawaiian to help protect what is Hawaiian; we must keep our areas intact and education is vital.
- The spiritual side is vital to the Hawaiian culture.

- In Kohala, taape is in the water – DLNR brought it in and it is decimating the reef. It eats the keiki fish where they spawn. You can't have a hatchery if the reef is decimated.
- The gill net ban, currently proposed by DLNR, will destroy our native practices like paipai, moemoe. We can not support that.
- Education is needed for immigrants – the Micronesian and Vietnamese smash the reef to catch the fish.
- Environment organizations like the Nature Conservancy must be educated in the Hawaiian way – they harm more than they help. Example: Puuwaawaa
- Ka'u was noted for catching, with ka'ili (deep sea hand line) the wolu (exists in Ka'u, but not in many other moku), and the hauliuli which were dried or cooked, but not eaten raw.
- In Ka'u, there are near-shore koa where deep sea fish like ono, mahimahi, aku and ahi can be caught. Lawaia still use the moon phases in their various fishing methods.
- In Ka'u, it is well known that the honu breeds along the Ka'u coastline yet their nesting grounds are threatened by "eco-tourism" and ignorance.
- We must share our lawaia knowledge – each family, ili, ahupua'a has its own practices based on our specific resources. Our practices are dependent on the moon cycles and the relationship between the sea and the land.

MAUI

- Maui has twelve moku, and each one uses seasonal changes in their practices, but it is well-known that each island has different seasons.
- Those in Kahakuloa believe that education begins in the hale. Once we step out of that door, we become caretakers of our community. Housing developments are 6-miles away from our village. This village still uses the Konohiki who determine when you can fish, and when you can't. The fish is plentiful because the village still follows the Hawaiian way of sustaining the stock.
- "Ka ike a ka lawai'a, He na ka upena" (the knowledge of the fishermen is absorbed by the net).
- In Makenna, Mauka is owned by the haole who does not care for the rivers and streams that affect our fishing. Gathering has been eliminated.
- "Ahupua'a" is used by developers to get the CZM permits they need.
- Makenna is gone now – we need legislation to protect our fishing grounds
- If you ban the gill net, you ban upena – our culture.
- In Hana, we must malama the mountain to malama the ocean. Clean water is important to the kahawai. Our opai, our reefs – everything dies because of pollution. If we malama the mountain, everything including our fisheries, will come back.
- We need legislation and must work together – when you visit other islands or moku, you go with 'ohana and ask first.
- Kipahulu is a living ahupua'a, but we need a moku 'aha.
- Keep the invasive species – on land and in the water – out.

- The limu koku and limu lipehu can grow 6 fathoms down. Once picked, ½ hour later, the fragrance comes out
- On West Maui, the limu koku will grow on only one side of the island – on Honolua – that is a moku outside of the island, on the water. The limu koku is very rich, but to approach it you must follow the mana’o of the kupuna.
- It is important to recognize the ocean protocol to sustain the resources. Our chants and laments (mo’olelo) are really the rules and regulations of our culture.
- The moku ‘aha must be formed. Seasonal closures must be put into legislature.
- In Honokohau Valley in Maui, we struggle to hold on to our water – this affects our fishing.

MOLOKA’I

- The state only understands commercial and recreation fishing, not subsistence
- A management plan is needed, a moku ‘aha to address the invasive species, the taape. We must bring all practitioners together – healers, spiritual, kilokilo, laulima to take our mana back.
- Ancestral knowledge is a blood memory and we remember our ancestors through our actions – do not forget where you come from
- Maui Island should not be banned from the gill nets – we must malama the fishermen
- Our fishponds are a living classroom, but we are threatened with invasive species like the mangrove. We can nourish our fish in the ponds, then release back to the reef to restock
- The east side of Moloka’i is rich in fish. We follow the lunar phases to protect the stock
- Principles on lawaia must be taught – we must never give up.
- Limu can be grown and transplanted to flourish
- In Mo’omomi, there is a hard current, but it is where the best limu is
- The chants of Moloka’i show the importance of the underwater heiau

LANA’I

- Fishing supports the families in Lana’i because the cost of living there is too high.
- Lana’i needs support – from other Hawaiians, and from non-Hawaiians. But, we must help ourselves. Each one of us must teach five non-Hawaiians about our culture and our ways because in Hawaii, Hawaiians are at the bottom because we are very giving.
- Bring back the ahupua’a on Kaho’olawe
- There is enough fish, but we must protect our spawning grounds from eco-tourism and encroachment – especially on Molokini
- We must protect the honu. In Lahaina, the honu goes onto the sandy beaches to nest but they are threatened by hotels and development.
- For every kalo we pick, we plant ten. For all the fish we take, we protect the keiki so there is always more.

- We must protect our spawning grounds, or we have no more fish

O'AHU

- The ocean areas are not managed. We must go back to the Konohiki and bring back the ko'a. This must be managed by the youth.
- In Heeia, access to the ocean is blocked and hukilau rights have been taken by the government. Foreigners use our water and destroy our reefs.
- On Coconut Island, the experiments have destroyed the algae which feed the fish. Limu is grown and cared for, but others harvest it.
- Leave the he'e alone.
- Overpopulation is a problem and we must address this.
- Immigrants are living off of our resources, but they do not take care and the resources die.
- The gill net ban will destroy a large part of our cultural heritage. We can not allow it.
- In Kahana, DLNR put a restriction on everything and all fishing rights were condemned in 1965. Lineal descendants in Kahana have to pay the haole to use their traditional land, but people there live, sleep, eat and die their culture. To stay on their land, they must give the state community service although there are still 5 to 6 generations still in Kahana. The state monitors Kahana, and the people there must give 25 hours of community service to the state in order to continue to live on their traditional lands.
- Water rights were taken away by the state in Kahana. The water from Kahana goes to Ewa
- Foreigners are depleting fish from the outside, but Hawaiians are engineers and in spite of that, are still sustaining their fish stock through traditional practices.
- We can not allow MPA's (Marine Protected Areas). Environmentalists are determining the MPA's but no one ever asked Hawaiians. MPA's destroy the ecosystem.
- The Moku Manamana, the Northwest Hawaiian Islands, was ours. Environmentalists took it without asking us.
- Fishponds are important to limu. We must germinate the seeds and know the difference between male, female and mahu limu. Limu can be told by seasons. Every island is seasonal, and on every island, the sand moves according to the seasons.
- From Pearl Harbor to Kalaelawa – the papa underneath is connected. The limu is the red forest of the ocean – over 600 indigenous types.
- In Punalu'u, the gill net ban will have a major impact on fishing. DLNR blames the fishermen, but no Hawaiian fisherman ever left a net unattended.
- In my family, seven generations grew up on the reef at Leahi (Diamond Head) in Waikiki. Now DLNR closed the fishing grounds
- If we do not take action, western scientists will write our history for us.

KAUA'I

- We must malama the 'aina and the kahakai
- The 'aina is overwhelmed by tourism
- We must take care of the papa – there is no bathroom on the papa, yet tourists desecrate our reefs by urinating on them. This destroys the vana, the limu, the reef.
- Motorized vehicles – jet skis – destroys the papa and the spawning areas
- In Halele'a, there is only one time (summertime) when nets can be used
- We need our Konohiki
- In the day time, you fish for white fish. At night, you fish for red fish
- Fishponds are used for breeding specific fish stock – amaama, awa, a aua. The loko'ia (fishponds) was fed and the stock kept healthy.
- Menehune Fishpond is being destroyed and must be protected.
- The kapu system must come back. Our entire lives are focused on three major entities: 1. Respect the ocean because it feeds us; 2. Respect the land because it feeds us; 3. Respect Ke Akua because pule sustains us.
- Bring this mana'o to the schools – our youth must learn – extend this to the Dept. of Education, the charter schools, the tourists
- In Poipu, the run off from the golf courses destroys our reefs. The limu is white, not green and healthy. This affects our spawning grounds. We need Konohiki.
- The best limu koho is where the hard waves pound the papa. There is limu koho on the water near the rivers, but the river water affects the taste. Each valley on Kauai has a different limu growth pattern.
- Ahupua'a and Konohiki must be restored to protect the resources.

NI'HAU

- In Ni'ihau, you only throw net when the fish sleep – when the time is right;
- When fishing, only go when the tide is low and the limu is kapu until it is 12" tall, then you only take enough to eat.
- In Ni'ihau, the ahupua'a is necessary for survival. There are no western laws, only Hawaiian laws.
- Ni'ihau has to feed 200 people on the resources alone
- Don't destroy the kahakai – it is the icebox
- Ni'ihau needs to be protected by outsiders from outsiders
- The moon phases and the mo'olelo sustains life
- Clorax is killing the papa, the ice box

KAHO'OLAWE

- One specific current in the ocean by-passes the Hawaii Island and ends up at Kaho'olawe where debris piles up
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COMMONALITIES

Where all of the islands and moku were distinct and separate, there were also common traits and concerns that were shared by all. Consensus on practices included:

- Need for Moku 'Aha
- Need for Konohiki and kapu
- Need for Seasonal Closures based on spawning cycles
- Need for integration of Moon Phases
- Need for chants, mo'olelo and olelo no'eau
- Stress the relationship between makai / Mauka: what is found on land is found in the sea – what is found in the sea is found on land
- Place Names – identification of what occurs at that place, identifies what kind of fish is there and what the area characteristics are
- Traditions must be protected and perpetuated: protocols, ahupua'a, values, lawai'a lifestyles and livelihood
- The ocean – is the store, icebox, refrigerator
- The knowledge must be passed on
- No Marine Protected Areas
- No Gill net ban
- No monument – Moku Manamana must be returned to the Hawaiians
- Respect among all moku must be maintained
- Respect for the following: resources, ocean and land, neighboring communities, fishermen, Kuleana, family, asking permission, haa'haa, ka'analike (sharing)
- Environment must be protected – watersheds, rivers/streams, ocean, ko'a, ahupua'a

CONCERNS

Issues and concerns that affect all islands were identified and discussed. They included:

- Outsiders – tourists, foreign interests, immigrants
- Inappropriate behavior – Clorox on the reef, stepping on the reef, interfering with fishermen
- Motorized Vehicles – tour boats in fishing and non-fishing areas, jet skis, parasailing
- Run-Off – hotels, golf courses, development
- Inappropriate Fishing Practices – those who are not knowledgeable, who have no experience, who do not know the waters, who show no respect

- Diminished Traditional / Family Practices – Net making, limu, deep sea fishing
- Educating the next generation / outsiders
- Government Agencies: OHA, State Constitution
- DLNR – fishing rights taken away, water rights taken away, state monitoring Hawaiians, no permanent closures, no gill net bans, fishermen kicked out for tourists, taking of ceded lands
- County Agencies – permitting processes
- Federal - Monument – Taking of Moku Manamana (NWHI)
- Adverse Environmental Impacts – lifestyle changes, environment changes (streams, mangroves, introduced weeds and animals)
- Fishponds
- Environmental Agencies – taking over the Hawaiian culture with their foreign perspectives
- Intellectual Property Rights
- Moloa (lazy) fishermen

CONCLUSION

The conclusion of the puwalu was highlighted by the consensus of all, who together created a resolution calling on the Hawaiian people to begin the process to uphold and continue Hawaiian traditional land and ocean practices into the governance and education of the Hawaiian archipelago. Further, the resolution asks that the perpetuation and preservation of the knowledge of the practitioners, be upheld through the continuation of the Konohiki management, the kapu system, the creation of an 'aha moku and the ahupua'a management system.