



**Palapala Kulike**  
**O Ka Aha Hoohanohano I Na Kupuna**  
**Puwalu Elua: Ke Kumu Ike Hawaii**

*November 8 and 9, 2006*  
*Waikiki, Hawaii*

Having met to deliberate on how to incorporate traditional Hawaiian practices and knowledge, into the daily education of Hawaii's children;

Believing that na kanaka maoli have the right of self-determination and that the natural resources of ka pae aina Hawaii and associated traditional knowledge are by birthright the kuleana and intellectual property of na kanaka maoli, and, as such, the hana pono for sustaining, developing, managing, utilizing and educating about aina, kai, and wai, and shall be utilized to sustain these natural resources and promote the culture of na kanaka maoli;

Emphasizing that it is the kuleana of na kanaka maoli to perpetuate their culture and knowledge, which if maintained, can sustain Hawaii's natural resources for the benefit of future generations;

Recognizing that the vast cumulative knowledge of kanaka maoli kupuna, practitioners and experts on Hawaii's marine and terrestrial environments represents hundreds of years of knowledge gained by hands on observation and experimentation integral to Native Hawaiian culture and values;

Agreeing that educating Hawaii's kamalii and opio on Native Hawaiian culture, values, practices, requires learning through oli, moolelo, place names, and ecosystem observations held by na kanaka maoli kupuna;

Recognizing that there are examples of existing programs and schools that are attempting to integrate traditional Native Hawaiian knowledge and practices into curriculum; however, the effort lacks coordination and adequate funding as well as is being hindered by school policies on liability issues;

Recognizing that this ike is imparted through moolelo and place names and not from books, requires the skill of patient listening and observing and teaches from the naau and not just the poo;

Agreeing that while the details of a practice may evolve, the relationship to a particular place, to a practice, to a resource remains,

and that this relationship is important to the identity of na kanaka maoli, imparting values such as malama aina, aloha aina, and sharing; and

Believing that we must teach this ike to people of all ages, all nationalities, be they ohana, neighbors or visitors;

We, the educators of the second Hoohanohano I Na Kupuna Puwalu, commit ourselves to use what we learned in this puwalu to develop lesson plans that will be used in the classroom; to continue individual research of our communities and to create and build trust with resource people there; and to create a list serve to share resources, speakers, books, curriculum ideas, lesson plans and ask for help; and

We, the cultural practitioners of the second Hoohanohano I Na Kupuna Puwalu, building on the Resolution of the first Hoohanohano I Na Kupuna Puwalu, which called upon na kanaka maoli to begin the process to uphold and continue traditional land and ocean practices in the governance and education of the Hawaii Archipelago,

Affirm that na hana kupono (righteous procedures) shall be acknowledged as encompassing na mea Hawaii (all things Hawaiian); and that the sharing of knowledge between cultural informants and others shall include the following na hana kupono:

Kekipa ana e kahui ana (visiting and meeting procedures)

1. Hoomakaukau ana (preparing for the call and interview)
2. Ke kahea (proper introduction or call to the informant)
3. Ka hookupu (appropriate gift presented to the informant)
4. Ke kukakuka ana e kahuiana (discussion and negotiation)
5. kapanina e hookupu (closure)

Ka ike (sharing knowledge and understanding procedures)

1. Ka hoomakaumakau ana (preparation for sharing)
2. Ke ao mai ana (sharing knowledge)
3. Ka malama ana (agreement on how the knowledge will be used and protected)
4. Ke ao aku ana (instruction to the guest and sharing of ike)

Furthermore, declaring that we are customary and traditional practitioners and believing that Native Hawaiians are entitled to all rights, customarily and traditionally exercised for subsistence cultural and religious purposes and possessed by ahupuaa tenants who are the descendents of Native Hawaiians who inhabited the Hawaii Archipelago prior to 1778, we recommend and will act to establish an Aha Moku on each island; laws that prohibit the introduction of

invasive, alien species that would negatively impact on native, endemic, indigenous species and provisions to remove such species and to be responsible for making the land pono; the inventory and monitoring of our natural resources and recommendations be made thereafter; a State Holiday (e.g., January 17 or July 31) to celebrate the Kanaka Maoli during which we shall walk our aina; and a means of community-based self enforcement (such as, Native Hawaiian rangers) recognized and established by State and county governments to enforce the rules and practices of each ahupuaa.