



Ho`ohanohano I Na Kupuna
Puwalu 'Elua: Ke Kumu Ike Hawai'i

Honor Our Ancestors
Conference II: Hawaii Educators

November 8 and 9, 2006
Pacific Beach Hotel, Honolulu, Hawaii

SUMMARY

“Puwalu 'Elua: Ke Kumu Ike Hawaii”, the second conference of the *Ho`ohanohano I Na Kupuna (Honor Our Ancestors)* three-part conference series was held on November 8 and 9, 2006 at the Pacific Beach Hotel in Waikiki, Hawai'i. Its goal was to integrate Hawaiian traditional land and ocean practices into Hawaii's educational and policymaking systems. The first conference, “Puwalu 'Ekahi: Lae'ula,” held August 15-17, 2006, convened more than one hundred kupuna (elders) and expert practitioners from all 45 moku (traditional land districts) in the Hawaii Archipelago. The lawaia and mahiai (fishermen and farmers) discussed unique practices that have been honed over centuries to protect the ecosystem of specific ahupua'a (land areas that typically run from ocean to mountain top).

Puwalu 'Elua brought together educators, curriculum developers, educational administrators and cultural practitioners to explore how the documented results of the first puwalu could be passed to our keiki, ohana and others. Traditional knowledge was shared and ongoing educational initiatives were discussed. The outcome of the second puwalu was the beginning of a process to integrate curriculum framework for all levels of education that teaches the intricacies of ecosystem sustainability through the cultural perspective beginning from the deep ocean, through the shores and extending to the highest summits. As Native Hawaiians we have rights and practices place to place. We are connected and must educate our people, the people about the stewardship practices that we have.

The format for this Puwalu included Native Hawaiian practitioners as panelists who explored the specific values and traditional practices that have been handed down for generations by their kupuna. These practices are dependent on the continued perpetuation of the Hawaiian culture. Subject matter for the panels included:

Values: What was learned in Puwalu 'Ekahi - Spiritual Connection between resources and Native Hawaiians, (Les Kuloloio, Maui / Kaho'olawe)

The importance of listening, and how we listen is critical. The importance of place names, and its history – the importance of our grounding is critical. What are the names of the place, and why was it named that.

Spirituality and being “pili” to the protection of the aina and the resources has to come from the piko, from inside. We must teach from the na’au because we feel it there.

Become one with something that you are involved in – whether it is the ocean or the land. Being raised in the ocean becomes a value to the ‘ohana and is shared with generations. This is a value that the ‘ohana lives, practices, speaks – it is all encompassing.

No fear for kanaka – when you become one with it, you understand it and there is no fear.

The Ahupua’a Concept, (Elaine Hauanio, Kalapana, Hawaii)

Spoke of the importance of using only what you need. Our keiki in school today must learn to be frugal. The connection between mauka and makai cannot be separated. We are one with it. The importance of pule – the recognition of the spiritual daily is very important in everything we do. The importance of malama the aina and ocean. Once it is gone, it is finished.

Generational knowledge and generational learning (Keeaumoku Kapu, Lahaina, Maui)

Generational knowledge is important. In our lives we take a journey and on this journey we learn:

1. Have patience when you listen to kupuna
2. Be compassionate within yourself so you are able to share that knowledge with keiki
3. Listening to the kupuna and to the ike, you feel a passion for getting this knowledge – you need more

Aina – makai – kupuna- mauka – keiki can not be separated

The Importance of Place Names and Mo’olelo (Vanda Hanakahi, Moloka’i)

In each ahupua’a, mo’olelo is important. The importance is in listening
There are specific stories to specific places. There are practices that are being spoken about in the mo’olelo.

Seasonal Closures and Lunar Calendars, (Kaleo Hookano, Kauai / Mac Poepoe, Moloka’i)

The importance of kapu is critical and unique to specific places.

Look to the resource – at the place you are at. What is the Ike of that place?
Western culture – you order the book from someplace else. Kanaka culture it is right here – look to the source

Look and observe the phases of the moon. The study of moon phases gives one a valuable Ike that he can pass on. When you know the moon phases, you know when fish spawn, when they come to shore, when they should be protected. This is the same for the land. Our children learn from “hands on” experience, not necessarily from books.

Fishing Practices (Darlene Vierra, Ka’u, Hawai’i)

Appreciate what you have in front of you. What you have in front of you – you eat. Teach everyone – not just your ohana, but everyone the value that you have. In Ka’u, everyone depends on eating fresh fish. Our practices are for Ka’u. Tradition – girls can not make nets – but must do the other things. Families had their own methods of fishing and farming, but depended on the seasons to know when to fish or plant. Education is important – but we must teach adults too, as well as the visitors.

Northwest Hawaiian Islands (Jarad Makaiau, Hau’ula, Oahu)

Northwestern Hawaiian Islands being turned into a monument had a big impact on Hawaiians. There are changes in policy being made without our consultation, but we need to be at the table – can’t learn about them after the fact. Who are the changes being made for?

Konohiki Connections, (Richard Ho’opi’I, Maui)

Everything is inter-connected. There has to be a complete picture. Personal / individual responsibility and shared responsibility is the only way to protect our resources.

Marine Protected Areas (Pi’ilani Kaawaloa, Puna, Hawai’i)

Take what you need, leave some, share and protect. The forces around us are very strong, but we continue to prevail because we know our lands and waters best. We know what fish is ready at what time. We know this through generational knowledge passed down by our kupuna. Remember our past, our language, our stories – it’s who we are. We only have today! Live, respect, nurture for the next generation.

Upena (Nets), (Leimana Naki, Moloka’i)

Upena symbolizes the loko ia – upena comes from the loko ia – a concept originally comes from the coconut trees and the hau. Kanaka Maoli is upena. Upena is the existence of a kanaka Maoli – our identity, kama’aina, who we are. The symbolization of the Kanaka Maoli is in the net. The piko of the net is our ancestors. The eye of the net – the maka – this represents the children. The net, upena is to feed them. Ke pau – the weights – represents the Hawaiian who carries the burden of our

kupuna – who retains the knowledge. This is our Kuleana. You must be prepared when you net because the upena is survival for the Hawaiian.

Teachers and policy makers need to know – the existence of the kanaka Maoli depends on the resources. If there are no resources, why keep upena? If no more keiki, then why have teachers? The responsibility of the teacher is to support and teach our keiki.

The ulu represents our culture and the Upena represents the Kanaka Maoli. The sun is important for upena. My shadow can chase the fish away. If the makani is Ikaika do I throw the net to the wind? No – values are taught to protect the methods. In Upena – positions are important – Aiha'a – Ai represents the hula, the working of the nets. Upena represents food – but the methods and ways to upena must be pono.

Place Based Kapu, (Bob DaMate, Ka'u, Hawai'i

Placed based community management was dependant on the available resources in the ahupua'a. The konohiki rights that were adopted from the Territory of Hawaii came from the existing konohiki laws that came from our alii. Konohiki law was how the ocean and the aina were controlled to achieve sustainability. The kapu was based on the resources of the land and Season names changed island to island.

Konohiki were tasked to keep the resources available for the people. When the kapu was placed, it was done by season – this allowed the people to harvest certain species when others were kapu – no one starved. The basis for konohiki was resource management – all based on resources. Fish move – you control the area, but you don't control the fish.

Kapu kapu – came about because of our empirical knowledge of our ahupua'a. This was put in place because it varied from the existing rules. Kapu kapu meant controlling your food – you would always have a sustaining resource. (Kapukapu: To impose a kapu, especially on something not previously kapu. Kapu - special privilege or exemption from ordinary prohibition). All principles were based on controlling your resources. Example: During the dry season – opelu was kapu (6 months), during wet season – the aku was kapu.

Traditional Practices – Generational Knowledge.

Limu, (Jerry Kaluhiwa, Kaneohe and Henry Chang Wo, Ewa)

The Limu on O'ahu is depleted and limu was found in some of the turtles who have been sick in Kaneohe Bay because they are eating polluted limu. Sewage and run off depleting the limu. Invasive species – introduced seaweed to Kaneohe Bay – it covers all of the fishing areas, coral heads, covering up fish holes. Who brought in the seaweed? Foreigners. Alien limu is choking our bay and others including Waikiki. This alien limu is now in our fishponds – begun planting seaweed in fishponds to cultivate and preserve native species. These species came from the UH Experimental Station in Kaneohe. All of the limu in the ocean is also in the mountains. All resources

in ocean depend on the seasons. Biggest problem is over development. There are over 600 varieties of limu in Hawaii and if you know what kind of limu is there, you know what kind of fish is in the ocean. You see the ele'ele; you know you have fresh water coming in which is critical to protecting our fisheries.

Pu'uhonua Concepts, (Ilei Beniamina, Ni'ihau)

There is a return of Hawaiian practices in this room. We span the globe of Ike from mauka to makai – from the mahina to the la; from the mahiai to the lawaia; from the educators to the practitioners-we've covered the whole gamut of covering the Pu'uhonua concept. At the core of Pu'uhonua is the 'Olelo. "In order to kill a people, kill their language". A quote from a German author. But Hawaiians have the audacity after so many years, to ask our cousins to revive our 'Olelo. 25 years ago, our language began to come back. We must practice our language. At the core of who we are is the Olelo that describes this feeling. The base of this puwalu is the Pu'uhonua Olelo. Pu'uhonua is where we ran for a place of refuge; our 'ohana protocol is strong. Kupuna taught by example.

CONCLUSION

The conclusion of the puwalu was highlighted by the consensus of all, who together began the process to uphold and continue Hawaiian traditional land and ocean practices and to integrate these methods of ecosystem sustainability, through the Native Hawaiian perspective of place-based knowledge, into the current educational curriculum for all public and private schools, for charter schools and for Hawaiian Immersion schools.