



**Report to the Twenty-Seventh Legislature
2011 Regular Session**

FINAL REPORT

'Aha Kiolo Advisory Committee

**Best Practices and structure for the management of
natural and cultural resources in Hawai'i**

Prepared by

'Aha Kiolo Advisory Committee

State of Hawai'i

In Response to

Act 212 Relating to Native Hawaiians

Act 39 Relating to Native Hawaiians

December 2010

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Senator Shan Tsutsui
Senate President
and
Representative Calvin Say
Speaker of the House
Hawai'i State Legislature
State Capitol
Honolulu, Hawai'i 96813

Dear Senator Tsutsui, Speaker Say and Members of the Legislature:

The `Aha Kiole Advisory Committee hereby submits its Final Report containing information on the best practices for the management of natural and cultural resources in the State of Hawai'i. The committee recommends that the Hawaii State Legislature include the `Aha Moku System of traditional natural resource management into the management regime of natural resources in Hawai'i through the creation of an office called the `Aha Kiole Commission in the Executive Branch of government. This report contains information on the implementation of the `Aha Moku System and proposals for policies of current state and county agencies that impact natural resources.

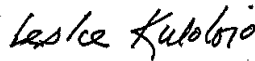
The Committee would like to express its gratitude to the Legislators, Administration, State and County Agencies for their cooperation, assistance and expertise throughout the `Aha Kiole Advisory Committee's tenure and fact finding process. The Committee also appreciates the contributions made by many residents, organizations and businesses.

It is and has been an honor and privilege to serve the people of Hawai'i. Thank you for the opportunity.

Respectfully yours,



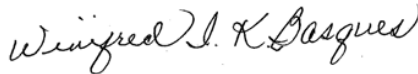
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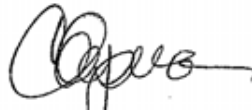
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Executive Summary: Best Practices and structure for the management of natural and cultural resources in Hawai'i

The `Aha Kiole Advisory Committee (AKAC), created by the Hawaii State Legislature through Act 212 in 2007, has completed its mandate to initiate the process of best practices for natural and cultural resource management that is based upon the indigenous resource management practices of moku (regional) boundaries.

The AKAC recommends that the `Aha Moku System of natural and cultural resource management be integrated into the governance regime of Hawai'i through the creation of an `Aha Kiole Commission. This Commission would be established as part of the Executive Branch.

The members of the `Aha Kiole Commission would be selected by the `Aha Moku Councils and would have oversight over the `Aha Moku System, a process that integrates traditional resource management methodology into current government policies through a community consultation at each decision-making nexus. The `Aha Moku System of best practices for traditional natural resources management and the traditional moku structure are based on the historic land tenure system of *ahupua`a* and *moku*. The system involves community consultation, community-based codes of conduct, education and development of regulations that are responsive to actual environmental conditions and community design. Because it is a traditional management system, eligibility to participate in the process is based on competency in generational knowledge of natural resources and processes as identified and confirmed by the community (e.g., *ahupua`a*, *moku* and/or *mokupuni*) participating in the management process.

The `Aha Kiole Commission, through the `Aha Moku System would provide consultation and recommendations to state, county and federal agencies, boards and organizations that have responsibilities and authority for the creation and implementation of regulations and policies for natural and cultural resources management.

The `Aha Moku System would be integrated into all County General Plans and Community Development Plans through consultation and the creation of policies, rules, regulations and ordinances.

The AKAC through puwala conferences, community meetings, public forums and public discussions collected the traditional knowledge and community recommendations and assembled them into the proposed holistic system of natural and cultural resource management that would be responsive to the state of the environment as well as to the communities, which are the stewards and beneficiaries of a healthy environment and ecosystem.

Introduction: History of the `Aha Moku Initiative

The `Aha Moku System existed before the Western discovery of Hawai`i. This natural and cultural resources management system is based on the traditional land tenure divisions and a management process derived from customary practice.

The Hawai`i Pae `aina (archipelago) consisted of mokupuni (islands) that were divided into areas termed ahupua`a and moku. An ahupua`a is the smallest unit of land that has all of the natural resources necessary for survival of the tenants and continuation of the culture. These divisions were delineated by a cairn (ahu) with the symbol of a pig (*pua`a*) atop. While there were smaller divisions of land (e.g., `ili), the smaller divisions were geographical areas with special attributes. Several adjoining ahupua`a were gathered into a moku, which is a larger district that varied in size. While unclear how these larger divisions were determined, they were apparently political divisions under the control of a chief, an Ali`i ai moku. Hawai`i was governed by a hierarchy of chiefs, priests and administrators whose purpose was to husband and steward the resources for the benefit of the people. In this way survival of the people and the culture was achieved.

The Hawai`i Pae `aina survived when each mokupuni survived and prospered. Each mokupuni survived and prospered when each moku and each ahupua`a survived and prospered. Failure of the management system would have dire consequences. Under the pressure of survival, this method of managing natural resources developed and proved successful, as attested by the long history of survival of the Hawaiian culture.

Ho`ohanohano I Nā Kūpuna Puwalu Series

In 2006 and 2007, the Association of Hawaiian Civic Clubs, Office of Hawaiian Affairs, Hawaii Tourism Authority, Hawaii Coastal Zone Management Program, Kamehameha Schools and the Western Pacific Regional Fishery Management Council partnered to sponsor a series of conferences for native Hawaiian cultural and natural resource practitioners, educators and policymakers. The conferences, the *Ho`ohanohano I Nā Kūpuna Puwalu* (Honor Our Ancestors) series addressed the participation of the native Hawaiian community in natural and cultural resource management. More than one hundred Native Hawaiian expert resource practitioners and kupuna participated in this historic gathering of lawai`a (fishermen) and mahi`ai (agricultural experts) from the 43 moku in the State of Hawai`i convened to inform management about traditional ways that Hawaiians used to preserve resources. (Appendix 2: Proceedings from the Ho`ohanohano I Na Kupuna Puwalu Series)

Five puwalu were held from August 15, 2006 to November 1, 2007. The first conference, *Ho`ohanohano I Nā Kūpuna, No Na Lae`ula*, the gathering of the expert practitioners, while intended to inform natural resource management in Hawaii, had the effect of identifying practitioners from all of the islands and giving them the opportunity to interact with each other. They vented their frustration over what they perceived as a

poorly administered resource management regime that allowed and encouraged abuse of natural and cultural resources. They identified prerequisites for proper management of Hawaii's cultural and natural resources. They identified the following needs:

- Education about the stewardship of cultural and natural resources;
- Engagement with policy-makers and decision-makers;
- Structural reform in natural resource management and governance; and
- Empowerment of the traditional practitioners and communities.

The second puwala joined the practitioners with educators. The third puwala brought together the practitioners with policymakers. The fourth and fifth puwala united the cultural practitioners to build consensus on the best way to move forward with reestablishing the `Aha Moku System.

Act 212

In June 2007 Governor Linda Lingle signed Act 212 into law. The purpose of the Act was 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.” Act 212 created the `Aha Kiolo Advisory Committee (AKAC), with a representative from each of the eight main Hawaiian Islands—Kaua`i, Ni`ihau, O`ahu, Maui, Moloka`i, Lana`i, Kaho`olawe, and Hawai`i. On October 31, 2007, the eight representatives were by the Governor from a list submitted by the Association of Hawaiian Civic Clubs. The AKAC was mandated to accomplish the following and provide a report to the Hawaii Legislature in 2009:

- Provide information on the creation of an `Aha Moku Council system, whose purpose will be to advise the State of Hawaii on Native Hawaiian resource management practices; derive a comprehensive set of native Hawaiian best practices for natural resource management; foster understanding and practical utilization of this knowledge; ensure the future sustainable use of marine, land, cultural, agricultural and natural resources; enhance community education and cultural awareness; and participate in the protection and preservation of the State's natural resources,
- Engage in discussion with the community to develop consensus on establishing an `Aha Moku Council System and `Aha Moku Council Commission,
- Develop an administrative structure for the creation of an `Aha Moku Council Commission with eight `Aha Kiolo members representing each of the eight main Hawaiian Islands,
- Establish standard eligibility criteria and a selection process for each `Aha Kiolo and the selection of an executive director,
- Establish goals and objectives for an `Aha Moku Council Commission to accomplish, including benchmarks and sustainable objectives, and

- Submit an operational budget for the `Aha Moku Council Commission to conduct meetings, cover administration expenses, and disseminate information and advice for the creation of an `Aha Moku Council Commission. (Appendix 3: Act 212, HRS)

The AKAC completed the mandate and reported their findings in the 2008 `Aha Kiolo Interim report and the 2009 `Aha Kiolo Final Report. Their most important work is in the 2009 report to the Legislature, which recommended that the Legislature consider the need for the following:

- Regulatory changes,
- A non-regulatory process,
- Educational programs, and
- Development of a community consultation process.

Discussion and analysis of these recommendations gave rise to the “five pillars” of the `Aha Moku System.

Act 39

In Act 212, the AKAC was to sunset in June of 2009. However, no funding was ever released by the State to assist the AKAC in its work and no administrative support was given by the Department of Land and Natural Resources, which was administratively attached to Act 212. Act 39 extended the time frame for the AKAC from 2009 to June of 2011. A mandate of Act 39 was to submit Annual Reports to the Legislature and a final report no later than 20 days prior to the convening of the legislature in 2011. (Appendix 4: Act 39, HRS)

Ho`o Lei `Ia Pae `Aina Puwalu Series

In 2009 and 2010, the Western Pacific Regional Fishery Management Council (Council) and the AKAC developed a new series of puwalu, “Ho`olei `Ia Pae `Aina” (Throw the Net to Bring Everyone Together), to continue efforts to formalize a community consultation process and integrate traditional fishery conservation and management into the Council’s Hawaii Fishery Ecosystem Plan. This puwalu series included not only Hawaiians but also fishermen and the broader community in the development of the process. Puwalu were held on each of the islands to facilitate discussions for each of the eight mukupuni communities and concluded with a statewide gathering of 200 participants in Honolulu, in partnership with the Office of Hawaiian Affairs. (See Appendix 1)

While this series focused on formalizing the process for community-based natural resource management, issues and concerns voiced were also noted by the facilitators. These issues can be categorized into the following groups:

- Water Use
- Coastal Development

- Conflicting Uses
- Technological Developments

The 2009-2010 and the 2006-2007 puwalu series shared common issues and concerns, including water use, public access and development. These items were voiced at every meeting in each of the island areas. Some people were concerned with the strain that development is putting on the resources of a particular area, while others were furious at being displaced from traditional and ancestral sites. The concerns were normally about a particular problem at that point in time; however, similar concerns were raised again when other projects came up, in that place or elsewhere. For instance, participants from Molokai brought up issues regarding development in Laau back in 2006. In 2009-2010, these participants continued to bring up concerns about development of places like Mo'omomi and Lana'i for windmill projects. Other issues were constantly repeated by meeting participants, such as fishing around Ni'ihau by outsiders.

While common concerns were raised at both puwalu series, there have been many new concerns brought up in the recent puwalu. Many of these concerns can be attributed to the inclusion of the rest of the community (e.g., non-Hawaiian fishermen), but it may also be credited to the success of the first puwalu conference series in making people aware of issues in their own community and enabling the participants to engage in the public decision-making process. Concerns regarding offshore aquaculture, expansion of sanctuaries and protected areas, and minimum-size/bag limits for coral reef species have all been brought up at the Ho'olei Ia Hawai'i Pae'Aina puwalu. Certainly, the timing of the recent puwalu may have played a role in the issues being brought up; however, the reactions were stronger than at the original puwalu series when important issues were being discussed, such as the gillnet ban and invasive species. (Appendix 5: 'Aha Kiole Report, Ho'o Lei 'Ia Puwalu Series)

Conclusion

Looking back at the past issues and comparing them with those of today, we can see that now, more than ever, the community engagement in management decisions is of utmost importance. The goal of the 2006-2007 and 2009-2010 puwalu series coincide with the goals of the Legislature in passing Acts 212 and 39 and establishing the AKAC, which is to establish a comprehensive set of best practices for natural and cultural resource management for the communities of Hawai'i so these issues can be addressed. The 'Aha Moku System is the process for implementing these best practices.

Structure of the `Aha Moku System

The AKAC recommends that the Legislature reestablish the `Aha Moku System, which is derived from Hawai`i's traditional land division system. The `Aha Moku System finds precedence in this traditional natural resource management system and contains five elements that were identified by the AKAC.

- Adaptive Management,
- Code of Conduct,
- Community Consultation,
- Education, and
- Eligibility Criteria to participate in natural resource management.

These five elements must be integrated to work. The `Aha Moku System provides the structure for this integration. The AKAC recommends that the Legislature establish and recognize the following components of `Aha Moku System.

`Aha Kiole Commission

The `Aha Kiole is a concept unique to practitioners on Moloka`i. The term describes the people's council that existed in pre-contact Moloka`i in a presentation by Kumu Hula John Kaimikaua. The concept was described as a weaving together of the wisdom of many cultural experts to create a council that uses cultural values and knowledge of resources to effectively manage resources for the benefit of the community. The result of the weaving together of all this collective wisdom was the flourishing of the land and ocean for the health and prosperity of the people. The term was adopted by the Ho`ohanohano I Nā Kūpuna participants and codified in Act 212.

The `Aha Kiole Commission (Kiole) would consist of eight members selected by the `Aha Moku Council of each island. The Kiole would be most effective as a cabinet level commission to advise the Governor and consult with the Legislature and agencies on traditional natural resource, land management and cultural issues. The Kiole would be the liaison between the `Aha Moku Councils and the State, Federal and other governing entities. It would also provide cultural input and represent the will of the community through consultations on international issues. Funding and staffing for this Commission as well as statutory requirements for consultation will ensure the Kiole's effectiveness and demonstrate the State's willingness to protect the rights of native Hawaiians as well as the protection of natural and cultural resources through community-based management informed by intergenerational, place-based knowledge.

`Aha Moku Councils

The `Aha Moku Councils would represent the various moku on each island. The `Aha Moku Council members would include representatives elected from and by the

`Aha Ahupua`a Councils within in each moku. A condition of service to be an `Aha Moku Council member would be generational knowledge of the relevant ahupua`a.

The `Aha Moku Councils would serve as the liaison between the `Aha Ahupua`a and the `Aha Ki'ole Commission. Each `Aha Moku Council would be a part of the municipality in which it occurs and would consult with its respective County on traditional natural resource and land management issues pursuant to County jurisdictions and municipal authority. The `Aha Moku Councils would determine the advisability of forwarding recommendations and issues from the `Aha Ahupua`a to the Ki`ole or routing recommendations to municipal authorities. The `Aha Moku Councils would also provide a venue for consultation between communities as well as support of cultural activities and make recommendations for the validation of generational knowledge.

`Aha Ahupua`a Councils

The `Aha Ahupua`a is a council of ahupua`a tenants, residents and practitioners selected by their community to represent the community's will in the natural and cultural resources management process. This organization may be as formal or informal as the community deems and is the beginning of the actualization of the `Aha Moku System. Community representatives for the `Aha Ahupua`a would be selected based upon that person's generational knowledge of the area resources, their ability to understand and manage those resources and their ability to draw upon the wisdom of the past and assert their distinctive abilities and rights to use and manage these resources in modern Hawai'i. This is the eligibility criteria determined by the AKAC in their 2009 Report to the legislature.

The `Aha Ahupua`a will develop a natural and cultural resource code of conduct for its community. The code will be vetted through open sessions with the community. This code, through consensus by the community, will constitute an informal social control to support and enhance laws, rules, regulations and policies. It will inform and educate people regarding how the community responds to and interacts with cultural and natural resources in their locality.

Issues regarding natural and cultural resources will be addressed at the community level by being vetted through the forum of the `Aha Ahupua`a. If the issues can be resolved at the community level there will be no need to go further for resolution. If the issue cannot be resolved at the community level or involves more than one community in a moku or the County as a whole, then the issue will be to the `Aha Moku Council. The `Aha Ahupua`a may make recommendations for regulations. These recommendations will be discussed at open forums and ratified by the community. The recommendations will be reviewed by the `Aha Moku for applicability to current regulatory regime and routed through the proper regulatory structure.

Regulatory Regime

The State of Hawaii currently operates under the Hawaii State Planning Act, HRS §226. The plan is a long-range comprehensive plan for determining priorities and allocating resources for the future development of the State. The plan sets goals and objectives for the State, establishes rules for coordination between agencies and organizations, provides guidelines for county planning; in all, it establishes and confirms the State's obligation to serve and guide Hawaii to greater economic, social and cultural benefit for the people of Hawaii.

The Hawaii Sustainability 2050 plan mirrors the intent and goals of the Hawaii State Plan and leans toward recognition of the host culture of Hawaii with recognition of *ahupua`a*-based management of natural resources.

These State Plans while providing public incentives for private actions are weak in an area that is the strength of the `Aha Moku System. The `Aha Moku System depends on and draws its strength from the public engagement with the community. Community consultation is the strength of the `Aha Moku system.

Operation of the `Aha Moku System will directly impact §226-11 Objectives and policies for the physical environment—land-based, shoreline, and marine resources. It will have direct and positive impact on §226-12, §226-13, §226-16, §226-21, §226-25, §226-27, §226-52, §226-56, and §226-58. It will have an overall positive effect on HRS §226, The Hawaii State Planning Act.

The `Aha Moku System is a traditional structure accepted by communities statewide and a process that can accommodate the unique resources, communities and issues of each of `ahupua`a, moku and mukupuni in the Hawai`i archipelago (Appendix 9).

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Title 13, Department of Land and Natural Resources

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Chapter 3, Division of Forestry and Wildlife

Chapter 197-198, Historic Preservation Division

Chapter 261, Kahoolawe Island Reserve Commission

Chapter 183-185, Land Division

Chapter 5, Office of Conservation and Coastal Lands

Chapter 146-147, Division of State Parks

Title 19, Department of Transportation

State of Hawai'i Department of Agriculture, Overview of Strategic Plan, December 2008.

APPENDIX 1

URGING THE COUNTY, STATE AND FEDERAL ENTITIES WITH RESPONSIBILITY AND AUTHORITY FOR MANAGING NATURAL RESOURCES TO SUPPORT THE DEVELOPMENT OF THE AHA MOKU SYSTEM OF NATURAL RESOURCE MANAGEMENT AS PART OF THE MANAGEMENT REGIME OF NATURAL RESOURCES IN HAWAII

WHEREAS, the statewide Ho`o Lei `Ia Pae `Aina Puwalu was held at the Hawai`i Convention Center in Honolulu on November 19 and 20, 2010, involving more than 200 native Hawaiian traditional practitioners, fishermen, environmentalists, municipal representatives, State representatives and the general public; and,

WHEREAS, it was agreed that the `Aha Moku structure is an effective, community-based way to manage natural resources in Hawai`i; and,

WHEREAS the island caucuses at the Puwalu agreed that the Hawaii State Legislature should extend and amend Act 212:

- That the `Aha Moku system be continued;
- That the framework that has been identified by the current `Aha Kiole be put in place, including the five pillars of adaptive management, code of conduct, community consultation, education and eligibility criteria for participation in resource management that is tied to experience and knowledge;
- That new `Aha Kiole members be selected/elected by `Aha Moku councils that have been established on each of the moku;
- That where Aha Moku councils have not yet been established, efforts be made to establish them as soon as possible;
- That Niihau O Kahele Lani continue to be managed based on and exclusively under the Konohiki system;
- That these Aha Moku councils be formally recognized;
- That the `Aha Kiole's role be amended so as to include it being the conduit between the Aha Moku and the Legislature; and
- That the new `Aha Kiole report back to the Legislature on the status of the `Aha Moku system throughout the pae `aina at the end 2011; and,

WHEREAS the Puwalu participants also supported customary traditional practices that have sustained the Native Hawaiian population and culture, such as the cultural take of *honu* and non-commercial sharing of fish from waters throughout the Hawaii Archipelago; and

NOW, THEREFORE, BE IT RESOLVED that the participants of the Hawai`i Statewide Puwalu, in conference at the Hawai`i Convention Center on November 19 and 20, 2010, urges the county, state and federal entities with responsibility and authority for managing natural resources to support the development of the `Aha Moku system of natural resource management and the allowance of customary traditional practices; and,

BE IT FURTHER RESOLVED that copies of this Resolution be transmitted to all County Mayors, Governor of Hawaii, President of the Senate, Speaker of the House, Senate Committee on Judiciary and Hawaiian Affairs Chair, House Committee on Hawaiian Affairs Chair, Office of Hawaiian Affairs Board of Trustees Chair, Secretary of Commerce and the Chair of the Western Pacific Regional Fishery Management Council.

Aha Kiolo Advisory Committee Report on the **Ho’o Lei Ia Pae’Aina Puwalu Series**

(To throw the net that gathers everyone together in Hawai’i)

As reiterated continuously throughout the *Ho’ohanohano I Na Kupuna* Puwalu Series and brought forth again in the Moku Planning Meetings held in 2010, the Native Hawaiian culture has knowledge of their ecosystem passed on for generations for the purposes of nourishing the community, perpetuating traditional protocols, caring for and protecting the environment, and strengthening cultural and spiritual connections. Today, many Hawaiian communities have been revitalized by using the generational knowledge of cultural practitioners that was passed down from kupuna. Further, general communities are adopting this holistic traditional approach to resource management. This revitalization is now taking on a life of its own in communities throughout Hawai’i.

Convened by the Western Pacific Regional Fishery Management Council during the summer and fall months of 2010, the Ho’o Lei Ia Puwalu took place on every island. And while its focus was to strengthen the framework for an incremental and collaborative approach to the Hawaii Archipelago Fishery Ecosystem Plan (FEP), the Aha Kiolo Advisory Committee and members of the Aha Moku Councils were able to participate in these conferences as an opportunity to address the Aha Moku System which is compatible with the FEP.

The purpose of the Ho’o lei ia Puwalu on each island was to improve and create opportunities for participation in current natural resource management regimes and to provide the means to promote and organize traditional resource management principles, practices and knowledge gleaned from thousands of years of kupuna (ancestral) knowledge and history. Yet everything focused on the prime objective – to sustain and protect natural and cultural resources. All puwalu were open to the public and included farmers, fishermen, environmentalists, educators, organizations and agencies, and governmental representatives who held discussions on the integration of these practices into regulation and common utilization.

Each Island Puwalu revolved around the common components identified in the 2009 Legislative Report identified as adaptive management, code of conduct, consultation, education and eligibility criteria.

The outcomes of each island puwalu listed began to streamline the Aha Moku Process which will be the completion of a comprehensive set of best practices for natural and cultural resource management for each of the main islands of the State of Hawai’i.

APPENDIX 2

Ho‘ohanohano I Nā Kūpuna: *Proceedings from the Honor Our Ancestors Puwalu Series*

HŌ‘IKE HO‘OPŌKOLE

Overview. Native Hawaiians are intimately connected to the island world that surrounds them. Few outsiders can understand the true depth and meaning of this ancient relationship. The ancestors arrived with great knowledge of the natural world, and this deepened and grew as Hawaiians settled the islands and flourished over the centuries. Even during times of dramatic social change, kānaka maoli drew upon the wisdom of the ancestors to care for and make good use of the land and sea. The epic tale of the Hawaiian people is one of wisdom, strength, and the perpetuation of knowledge over the course of time.

Native Hawaiians continue to draw upon the wisdom of the past and assert their distinctive abilities and rights to use and manage the natural resources of modern Hawai‘i. Representatives from each of the moku or traditional districts on all the main islands recently participated in a series of meetings designed to improve the current system of natural resource management in Hawai‘i. The meetings were called *Ho‘ohanohano I Nā Kūpuna Puwalu*, which means “honor the ancestors in unison.” The meetings gave voice to the kūpuna, cultural practitioners, educators, policymakers, community-based activists, and others who are directly or indirectly involved in caring for and wisely using natural resources throughout the islands. This summary, and the full proceedings that follow, describe the *Ho‘ohanohano I Nā Kūpuna Puwalu* and the ways in which the series of meetings is leading to improved management of natural resources across the Hawaiian Islands.

Background. The Western Pacific Regional Fishery Management Council (the Western Pacific Council) convened *Ho‘ohanohano I Nā Kūpuna Puwalu* (the Puwalu series) to enable Native Hawaiians and others to participate in the management of marine resources throughout Hawai‘i in an increasingly meaningful way. This is in keeping with the Council’s holistic approach to fisheries management, which incorporates ecological principles, traditional ecological knowledge, and community involvement in natural resource deliberations and decision-making processes.

The Western Pacific Council is one of the nation’s eight regional fishery management councils established under the Magnuson-Stevens Fishery Conservation and Management Act in 1976 (and amended in 1996 and 2007). Under requirements in the Act, each council is to “exercise sound judgment in the stewardship of fishery resources through the preparation, monitoring, and revision of fishery plans under circumstances which (a) will enable the States, the fishing industry, consumer and environmental organizations, and other interested persons to participate in, and advise on, the establishment and

administration of such plans, and (b) take into account the social and economic needs of the States.” Of note, the Act also specifies that “Pacific Insular Areas contain unique historical, cultural, legal, political, and geographical circumstances which make fisheries resources important in sustaining their economic growth.”

In accord with elements of the Act that call for expanded attention to ecosystem-based approaches to fisheries management, and in keeping with similar recommendations made by the U.S. Commission on Ocean Policy, Pew Oceans Commission, the United Nations, and other agencies and organizations, the Council is implementing ecosystem principles in the management of fisheries conducted in the entirety of the U.S. Exclusive Economic Zone of the Western Pacific, which includes Hawai‘i, American Samoa, Guam, and the Commonwealth of the Northern Marianas. Notably, the holistic nature of the ecosystem approach to fisheries management is congruent with the basic mode of resource management typically used in traditional island societies across the Pacific, and it necessarily engages the input of persons who are highly knowledgeable of island ecosystems and traditional ways of managing and using natural resources.

Ecosystem-based management is an interactive process. Native Hawaiian cultural practitioners have requested that knowledge of the natural environment and traditional ways of wisely using and managing natural resources be incorporated into contemporary resource management plans, and the Western Pacific Council has been responsive to this request. Many Hawaiians and others have asserted that educational venues must play a major role in implementing a holistic approach to wise use and management of marine resources, and an important motivation for the Puwalu series was the need to hear and communicate the wisdom of the kūpuna on such matters. It was determined that a venue such as the *Ho‘ohanohano I Nā Kūpuna* Puwalu could further the interests of Native Hawaiians in preserving and communicating the mana‘o and ‘ike that have sustained them for so many centuries.

Ahupua‘a concepts, and effective representation of the needs and interests of people living in ahupua‘a around the islands were central elements in the Puwalu series. Ahupua‘a are distinct geographic areas, typically bounded by mountain ridges and the ocean. Residents in a given ahupua‘a would typically specialize in the knowledge of upland, shoreline, or offshore resources and would cooperate to effectively manage and use those resources within and across the various ahupua‘a and moku on a given island. Knowledgeable specialists or konohiki provided guidance to enhance the management and wise use of resources throughout the ahupua‘a.

Principal Goal of the Puwalu Series. The overarching goal of the Puwalu series was to increase the level of participation of the Hawaiian community in the management of natural resources through a reawakening of attention to ahupua‘a principles, and through broader representation of Hawaiian needs and interests throughout the islands. This goal is being advanced through development of a formalized process through which the knowledge and experience of kūpuna and cultural practitioners in moku throughout each of the main islands can be communicated to government agencies responsible for

managing natural resources for the benefit of present and future generations of Hawaiians.

Focus of the Meetings. Each meeting in the Puwalu series focused on a particular aspect of traditional knowledge and practices associated with place-based management and use of marine and terrestrial resources. The first meeting involved the participation of kūpuna and cultural practitioners from each moku on each of the main islands. The participants graciously shared knowledge of a broad range of traditional fishing, agriculture, and spiritual practices, and discussed long-standing and contemporary concerns about the status of natural resources in their districts. Formation of ‘Aha Moku or district councils was agreed upon as a vital first step in the process of gathering wisdom and perspectives from cultural practitioners throughout the islands.

The second meeting of the series enabled educators and cultural practitioners from the various islands and districts to engage in discussion of indigenous ways of knowing and the prospective role of such knowledge systems in educational curricula throughout Hawai‘i. A central focus of the meeting was establishment of educational initiatives that would promote awareness of ahupua‘a and ahupua‘a-based cultural practices at all age levels.

The third meeting of the series involved extensive discussion of ahupua‘a-based approaches to the management of marine resources. Possibilities for incorporating such approaches into the state’s existing policy and regulatory framework were considered in great depth.

The fourth meeting built upon consensus achieved during the first three meetings to begin the process of conceptually structuring the ‘Aha Moku. This required extensive discussion about the appropriate manner and mode of district-based representation, criteria for individuals to participate in the process, and issues of particular importance in each district. Discussion also focused on ahupua‘a boundaries known to cultural practitioners and their ‘ohana, but which had never before been formally documented.

The fifth and final meeting of the Puwalu series was held to achieve consensus on the best ways to implement a functional system of representing the needs and interests of people in ahupua‘a and moku throughout the islands. Participants discussed community outreach issues and worked through prospective means for formally initiating ‘Aha Ahupua‘a, ‘Aha Moku, and an overarching entity called an ‘Aha Kiole, which would guide the overall process in the upcoming months and years.

State Act 212. The Puwalu series ultimately led to the passage of State Act 212 during the 2007 Hawai‘i Legislative Session. The Act specified creation of “. . . 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 Act called for designation of an ‘Aha Kiole to oversee the process, and the establishment of ‘Aha Moku that would advise the natural resource

management process in Hawai‘i. State Senate Bill 1108, passed in April 2009 (Act 039), extended the formalized functioning of the ‘Aha Kiole through June 30, 2011.

Summary of the First Puwalu

No Nā Lae‘ula (Traditional Practitioners)

The first meeting of the Puwalu series involved extensive discussion about the steps needed to reestablish ahupua‘a-based natural resource management practices in the Hawaiian Islands. Participants from around the island chain asserted their deep attachment to the land and its resources, and their dedication to lawai‘a, mahi‘ai, and other important traditional and cultural practices that have long been undertaken across the various moku, moku, and ahupua‘a. Cultural practitioners from each moku shared their ‘ike regarding traditional practices.

Numerous topics of importance were discussed. These included the following: (a) the critical importance of cultural protocol and the need to treat traditional knowledge with great respect as a precious heritage of Native Hawaiians, (b) the spiritual and practical significance of the moon and the Hawaiian lunar calendar, (c) the importance of communicating cultural knowledge and practical experience across generations of Hawaiians, (d) the importance of limu and the exemplary performance of the Limu Project on Moloka‘i, (e) the dire need for preservation of Native Hawaiian fishing and spiritual practices and associated values into the future, (f) the growing problem of marine pollution and problems with reef ecosystems around the islands, (g) the loss of Native fishing rights and resources in Hawai‘i, (h) the problem of invasive species, and (i) lack of enforcement of existing regulations regarding use or misuse of natural resources.

Some participants in the Puwalu series were reluctant to share cultural values and practices with others attending the meetings for fear that the knowledge would be exploited or result in further depletion of resources. Others did not want to share out of respect for their kūpuna who desire that such knowledge remain secret. Virtually all participants were adamant that the ‘ike belongs to the kūpuna, and that no one should be able to use such knowledge for purposes of profit.

There was extensive discussion regarding documentation of traditional practices. Many participants felt that if a practice is not documented, it cannot be adequately regulated or protected. Although written documentation is not traditionally Hawaiian, it was decided that palapala would be needed to establish legally recognized ‘Aha Moku. All agreed that knowledge of traditional practices should be treated very carefully as it is at the heart of Native Hawaiian culture, a culture that has been exploited by outsiders for centuries.

On the last day of the meeting, discussion turned from cultural practices to legislative issues. Participants related overarching concerns about natural resources and resource management, and discussed means for incorporating such concerns into resolutions that could be presented to the state legislature. Stated concerns addressed: (a) the

environmental effects of coastal development, including the effects of runoff from golf courses and hotels; (b) indigenous needs and rights to use and manage marine resources; (c) problems associated with permanently closed fishing areas; (c) problems associated with new gill net regulations; (d) the damaging effects that newly immigrating populations can exert on marine resources; (e) inappropriate fishing practices; (f) the taking of ceded lands; (g) laws that are inconsistent with traditional practices; (h) lifestyle changes among Native Hawaiians; (i) non-native plants and invasive species; (j) preservation of fish ponds; (k) marine pollution; (l) the impact of motorized vehicles on Native Hawaiian lands and the effects of tour boats and jet skis on marine ecosystems; and (m) the granting of land use permits without regard to the potential effects these might have on Native Hawaiians.

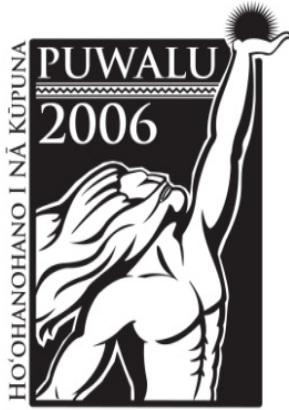
Participants attending the first meeting of the Puwalu series asserted that government agencies in Hawai'i must work to protect the rights of Native Hawaiians and the natural resources that sustain them. Specific concerns were voiced regarding the establishment of marine protected areas in the islands, and the effects that closing fishing areas might have on Native Hawaiian fishermen, their families, and the communities of which they are a part. It was noted that area closures are not part of the traditional means for managing marine resources.

The recent gill net ban was discussed at length, and some participants asserted that the ban unfairly punishes many for the actions of a few indiscriminate fishermen who leave nets unattended or who tend to over-fish in certain areas. Such behavior was seen to be in contrast with traditional use of nets, which was more deliberative and careful. Participants proposed that expanded monitoring of fishing activities was needed to reduce such problems. Many also asserted that the konohiki and kapu-based systems of management should be reestablished and would be useful in regard to the use of nets and other gear. The konihiki system involves direct observation and monitoring of resources and fishing practices by a locally based cultural expert, and the kapu system involves periodic prohibitions and restrictions on certain fishing and shoreline gathering practices. While both of these traditional forms of resource management were undertaken in different ways and times in different moku or ahupua'a, it was noted that neither involved permanent closures of fishing or gathering areas.

Participants universally called for ahupua'a-based management of natural resources. Because many Native Hawaiians maintain deep knowledge of marine and terrestrial resources in and around their respective areas of residence, they are well-positioned to reestablish working ahupua'a. While concerns were stated about possible limitations on fishing and gathering activities that might be established in association with reestablishment of ahupua'a, it was asserted that there should be opportunities for people to use resources within and across ahupua'a boundaries provided that they comply with local rules, customs, and cultural protocol.

In the final hours of the meeting, participants drafted a resolution to "begin the process to uphold and continue Hawaiian traditional land and ocean practices into the governance and education of the Hawaiian archipelago." The resolution called for the "perpetuation

and preservation of the knowledge of practitioners and the restoration of healthy ecosystems through furtherance of the ahupua‘a management system, including konohiki management with kapu and hoā‘āina rights and the reestablishment of the ‘Aha Moku.” The resolution was approved and adopted on August 17, 2006, and is provided in its final form below.



Resolution to unite Native Hawaiians to move forward, to live, to grow, to gather together, to stand firm and to restore and perpetuate the Hawaiian way of life.

WHEREAS, more than 100 elders, parents and youth—who are traditionalists, practitioners and experts as well as lineal descendants of the original inhabitants of the islands, Kure Atoll, Midway Atoll, Pearl and Hermes Atoll, Lisianski Island, Laysan Island, Maro Reef, Gardner Pinnacles, French Frigate Shoals, Necker Island, Nihoa, Ni‘ihau, Kaua‘i, O‘ahu, Moloka‘i, Lāna‘i, Maui and Hawai‘i - met to honor our ancestors in the first of a series of conferences;

WHEREAS, this first conference provided distinguished elders, practitioners and experts a forum to discuss and share the cultural practices of the fishermen and the farmers from the ahupua‘a of 45 traditional land districts of the Hawaii archipelago;

WHEREAS, the participants acknowledged that the spiritual and physical well being of indigenous people of Hawaii are intrinsically tied to the land and the sea;

WHEREAS, the participants recognized that the knowledge they share and hold reflects thousands of years of experience sustaining the resources of the land and the sea;

WHEREAS, the participants identified examples of impacts negatively affecting their access to, and the abundance and availability of, the natural resources;

WHEREAS, the participants reaffirmed to move forward together with one voice as lineal descendents and urge the Hawaiian people and supporters of Hawaiian culture to rise up to ensure the community’s health, safety and welfare;

NOW, THEREFORE, BE IT RESOLVED that those attending this conference call on Hawaiian people to begin the process to uphold and continue traditional Hawaiian land and ocean practices in the governance and education of the Hawai‘i archipelago;

NOW, THEREFORE, BE IT FURTHER RESOLVED that the conference participants call for perpetuation and preservation of the knowledge of practitioners and the restoration of healthy ecosystems through furtherance of the ahupua‘a management system, konohiki management, kapu, hoā‘āina rights and the re-establishment of ‘Aha Moku.

Finished is the stealing of the land; finished is the stealing of the sea; finished is the stealing of the life of the land. The people of the land shall rise up.

- Wanana prophecy

Summary of the Second Puwalu

Ke Kumu 'Ike Hawai'i (Source of Hawaiian Knowledge)

The second meeting of the Puwalu series involved the participation of cultural practitioners and educators from around Hawai'i. The intent of the meeting was to provide a forum that would allow participants to address the challenges of integrating aspects of traditional ecological knowledge into the state's educational curricula. Educators present at the conference included Hawaiian language immersion specialists, charter school delegates, persons working in private school settings, and representatives from the Department of Education. Participants discussed a variety of challenges associated with reestablishing an ahupua'a-based system of natural resource management, and it was agreed that outreach efforts and educational venues should be central to the effort.

Cultural practitioners provided educators with summary information about some of the traditional values and practices discussed during the initial meeting of the Puwalu series. There was strong emphasis on the need for Native Hawaiians to continue the tradition of sharing knowledge between the kūpuna and the keiki. It was agreed that teachers could support the 'ohana in the transmission of knowledge between generations, and in educating children regarding the proper care and use of natural resources. There was also discussion about the need for Hawaiian teachers to educate children who do not have kūpuna from whom to learn about the natural environment and traditional ways of living.

Educators discussed ways to incorporate traditional knowledge into a sample curriculum that could be used in schools throughout the islands. Some participants suggested that opportunities for experiential learning should be developed, and that lessons should be moku-specific. However, because many teachers in the education system are not Native Hawaiian, a cultural practices training program would be essential to the success of such a program. It was determined that the success of any future hands-on learning program would require the acceptance and guidance of knowledgeable individuals, families, and hui throughout the various moku.

The educators also discussed potential obstacles to teaching traditional knowledge and practices in the classroom. Many felt that although the effort would be highly rewarding, incorporation of place-specific traditional knowledge into lesson plans would likely involve various administrative and practical challenges, including the following:

- How to categorize and manage an inventory of diverse cultural practices;
- How to decide what is the most essential to teach, and how to teach in a way that is age-appropriate;
- How to standardize the terms used to communicate a curriculum involving traditional knowledge;

- How to devise a holistic approach to teaching that incorporates the needs of parents, neighbors, and the larger community;
- How to incorporate traditional knowledge and experiential learning into a system that otherwise emphasizes Euro-American topics and perspectives; and
- How to measure educational attainment of traditional knowledge.

The educators identified existing education policies that have the potential to hinder incorporation of traditional knowledge and traditional ways of knowing into contemporary curricula around the state. For instance, some participants anticipated difficulty in gaining permission to bring kūpuna into the classroom as instructors. Permission for off-campus field trips, essential for hands-on learning, was also thought likely to involve administrative hurdles.

Participants considered a range of prospective solutions to the identified challenges. For instance, educators suggested that a policy statement could be obtained from the Department of Education or from the State Legislature affirming the importance of teaching key elements of Native Hawaiian history and culture in the classroom. Educators also considered ways and means for enabling cultural practitioners to be allowed to teach. This could involve an accreditation system based in part on long years of experience and wisdom rather than years of schooling. Finally, educators stressed that if Native Hawaiian studies are not to be part of the core curriculum, students should at least be given the opportunity to undertake such study and earn credit for so doing.

The second meeting of the Puwalu series concluded with heartfelt statements of positive affirmation about the future. Participants agreed to: (a) apply what they had learned during the meeting to the development of strategies for incorporating traditional and customary knowledge into school curricula in Hawai‘i; (b) continue seeking out and learning from valid sources of traditional knowledge and culture; (c) establish and maintain rapport with cultural practitioners and educators in their respective communities; (d) create a website and/or list to facilitate the sharing of sources of traditional knowledge and culture, ideas for new curricula, and prospective lesson plans.

While the second meeting in the Puwalu series was largely focused on issues related to formal and informal modes of education and the content of contemporary and future curricula, there was also extensive and ongoing discussion of natural resources and establishment of the ‘Aha Moku. Participants made the following recommendations on these topics:

- ‘Aha Moku should be established on each island;
- Laws should be developed to prohibit introduction of invasive species and to remove alien species that are already affecting the environment;
- A full inventory of natural resources should be conducted across the islands, and a monitoring plan should be established to gauge changes in such resources and associated ecosystems;

- State and county governments should establish means for community-based enforcement of rules and practices associated with use of natural resources in each ahupua‘a; and
- A state holiday should be established to celebrate and honor the kānaka maoli.

Finally, the Second Puwalu ended with the following resolution.



Palapala Kulike

O Ka Aha Hoo Hanohano 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.

Summary of the Third Puwalu

Lawena Aupuni (Addressing Governance)

The third meeting of the Puwalu series was focused on the development of policy options for reestablishing ahupua‘a-based resource management throughout the Hawaiian Islands. Many challenges were identified in this regard, and participants repeatedly discussed the need for policy-makers to address the many competing interests that characterize use and management of natural resources in contemporary Hawai‘i. These include: the needs of the individual versus those of society at-large; use of resources versus conservation of resources; and informal modes of governance versus formalized laws and policies.

Contemporary challenges and recognition of competing interests notwithstanding, participants universally asserted the need to move forward with reestablishment of traditional strategies for using, managing, and conserving natural resources. Discussion repeatedly returned to the fact that Native Hawaiians had, over many centuries, developed highly effective strategies to care for and use resources in a manner beneficial to physical and human environments on each of the islands. There was also much discussion about the changes and associated challenges that had occurred following the arrival of new people and ideas in the islands, and the need to recognize the great value of the ecological knowledge that has been accumulated and is still being used by Native Hawaiians today. This sentiment was captured in the opening remarks by Kitty Simonds, Executive Director of the Western Pacific Council:

I welcome you today as agents of change in Hawai‘i, ready to shift and advance the way we view and manage our natural resources . . . we are not blind to the signs that foretell destruction of our natural resources and our native culture unless something is done now. Our shift into the future is a step back to retrieve and revive the native culture of Hawai‘i that was supplanted by Western culture. It is a long overdue step to recognize the value of the culture that existed for millennia in these islands and which is embodied in the cultural practitioners who are gathered with us today. This valuable inheritance is available for all of us if we are willing to accept it.

Much of the meeting involved discussion of the process through which the interests, values, needs, and knowledge of the indigenous people of Hawai‘i could be formally incorporated into government decisions about the management of natural resources. In Hawaiian terms, this would involve the establishment of ‘Aha Ahupua‘a, ‘Aha Moku, and an ‘Aha Kiole. It was determined that the process could be configured differently on different

islands, but that in all cases, persons specializing in traditional ahupua‘a-based fishing and agricultural practices would play a key role in representing Native Hawaiians in any government decisions that could affect the status of marine and terrestrial ecosystems around the Hawaiian Islands.

Recent Legislative Initiatives. Certain institutions in Hawai‘i have recently developed means for incorporating indigenous ecological knowledge and traditional practices into formalized management of natural resources. For instance, the Association of Hawaiian Civic Clubs (AHCC) and the Office of Hawaiian Affairs (OHA) have incorporated the need for attention to traditional practices into the *Draft Ocean Resources Management Plan* (ORMP) developed by the State of Hawai‘i Office of Planning, and the *Hawai‘i 2050 Sustainability Plan*, developed by the Hawai‘i 2050 Sustainability Task Force.

The basic tenets of the ORMP clearly are in keeping with the focus of the Puwalu series. The plan calls for establishment of Moku Councils that will “provide for the wise use of Hawai‘i’s resources in a coordinated, efficient, and economic manner and ensure that comprehensive planning will enhance the quality of life of all Hawai‘i’s people.” Similarly, the *Hawai‘i 2050 Sustainability Plan* recommends extensive community involvement and incorporation of Native Hawaiian values and knowledge into the long-term natural resource management process.

Some participants in the third meeting of the Puwalu series expressed skepticism about the potential for the *Hawai‘i 2050 Sustainability Plan* to succeed in serving the needs and interests of Native Hawaiians. The Chair of the Task Force, Senator Kokobun, explained that the group has established a review body and a set of indicators for measuring progress, and that ‘Aha Moku representatives can play a significant role in the implementation of the plan. The senator asserted that the Task Force will need as much input as possible to effectively incorporate Native Hawaiian values and concepts.

The Puwalu series is significant from a fisheries-specific planning perspective. Members of the Western Pacific Council noted that the event is serving to improve understanding of previously undocumented place-specific fishing practices and related ecological knowledge. Thus, the Puwalu series and the establishment of a process for enhancing the participation of Native Hawaiians in local and regional management of marine resources may help satisfy stipulations in the nation’s Magnuson-Stevens Fishery Conservation and Management Act, amendments to which call for development of “means by which local and traditional knowledge (including Pacific islander, Native Hawaiian, and Alaskan Native knowledge) can enhance science-based management of fishery resources . . .” It was also noted that the series may help satisfy provisions in the Magnuson Act which call for marine education and training programs that “foster understanding and practical use of knowledge, including Native Hawaiian, Alaska Native, and other [indigenous knowledge] regarding stewardship of living marine resources.”

Salient Concerns. Some participants in the Puwalu series stated that various state agencies were not adequately addressing the needs of Native Hawaiians in the cultural assessment process. It was asserted that in order to make environmental assessment (EA)

and environmental impact assessment (EIS) processes relevant for the 21st century, existing laws and policies may need to be changed to better accommodate the public interest. More specifically, it was felt that questions put forth during the EA and EIS public comment periods often go unanswered or unaddressed, and that in Hawai‘i, the process should be more sincerely responsive to the needs of Native Hawaiians. One solution discussed at the meeting was that at least one cultural practitioner should have direct input into any and all resource management or other EA or EIS-related decisions that could affect Native Hawaiian culture, heritage, customs, traditions, or resources.

Numerous participants also discussed concerns about the enforcement dimension of natural resource management in Hawai‘i. The overarching sentiment expressed at the meeting was that reinstatement of the konohiki and ahupua‘a systems would likely improve protection of marine and terrestrial resources, especially in remote areas around the islands. Meeting participants asserted that it is currently quite difficult for residents to gain the assistance of government agencies in addressing problems regarding the status of marine and other natural resources, especially in the more remote moku and ahupua‘a. For instance, one participant discussed the need to address long-term planning for effective response to natural disasters in rural parts of the state. From his perspective, response to Hurricanes Iniki and Ewa on the Island of Kaua‘i were not highly effective in certain locations, and a more efficient response would have involved the sanctioned participation of local residents in remote communities. Another participant discussed the immediate challenges of disposing of a whale that had washed up on a beach in a remote ahupua‘a, and her dissatisfaction with government agencies who might have responded to the situation more effectively.

Localized water shortage problems were also discussed. In each case it was determined that the effectiveness of response to localized problems would be enhanced by returning a measure of authority to konohiki in specific districts and ahupua‘a, and by ensuring representation of local needs, concerns, and interests to government agencies through ‘Aha Ahupua‘a, ‘Aha Moku, and an ‘Aha Kiolo.

Potentially Compatible Government and Community Programs and Initiatives. An important objective of the Puwalu series was to identify ways in which existing government and community programs and initiatives could be enhanced through reestablishment of an ahupua‘a or moku-based approach to the care of natural resources around the islands. A variety of new initiatives were discussed in this regard during the course of the third meeting of the series.

For instance, as noted above, the ORMP recognizes that governance of ocean resources would be enhanced through adoption of an ahupua‘a and moku-based management approach. The Plan also discusses the potential for improving the status of the state’s natural resources through consolidation of government agencies that function under similar mandates, and through establishment of meaningful partnerships between government agencies and local communities.

The Department of Land and Natural Resources (DLNR) has established several community partnerships in recent years. These include: (a) a curator agreement with the Royal Order of Kamehameha I; (b) work with Kailua Hawaiian Civic Club to care for Kawai Nui Marsh on O‘ahu; and (c) support for ‘Ahahui Mālama I Ka Lōkahi in its efforts to care for Ulupō Heiau. The agency has also developed an agreement with Pu‘u Olai Wetland Management Association to enhance protection of wetland areas near Mākena, and maintains formal support for ‘Iolani Palace, the Hulihe‘e Palace, and the Queen Emma Summer Palace. The agency also maintains a curatorial agreement with the Hawaiian Civic Club of Wahiawā for the Kūkaniloko Birthing Stones. The agency is also working to facilitate local involvement in fishery management at Hā‘ena on Kaua‘i, and management of marine resources at Maunaloa Bay on O‘ahu. The agency has established the Mauka/Makai Watch Program, which facilitates local monitoring of resources of land and sea. Agency representatives present at the meeting reported an eagerness to expand such partnerships.

Regarding Traditional Natural Resource Management Approaches. An important topic of discussion undertaken during the third meeting in the series addressed the nature of “Western” or Euro-American societal perspectives on resource management, as distinct from the perspectives typically held by Native Hawaiians and indigenous cultural practitioners. As summarized in the table below, the perspectives were indeed envisioned as being quite different. This has significant implications for resource management in Hawai‘i should the Native Hawaiian perspective be better incorporated into the existing systems of governance.

Topic	Euro-American Perspective	Native Hawaiian Perspective
Predominant Purpose for Using Living Marine Resources	Commerce, Recreation, Consumption	Cultural Traditions, Consumption and Sharing, Recreation, Commerce
Years of Fisheries Data Collection	< 100	> 1,000
Relation to the Land	Ownership	Stewardship
Normative Fishing Ethic	Take what you can	Take what you need
Management Horizons	Present and future (few generations)	Past, present, future (many generations)
Rules and Regulations	Rigid	Adaptive

It was stated at the meeting that modern science and contemporary management approaches often do not address whole systems and relationships of the human and biological components that comprise the whole. The ecosystem approach is just beginning to address such interrelationships and clearly may benefit from attention to systems of traditional knowledge which do tend to be holistic in nature. Moreover, most Americans are disconnected from the origin of the food they consume and most lack any real understanding of and appreciation for the functioning ecosystems that generate wild foods from land and sea. Conversely, knowledge of the natural world is common in communities where people are involved in the pursuit and use of such foods, and healthy ecosystems are highly valued.

These differences in perspectives and experiences are not academic constructs. The indigenous people of Hawai‘i have been developing an empirical understanding of the land and sea for nearly two millennia. Native Hawaiian fishermen, farmers, and cultural practitioners assert that any valid approach to caring for natural resources must draw on knowledge developed over this long course of history.

Native Hawaiians typically consider themselves stewards rather than owners of the land and sea. Indigenous residents of any given ahupua‘a often maintain their rights to harvest natural resources and assume the responsibilities of caring for those resources. Puwalu participants asserted that this system of localized use and management optimizes the well-being of the ecosystems and that of its users. By way of contrast, Hawaiians often assert that management of resources under the Euro-American paradigm involves formal centralized control of resources and habitats and thus less sensitivity to local biophysical dynamics, less appreciation for the needs and interests of the indigenous human populations, and less capacity for enforcing rules and regulations at the local level.

Traditional resource management is often said to be relatively more adaptable to real-time conditions and situations in specific places, places which in sociocultural and biophysical terms can vary significant within and across the islands. Under the traditional system, rules and regulations are developed on an ad hoc basis by konohiki to guide fishermen and others so as to avoid jeopardizing the sustainability of resources in specific areas. In contrast, institutionalized statewide rules are far less flexible and adaptive to localized conditions which can vary from ahupua‘a to ahupua‘a, moku to moku, and island to island.

Summary of the Fourth Puwalu

Kūkulu Ka ‘Upena (Building the Net)

The fourth meeting of the Puwalu series was focused on the conceptual structuring of the various ‘Aha. The ‘upena represents the capacity of Hawaiians to interact under a hierarchical system of management that is sensitive to local needs and conditions but which brings unity to Hawaiians seeking to use and manage resources in a sustainable fashion.

The meeting involved extended discussion of the basic criteria needed for choosing council representatives, and identification of the most salient issues that continue to affect Native Hawaiians in each of the 37 moku across the islands. Historic government maps depicting ahupua‘a boundaries were updated with previously undocumented boundaries that are commonly known to Hawaiian practitioners and their ‘ohana but that had never been formally recorded. Participants adopted the *Ho ‘ohano‘hano I Nā Kūpuna* Puwalu series mission statement to serve as inspiration for any future work associated with the ‘Aha Moku process.

The relationship between the Hawaiian people and natural resources of land and sea is symbiotic. The health of one is dependent on the other. The particulars of this wisdom

have been handed down over many generations. Timmy Bailey, respected mahi‘ai from Maui, expressed the deep feeling permeating the groups of participants, stating that “as Native Hawaiians, it is not our right, but our duty to continue what our ancestors have set forth for us to proudly claim - we are Hawaiians . . . Today it is imperative that we at once understand our past culture and recognize our living culture.”

Many Ahupua‘a, Many Concerns. The first day of the meeting was dedicated to identifying traditional moku and ahupua‘a boundaries, and to discussing the traditions associated with use of natural resources in the ocean, along the shoreline, and in the mountains. Representatives from each of the principal moku gave in-depth presentations about the various moku and associated traditions on each island, and each discussed prevalent concerns about the status of the islands’ natural resources. Priority issues were brought to the forefront. These included: practices and protocols needed for effective representation on the councils; problems associated with development, such as increasingly limited public access to the ocean; concerns related to inter-generational communication of traditional Hawaiian values; problems associated with fishing and fishing rights; problematic interactions between endemic and invasive species; and specific and generalized concerns regarding the health of the ocean, watersheds, streams, and rivers across the state.

Meeting participants felt that ‘Aha Moku were the most appropriate venue through which the wisdom and interests of Hawaiians could be communicated to exert a positive influence on the state’s natural resource policy decisions. It was agreed that the Association of Hawaiian Civic Clubs was the ideal vehicle for advocating passage of the ‘Aha Moku Bill in the state Legislature.

Configuring the ‘Aha Moku. During the second day of the meeting, participants delved deeper into practical issues associated with establishing the ‘Aha Moku. Criteria and qualifications for prospective representatives were discussed at length, and it was clear that these should maximize representation of Native Hawaiian needs, interests, and traditional values, while also accommodating variability between islands and districts and ensuring effective communication between all parties. Representatives from each island offered their perspectives on ideal means of representation. It was agreed that the system must in all cases be holistic in nature, and capable of addressing traditional sustainable uses of land, water, shoreline, and ocean resources. It was determined that ‘Aha Moku representatives would need to meet criteria approved by representatives of all islands present at the meeting, but that selection of representatives for participation in the ‘Aha Ahupua‘a and ‘Aha Moku could vary by island.

There was strong agreement to move toward formal legal organization of a council for each moku on each of the main islands. Guidelines to enable effective representation were established at each level of the system. These included means for ensuring that persons with recognized expertise in lawai‘a and mahi‘ai could contribute in a meaningful way to future policy and regulatory decisions regarding the use of natural resources in the Hawaiian Islands. The meeting ended with group affirmation to further any and all efforts to advance the ‘Aha process. All those present were asked to

remember the ancient prophesy that “the Native Hawaiian will rise to prominence on the crest of the wave.

Summary of the Fifth Puwalu

E Ho‘oni I Na Kai ‘Ewalu! E Ho‘ale Ka Lepo Popolo!

(Stir up the Eight Seas, Rise up People of Hawaii)

The Puwalu series was convened to further enable a community consultation process that will enhance the capacity of Native Hawaiians to contribute their knowledge and practical experience to government decisions regarding the use of natural resources in the Hawaiian Islands. The final meeting of the series focused on practical issues associated with the nature of the ‘Aha Ahupua‘a, the ‘Aha Moku, and the ‘Aha Kiolo. The first day of the meeting involved a series of breakout workshop sessions focused on ways and means needed to integrate ‘Aha Moku into existing governmental and community programs that address or advocate the sustainable use of natural resources and ecosystems around the Hawaiian Islands.

A variety of best practices models were discussed, and there was a natural tendency for traditional Hawaiian knowledge and practices to be considered most intensively. It was agreed that whatever models are to be adapted should reflect the predominant needs and interest of the people in the places in question. For example, people in some districts may be well-versed or primarily interested in the lunar calendar, others in seasonal kapus, and yet others in the teachings of the kūpuna. Participants generally agreed that while Hawaiian lineage is an important part of ensuring representation of Native Hawaiian needs, interests, and values, it may also be beneficial to consider perspectives that non-Hawaiians might bring to the process.

Traditional knowledge was woven through discussions during both days of the final meeting, with emphasis on retaining knowledge and traditions unique to each district and each island. It was determined that participants from each ahupua‘a would be responsible for identifying persons with expert knowledge of important issues; kapus or other forms of local management or governance that are specific to certain areas; and potentially effective means of enforcing customs, rules, and regulations on a local basis.

Other topics covered during the discussion centered on mechanisms for ensuring that the needs and concerns of residents in each ahupua‘a be clearly known and communicated; that the well-being of such persons is prioritized; and that there are processes in place for educating residents of the ahupua‘a about the ‘Aha Moku process and the need for effective representation.

Participants agreed to the need for a repository of contact information, so that participants at the Kiolo level can easily reach and work with the various ‘ohana and specialists in each ahupua‘a.

There was consensus that various assemblies will succeed to the extent that wise and effective leaders are involved at each level of the process. Participants in the workshop agreed that among other attributes, leaders must possess traditional knowledge that has been handed down over the generations and knowledge of the spiritual connection between natural resources and Native Hawaiian values and practices.

Prospective consultation processes were discussed for ‘Aha Ahupua‘a, ‘Aha Moku, and the ‘Aha Kiole. Among other elements of such processes, it was determined that: (a) the ‘Aha Moku and ‘Aha Kiole would be accountable to ‘Aha Ahupua‘a in all matters and that the ahupua‘a would be autonomous community organizations; (b) those represented in a given ahupua‘a may elect to manage natural resources based on the konohiki system, kūpuna knowledge, or other suitable natural and culturally appropriate resource management practices; (c) government agencies must be held accountable for actions that impact traditional cultural and natural resources; and (d) it will ultimately be the responsibility of people in each ahupua‘a to mālama local resources.

Necessary and appropriate functions of the ‘Aha Moku were also discussed. Among other attributes, it was decided that the body should function as: (a) the facilitator for interactions between ‘Aha Ahupua‘a and government agencies, and the point of liaison and contact between ‘Aha Ahupua‘a and the ‘Aha Kiole; (b) an integral part of existing governmental permitting processes and as a source of information about permitting as it could affect each ahupua‘a and moku; and (c) a source of mediation for resolving issues of pertinence to the various ‘Aha Ahupua‘a.

Finally, workshop attendees worked to define the role of the ‘Aha Kiole. It was determined that the ‘Aha Kiole should function to: (a) facilitate ‘Aha Ahupua‘a interactions with county, state, federal, and international agencies and issues; (b) seek a permanent seat on all governing boards and commissions that make decisions that could affect life in the ahupua‘a and moku; (c) work to implement statutes and ordinances deemed necessary by the ‘Aha Moku; (d) facilitate training and education necessary to assess and monitor natural resources in each ahupua‘a and/or moku; (e) facilitate the training and education necessary for local enforcement of natural and cultural resource management strategies in each ahupua‘a and moku; and (f) seek cooperation with county, state, and federal agencies to aid in the enforcement of natural and cultural resource management strategies in each ahupua‘a and moku.

Participants in the five-part *Ho‘ohanohano I Nā Kūpuna Puwalu* series ultimately identified key elements that would need to be continually considered as the ‘Aha process advances over time. These were revisited during the final portion of the last meeting in the series as summarized here:

Element 1: Connect the Ocean and the Land: deeply consider and value the connection of land and sea, and the importance of healthy wetlands, streams, and estuaries, and how these impact the health of the marine and terrestrial ecosystems; maintain attention to issues that impact the shoreline, marine habitats, and fisheries.

Element 2: Safeguard Native Hawaiian Traditional Resource Methodology and Sustainability: protect the cultural and natural resource traditions and customs of Native Hawaiians;

Element 3: Continue to Streamline an Administrative Structure for the ‘Aha Moku: develop media and public relations programs to educate all islanders on the merits of traditional stewardship.

Element 4: Promote Collaboration, Education and Stewardship: identify specific resources and traditional methodologies employed in the sustainable use of natural resources of land and sea; establish a consensus process on natural resource use issues and management strategies based on Native Hawaiian knowledge and traditions; build capacity for community participation in traditional use and management of natural resources; establish means for effective collaboration with educational facilities such as public, private, charter and vocational schools and universities; and establish an information repository.

Element 5: Institutionalize and Program for Integrated Natural and Cultural Resource Management: develop legislative and administrative proposals to improve management of natural resources; establish seats on relevant government committees; and develop direct links between ‘Aha Moku and government agencies.

In sum, the goal of the *Ho‘ohanohano I Nā Kupuna Puwalu* series to increase participation of the Native Hawaiian community in decisions regarding the sustainable use of Hawaii’s natural resources by reestablishing place-based traditional community and cultural consultation processes and relating these to the existing system of governance was strengthened during this final meeting. Participants crystallized the formative goals and objectives of an ‘Aha Kiolo and the permanent roles of the ‘Aha Moku. The meeting continually addressed practical issues, and in the end furthered a critically important mechanism for revivifying Native Hawaiian knowledge and traditions, and furthering the values, needs, and interests of the indigenous people of Hawai‘i in the years to come.

Pillars of the Aha Moku System

Information and knowledge of the traditional Aha Moku process has been taken to communities in every moku on every island by those who participated in the previous *Ho‘ohanohano I Na Kupuna Puwalu Series* and who believe in integrating traditional resource methodology into current regulatory policy. A growing enthusiasm and belief in the restoration of a land and ocean management system proven to have worked for centuries in ecosystem sustainability in Hawai‘i has spread throughout the islands, not only to the Hawaiian community but to the fishing and farming communities, and to the general public. It was clear that to fulfill the mandate of Act 212, it was necessary to focus on the five areas of commonalities that emerged on each island identified in the 2009 Aha Kiolo Advisory Committee Legislative Report. The five main components or “pillars” needed in order to successfully integrate the Aha Moku System were identified

as an adaptive management process, a code of conduct, a consultation process, education and eligibility criteria.

Adaptive Management

Sustaining a balance in natural resources to enable sustainability is adaptive management. It is an on-going cycle of designing and checking a plan for a specific site and then modifying management as new information is gathered. It is dependent on the natural resource itself, always flexible and always adaptable. It implies that communities design a management plan that includes a method of checking and monitoring results, regular analysis and discussion of whether the plan needs modifying and action by the community to continue to manage the resource.

Monitoring

With adaptive management there is a need to monitor the resource and report information to the decision-makers and managers so that decisions can be made in managing the resource. Monitoring and reporting on the resource will require training and commitment by community members. Monitoring activities can be as simple as mapping the course of a stream, taking in-stream flow measurements, monitoring how agricultural endeavors are responding to climate changes, to assessing the stock and biology of marine species.

Enforcement

What can be done to empower communities in their creation, implementation and enforcement of the regulations governing the management of their natural resources? Will paralegal training ensure the proper conduct of citizens in enforcement of natural resource regulations? Can agreements be developed with the judiciary and police so that citizen citations of natural resource violations are proper and legal and will receive fair treatment in the judicial system? Who should negotiate these agreements?

Code of Conduct

The code of conduct is an informal social control that compliments the adaptive approach to resources management. This code is a protocol for the usage of natural resources. Commonly used throughout the islands by traditional communities, the protocol is about how one uses the resource and not how much of it is taken. It demonstrates that knowledge, of the resource and the environment, is necessary. The focal point is on sustainable use and once achieved, people and communities profit.

An important cultural value for the code of conduct is *Kuleana*, or responsibility. One cannot exercise the privilege to participate in the management of the resource without being responsible for their actions and how those actions affect the resource and the community. The challenge for each community then is:

- Identify important resources;
- Learn and share information and knowledge, biological and cultural, about the resource;

- Establish a code of conduct by consensus for any interaction with the resource; and,
- Write the code of conduct down and make sure it is known and understood throughout the community.

Partnering with the Native Hawaiian communities whenever possible was the general fishing community who have generally reached consensus in accepting and adapting to a code of conduct, or guiding principles in regards to their use of the ocean and its resources.

Guiding Principles of Fishermen

Lawai'a is a sense of being, one of respect, responsibility, reason and purpose when fishing. Traditional fishing is a spiritual state of mind guided by a combination of experience, wisdom, and knowledge of ones environment. It is not only skill that makes for good fishermen but also his patience, respect, passion and appreciation for his resource (or aina).

Lawai'a believes in the conservation principles of protection and sustainable use of natural resources. These principles are based on empirical and scientific knowledge of the resources that surround us.

We believe all fishermen are created equally and should treat each other as valued colleagues not competitors or adversaries.

We believe no one has more right to the resource than another. Fishery resources should be shared by all users (commercial, recreational and subsistence).

We believe in the wise use of our fishery resources.

We believe in a fair and balanced allocation of resources among user groups.

We believe in the applications of proven scientific method or empirical knowledge to manage resources effectively, that regulations should be effective and their desired intent measurable, that regulations should be reviewed and reported on regularly to monitor effectiveness; the regulations should have clear intent and are enforceable.

We believe wise use of resource and habitat conservation is the standard (?) against which all resource users shall be measured.

We believe in an open and transparent discussion that involves all resource users.

We advocate vigorously but with responsibility in matters that affect fishing and the affected environment.

We believe fishermen should behave ethically by displaying integrity, honesty, and respect at all times.

We believe our resources should never be wasted.

We believe our resources should never be wasted.

Community Consultation Process

All of the communities that met agreed that they wanted to be consulted and to participate in the natural resource management and governance process. Each locality has specific differences that are not served by State-wide regulations.

To address this request for representation and participation in the governance process the Aha Kiole Advisory Committee, based upon meetings held statewide, recommends the creation of an Aha Kiole Commission and Aha Moku natural resource management system structure. The Aha Kiole Commission should be a high level commission or Board at the State Department level to effectively advise the Governor, the Legislature and agencies on traditional natural resource and land management issues. The Commission should be made up of representatives, one from each of the main islands, selected by the Aha Moku Council, an island Council of Moku representatives.

The Aha Moku Council will be made up of representatives selected from representatives of the Aha Ahupua'a Councils. Aha Moku Councils will advise Counties on traditional natural resource and land management issues pursuant to County jurisdictions and authorities. They also provide for consultation between communities as well as support and validation of cultural activities and generational knowledge.

Aha Ahupua'a Councils will be made up of representatives selected by communities to serve the will of the communities. Community issues will be addressed first at the community level by being vetted through the community at a community forum. If natural resource management issues can be resolved at the community level through an informal social contract process, then, in this case, there will be no need to go further for resolution. The issue and resolution should be forwarded to the Aha Moku Council and Aha Kiole Council for recording and archiving. If the issue cannot be resolved at the community level or involves more than one community in a Moku, then the issue must be taken to the Aha Ahupua'a Council for vetting through the Moku community (all ahupua'a in a moku).

If the issue is larger or affects more than one moku, or the issue can be identified as being a County issue, then the issue is taken to the Aha Moku Council for resolution. If issues are statewide, they are taken to the Aha Kiole Council for deliberation and resolution. Along with assisting the Ahupua'a, Aha Ahupua'a, and Aha Moku Councils, the Aha Kiole Council will represent the communities in State, national and international forums and arenas. The Aha Kiole Council will also validate cultural values and actions as well as cultural, generational knowledge.

The Aha Moku system would not interfere with a citizen's right to access the government or government agencies but would enhance the community's access to government with support and validation for cultural values, integrity and activities.

Education

Native Hawaiian and fishing communities and other members of the public have a vast wealth of knowledge and capabilities that can assist in the management of the natural resources in the Hawaii Archipelago. What processes can be developed to maximize these community assets for effective natural resource management?

Traditional Ecological Knowledge

The depth and wisdom of Native Hawaiian natural resource knowledge are underappreciated. The Hawaiian culture survived and flourished for more than 1,700 years because the indigenous people understood their natural resources and the natural patterns of scarcity and abundance. For over 60 generations this knowledge has been transmitted traditionally. The protocol in traditional learning systems is different than Western-style education. It is nature centered and not human centered. It combines understanding with spirituality. It is learning by watching. It is learning general principles and learning the pattern in which they are applied. *Kupuna* recognize when an individual is ready to apply what is learned. The student does not question the elder. *Kupuna* learned this way, and generational knowledge is passed on this way.

Today, this traditional approach to teaching has been replaced by Western-style curricula, teaching methods and teacher training and a Western world view resulting in students who are disconnected from their environment and from the generational teaching and learning methods of their ancestors. Because the norm in public education favors Western science and is detrimental to traditional teaching and learning, many Hawaiian students are considered underachievers. However, the lack of achievement of Hawaiian students in Western science may mask the teaching and experiential learning that is taking place at home. Traditional ecological understanding and learning is more holistic and experiential than what is taught at school. How can this disparity be rectified for the benefit of all students and the natural resources of Hawaii? Is curriculum development the answer?

Act 212 established the Aha Kiole and tasked them with “initiating 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.” (Act 212, Section 1, ¶8).

The Aha Kiole in its 2009 report to the Legislature, recommended that each island have

an Aha Moku Council, made of representatives from each moku of that island. The report also noted that, by far, the most important of all the eligibility criteria to serve in the Aha Moku natural resource management system is the requirement for cultural, generational knowledge. Because of this requirement, practitioners and *kupuna* must be relied upon to pass on their knowledge of the environment, ecosystem and culture to *kamali`i* (children), *`opio* (youth) and *makua* (parents).

What can be done to permit this generational knowledge to be passed on? Do we need to modify the traditional approach to learning? Create and implement the circumstances to permit generational knowledge to be passed on? The Aha Kiole must sponsor a conference or *puwala* annually for the purpose of sharing cultural knowledge, information and traditional practices.

The resource management educational needs would be determined by the community's interest in what they wish to manage and why. It would be the community's responsibility to include the educational needs in their management plan and seek partnerships with practitioners, schools, colleges and universities to fulfill these educational needs. What are the needs in your moku and on your mokupuni (island)? What other education would benefit students and communities in their efforts to support natural resource management? Would they benefit most from first responder training, CPR training, awareness of weather conditions, navigation, drown-proofing when going *makai* (seaward) or safe terrestrial practices when going *mauka*?

Eligibility Criteria

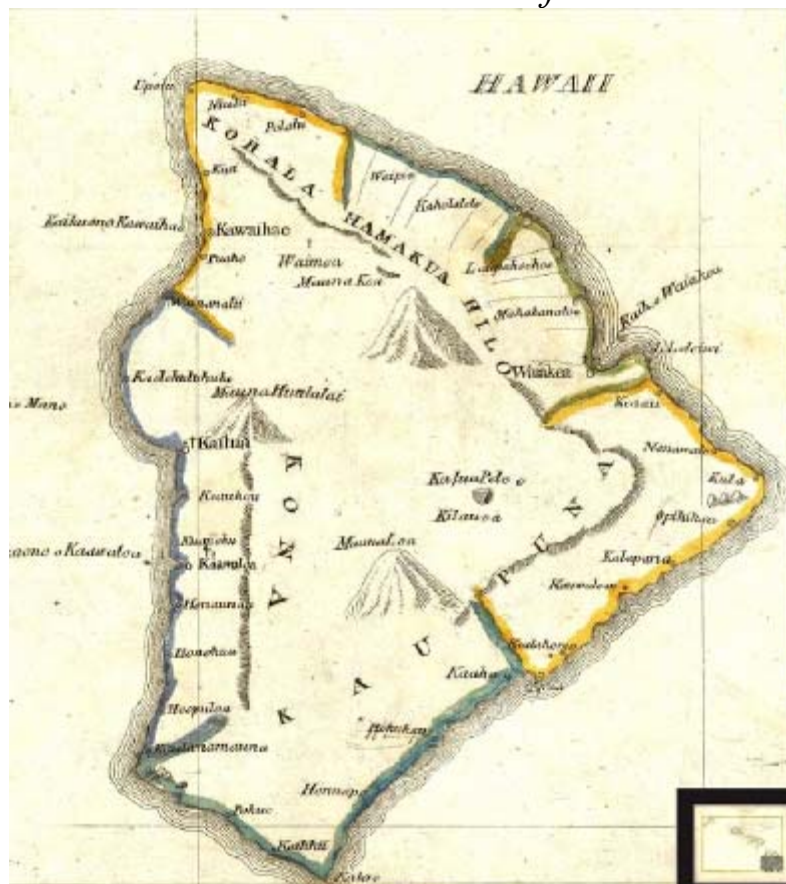
As stated in the 2009 Legislative Report, and reiterated throughout the state in moku planning meetings, the most important criteria to be eligible to serve in the Aha Moku natural resource management system is the requirement for cultural, generational knowledge. This is embodied by one who knows and cares for the entire ahupua'a; who understands issues related to water, land, ocean and shoreline; has generational knowledge of fishing, farming, land, water and ocean use methodology based on the traditional ahupua'a system; has knowledge of the spiritual connectedness between natural resources and Native Hawaiian culture; can respectfully communicate with wisdom and insight among ahupua'a constituents, fellow ahupua'a representatives and government; and, is sanctioned by the community and acknowledged as an expert traditional practitioner responsible for ahupua'a accountability. Empirical knowledge of a site-specific area and its resources is the essential criteria for participation in decision-making in the Aha Moku process.

Hawai'i Pae'Aina
The Main Hawaiian Islands

Moku, Ahupua'a, Moku Representatives
Challenges to Resource Management

MOKU O KEAWE
Island of Hawai'i

MAP AND LIST OF Ahupua'a:
Moku O Keawe – Island of Hawai'i



(1837 Kalama Map, Courtesy of Juan Wilson and David Rumsey Map Collection)

Moku O Keawe, the Island of Hawai'i 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 397 ahupua'a identified. The six moku are: Kohala with 107 ahupua'a; Kona with 130 ahupua'a; Ka'u with 48 ahupua'a; Puna with 42 ahupua'a; Hilo with 30 ahupua'a and Hamakua with 32 ahupua'a. This listing does not list 'ili which is smaller land divisions within an ahupua'a.

Moku O Keawe
(Island of Hawai'i)

A Listing of traditional land districts on the Island of Hawai'i.

The Hawai'i Government Survey of Hawai'i Island, Moku O Keawe, in 1886 listed 174 ahupua'a and six moku. Based on oral history and empirical knowledge of traditional boundaries, Native Hawaiian practitioners who attended the Na Ho'ohanohano I Na Kupuna Puwalu Series increased the number to 397.

(Moku – 6)
Ahupua'a - 397

Kohala (107)

Awini
Hukiaa waena
Kipi
Honokane Nui
Hukiaa
Kehenea Ekahi
Honokane Iki
Puu epa Ekahi
Kehena elua
Pololu
Puu epa elua
Pua Nui
Makanikahio Ekahi
Kokoiki 1 & 2
Pua Iki
Makanikahio elua
Upolu
Kiiokalani
Waiapuka
Honoipu
Kaihoa
Niulii
Puakea Ekahi
Pohakulua
Makapala
Puakea elua
Ahulua
Aamakao
Kukuipahu

Kokio
Halawa
Awalua
Kalala Ekahi
Napapaa
Haena
Kalala Elua
Halelua
Kapunapuna
Makiloa
Apuakohau
Kapaa Ekahi
Pahinahina
Kukuiwaluhia
Kapaa elua
Kahuwailiii
Pueke
Kapaa nui
Kahuwanui
Maulili
Kou
Waika
Halaula
Kamano
Kawaihae Ekahi
Iole
Mahukona
Pulehu
Kawaihae Elua

Ainakea Nui
Mahukona Elua
Ouli
Ainakea Iki
Mahukona Ekolu
Lalamilo
Kapaa
Hihiu Ekahi
Puukapu
Honopueo
Hihiu Elua W
aikoloa
Hanaula
Kaoma
Laaumama
Puu Kole
Puehuehu 1
Puehuehu 2
Puu o Kumau
Kapua
Koea
Honomakau
Lapakahi
Pahoa
Koaie
Hawi
Koeae
Nunuluiki
Kaipuhaa

Kaauhuhu
Lamaloloa
Kahei 1
Paoo Ekahi
Kahei 2
Kahei 3

Kahei 4
Paoo Eha
Hualua
Paoo Elima
Kealahewai 1
Paoo Eono

Kealahewa 2
Kaiholena
Kealahewa 3
Makeanehu
Opihipau
Kaupalaoa

Kona (130)

Puuanahulu
Houaula Ekolu
Honaunau
Puuwaawaa
Puaa Ekahi
Keokea
Kaupulehu
Puaa Elua
Kiilae
Kukio Ekahi
Puaa Ekolu
Kauleoli Ekahi
Kukio Elua
Puapuaa Ekahi
Kauleoli Elua
Maniniowale
Puapuaa Elua
Kealia Ekahi
Awakee
Holualoa
Kealia Elua
Makalawena
Holualoa Ekahi
Hookena
Mahaiula
Holualoa Elua
Kauhako
Kaulana
Kaumalumalu
Kalahiki
Awalua Ohiki
Kahaluu
Waiea
Puu Kala
Keauhou Ekahi
Honokua

Kau
Keauhou elua
Pahoehoe Ekahi
Honalo
Pahoehoe Elua
Kalaoa Ekahi
Kuamoo
Maunaoni Makuu
Kalaoa Elua
Kawanui Ekahi
Haleili
Kalaoa Ekolu
Kawanui Elua
Haukalua Ekahi
Kalaoa Eha
Lehuula Ekahi
Haukalua elua
Kalaoa Elima
Lehuula Mauka
Alae Elua
Ooma Elua
Honoaino Ekahi
Kaohe Elima
Kohanaiki
Honoaino Elua
Wainakuu
Kaloko
Hokukano
Kukuiopae
Honokohau Ekahi
Hokukano Mauka
Kolo
Honokohau elua
Halekii
Olelomoana
Kealakehe

Kanakau
Opihihali Ekahi
Kealakehe Mauka
Onouli Ekahi
Opihihali elua
Keahuolu
Onouli Elua
Kaaupuna
Keopu Ekahi
Kaawaloa Kipahoehoe
Keopu Elua
Kealakekua
Alika
Keopu Ekolu
Keopuka Ekahi
Papa Ekahi
Hina loli elua
Kiloa
Hoopuloo
Hina loli Ekolu
Kalamakumu
Honomalino
Hina Loli elima
Kalamakapala
Okoe Elua
Hina Loli Eono
Kahauloa
Kapua
Auhaukeae Ekahi
Kahauloa elua
Kamanamana
Auhaukeae Elua
Keei Ekahi
Keei Elua
Honuaula Elua

KAU (48)

Manukaa
Punaluu
Kahuku
Mohokea Nui
Pakini nui
Mohokea Ekahi
Pakini Iki
Mohokea Elua
Kamaoa
Makaka
Kopu
Moaula
Kiao
Hionamoa
Kawela Palima
Palauhulu
Paauau Ekahi

Waiomao
Paauau Elua
Kiolakaa
Iliokoloa
Waiohinu
Kauhuhuula
Kahilipali Kahaea
Kauhuhuula Iki
Kahilipali Nui
Kumu
Kawala
Halelua
Kauna
Mano
Wailoa
Kioloku
Keaiwa

Honuapo
Kaalaala Makai
Hionaa
Kaalaala
Hokukano
Makakupu
Kalaiki
Puukoa
Hilea Nui
Waimuku
Hilea Iki
Kailiuka
Ninole
Kapapala
Wailau
Keauhou

PUNA (42)

Apua
Kaueleau
Kahue
Kauaea
Kealakomo
Keahialaka
Panaunui
Opihikao
Laeapuki
Pohoiki
Kamoamo
Oneloa
Pulama
Laepaoo

Poupou
Ahalanui
Kahaualea
Pualaa
Kapaahu
Kapoho
Kaunaloa
Kula
Hulunani
Puua
Kupahua
Kahuwai
Kaplapan
Keonepoko Iki

Makena
Keonepoko Nui
Kaimu
Makuu Popoki Halona
Kikala
Waikahekahe Ike
Keokea
Waikahekahe Nui
Keauohana
Keaau Kehena
Olaa
Keekee
Kamaili

HAMAKUA (32)

Manowaialee
Kapoaula
Kaiwiki
Kapulena
Kaala
Kamoku
Kaohe

Waikoekoe
Kaa
Kukuihaele
Kukaiao
Waipio
Koholalele
Muliwai

Kaohe Elua
Waimanu
Papalele
Laupahoehoe Ekahi
Paauilo
Laupahoehoe Elua
Pohakuhaku

Nakooko
Hanaipoe
Apua
Kalopa
Waikapu
Kahawailiili
Honopue

Paauhau
Nienie
Honokaia
Kawela

HILO (30)

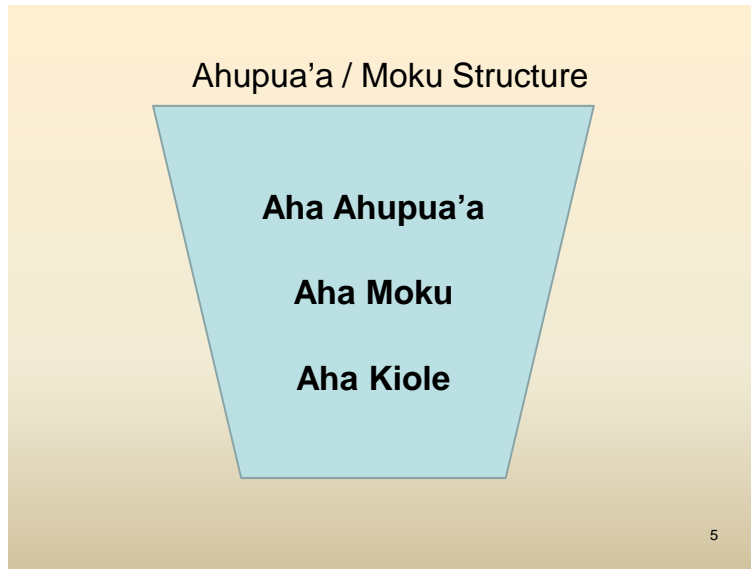
Waiakea
Onomea
Kulani
Kawainui
Kukuau Ekahi
Makahana Loa
Kukuau Elua
Honomu
Punahoa Ekahi
Kaiwiki
Punahoa elua
Kaupakuea
Piihonua
Kuhua

Puueo
Hakalau Nui
Kalalau
Kamaee
Alae
Umauma
Paukaa
Honohina
Wainaku
Piha
Kauhiula
Waikaumalo
Kaiwiki
Maulua Nui

Maumau
Laupahoehoe
Kikala
Waipunalei
Pahoehoe
Humuula
Puueopaku
Ookala
Papaikou
Aleamai
Puumoi
Alakahi

Moku O Keawe Aha Moku Structure

The Aha Moku System favored by the native Hawaiian practitioners and resource experts is the Ahupua'a/Moku Structure as this would better serve Moku O Keawe in developing best practices for each moku.



Challenges to resource management on Hawai'i Island

Because Hawai'i Island is so large and diverse, the trials that face communities dedicated to the health and welfare of natural resources continue to be challenging to the five distinctly different moku. There are continuing concerns about the encroachment of development in rural areas leading to deforestation of native Hawaiian indigenous and endemic woodlands. The introduction of different fast-growing trees such as sugi pine in areas once known for their koa has had an unforeseen adverse effect on other endemic plants such as the Akala Berry and the Amau'u Fern. There is concern over protecting and sustaining the remaining native forests and woodlands on the island.

Development and water rights from streams continue to plague residents. Water access from mountains into the ocean is blocked by development and communities continue to oppose water being diverted from watersheds to commercial enterprises. Water continues to be diverted from water reserves and watersheds to developments. Government agencies either allow this or ignore it.

Managing resources on the shoreline continue to be difficult as communities must deal with the new trend of ecotourism. Competing sight-seeing companies flood the swimming and fishing areas traditionally used along the shoreline. Then there are mainland residents who are buying existing homes on shorelines to remodel without permits and block access to the shore.

A relatively new concern is one of fish cage development around the Island of Hawai'i. Entrepreneurs who see a new market in fish farming do not bother to learn about the areas selected for their large cages. There is no scientific data on the adverse effect these large fish farms have on the marine environment, the shoreline or the ecosystem where they are situated. Further, these cages tend to be located precisely in Native Hawaiian traditional fishing grounds.

Of deepest concern to Hawai'i Island residents is the issue of burials of their 'iwi kupuna. There is continued resentment towards government on how inadvertently discovered ancient burials are handled. Decisions are often made bureaucratically without the necessary sensitivity that would come from the specific moku where the burials are discovered.

Participant Input in the Hawai'i Island Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu:

Those who participated in the Hawai'i Island Caucus portion of the Puwalu focused their discussions on the support of the Aha Moku System integration into government policy in Hawai'i. Stemming from their belief that the existing policies and regulations affecting resources on their island, both state and county are continually failing, participants stressed the need for the Aha Moku System to be integrated into the government process now. Included in this System is the framework containing the five pillars of adaptive management, code of conduct, consultation, and education and eligibility criteria. Participants stated their belief that the Aha Moku System, once implemented will more adequately address the identified challenges to the management of natural resources. An added benefit will be the opportunity to educate everyone, from adults to children, on the traditional ways of farming, fishing and how to survive on the land and in the ocean. There was a feeling of urgency among the participants who stressed the need for moving forward with the Aha Moku System before those experts who know the traditional ways of resource management pass on.

Most of the participants in the Hawai'i Island Caucus were the moku representatives of the island. In their need to move forward, and according to their traditional moku process, they were in consensus and selected Piilani Kaawaloa of the Puna moku to be the incoming Kiole of Moku O Keawe.

MOKU O KAHEKILI ***Island of Maui***

MAP AND LIST OF AHUPUA‘A:



(1837 Kalama Map, courtesy of Juan Wilson and David Rumsey Map Collection)

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 181 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. The twelve Maui Moku (with the number of ahupua‘a in parenthesis) are: Hamakuapoko (3), Wailuku (9), Kula (7), Kaupo (25), Kaanapali (12), Honuaula (7), Kipahulu (14), Kaupo (25), Kaanapali (12), Honuaula (7), Kipahulu (14), Lahaina (11), Kahikinui (9), Hana (25), Koolau (30), and Hamakualoa (26).

Moku O Kahekili ***(Island of Maui)***

A Listing of traditional land districts on the Island of Maui.

The Hawaii Government Survey of Maui Island, 1885, Moku O Kahekili, listed 178 ahupua‘a and 12 moku. Based on oral history, the traditional ahupua‘a and moku of Maui was increased to 181 by the Maui lawaia and mahiai attending the Hanohano I Na Kupuna Puwalu Series 2006 and 2007. Further clarification came from an original 1848 land division map of the Great Mahele that listed the Wailuku Moku as:

Moku – 12

Ahupua‘a – 181

HAMAKUAPOKO (3)

Hamakuapoko
Hokuula

Haliimaile

PU ALI KOMOHANA (WAILUKU) (9)

Kailua
Aapuea
Omaopio
Paukukalo
Waihee

Keahua
Kaliali
Kalopaokailio
Waiehu

KULA (7)

Waia
Kaonoulu
Waiohuli
Kamaole

Alae
Koheo
Keokea

KAUPO (25)

Nuu
Pauku
Hikiaupea
Puuomaiai
Kakio Lole
Pohoula
Kepio
Manawainui
Niumalu
Kahuai
Kalihi
Mokuia

Kaapahu
Kou
Pukaaauhuhu
Papaauhau
Kaumahalua
Alaakua
Kumunui
Niniau
Puulani
Maalo
Pualaia
Kalepa

KAANAPALI (12)

Kahakuloa
Honokahau
Honokahua
Honokeana
Mailepai
Mahimahina

Keikipalaoi
Honolua
Napili
Alaeloa
Kahana
Honokawai

HONUULA (7)

Paeahu
Keauhou
Waipao
Kaeo

Plauea
Kalihi
Papanui

KIPAHULU (14)

Kipahulu	Popoloa
Poponui	Maalili
Kikoo	Halemano
Wailamoā	Kakalahale
Alae	Papauluana
Kaumakani	Paehala
Puuhau	Wailua

LAHAINA (11)

Hanakaao	Kalaweā
Paunau	Puuhau
Waihee	Polanui
Pahoā	Olowalu
Launiupoko	Umekahame
Wahikuli	

KAHIKINUI (9)

Auwahi	Lualailua
Alena	Kipapao
Na Kaaohu	Na Kaana
Mahamenui	Manawainui
Waiopai	

HANA (25)

Kaoli	Muolea
Kawaloa	Piapia
Haou	Pukuilua
Pohue	Pauiki
Waihonu	Makaalae
Kakio	Mokae
Hamoā	Haneoo
Aleamai	Oloewa
Wananaloa	Palemo
Niumalu	Waipapa
Wekiu	Honokalani
Kaeleku	Kauamanu
Kawela	

KOOLAU (30)

Ulaino	Makapipi
Keaā	Honolulu
Puupaipaia	Puhaehae
Waiaho	Paakee
Opikoula	Wailuanuu

Kalii
Keanae
Keopula
Puukalanipu
Mooloa
Halelaikeoha
Hanaulua
Maluo
Kuhiwa
Kukui

Honolulu Iki
Hopenui
Kapaula
Puala
Pauwalu
Pahoa
Honomauu
Loaloa
Koleu
Makaiwa

HAMAKUALOA (26)

Makaiwa
Papa nea
Hanawaua
Hanehoi
Huelo
Honokala
Honopou
Peahi
Uaoa
Uaoa
Opana
Ulumalu
Kuiaha
Haiku

Papaaoa
Puumaile
Hoaloa
Waipio
Mokupapa
Hoolawa
Halehaku
Kealinu
Keaaula
Keaaula
Kaalea
Kapuakulua
Pauwela

Moku O Kahekili Aha Moku Structure

The Aha Moku System for Maui includes an additional component. Each of the twelve (12) moku will include committees on land, water, air and ocean.

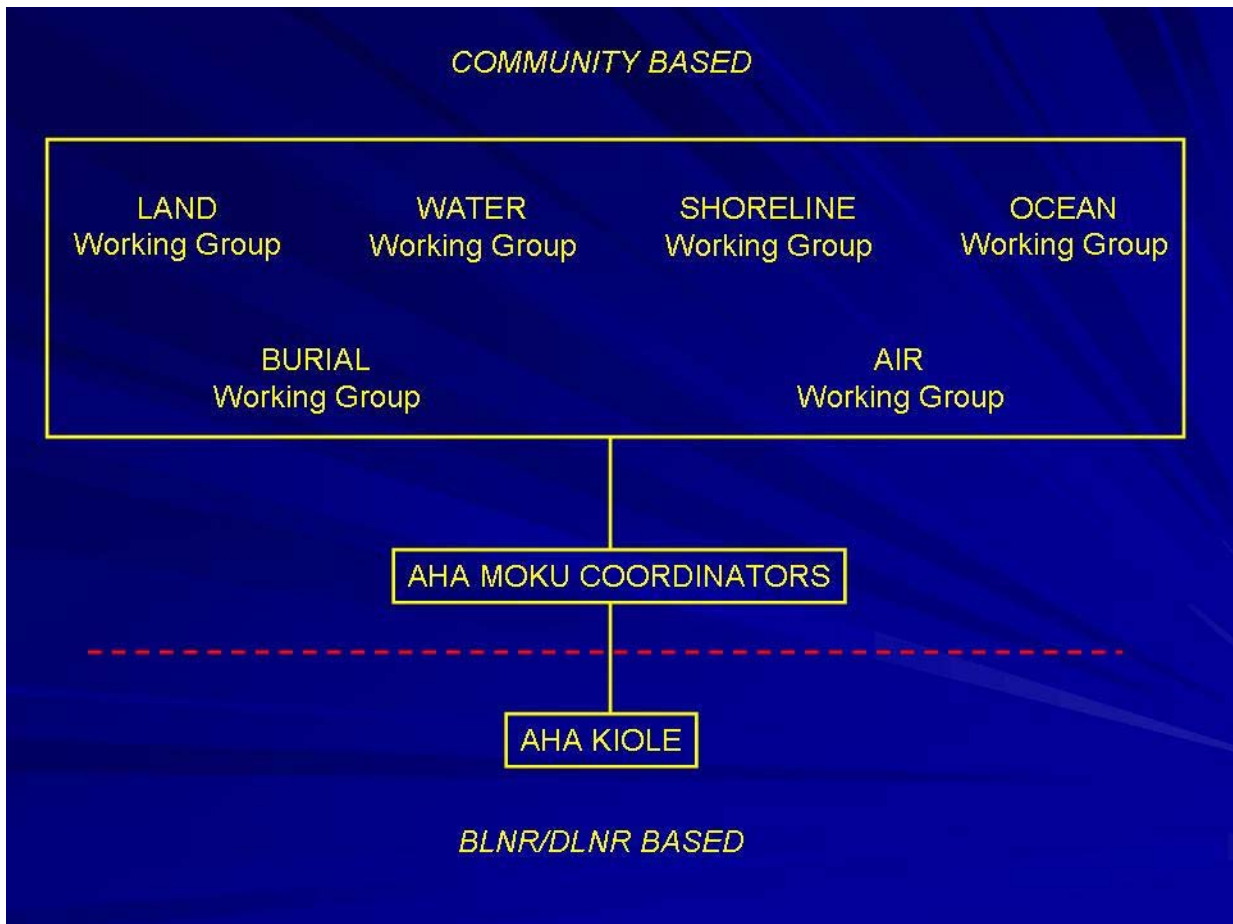
Aha Moku Structure

Ahupua'a (Land, Water, Shoreline, Ocean, Burials, Air)

Aha Moku (Working Groups: Land, Water, Shoreline, Ocean, Burials, Air)

Aha Kiolo

Government Agencies, Non-Government Organizations



Challenges to resource management in Maui

Of all of the main Hawaiian Islands, Maui has the distinction of having twelve moku – more than any of the other islands. It also has the distinction of having Haleakala, the mountain summit whose base encompasses eight of the nine moku on the east side of Maui (Kula, Honuaula, Kahikinui, Kaupo, Kipahulu, Hana, Ko’olau and Hamakualoa). The “piko” or center of Maui is located at Pohakupalaha, in Haleakala where all of the moku converge. The other three moku (Wailuku, Kaanapali and Lahaina) are located on the west side of Maui. The moku, Holuaula has been traditionally linked to Kahoolawe. Because of this traditional linking of moku to Haleakala, most of the resource issues affecting Maui are connected to this mountain. One main concern of all of the moku is that development does not recognize traditional resource areas.

Water is life-giving to Hawaiians and most keenly felt on Maui where stream diversion is an on-going serious problem for practitioners and farmers in the East Maui area where water is naturally plentiful if not diverted.

The lack of recognition of the value of natural resources from a traditional viewpoint is damaging to the health of the ecosystem in Maui. The removal and/or altering of marine, land and cultural resources produces sterility rather than fertility because there is no

general understanding of the symbiotic relationship among natural resources. For example, Lahaina was well known as a fishing community, but today is faced with commercial communities who capitalize on the history and Hawaiian traditions of Lahaina, use this as an economic base but have no idea of how to sustain the very resources their commercialism depends on.

Commercialism and development have taken key roles in the degradation of natural resources on Maui. Government regulations have catered to commercialism and in the process traditional gathering and fishing rights have been impacted. Gill net practices are still prevalent regardless of changes in administrative rules because these are traditional practices.

The people of Maui believe that the Aha Moku System must take a strong and active role in projects involved with 'iwi kupuna. The current system used by the State with the Burial Councils do not work. There are four Burial Councils on Maui, yet there are twelve moku whose residents are territorial of their traditional boundaries, especially with their sacred 'iwi.

Participant Input in the Maui Island Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

Centering on the Aha Moku System, participants in the Maui Caucus stressed the importance of Act 212 and conserving and managing resources within the structure of the Aha Moku. Maui has established its Aha Moku System in each of the twelve moku of Maui and is in the procedural stage of educating others on the different moku resources and boundaries. There was consensus on educating the Hawaii State Board of Land and Natural Resources and other agencies on the merits of the Aha Moku System and how this system can benefit the State of Hawaii. One way to ensure this education is have a member of the Aha Kiole sit on the various state boards and commissions.

Of continuing concern to the moku representatives of Maui is the definition of the Kiole Commission. They are not comfortable with the word "Commission" but understand that this word is one that is best understood by government agencies. So while not completely agreeable to the use of the word "Commission", there was agreement to support the Aha Kiole Commission if the definition of Kiole was clearly stated in regards to their responsibilities to the moku and ahupua'a, and if the use of a charter document would be considered. Also brought up was the concern that some state agencies and organizations have attempted to form their own resource management groups using the heading of "aha moku councils" without the benefit of traditional input that is site-specific. It was made clear that the Aha Moku System including the terminology of aha moku councils and aha Kiole comes from Act 212.

Finally, the group expressed their support for the cultural harvest of honu by Native Hawaiians, but maintain that exemptions to the Endangered Species Act (ESA) on the Hawaiian green turtle be based on Native Hawaiian tenets and that such exemptions do not lead to exemptions for other species.

MOKU O MOLOKA'I PULE O'O
Island of Moloka'i

MAP AND LIST OF AHUPUA'A:



(1837 Kalama Map, Courtesy of Juan Wilson and David Rumsey Map Collection)

The Island of Moloka'i is known traditionally as “Moloka'i Pule O'o” which translates to “Molokai with its ripening prayers” so named because this island has always been noted for its powerful Kahuna, or spiritual guides. Moloka'i is also known as “Moloka'i koa'upu'upe'i” or “Moloka'i with its dreadful warriors”. Molokai warriors were trained not for war, but to protect the people and their riches, or their abundance of natural resources. This prevented other Polynesian cultures from taking control of the island, and ensured that their practices continued. Moloka'i continues to be 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. The five moku of Moloka'i are: Kaluakoi (1), Palaau (10), Kawela (32), Koolau (9), and Halawa (7). The people of Moloka'i are strong believers in the Aha Moku system and have begun identifying the issues that affect the moku.

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Upon the arrival of the first Ali'i in the 9th Century, A.D., the Aha Kiole Councils were abolished throughout the Hawaiian Islands, except for the Island of Moloka'i. Moloka'i had long been established by the other islands as the center for Kahuna training. Consequently, in understanding the power of Kahuna, the Ali'i left the island's governance structure as it was and it remained an independent island until the time of Kiha a Piilani. Molokai retained its Aha Councils in the midst of Ali'i rule on the other islands.

The Ho'olehua Hawaiian Homestead continues this tradition in and around Mo'omomi Bay on the northwest coast of the island of Moloka'i. This community relies heavily on inshore marine resources for subsistence and consequently, has an intimate knowledge of these resources. The shared knowledge, beliefs, and values of the community are culturally channeled to promote proper fishing behavior. This informal system brings more knowledge, experience, and moral commitment to fishery and land conservation than more centralized government management and is an example of a successful Aha Moku System.

Moku O Moloka'i Pule O'o
(Island of Moloka'i)

A Listing of traditional land districts on the Island of Moloka'i.

The Hawaii Government Survey Map of 1897 originally listed only four moku for Moloka'i. However, the Native Hawaiian lawai'a and mahiai practitioners at the Ho'ohanohano I Na Kupuna Puwahu Series 2006 and 2007 adjusted the listings to include the Moku of Halawa per oral history. Further, the traditional name for the Kona Moku is Kawela as related through generational family histories, mo'olelo and chants.

Moku – 5

Ahupua'a – 59 (Updated August 2008)

KALUAKOI (1)

Punako

PALAAU (8)

Palaau	Kahanui
Naiwa	Hoolehua
Kalamaula	Kalawao
Makanalua	Kalaupapa

KAWELA (KONA) (32)

Kaunakakai	Kaamola
Kamiloloa 1	Ohia
Makakupaia 1	Kahananui
Kawela	Kaluaaha
Kapuokoolau	Pukoo
Kapualei	Ahaino
Puaahala	Honomuni

Kainalu
Puniohua
Kapaakea
Kamiloloa 2
Makakupaia 2
Makolelau
Leleiohoku
Kumueli
Puokoolau

Keawanui
Manawai
Ualapue
Mapulehu
Kupeke
Haino
Kawaikapu
Pueleau
Waiialua

KOOLAU (9)

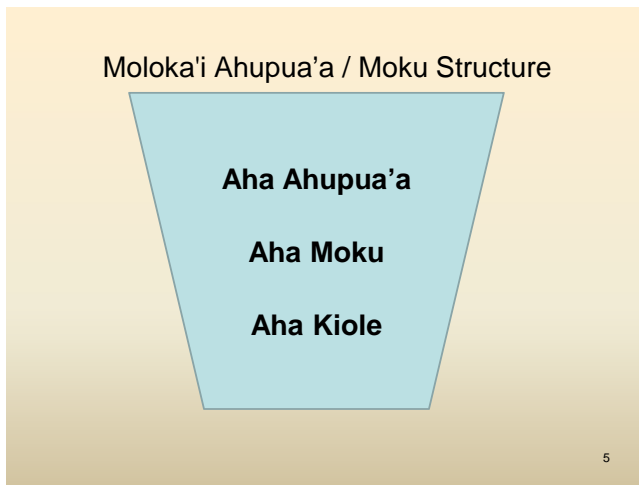
Honouliwai
Honoulimaloo
Pohakupili
Keopukauuku

Kalanikaula
Lupehu
Mokea
Keopukaloa

HALAWA (6)

Kikipua
Pelekunu
Kahanui
Moanui
Lau
Waikolu

Moku O Moloka'i Pule O'o Aha Moku Structure



Because of its strong continuing attachment to the Native Hawaiian traditions and culture, the people of Moloka'i met on numerous occasions to discuss their continuing concerns for the resources on their island. There is consensus among the majority of the residents that Moloka'i stays "Moloka'i" meaning that the people enjoy a rural lifestyle that is uniquely theirs. There is worry about land speculation and development such as the proposed development on La'au Point and its perceived impact on the land and ocean resources. Other developments of concern are the proposed windmills proposed for Moloka'i. Aside from possibly harming traditional cultural sites, these windmills will destroy the view plane where they will be located. But probably the most problematic for the people is the fact that all of the energy generated from these windmills will go directly to O'ahu with no benefit to the people of Moloka'i.

Aside from being known for their fishponds, Moloka'i is also known for its agricultural pursuits and homesteading. Centered in the agricultural community is the controversy on growing genetically modified organisms (GMO).

Water issues and jurisdiction continue to be controversial. It is believed that water from surface and ground sources belong to the people yet there are those, primarily private landowners, who block access of water to residents and farmers.

Participant Input in the Island of Moloka'i Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

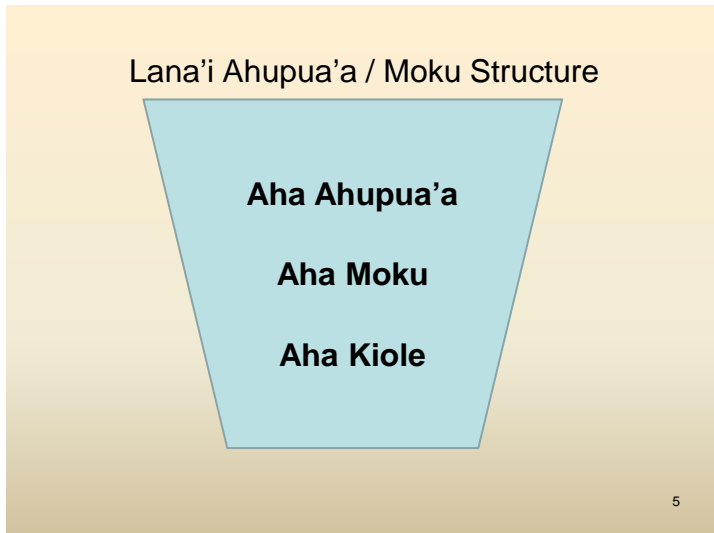
The Moloka'i Kiole and all Aha Moku representatives of Moloka'i attended the Puwalu and met in caucus. Many others from Moloka'i interested in the welfare of cultural and natural resources of the island also attended. The main focus of discussion was the emphasis that the Aha Moku System be formally recognized by the Hawaii State Legislature and government agencies.

In regards to the Aha Moku System, there was consensus to hold a meeting on December 1, 2010 on Moloka'i to take information garnered from the puwalu back to the island. This included the consensus of the puwalu participants to share fish from state waters in Hawai'i as a non-commercial and lawful practice. There was also a proposal that on Moloka'i there would be an Aha Kiole Day as a signature event once a year.

NANA'I KAULA

Maunalei
Kaunolu
Paawila

Kamao
Kealiakapu



Challenges to resource management on the Island of Lana'i

In Lana'i, the cost of living is extremely high forcing the people to rely more and more on subsidizing their living through traditional planting and fishing. Thus, the protection of resources, particularly marine resources is of great import to the community of Lana'i. There is strong support by many members of the community who have been attending educational and informational meetings on the Aha Moku System. They believe that they would have a stronger voice in the protection of resources if the Aha Moku System is formalized. Affecting protection attempts by the community is the continuing resentment felt towards the Dept. of Land and Natural Resources (DLNR). The Aha Kiole Advisory Committee is attached to DLNR as mandated by Act 212, yet DLNR has not, and continues to resist consultation with the island Kiole resulting in community feelings of distrust towards the State of Hawaii.

Of growing concern is the issue of the proposed wind mills. All energy produced goes to Oahu and is not shared with Lana'i community, yet the location of these windmills is in an area known to have many cultural and historic sites.

Residents would like to strengthen the protection of traditional fishing grounds from development. There is strong opposition to fish cages and the fear of invasive species both on land and in the ocean. Residents were not consulted by government agencies or by Maui Fresh Fish, a developer of fish cages proposed for the near-shore waters of Lana'i. The area chosen is the last traditional and most heavily used fishing grounds by traditional and mainstream fishermen for opakapaka for Lana'i, Maui and Molokai.

While the project comes under the State Dept. of Agriculture because this is an aquaculture endeavor, the leasing of submerged lands and impact on marine habitat comes under DLNR. The Aha Kiole Advisory Committee, and through them, the traditional practitioners of Lana'i and Maui, were not consulted on the impacts of this project on the traditional fishing grounds in Lana'i, and on the adverse impact of the hatchery in Maui. Further, there is no data given on what other marine species in the area will be impacted. Community fear is that once these cages are situated, they will permanently destroy or at the least, adversely interfere with the traditional fishing koa located in the exact areas for the planned cages.

Participant Input in the Island of Lana'i Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

Participants in the November 20, 2010 Puwalu stressed the importance on enacting Act 212 and stated that governance should be agreeable to what the community chooses. Because of Lanai's history of island agriculture endeavors such as pineapple and sugarcane, there is now a deeper need for traditional adaptive management that is recognized by the local agencies. There is a need to educate visitors on Hawaiian history in Lana'i. Too much emphasis has been placed on the past pineapple industry that dominated the island for so many years. A suggested solution is to target private companies such as the Trilogy, car rental agencies, vacation rentals as well as dive shops and tour groups to provide outreach and education.

There is concern about land sales. New landowners should be required to learn about the areas before they buy the land. Frequent Aha Moku community meetings for the purpose of sharing traditional information and education on the different ahupua'a and moku should be conducted. New issues can be vetted through those meetings.

The issue of reconnecting with the traditional practice of harvesting turtles was discussed. There was consensus that a quota for traditional, generational and cultural harvest of honu should begin to perpetuate the cultural heritage of interacting with the honu again. Harvest should be based on maintaining traditional (observation) balance through adaptive management (Honu).

MOKU O KANALOA ***Island of Kahoolawe***

MAP AND LIST OF AHUPUA‘A



(1837 Kalama Map, Courtesy of Juan Wilson and David Rumsey Map Collection)

The island of Kaho'olawe is actually the summit of a single volcanic dome. It is one of the oldest of the main group of Hawaiian Islands and is part of the geological birthing of the volcanic series that birthed Maui, Molokini, Kahoolawe, Moloka'i and Lana'i. Kaho'olawe is 11 miles long and six miles wide it has a land area of 45 square miles. Kaho'olawe is separated from Maui by the 6.9 mile wide Alalake'ike Channel and from Lana'i by the 17.5 mile Kealaikahiki Channel.

Kahoolawe has three (4) traditional moku: Kona, Ko'olau, Molokini and Honuaua (on Maui) with sixteen (16) ahupua'a located on Kahoolawe as identified by Kauwekane, the noted historian and practitioner of Kahoolawe; and, seven (7) located in the Moku of Honuaua on Maui.

Moku O Kanaloa ***(Island of Kahoolawe)***

A Listing of traditional land districts on the Island of Kahoolawe.

There have been no government survey maps showing the Moku or Ahupua'a for Moku O Kanaloa. However, traditional practitioners who have generationally used this island concurred with the Kahoolawe Island Resource Commission in the original place names, ahupua'a and moku. These names were confirmed by lawaia and mahiai at the Ho'ohanohano I Na Kupuna Puwala Series 2006 and 2007, and by generational descendents in November, 2008

Moku – 3

Ahupua'a - 22

KONA (8) - Unoccupied

Hana Kanaia
Lua Kealia Laio
Kamohio
Kanapou

Wai Kahalulu
Aleale Puu Koe
Puu Moiwi
Hakioawa

KOOLAU (7) - Unoccupied

Honokoa
Kuheia
Papahaiki
Hakioawa

Ahupu
Kaulana
Lua Kealia Luna

MOLOKINI - Unoccupied

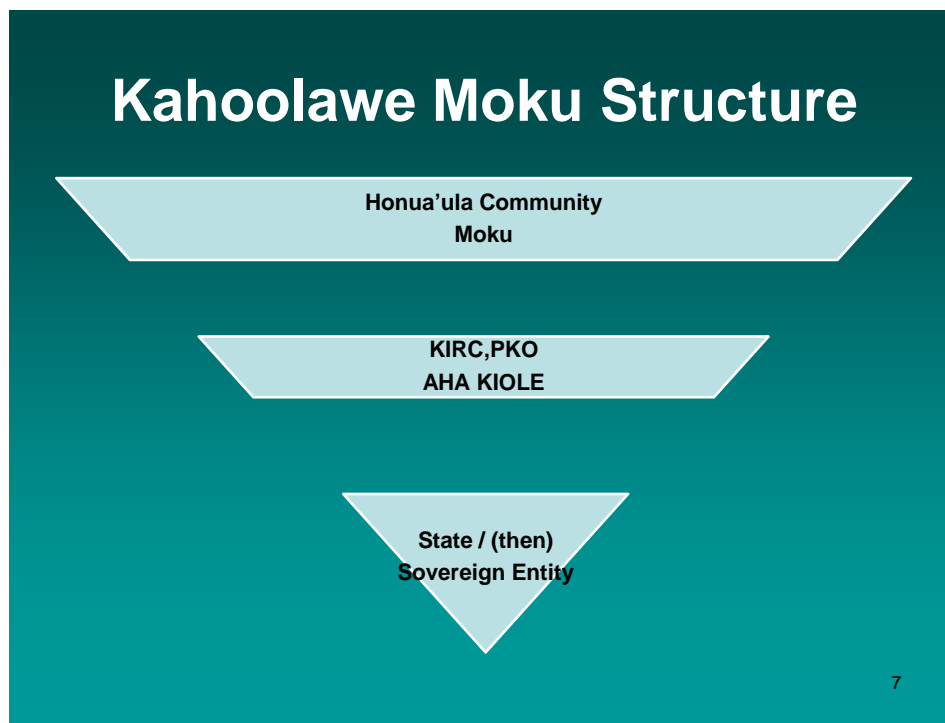
HONUAULA (7) – (Maui)

Paeahu
Keauhou
Waipao

Plauea
Kalihi
Papanui

Kahoolawe Aha Moku Structure

The Kahoolawe Aha Moku Structure is unique in that there are no people living on the island. The traditional practitioners who still use the resources of Kahoolawe live in the Moku of Honuaula on Maui. These people have the generational knowledge of the resources, both land and ocean of Kahoolawe and are lineal descendants of the original native occupants of the island.



Challenges to resource management on the Island of Kahoolawe

Kaho'olawe is a sacred island to Hawaiians. It is a place deeply rooted in the history, culture and religion of the Hawaiian people. Archaeological evidence supports the fact that Hawaiians were on Kahoolawe as early as 400 A.D., settling in fishing villages along the coast. To date, nearly 3,000 archeological and historical sites and features, inventoried through 2004 show Kahoolawe as a navigational center for voyaging, the site of an adze quarry, an agricultural center, and a site for religious and cultural ceremonies. Traditionally, the island has been revered as a wahi pana and a pu'uhonua.

Although much has been learned about Kahoolawe through archaeology, more needs to be brought forth on how the island traditionally and currently is still used by Hawaiian lawaia (fishermen) for its marine resources. Native Hawaiian communities on Maui, Lana'i, and Molokai still use the currents surrounding Kahoolawe and its seasons to gather and fish for subsistence. Traditionally and through generations, the resource practitioners of Honua'ula of Makena, Maui frequented and used Kahoolawe as a gathering and fishing area. It is this community that knows the natural resources of Kahoolawe best.

The Legislature created the Kaho'olawe Island Reserve Commission (KIRC) to manage the Kaho'olawe Island Reserve while it is held in trust for a future Native Hawaiian sovereign entity. The Protect Kaho'olawe 'Ohana, a grassroots organization is dedicated to the Island of Kahoolawe. Since KIRC was created, there has been a revitalization of the island's use as a pihonua, or sanctuary and the island has been dedicated to the restoration of Hawaiian culture.

The Aha Moku System for Kahoolawe is unique. Because the island is unoccupied, the ahupua'a structure encompasses the genealogical native practitioners and community of Honua'ula of Maui as the ahupua'a connected to the island. Further, the System would include the Kahoolawe Island Reserve Commission and the Protect Kaho'olawe 'Ohana in lieu of the Aha Moku Council to work hand-in-hand with the Aha Kiole Commission.

Participant Input in the Island of Kahoolawe Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

It is important to the Native Hawaiians connected generationally to Kahoolawe that the traditional protocol of the Island be taught to everyone who is interested in visiting or learning about its culture. Moloka'i, Maui and Lana'i must participate in this process because of their strong connection to the Island.

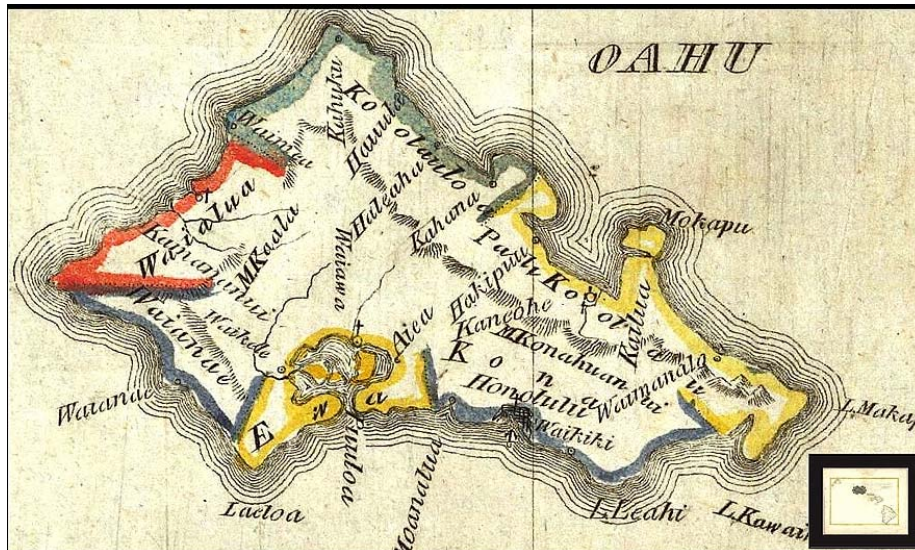
The current Cultural Plan for Kahoolawe must be updated to include history that was omitted such as the oral history of the residents of Honuaula. Community consultation is important for this history to thrive.

The group stressed the need for the Aha Moku System to be formalized on the state and county levels as well as on the federal and international levels. This discussion included sharing the continuing concern about the Northwest Hawaiian Islands (NWHI). The NWHI was a traditional traveling area and was included in the traditional moku system. Iwi (burials) are located throughout the area and the concern is that the kanaka maoli are now excluded from any decision-making in regards to accessing islands that were until recently available to Native Hawaiians who traditionally fished for subsistence and brought the food home to families. The fish would be salted and preserved to feed their communities.

Although KIRC does as much as it can to educate people on the merits of Kahoolawe and its connection to the Aha Moku System, more must be done through the media, libraries and outreach. The Aha Moku System does not focus on Hawaiian blood quantum, but on generational knowledge of the resources on and surrounding Kahoolawe.

MOKU O KAKUHIHEWA
Island of O'ahu

MAP AND LIST OF AHUPUA‘A



(1837 Kalama Map, Courtesy of Juan Wilson and the David Rumsey Map Collection)

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. They are: Waialua (14), Waianae (9), Ewa (18), Kona (17), Ko’olaupoko (11), and Ko’olauloa (22).

Moku O Kakuhihewa (Island of O’ahu)

A Listing of traditional land districts on the Island of O’ahu.

The original listings for the moku and ahupua’a of Moku O Kakuhihewa were from the Hawaii Government Survey map of 1902. However, the listings were updated by using the Pre-Mahele Moku and Ahupua’a Listing prepared by the Hawaiian Studies Institute, Kamehameha Schools, 1987.

Moku – 6

Ahupua’a – 88

WAIALUA (14)

Kawailoa	Kaena
Kikahi	Pa’ale’a
Auku’u	Kapaeloa
Kuikuiloloa	Lauhulu
Kamananui	Punanue
Kawaihapai	Mokuleia 1

Mokuleia 2

Kealia

WAIANAE (8)

Kahanahaike
Makua
Keaau
Waianae

Keawaula
Ohikilolo
Makaha
Nanakuli

EWA (13)

Halawa
Hoaeae
Waipio
Manana
Waiau
Kalauao
Aiea

Honouliuli
Waikele
Waiawa
Waimano
Waimalu
Ili

KONA (6)

Moanalua
Kalihi
Honolulu
Kahauiki
Kapalama

Waikiki

KOOLAUPOKO (12)

Waimanalo
Kaneohe
Kahaluu
Kaalaea
Waikane
Kualoa 1

Kailua
Heeia
Waihee
Waiahole
Hakipuu
Kualoa 2

KOOLAULOA (35)

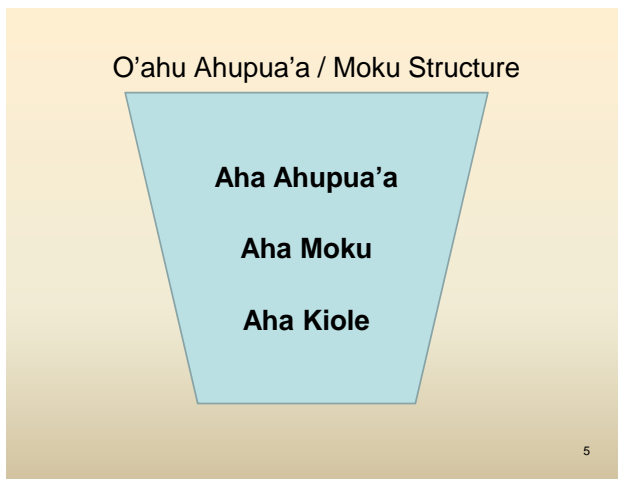
Kaaawa
Punaluu
Hauula
Laiemalo'o
Keana
Punaluu
Oio 1
Hanakaoe
Pahipahialua
Kaunala
Pupukea

Laiewai
Opana 1
Makana 1
Puheemiki
Haleaha
Kapaka
Kaipapa'u
Kahana
Kaluanui
Kaipapau
Malaekahana

Kahuku
Ulupehupehu
Oio 2
Kawela
Waialea
Paumalu
Waimea

Waiono
Opana 2
Makana 2
Kapano
Papaakoko
Makao

O'ahu Aha Moku Structure



Challenges to resource management on O'ahu

Of all of the main Hawaiian Islands, the Island of O'ahu is the most densely populated and probably has had much of its land and shoreline altered over the past 50 years. An urban sense of living has encompassed much of the island although traditional living and practices are still relevant and visible in what is considered to be the rural or “country” districts. And, there has been a strong push over the past few years to recover and restore as much of the natural environment as possible.

Although there has been efforts by the Hawaiian communities on O'ahu to interact with government agencies, there is an underlying fear that agencies do not care about the ahupua'a system but publicly state that they support it to satisfy a growing trend of acceptance of traditional resource protection methods that have been proven to work for centuries. There are different challenges to resource management on Oahu than found on other islands. Through necessity, the number of Hawaiians who once practiced traditional resource methodology to survive now must survive in an urban setting and lifestyle, especially in O'ahu proper – the areas from Hawaii Kai to Ewa. However, communities in Waianae, Ewa, Ko'olauloa and Ko'olaupoko believe the ancient system of land management can still work today because the system was centered on the resource. Another factor is that the seasonal closures of specific sites for specific reasons must be practiced. Traditional practices are still being used regularly but government and scientists who are not from Hawai'i do not acknowledge this because they do not know it.

Education is critical, not only for residents but especially for the scientists who influence the policymakers.

A continuing concern is the issue of development. Ways must be found within the moku to stop development from adversely impacting areas traditionally used for farming and fishing. Once considered to be the only effective way for residents to voice their thoughts about issues concerning their districts, Neighborhood Boards are now perceived to only help developers, and they are connected only to the City and County of Honolulu. They have not been able to address the issue of the 1600 units of affordable housing to be built on the Waianae coast. The government, including the Neighborhood Board will not listen to community concern that this will affect Waianae's watershed and estuaries.

There is continued concern about water and watersheds which must be protected. Streams that run mauka to makai have been cut off by development and military. This adversely affects the marine life and coastal species health. Water treatment plants are not good for the coastal areas.

There is confusion on boundaries and jurisdiction of ahupua'a. Clarity must be established and correct ahupua'a boundaries based on geography must be determined.

Ocean concerns continue to grow. Fishponds should be restored and protected and invasive species continue to be a concern on all ahupua'a, both on land and in the sea. Areas that were once traditional fishing areas in which species were sustained by kapu systems have been taken over by well-meaning albeit failing sanctuaries in which no-taking of marine life is regulated. The only real conclusion or data available is that the environment is not balanced, and that Hawaiians who continue to fish traditionally in these areas that were once the Kuleana of their families are now criminalized. Other fishing and ocean recommendations were that fish spawning seasons must be acknowledged and various species once plentiful on O'ahu and now scarce were discussed.

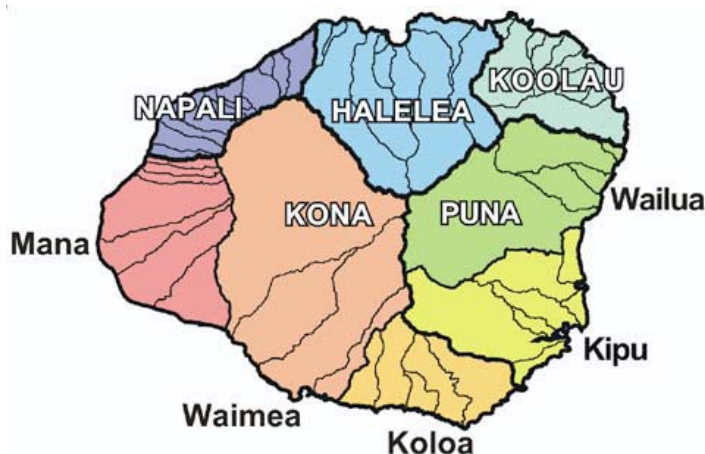
Participant Input in the Island of Kahoolawe Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

Participants in the Puwalu focused on Act 212 and the Aha Moku System. There was consensus that the Aha Moku System be supported and formalized although more understanding of the process is needed, especially in the roles of the three-tiered structure. There was agreement that the framework that has been identified by the current 'Aha Kiole be put in place, including the five pillars of adaptive management, code of conduct, community consultation, education and eligibility criteria for participation in resource management that is tied to experience and knowledge.

MANO O KALANIPO

Island of Kaua'i

MAP AND LIST OF AHUPUA‘A:



(1837 Kalama Map, Courtesy of Juan Wilson and David Rumsey Map Collection)

The oldest island in the Hawaiian Island chain, Kaua'i is traditionally known as Mano Kalanipo, yet 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. The six Moku of Kauai are: Koolau (10), Halele'a (7), Napali (7), Waimea (13), Puna (12), and Kona (12).

Mano O Kalanipo (Island of Kaua'i)

A Listing of traditional land districts on the Island of Kaua'i.

Taken from the Na Mokupuni O Hawaii Nei, Kulanui Lahainaluna Maui Maraki 9 1837, Kalama. Kauai uses the term "Kalana" to group a number of ahupua'a within a Moku. The Kalana often takes on the name of the largest ahupua'a within a specific area. The Ahupua'a listed were confirmed by Native Hawaiian lawai'a and mahiai practitioners at Hanohano I Na Kupuna Puwalu Series 2006 and 2007

Moku – 5

Ahupua'a – 7

KOOLAU (9)

Aliomana

Kilauea

Moloaa

Papaa

Waiakalua

Anahola

Lapauli

Namahana

Pilaa

HALELEA (9)

Haena

Kalihikai (Anini)

Lumahai

Waikoko

Waioli
Hanalei
Limahuli

Wainiha
Waipa

NAPALI (11)

Awawapuli
Hanakoa
Kalalau
Kawaiki
Milolii
Pohakuao

Hanakapiai
Honopu
Kauhao
Makaha
Nualolo

KONA (18)

*(*Kalana – Koloa, Mana, Waimea)*

*Koloa
Kalahe’o
Kukuiula
Lawai
Mahaulepu
Weliweli

Waiawa
*Mana
*Waimea
Haelele
Hanapepe
Kaulaula

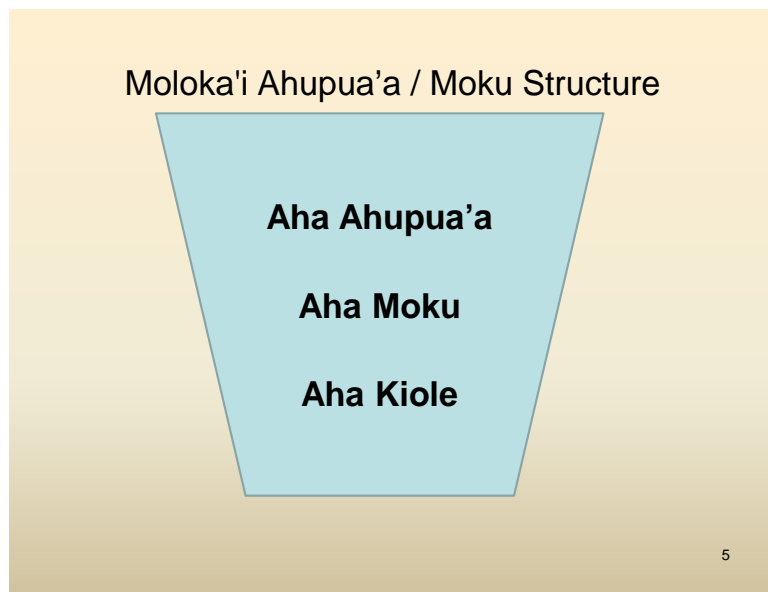
Hoanuanu
Niu
Makaweli
Pokii (Kekaha)
Wahiawa
Polihala

PUNA (13)

*(*Kalana – Wailua and Kipu)*

*Wailua
Kapaa
Kealia
Kamalomalo’o
Waipoli
Nawiliwili
Ninini
Nukolii
*Kipu
Haiku
Hanamaulu
Kipukai
Lihue

Kaua'i Aha Moku Structure



Challenges to resource management on Kaua'i

The challenges to resource management on Kaua'i are many and varied. They involve issues on land, water, shoreline, ocean, and burials.

Land issues revolve around development and is a recurring concern. Interaction with the County Council and Planning needs to be stronger. Currently 1500 new homes are scheduled to be built on the South Shore of Kauai with no infrastructure planned to support it. Development seems to be taking over most of Kaua'i with new farms, construction and golf courses threatening Kuleana lands, especially in Koloa and Poipu.

Invasive species is a recurring concern both on land and in the ocean and the restoration of native endemic species must occur before all is lost. Currently invasive species is attacking the Maili laulii, and agencies have not been responsive to community requests for help in battling this.

The fresh water fishing on Kauai is very low due to continuous stream diversion per personal use by private landowners. This has become a common occurrence on Kaua'i and has affected taro production and loss of lo'i. This has also affected the quality of stream flow and the food resource for the native fish. Rivers are polluted and water quality as a whole is very poor.

There is concern by residents on the erosion of the coastline due to overdevelopment of beaches. Beach access is primarily blocked to residents and traditional practitioners. Lawaia (Hawaiian fishermen) have noticed that the fish stock around Kaua'i is very low. They attribute this to a number of reasons including overfishing by people who do not know the resources, pollution of the streams and rivers that flow into the sea and invasive species that have overtaken the food source of fish species.

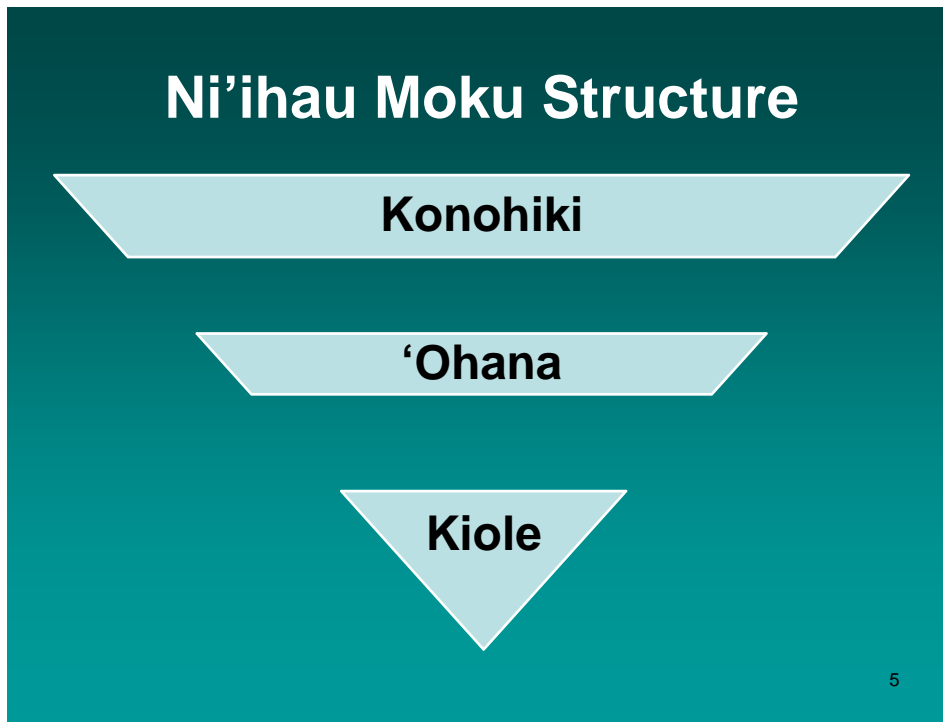
There was discussion that the current rules pertaining to burials are not working. There is too much 'iwi displacement and protection is needed from development.

Participant Input in the Island of Kaua'i Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

Participants focused on the Aha Moku System and offered amendments to Act 212. They proposed using words like the "reestablishment" of the Aha Moku System and additions to the language such as "customary traditional practices". There was consensus for support of the Aha Moku System to be formally placed in the State regime of natural resource management.

island is the natural resources – farming or fishing. It is critical that these resources are protected for the families of Ni’ihau.

The Konohiki has always been the Robinson family, owners of the island. They have a Kuleana, a responsibility to the people under their care which has never changed since the island came under their ownership in January of 1864. In return, the Native Hawaiians of Ni’ihau honor, respect and are deeply connected to their Konohiki, the Robinson family.



Challenges to resource management on Ni’ihau

Niihau is about eighteen miles long, three to six miles wide, and relatively flat. Most of its seventy square miles are less than five hundred feet and its highest point, Mt. Paniau, is only 1,281 feet above sea level and gets about twelve inches of rain a year. Because of its size, dry climate, and minimal amount of fresh water, Niihau people know of generational water conservation methodology and seasonal drought and water conditions which are strictly shared community responsibilities. Niihau people practiced generationally throughout the Northwest Hawaiian Islands, particularly using the Island of Nihoa.

Today the island shelters about 250 residents, all Native Hawaiians whose basic needs are provided by subsistence living. Niihau Ranch supplements their lifestyle with salaries, basic foods, and medical care.

While always protective of their island resources, the people now face modern intrusions into their traditional lifestyle that is threatening generations of subsistence living. They need the

recognition and acknowledgement that they are live by a traditional and genealogical Konohiki kapu system by government agencies and other organizations. This is necessary because government has failed in their duty to protect their island natural resources upon which the Ni'ihau community depends for their subsistence and health. Marine recreation vessels bombard Niihau waters and desecrate the reefs destroying traditional fishing holes with Clorox. Once cloroxed, these areas are forever dead to marine life. There is NO enforcement from government regulators responsible for the permits given to these vessels.

To protect their natural and cultural resources and to continue to live a traditional Hawaiian lifestyle, the last such lifestyle found anywhere else in the State of Hawai'i, Ni'ihau will initiate a one-mile kapu zone for seasonal closures around the Island of Ni'ihau to manage their resources, restore what has been destroyed by outsiders and sustain what remains. And, because the Hawaiian monk seal has made Niihau its refuge for breeding and living, it will now become a sanctuary for the Hawaiian monk seal.

A further concern for the people of Niihau is the issue of the Northwest Hawaiian Islands. Community meetings were sponsored throughout the State in June 2008 by the Co-Trustees of the NWHI by way of a Memorandum of Agreement (MOA) signed on December 8, 2006 between the Secretary of Commerce, the Secretary of the Interior, and Governor Lingle. The MOA provided that management of the Monument is the responsibility of the three parties acting as Co-Trustees:

- The State of Hawai'i, through the Department of Land and Natural Resources
- The U.S. Department of the Interior, through the Fish and Wildlife Service
- The Department of Commerce, through the National Oceanic and Atmospheric Administration
- The MOA also established the institutional arrangements for managing the Monument, including representation of Native Hawaiian interests by the Office of Hawaiian Affairs on the Monument Management Board.

The people of Ni'ihau have traditionally been connected to the Northwest Hawaiian Islands for generations. Nihoa, Kaula and Lehua traditionally are known to be part of the ahupua'a of Ni'ihau and their lawai'a practices have always included the NWHI for which the people have empirical knowledge. Ni'ihau people frequently traveled to these islands to fish and plant sweet potato which was taken back to the island as subsistence for the people.

Ni'ihau is concerned that no input on the draft cultural plan for the NWHI was requested of the traditional Hawaiian community beforehand; the Ni'ihau Hawaiians were not ever consulted or asked about the NWHI becoming a monument resulting in the loss of their traditional fishing and planting grounds; and, DLNR does not consult with the Hawaiian community through the Aha Kiole although the Kiole is attached to DLNR through Act 212.

Participant Input in the Island of Ni'ihau Caucus portion of the Puwalu sponsored by the Western Pacific Fishery Management Council and the Office of Hawaiian Affairs on November 20, 2010 on O'ahu

A large contingent of people from Ni'ihau attended the Puwalu with Keith Robinson, co-owner of Ni'ihau with his brother Bruce Robinson, and Kiole of the Island, also shared with Bruce. They reiterated that they will close the waters surrounding Ni'ihau from the shoreline to one-mile out to sea to protect and sustain the natural resources upon which the residents are dependent. Niihau is managed based on the Konohiki system and will continue to live exclusively under the traditional Konohiki management. They honor the original deed and agreement made between the King of Kaua'i and the ancestors of the Robinson family when the island was purchased, and enforce the provisions of the deed with cultural knowledge and the kingdom law.

Ni'ihau is separate from Kaua'i.

This strong stand is necessary because of the decimation of resources due to the unrestricted access by outsiders to the island. These outsiders come by way of recreational vessels and tourism. They cause safety concerns to the women of Ni'ihau who often travel to isolated areas of the Island for their subsistence fishing and gathering. Invasive species have made their way to the near shore marine life around Ni'ihau and help is needed now to eradicate it before the endemic species are overtaken and destroyed.

Ni'ihau did discuss how their island can potentially serve as a place for research and study as the Robinsons, and the peoples responsibility for the islands Ni'ihau, Lehua, Kaula, and Nihoa goes back to the Kingdom of Hawaii. Historically, Nihoa, Kaula and Lehua are part of the ahupua`a of Niihau and they had ancestral ahupua`a rights to the islands. (Niihau residents traveled to these islands in summer and planted sweet potato as well as fished)

Further discussion focused on the consequences for natural resource violations by outsiders and the need to raise the punishment for violations to a higher level of consequences. To avoid violations, current regulations need to be enforced. Criminal complaints against residents of Niihau who confront trespassers need to stop.

Additionally, the people of Ni'ihau are not opposed to the gathering of the green sea turtle in moderation if consistent with good conservation practices. They will manage the honu if needed.

Appendix 4

Act 212

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