



A SUMMARY REPORT

On the

Ho'ohanohano I Na Kupuna Puwalu Series

Puwalu 'Eha: Kukulū Ka Upena (Building the Structure) – April 10-11, 2007
Honolulu, Hawaii

By Leimana DaMate

“Puwalu 'Eha: Kukulū Ka Upena” the first conference of the *Ho'ohanohano I Na Kupuna (Honor Our Ancestors)* in 2007 was held on April 10-11, 2007 at the Ala Moana Hotel in Honolulu. Its goal was to structure the Aha Moku, flesh out its components and identify key resource issues that specifically affect individual moku. Further, ahupua'a listed in existing governmental survey maps were updated with previously undocumented ahupua'a boundaries commonly known to Hawaiian practitioners and their 'ohana, but never before put in writing.

Ho'ohanohano I Na Kupuna

Mission Statement

“To incorporate, appropriate Native Hawaiian knowledge and protocols for the preservation, cultivation, and management of all native Hawaiian natural and cultural resources for the future generations.”

(Timothy Bailey, Mahi'ai – Kahikinui, Maui)

Kanaka maoli believe that the health and welfare of the people are dependent on the health and welfare of the ocean and land. The relationship is symbiotic – one depends on the other. It is this deep belief handed down through generations that caused respected kupuna and traditional lawaia and mahiai to gather their communities in their specific moku to discuss and find ways to safeguard the natural resources of Hawaii and thus, to safeguard the Hawaiian culture. Intertwined with their anxiety to protect their resources is their willingness to identify the specific causes of concern, then to address these through traditional methodology integrated into current policy by way of aha moku councils.

Mokupuni Kuleana

To address identifiable concerns, community kuka sessions were held by the different moku around the state in preparation for the Puwalu 'Eha. Each mokupuni (island) through its moku (districts) explored the prevalent issues concerning their particular land and sea areas specific to their ahupua'a.

Moku O Keawe, Hawai'i Island

Moku O Keawe, the Island of Hawaii is the largest island with a land area of 4,038 miles representing 62% of the total land area of the Hawaiian Islands. It is comprised of six (6) moku with 174 ahupua'a identified. Three (3) of the six moku began the process of identifying issues that impact their ahupua'a. They were Moku O Ka'u, Moku O Puna, and Moku O Kohala.

Mokupuni O Maui

The Island of Maui, the third largest island in the main Hawaiian Island chain is 727 square miles with a population of 139,884. With twelve (12) moku and 178 ahupua'a, the Island of Maui has been very active in identifying their issues and organizing their ahupua'a to prepare for the aha moku structure. In a series of community meetings around the island in February and March, 2007, the issues identified were: Moku O Lahaina, Wailuku, Hamakuapoko, Kula, Kipahulu, Ka'anapali, and Hana

Mokupuni O Moloka'i

The Island of Moloka'i, known as the "Friendly Isle" is one of the least developed of the main Hawaiian Islands with a high percentage of people of Hawaiian ancestry. Noted for their numerous fishponds along the south shore, Moloka'i Hawaiians are rich in cultural history. They have five (5) moku with 59 ahupua'a. The people of Moloka'i are strong believers in the Aha Moku system and have begun identifying the issues that affect the moku.

Mokupuni O Lana'i

Once known as the Pineapple Island because of its past as an island-wide pineapple plantation, the kanaka maoli of Lanai is now faced with the unique issue of having most of the island owned by a single landowner, David H. Murdock. In an effort to reinstate Native Hawaiian cultural practices, kanaka maoli have addressed concerns that impact natural and resources as well as bringing to light many Hawaiian cultural practices. There are two (2) moku on Lana'i with thirteen (13) ahupua'a.

Mokupuni O Oahu

Often called the "Gathering Place" Oahu is the most populated of the Hawaiian Islands with a census count of 900,000, approximately 75% of the resident population of the

state. While many Hawaiians have retained their cultural roots, the issues faced by kanaka maoli on Oahu are mainly those of urban development. With so many people on Oahu, it is often difficult to protect marine and land resources. There are six (6) moku on O'ahu with 91 ahupua'a. Hawaiians gathered in Ewa with representatives from Waianae to discuss current issues of concern. Moku from Ko'olaupoko and Ko'olauloa also gathered to look at issues specific to their different moku.

Mokupuni O Kaua'i

The oldest island in the Hawaiian Island chain, Kaua'i is also known as the Garden Isle because of its lush scenery and frequent rainfall. With its strong Hawaiian history, kanaka maoli of Kaua'i are protective of their resources. Representatives of the six moku including kupuna and practitioners met to identify and discuss prevalent concerns in regards to their land and ocean.

Mokupuni O Ni'ihau

A private island, Ni'ihau has been owned by the Robinson Family for generations. Many of the practices listed here have not been documented previously.

Mokupuni Concerns

In identifying the specific concerns and issues relating to the ahupua'a it became apparent that certain components were relevant to all islands. These components are categorized as:

Aha Moku:	Includes different practices and protocol
Development:	Includes Public Access,
Education:	Includes social issues, awareness
Fishing:	Includes fishing practices, issues, concerns
Species:	Includes endemic species, honu, invasive species
Water:	Includes ocean, watersheds, streams, rivers

Aha Moku

Mokupuni O Hawaii

- Burials in the Punalu'u and Ninole areas;
- Exclusion of Native Hawaiians in various community projects run by non-Hawaiians that focus on Hawaiian culture;
- Kuleana lands in Keamoku were once owned by Hawaiians but were lost to speculators. This land, once the main gathering and fishing grounds of Hawaiians are now owned by Murdock;
- On the north side of Keamoku in Holiula, all heiau are next to the bays;

Mokupuni O Maui

- Aha Moku must take a strong and active role in projects involved with iwi kupuna;

Mokupuni O Molokai

- To preserve the Hawaiian way of life, it is necessary to identify culturally significant historical sites, spiritual sites, traditional gathering areas, burial sites and trails;
- Kuleana problems with the fishponds between different Hawaiian families;

Mokupuni O Lana'i

- “when you can see Kaho’olawe, Mauna Kea, and Mauna Loa of the Island of Hawaii, then a big storm is coming”

Mokupuni O O'ahu

- Ewa people want to preserve the ocean resources but with all of the urban activity, it is very difficult;
- Whenever anything happens in the oceans, it is caused by something that happens on the land;
- When mauka and makai meet – that is when life begins;
- During the winter, sharks come in to hanau at Ewa;
- Fishermen from Nanakuli, Maili and Waianae want to preserve the ocean resources that are left;
- Partnerships must be formed between city agencies and Hawaiian practitioners to protect the native bird population;

Mokupuni O Kaua'i

- Black coral was prevalent in Kauai waters until the late 1970's when it became depleted.
- The responsibility of each moku is to decide if and when fishing areas can be closed. They should also decide when to open the areas.
- The community discussed the type of projects an aha moku would do.

Mokupuni O Ni'ihau

- In Ni'ihau, the ahupua'a is necessary for survival. There are no western laws, only Hawaiian laws.
- Ni'ihau must feed 200 people on the resources alone – they must be sustained;
- We are a private island – Keith & Bruce Robinson – owners

- Niihau people are color blind – only knew about sovereignty when they came to Kauai.
- Robinsons inherited their legacy – land rich, but money poor. Holding onto Niihau because they (after 182 years) stay – they love Hawaiians. We never faced the haole (Robinson) before. They are maintaining an oral agreement between the King and Elizabeth St. Clair (their ancestor) that the Robinsons would take care of the Hawaiian in perpetuity. This was never on paper, but the Robinsons honor it. Very emotional for Niihau people.
- Now the system of resource management from aina to people to kai is still the same since monarchy days
- The konohiki system is very much alive.
- System includes konohiki. The people give the best to the konohiki during Makahiki time.
- 2 moku on Niihau. Now, Niihau needs to put names to ahupua'a and Ii.
- Women warriors – the future, the first born of the families. Girls have to learn everything. They have their own kuleana that they take care of. One needs permission, even if you are kane and old, you have to ask to come into that kuleana.

Development

Mokupuni O Hawai'i

- Punalu'u Development and the SeaMountain Resort as it impacts Punalu'u Beach, burials and honu issues;
- The Nature Conservancy project at Honuapo (to protect the historic Honuapo Ponds from development by fencing off all access to these ponds).
- Building of private homes on conservation land on the Kawa Flats;
- Windmills in Pakini Iki; The Wai Opae Makai Watch Program, sponsored by the Dept. of Land and Natural Resources through the Community Conservation Network does not work;
- Encroachment of development in rural areas that impact the Hawaiian lifestyle;
- Oppose Windmills built on cultural areas;
- The proposal of one group to initiate a 3-mile fishing restriction and a 1-1/2 mile "no build" zone from the shoreline inward;
- Restriction of access to Mookini Heiau;

Mokupuni O Maui

- Land development takes precedence over cultural protection;
- Rezoning issues not beneficial to locals;
- Encroachment by newcomers who want to change the face of the community into what they think Maui should be;
- How does one hold land owners accountable to wrongdoing when there are no dire consequences to their actions?
- Removal of marine, land and cultural resources produces sterility rather than fertility;

Mokupuni O Moloka'i

- Opposition to development on La'au Point, a large land mass owned by Moloka'i Ranch that is known for its cultural history and fishing area , and is significant and important to the people of Moloka'i;
- Opposition to the Nature Conservancy bringing hunters from New Zealand to eradicate deer and other animals on the island without thought to the subsistence practices of the Hawaiian people;
- Outdated zoning laws;
- East Moloka'i wetlands need protection from development. There must be no building on these areas;
- The rural/agricultural zoning is designed to protect the interests of the local people. Exceptions to these zoning rules to allow for resort types of activities hurt the local community members will eventually bring about the type of development that will disenfranchise the local community.
- The unique "sense of community" and way of life that exists in Mana'e can never be restored once it is lost;
- Must find the means in Mana'e to regulate and enforce the Vacation Rental businesses that have illegally cropped up;
- There is concern about the run-off of soils onto the reefs due to the cutting and grubbing of large and small developments without permits.

Mokupuni O Lana'i

- The Manele Small Boat Harbor was built across from a heiau where the foundations can still be seen;
- Kapahe'e Heiau is in front of, and under the Manele Resort;
- Developers wish to remove native trees to make room for a gas tank to be used for the Trilogy and Expedition Tour boats;

- Construction along the harbor is causing pollution to enter the ocean;
- The Trilogy fuel tank is right next to the ocean and harbor
- There is no monitoring or enforcement by the state and a new small boat harbor is planned. There are burials on the site chosen;
- On the Pali next to the small boat harbor was the area used by Hawaiians to catch moi, papio and mamo. On the right side were the Hawaiian salt plains and on the south side, there was a sacred heiau. All are gone now due to development;
- We must stop the ATV's from running on the sand when the moi is in season. Over the past 15-20 years, there has been a lot of decline of the moi due to the noise and vibration on the sand of the ATVs. Honu also nest in Kaunolu;
- Access is a problem in Lana'i – with private hotels and million dollar homes along the coast, fishermen can't get to the beach to fish;
- In Keamoku, kayaks with motors are coming in – there is no facility yet permits were received from DLNR. This impacts the turtle that frequent the area. Now, helicopters are flying in from Maui, dropping tourists off to kayak through deals with the hotels. These tourists do not know the waters or currents in that area. The area is full of historical value, heiau, fish ponds and coral. All will be impacted by these tourist activities.
- The community discussed tour charters from Maui coming to Lana'i to visit. They are noting that Maui tour operators are treading the fine line to access Lanai's resources Developers are destroying the natural resources – that destroys our vana, loli, haukeuke – all depend on the limu that needs fresh water to thrive;

Moku O O'ahu

- Until development settles down, we will not get our resources back;
- Bringing people to view the dolphins and snorkel and tour the island.
- The community accepted and supported Trilogy tours as being part of Lanai's community but they are concerned about limiting these off-island accesses to protect the many resources of the island.
- The marina planned for Ewa will be the largest on Oahu with 1,500 slips. This will definitely affect our coastline, reef and kai in the Ewa area;

- The whole ocean will change with the \$million dollar golf course planned next to the marina;
- There is no longer any access to the beach in Ewa;
- Developers are building on the high-water mark on the beaches – there is no reliable set back;
- Social problems have descended on Waianae including homeless people who have great impacts on ocean resources since most live on the beach;
- Permits for commercial tours are used as political tools. The Waianae harbor master holds the permits and promised to give them to Hawaiians no cost, but then gave them to non-Hawaiians;
- Developers continue to dump waste into the ocean which affects the fisheries;
- Sugar lands, once a profitable agricultural product were converted into urban zoned areas. These areas cut off the natural flow of water into the ocean causing great damage to fisheries and coastal marine life.
- There was concern that cesspools are still emptying into the ocean in Kaneohe;

Mokupuni O Kaua'i

- Public access is blocked to specific generational fishing grounds in Koloa as well as in Aliamanu. The people need an inventory of public access places;

Mokupuni O Ni'ihau

- Concern: Since the 70's, people have been coming to Ni'ihau to get 'ia. The means to gather these ia or resources are done by boats.

Education

Mokupuni O Hawaii

- Correction of misinterpreted names and language posted by the state;
- The misappropriation of Hawaiian terms and definitions by newcomers in the area for their businesses. i.e. Hawaiian wellness and Ho'oponopono clinics run by non-Hawaiians who have no knowledge of the actual practices

Mokupuni O Maui

- Maui Youth Coalition: an important new youth group dedicated to educating Maui youth on present and future plans for the Maui County; legislative understanding and can be a liaison between Maui youth and government;
- Drug problems affect the moku;

- Housing is non-affordable;
- Immigrants brought to Lana'i for labor are now more than the Hawaiians;

Mokupuni O Maui

- Protocols must be taught to all – the right way to fish, approach kupuna; law;

Mokupuni O O'ahu

- Kanaka maoli from Ewa need to take back the kuleana to educate others on resource sustainability; Ewa has three different reefs – this is not commonly known except by Hawaiians. What happens on one reef affects the others; In Ewa, there is a strong effort to bring local fishing community together to address critical issues that are affecting the Ewa coastline;

Mokupuni O Kaua'i

- Immigration is the most dangerous thing to Hawaiians who should be put on the “endangered species” list;

Mokupuni O Ni'ihau

- Problem: outsiders. They come in with no protocol. They come with bags of Clorox and kill the fish. They come by boat. This kills everything for weeks and weeks.

Fishing

Mokupuni O Hawaii

- Ka'u was noted for catching, with ka'ili (deep sea hand line) the wolu (exists in predominantly in Ka'u) and hauliuli;
- In Ka'u there are near-shore koa where deep sea fish like ono, mahimahi, aku and ahi can be caught.
- The gill net ban is not accepted. Puna and Pahoia practitioners are expert in the making and use of upena;
- In Kalapana, kanaka maoli are serious about protecting their fishing grounds from the shoreline to the deep sea where they still fish by *kaili* (a handline method used in the deep sea over *koa* that went down to 200 *anana* (fathoms));
- Traditional deep sea fishing methods are still practiced in Ka'u
- 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.
- Lawai'a opposes the Gill net ban. Lawai'a will continue to use traditional nets for subsistence regardless of the law;

- Opposition to the DLNR proposed fishing ban area in Kohala. This ban will destroy native practices like paipai, moemoe – a traditional method of fishing practiced in Kohala;

Mokupuni O Maui

- Gill net practices are still prevalent regardless of change in law

Mokupuni O Lana'i

- The ocean currents in Kaunolu are very strong. That is where Hawaiians catch Kona crab. The area is also populated by whales and it is common to see at least 80 in a 3-mile stretch of water. These waters are also shark infested;
- Holupoe Beach is scheduled to become a Marine Life Conservation District (MLCD) where Hawaiians will lose another of the few fishing areas;
- Fishing regulations by DLNR are not reasonable and are causing the decline of our fish species;
- There is general acceptance of the Manele Bay MLCD with the community noting that other available areas make subsistence fishing possible.
- Pole fishing is allowed in the MLCD and the community believed that this is sufficient;
- Tourists use Cathedrals as a diving spot, yet that used to be a deep water fishing grounds. Now, no more fish.
- There was concern that with the Gill net ban on Maui, Maui net fishermen will boat to Lana'i to lay nets. These were unintended consequences of the Gill net ban on Maui. There are many net fishing areas that are not easily accessible from land and unregulated net fishing might be detrimental for this island.
- It was noted that boat fishermen from O'ahu and Moloka'i come to Lana'i to fish and there should be some way to regulate these off-island users of Lanai's resources.
- Lana'i people don't have access to gill nets;
- Fishing grounds are rich in Lana'i – aku, uhu, opelu, akule;
- Outside of Manele and Kaunolu are the Bottomfish grounds; also deep water shrimp;
- Lana'i people surround and hook;
- During spawning periods, there is no fishing allowed;
- Pelagics are not regulated
- Lana'i Hawaiians follow the lunar calendar to know when to fish for what species;

- Honokohau is where the blue marlin spawns;
- The community noted that the island people are dependent on the nearshore fish resources and are concerned with the reports of Bottomfish over fishing.
- Bottomfish are the main resource for the islands subsistence and community fishermen, especially now with the high cost of fuel so high that it makes trolling (pelagic fishing) too expensive.
- The community would like some guidance in preventing the depletion of Bottomfish stocks for this island.
- Jobs are slowing down and community members will be going hunting and fishing more and more to put food on the table and need to maintain the natural resources that are available.

Mokupuni O O'ahu

- The reef is being killed by Clorox in Ewa where there is a strong effort to bring local fishing community together to address critical issues such as this that are affecting the Ewa coastline;
- Hawaiian culture is being replaced by mainland organizations and perspectives. Examples of this are the marine protected areas (MPA's) – permanently closed fishing areas. Hawaiians never had permanent closures which disrupt the natural balance of an ecosystem;

Mokupuni O Kauai

- Fishing practices were discussed and one fisherman related how he and his family would set upena (nets) overnight from 6:00 pm to 4:00 am. To catch Samoan crabs. The young boys, usually around 6-years old, were used to gather the nets;
- A member of the group related how his grandmother could read the ocean. She would use her hand to catch opelu when the moon was right and reflected in a certain pond. She used La'au lapa'au (Hawaiian medicine) from the ocean. This knowledge was handed down generation to generation.
- Nets are an issue. Certain people can only catch fish – others cannot. The knowledge of how to catch fish is handed down through generations;
- You must always pule before any ocean activity;
- The black eel with the yellow head is a “pilau” (bad) eel;
- The “Mano keokeo” (great white shark) is rare but comes to Kaaui because of the abundance of turtles and eels;

- The community agreed that tagging fish may be a good project for each moku through its ahupua'a. This is good science – a way to meld western science and Hawaiian science. Other fish can be tagged as well. People must learn about fish and their habits;
- Along the Anahola coast, you can find aholehole depending on the currents. This knowledge should be passed on;
- The depletion of fish is blamed on Hawaiians, but Hawaiians know there is no shortage of fish. There is a shortage of knowledge;
- There are many kinds of nets used by Hawaiians to catch many different kinds of species in the ocean. There is even a specific net to catch turtles. Small-eye nets were used for bait and opai.

Mokupuni O Ni'ihau

- 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;
- Do not destroy the kahakai – it is our icebox!
- Ni'ihau has to be protected by outsiders from outsiders; The moon phases and the mo'olelo still exist and are practices.
- Normally, the seasons are different in Niihau. If there are eggs on one side of the island, the other side there is no more.
- If they say no – no is no.
- Dual system in Niihau – when one side is plentiful, the other side is bare.

Species

Mokupuni O Hawaii

- Protection of the endemic species of Hawaii
- Tourist interaction with the honu at Punalu'u (a well-known turtle breeding ground). Tourists sitting on the honu for pictures;

Mokupuni O Maui

- Return the honu to the Hawaiian diet
- Invasive species has invaded native forests where the endemic flora and fauna is threatened. There must be protection from invasive species;
- In Kohala, introduced ta'ape is in the water. DLNR introduced it 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;

- Invasive Species

Mokupuni O Molokai

- Would like to resume the eating of honu as part of their traditional diet
- Invasive species of limu;

Mokupuni O Lana'i

- There is concern about protecting turtle nesting at Palihua on the north side of the island where turtle are still plentiful there is concern that ATV's are roaming on the beaches and could be damaging nesting sites. The community would be interested in the tagging of turtles and community monitoring of nesting sites to ensure the health of the turtle stock... The area is also known for aama crab;
- The leatherneck honu used to nest at Manele Beach but do not now due to the resort and tourists; Hawaiians know that the honu goes to the same place all the time;
- Tourists swim outside of Manele Bay with the dolphins;

Mokupuni O Kaua'i

- Seals are not indigenous to the main Hawaiian Islands, but belong to Kure Island. Seals actually came from Kiribati but should be taken back;
- Members of the community agreed that de-listing the Hawaiian turtle was an action they supported;
- Suggestions were made on how to deal with the Hawaiian turtles. Each moku should decide how many turtles should be caught and divided up (including Non-Hawaiians who should have a say as well). Whenever a turtle is caught, there should be a feast and the turtle should be shared. Ohana is important in determining the fate of the turtle in the ohana's district. Another suggestion was for each moku to take 10 turtles a year for consumption. Anini Beach is well-known for turtle meat.

Water

Mokupuni O Hawaii

- Water access from mountains into ocean blocked by development.
- Oppose water being diverted from watersheds to commercial enterprises;

Mokupuni O Maui

- Water diversion
- Restore water to sites where the o'opu flourished;

- The diversion of water on the island from the natural kahawai;
- The planting of eucalyptus trees in the upland regions of the island and how this affects the fresh water discharge into the ocean, thus affecting the fisheries;

Mokupuni O Lana'i

- In the ahupua'a of Maunalei was the main source of water for the Island. When the white rock is revealed, the brackish water comes up into the ocean. That is the time to gather ele ele limu, ogo and lipoa. Now the water is diverted to the hotels and there is no more limu. This affects the fisheries.

Mokupuni O O'ahu

- Ewa has many fresh water wells but they are being depleted;
- The storm drains flow into the ocean taking pollution with it – this affects our fish, our limu.

Kukulu Ka Upena – Building the Structure

One of the most important aspects of the Aha Moku System is how the actual structure would work. Based on traditional criteria, the following kuhihana (descriptions) of each level of the Aha Moku structure were discussed. The Mokupuni, through selected representatives offered island perspectives on what constitutes the different levels of the Aha Moku System.

Moku 'o Keawe – Representative Kaleo Kualii from Kona

- The individuality of each mokupuni is unique. Language is also unique to the particular island.
- The value of community meetings was stressed. Feedback and outreach must include community.
- Being inclusive is critical for every level – from the ahupua'a to the Aha Kiolo. This means that membership is not specific to being of Hawaiian ancestry, although genealogy and accountability to kupuna and community is required.
- The process should begin with an interim 'Aha Moku, of folks coming out of Puwalu; it is these people who will commit to the education within the 'ahupua'a, to get to the selection of official representation for the 'Aha Moku structure. Supports the terminology of "kuleana" instead of "roles" to describe work in the 'Aha Moku structure. Supports the Guidelines as developed in the overhead for discussion in this Puwalu.

- One of the qualifications will be that a person can represent an ‘ahupua’a even though they are not currently residing there, because that person’s ‘ohana may originally be from that place, and has a history there and of that place.

Maui – Representative Ke’eaumoku Kapu, Lahaina

- Membership in ‘Aha Kiole: is important that representative is prepared and has knowledge of history of Puwalu series and work done.
- The work of related to the Aha ‘Ahupua’a is about educating the community. Panelists stressed the importance of community meetings and bringing the community aboard, otherwise the community will not accept the ‘Aha Moku structure.
- Currently, there is no criteria, has not begun work to address that yet.
- Stressed that membership on the ‘Aha Moku and ‘Aha Kiole includes issues related to Water, Land, Ocean and Shoreline, and that members must be knowledgeable in these areas.
- Maui has 12 moku, with four areas of issues (Water, Land, Ocean and Shoreline); stressing that these issues are both traditional and contemporary.

Molokai – Representative Wade Lee, Ho’olehua

- ‘Aha Kalana are the families in the ‘ahupua’a; knowledge of the ‘Aha Kiole structure filters down to this level.
- Molokai stresses that not all ‘ahupua’a have practitioners knowledgeable on issues that the ‘Aha Kiole is concerned with.
- Molokai sees ‘Aha Kiole structure membership roles as:
 - A. Being accountable to community;
 - B. Kukulū Kumuhana or talking chiefs;
 - C. Must know your place in the community, structure, in other words must be respectful and know when it is your time to talk and when not to, when it is your time to show reverence and respect and to whom, know when to acknowledge and who to acknowledge, and other necessary protocols;
 - D. Must know about, and demonstrate how to malama resources;
 - E. ‘Aha Kiole interacts on State and Federal levels for the benefit of the mokupuni, and ‘ahupua’a.

Structure of the Aha Moku System

The representatives of the 40 traditional moku of the State of Hawaii, after great discussion, agreed upon the structure of the Aha Moku, including listing the criteria and requirements needed for those who will sit on these different levels of the system.

Aha Kiole - Criteria

1. Must be spiritually grounded
2. Must be sanctioned by the community
3. Has established credibility as a practitioner

4. Has generational and traditional knowledge
5. Is willing to give up time w/out financial compensation
6. Has to have genealogy to confirm connection to kupuna
7. Has a commitment to serve community outside of special interest groups
8. Needs to know and practice values of community
9. Able to articulate to outsiders, your community's needs
10. Knowledge about government policies as they relate to water, land, ocean and shoreline issues.
11. Proof that they are of and from kua'aina

Kuhihana of 'Aha Kiole:

1. Culturally and politically inclined
2. State and Federal interaction
3. Knowledgeable of indigenous Hawaiian rights
4. Versed on State, Federal and International laws concerning Water, Land, Ocean and Shorelines.
5. Accountable to po'e Hawai'i, while interacting with foreigners.

Aha Moku - Criteria

1. Participates in assessments, inventory, prioritizing, and monitoring of cultural and invasive resources; i.e. Same as 'Aha 'Ahupua'a
2. Malama all 'ahupua'a in moku
3. Become wai hona 'ike (repository) of moku
4. Abide by the Code of Conduct
5. Select representatives for 'Aha Kiole
6. Use skills of resource people to influence government to benefit our people
7. Work to establish boundary markers within 'ahupua'a with correct names.
8. Gather information on people in 'ahupua'a
9. Know the 'ike of the 'aina
10. Knowledgeable of kuleana of different 'aha
11. Have authority to validate information
12. Is the link between the 'ahupua'a and 'aha kiole
13. Ma ka hana ka 'ike: train others to do the work of the 'Aha Moku/Kiole structure
14. At this level, interacts most with County jurisdictions
15. Participates in establishing timeline and have knowledge of when times are appropriate and when not.

Aha Ahupua'a - Criteria

1. Know and malama 'ahupua'a
2. Understand issues related to water, land, ocean and shoreline
3. Malama value of noi, 'ae, ho'ole
4. Participates in enforcement of 'ahupua'a
5. Checks with 'Ahupua'a for feedback prior to interacting with State and Federal government

6. Is knowledgeable of, and participates in cultural monitoring and resource management
7. Participates in recognizing, prioritizing, and inventorying cultural and invasive resources.
8. Assists in educating the community: ‘ike kupuna
9. Knows how, is committed to, and participates in outreach to community groups
10. Works diligently as disseminating information
11. Committed to passing on ‘ike kupuna to ‘opio
12. Selects representatives for ‘Aha Moku

Aha Moku Legislation

As a result of the work and commitment of the puwalu participants in the Ho’ohanohano I Na Kupuna Puwalu Series, beginning with Puwalu ‘Ekahi in August, 2006 and continuing through Puwalu ‘Elua held in November, 2006, and Puwalu ‘Eko in December, 2006 it was determined by these participants that legislation was needed to begin the process of integrating Native Hawaiian traditional lawaia and mahiai methodology into government policy. This was done through the introduction of several Aha Moku bills by different legislators calling for the creation of an Aha Moku System.

Hawaiian Caucus

The Native Hawaiian Legislative Caucus was reinstated by Representative Mele Carroll of Maui specifically to introduce bills whose subject matter was deemed critical at the various puwalu. Because these issues were prevalent and deeply concerned the puwalu representatives of the 40 moku in the State of Hawaii, the leadership in both Houses of the Legislature was supportive in its reinstatement. The Legislative Hawaiian Caucus was comprised of the following:

House of Representatives

Representative	District	Representing
Karen Awana, R	44	Honokai Hale, Nanakuli, Lualualei
Lyla Berg, D	18	Hahaione, Kuliouou, Niu Valley, Hawaii Loa Ridge, Aina Haina, Wailupe, Kahala
Tom Brower, D	23	Waikiki, Ala Moana
Mele Carroll, D	13	Kaho’olawe, Molokini, Lanai, Molokai, Keanae, Wailua, Nahiku, Hana
Kirk Caldwell	24	Manoa, Manoa Valley, University
Pono Chong, D	49	Maunawili, Olomana, Enchanted Lake, Kaneohe
Cindy Evans, D	7	North Kona, South Kohala
Faye Hanohano, D	4	Puna, Paho, Hawaiian Acres, Kalapana
Ken Ito	48	Heeia, Haiku Valley, Kapunahala, Kaneohe
Michael Magaoay, D	46	Kaena Point, Schofield, Mokuleia, Waiialua, Haleiwa, Waimea, Pupukea, Sunset, Kahuku
Joey Manahan	29	Sand Island, Mokauea, Kalihi Kai, Kapalama
Angus McKelvey, D	10	Lahaina, Ka’anapali, Kapalua, Maalaea, Kihei,

		North Kihei
John Mizuno, D	30	Kamehameha Heights, Kalihi Valley, Fort Shafter
Blake Oshiro,	33	Aiea, Halawa Valley, Halawa Heights, Aiea Heights
Roland Sagum, D	16	Niihau, Lehua, Koloa, Waimea
Calvin Say, D	20	St. Louis Heights, Palolo Valley, Maunalani Heights, Wilhelmina Rise, Kaimuki
Maile Shimabukuro, D	45	Waianae, Makaha, Makua
James Tokioka, D	15	Lihue, Koloa
Tommy Waters, D	51	Lanikai, Waimanalo
Kyle Yamashita, D	12	Pukalani, Makawao, Olinda, Pulehu, Kula, Ulupalakua

Senate

Senate	District	Representing
Kalani English	6	Hana, East and Upcountry Maui, Moloka'i, Lana'i, Kaho'olawe
Clayton Hee	23	Kahuku, La'ie, Ka'a'awa, Kane'ohe
Russell Kokubun	2	Waiakea Uka, Kalapana, Volcano, Kahuku

Description of Bills – Prevalent Concerns Discussed at Puwalu

At the invitation of the puwalu practitioners, several legislators attended Puwalu 'Ekolu in December, 2006 to discuss the possibility of concrete integration through legislation in 2007. Following is a description of the various bills and their introducers:

HB 1948

Measure Title: RELATING TO NATIVE HAWAIIANS.

Report Title: Aha Moku Councils (\$)

Description: Establishes an aha moku council system advisory committee to provide a framework on the formation of an aha moku council commission that shall serve as in an advisory capacity on all matters regarding the management of the State's natural resources. Appropriates funds for the advisory committee to carry out its duties. (SD1)

Package: Leg Hawaiian

Companion: SB1853

Introducer(s): CARROLL, BERG, BROWER, CALDWELL, CHONG, EVANS, HANOHANO, ITO, MAGAOAY, MANAHAN, MCKELVEY, MIZUNO, B. OSHIRO, SAY, SHIMABUKURO, TOKIOKA, WATERS, YAMASHITA, Bertram, Nishimoto, Sagum, Souki

HB 1578

Measure Title: RELATING TO OCEAN RESOURCES.

Report Title: Gill nets; Ocean resources; Fishing; Land and natural resources; Native Hawaiians. (\$)

Description: Requires DLNR in adopting rules regulating fishing to consult with native Hawaiian practitioners and further imposes conditions on the rule making process regarding prohibitions or limitations on fishing in any area open to public fishing. (HB1578 HD1)

Package: Leg Hawaiian

Companion: SB1831

Introducer(s): CARROLL, Berg, Karamatsu, Lee, M. Oshiro

HB 1848

Note: The original language of the bill does not reflect the final draft.

Measure Title: RELATING TO AQUATIC RESOURCES.

Report Title: Aquatic Resources; Maka'i O Ke Kai Program; Established (\$)

Description: Encourages the department of land and natural resources to work with local communities to manage near shore reef resources through the maka'i o ke kai program. Provides grants for community-based marines resource management. Establishes the community-based marine resource management advisory committee to advise the department of land and natural resources' on resource management and fisheries' rules. Makes appropriations. (SD2)

Package: Leg Hawaiian

Companion: None

Introducer(s): ITO, CABANILLA, CHONG, HANOHANO, Lee, Shimabukuro, Yamashita

SB 1853

Measure Title: RELATING TO NATIVE HAWAIIANS.

Report Title: 'Aha Moku Councils (\$)

Description: Establishes an 'aha kiole advisory committee to provide a framework on the formation of an 'aha moku council commission that shall serve as in an advisory capacity on all matters regarding the management of the State's natural resources. Appropriates funds for the advisory

committee to carry out its duties. (CD1)

Package: Leg Hawaiian
Companion: HB 1948
Introducer(s): ENGLISH, Ihara, Espero, Nishihara, Tsutsui, Hemmings, Kokubun, Ige

SB 615

Measure Title: RELATING TO NATIVE HAWAIIAN PRACTICES.
Report Title: Native Hawaiian Practices; ‘Aha Moku (\$)
Description: Creates a task force within the University of Hawaii to develop a plan for the formation of a permanent ‘aha moku advisory council to advise government agencies involved with regulatory policies for ocean and land use in Hawaii. (SD1)
Package: None
Companion: None
Introducer(s): SAKAMOTO

During legislative session, puwalu participants showed commitment and dedication as many traveled to Honolulu regularly to attend hearings and support their initiatives. However, only SB 1853 was alive at the end of the Session. With amendments drafted by puwalu practitioners, the final form of SB 1853 emerged.

Passage of SB 1853, Establishing the Aha Moku Councils

SB 1853 was passed by the Legislature on May 1, 2007. The bill has been sent to the Governor for signature.

SB 1853

An Act to establish the ‘Aha Kiole Advisory Committee

Report Title:
‘Aha Moku Councils

Description:
Establishes an ‘aha kiole advisory committee to provide a framework on the formation of an ‘aha moku council commission that shall serve as in an advisory capacity on all matters regarding the management of the State's natural resources. Appropriates funds for the advisory committee to carry out its duties. (CD1)

A BILL FOR AN ACT

RELATING TO NATIVE HAWAIIANS.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. The legislature finds that, over the past two hundred years, Hawai'i has seen and experienced severe changes. These changes include the deterioration of the Hawaiian culture, language, values, and land tenure system, which have in part resulted in the over-development of the coastline, alteration of fresh water streams, destruction of the life-giving watersheds, decimation of the coral reefs, and the decline of endemic marine and terrestrial species.

Native Hawaiian culture has knowledge that has been passed on for generations, and still living for the purposes of perpetuating traditional protocols, caring for and protecting the environment, and strengthening cultural and spiritual connections. It is through the 'aha moku council that native Hawaiians protected their environment

and sustained the abundance of resources that they depended upon for thousands of years.

Today, many Hawaiian communities are becoming revitalized by using the knowledge of cultural practitioners that was passed down through kupuna, and experienced farmers (Mahi'ai) and fishers (lawai'a) to engage and enhance sustainability, subsistence, and self-sufficiency. Furthermore, many Hawaiian communities are interested, concerned, involved, willing, and able to advise government agencies, organizations, and other interested groups in integrating traditional knowledge and ahupua'a management practices.

The legislature further finds that on August 15-17, 2006, the Ho'ohanohano I Na Kupuna Puwalu series began and native Hawaiian cultural and traditional practitioners who are versed in lawai'a and mahi'ai, ocean, and land ahupua'a methods gathered to discuss and bring forth the wisdom of the kupuna and ancestors. It was a gathering of empirical knowledge handed down from generation to generation on traditional fishing, agriculture, streams, fishponds, and land use methodology based on the ahupua'a system. Representatives from thirty-seven moku in the State and over one hundred ahupua'a practitioners, including kupuna and the acknowledged traditional experts of each moku, all

joined together to come forth with their mana‘o and concerns.

The conclusion of Puwalu Ekahi was the creation of a resolution calling on native Hawaiians to begin a process to uphold and continue Hawaiian traditional land and ocean practices. Perpetuating and preserving the knowledge of the practitioners through the continuation of the konohiki management, the kapu system, and the creation of an ‘aha moku and the ahupua‘a management system was the consensus.

On November 8 and 9, 2006, Puwalu ‘Elua brought together educators, administrators, cultural practitioners, and kupuna to discuss practices such as: values and the spiritual connection between natural resources and native Hawaiians; the ahupua‘a concept; generational knowledge and learning; the importance of place names and mo‘olelo; seasonal closures and lunar calendars; fishing practices; Northwest Hawaiian islands; konohiki connections; marine protected areas; ‘upena (nets); place based kapu; limu; and pu‘uhonua concepts that could be developed as an educational framework to integrate this knowledge into a curricula for all public, private, charter, and Hawaiian immersion schools in Hawai‘i.

On December 19 and 20, 2006, Puwalu 'Elua brought together major policymakers and stakeholders in the protection of the Hawai'i ecosystem. Native Hawaiian practitioners and experts in traditional methods of sustainability, government policymakers including members of the legislature, state agency directors, environmental groups, educational leaders, and Hawaiian community organizations discussed existing programs and their successes and failures in community building. In conclusion, it was agreed that the statutes and ordinances, and a framework for community consultation using the Hawaiian perspective and traditional methods such as the ahupua'a management system was needed, and the creation of the 'aha moku councils should be established.

The purpose of this Act is to initiate the process to create a system of best practices that is based upon the indigenous resource management practices of moku (regional) boundaries, which acknowledges the natural contours of land, the specific resources located within those areas, and the methodology necessary to sustain resources and the community. The 'aha moku council system will foster understanding and practical use of knowledge, including native Hawaiian methodology and expertise, to assure responsible stewardship and awareness of the

interconnectedness of the clouds, forests, valleys, land, streams, fishponds, and sea. The council system will include the use of community expertise and establish programs and projects to improve communication, education, provide training on stewardship issues throughout the region (moku), and increase education.

SECTION 2. (a) There is established the 'aha kiolo advisory committee to advise the legislature in carrying out the purposes of this Act. The advisory committee shall consist of eight members appointed by the governor without regard to sections 26-34 and 78-4, Hawaii Revised Statutes, from a list of nominations submitted by the Association of Hawaiian Civic Clubs. The advisory committee members shall select the chairperson of the committee and shall be reimbursed for expenses, including travel expenses, necessary for the performance of their duties.

(b) The advisory committee shall:

(1) Explore, examine, and derive best practice models for the creation of an 'aha moku council system that will:

(A) Provide advisory input based upon the indigenous resource management practices of each moku to state and county agencies;

- (B) Aid in the development of a comprehensive set of best practices for natural resources management;
 - (C) Foster the understanding and practical use of knowledge, including native Hawaiian methodology and expertise;
 - (D) Ensure the future sustainable use of the State's marine, land, cultural, agricultural, and natural resources;
 - (E) Enhance community education and cultural awareness; and
 - (F) Participate in the protection and preservation of the State's natural resources;
- (2) Engage in discussion with and participate in meetings and events held by the various moku statewide to gain perspective and develop a consensus on establishing an 'aha moku council system with an 'aha moku council commission;
 - (3) Establish an administrative structure for the creation of an 'aha moku council commission to oversee an 'aha moku council system, which shall consist of eight 'aha kirole members, representing each island;

- (4) Establish a standard eligibility criteria and selection process for each 'aha kiolo member and the selection of a executive director;
- (5) Establish goals and objectives for an 'aha moku council commission to accomplish, including benchmarks for long-term planning and sustainable objectives; and
- (6) Establish a feasible operational budget for an 'aha moku council commission to conduct meetings, cover administrative expenses, and disseminate information and advice for the creation of an 'aha moku council system.

(c) The advisory committee shall submit a written interim report of its findings and recommendations, including any proposed legislation, no later than twenty days prior to the convening of the 2008 regular session. The advisory committee shall submit a written final report of its findings and recommendations, including any proposed legislation, no later than twenty days prior to the convening of the 2009 regular session.

(d) The department of land and natural resources shall provide support services to the advisory committee as the advisory committee deems necessary.

(e) The 'aha kiole advisory committee shall cease to exist on June 30, 2009.

SECTION 3. There is appropriated out of the general revenues of the State of Hawaii the sum of \$110,000 or so much thereof as may be necessary for fiscal year 2007-2008 and the same sum or so much thereof as may be necessary for fiscal year 2008-2009 for administrative costs related to carrying out the duties of the 'aha kiole advisory committee, and for allowing each of the thirty-seven moku statewide to actively participate and engage in discussion on the creation of an 'aha moku council system.

The sums appropriated shall be expended by the department of land and natural resources for the purposes of this Act.

SECTION 4. This Act shall take effect upon its approval; provided that section 3 of this Act shall take effect on July 1, 2007.

Conclusion

The goal of the Ho’ohanohano I Na Kupuna Series, to increase participation of the Hawaiian community in the conservation and management of Hawaii’s resources through the creation of a community and cultural consultation process within the governance structure was met with the conclusion of Puwalu ‘Eha. In essence, the indigenous population of the Hawaiian Islands with the longest continuous history of resource management and conservation in Hawaii will advise resource managers on the most appropriate management decisions. As was learned through the four puwalu of this series, “dependence on the resource” and “recognition” of subsistence and sustenance rights are unfair, often patronizing representations of the relationship between Native Hawaiians and their aina, wai and kai.

Characterizing Native Hawaiian practices as a bundle of rights to be administered by the government is inadequate. Native Hawaiians’ knowledge about their environment and ecology is broad, significant and detailed. Their relationship with the environment is deep, spiritual and binding. Their responsibility for the health of the environment is their inheritance. Their willingness to share protective measures through traditional methods is the way to protect this inheritance.

The final consensus of the puwalu was to get legislation passed enabling Native Hawaiians to begin a consultation process and to integrate proven Hawaiian science and methodology in regards to natural resources, including fishing and agriculture into government policy. This was achieved through the passage of SB 1853.