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GOVERNOR OF
HAWAII



SUZANNE D. CASE
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

KEKOA KALUHIWA
FIRST DEPUTY

JEFFREY T. PEARSON, P.E.
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

**STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES**

POST OFFICE BOX 621
HONOLULU, HAWAII 96809

**Testimony of
SUZANNE D. CASE
Chairperson**

**Before the Senate Committees on
HAWAIIAN AFFAIRS
and
WATER AND LAND**

**Wednesday, February 8, 2017
2:45 PM
Conference Room 224**

**In consideration of
SENATE BILL 351
RELATING TO THE AHA MOKU ADVISORY COMMITTEE**

Senate Bill 351 proposes to amend various provisions related to the Aha Moku Advisory Committee (Aha Moku) and appropriate funds to Aha Moku to continue to perform its duties. **The Department of Land and Natural Resources (Department) appreciates the intent of this bill and offers the following comments.**

Since its inception in 2012, Aha Moku has assisted the Department in understanding and integrating local indigenous knowledge and resource practices with natural and cultural resource management initiatives carried out by the Department today. The Department supports the continued existence of Aha Moku, which includes identifying a steady and available source of funding for the committee. Thus, the Department is supportive of the appropriation included in the bill.

However, the Department is concerned that if the bill passes without an appropriation, the language in Section (f) will force the Department to carry Aha Moku at the expense of other Department priorities.

Further, because the Aha Moku budget is located within Department's overall budget, the Chair of the Department should retain fiscal oversight of Aha Moku. Therefore, the Department asks that language requiring advance approval by the chairperson be retained in the statute (Section C).

Finally, the Department suggests that “native Hawaiian protocol expenses” be further defined and that these expenses be included within the budget allotment proposed in this bill.

Thank you for the opportunity to comment on this measure.



**Department of Land and Natural Resources
Aha Moku Advisory Committee
State of Hawaii
Post Office Box 621
Honolulu, Hawaii 96809**

Testimony of
Thomas Hashimoto, Po'o
Manokalanipo (Kaua'i)

Before the Senate Committees on
Hawaiian Affairs and Water and Land

Wednesday, February 8, 2017
2:45 P.M.
State Capitol, Conference Room 224

In **SUPPORT** of
Senate Bill 351

Relating to the Aha Moku System; Aha Moku Advisory Committee; Funding

Senate Bill 351 amends various provisions related to the aha moku advisory committee, including oversight designation, reimbursement expenses, and budgetary requirements. It appropriates funds to support the mission of the aha moku advisory committee. **The participants in the Aha Moku System on Manokalanipo, the Island of Kauai supports this measure.**

The Aha Moku System on Kauai which encompasses the moku of Halele'a, Ko'olau, Puna, Koloa, Kona, Waimea and Napali are active in the Aha Moku System within the DLNR. They strongly support an appropriation from the Legislature which would enable the Aha Moku to continue to exist.

We humbly ask that SB 351 be passed by the joint Senate Committees of Hawaiian Affairs and Water and Land.

Mahalo!

HWNTestimony

From: Lahela Hekekia <catdrummer@hotmail.com>
Sent: Saturday, February 4, 2017 1:50 PM
To: HWNTestimony
Subject: Please fund the Aha Moku SB351

Aloha:

I am submitting this testimony in strong support for funding Aha Moku. The Aha Moku has become a critical component of how DNLR can solicit input from authentic lineal descendants of the respective Moku that may be part of DNLR jurisdiction. Aha Moku, with significant guidance from the ED, has been able to provide support to the Division of State Parks -- connecting staff to authentic lineal descendants of sensitive resources, such as Makua Beach and Heeia on Oahu; Lipoa Point and 'Iao Valley on Maui; and Kealekekua Bay and Lapakahi on the Big Island. This is particularly useful when there are concerns of sacred areas (such as Lapakahi) -- and balancing public use of areas (such as Makua for camping) with the relevant community's continued access for traditional practices (such as fishing).

I personally have been contacted by Aha Moku representatives, seeking input from cultural practitioners, and people with long-standing family ties to Ahupua'a -- and I am aware of how knowledgeable they are in discerning who is an authentic lineal descendant, and in recognizing our traditional cultural practices. And I am grateful that Aha Moku seeks input from our communities in order that we can have a role in the use and preservation of cultural resources (for lapa'au, and more).

My family has long ties to Ka'u, Puna, and Waimanalo. I am a Haumana in La'au Lapa'au, following the line of Papa Henry Auwae as well as Luka Kinolau. I would like to point out that it has been the authentic lineal descendants, such as Papa Auwae, who have been instrumental at helping to preserve traditional cultural practices and our Constitutional rights under Article 12, Section 7. For example, Papa Auwae was a critical witness in the Pele Defense Fund v. Paty case which helped to preserve and clarify our gathering rights at Wao Kele O Puna (a place which has significance to my Puna genealogy). Although he was not an Ahupua'a tenant, he proved his family's unbroken practice of gathering in the sacred Pele forest. We are an oral culture, and we have a powerful need to identify more people who can provide trustworthy guidance, including to DNLR. It is a powerful problem-solving tool at your disposal.

Please do support funding of Aha Moku.

Mahalo,

Lahela Hekekia, Esq.

HWNTestimony

From: Tom Penna <tom@homaikapono.org>
Sent: Saturday, February 4, 2017 2:48 PM
To: HWNTestimony
Subject: Reasons for funding Aha Moku

Aha Moku, is a unique and necessary component of the community voice. The Aha Moku principles give a voice to the grass roots kūpuna, many of whom are not specifically attached to organizations with a technological/social media/web presence.

I have personally known Leimana DaMate to be of utmost integrity and have seen her consistently adhere to the mission statement which in essence comes from the vision of the late John Ka'imikaua and his understanding of the 'Aha Ki'ole council system on Moloka'i. His vision really focuses on the lepo popolo, those closest to the land and ocean with generational relationships with our natural sources of life.

These particular kūpuna are like the silent voice in today's social policy presence. Very important for these kūpuna to receive support.

Me ke aloha,

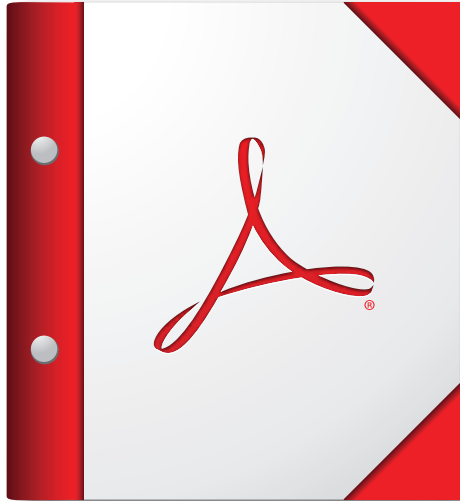
Tom Penna

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Tom Penna
Director
Ho Mai Ka Pono

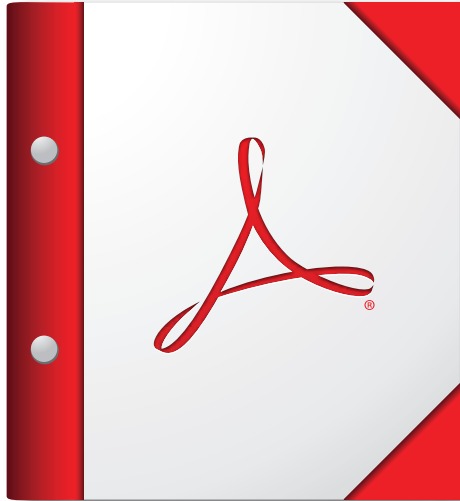
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808-392-2509
po box 723
Hale'iwa, Hawai'i 96712



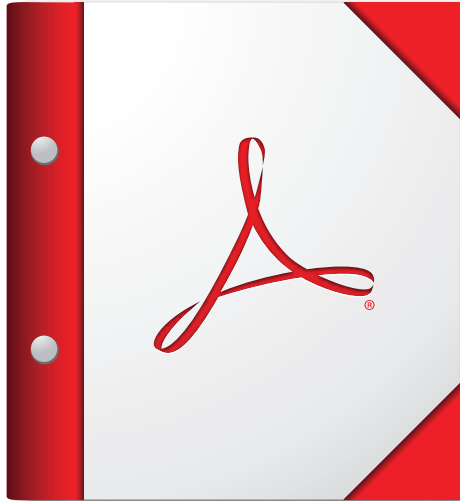
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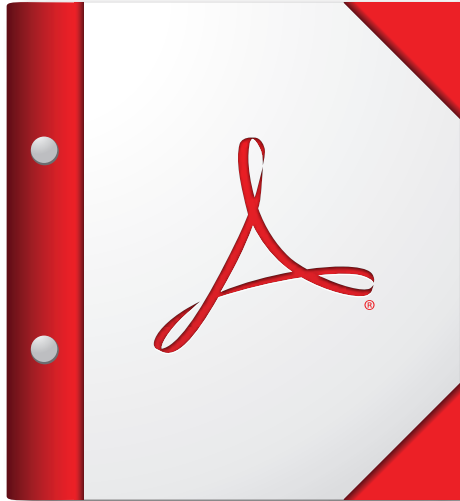
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From: mailinglist@capitol.hawaii.gov
Sent: Tuesday, February 7, 2017 4:27 PM
To: HWNTestimony
Cc: makani.christensen@gmail.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
makani	Individual	Oppose	No

Comments: Oppose SB351: As the Prior Chair of the Aha Moku Council on Oahu, I have seen the struggle that the Aha Moku has faced. The biggest roadblock the current Executive Director. This has been the problem in the past and continues to be a problem. That is the number one item that needs to be fixed before moving forward. Unless someone steps (we have exhausted our efforts) then the ship will sink. If this will pass then here are suggestions that will make the bill better. Regarding SB351 A. Amending Section 171-4.5 to increase the autonomy of the 'Aha Moku Advisory Committee (AMAC) seeks to remove this state commission from public and constituent scrutiny. Application and authority of the State Sunshine has been the only way that the public and constituents have been able to gain information about the workings of the Committee. Autonomy is reserved for the island councils to work with the community on issues relating to the cultural and natural resources. Island representatives on the AMAC work with their island Councils, councils that nominated them to the committee, to seek and support measures to support the Island initiatives. This is by design. B. Amending Section 171-4.5 to remove oversight of the Chair of BLNR is wrong. The committee is appointed by the Governor from a list of nominations sent by the island councils. How can a commission appointed by the Governor representing Statewide issues be exempted from Government oversight. Oversight must be used to approve attendance at meetings and events where the commission will represent themselves as a commission of the State. C. Amending Section 171-4.5 to use state funds for cultural or ceremonial purposes is a misappropriation of the State funds. The work of the AMAC is advising the Chair of BLNR on cultural and natural resource management issues in consultation with the island councils. The AMAC has not demonstrated strict fiscal control and I would hate to see State funds become a slush fund for any board or commission. D. All expenses incurred by the AMAC should be pre-approved by Chair of the BLNR in a budget approved by the AMAC. The purpose of the "special land and development fund," from funds are requested for the AMAC operations, is for the purpose of land acquisition, management and development with a public purpose. E. The request of operational funds for the AMAC should be in response to a budget that is reviewed, discussed and approved by the AMAC. Constituents, and AMAC members, have continuously requested a budget and plan for the AMAC. All such requests have

been ignored. If any funds are to be appropriated they should be appropriated to the island councils that do the bulk of the work of the 'Aha Moku.

Please note that testimony submitted less than 24 hours prior to the hearing, improperly identified, or directed to the incorrect office, may not be posted online or distributed to the committee prior to the convening of the public hearing.

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Ke One O Kākuhihewa

O'ahu Council of the Association of Hawaiian Civic Clubs
P.O. Box 37874
HONOLULU, HAWAII 96837-1122

**TESTIMONY IN SUPPORT OF
SB 351, RELATING TO THE 'AHA MOKU ADVISORY COMMITTEE**
Hearing: Ke Kōmike no ka Kuleana Hawai'i a me Ke Kōmike no ka Wai a me ka 'Āina

February 6, 2017

Kenekoa/Senator Maile S. L. Shimabukuro, Luna Ho'omalū
Kenekoa/Senator Brickwood Galluteria, Hope Luna Ho'omalū

Kenekoa/Senator Karl Rhoads, Luna Ho'omalū
Kenekoa/Senator Mike Gabbard, Hope Luna Ho'omalū

a me nā lala O Ke Kōmike no ka Kuleana Hawai'i a me
Ke Kōmike no ka Wai a me ka 'Āina

Aloha,

The Ke One O Kakuhihewa testifies in support of SB 351, Relative to the 'Aha Moku Advisory Committee that would amend various provisions related to the 'Aha Moku Advisory Committee, including oversight designation, reimbursement expenses, budgetary requirements; and appropriation of funds to support the mission of the Committee.

We believe in the work of the 'Aha Moku Advisory Committee. As our natural resources diminish or are threatened, the government, more than ever before in its history needs to take advantage of the cultural resources of the 'Aha Moku Advisory Committee so that there will be renewed life in Hawaii's environment that fosters food sustainability, protection of our 'āina and our kai. Appropriations for this committee will be money well-spent in helping to advise lawmakers and others in the State on natural resource issues so that informed decisions are made.

Please pass SB 351.

Mahalo piha,

Roth K. Puahala

Roth K. Puahala, Pelekikena
Ke One O Kākuhihewa, O'ahu Council of the Association of Hawaiian Civic Clubs

From: mailinglist@capitol.hawaii.gov
Sent: Monday, February 6, 2017 4:50 PM
To: HWNTestimony
Cc: kamakane73@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/6/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Kama Hopkins	Individual	Support	No

Comments:

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**KE ONE O KAKUHIHEWA
(O'ahu Council of the Association of Hawaiian Civic Clubs)**

**TESTIMONY IN SUPPORT OF
SB 351, RELATING TO THE 'AHA MOKU ADVISORY COMMITTEE**
Hearing: Ke Kōmike no ka Kuleana Hawai'i a me Ke Kōmike no ka Wai a me ka 'Āina

Rep Ryan I. Yamane, Luna Ho'omalu
Rep Sam Satoru Kong, Hope Luna Ho'omalu
a me nā lala O Ke Kōmike no ka Kuleana Hawai'i a me
Ke Kōmike no ka Wai a me ka 'Āina

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Please pass SB 351.

Testimony Opposing the amendments proposed to HRS 171-4.5

Charles M. Kaaiai

cmkaai@hawaiiantel.net

808 291 5083

Regarding SB351

- A. Amending Section 171-4.5 to increase the autonomy of the 'Aha Moku Advisory Committee (AMAC) seeks to remove this state commission from public and constituent scrutiny. Application and authority of the State Sunshine has been the only way that the public and constituents have been able to gain information about the workings of the Committee. Autonomy is reserved for the island councils to work with the community on issues relating to the cultural and natural resources. Island representatives on the AMAC work with their island Councils, councils that nominated them to the committee, to seek and support measures to support the Island initiatives. This is by design.
- B. Amending Section 171-4.5 to remove oversight of the Chair of BLNR is wrong. The committee is appointed by the Governor from a list of nominations sent by the island councils. How can a commission appointed by the Governor representing Statewide issues be exempted from Government oversight. Oversight must be used to approve attendance at meetings and events where the commission will represent themselves as a commission of the State.
- C. Amending Section 171-4.5 to use state funds for cultural or ceremonial purposes is a misappropriation of the State funds. The work of the AMAC is advising the Chair of BLNR on cultural and natural resource management issues in consultation with the island councils. The AMAC has not demonstrated strict fiscal control and I would hate to see State funds become a slush fund for any board or commission.
- D. All expenses incurred by the AMAC should be pre-approved by Chair of the BLNR in a budget approved by the AMAC. The purpose of the "special land and development fund," from funds are requested for the AMAC operations, is for the purpose of land acquisition, management and development with a public purpose.
- E. The request of operational funds for the AMAC should be in response to a budget that is reviewed, discussed and approved by the AMAC. Constituents, and AMAC members, have continuously requested a budget and plan for the AMAC. All such requests have been ignored. If any funds are to be appropriated they should be appropriated to the island councils that do the bulk of the work of the 'Aha Moku.

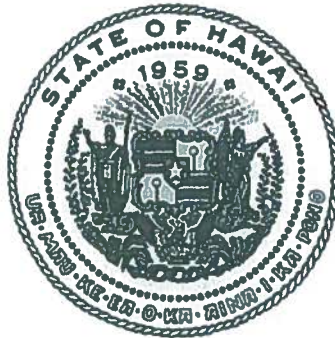
Ka Palapala Ho'ike no ka 'Aha 'Olelo Kau Kanawai

Kau Mau o ka Makahiki 2017

Report to the Twenty-Ninth Legislature
Regular Session of 2017

*Ka Palapala Ho'ike o ka Hana a me ka Ho'olala 'Ana
O ke Komike Kauleo 'Aha Moku*

REPORT ON THE ACTIVITIES OF THE AHA MOKU ADVISORY COMMITTEE



*Ho'omakaukau 'ia e ka 'Oihana Kumuwaiwai 'Aina
Ka Moku 'aina o Hawaii'i*

Prepared by the
Department of Land and Natural Resources
State of Hawaii

*E pili ana i ka
Mahele 171-4.5, Hawaii Revised Statutes*
In response to
Section 171-4.5, Hawaii Revised Statutes

*Kekema Pa
2016*

December
2016

REPORT ON THE ACTIVITIES AND PLANS OF THE AHA MOKU ADVISORY COMMITTEE

This report is prepared pursuant to Section 171-4.5, Hawaii Revised Statutes (HRS), and covers the period January 2016 through December 2016. (Attachment A – Aha Moku Advisory Committee; established)

INTRODUCTION

The Department of Land and Natural Resources (DLNR), Chairperson's Office houses the "Aha Moku Advisory Committee" (AMAC), Act 288 Session Laws of Hawaii 2012. This Act governs the Aha Moku System and their mandate to report to the Legislature and the Chairperson of the Board of Land and Natural Resources (BLNR) on the recommendations made by the AMAC, their activities and resulting actions taken by DLNR.

Pursuant to Section 171-4.5, HRS, the AMAC shall submit an annual report to the Legislature and the Chairperson of the BLNR. This report includes:

- I. Purpose of the AMAC
 - A. Aha Moku priorities
- II. Recommendations to the Board of Land and Natural Resources
 - A. Manele Small Boat Harbor, Nana' i Kaula (Lana' i)
- III. Synopsis of collaboration between DLNR and Pae'Aina (Islands)
- IV. International Union for Conservation of Nature (IUCN) World Congress 2016
- V. Aha Moku Advisory Committee Rules of Practice and Procedures
- VI. Summary 2016
- VII. Attachments
 - A. §171-4.5 Aha Moku Advisory Committee; established
 - B. Act 288, Session Laws 2012
 - C. SCR 55, Session Laws 2015
 - D. Proposed Rules of Practice and Procedures of the Aha Moku Advisory Committee
 - E. Pae' Aina Hawaii Nei – Traditional Listing of Moku (Islands), Moku (Large land districts), and Ahupua' a (Smaller land divisions within a moku)

I. PURPOSE OF THE AHA MOKU AND THE AHA MOKU ADVISORY COMMITTEE (AMAC)

The purpose of Act 288, Session Laws 2012, is to formally recognize the Aha Moku System and to implement the establishment of the Aha Moku Advisory Committee (AMAC) within DLNR which may serve in an advisory capacity to the Chairperson of the BLNR. The AMAC may advise on issues related to land and natural resources management through the Aha Moku System, a system of best practices based upon the indigenous resource management practices of ahupuaa' a 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. (Attachment B: Act 288, Session Laws 2012)

A. Priorities of the Aha Moku are:

1. To fulfill the mandate of Act 288, Session Laws 2012 as stated:

- a. To integrate indigenous resource management practices with western management practices in each moku;
 - b. To identify a comprehensive set of indigenous practices for natural resource management;
 - c. To foster the understanding and practical use of native Hawaiian resource knowledge, methodology, and expertise;
 - d. To sustain the State's marine, land, cultural, agricultural, and natural resources;
 - e. To provide community education and foster cultural awareness on the benefits of the aha moku system; and,
 - f. To foster protection and conservation of the State's natural resources.
2. To support the State of Hawaii, as it is stated in the Preamble of its Constitution "We, the people of Hawaii, grateful for Divine Guidance, and mindful of our Hawaiian heritage and uniqueness as an island State, dedicate our efforts to fulfill the philosophy decreed by the Hawaii State motto, "Ua mau ke ea o ka aina i ka pono."

We reserve the right to control our destiny, to nurture the integrity of our people and culture, and to preserve the quality of life that we desire.

We reaffirm our belief in a government of the people, by the people and for the people, and with an understanding and compassionate heart toward all the peoples of the earth, do hereby ordain and establish this constitution for the State of Hawaii. [Am Const Con 1978 and election Nov 7, 1978]"

3. To work with, and assist the State in its mandate to "enhance, protect, conserve and manage Hawaii's unique and limited natural, cultural and historic resources held in public trust for current and future generations of the people of Hawaii nei, and its visitors, in partnership with others from the public and private sectors" (Mission Statement of the Department of Land and Natural Resources) by:
- collaborating on the preservation, cultivation, and management of all natural and cultural resources held in faith by DLNR for the Public Trust for future generations by integrating empirical and traditional Native Hawaiian resource methodology into present-day regulatory practice;
 - incorporating appropriate Native Hawaiian knowledge and protocols of natural and cultural resources through recommendations to BLNR;
 - defining the Aha Moku System, a system of best practices that is based upon the indigenous resource management practices of moku and ahupua'a (regional) communities; and,
 - strengthening the voices of site-specific ahupua'a communities who are committed to the sustainability of their resources.

II. RECOMMENDATIONS TO THE BOARD OF LAND AND NATURAL RESOURCES

As mandated in Act 288, this report shall include recommendations made by the AMAC to the BLNR and the resulting action taken by the Board in 2016.

Natural resource issues and concerns from the ahupua'a and moku of the islands were conveyed to the AMAC and addressed. However, true to the intent of the Aha Moku Act, these issues were brought forth to the appropriate DLNR divisions and were mitigated to the satisfaction of the communities. Most of the community concerns were resolved between the department and the communities without the need to bring it before the BLNR. To date, however, there are still issues that are in progress. Due to issues that are on-going and listed separately in this report, it was concluded that it was more beneficial to communities as a whole to be proactive and mitigate concerns prior to Land Board decision. Thus, there was only one submittal to the BLNR in 2016.

- A. *Submittal by the Division of Boating and Ocean Recreation (DOBOR) to the BLNR for approval to issue a Revocable Permit (RP) to Coon Brothers Inc., a Hawaii Corporation, dba Trilogy Corporation for a loading dock, Manele Small Boat Harbor (MSBH), Manele, County of Maui, Island of Lana'I, Tax Map Key (2) 4-9-17:06. (Attachment A-June 24, 2016)*

BLNR DECISION: Land Board member James Gomes made a motion to approve as amended by issuing the revocable permit to Coon Brothers Inc., not the Trilogy Corporation. The Board also requested that the department was sure to include the submerged lands as well as the loading dock area as part of the area being leased. The request was unanimously approved. (BLNR Minutes of June 24, 2016, approved July 22, 2016)

AHA MOKU RECOMMENDATION OF SUPPORT: The recommendation to support was submitted to the BLNR by Lana'i AMAC member and Po'o Winifred Basques on behalf of the Mokupuni Nana'I Kaula (Lana'i) and the community of Lana'i. This revocable permit application was strongly supported by the people of Lana'I with written testimonies of support of 42 individuals, many of whom are Aha Moku participants. It was also noted that no cultural practices or natural resources would be impacted by this action.

III. SYNOPSIS OF COLLABORATION BETWEEN DLNR AND PAE'AINA (ISLANDS)

From January through December in 2016, the following concerns and issues were brought forward by the ahupua'a and moku communities, through the Aha Moku office, to the appropriate divisions within DLNR. These matters are addressed by divisions who then work directly with the impacted communities. And, because the protection and sustainability of natural and cultural resources are the focus of an issue, it is sometimes realized that to reach a satisfied result often includes the necessity of collaboration and cooperation with other governmental agencies whose jurisdiction often overlaps; and, with various non-governmental organizations who are often contracted by government agencies to assist. Therefore, these issues are on-going and take time to complete. The DLNR divisions that are listed are active in resolving concerns.

Natural Resource Issues and Concerns Brought Forward by Ahupua'a and Moku Communities

Issues and Concerns	Island	DLNR Divisions
IUCN		
Sea Rise & Global Warming , Pae'Aina	All Islands	CO, OCCL
Hawai'i State Environmental Court, Pae'Aina	All Islands	CO, AMAC
Papahanaumokuakea Monument Expansion, Pae'aina	All Islands	CO, AMAC
Marine Spatial Planning, NOAA, Pae'Aina	All Islands	CO, AMAC, DAR
Hunting Issues, Pae'Aina	All Islands	CO, DOFAW
Community-Based marine management, Miloli'i	Hawaii	DAR
Pohue Bay illegal coastal activities, Ka'u	Hawaii	OCCL
Thirty Meter Telescope Project, Mauna Kea	Hawaii	CO, OCCL, SP
Rapid Ohia Death, Puna	Hawaii	DOFAW
Keauhou Aquifer, Kona	Hawaii	CWRM
La'au Lapa'au Protocol, Lapakahi	Hawaii	SP
Lipoa Point, Ka'anapali	Maui	ENG, Land, SP, DOFAW, DAR, OCCL, SHPD
Honokohau and Honolua Stream Issues, Ka'anapali	Maui	CWRM
Wailuku and Iao Stream Diversions, Wailuku	Maui	SP, CWRM, SHPD
Small Boat Harbor Improvements, Manele	Lana'i	DOBOR
Ocean Events Management	Moloka'i	DOBOR, DAR, DOCARE
Bureau of Ocean Management (BOEM), Ocean Windmills	Oahu	CO
Continuing concerns on the future of Kaho'olawe by the moku connected to it: Honuaula (Maui), and Molokini	Kahoolawe	KIRC
Makua Valley Natural Resource Restoration/Protection/Protocols	Oahu	SP, DOCARE
Waianae Water Restoration	Oahu	CWRM
Illegal Memorials along Waianae Coast	Oahu	DOCARE, SP
Kawanui Marsh concerns, Ko'olaupoko	Oahu	CO, SP
Makai Watch Collaboration	Oahu	DOCARE
Chain of Custody Process for Sacred Artifact, Mokuleia	Oahu	CO, DOFAW, SHPD
Consultation with Taiwan natural resource practitioners	Oahu	AMAC
Ahupua'a Stream Protection, Maha'ulepu	Kauai	CWRM
Near shore natural resource & fishery protection, Maha'ulepu	Kauai	DAR
Ala Loa Trail Restoration, Ko'olau	Kauai	DOFAW-Na Ala Hele
Invasive Rat Eradication, Lehua	Ni'ihau	DOFAW, Invasive Species

**DLNR Divisions: Chairman's Office (CO), Division of Aquatic Resources (DAR), Commission on Water Resource Management (CWRM), Division of Boating and Ocean Recreation (DOBOR), Division of Conservation and Resource Enforcement (DOCARE), Division of Forestry and Wildlife (DOFAW), DOFAW Invasive Species (Inv.Spc), Land Division (Land), Kahoolawe Island Reserve Commission (KIRC), Office of Conservation and Coastal Lands (OCCL), State Historic Preservation Division (SHPD), State Parks (SP)

IV. INTERNATIONAL UNION FOR CONSERVATION OF NATURE (IUCN) WORLD CONGRESS 2016

From September 1-10, 2016, for the first time in its history, the IUCN held its World Conservation Congress, held every four years, in the United States of America, in the State of Hawai'i.

“From the IUCN Congress Preparatory Committee’s document re why Hawaii was chosen as the site for this year’s conference:

The Hawaiian Context

Meeting in Honolulu, Hawai'i, located in the heart of the Pacific Ocean, provided a special context for the 2016 World Conservation Congress, highlighting three critical issues for conservation in the coming decades.

1. The nexus between biological and cultural diversity and how their conservation and sustainability requires a combination of traditional wisdom and modern knowledge.
2. The significance of the world’s oceans for biodiversity conservation, sustainable livelihoods including food security and climate change.
3. The threat to biodiversity from habitat loss and invasive species that result in the extinction of local species, cause irreparable changes to the habitat and biodiversity of invaded ecosystems, and alter ecosystem processes and functions.

These issues arise throughout the world and the Congress provided an opportunity to examine nature-based, life affirming solutions and the roles of community, governments and business in their formulation and delivery.”

At the conclusion of the 2016 Congress, it became known that throughout the world, only a handful of countries were able to implement all three of these core emphases. Within the United States, Hawai'i is the only state to successfully achieve this.

The Governor of Hawaii and its Legislature, through Act 288, the Aha Moku Act, has achieved the goals of the IUCN when it combined traditional wisdom with modern knowledge to address biodiversity conservation, the threats to that biodiversity, and natural and cultural resource sustainability through its attachment to, and collaboration with, the Department of Land and Natural Resources.

Aha Moku is the only one of its kind in the United States.

V. AHA MOKU ADVISORY COMMITTEE PROPOSED RULES OF PRACTICE AND PROCEDURES

SCR 55, Session Laws 2015 requested the AMAC to engage stakeholders in order to develop and adopt proposed rules for its operation and administration. The AMAC is advisory only and attached to DLNR, and does not have rule-making authority. In compliance with SCR 55, proposed rules and procedures were adopted by the AMAC in October 2016.

(Attachment C-SCR 55, Session Laws 2015)

(Attachment D-Proposed Rules of Practice and Procedures of the Aha Moku Advisory Committee)

VI. SUMMARY 2016

2016 was a challenging year for the Aha Moku, yet it continues to be productive and endures in the progression of fulfilling the vision of the Legislature when it created the Aha Moku in 2007 through Act 212, and strengthened and implemented practices and mandates in 2012 through Act 288.

In response to the Legislative vision, the mission of the Aha Moku is *"To incorporate appropriate native Hawaiian knowledge and protocols for the preservation, cultivation, and management of all native Hawaiian natural and cultural resources for future generations. Further, the Aha Moku is meant to become part of the fabric of State policy"* This mission continues to strengthen as Aha Moku is the vehicle through which traditional and generational knowledge on natural and cultural resources consistently are brought forward and shared with the Hawaii State Board and Department of Land and Natural Resources.

In today's world of changing climates and global warming, indigenous and empirical knowledge of resources that is site-specific is invaluable to policy-makers who are responsible for the wellbeing, health and sustainability of Hawaii's unique environment and ecosystem. The relationship between the grass-root communities of ahupuaa areas and the DLNR is a collaborative one that is far-reaching and continues to build.

There were achievements as well as challenges to the Aha Moku System in 2016. And as with anything worthwhile, perseverance and belief in the foundation of a program is critically important to its success.

The belief of the Public Trust in the Aha Moku has strengthened and the voices of the ahupua'a communities are stronger as they continue to come forward in a collaborative relationship with DLNR.

There is wide-spread pride in, and gratitude to Governor Ige, our Legislature and DLNR for having the foresight to see that the combination of uniting native Hawaiian traditional and generational knowledge and methodology of the natural and cultural resources of Hawaii with contemporary land and ocean use regulatory policy led the United States in conservation and biodiversity at the IUCN World Congress.

Bringing eight islands which encompasses 46 moku and 606 ahupua'a together to draft over-all rules for the AMAC was challenging and difficult as each island is unique and different in their resource practices. However, after many public meetings, gathering, and discussions, the proposed rules by which the AMAC and the Aha Moku System operate were adopted in October 2016. And, because each island is territorial in their beliefs, the proposed rules will most likely be fine-tuned and possibly amended as time goes on.

One of the greatest challenges facing the Aha Moku is to be funded so that it can continue to exist. When the Aha Moku was created by the Legislature in 2006, it was intended to include everyone who lived in, and loved Hawaii since all are stakeholders in the protection and preservation of the ecosystems and environment of each island. As result, funding was intended to come from the general funds of the State of Hawaii as it does with all components of the state. However, funding has never been released from the Legislature through general funds since its inception in 2007. And, although each year appropriations through general funds were unanimously approved by Legislative Committees and by the Governor's Executive Committee, the Fiscal Committees of the House and Senate change the appropriation designations each year to trust funds without identifying the trust. This, in effect means NO funding is released for Aha Moku from the Legislature that created it.

Aha Moku has existed since it became attached to DLNR and placed within the Chairperson's office in 2013 through the kindness of the Office of Hawaiian Affairs who funded its operations in 2013 and 2014. However,

OHA cannot perpetually fund a program that embraces the entire Public Trust as its mandate is to better the conditions of Native Hawaiians. In 2015 and 2016, due to the total loss of marine life in Honolulu Harbor (traditionally known as the Seas of Kuloloio), and the resulting destruction of Native Hawaiian cultural practices connected to the harbor, the Attorney General's office funded the Aha Moku through the settlement of the 2013 Molasses Spill lawsuit. The dollar amount contributed by the two entities did not go over \$100,000 each year and was stretched to cover all operations for the eight islands, travel for the eight AMAC members, and administration and salary for its one staff member. The original budget submitted to the Legislature in 2006 was for \$250,000 per year. Although Aha Moku is deeply grateful to OHA and the Attorney General's office for funds that allowed it to exist, those funds are now exhausted.

Part of the reason it could exist is because of the support and kokua of the DLNR. Aha Moku would not have survived in these transitional years without the support of the DLNR Director, the two Deputy Directors, and the Divisions of the Department. Each division went above-board in addressing concerns and issues brought forward by the distinctive communities of different ahupua'a within different islands. That is not to say that there has been total agreement – there has not! But most of the issues brought forward were mitigated to the satisfaction of the impacted ahupua'a community. In other cases, there have been decisions to "agree to disagree". In any case, communication is stronger. The results have been a deeper relationship between the state and the public in regards to natural and cultural resources, and a stronger collaboration between the state, represented by DLNR, and the participants in the Aha Moku System – a system that encompasses the main Hawaiian Islands. (Attachment E - Pae'Aina Hawaii Nei – Traditional Listing of Mokupuni (Islands), Moku (Large land districts), and Ahupua'a (Smaller land divisions within a moku).

The Aha Moku is a system that was brought forward by native Hawaiians, the indigenous people of Hawaii from the 9th century -a time where existence depended on natural resource sustainability. That ancient period mirrors modern times because our existence again depends upon the sustainability of our natural resources. The success of the Aha Moku is simply that Native Hawaiian generational knowledge can be integrated with modern scientific methodology. And while the traditional protocols are still protected, the collaboration between Native Hawaiian practitioners and the Department of Land and Natural Resources ensures the State of Hawaii can be stronger and achieve a higher success in their mandate to protect, preserve and sustain the environment and ecosystem that is unique to each island that makes up the State of Hawaii.

Finally, AMAC and the Aha Moku System could not continue without the ever present guidance, aloha and commitment of kupuna and the many natural and cultural resource practitioners and their families who believe in sharing their generational knowledge of the unique ecosystems and environments of the land, ocean, coastal areas and watersheds of their respective islands, moku and ahupua'a – all for future generations. For that, we are all eternally grateful.

VII. Attachments

- A. §171-4.5 Aha Moku Advisory Committee; established
- B. Act 288, Session Laws 2012
- C. SCR 55, Session Laws 2015
- D. Proposed Rules of Practice and Procedures of the Aha Moku Advisory Committee
- E. Pae'Aina Hawaii Nei – Traditional Listing of Mokupuni (Islands), Moku (Large land districts), and Ahupua'a (Smaller land divisions within a moku)

Respectfully submitted,
Leimana DaMate, Executive Director
Aha Moku Advisory Committee

[§171-4.5] Aha moku advisory committee;

established. (a) There is established the aha moku advisory committee to be placed within the department of land and natural resources for administrative purposes. The committee may advise the chairperson of the board of land and natural resources in carrying out the purposes of this section.

(b) The committee shall consist of eight members appointed by the governor and confirmed by the senate from a list of nominations submitted by the aha moku councils of each island. Oversight of the aha moku advisory committee shall be by the chairperson of the board of land and natural resources. The committee members shall select the committee chairperson from among the members.

(c) The members shall not receive compensation for their service, but shall be reimbursed for necessary expenses, including travel expenses, incurred while participating in meetings and events approved in advance by the chairperson of the board of land and natural resources.

The aha moku advisory committee may hire an executive director who shall be exempt from chapter 76. The executive director may hire an administrative or executive assistant to assist the executive director in accomplishing the purposes of the aha moku advisory committee.

(d) The aha moku advisory committee may provide advice on the following:

- (1) Integrating indigenous resource management practices with western management practices in each moku;
- (2) Identifying a comprehensive set of indigenous practices for natural resource management;
- (3) Fostering the understanding and practical use of native Hawaiian resource knowledge, methodology, and expertise;
- (4) Sustaining the State's marine, land, cultural, agricultural, and natural resources;

(5) Providing community education and fostering cultural awareness on the benefits of the aha moku system;

(6) Fostering protection and conservation of the State's natural resources; and

(7) Developing an administrative structure that oversees the aha moku system.

(e) The committee shall submit an annual report in English and Hawaiian to the legislature and the chairperson of the board of land and natural resources no later than twenty days prior to the convening of each regular legislative session. The annual report shall include a list of all recommendations made by the committee and the resulting action taken by the department over the course of the prior year. [L 2012, c 288, §2]



GOV. MSG. NO. 1405

EXECUTIVE CHAMBERS
HONOLULU

NEIL ABERCROMBIE
GOVERNOR

July 09, 2012

The Honorable Shan Tsutsui, President
and Members of the Senate
Twenty-Sixth State Legislature
State Capitol, Room 409
Honolulu, Hawaii 96813

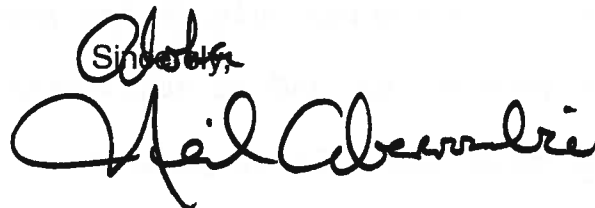
The Honorable Calvin Say, Speaker
and Members of the House
Twenty-Sixth State Legislature
State Capitol, Room 431
Honolulu, Hawaii 96813

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

This is to inform you that on July 09, 2012, the following bill was signed into law:

HB2806 HD2 SD2 CD1

RELATING TO NATIVE HAWAIIANS.
Act 288 (12)


Sincerely,
Neil Abercrombie

NEIL ABERCROMBIE
Governor, State of Hawaii

APPENDIX B

Act 288
Session Laws 2012

Approved by the Governor

ORIGINAL

on JUL 9 2012

ACT 288

HOUSE OF REPRESENTATIVES
TWENTY-SIXTH LEGISLATURE, 2012
STATE OF HAWAII

H.B. NO. 2806
H.D. 2
S.D. 2
C.D. 1

A BILL FOR AN ACT

RELATING TO NATIVE HAWAIIANS.

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

1 SECTION 1. The legislature finds that, over the past two
2 hundred years, Hawaii has experienced extensive changes. These
3 changes include the deterioration of the Hawaiian culture,
4 language, values, and land tenure system, which have in part
5 resulted in the over-development of the coastline, alteration of
6 fresh water streams, destruction of life-giving watersheds,
7 decimation of the coral reefs, and the decline of endemic marine
8 and terrestrial species.

9 Native Hawaiian culture has knowledge that has been passed
10 on for generations and is still practiced for the purpose of
11 perpetuating traditional protocols, caring for and protecting
12 the environment, and strengthening cultural and spiritual
13 connections. It is through the aha moku councils that native
14 Hawaiians protected their environment and sustained the
15 abundance of resources that they depended upon for thousands of
16 years.

17 Currently, many Hawaiian communities are becoming
18 revitalized by using the knowledge of cultural practitioners

HB2806 CD1 HMS 2012-3661-2



1 that was passed down through kupuna, experienced farmers, and
2 fishers to engage and enhance sustainability, subsistence, and
3 self-sufficiency. Furthermore, many native Hawaiian communities
4 are interested, concerned, involved, willing, and able to advise
5 government agencies, organizations, and other interested groups
6 in integrating traditional knowledge and ahupuaa management
7 practices.

8 The legislature further finds that on August 15 through 17,
9 2006, the Hoochanohano I Na Kupuna Puwalu series began and native
10 Hawaiian cultural and traditional practitioners who are versed
11 in farming and fishing, ocean, and land ahupuaa methods gathered
12 to discuss and bring forth the wisdom of the kupuna and
13 ancestors. It was a gathering of empirical knowledge handed
14 down from generation to generation on traditional fishing,
15 agriculture, streams, fishponds, and land use methodology based
16 on the ahupuaa system.

17 Representatives from forty-three regions (moku) in the
18 State and over one hundred ahupuaa Hawaiian cultural
19 practitioners, including kupuna and the acknowledged traditional
20 experts, joined together to come forth with their manao and
21 concerns.



1 The conclusion of Puwalu Ekahi called for the creation of a
2 resolution calling on native Hawaiians to begin a process to
3 uphold and continue Hawaiian traditional land and ocean
4 practices. Perpetuating and preserving the knowledge of the
5 practitioners through the continuation of konohiki management,
6 the kapu system, and the creation of an aha moku and the ahupuaa
7 management system was the consensus of Puwalu Ekahi.

8 On November 8 and 9, 2006, Puwalu Elua brought together
9 educators, administrators, cultural practitioners, and kupuna to
10 discuss the values and the spiritual connection between natural
11 resources and native Hawaiians; the ahupuaa concept;
12 generational knowledge and learning; the importance of place
13 names and moolelo; seasonal closures and lunar calendars;
14 fishing practices; the Northwestern Hawaiian islands; konohiki
15 connections; marine protected areas; upena (nets); place-based
16 kapu; limu; and puuhonua concepts that could be developed as an
17 educational framework to integrate this knowledge into a
18 curricula for all public, private, charter, and Hawaiian
19 immersion schools in Hawaii.

20 On December 19 and 20, 2006, Puwalu Ekolu brought together
21 major policymakers and stakeholders involved in the protection
22 of the Hawaii ecosystem. Native Hawaiian practitioners and



1 experts in traditional methods of sustainability, government
2 policymakers, including members of the legislature, agency
3 directors, environmental groups, educational leaders, and
4 Hawaiian community organizations, discussed existing programs
5 and their successes and failures in community-building.

6 In conclusion, it was agreed that statutes, ordinances, and
7 a framework for community consultation using the Hawaiian
8 perspective and traditional methods such as the ahupuaa
9 management system are needed, and the aha moku system should be
10 established.

11 Between 2006 and 2010, three more puwalu were convened to
12 gather additional community input on best practices in the area
13 of native Hawaiian resource management. All puwalu were open to
14 the public and included farmers, fishers, environmentalists,
15 educators, organizations and agencies, and governmental
16 representatives who, through discussions on the integration of
17 these practices into regulation and common utilization, came to
18 the consensus of the necessity of integrating the aha moku
19 system into government policy. The information gathered from
20 all puwalu has been compiled into annual comprehensive reports
21 to the legislature as required by Act 212, Session Laws of
22 Hawaii 2007, as amended by Act 39, Session Laws of Hawaii 2009.



1 The purpose of this Act is to formally recognize the aha
2 moku system and to establish the aha moku advisory committee
3 within the department of land and natural resources, which may
4 serve in an advisory capacity to the chairperson of the board of
5 land and natural resources. The aha moku advisory committee may
6 advise on issues related to land and natural resources
7 management through the aha moku system, a system of best
8 practices that is based upon the indigenous resource management
9 practices of moku (regional) boundaries, which acknowledges the
10 natural contours of land, the specific resources located within
11 those areas, and the methodology necessary to sustain resources
12 and the community. The aha moku system will foster
13 understanding and practical use of knowledge, including native
14 Hawaiian methodology and expertise, to assure responsible
15 stewardship and awareness of the interconnections of the clouds,
16 forests, valleys, land, streams, fishponds, and sea. The moku
17 system will include the use of community expertise and establish
18 programs and projects to improve communication, provide training
19 on stewardship issues throughout the region (moku), and increase
20 education. The establishment of this committee does not
21 preclude any person's or organization's right to provide advice
22 to the department of land and natural resources.



1 SECTION 2. Chapter 171, Hawaii Revised Statutes, is
2 amended by adding a new section to be appropriately designated
3 and to read as follows:

4 "§171- Aha moku advisory committee; established. (a)

5 There is established the aha moku advisory committee to be
6 placed within the department of land and natural resources for
7 administrative purposes. The committee may advise the
8 chairperson of the board of land and natural resources in
9 carrying out the purposes of this section.

10 (b) The committee shall consist of eight members appointed
11 by the governor and confirmed by the senate from a list of
12 nominations submitted by the aha moku councils of each island.
13 Oversight of the aha moku advisory committee shall be by the
14 chairperson of the board of land and natural resources. The
15 committee members shall select the committee chairperson from
16 among the members.

17 (c) The members shall not receive compensation for their
18 service, but shall be reimbursed for necessary expenses,
19 including travel expenses, incurred while participating in
20 meetings and events approved in advance by the chairperson of
21 the board of land and natural resources.



1 The aha moku advisory committee may hire an executive
2 director who shall be exempt from chapter 76. The executive
3 director may hire an administrative or executive assistant to
4 assist the executive director in accomplishing the purposes of
5 the aha moku advisory committee.

6 (d) The aha moku advisory committee may provide advice on
7 the following:

- 8 (1) Integrating indigenous resource management practices
9 with western management practices in each moku;
10 (2) Identifying a comprehensive set of indigenous
11 practices for natural resource management;
12 (3) Fostering the understanding and practical use of
13 native Hawaiian resource knowledge, methodology, and
14 expertise;
15 (4) Sustaining the State's marine, land, cultural,
16 agricultural, and natural resources;
17 (5) Providing community education and fostering cultural
18 awareness on the benefits of the aha moku system;
19 (6) Fostering protection and conservation of the State's
20 natural resources; and
21 (7) Developing an administrative structure that oversees
22 the aha moku system.



1 (e) The committee shall submit an annual report in English
2 and Hawaiian to the legislature and the chairperson of the board
3 of land and natural resources no later than twenty days prior to
4 the convening of each regular legislative session. The annual
5 report shall include a list of all recommendations made by the
6 committee and the resulting action taken by the department over
7 the course of the prior year."

8 SECTION 3. There is appropriated out the general revenues
9 of the State of Hawaii the sum of \$76,500 or so much thereof as
10 may be necessary for fiscal year 2012-2013 for the
11 administrative costs related to carrying out the duties of the
12 aha moku advisory committee.

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

15 SECTION 4. New statutory material is underscored.

16 SECTION 5. This Act shall take effect on July 1, 2012.

APPROVED this 9 day of JUL , 2012



GOVERNOR OF THE STATE OF HAWAII





The Senate

STATE CAPITOL
HONOLULU, HAWAII 96813

June 10, 2015

RONALD D. KOUCHI
PRESIDENT

WILL ESPERO
VICE PRESIDENT

SAM SLOM
MINORITY LEADER

FIRST DISTRICT
GILBERT KAHELE

SECOND DISTRICT
RUSSELL E. RUDERMAN

THIRD DISTRICT
JOSH GREEN

FOURTH DISTRICT
LORRAINE R. INOUE

FIFTH DISTRICT
GILBERT S.C. KEITH-AGARAN

SIXTH DISTRICT
ROSALYN H. BAKER

SEVENTH DISTRICT
J. KALANI ENGLISH

EIGHTH DISTRICT
RONALD D. KOUCHI

NINTH DISTRICT
SAM SLOM

TENTH DISTRICT
LES IHARA, JR

ELEVENTH DISTRICT
BRIAN T. TANIGUCHI

TWELFTH DISTRICT
BRICKWOOD GALUTERIA

THIRTEENTH DISTRICT
SUZANNE CHUN OAKLAND

FOURTEENTH DISTRICT
DONNA MERCADO KIM

FIFTEENTH DISTRICT
GLENN WAKAI

SIXTEENTH DISTRICT
BREENE HARIMOTO

SEVENTEENTH DISTRICT
CLARENCE K. NISHIHARA

EIGHTEENTH DISTRICT
MICHELLE N. KIDANI

NINETEENTH DISTRICT
WILL ESPERO

TWENTIETH DISTRICT
MIKE GABBARD

TWENTY-FIRST DISTRICT
MAILE S.L. SHIMABUKURO

TWENTY-SECOND DISTRICT
DONOVAN M. DELA CRUZ

TWENTY-THIRD DISTRICT
GIL RIVIERE

TWENTY-FOURTH DISTRICT
JILL N. TOKUDA

TWENTY-FIFTH DISTRICT
LAURA H. THIELEN

CHIEF CLERK
CAROL TANIGUCHI

Ms. Leslie Aipalena Kuloloio
Chair, Po'o Moku O Kanaloa (Kahoolawe)
Aha Moku Advisory Committee (AMAC)
Department of Land and Natural Resources
1151 Punchbowl Street, #131
Honolulu, HI 96813

Dear Ms. Kuloloio:

I transmit herewith a copy of Senate Concurrent Resolution No. 55, which was adopted by the Senate and the House of Representatives of the Twenty-eighth Legislature of the State of Hawai'i, Regular Session of 2015.

Sincerely yours,

CAROL TANIGUCHI
Clerk of the Senate

Enclosure

SENATE CONCURRENT RESOLUTION

REQUESTING THE AHA MOKU ADVISORY COMMITTEE TO ENGAGE
STAKEHOLDERS IN ORDER TO DEVELOP AND ADOPT RULES FOR ITS
OPERATION AND ADMINISTRATION.

1 WHEREAS, the Aha Moku Advisory Committee was authorized
2 pursuant to Act 288, Session Laws of Hawaii 2012 (Act 288); and
3

4 WHEREAS, the legislative intent in authorizing the Aha Moku
5 Advisory Committee included providing an opportunity for
6 Hawaiians to work together to exhibit that traditional Hawaiian
7 values and customs could be applicable to modern governmental
8 affairs; and
9

10 WHEREAS, it was the intent of the Legislature in passing
11 Act 288 that the Aha Moku Advisory Committee have some
12 independence from state government to reflect its role of
13 working alongside and advising state government with regard to
14 Hawaiian traditions, values, and practices; now, therefore,
15

16 BE IT RESOLVED by the Senate of the Twenty-eighth
17 Legislature of the State of Hawaii, Regular Session of 2015, the
18 House of Representatives concurring, that the Aha Moku Advisory
19 Committee, with assistance from the Department of Land and
20 Natural Resources, Office of Hawaiian Affairs, and Association
21 of Hawaiian Civic Clubs, is requested to engage stakeholders for
22 the purpose of developing and adopting rules for its operation
23 and administration; and
24

25 BE IT FURTHER RESOLVED that the Aha Moku Advisory Committee
26 report its proposed administrative rules to the Legislature no
27 later than twenty days prior to the convening of the Regular
28 Session of 2016; and
29

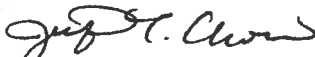
30 BE IT FURTHER RESOLVED that certified copies of this
31 Concurrent Resolution be transmitted to the Chair of the Aha



- 1 Moku Advisory Committee, Chairperson of the Board of Land and
- 2 Natural Resources, Chief Executive Officer of the Office of
- 3 Hawaiian Affairs, and President of the Association of Hawaiian
- 4 Civic Clubs.

I hereby certify that this is a full, true, and correct copy of the original filed in this office.

Dated: MAY 05 2015


Assistant Clerk of the Senate
State of Hawai'i



FINAL RULES OF PRACTICE AND PROCEDURE

DEPARTMENT OF LAND AND NATURAL RESOURCES

‘AHA MOKU ADVISORY COMMITTEE

(Effective October 20, 2016)

Part 1 General Provisions

- §1-1 Purpose
- §1-2 ‘Aha Moku Advisory Committee; Established
- §1-3 Definitions and Terminology
- §1-4 Office
- §1-5 Hours
- §1-6 Meetings
- §1-7 Membership Terms
- §1-8 Quorum
- §1-9 Authentication
- §1-10 Chairperson
- §1-11 Vice-Chairperson
- §1-12 Executive Director

Part 2 ‘Aha Moku System

- §2-1 Purpose
- §2-2 Application of Hawaiian Indigenous Methodologies and Best Practices
- §2-3 Advisory Functions of the ‘Aha Moku Advisory Committee
- §2-4 ‘Aha Moku Structure
- §2-5 Communication Process

Part 3 Mokupuni; Moku; Ahupua‘a; ‘Ili

- §3-1 Ni‘ihau O Kahelelani (Ni‘ihau)
- §3-2 Kaua‘i O Manokalanipō (Kaua‘i)
- §3-3 O‘ahu O Kākuhihewa (O‘ahu)
- §3-4 Moloka‘i Pule O‘o (Moloka‘i)
- §3-5 Lāna‘i A Kaululā‘au (Lāna‘i)
- §3-6 Kohe Malamalama O Kanaloa (Kaho‘olawe)
- §3-7 Moku O Pi‘ilani (Maui)
- §3-8 Moku O Keawe (Hawai‘i)

Part 4 Severability

§4-1 Severability

PART 1

GENERAL PROVISIONS

§1-1 Purpose. This part governs the practice and procedure of the ‘Aha Moku Advisory Committee of the State of Hawai‘i under Act 288 (SLH 2012), H.R.S. § 171-4.5.

§1-2 ‘Aha Moku Advisory Committee; Established. (a) There is established the ‘aha moku advisory committee to be placed within the department of land and natural resources for administrative purposes. The committee may advise the chairperson of the board of land and natural resources in carrying out the purposes of this part.

(b) The committee shall consist of eight members appointed by the governor and confirmed by the senate from a list of nominations submitted by the ‘aha moku councils of each island. Oversight of the committee shall be by the chairperson of the board of land and natural resources. The committee members shall vote for the committee chairperson and vice-chairperson from among its members.

(c) The members shall not receive compensation for their service, but shall be reimbursed for necessary expenses, including travel expenses, incurred while participating in meetings and events approved in advance by the chairperson of the board of land and natural resources.

(d) The committee may hire an executive director who shall be exempt from Chapter 76, Hawai‘i Revised Statutes. The executive director may hire an administrative or executive assistant to assist the executive director in accomplishing the purposes of the committee.

(e) The committee may provide advice on the following:

- (1) Integrating indigenous resource management practices with western management practices in each moku;
- (2) Identifying a comprehensive set of indigenous practices for natural resource management;
- (3) Fostering the understanding and practical use of Native Hawaiian resource knowledge, methodology, and expertise;
- (4) Sustaining the State’s marine, land, cultural, agricultural, and natural resources;
- (5) Providing community education and fostering cultural awareness on the benefits of the ‘aha moku system;
- (6) Fostering protection and conservation of the State’s natural resources; and,

(7) Developing an administrative structure that oversees the ‘aha moku system.

(f) The committee shall support and accurately represent information, decisions, recommendations, and actions passed from and initiated by the island ‘aha moku councils.

(g) The committee shall proactively advise the department and its divisions, as well as collaborate with state, county, and federal agencies, and the state legislature on how to affirmatively protect and preserve Native Hawaiian rights, traditional and customary practices, and natural and cultural resources that are protected as part of the public trust. Namely, the committee shall provide guidance to agencies and the state legislature for practical and customized application of statutory and constitutional protections of Native Hawaiian rights and the public trust, and judicial cases respecting the same.

(h) The committee shall engage Native Hawaiian individuals and communities, policy-makers and decision-makers, and other various stakeholders committed to conservation and preservation of natural and cultural resources through annual puwalu and initiate a process to integrate findings, respond to concerns, and implement recommendations resulting from puwalu convenings.

(i) The committee shall submit an annual report in English and Hawaiian to the legislature and the chairperson of the board of land and natural resources no later than twenty days prior to the convening of each regular legislative session. The annual report shall include a list of all recommendations made by the committee, island ‘aha councils, and resulting from Puwalu, and the related actions taken by the department over the course of the prior year.

§1-3 Definitions and Terminology. As used in this part, unless the context requires otherwise:

“Agency” means the department of land and natural resources, its divisions, and any federal, state or county agency that the department advises.

“‘Aha Moku Advisory Committee” means the established committee comprised of members representing each of the eight main Hawaiian islands placed within the department of land and natural resources for administrative purposes.

“Ahupua‘a” means smaller land divisions located within larger land districts (moku) with specific geographic features on land and may also encompass features extending into the sea. Ahupua‘a are land divisions usually extending from the uplands to the sea, so called because the boundary was marked in ancient times by a heap (ahu) of stones surmounted by an image of a pig (pua‘a) where tribute was laid as tax to the chief. Ahupua‘a are community-level land division components that have been implemented in various ways, as part of a larger social-ecological system, with the aim of maximizing resource availability and abundance. Ahupua‘a are culturally appropriate, ecologically aligned, and place specific units of land with access to diverse resources. Ahupua‘a are managed along several bio-cultural zones called Wao.

“‘Āina” means literally “that which feeds.” ‘Āina is the land, and more broadly

the environment. Also inherent in the word ‘āina is a recognition of native Hawaiian genealogical relationships to the natural environment and their physical, cultural, and spiritual interactions with the land.

“Board” means the Board of Land and Natural Resources.

“Chairperson” means the chairperson of the ‘Aha Moku Advisory Committee.

“Code of conduct” means pono cultural protocol(s) used by respective moku to sustain and protect the natural and cultural resources within that moku.

“Collaborative governance” is a governing arrangement wherein one or more public agencies, such as the department of land and natural resources and its divisions, directly engage non-state stakeholders, such as the ‘aha moku advisory committee and island ‘aha moku councils, in a collective decision-making process that is *formal*, *consensus-oriented*, and *deliberative* and that aims to make or implement public policy or manage public programs or assets. Collaboration implies two-way communication and influence between agencies and stakeholders. Although ultimate authority lies with the department, stakeholders directly participate in the decision-making process.

“Committee” means the ‘Aha Moku Advisory Committee.

“Department” means the Department of Land and Natural Resources, its divisions, and also any boards, commissions, or programs established within the Department of Land and Natural Resources.

“Free, prior, and informed consent” is based on the right of Indigenous Peoples to control their own future and the future of their people. It is the right of Indigenous Peoples, including Native Hawaiians, to give or withhold consent to actions that affect their ancestral lands, natural, and cultural resources.

“Ike” is traditional Native Hawaiian knowledge.

“Ili” means a land section, next in importance to ahupua‘a and usually a subdivision of an ahupua‘a. There are several types of ‘ili. ‘Ili may comprise a single, contiguous strip of land within an ahupua‘a called ‘ili pa‘a. ‘Ili lele typically included non-contiguous portions of mountain, inland, and wetland sections to serve as the ‘umeke ‘ai (“that which filled the poi bowl”) and a fishery for the ipukai (“meat bowl”) for extended ‘ohana. The ‘ili kūpono were considered politically unassociated with the ahupua‘a where it is geographically situated. Thus, Native Hawaiian ‘ili tenants may have distinct rights within their ‘ili, but not within the entire ahupua‘a, and vice versa.

“Island ‘aha moku councils” are locally-established councils on each island at the mokupuni and moku level who engage, collaborate, communicate, and transmit information, findings, recommendations, and decision-making on issues impacting natural and cultural resources to their respective island Po‘o.

“Ka Lewalani” is a resource realm which the ancient ‘aha councils considered when making decisions. It encompasses everything above the land, the air, the sky, the clouds, the birds, the rainbows, etc.

“Ka Pae ‘Āina” is the Hawaiian islands.

“Kahakai Pepeiao” is a resource realm which the ancient ‘aha councils considered when making decisions. It begins where the high tide is to where the lepo starts. This is typically the splash zone where crab, limu, and ‘opihi may be located; sea cliffs; or a

gentle shoreline dotted with a coastal strand of vegetation; sands where turtles and seabirds nest; extensive sand dune environs; and the like.

“Kama‘āina” is a Native Hawaiian born and raised on a certain ‘āina (mokupuni, moku, and/or ahupua‘a), and gains knowledge and familiarity of his/her place and the traditions and customs practiced therein.

“Kama‘āina expert testimony” means testimony from a Native Hawaiian person who is familiar from childhood with a particular locality. Testimony from kama‘āina is recognized as the appropriate method to determine the nature of Hawaiian traditional and customary practices in general, and also specifically in describing the customs exercised in a given area. 50 H. 452, 440 P.2d 76.

“Kanaka Hōnua” is a resource realm which the ancient ‘aha councils considered when making decisions. It includes the natural resources important to sustain people. However, care for these resources are based on their intrinsic value. Management is based on providing for the benefit of the resources themselves, rather than from the perspective of how these resources serve people.

“Kaua‘i O Manokalanipō” is the Native Hawaiian traditional name for the island of Kaua‘i.

“Ke ‘Ihi‘ihi” is a resource realm which the ancient ‘aha councils considered when making decisions. Ke ‘Ihi‘ihi are the tangible and intangible elements that maintain the sanctity or sacredness of certain places that are culturally and spiritually important to Native Hawaiians.

“Kia‘i ‘Āina” means one who cares for and possesses the knowledge of caring for ‘āina. It is also the act of caring for ‘āina.

“Kilo” means an observer with ancestral knowledge.

“Kohe Malamalama O Kanaloa” is the Native Hawaiian traditional name for the island of Kaho‘olawe.

“Kuleana” means responsibility, right, and privilege.

“Kumulipo” means the Native Hawaiian creation chant.

“Kūpuna” means Native Hawaiian elders who maintain ‘ike. Kūpuna also means Native Hawaiian ancestors.

“Lāna‘i O Kaululā‘au” is the Native Hawaiian traditional name for the island of Lāna‘i.

“Lepo” means soil.

“Limu” means Hawai‘i’s edible seaweeds.

“Mālama ‘Āina” means to care for and/or responsibly manage the land, ocean, natural and cultural resources, and ecosystems with the understanding that humans are also part of the natural environment and active participants in its care.

“Ma Uka” is a resource realm which the ancient ‘aha councils considered when making decisions. It begins from the point where the lepo starts to the top of the mountain.

“Mele” means a traditional Native Hawaiian song.

“Moana-Nui-Ākea” is a resource realm which the ancient ‘aha councils considered when making decisions. It is the farthest out to sea or along the ocean’s horizon one could perceive from atop the highest vantage point in one’s area.

“Moku” means large, regional, traditional land districts located within a mokupuni which also typically encompass several ahupua‘a.

“Moku o Keawe” is the Native Hawaiian traditional name for the island of Hawai‘i.

“Moku o Pi‘ilani” is the Native Hawaiian traditional name for the island of Maui.

“Moku representative” is a representative on an island moku council. The moku representative possesses the desirable leadership qualities and/or traditional ‘ike identified and valued by participants in a respective island moku council.

“Mokupuni” means island.

“Moloka‘i Pule O‘o” is the Native Hawaiian traditional name for the island of Molokai.

“Mo‘olelo” means a Native Hawaiian story, tale, myth, history, or tradition.

“Nā Muliwai” is a resource realm which the ancient ‘aha councils considered when making decisions. It comprises of all the sources of fresh water, ground or artesian water, rivers, streams, springs, including coastal springs that create brackish-water and contribute to healthy and productive estuarine environments.

“Native Hawaiian” means any individual any of whose ancestors were natives of the area which consists of the Hawaiian Islands prior to 1778.

“Ni‘ihau O Kahelelani” is the Native Hawaiian traditional name for the island of Ni‘ihau.

“O‘ahu O Kākuhihewa” is the Native Hawaiian traditional name for the island of O‘ahu.

“‘Ohana” means indigenous Native Hawaiian families.

“Oli” means a traditional Native Hawaiian chant.

“‘Opihi” means limpets.

“Orature” is the body of knowledge of Native Hawaiian kūpuna of the ancient past and ‘ike holders of present day as evidenced through oral accounts conveyed in mo‘olelo, oli, and mele. These vehicles of Native Hawaiian orature describe and interpret subject matter from the Native Hawaiian past in the context of the worldview Hawaiian language frames. It is also a pathway for appreciating aspects of the worldview itself via definitions understood in their appropriate traditional contexts. Native Hawaiian orature contains the mana (power) of the subject matter and the haku (composer) who authored a particular mo‘olelo, oli, or mele and teaches pathways to pono. As such, to express them in hula (dance), in cultural practice, and to give voice to these mo‘olelo, oli, and mele means to give life to these sources of knowledge, to honor the kūpuna who served as haku, and to unwrap the original content and spiritual aspects of ‘ike kūpuna passed down through the generations.

“Palapala Kūlike O Ka ‘Aha Pono Paoakalani Declaration” is a declaration ratified at the 2003 Native Hawaiian Intellectual Property Rights Conference by Native Hawaiian kumu hula; elders skilled in lā‘au lapa‘au, traditional and contemporary artists; and individuals who engage in all cultural expressions, including the spiritual and ceremonial practice, subsistence agronomy, marine economic pursuits, and the maintenance and transmission of Hawai‘i’s oral traditions, teachers and academics, and attorneys.

“Papahānaumoku” is one of the three houses of knowledge that comprise Papakū Makawalu. Papahānaumoku represents the embryonic state of all life forces and their transition to death. It is the birthing cycle of all flora and fauna, including humans. It is the process of investigating, questioning, analyzing and reflecting upon all things that give birth, regenerate, and procreate. It is also a class of experts who are spiritually, physically and intellectually attuned to things born and the habitat that provides their nourishment, shelter, and growth.

“Papahelōlona” is a resource realm which the ancient ‘aha councils considered when making decisions. It is a body of knowledge and intellect that is a valuable resource to be respected, maintained, and managed properly. This is the knowledge of kahuna (priests and experts), kia‘i ‘āina, astronomers, healers, and other carriers of ‘ike.

“Papahulihonua” is one of the three houses of knowledge that comprise Papakū Makawalu. Papahulihonua encompasses both the earth and the ocean. It is the ongoing study of the natural development, transformation and evolution of the earth and ocean. It is also a class of experts who are spiritually, physically, and intellectually attuned to earth and its relationship to the space above and the life forms on it.

“Papahulilani” is one of the three houses of knowledge that comprise Papakū Makawalu. Papahulilani is the space from above one’s head to where the stars sit. It includes the sun, moon, stars, planets, winds, clouds, and the measurement of the vertical and horizontal spaces of the atmosphere. It is also a class of experts who are spiritually, physically, and intellectually attuned to the space above and its relationship to the earth.

“Papakū Makawalu” is the categorization and organization of the natural world and represents as a collective the three houses of knowledge: Papahulilani, Papahulihonua, and Papahānaumoku. Papakū Makawalu is the foundation to understanding, knowing, acknowledging, becoming involved with, and becoming experts of the systems of this natural world. It connotes the dynamic Hawaiian worldview of the physical, intellectual and spiritual foundations from which life cycles emerge. Papakū Makawalu comes from section 13 (Wā ‘Umikūmākolū) of the Kumulipo which begins with Palikū and Paliha‘a, the male and female ancestors of Haumea. Haumea, an ancestor of the Native Hawaiian people, is credited for the pedagogy of categorizing and organizing the natural world known as Papakū Makawalu.

“Po‘o” means the island representative serving on the ‘aha moku advisory committee who is selected by the ‘aha moku councils of their respective island and appointed by the governor. Po‘o may also be appointed locally to serve on island ‘aha moku councils to communicate to Island Po‘o their moku issues and concerns and serve as liaison to hear ahupua‘a concerns under their leadership and kuleana.

“Pono” means right or appropriate behavior or action in accordance with Native Hawaiian traditional and customary norms.

“Precautionary principle” means the standard for managing public trust resources. The precautionary principle means that where there are present or potential threats of serious damage, lack of full scientific certainty should not be a basis for postponing effective measures to prevent environmental degradation; in addition, where uncertainty exists, a trustee’s duty to protect the resource militates in favor of choosing presumptions that also protect the resource.

“Public Trust” is the Constitutional obligation to protect the natural and cultural resources of the State, preserve species and ecosystem health and the exercise of Native Hawaiian and traditional and customary rights and practices, including the natural and cultural resources on which Native Hawaiians depend. It requires the State to exercise the precautionary principle in managing Hawai‘i’s natural and cultural resources for the benefit of present and future generations of Native Hawaiians and the general public.

“Puwalu” means a conference or gathering of Native Hawaiian cultural practitioners and elders, teachers, conservationists, scientists, legislators and policymakers at all levels of government (county, state, and federal), ‘aha moku advisory committee leadership, leaders of island ‘aha moku councils, and other stakeholders committed to natural and cultural resource protection in the Hawaiian Islands.

“United Nations Declaration on the Rights of Indigenous Peoples” is an international instrument adopted by the United Nations in 2007 and later signed by the United States of America in 2010. It enshrines the rights that constitute the minimum standards for survival, dignity and well-being of the Indigenous Peoples of the world.

“Wao Akua” means the sacred, montane cloud forest, core watershed, native plant community that is non-augmented and an area that was traditionally kapu (human access usually forbidden and prohibited).

“Wao Kele” is the saturated forest just below the clouds, the upland rainforest where human access is difficult and rare, and an area that is minimally augmented.

“Wao Nahele” is the remote forest that is highly inconvenient for human access; a primarily native plant community; minimally augmented; and utilized by early Hawaiians as a bird-catching zone.

“Wao Lā‘au” is a zone of maximized biodiversity comprised of a highly augmented lowland forest due to integrated agroforestry of food and fuel trees, hardwood trees, construction supplies, medicine and dyes, and lei-making materials.

“Wao Kānaka” is where the early Hawaiians chiefly settled. These were the kula lands, the sloping terrain between the forest and the shore that were highly valued and most accessible to the people. These were the areas where families constructed their hale, cultivated the land, conducted aquaculture, and engaged in recreation. For coastal ahupua‘a, Wao Kānaka also extended into the sea to include fishponds and fisheries.

§1-4 Office. The principal office of the committee is at the Kalanimoku Building, 1151 Punchbowl Street, Honolulu, Hawai‘i. All communications to the committee shall be addressed to 1151 Punchbowl Street, Honolulu, Hawaii, 96813 unless specifically directed.

§1-5 Hours. The committee’s office shall be open from 7:45 a.m. to 4:30 p.m. of each day of the week except Saturdays, Sundays and holidays unless deemed otherwise by necessity.

§1-6 Meetings. (a) The committee may meet and exercise its powers in any part of the State of Hawai‘i.

(b) Regular meetings of the committee shall be held quarterly in Honolulu on the island of O‘ahu and are subject to Chapter 92, Hawai‘i Revised Statutes.

(c) Special meetings may be convened by the chairperson at any time by giving notice to each member at least five days prior to the date of the meeting; provided however, that the notice shall not be required if all members present in the State agree and sign a written waiver of the notice.

(d) All committee meetings shall be voice recorded or video-taped to preserve an administrative record of the committee’s proceedings and as a back-up to written minutes.

(e) All committee meetings shall be transcribed verbatim to preserve the accuracy of the administrative record.

(f) All meetings of the committee shall be open to the public; provided, that the committee may meet, pursuant to sections 92-4 and 92-5, Hawai‘i Revised Statutes, in executive session, from which the public may be excluded, by a recorded vote of two-thirds of the members present.

(g) The committee shall post all meeting notices and agendas on the State Online Calendar as soon as such notices are filed with the Lieutenant Governor’s Office.

(h) Meeting minutes, notes, copies of the sign-in sheet, and any recordings of the meeting shall be submitted to the committee’s main office within 30 days of a meeting.

§1-7 Membership Terms. (a) The terms of the committee members shall be for four years.

(b) No person shall be appointed consecutively to more than two terms as a member of the committee; provided that membership shall not exceed eight consecutive years.

(c) The governor may remove or suspend for cause any member of the committee after due notice and public hearing

(d) In the event that there is a permanent vacancy on the committee, for any reason, the governor may select an individual from a list of nominations from the respective island ‘aha moku councils to complete the duration of the current unexpired term.

§1-8 Quorum. Five members of the committee shall constitute a quorum to transact business and the concurrence of a simple majority of the committee members present shall be necessary to approve any action of the committee.

§1-9 Authentication. All official orders and other actions of the committee shall be authenticated or signed by the chairperson or in the chairperson’s absence, the vice-chairperson.

§1-10 Chairperson. The committee shall select from among its members a chairperson who shall preside at all meetings, serve the will of the committee, and perform such other duties as may be assigned. The chairperson may be removed from this office by a majority vote of the committee members.

§1-11 Vice-Chairperson. The committee shall select from among its members a vice-chairperson who shall preside over meetings in the event of a temporary absence of the chairperson.

§1-12 Executive Director. (a) The executive director may hire an administrative or executive assistant to assist the executive director in accomplishing the purposes of the committee.

(b) The executive director shall be responsible to and under the authority of the committee.

(c) The executive director shall be responsible for planning and scheduling all committee meetings.

(d) The executive director shall timely and regularly report to the committee all correspondences to and from the committee and shall also prepare and draft correspondence for the committee.

(e) The executive director shall report bi-monthly to the committee all correspondence, communications, and issues related to the business of the committee.

(f) The executive director is responsible for developing a budget for review and approval by the committee.

(g) At every regular meeting, the executive director shall provide a financial report detailing budget line item expenditures, remaining balance, and projected future expenses.

(h) The executive director shall be responsible for preparing, drafting, and publishing the annual report. The executive director shall integrate Island Po‘o reports into the annual report. The executive director shall transmit the annual report to the committee for final review and approval prior to submittal to the legislature.

(i) The executive director shall only offer testimony in public hearings before agencies and the legislature related to specific findings, policies, and recommendations that have been formally approved by the committee at its meetings. The executive director shall not act contrary to, in opposition to, and without notice or authority of the committee’s official findings, policies, recommendations, and decisions.

(j) If the department, other agencies, and the legislature inquire on island-specific issues, the executive director shall only consult with and seek a response from the respective Island Po‘o for which the matter corresponds to. In these instances the executive director shall defer to the Island Po‘o on next steps and recommended action. The executive director shall not act independently and without consent and authority

from the Island Po‘o on matters affecting the respective Po‘o’s ahupua‘a, moku, and mokupuni issues and concerns.

(k) The executive director shall have available in the office of the committee up-to-date public records of the issues and actions of the committee.

(l) The committee shall conduct annual performance evaluations of the executive director.

(m) Non-performance and poor performance of any of the duties in these administrative rules, and the committing of unauthorized actions that are contrary to the committee’s decisions shall constitute grounds for removal and termination of the executive director; subject, however, to concurrence of the department chair and the applicable employment laws administratively attached to the executive director’s position.

PART 2

‘AHA MOKU SYSTEM

§2-1 Purpose. (a) The purpose of this part is to introduce the historical framework for the ‘aha moku system, more properly known as the ‘aha kiole (people’s councils) in ancient times; its successes in ensuring ecological health, sustainability, and abundance; and the necessity of returning to the foundational precepts that governed the ‘aha councils anciently in order to restore natural and cultural resource health today.

(b) The purpose of this part is also to restore the Indigenous methodologies employed by ancient kūpuna who led and guided the work of the ‘aha kiole in order to ensure resource health and abundance at the ecosystem level and to honor cultural and ancestral beliefs and knowledge systems.

(c) The purpose of this part is also to responsibly utilize the traditional knowledge and expertise of the committee serving in an advisory function in a manner that enhances the capacity of the department, its divisions, and other agencies to mālama ‘āina and implement their statutory and constitutional obligations to affirmatively protect the public trust, traditional and customary rights and practices of Native Hawaiians, and the natural and cultural resources that Hawai‘i’s Indigenous people depend on for subsistence, cultural, and religious purposes.

(d) The purpose of this part is also to recognize the ‘aha moku advisory committee as a global leader integrating Indigenous resource management models into modern legal and regulatory structures, serving as a vehicle for promoting the rights of Native Hawaiians as Hawai‘i’s Indigenous people, and ensuring that their right to free, prior, and informed consent is respected.

(e) The purpose of this part is also to expressly convey the communication process in which the ‘aha moku advisory committee, the department, and its divisions shall employ in cooperation and collaboration with island ‘aha moku councils who

represent the issues and concerns of Native communities seeking to care for their natural and cultural resources.

§2-2 Application of Hawaiian Indigenous Methodologies and Best Practices.

(a) The ‘aha moku system is grounded in the foundational practices adopted by the ancient ‘aha councils who formed as a means to govern the people and manage the ‘āina within moku and ahupua‘a. ‘Aha council leadership was determined by the people who collectively understood who the experts were in their community. They were experts in fisheries management, hydrology and water distribution, astronomy and navigation, architecture, farming, healing arts, etc. Thus, the leaders who governed the people and managed the resources were actual practitioners, those who had gained a comprehensive and masterful understanding of the biological, physical, and spiritual aspects of the ‘āina. These experts utilized their knowledge to *kia‘i* ‘āina, or care for the natural resources and produce food in abundance – not just for the people of that time, but for all successive generations.

(b) ‘Aha council leaders who governed the people and managed the resources were those who were actual practitioners; those who had gained a comprehensive and masterful understanding of the biological, physical, and spiritual aspects of the ‘āina. The *kūpuna* metaphorically ascribed these councils and the weaving of various ‘*ike*, or knowledge streams, as an ‘aha. The individual aho or threads made from the bark of the *olonā* shrub were woven together to make strong cordage, called ‘aha. Thus the early Hawaiians referred to their councils as ‘aha to represent the strong leadership created when acknowledged ‘*ike* holders came together to weave their varied expertise for collective decision-making that benefitted the people, land, and natural resources.

(c) ‘Aha moku leaders throughout Ka Pae ‘Āina gathered often to learn from each other. These religious and educational exchanges allowed them to adopt innovations, make improvements, and progress forward together. As the lands and the people flourished, the ‘aha moku councils elected to divide moku into smaller, more manageable units of land called ahupua‘a. From here, the people managed themselves under the guidance of their own experts, forming their own ‘aha ahupua‘a. Governance remained within the ahupua‘a unless an issue affected the entire moku. These councils would convene according to whether decision-making was necessary at the island-wide (*mokupuni*), regional (*moku*), or more specifically at the ahupua‘a level. Representative leadership was present at all of these levels.

(d) The people governed themselves through the ‘aha councils for seven hundred years from the second century, A.D. until the Tahitian migration and introduction of the hierarchical *ali‘i* system in the end of the ninth century. Kumu John Ka‘imikaua shared the results of ‘aha governance during this rich period of development:

“After the passing of the first seven generations under the ‘aha councils, peace was established. By the sixteenth generation, there was no more manufacture of weapons and no knowledge of war amongst the people. The leadership of the ‘aha councils was so proficient in providing for the people’s needs. Everyone had

enough food, materials for housing, and clothing. There were no rich, no poor. Because of the 'aha councils, the people were able to progress and expand their farming and fishing abilities and excel spiritually. About three-hundred years after the formation of the 'aha moku councils, the lands became abundant and the population of the islands increased."

(e) In assessing natural and cultural resource management issues, the 'aha moku advisory committee members shall incorporate the following methodology employed by ancient kūpuna:

- (1) Accountability to and protection of the eight resource realms:
 - (i) Moana-Nui-Ākea – the farthest out to sea or along the ocean's horizon one could perceive from atop the highest vantage point in one's area.
 - (ii) Kahakai Pepeiao – where the high tide begins to where the lepo starts. This is typically the splash zone where crab, limu, and 'opihi may be located; sea cliffs; or a gentle shoreline dotted with a coastal strand of vegetation; sands where turtles and seabirds nest; extensive sand dune environs; and the like.
 - (iii) Ma Uka – from the point where the lepo starts to the top of the mountain.
 - (iv) Nā Muliwai – all the sources of fresh water, ground or artesian water, rivers, streams, springs, including coastal springs that create brackish-water and contribute to healthy and productive estuarine environments.
 - (v) Ka Lewalani – everything above the land, the air, the sky, the clouds, the birds, the rainbows, etc.
 - (vi) Kanaka Hōnua – the natural resources important to sustain people. However, care for these resources are based on their intrinsic value. Management is based on providing for the benefit of the resources themselves, rather than from the perspective of how these resources serve people.
 - (vii) Papahelōlona – knowledge and intellect that is a valuable resource to be respected, maintained, and managed properly. This is the knowledge of kahuna (priests and experts), konohiki, astronomers, healers, and other carriers of 'ike.
 - (viii) Ke 'Ihi'ihi – elements that maintain the sanctity or sacredness of certain places.
- (2) Consider and weigh issues, problems, and potential solutions in terms of their impact, both beneficial and adverse, to the eight resource realms described above.
- (3) Adopt measures and implement solutions that
 - (i) Are determined to be non-harmful and/or beneficial to each of the resource realms;
 - (ii) Honor the ancestral past and wisdom of the kūpuna;

- (iii) Address the needs of the present;
- (iv) And establish abundance and sustainability for future generations.

(f) Traditional Knowledge. Understanding that Papahelōlona is knowledge and intellect that must be treated properly, the committee adopts the practices of honoring the three houses of knowledge known collectively as Papakū Makawalu. These three houses of knowledge are Papahulilani, Papahulihonua, and Papahānaumoku. Additionally, the committee shall:

- (1) Protect, respect, maintain, manage, and prevent the misappropriation of Native Hawaiian traditional knowledge in accordance with the provisions set forth in the Palapala Kūlike O Ka 'Aha Pono Paoakalani Declaration.
- (2) Recognize, uphold, and apply with pono the vast store of Native Hawaiian traditional knowledge contained in orature, including oli, mele, mo'olelo, hula, other Native cultural expressions, oral histories, and kama'āina expert testimony; archival literature; and expressed in the living culture and traditional practices of Native Hawaiians for the protection of cultural and natural resources.

(g) In determining and maintaining the ecological health of nā ahupua'a and protecting the natural and cultural resources within nā ahupua'a, the statewide 'aha moku advisory committee and the island 'aha moku councils shall employ indigenous tools of assessment and ahupua'a design principles adopted by the ancient kūpuna which include mālama of the biocultural zones traditionally known as nā wao:

- (1) Wao Akua - sacred, montane cloud forest, core watershed, native plant community that is non-augmented and an area that was traditionally kapu (human access usually forbidden, prohibited).
- (2) Wao Kele - saturated forest just below the clouds, the upland rainforest where human access is difficult and rare, and an area that is minimally augmented.
- (3) Wao Nahele - remote forest, highly inconvenient for human access; a primarily native plant community; minimally augmented; and utilized by early Hawaiians as a bird-catching zone.
- (4) Wao Lā'au - a zone of maximized biodiversity, comprised of a highly augmented lowland forest due to integrated agroforestry of food and fuel trees, hardwood trees, construction supplies, medicine and dyes, and lei-making materials.
- (5) Wao Kānaka - where the early Hawaiians chiefly settled. These were the kula lands, the sloping terrain between the forest and the shore that were highly valued and most accessible to the people. These were the areas where families constructed their hale, cultivated the land, conducted aquaculture, and engaged in recreation. For coastal ahupua'a, Wao Kānaka also extended into the sea to include fishponds and fisheries.

(h) Recognizing that the wao as described in paragraph (g) above are not universally applicable for every mukupuni and that each mukupuni by their topography, geology, total elevation, microclimates, and ecosystems may not have integrated all of

these wao, or may have contained more wao than mentioned here, and/or may have named and categorized them differently, the committee provides the above designations in paragraph (g) as a generalized standard and appends “Attachment A: Hawaiian Terms and their Descriptions for Landscape Zones Based on Elevation” with additional categorizations by elevation.

(i) Recognizing that the kūpuna also named and categorized landscape and oceanscape features and that there were appropriate biota, ecologies, and uses for these various features of land and sea, the committee appends “Attachment B: Definitions and Descriptions of Land and Ocean Terms.”

§2-3 Advisory Functions of the ‘Aha Moku Advisory Committee. (a) The committee, in its advisory role, reaffirms and shall protect all Native Hawaiian rights, customarily and traditionally exercised for subsistence, cultural and religious purposes.

(1) Native Hawaiians have standing and unique rights that are distinguishable from those of the general public. 79 H. 425, 903 P.2d 1246. These rights stem from several sources of Constitutional and statutory law. Haw. Const., art. XII § 7, HRS § 1-1, HRS § 7-1.

(2) The Hawai‘i Supreme Court has provided a framework by which the state must fulfill its statutory and Constitutional obligations to affirmatively protect Native Hawaiian traditional and customary rights and practices. 94 H. 31, 7 P.3d 1068. Under this framework, state and county agencies, when reviewing land use applications, must independently assess:

(A) The identity and scope of valued cultural and historical or natural resources in the petition area including the extent to which traditional and customary Native Hawaiian rights are exercised in the petition area.

(B) The extent to which those resources including traditional and customary Native rights will be affected or impaired by the proposed action; and

(C) The feasible action, if any, to be taken by the state to reasonably protect Native Hawaiian rights if they are found to exist.

(b) The committee, in its advisory role, shall liberally apply the “precautionary principle” when advising agencies regarding development or use of lands under the public trust.

(c) The legislature, in establishing the ‘aha moku advisory committee, reaffirmed the customary laws of ancient pre-contact Hawai‘i, from which the ‘Aha Kiole (people’s councils) formed. This being so, and with the formal adoption by the United States of the United Nations Declaration on the Rights of Indigenous Peoples, the committee and the respective island moku councils shall serve as vehicles for free prior and informed consent and reaffirms the following articles in the declaration with respect to the treatment of Native Hawaiians as the Indigenous people of Hawai‘i:

(1) Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and

develop their own indigenous decision-making institutions. UNDRIP Art. 18.

(2) States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them. UNDRIP Art. 19.

(3) Indigenous people have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. UNDRIP Art. 32(1).

(d) The 'aha moku advisory committee is a global leader in the integration of Indigenous resource management models into modern legal and regulatory structures. The International Union for the Conservation of Nature has recognized that Indigenous peoples and local communities can provide examples of sustainability to serve as global models, including by means of their traditional knowledge. The International Union for the Conservation of Nature also specifically acknowledged that "the indigenous people of Hawai'i sustained a population of up to one million people through the ahupua'a system of land management, which integrated land and sea ecosystems and relationships within a shared geographic, social, cultural, and political context." Act 288 and the 'aha moku advisory committee represent one of the first codifications of this developing international policy.

§2-4 'Aha Moku Structure. (a) Within the physical geography of each moku, communities and residents select their moku representative(s) according to the desirable leadership qualities and/or traditional 'ike that align with the needs of that moku.

(b) The duties of each island representative is to serve as a liaison between the various moku of their respective island, their 'aha moku advisory committee island Po'o, and the department.

(c) Each island moku representative, in consultation with the communities and residents within their moku, shall select Po'o candidate names to the governor for consideration in serving on the 'aha moku advisory committee when the term of their present Po'o is nearing expiration.

§2-5 Communication Process. (a) In order for the 'aha moku advisory committee and those participating in the 'aha moku system to be effective in advising agencies, the department, its divisions, and the board, representatives in island 'aha moku councils will relay their concerns about site-specific natural and cultural resource issues to their respective island Po'o serving on the 'aha moku advisory committee.

(b) Information, requests, or comments should be in writing and can be received via email, facsimile or U.S. postal service. The respective island Po'o will work with the executive director to ensure these concerns will be forwarded to the appropriate department division(s) for response or consideration.

(c) The communication route shall be as follows:

(1) All issues or concerns brought before the island 'aha moku councils

- concerning their region and nā ahupua‘a therein will be brought forward by island moku representatives and forwarded to the respective island Po‘o serving on the ‘aha moku advisory committee;
- (2) The respective island Po‘o works with the executive director to forward the ahupua‘a and moku issues and concerns to the appropriate department division(s). Said division(s) will work with the respective island Po‘o to resolve the island issues. For ease of process, the respective island Po‘o shall follow the sample provided in “Attachment C - ‘Aha Moku Advisory Committee Communication and Networking Form.”
 - (3) If the issues are not mitigated or resolved by the impacted community(s) and the department division, the issue will then be submitted to the board for further discussion, guidance, and/or decision.

PART 3

MOKUPUNI; MOKU; AHUPUA‘A; ‘ILI

§3-1 Ni‘ihau O Kahelelani (Ni‘ihau). There are three traditional moku within the mokupuni of the island of Ni‘ihau. They are Kona, Ko‘olau, and Puna. The ahupua‘a located within each moku are:

- (1) Ko‘olau: Okii, Apu, and Koolaukani.
- (2) Puna: Pūeo, Nomilu, Kalaoa, and Honuaua.
- (3) Kona: Hālāli‘i, Koahi, Kaikane, Pahau, Mauuloa, Nonopapa, Halo, Pauahula, Puuwai, Kaumuhonu, Keanauhi, Pohueloa, Nianiau, and Lehua.

§3-2 Kaua‘i O Manokalanipō (Kaua‘i). There are five traditional moku within the mokupuni of Kaua‘i. They are Halele‘a, Ko‘olau, Puna, Kona, and Nā Pali. The ahupua‘a located within each moku are:

- (1) Halele‘a: Hā‘ena, Wainiha, Lumaha‘i, Waikoko, Waipā, Wai‘oli, Hanalei, Kalihiwai, Kalihikai.
- (2) Ko‘olau: Nāmāhana, Kilauea, Kāhili, Waiakalua, Pila‘a, Waipakē, Lepeuli, Ka‘aka‘aniu, Moloa‘a, Pāpa‘a, ‘Aliomanu, and Anahola.
- (3) Puna: Kamalomalo‘o, Keālia, Kapa‘a, Waipouli, Olohena, Wailua, Hanamā‘ulu, Kalapakī, Nāwiliwili, Niumalu, Ha‘ikū, and Kipū.
- (4) Kona: Māhā‘ulepū, Pā‘ā, Weliweli, Kōloa, Lāwa‘i, Kalāheo, Wahiawa, Hanapēpē, Makaweli, Waimea, Pōki‘i, Niu, Waiawa, Mānā, Ka‘ula‘ula, Hā‘ele‘ele, Polihale, Kā‘aweiki, Kauhao, and Mākaha.
- (5) Nā Pali: Miloli‘i, Nu‘alolo, Awa‘awapuhi, Honopū, Kalalau, Pōhakuao, Hānakoā, Hānakāpī‘ai.

§3-3 O‘ahu O Kākūhīhewa (O‘ahu). There are six traditional moku within the mokupuni of O‘ahu. They are Ko‘olau Loa, Ko‘olau Poko, Kona, ‘Ewa, Wai‘anae, and Waialua. The ahupua‘a and ‘ili within each moku are:

- (1) Ko‘olau Loa: Waimea, Pūpūkea, Paumalū, Kaunala, Waiale‘e, Pahipahi‘ālua, Nā‘opana 1, Nā‘opana 2, Kawela, Hanakaoe, ‘Ō‘io 1, ‘Ō‘io 2, Ulupehupehu, Kahuku, Keana, Malaekahana, Lā‘ie 1, Lā‘ie 2, Kaipapa‘u, Hau‘ula, Mākao, Kapaka, Kaluanui, Papa‘akoko, Hale‘aha, Kapano, Pūhe‘emiki, Wai‘ono, Punalu‘u, Kahana, Makaua, and Ka‘a‘awa.
- (2) Ko‘olau Poko: Kualoa 1, Kualoa 2, Hakipu‘u, Waikāne, Waiāhole, Ka‘alaea, Waihe‘e, Kahalu‘u, He‘eia, Kāne‘ohe, Mokapu, Kailua, and Waimānalo.
- (3) Kona: Waikīkī, Kuli‘ou‘ou, Niu, Wailupe, Wai‘alae Iki, Waiālae Nui, Pālolo, Mānoa, Kewalo, Honolulu, Pauoa (Lower), Pauoa (Upper), Nu‘uanu, Kapālama, Kalihi, Kahauiki, and Moanalua.
- (4) ‘Ewa: Hālawa, ‘Aiea, Kalauao, Waimalu, Waiau, Waimanō, Mānana, Mānana Iki, Mānana Uka, Mānana Nui, Wai‘awa, Waipi‘o, Waikele, Hō‘ae‘ae, and Honouliuli.
- (5) Wai‘anae: Nānākuli, Lualualei, Wai‘anae, Mākaha, Kea‘au, ‘Ōhikilolo, Mākua, Kahanahāiki, and Keawa‘ula.
- (6) Waialua: Ka‘ena, Keālia, Kawaihāpai, Kamananui, Kawailoa, Mokulē‘ia 1, Mokulē‘ia 2, and Pa‘ala‘a.

§3-4 Moloka‘i Pule O‘o. There are five traditional moku within the mokupuni of Moloka‘i. They are Kaluako‘i, Pālā‘au, Kawela, Mana‘e, and Ko‘olau. The ahupua‘a located within each moku are:

- (1) Mana‘e: Keōpukaloa, Keōpuka‘u‘uku, Moakea, Pōhakupili, Lūpehu, Honoulimalo‘o, Honouliwai, Kūmimi, Moanui, Waialua, Puniuohua, Kainalu, Kawaikapu, Honomuni, ‘Aha‘ino 2, ‘Aha‘ino 1, Kūpeke, Pūko‘o, Mapulehu, Kalua‘aha, ‘Ualapu‘e, Kahananui, Manawai, East ‘Ōhi‘a, West ‘Ōhi‘a, Keawanui, Ka‘amola, Pua‘ahala, Wawaia, Kumu‘eli, Kapualei, and Kamalō.
- (2) Kawela: Kapuaoko‘olau, Makolelau, Kawela, Makakupa‘ia, Kamiloloa, Kapa‘akea, and Kaunakakai.
- (3) Pālā‘au: Kalama‘ula, Kahanui, Nā‘iwa, Ho‘olehua, Pālā‘au, Kalaupapa, Makanalua, and Kalawao.
- (4) Kaluako‘i: Punakou and Kaluako‘i.
- (5) Ko‘olau: Hālawa, Wailau, Pelekunu, and Waikolu.

§3-5 Lāna‘i O Kaululā‘au (Lāna‘i). There are two traditional moku within the mokupuni of the island Lanai. They are Kona and Ko‘olau. The ahupua‘a located within

each moku are:

- (1) Ko‘olau: Paomai, Mahana, Maunalei, Kalulu, Kaunolu, Palawai, Paawili, and Kaohai.
- (2) Kona: Kamao, Palawai, Paawili, Kealiaaupuni, Kealakapu, Kaunolu, Kalulu, Kamoku, and Ka‘a.

§3-6 Kohe Malamalama O Kanaloa (Kaho‘olawe). There are four moku within the mukupuni of Kaho‘olawe. They are Kona, Koolau, Honuaula and Molokini. The ahupua‘a located within each moku are:

- (1) Kona: Lae O Kaka, Kamohio, Kaneloa, Wai Kahulu, and Kealaikahiki.
- (2) Ko‘olau: Honokoa, Kii, Ahupa, Kaukamoku, Kuheia, Kaulana, Papaka, Lua O Kealialuna, Hakioawa, Owawahie, and Konapou.
- (3) Honuaula: Paeahu, Palauea, Maluaka, Mooloa, Moomuku, Kanehena, Kualapa, Kahili, Papake, Kaloi, Kanaio, and Aualu. (Note: While this moku is physically located on the Island of Maui, it traditionally connects to Kanaloa.)
- (4) Molokini: No ahupua‘a.

§3-7 Moku o Pi‘ilani (Maui). There are twelve moku within the mukupuni of Maui. They are Hāmākuapoko, Hāmākualoa, Ko‘olau, Hāna, Kīpahulu, Kaupō, Kahikinui, Honua‘ula, Kula, Wailuku, Lahaina, and Kā‘anapali. The ahupua‘a within each moku are:

- (1) Hāmākuapoko: Paniau, Kalialinui, ‘A‘apueo, Wai‘ōpua, Keāhua, Kailua, Hōkū‘ula, Honohina, Waiawa, Hāli‘imaile, Pā‘ia, and Pāiheihe.
- (2) Hāmākualoa: Ha‘ikū, Pa‘uwela, Ku‘i‘aha, Kaupakulua, Ulumalu, ‘Ōpana, Hea‘a‘ula, Uaoa, Pe‘ahi, Keali‘i, Halehaku, Honopou, Ho‘olawa, Honokalā, Mokupapa, Waipi‘o, Puōlua, Huelo, Haneho‘i, Hanawana Hoalua, Pu‘uomaile, and Pāpa‘a‘ea.
- (3) Ko‘olau: Makaiwa, Ka‘aiea, Punalu‘u, Mo‘oloa, Kōlea, Lo‘iloa, Keopuka, Honomanū, Nu‘a‘ailua, Ke‘anae, Pālauhulu, Wailua, Kalīa‘e Kekuapawela, Waiohue, Makapehu, Puakea, Pa‘akea, Kapa‘ula, Wailaulau, Pu‘uhaehae, Hopenui, Honoluluunui, Makapipi, ‘Ōpiko‘ula, Waiāhole, Kea‘a, Ula‘ino, Kea‘a, and Makapu‘u.
- (4) Hāna: Honomā‘ele, Kawela, Kauamanu, Ka‘elekū, Honokalani, Wākiu, Kawaipapa, Niumalu, Palemo, Wānanalu, Olo‘ewa, Papa‘auhai, Aleamai, Haneo‘o, Hamoa, Pōhue, Mōkae, Maka‘alae, Kāki‘o, Waiohonu, Pu‘uiki, Pūku‘ilua, Hā‘ō‘ū, Hulihana, Kākūhalahala, Pōhakanele, ‘Āhuake‘io, Kihapūhala, Papahawahawa, Mū‘olea, Koali, Wailua, Pu‘uhaoa, Paehala, Kakiweka, Hāhālawe, and Pua‘alu‘u.
- (5) Kīpahulu: Kaumakani, Papauluana, ‘Alae, Kākalahale, Halemanō, Kalena, Kīko‘o, Ma‘ulili, Kakanoni, Kapua‘ikini, Pōpō, and Kukui‘ula.
- (6) Kaupō: Kālepa, Nu‘anu‘aloa, Mikimiki, Mā‘alo, Kahuwai, Niumalu,

Pu'ulani, Manawainui, Kepi'o, Ke'alepa, Mokui'a, Hikiaupe'a, Puka'auhuhu, Kou, Pu'umāneoneo, Kaumahalua, Nu'u, Kumu, Wai'ōpai, Kūkoa'e, Huilua, and Kīpapa.

- (7) Kahikinui: Manawainui, Mehamenui, Naka'aha, Naka'ohu, Kīpapa, Alena, Lua'ailua, and Auwahi.
- (8) Honua'ula: Auala, Kanaio, Kalo'i, Kauna'uhane, Pāpaka, Keone'ō'io, Kualapa, Kanahena, Nau, Mo'omuku, Mo'oloa, Mohopilo, Mo'o'iki, Maluaka, Ka'eo, Pāpa'anui, Waipao, Kalihi, Keauhou, Palauea, and Paeahu.
- (9) Kula: Kama'ole, Kēōkea, Waiohuli, Kalepolepo, Kōheo, Ka'ono'ulu, Alae, Waiakoa, Kealahou, Kamehame, Pūlehu, and 'Ōma'opio.
- (10) Wailuku: Nākalele, Keawalua, Pōelua, 'Owāluhi, Ahoa, Kahakūloa, Makaliua, Waihe'e, Ahikuli, Waiehu, Wailuku, Waikapū, Kama'ala'e'a, 'A'Alaloloa, Papalua, Ukumehame, Olowalu, Awalua, and Kūlanaokala'i.
- (11) Lāhainā: Launiupoko, Waianu'ukole, Halaka'a Polapola, Makila, Pāhoa, Kaua'ula, Pūhuehu, Waine'e, Ku'ia, Kelaweā, Kanahā, Pu'unoa, Moa, Kapunakea Pana'ewa, Māla, Punau, Pū'ou, Kūholile'a, Pu'uiki Kahoma, 'Aki, and Hāhākea.
- (12) Kā'anapali: Honokōwai, Mo'omoku, Māhinahina, Kahana, Mailepa'i, 'Alaeloa, Honokeana, Nāpili, Honokahua, Honolua, Hononana, and Honokōhau.

§3-8 Moku o Keawe (Hawai'i). There are six moku within the mokupuni of Hawai'i. They are Hilo, Puna, Ka'ū, Kona, Kohala, and Hāmākua. The ahupua'a within each moku are:

- (1) Hilo: 'Ō'ōkala, Humu'ula, Wapunalei, Kīlau, Manowai'ōpae, Pū'alaea, Kihalani, Laupāhoehoe, Pāpa'aloa, Mā'onalulu, Kapahu, Kea'alau, Waioka, Maulua, Kūlanaki'i, Kaiākea, Pu'u'ōhua, Nīnole, Waikaumalo, Piha, Kanuku, Nanue, Piha, Honohina, 'Ōpe'a, Uwapuni, Lepoloa, Kauniho, Kaluakailio, Umauma, Wailua, Kaumae'e, Hakalau, Kaloalua, Wailea, Kaiwiki, Kuhua, Honomū, Mālamalama, Lā'imi, Ka'akepa, Kaupakuea, Mākea, Kahua, Makahanalua, 'Alalā, Pepe'ekeō, Kula'imano, Kawainui, Onomea, Kahali'i, Alakahi, Moku'ōniki, Pu'umoi, Kalaoa, 'Aleamai, Ka'ie'ie, Ka'āpoko, Pāpa'ikou, Pāhoehoe, Pauka'a, Kīkala, Maumau Kaiwiki, 'Alae, Papā'a, Mokuhoua, Wainaku, Kalalau, Pu'u'eo, Pi'ihounua, Hāla'i, PUnahoa, Pōnahawai, Kaūmana Kūkūau, Waiākea, and Honohonou.
- (2) Puna: 'Ōla'a, Kea'au, Waikahekahe Maku'u, Pōpōkī, Hālonā, Keonepoko, Ka'ohe, Waiakahi'ula, Nānāwale, Wa'awa'a, Kahuwai, Halepua'a, Kānekīkī, Koa'e, Pu'ua, Halekamahina, Kula, Kūki'i, Kapoho, Pū'āla'a, A'ahalanui, Laepao'o, Oneloa, Pohiki, Ka'ukulau, Keahialaka, Pu'ulena Kali'u Kaniahiku, Pāhoa, Nānāwale, Waiakahi'ula, Kauaea, 'Opihikāō,

Kau‘eleau, Kamā‘ili, Ke‘eke‘e, Kehena, Keauohana, Kēōkea, Kīkala
Kaimū, Mākena, ‘I‘ilewa, Kalapana, Kupahu‘a, Hulunānai, Kaunaloa,
Kapa‘ahu, Kahuale‘a, Poupou, Pūlama, Kamoamoā, Lae‘apuki, Panau,
Kealakomo, Kahue, and ‘Āpua.

- (3) Ka‘ū: Keauhou, Kapāpala, ‘Āhulili, Ka‘ili‘ula, Waimuku, u‘ukoa, Makakupu, Ka‘ala‘ala, Kanaio, Ka‘apahu, Keāiwa, Wailoa, Halelua, Kumu, Kauhuhu‘ula, Iliokaloa, Pā‘au‘au, Pālima, Hi‘onamoā, Makakā, Kōpū, Kulua, Moa‘ula, Kamehame, Mohokea, Punalu‘u, Wailau, Nīnole, Hīlea, Ka‘alāiki, Hōkūkano, Hi‘ona‘ā, Honu‘apo, Kī‘olokū, Nāpaukū/Paukū, Kapuna, Kaunāmano, Kāwala, Kahilipali, Wai‘ōhinu, Kiolaka‘a, ‘A‘āka‘a, Pu‘umaka‘ā, Kau, Wai‘ōma‘o, Pālahulu, Kawela, Mohowae Pu‘u‘eo, Kamā‘oa, Kea‘a, Pākini, Kī‘ao/Ki‘a‘ao, Pu‘uki, Kahuku, and Manukā.
- (4) Kona: Hanakeaumoe, Kapu‘a, ‘Ohepu‘upu‘u, Okoe, Honomalino, Kāliki, Omoka‘a, Miloli‘i, Kapukawa‘a, Ho‘ōpūloa, Anapuka, Papa, ‘Alikā, Kīpāhoehoe, Ka‘apuna, ‘Opihihale, ‘Ōlelomoana, Kolo, Kukuiopa‘e, Waikaku‘u, Ka‘ohe, Pāhoehoe, ‘Ala‘ē, Haukalua, Haleili, Maku‘u, Maunaoni, Honokua, Waiea, Kalāhiki, Kauhakō, Ho‘okena, Keālia, Kauleolī, Ki‘ilae, Kēōkea, Hōnaunau, Ke‘ei, Kahauloa, Kalamawai‘awa‘a, Waipuna‘ula, Kīloa, Kealakekua, Ka‘awaloa, Keōpuka, Onouli, Kanakau, Ke‘eke‘e, Haleki‘i, Hōkūkano, Honua‘ino, Lehu‘ula, Kawainui, Kuamo‘o, Mā‘ihi, Honalo, Keauhou, Kahalu‘u, La‘aloo, Pāhoehoe, Kaumalumalu, Hōlualoa, Puapua‘a, Kahului, Wai‘aha, Pua‘a, ‘Auhaukea, Hienaloli, Honua‘ula, Keōpū, Moeauoa, Lanihau, Keahuolū, Kealakehe, Honokāhau, Kaloko, Kohanaiki, ‘O‘oma, Kalaoā, Hāmanamana, Haleohiu, Maka‘ula Kau, Pu‘ukala Awalua Kaulana, Mahai‘ula Makalawena, Awake‘e Manini‘ōwali, Kūki‘o Ka‘ūpūlehu, Pu‘uwa‘awa‘a, and Pu‘uanahulu.
- (5) Kohala: Hukia‘a, ‘Opihipau, Kealahewa, Hualua, Ka‘auhuhu, Kahe Hāwī, Pāhoa, Honomaka‘u, Kapu‘a, Pūehuehu, Lā‘aumāmā, Nā‘ula, Honopueo, Kapa‘au, ‘Āinakea, ‘Iole, Nuku‘iu, Hala‘ula, ma‘ulili, Pū‘eke, ‘Āpuakōhau, Kukuiwaluhia, Halellua, Nāpāpa‘a, Hālawa, ‘A‘amakāō, Makapala, Niuli‘i, Wai‘āpuka, ‘Anau, Makanikahio, Pololū, Honokāne, Keamuku, Waikōloa, Waimea, Kalāhuihua‘a, Puakō, Lālāmilo, Pu‘uki, Hōkū‘ula, Wai‘auia, Haleana, Kauniho, Ke‘ōniki, Lanikepū, ‘Ōuli, Momounoloa, Pauahi, Kapia, Pānolu‘ukia, Pu‘ukawaiwai, Kawaihae, Pu‘ukapu, Pukalani, Nohoāina, Paulama, Waikā, Kahuā, Pāhinahina, Mākīloa, Kalālā, Koki‘o, Pōhakuloa, Kaihō‘oā, Ki‘iokalani, Puaiki, Puanui, Kehena, Kaupalaoa, Makeanehu, Kaiholena Pao‘o, Lamaloloa, Kaipuha‘a, Ka‘ōaeae, Koai‘e, Lapakahi, Pu‘ukole Ka‘oma Māhukona, Kamanō, Kou, Kapa‘a, Kapunapuna, Hā‘ena, Awalua, Kukuiipahu, Puakea, Honoipu, ‘Upolu, Kokoiki, and Pu‘uepa.
- (6) Hāmākua: Manawaiale‘e, Kaiwiki, Niupe‘a, Mā‘onakōmālie, Ke‘ehia, Ka‘ala, Kealakaha, Hō‘ea, Manowaikōhau, Ka‘āwikiwiki, Kekualele, Ka‘ao, Kūka‘iau, Koholālele, Ka‘ohe, ‘A‘āmanu, Pa‘auilo, Hauola,

‘Opihilala, Mānienie, Kamō‘au‘au, Kamaui, Pōhakupaku, Kemau, Kaumō‘ali, Kaunāmano, Henehene‘ula, Kalua, Naohule‘elua, Ka‘ohe, Ka‘apahu, Waika‘alulu, Papalele, Kalōpā, Keāhua, Māhukuolo, Wēhā, Pā‘auhau, Ka‘ao, Ōuhi, Pakīloa, Kalua, Pā‘alae, Nienie, Pāpa‘anui, Haina, Nāmoku, Pāpua‘a, Laukā, Kuliha‘i, Āhualoa, Papaki, Au, Kuilei, Kawela, Honokai‘a, Mālanahae, Kapa‘a‘ula, Māwai, Mo‘oiki, Hauko‘i, Ka‘ahakea, Ka‘auhuhu, Kapulena, Wai‘ale‘ale, Waikōloa, Kamoku, Pāpalapuka, Pa‘akō, Niupuka, Hanapai, Kalakala‘ui, Pu‘u‘ōpaha, Kea‘a, Waiko‘eko‘e, Kanāhonua, Kukuihaele, Lālākea, Waipi‘o, Muliwai, Waimanu, Laupāhoehoe, Nāko‘okā, ‘Āpua, Waikapu, and Honopue.

PART 4

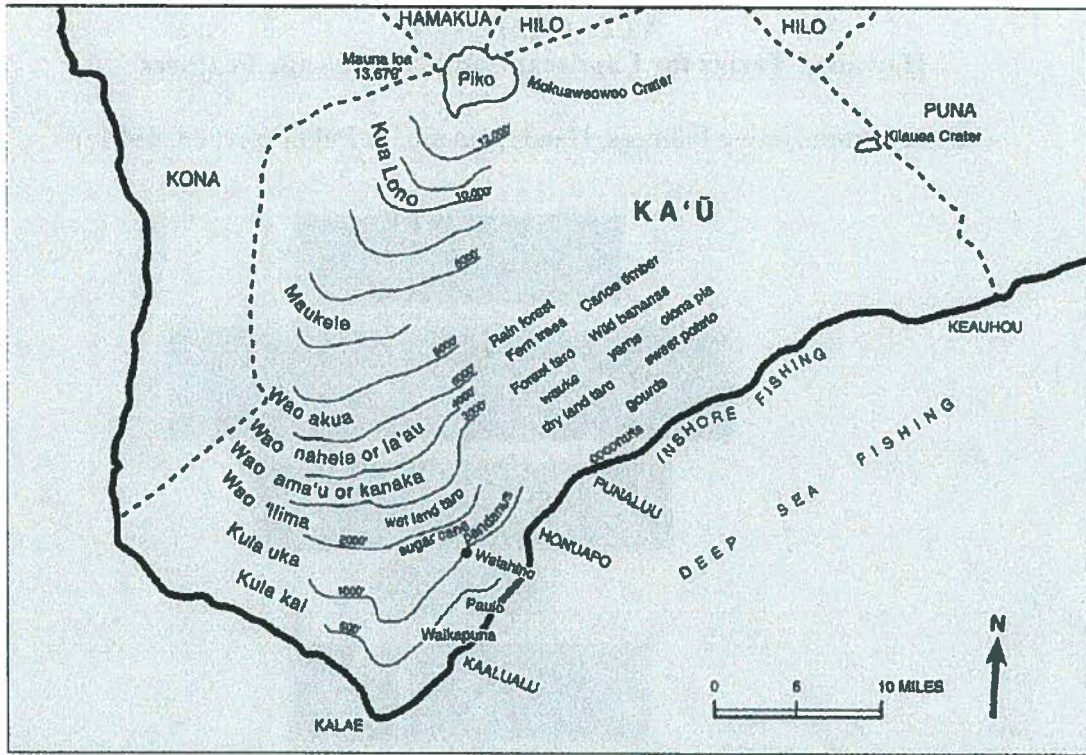
SEVERABILITY

§ 4.1 Severability. If any provision of these rules or the application thereof to any person or circumstance is held invalid, the invalidity shall not affect other provisions or applications of these rules which can be given effect without the invalid provision or application; and to this end, the provisions of these rules are declared to be severable.

ATTACHMENT A
Hawaiian Terms and their Descriptions for Landscape Zones Based on Elevation

		Concepts or Descriptions		
Hawaiian Terms	Generalized Hawaiian Terms	Pogue (1978:10–11)	Malo (1951:16–17)	Kamakau (1976:8–9)
wēkiu, kualono, pane po'o, piko		peak	peaks or ridges forming summits	peak of mountain, hills on top of kuahiwi
loa'i pele, lua pele, lua'i		craters on peak	rounded abysses are craters	round places on top of kuahiwi-craters
mauna, kua lono, kuahiwi	kuahiwi-mountain; mauna-entire mountain; high elevation in the middle of the island	high elevation in middle of island	mountains in island's center	above where forests grow
kua mauna, mauna, kahakua		below kuahiwi	mountainside below kuahiwi	highest places which cover over in fog and have great flanks [slopes] behind and in front, directly in front of or in back of summit, mountain top
kuamuamu, kuaheia, kuahea		below mauna where scattered trees grow	below mauna where small trees grow	below kua mauna
wao waonahale, wao 'ēiwa, kuahiwi, wao lā'au	kawao-inland regions	below kuahea	below kuahea where larger sized forest trees grow	makai of kuahea is kuahiwi proper, where small trees begin to grow, timberland mauka of wao koa
wao ma'ukele, wao kele wao lipo, wao koa		below wao 'ēiwa where tall trees grow; inland regions where koa can grow	below wao 'ēiwa where monarchs of the forest grow	region where trees are tall; inland regions where koa can grow
wao 'ēiwa				makai of wao lipo
wao ma'ukele				makai of wao 'ēiwa
wao akua		below wao ma'ukele where fewer trees are found	below wao ma'ukele where trees of smaller size grow	makai of wao lipo, makai of wao ma'ukele
wao kanaka, mau		where tree fern ('ama'u'ama'u) grows and man cultivates	below wao akua where men cultivate the land and fern grows	makai of wao akua, area where people cultivate

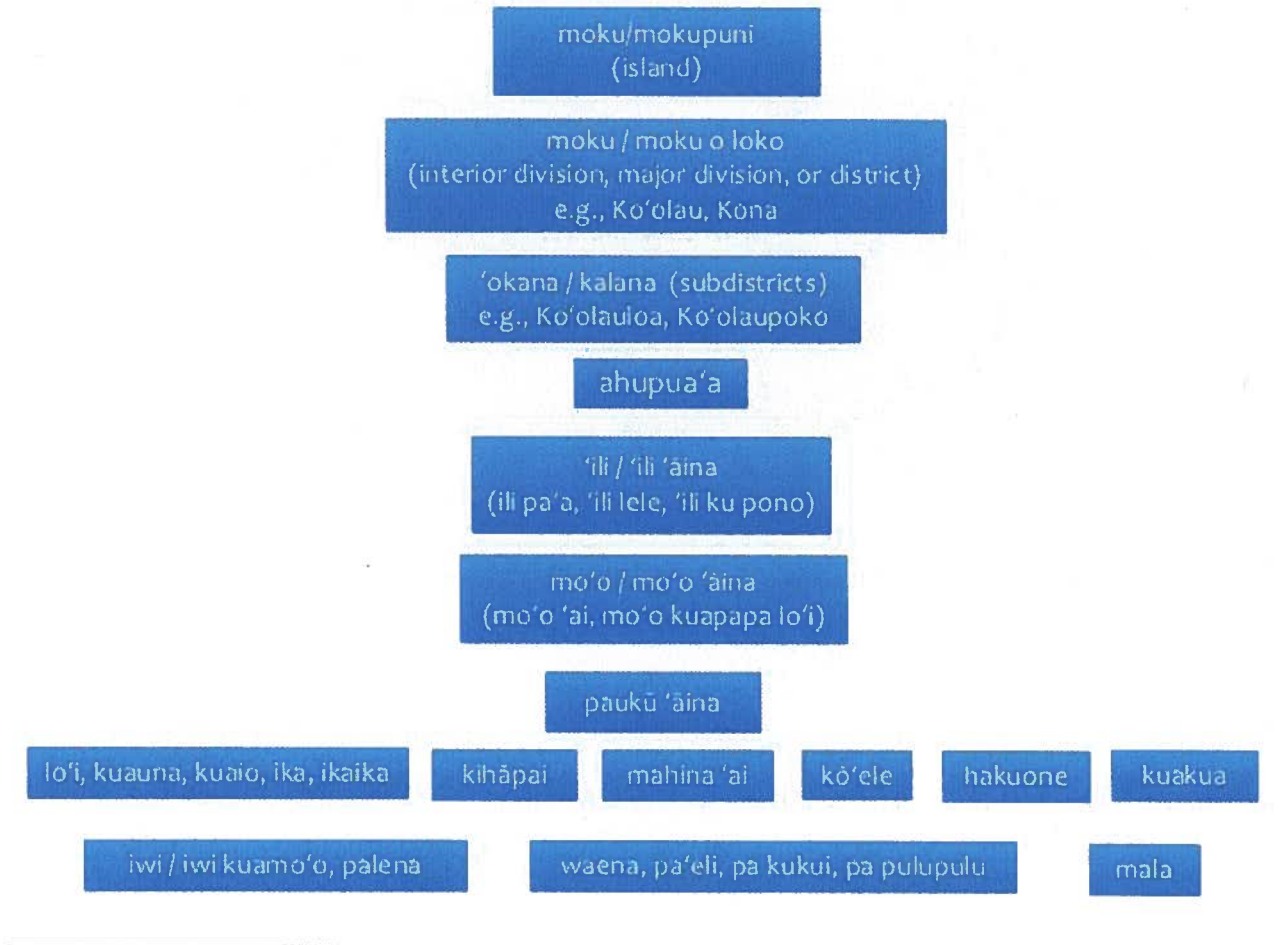
		Concepts or Descriptions		
Hawaiian Terms	Generalized Hawaiian Terms	Pogue (1978:10–11)	Malo (1951:16–17)	Kamakau (1976:8–9)
'ama'u				makai of wao kanaka, the fern belt
āpa'a, 'ilima,		below wao kanaka	below mau where land is hard, baked, or sterile	both terms refer to areas makai of 'ama'u, grasslands
'ilima, wao 'ilima		below āpa'a	below āpa'a	
pāhe'e		below ilima	below ilima where land is slippery	makai of āpa'a, and 'ilima, pili grass and 'ilima growths
kula	kula-plain, field, open country	below the pāhe'e where people dwell	below pāhe'e where there is open country, near to habitations of men	makai of pāhe'e, open country
kahakai		beach along sea	below kula bordering the ocean	coast
kahaone, kalawa				sandy beach, curve of the seashore down to the water's edge
'ae kai				Water's edge



Hawaiian ecological zones (Mueller-Dombois 2007 adapted from Handy and Handy 1972).

ATTACHMENT B
Hawaiian Terms for Landscape and Oceanscape Features

(adapted from Native Planters, Handy, Handy, & Pukui (rev. ed. 1991))



Ahupua'a
Seaward

Pu'eone
(sandy edge of the sea)
beach, inshore dunes, outer sand bar

kai pualena
(“the yellowish sea,” where streams flow in and roil the waters)

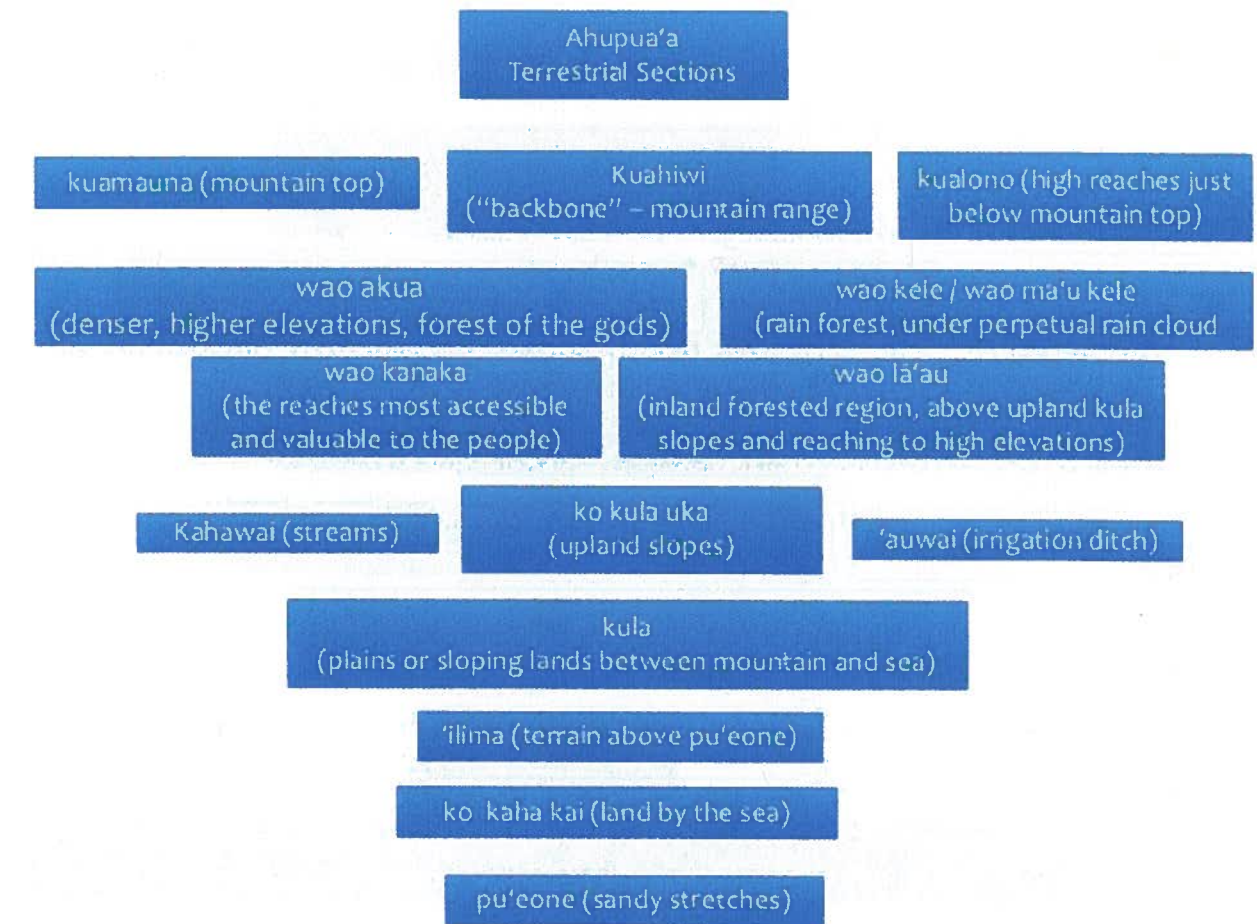
kai kohola
(shallow sea inside the reef, the lagoon)

po'ina nalu / kai po'i
(“sea breaking,” where wave breaks)

kai uli
(the deep blue sea)

kai ele
(the dark sea)

kai popolohua mea a Kane
(purplish-blue, reddish brown sea of Kane designating the far reaches of the immeasurable sea)



**Definitions and Descriptions of Land and Ocean Terms
from Native Planters, Handy, Handy, & Pukui (rev. ed. 1991)**

Moku = cut off, detached – refers to an island. The use of “moku” by Polynesians in general suggest and understanding that islands are segments that were part of a larger continental land mass, but are now cut off.

Large islands = mokupuni.

‘okana = large districts

Other names/colloquialisms:

Moku-o-loko = interior division, the major division or district

Kalana = same as ‘okana; but other definitions differ, suggesting kalana are subdistricts/subsections to the larger districts (‘okana)

The moku-o-loko or ‘okana were subdivided into ahupua‘a – the chief political subdivision for the purpose of taxation.

‘Ili or ‘ili ‘āina = the most permanent units of land, the sections of the ahupua‘a allotted to the families which lived on them and cultivated them. It is likely that the right to continue to use and to cultivate ‘ili stayed with the ‘ohana (extended families) regardless of any transfer of title to the ahupua‘a. The ‘ili was a land division, whereas the ahupua‘a was a tax unit.

Different kinds of ‘ili:

‘ili pa‘a = complete ‘ili, in one piece

‘ili lele (jump strips) = ‘ili in separate pieces, near the sea and in the uplands.

Example: a beach plot in Kaka‘ako, O‘ahu, taro plots near a Spring (Punahou), and a forest patch on the steep slope above Mānoa Valley comprise one ‘ili lele.

‘ili ku pono (‘ili standing in their own right) = strip of land not subject to transfer at the time of reallocation of landed chiefdoms as compared to ‘ili o ka ahupua‘a (‘ili belonging to the ahupua‘a). ‘ili ku pono, of all divisions and varieties of land rights, carried the only form of title that was permanent. These ‘ili kupono were tax-free and exempt from even the slight tribute of work usually required of other ‘ili ku pono proprietors by their superior chief. Ka‘ahumanu possessed ‘ili of this sort also, in Waikiki. On O‘ahu there were ‘ili that were independent of any ahupua‘a.

Mo‘o or mo‘o ‘āina = long strips of arable land within an ‘ili. Usually associated with wet-taro planting in valley bottoms where strips of lo‘i extend along the streams and ditches, although dryland kalo and sweet potato planting were also called mo‘o.

Mo‘o ‘ai = refers specifically to a strip of land where taro was planted

Mo‘o kuapapa lo‘i = long row of lo‘i

It was the practice of planters to give individual names to their mo‘o ‘āina.

Other Terms Referencing Land Usage:

pauku ‘āina (piece cut off) = parcels of land where wet taro was grown, but smaller in area than mo‘o.

lo'i = a single irrigated taro flat

kuauna/kuaio/ika/ikaika = banks of taro flats, upon which banana and sugar cane were planted. The banks were made solid when built by beating with the butt ends of coconut leaf stems (ku'au).

koele/hakuone/kuakua = farms of the ali'i on kula lands (which the maka'ainana cultivated for the ali'i)

koele – farm cultivated for ali'i (does not refer to a subdivision, but to a reserved plot)

hakuone – farm cultivated for konohiki (does not refer to a subdivision, but to a reserved plot)

mahina 'ai = farms of the people on kula lands

kihapai = piece of land, other than lo'i, cultivated by hoa'āina (tenant) that is his plantation (as distinguished from koele or haku one cultivated for the ali'i and konohiki). Kihapai is "a dry land patch demarked by ridges of small stones, earth or weeds)

iwi (bone) or iwi kuamo'o (backbone) = the line of rocks and refuse thrown up along the side of mo'o 'āina or kihapai in clearing. these iwi or iwi 'āina demarked boundaries of plantations and arable holdings. Hence they were called palena (bounds). Not mere rubbish heaps, but served for planting sugar cane round about the field of dry taro in upland Kona, Ka'u, and Kohala. In upland Kona, palena may be seen buried in woods or occasionally bounding taro plantations. On windward O'ahu, and on hillsides of Maunaloa, Molokai, iwi 'āina separating former sweet-potato patches are evident as dry lines of stones descending with the slope. These are also present on Lana'i.

waena (in the midst) = types of clearings used on Hawai'i island to plant dryland taro, these were cleaning made in the midst of forests from Hilo to Kona

pa'eli = an enclosed place (pa) where a planter digs holes ('eli), applied to taro plantings on dry lava slopes such as those of coastal Kona and parts of Ka'u, where each taro was planted in a hole excavated in crumbling lava.

Pa kukui – taro cultivated in enclosed clearings (pa) in the candlenut (kukui) groves of the lower forest zone, as was seen in Hamakua, Hawai'i before the forests were destroyed on the slopes to make way for sugar-cane fields. Taro flourished in the pa kukui, fertilized by decaying leaves, trunks, and branches of kukui.

Pa pulupulu = where there were fern-tree (pulupulu) forests at relatively low altitudes such as in the Hilo and Puna districts of Hawai'i island. The kupuna toppled over fern trunks and planted kalo within the holes made by the removal. The discarded fern trunks with their starchy core removed for use as food for men or feed for hogs were heaped around the clearing, making an enclosure (pa).

Mahina 'ai (contraction for mahi ana i ka 'ai for "cultivation of food") = not a land division term, but merely designated land under cultivation, specifically taro, for 'ai refers particularly to taro, "the food," or staple. Refers to dry-taro cultivation as well as wet.

Pawa – an open expanse or a period of time, used for "open ground under cultivation," has same general meaning as mahina 'ai and mala

Kuakua – section (also applied to a section of fishnet), referred to small sections of arable land, but not as specific a designation for a subdivision as 'ili, mo'o, and pauku

Au – descriptive term applied to lands where taro was cultivated

Kaha – descriptive term applied to lands where taro could not be cultivated

Mala – field or patch in which sweet potatoes were planted, or that was used for this purposes. Stone lines thrown up along the sides of the mala were termed iwi

Ika – bounds marked along the edges of a plot where grass and weeds were thrown out.

Kaika – refers to cultivated piece of land (may be a shortening of ikaika) a planting ground marked with a number of ika between patches

koele – farm cultivated for ali'i (does not refer to a subdivision, but to a reserved plot)

hakuone – farm cultivated for konohiki (does not refer to a subdivision, but to a reserved plot)

koele and hakuone were named; in the days of the monarchy they came to be called poalima (fifth day) patches because tenants were required to work on them on Fridays.

Koele title is not like the 'ili kupono, it was merely a piece of land allocated to his own use by the ali'i of the ahupua'a or 'okana during the perd of his proprietorship

Irrigated lo'i were demarked by 'auwai, streams, or earth or stone embankments of terraces

Strips (mo'o) of dry arable land planted in dry taro or sweet potato were bounded generally by little ridges (iwi) of stone thrown up out of the fields.

Ipu kai (meat bowl) – strip of beach land with its fishing rights

Umeke 'ai (poi container hung in a net) – upland plot for cultivation

Other Land Areas: geographical in nature rather than dealing strictly with habitation or cultivation.

Ko Kaha Kai (land by the sea) – where canoe made landfall, a broad sandy beach and the flats above it, or the more rugged shore of cove or harbor with its rocky terrain – depending on locale.

Kaha = term applied to areas facing the shore but not favorable for planning.

'ilima = terrain just above the sandy stretches (pu'eone), so named because often 'ilima papa grew there, also pohuehue and 'auhuhu to stun fish in the inlets and sea pools. 'ilima terrain was part of the ko kaha kai. The plants growing in the ko kaha kai were useful to the planter's or fisher's economy.

Kula lands – the plains or sloping lands between mountain and sea, without trees, stretches of pili grass used to make thick rain-repellant thatch for hale, sweet potatoes, red soil typical of kula lands both on leeward and windward coasts, where pineapple and sugar cane grow now. Red soil is oldest geologically, evolved from decomposed basalt oxidized by sun, rain, and air.

Ko kula uka – upland slopes, native ginger and other flowering plants, medicinal herbs, thich-growing clumps of shrubs, variety of trees

Kahawai – the place having fresh water, area beyond or intersecting the kula lands, prime lands for habitation and subsistence. The valley stretching down from the forested uplands, carved out and made rich in humus by its flowing stream. Here maka'ainana made level plots for taro terraces, diverting stream water through 'auwai into the lo'I, or descending series of lo'i. maka'ainana could build home here or put

a shelter for heavy cultivation periods and put main dwelling below. This is the area also to access medicinal herbs and flowers.

pahe'e = a wet, soft, or slippery area

apa'a = arid or dry

pa'a means firmly bound, also became a term of affection for land long lived upon.

Wao = the wild, a place distant and not often penetrated by humans.

Wao la'au = inland forested region, often a jungle, above the upland kula slopes reaching to high elevations.

Hawaiians recognized and named many divisions or aspects of the wao:

Wao kanaka = the reaches most accessible, and most valuable, to the people

Wao kanaka and wao la'au provided the people with the hard wood of the koa for spears, utensils, and logs for boat hulls; lauhala for thatch and mats; mamaki tree bark for making kapa cloth; kukui for oil and lights; wild yams and roots for famine time; sandalwood, prized when shaved or ground as a sweet scent for bedding and stored garments.

Wao akua = denser and higher elevations above, forest of the gods, remote, awesome, seldom penetrated, source of supernatural influences, both evil and beneficent

Wao kele or wao ma'u kele = the rain forest, where giant trees and tree ferns ('ama'u) under almost perpetual cloud and rain.

Kuahiwi (backbone) = mountain range or mountainous region

Kuamauna = the mountain top

Kualono = the high reaches just below the mountain top

Mauna = the term for a specific mountain mass (e.g. Mauna Kea)

Pali = precipice

ATTACHMENT C
Sample Communication and Networking Form

'Aha Moku Advisory Committee Communication and Networking Form	
Month: June/ July	
Section 1: For Executive Director	
List of all Issues Forwarded for AMAC Review/ Action (including internal) for the month:	
<ol style="list-style-type: none"> 1. Resolution to recognize and thank AG and Governor for financial support through oil spill trust funds. 2. Suggested dates for AMAC meetings through rest of year. 3. Additional comments for Administrative Rules draft. 4. Etc. 	
Section 2: For AMAC Committee Members	Description
Island:	
Issue: Case No.(if available) Brief explanation of issue:	
Method of Public Engagment (please describe the process of gathering public input and feedback, including the number of public responding):	
Kūkākūkā: Invites comments and questions from Committee	
Committee Recommendation: Some recommendations will need to be held for quarterly meetings. Others (minor issues) may be made after allowing for communication through this process.	

Section 2: For Committee Members:

Island: Hawai'i

1. Issue:
2. Case No.(if available)
3. Brief explanation of issue:
4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding):
5. Kūkākūkā
6. Committee Recommendation:

Island: Maui

1. Issue:
2. Case No.(if available)
3. Brief explanation of issue:
4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding):
5. Kūkākūkā
6. Committee Recommendation:

Island: Kaho'olawe

1. Issue:
 2. Case No.(if available)
 3. Brief explanation of issue:
 4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding):
 5. Kūkākūkā
- Committee Recommendation:

Island: Lana'i

1. Issue:
 2. Case No.(if available)
 3. Brief explanation of issue:
 4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding):
 5. Kūkākūkā
- Committee Recommendation:

Island: Moloka'i

1. Issue: Ocean usage for Sport Events (Canoe, paddleboard, etc.)
2. Case No.(if available)
3. Brief explanation of issue: Usage and resource impacts problematic on Moloka'i. All interested individuals and organizations- including canoe and paddleboard associations- will collaborate together to begin a creation of island standards and expectations for resource management during events (areas of protection, capping the number of total boats at one time, overfishing, etc.) . The outcome of this working group **will be presented to the 'Aha Kiole o Moloka'I ('AKM) Island Council to be forwarded as a recommendation to the DLNR-DAR and DOBOR.**
4. Method of Public Engagement: Meeting being held on June 29, 4:30pm at OHA conference room.
5. Kūkākūkā

Committee Recommendation:

Island: Moloka'i

1. Issue: Facilitate Public Meeting for East End Boat Ramp Proposal
2. Case No.(if available)
3. Brief explanation of issue: The Mana'e community has indicated an interest in the 'AKM facilitating a meeting to address the proposal to place a boat ramp to serve Mana'e area. To date: Many residents against, some for. The 'AKM would like to insure that all Mana'e moku residents have an opportunity to voice their mana'o, **which will be presented to the 'AKM Island Council to be forwarded as a recommendation to the DLNR, County Council and Legislature.**
4. Method of Public Engagement: Plans will be to go to each of the major 'ahupua'a that has the potential for a boat ramp. Begin in July.
5. Kūkākūkā

Committee Recommendation:

Island: Moloka'i

1. Issue: CBSFA for Mo'omomi
2. Case No.(if available)
3. Brief explanation of issue: The 'AKM Pala'au Moku leadership facilitated in the initiation of the Mo'omomi Konohiki Council, which would be the community management portion of the proposed Mo'omomi CBSFA. Seventeen Pala'au Moku po'o (all) signed in support of the letter that went to each of the 20 moku residents (randomly selected from a broad range within the community- no interest groups, and including opposition) invited to serve as initial community board for resource management of the area. 18 accepted.
4. Method of Public Engagement: 'AKM will facilitate the first meeting in July to start the process of organization and operations for this council, which continue independently afterward. **The results of the initial meeting will be presented to**

<p>the 'AKM Island Council to be forwarded to the DLNR- CBSFA unit.</p> <p>5. Kūkākūkā</p> <p>Committee Recommendation:</p>
<p>Island: Moloka'i</p> <ol style="list-style-type: none"> 1. Issue: Commercial Hunting of Axis deer on Moloka'i 2. Case No.(if available) 3. Brief explanation of issue: Because of the recent interest of island residents in the issue of deer hunting for commercial use, both for and against, the 'AKM has initiated a community meeting for each moku to gather public sentiment and to consider a management plan from the information gathered. The outcome of these community gatherings will be presented to the 'AKM Island Council to be forwarded as a recommendation to the DLNR- DOFAW. 4. Method of Public Engagement: First meeting for all island: June 28 Mitchell Pau'ole Center 5. Kūkākūkā <p>Committee Recommendation:</p>
<p>Island: Oa'hu</p> <ol style="list-style-type: none"> 1. Issue: 2. Case No.(if available) 3. Brief explanation of issue: 4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding): 5. Kūkākūkā <p>Committee Recommendation:</p>
<p>Island: Kaua'i</p> <ol style="list-style-type: none"> 1. Issue: 2. Case No.(if available) 3. Brief explanation of issue: 4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding): 5. Kūkākūkā <p>Committee Recommendation:</p>

Island: Ni'ihau

1. Issue:
2. Case No.(if available)
3. Brief explanation of issue:
4. Method of Public Engagement (please describe the process of gathering public input and feedback, including the number of public responding):
5. Kūkākūkā

Committee Recommendation:

Aha Moku Advisory Committee (AMAC) 2016

PAE'AINA – HAWAII NEI

MOKUPUNI – MOKU – AHUPUA'A

Compiled by Kupuna of the eight (8) main Hawaiian Islands using generational knowledge

MOKUPUNI	MOKU	AHUPUA'A
Moku O Keawe (Hawaii)	Kohala	<i>Wainanailiili, Waikoloa, Puako, Ouli, Kawaihae, Waika, Kahua, Kaalaala, Kipi, Kaiholena, Lamaloloa, Lapakahi, Mahukona, Awalua, Hihui, Honoipu, Opolu, Kokoiki, Puuipa, Kealahewa, Opihipau, Kahei, Hawi, Kapua, Pahoa, Kapaau, Laaumama, Honopueo, Iole, Halelua, Halaula, Halawa, Aamakao, Makapala, Niulii, Pololu, Honokane Nui, Honokane Iki, and Awini. (41)</i>
	Hamakua	<i>Manowaialee, Kealakaha, Kaula, Kaa, Kukalau, Kaholalele, Paauilo, Pohakuhaku, Opihilala, Kaumuali, Kaapahu, Papalele, Keahau, Kalopa, Kahawailiili, Paauhau, Papuaa, Nienie, Ahualoa, Honokaia, Kapoaula, Keahakea, Kapulena, Waikoloa, Waikoekoe, Kukuihaele, Waipio, Muliwai, Wiamanu, Laupahoehoe, Naokooko, Apua, Ohiahuea, Kolealiliili, Honopue, and Honokea (37)</i>
	Hilo	<i>Waiakea, Pueo, Kalalau, Wainaku, Honolii, Paukaa, Papaikou, Alakahi, Makahanaloa, Honomu, Kaiwiki, Hakalau, Mae'e, Umauma, Honohina, Waikamalo, Maulua, Puohai, Papa'aloa, Laupahoehoe, Humuula, and Ookala. (22)</i>
	Puna	<i>Apua, Kealakomo, Panau, Laeapuki, Kamoamo, Poupou, Kii, Kalapana, Kaimu, Keokea, Kehena, Opihikao, Kauaea, Kaukulau, Keahialaka, Pohoiki, Puala'a, Kapoho, Kula, Puua, Kahuwai, Nanawale, Waikahekahe, Keonepoke, Mahuu, Waikhekhe, Keaau (27)</i>
	Ka'u	<i>Keawaiki, Pohue, Kahuku, Kapininui, Pakiniiki, Kalilikii, Kalae, Kawela, Kiolakaa, Waiohinu, Kamilo, Honuapo, Kaalaiki, Hiilea, Ninole, Wailau, Punalu'u, Makaha KopuMoaula, Paauau, Kauhuula, Kaalaala, Kapapala, Kaaha, and Keauhou (25)</i>

APPENDIX E
Pae'Aina Hawaii Nei
Traditional Listings of Land Divisions

	Kona	<i>Puuanahulu, Puuwaawaa, Kiholo, Kaupulehu, Kukio, Awakee, Laemano, Kalupulehu, Koelehuluhulu, Kau, Kaiaoa, Ooma, Kaloko, Honokohauiki, Puapuaa, Holualoa, Kaumalumalu, Kahaluu, Keauhou, Honuaino, Kaumo'o, Keei, Honaunau, Keokea, Kealia, Kalahiki, Hookena, Waiea, Honokua, Kaohe, Maunaoni Makuu, Kolo, Olelomuana, Opihihale, Kaapuna, Kipahoehoe, Alike, Papa, Ho'opuloa, Milolii, Honomalino, Okoe, Kapua, and Kaulanamauna.</i> (45)
Moku O Piilani (Maui)	Hamakuapoko	<i>Paihihi, Waiawa, Honohina, Waiopua, and Poniau.</i> (5)
	Hamakualoa	<i>Papaaea, Hanawana, Hanehoi, Huelo, Waipio, Mokupapa, Honokaia, Hoolawa, Honopou, Kealiinui, Kealiiki, Peahi, Opana, Ulumalu, Kapuakulua, Kuiaha, Pauwela, and Haiku.</i> (18)
	Koolau	<i>Ulaino, Keaa, Mokupipi, Honoluluui, Hopenui, Puuhaehae, Kapaula, Puakea, Kaliae, Wailua, Pauwalu, Keanae, Honomanu, Keopuka, Loiloo, Kolea, Mooloo, and Makaiwa.</i> (18)
	Hana	<i>Kualuu, Koali, Muolea, Puuiki, Mokae, Hamoa, Haneoo, Oloewa, Wanalua, Palmo, Niumalu, Kawaipapa, Wakiu, Kaeleku, and Honomaele.</i> (15)
	Kipahulu	<i>Koalii, Wailua, Puuhaoa, Papauluana, Kaumakani, Alae, Wailamoa, Kikoo, Maulili, Poponui, Kapuakini, Kukuula, Kaapahu, Kukuiulaiki, Popolua</i> (15)
	Kaupo	<i>Kukoa, Pahihi, Nuui, Kakou, Kaumahalua, Kaupo, Manawainui, Niumalu, Kahuai, Maalo, Mikiiki, and Kealepa.</i> (12)
	Kahikinui	<i>Lualaihia, Alena, Kipapa, Na Kaohu, Na Kaaha, Mahamenui, and Manawainui.</i> (7)
	Honuaua Note: Also connected to Kanaloa (Kahoolawe)	<i>Paeahu, Palauea, Maluaka, Mooloo, Moomuku, Kanehena, Kualapa, Kahili, Papaka, Kaloj, Kanaio, and Aualu.</i> (12)
	Kula	<i>Pulehunui, Kalepolepu, Waiohuli, Keokea, and Kamaole.</i> (5)

	Kealahouloa	<i>Oluwalu, Ukumehame, Papaiaua, Kumaalaea, and Pokahea. (5)</i>
	Lahaina	<i>Hanakao, Wahikuli, Molalii, Makila, Waiamahole, Pahoa, Polanui, Launiupoko, Koonepolaielaia, and Awahia. (10)</i>
	Kaanapali	<i>Honokohau, Honolua, Honokahua, Napili, Honokeane, Alaeloa, Mailepai, Kahana, Mahinahina, Honokawai, and Makaiwa. (11)</i>
	Wailuku	<i>Waikapu, Iao, Waiehu, Ahikuli, Waihee, Makaliula, Wailena, Kahakuloa, and Nakalele. (9)</i>
Moku O Kanaloa (Kahoolawe)	Kona	<i>Lae O Kaka, Kamohio, Kaneloa, Wai Kahulu, and Kealaikahiki. (5)</i>
	Koolau	<i>Honokoa, Kii, Ahupa, Kaukamoku, Kuheia, Kaulana, Papaka, Lua O Kealialuna, Hakioawa, Owawahie, and Konapou. (11)</i>
	Honuaua* Note: Located on Piilani (Maui)	<i>Paeahu, Palauea, Maluaka, Mooloa, Moomuku, Kanehena, Kualapa, Kahili, Papaka, Kaloi, Kanaio, and Aualu. (12)*</i>
	Molokini	<i>No ahupuaa</i>
Nana'I Kaula (Lana'i)	Kona	<i>Ka'a, Kamoku, Kalulu, Kaunolu, Palawai and Kamao. (6)</i>
	Koolau	<i>Kaohai, Paawili, Maunalei, Mahana, and Paomai. (5)</i>
Moloka'i Pule O'o (Moloka'i)	Kaluakoi	<i>Punakou, Makaolehua, Kuunala, and Paohaku. (4)</i>
	Koolau	<i>Kalaupapa, Kepuhi, Moomomi, Keapukukaloo, Halawa, Puaahaunui, Hakaano, Papala, Wailua, Pelekunu, and Waikolu. (11)</i>
	Kawela	<i>Kaunakakai, Kapaakea, Kamiloloa, Makakupaia, Kawela, Makolelau, Kapuaokoolau, Kamalo, Wawaia, Puahala, Kaamola, Kawanui, Ohia, Ualapue, Kaluaaha, Mapulehu, Puko'o, Kupeke, Ahaino, Homomuni, Kawaikapu, Kainalu, Puinuohua, Waiialua, Moanui, Kumini, Honouliwai, Honoulimalo'o, Lepehu, Pohakupili, and Moaka'e. (31)</i>
	Palaau	<i>Iloli, Hoolehua, Naiwa, Kahanui, and Kalamaula. (5)</i>

Moku O Kakuhihewa (O'ahu)	Kona	<i>Moanalua, Kahauiki, Kalihi, Kapalama, Honolulu, Waikiki, Waialae, Wailupe, Niu, and Kuliouou. (10)</i>
	Ewa	<i>Honouliuli (Puuloa and Kapolei), Hoaeae, Waikele, Waiawa, Waipio, Waimanao, Manana, Waiuu, Waimalu, Kaluaao, Aiea, Halawa(12)</i>
	Waianae	<i>Nanakuli, Luualalei, Waianae, Makaha, Keaau, Hikilolo, Makua, Kahanahaiki, and Keawaula.(9)</i>
	Waialua	<i>Kapaeloa, Punanue, Kuikuiloloa, Lauhulu, Kawailoa, Paalaa, Kamananui, Mokuleia, Aukuu, Kihahi, Kawaihapai, Kealia, and Kaena.(13)</i>
	Koolauloa	<i>Waimea, Pupukea, Paumalu, Kaunala, Wailelea, Pahipahialua, Opana, Kawela, Hanaka'oe, Oio, Ulupehupehu, Punaluu, Kahuku, Keana, Malaekahana, Laiewai, Laiemaloo, Kaipapau, Hauula, Makao, Kapeke, Papaakoko, Haieaha, Kaiaha, Puheemiki, Waioho, Punaluu, Kahana, Makua, Kaawa (30)</i>
Koolaupoko	<i>Maunalua, Koko, Waimanalo, Kailua, Mokapu, Kaneohe, Heeia, Kahaluu, Waihee, Kaalea, Waihole, Waikane, Kakipuu, and Kualoa.(14)</i>	
Manokalanipo (Kaua'i)	Koloa	<i>Mahaulepu, Paa, Weliweli, Koloa, Aepo, Lawai, Kaiaheo, Wahiwawa (8)</i>
	Makaweli	<i>Hanapepe, Kupua, Makaweli (3)</i>
	Waimea	<i>Waimea, Kapena, and Kekaha. (3)</i>
		<i>Waiawa, Opelu, Kaawaloa, Nonomahiki, Kahelunui, and Kolo.(6)</i>
	Napali	<i>Kauwila, Haelele, Hikimoe, Kaaweiki, Kauhao, Makaha, Milolii, Nualolo, Wawapuhi, Honopu, Kalalau, Pohakuau, Hanakoa, Hanakapiai (14)</i>
	Halelea	<i>Kalihiwai, Kalihikai, Pupoa, Waipa, Hanalei, Waikoko, Lumahai, Wainiha, Haena, and Limahuli (10)</i>
	Koolau	<i>Anahola, Aliomanu, Papaa, Moloaa, Kaakaanuu, Lepeuli, Waipake, Pilaa, Waiakalua, Kahili, Kilauea, and Namahana (12)</i>
	Puna Akau	<i>Kamalomalo, Kealia, Kapa'a, Waipouli, Olohena, and Wailua (6)</i>
Puna Hema	<i>Kipukai, Kipu, Haiku, Niumalu, Nawiliwili, Kalapaki, Hanamaulu (7)</i>	
Kawelonakala (Ni'ihau)	Kona	<i>Kaikane, Mauuloa, Nonopapa, Halo, Pauhula, Pu'uwai, Kaumuhonu, Keanauhi, Pohueloa, Nianiauu, and Lehua.(11)</i>
	Koolau	<i>Koolaukani, Apu, and Oki'i.(3)</i>
	Puna	<i>Koahi, Haialii, Honuaula, Kalaoa, Nomilu, and Pueo. (6)</i>

SUMMARY

ISLAND	MOKU	AHUPUA'A
Moku O Keawe (Hawaii)	6	197
Moku O Piilani (Maui)	13	142
Moku O Kanaloa (Kahoolawe)	4	28
Nana'I Kaula (Lana'i)	2	11
Moloka'i Pule O'o	4	51
Moku O Kakuhihewa (O'ahu)	6	88
Manokalanipo (Kaua'i)	8	69
Kawelonakala (Ni'ihau)	3	20
Islands – 8	46	606

*The Honuaula Moku is listed on Piilani. But because it is directly connected to Kanaloa, it is listed there as a moku as well. It is the only Moku that is connected to two separate islands.

Note: No one living on the following moku

ISLAND	MOKU	AHUPUA'A
Moku O Kanaloa (Kahoolawe)	Kona	5
	Koolau	11
	Molokini	0
Manokalanipo (Kaua'i)	Napali	14
Islands – 2	4	30

Actual Working Moku (Less the Moku & Ahupua'a where no one lives in the district, and less the ahupua'a of Honuaula which is listed twice – once under Piilani and once under Kanaloa)

42

564



**Department of Land and Natural Resources
Aha Moku Advisory Committee
State of Hawaii
Post Office Box 621
Honolulu, Hawaii 96809**

Testimony of
Leslie Kuloloio, Chair

Before the Senate Committees on
Hawaiian Affairs and Water and Land

Wednesday, February 08, 2017
2:45 P.M.
State Capitol, Conference Room 224

**In SUPPORT of
Senate Bill 351
Relating to the Aha Moku Advisory Committee; Budget; Appropriation**

Senate Bill 351 amends various provisions related to the Aha Moku Advisory Committee, including oversight designation, reimbursement expenses, and budgetary requirements. It appropriates funds to support the mission of the aha moku advisory committee. **The Aha Moku Advisory Committee (AMAC) supports this measure.** Currently, funding for AMAC has been exhausted and all operations are now being conducted pro-bono.

The Aha Moku System encompasses the eight main Hawaiian Islands and supports the traditional and generational knowledge of the people who are connected to each of the 46 moku and 606 ahupua'a. The Aha Moku today is centered around bringing that knowledge forward to work with those who are now part of ahupua'a communities, the Public Trust. Its focus is on natural and cultural resource sustainability that is site-specific to geographic (ahupua'a) districts. Communities take care of their resources where they live.

The purpose of the Aha Moku is to bring forth the voices – concerns and recommendations for solutions – from the communities of an ahupua'a on natural and cultural resources to the attention of the Department of Land and Natural Resources (DLNR). Aha Moku brings forth and shares generational knowledge of methods handed down practitioner to practitioner in ways to protect, preserve and sustain the land, ocean, watershed and every natural resource within a site-specific ahupua'a. This knowledge, often combined with modern scientific methods, further ensures that natural and cultural resources are protected and perpetuated. It also proves that all who live in Hawaii are stakeholders and responsible for the health of our ecosystem.

On behalf of ahupua'a communities, the Aha Moku advises the Chairperson of the Board of Land and Natural Resources (BLNR) on issues pertaining to natural and cultural resources. But more than advising the Land Board, Aha Moku has been able to bring ahupua'a community concerns to the attention of the divisions of DLNR who then communicate directly with those communities. This continues to progress and is on-going successfully as reflected in the Legislative Report submitted each year. (2017 report attached)

However, the challenges facing the Aha Moku continue to be daunting due to the instability of funding. Challenges that face the Aha Moku now are summarized by the following. Appropriations and support from the legislature will alleviate these challenges:

- Funding is exhausted and as of January 1, 2017 all work is being done pro-bono to continue addressing the numerous issues on-going on every island where the people are currently working with DLNR divisions to mitigate concerns that impact the natural and cultural resources of that place;
- This bill asks that the budgetary requirements for conducting meetings and other related functions of the state aha moku system and aha moku advisory committee be included in the budget of DLNR. However, we do not want to cause DLNR undue hardships as we have a strong collaborative relationship with the department. We ask that these funds be released from the Special Land and Development Fund to include the expenses incurred by the Aha Moku Advisory Committee. To accommodate this request, it is necessary that the ceiling for the Special Land and Development Fund be raised by \$300,000. This would accommodate the ask of \$250,000 for all Aha Moku administrative and operating funds.

The Aha Moku System benefits the entire state by strengthening the rapport and relationship between the department and the public, including the native Hawaiian community, on issues concerning natural and cultural resources. Its success, however, depends on its ability to effectively obtain public input, including from native Hawaiians, and communicate this to the department with respect to managing natural and cultural resources.

The Legislature created the Aha Moku Advisory Committee and restored the Aha Moku System in 2007 via Act 212 SLH 2007, and Act 288 SLH 2012 to be a part of the fabric of Hawaii State Policy. Yet, in the 10 years of its existence within the state system, its proven success within the department, and the strong support of the public, the Legislature and its committees, funding has never been released.

Hawaii houses the Aha Moku, the only one of its kind in the United States, as stated in the IUCN World Conservation Congress held in Hawaii in September, 2016. The Hawaii State Legislature has achieved what the rest of the world is striving for – the merging of indigenous knowledge and practices into contemporary government policy in order to protect and sustain the ecosystem and environment. Please do not let this die.

We humbly ask that Senate Bill 351 be passed by the Senate Joint Committees of Hawaiian Affairs and Water and Land.

Respectfully Submitted on behalf of the Aha Moku Advisory Committee and the Aha Moku System,

Les Kuloloio, Chair
Aha Moku Advisory Committee
Phone: 808-281-7652
Email: pokaiuli2@gmail.com

Attachment: 2017 Aha Moku Legislative Report

From: mailinglist@capitol.hawaii.gov
Sent: Monday, February 6, 2017 4:09 AM
To: HWNTestimony
Cc: akamaimom@gmail.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/6/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Felicia Cowden	Individual	Support	No

Comments: The Aha Moku system is valuable as it links the state government with a pathway for embracing traditional Hawaiian land management practices that are appropriate for effective environmental stewardship of the islands, as well as Hawaiian cultural perpetuity. As expressed on Kauai, this has been a valuable tool for inclusion of newer cultures and demographics into a greater understanding of how to integrate into the host culture rather than to eclipse it. Aha Moku efforts are a blessing for all of Hawaii. Please continue the funding and relationship for this program. Felicia Cowden Kilauea, Kauai

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From: mailinglist@capitol.hawaii.gov
Sent: Monday, February 6, 2017 4:09 AM
To: HWNTestimony
Cc: akamaimom@gmail.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/6/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Felicia Cowden	Individual	Support	No

Comments: The Aha Moku system is valuable as it links the state government with a pathway for embracing traditional Hawaiian land management practices that are appropriate for effective environmental stewardship of the islands, as well as Hawaiian cultural perpetuity. As expressed on Kauai, this has been a valuable tool for inclusion of newer cultures and demographics into a greater understanding of how to integrate into the host culture rather than to eclipse it. Aha Moku efforts are a blessing for all of Hawaii. Please continue the funding and relationship for this program. Felicia Cowden Kilauea, Kauai

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From: mailinglist@capitol.hawaii.gov
Sent: Sunday, February 5, 2017 5:47 PM
To: HWNTestimony
Cc: ndavlantes@aol.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/5/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Nancy Davlantes	Individual	Support	No

Comments: As our natural resources diminish or are threatened, the government, more than ever before in its history needs to take advantage of the cultural resources of the 'Aha Moku Advisory Committee so that there will be renewed life in Hawaii's environment that fosters food sustainability, protection of our 'āina and our kai. Appropriations for this committee will be money well-spent in helping to advise lawmakers and others in the State on natural resource issues so that informed decisions are made. Please pass SB 351.

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From: mailinglist@capitol.hawaii.gov
Sent: Tuesday, February 7, 2017 6:25 PM
To: HWNTestimony
Cc: gifts9954@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Susan Vickery	Individual	Support	No

Comments:

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From: mailinglist@capitol.hawaii.gov
Sent: Wednesday, February 8, 2017 4:10 AM
To: HWNTestimony
Cc: dkapua@gmail.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/8/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Kapua Keliikoa-Kamai	Individual	Support	No

Comments: Aloha e Luna Ho'omalulu o ke Kōmike no ke Kuleana Hawai'i Shimabukuro, Aloha e Luna Ho'omalulu o ke Kōmike no ka Wai a me ka 'Āina Rhoades, Aloha e na lālā komike, Aloha kakou, He kāko'o au (I support) i ka pila SB351 RELATING TO THE AHA MOKU ADVISORY COMMITTEE. Amends various provisions related to the aha moku advisory committee, including oversight designation, reimbursement expenses, and budgetary requirements. Appropriates funds to support the mission of the aha moku advisory committee. Mahalo no kō 'oukou kōkua no ka pila SB 351. Me ka ha'aha'a, Kapua Keliikoa-Kamai, He hopohopo nei au mai ke kaiāulu Wai'anae, Concerned Waianae Community Member

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From: mailinglist@capitol.hawaii.gov
Sent: Tuesday, February 7, 2017 11:07 PM
To: HWNTestimony
Cc: courtneybruch808@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Courtney Bruch	Individual	Support	No

Comments:

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Sent: Tuesday, February 7, 2017 6:33 PM
To: HWNTestimony
Cc: gkvierra@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
George Vierra	Individual	Support	No

Comments:

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Sent: Tuesday, February 7, 2017 6:32 PM
To: HWNTestimony
Cc: tampaltin@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Tamara Paltin	Individual	Support	No

Comments:

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From: mailinglist@capitol.hawaii.gov
Sent: Tuesday, February 7, 2017 7:56 PM
To: HWNTestimony
Cc: shyla.moon@ymail.com
Subject: Submitted testimony for SB351 on Feb 8, 2017 14:45PM

SB351

Submitted on: 2/7/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Shyla Moon	Individual	Oppose	No

Comments: I don't support the aha moku management system in its current appointed state in Kauai. It doesn't represent our island well. Aloha

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**DEMOCRATIC PARTY OF HAWAII‘I
HAWAIIAN AFFAIRS CAUCUS**
email: leimomikhan@gmail.com

**TESTIMONY IN SUPPORT OF
SB 351, RELATING TO THE ‘AHA MOKU ADVISORY COMMITTEE**

Hearing: Ke Kōmike no ka Kuleana Hawai‘i a me Ke Kōmike no ka Wai a me ka ‘Āina
Wednesday, February 8, 2017, 2:45 p.m., Room 225

Kenekoa/Senator Maile S. L. Shimabukuro, Luna Ho‘omalū
Kenekoa/Senator Brickwood Galluteria, Hope Luna Ho‘omalū

Kenekoa/Senator Karl Rhoads, Luna Ho‘omalū
Kenekoa/Senator Mike Gabbard, Hope Luna Ho‘omalū

a me nā lala O Ke Kōmike no ka Kuleana Hawai‘i a me
Ke Kōmike no ka Wai a me ka ‘Āina

Aloha,

The Hawaiian Affairs Caucus of the Democratic Party of Hawai‘i testifies in support of SB 351, Relating to the ‘Aha Moku Advisory Committee that would amend various provisions related to the ‘Aha Moku Advisory Committee, including oversight designation, reimbursement expenses, budgetary requirements; and appropriation of funds to support the mission of the Committee.

Quoting the Hawai‘i 2050 Sustainability Plan, Critical Concepts, A User’s Guide to Hawai‘i 2050, **“Ahupua‘a: An overarching metaphor.** Our Hawaiian islands are blessed with a Kanaka Maoli tradition and heritage that make our state uniquely special. The Task Force is committed to integrate the values and principles of the traditional Kanaka Maoli concept of the ahupua‘a resource and behavioral management system as a philosophical basis for a sustainable Hawai‘i. The values of the ahupua‘a system ensure that people respect the air, land, water and other scarce natural resources that make life sustainable from the mountains to the sea.”

Chaired by Senator Russell Kokubun and outstanding community leaders, the Hawai‘i 2050 Sustainability Task Force understood that a sustainable Hawai‘i is reliant on Kanaka Maoli tradition and heritage. Apparently, the Hawai‘i State Legislature in 2012 thought so, too, when they created the ‘aha moku advisory committee.

In spite of their endeavors, appropriations bills have failed in every legislative session since 2012. Last year, we were encouraged that the appropriations bill finally made it into conference, only to have it fail to pass out of conference.

Why we ask? Where is this state’s commitment to Hawaii’s host culture and sustainability? As our natural resources diminish or are threatened, the government, more than ever before in its history needs to take advantage of the cultural resources of the ‘Aha Moku Advisory Committee so that there will be renewed life in Hawaii’s environment that fosters food sustainability, protection of our ‘āina and our kai

Please pass SB 351.

**DEMOCRATIC PARTY OF HAWAI'I
HAWAIIAN AFFAIRS CAUCUS**
email: leimomikhan@gmail.com

**TESTIMONY IN SUPPORT OF
SB 351, RELATING TO THE 'AHA MOKU ADVISORY COMMITTEE**

Hearing: Ke Kōmike no ka Kuleana Hawai'i a me Ke Kōmike no ka Wai a me ka 'Āina
Wednesday, February 8, 2017, 2:45 p.m., Room 225

Kenekoa/Senator Maile S. L. Shimabukuro, Luna Ho'omalū
Kenekoa/Senator Brickwood Galluteria, Hope Luna Ho'omalū

Kenekoa/Senator Karl Rhoads, Luna Ho'omalū
Kenekoa/Senator Mike Gabbard, Hope Luna Ho'omalū

a me nā lala O Ke Kōmike no ka Kuleana Hawai'i a me
Ke Kōmike no ka Wai a me ka 'Āina

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In spite of their endeavors, appropriations bills have failed in every legislative session since 2012. Last year, we were encouraged that the appropriations bill finally made it into conference, only to have it fail to pass out of conference.

Why we ask? Where is this state's commitment to Hawaii's host culture and sustainability? As our natural resources diminish or are threatened, the government, more than ever before in its history needs to take advantage of the cultural resources of the 'Aha Moku Advisory Committee so that there will be renewed life in Hawaii's environment that fosters food sustainability, protection of our 'āina and our kai

Please pass SB 351.

From: mailinglist@capitol.hawaii.gov
Sent: Sunday, February 5, 2017 8:13 AM
To: HWNTestimony
Cc: shane.nelsen@gmail.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/5/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Shane Nelsen	Individual	Support	No

Comments:

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From: mailinglist@capitol.hawaii.gov
Sent: Sunday, February 5, 2017 5:46 PM
To: HWNTestimony
Cc: launahele@yahoo.com
Subject: *Submitted testimony for SB351 on Feb 8, 2017 14:45PM*

SB351

Submitted on: 2/5/2017

Testimony for HWN/WTL on Feb 8, 2017 14:45PM in Conference Room 224

Submitted By	Organization	Testifier Position	Present at Hearing
Benton	Individual	Support	No

Comments:

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From: [Shane Sinenci](#)
To: [HWNTestimony](#)
Subject: Support for SB351
Date: Wednesday, February 8, 2017 8:55:06 AM

I support SB351, the Aha Moku Appropriations Bill because:

- a. The AMAC fulfills the mandates of Act 288 that affects all moku throughout the state, and
- b. I support funds being taken from the Special Land Development Fund, which receives its' revenues from ceded lands; to fund the Aha Moku.

Thank you,
Shane Sinenci
Maui Resident