



MAI KA PŌ MAI



A NATIVE HAWAIIAN GUIDANCE DOCUMENT FOR
PAPAHĀNAUMOKUĀKEA MARINE NATIONAL MONUMENT



Ea mai Hawai‘inuiākea -
Ea mai loko, mai loko mai o ka pō

*Then arose Hawai‘inuiākea -
Arose from inside, from the inner darkness*



SUGGESTED CITATION:

Office of Hawaiian Affairs, National Oceanic and Atmospheric Administration, U.S. Fish and Wildlife Service, and State of Hawai‘i. (2021). *Mai Ka Po Mai: A Native Hawaiian Guidance Document for Papahānaumokuākea Marine National Monument*. Honolulu, HI: Office of Hawaiian Affairs.



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» EXECUTIVE SUMMARY

In 2008, the Co-Trustees of the Papahānaumokuākea Marine National Monument (PMNM) published the Monument Management Plan (MMP) and reaffirmed their strong commitment to continue their involvement with the Native Hawaiian community and to conduct the appropriate management of natural and cultural resources within the Monument. The MMP included the Native Hawaiian Culture and History Action Plan which was one of the earlier initiatives to “identify and integrate Native Hawaiian traditional knowledge and management concepts into Monument management.” Since then, these commitments and responsibilities of the co-managing agencies have evolved and expanded through various designations such as, a mixed natural and cultural World Heritage Site in 2010 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the expansion of the Monument in 2016 by President Obama, and the addition of the Office of Hawaiian Affairs as a Co-Trustee agency in 2017.

Mai Ka Pō Mai is a guiding document that is representative of a community of practitioners who have constructed a foundation for the Co-Trustees to appropriately acknowledge and incorporate various aspects of Native Hawaiian culture into different areas of management in ways that are more collaborative, meaningful, and holistic. Translated as coming from pō, Mai Ka Pō Mai emphasizes not only the Pō region that encompasses the Northwestern Hawaiian Islands (NWHI), but the essence of creating an understanding and inspiration within. It is a guidance document that provides updated and expanded management practices informed by years of experi-

ence operating through the Monument’s original mission: “to carry out seamless integrated management to ensure ecological integrity and achieve strong, long-term protection and perpetuation of NWHI ecosystems, Native Hawaiian culture, and heritage resources for current and future generations.” This language is substantial and PMNM managers and members of the Native Hawaiian community have demonstrated tremendous collective effort leading to the development of Mai Ka Pō Mai. This guidance is inspired by the values exemplified by the original vision of the Monument which is “to forever protect and perpetuate ecosystem health and diversity and Native Hawaiian cultural significance of Papahānaumokuākea.”

The purpose of Mai Ka Pō Mai is to establish a collaborative management framework that guides Co-Trustee agencies towards integrating traditional Hawaiian knowledge systems, values, and practices into various areas of management. It will also provide a foundation for the development of the next version of the Management Plan. Based on conceptual components of Hawaiian cosmology and worldview, Mai Ka Pō Mai articulates values and principles that guide twenty strategies within five management areas that align with Native Hawaiian culture and values, as well as the various agency mandates and missions. Mai Ka Pō Mai constitutes a new commitment for managing agencies to undertake the next journey of knowing and understanding the qualities of Hawaiian existence that will honor the natural and cultural significance of Papahānaumokuākea.



» NO PAPAĀNAUMOKUĀKEA

Mele no Papahānaumokuākea is a name song that honors Papahānaumokuākea. This mele was composed by Kainani Kahaunaale and Halealoha Ayau who gifted it to Papahānaumokuākea Marine National Monument (PMNM) in November 2007. This mele celebrates the outstanding natural, historical, and cultural values of Papahānaumokuākea, and exemplifies the ways in which the natural and cultural realms share an intertwined story and a common origin. The mele reflects upon the unique nature of the Northwestern Hawaiian Islands (NWHI) and the surrounding ocean region while using cultural references to bridge the ancient and contemporary traditions of Native Hawaiians. As an oral tradition it is placed within the context of this document to provide a tone and intention for the presentation of Mai Ka Pō Mai.

Mālamalama ka lā nui a Kāne puka i Ha'eha'e
 'Apakau ke kukuna i ka 'ili kai o nā kai 'ewalu
 He 'ike makawalu ka'u e 'ano'i nei,
 'O nā au walu o Kanaloa Haunawela noho i ka moana nui

*The sunrise of Kāne at Ha'eha'e shine bright
 The rays of the sun spread throughout Hawai'i
 I yearn for the deep knowledge
 The knowledge of Kānaloa who lives in the ocean*

He Hu'akai ka makani o Lehua 'au i ke kai
 Kū'ono'ono ka lua o Kūhaimoana i ke kapa 'ehukai o Ka'ula
 'O Kū i ka loulou, ulu a'e ke aloha no Nihoa moku manu
 Manu o kū i ka 'āhui, he alaka'i na ka lāhui
 'O Hinapūko'a
 'O Hinapūhalako'a
 'O Hinakupukupu
 'O Hinaikamalama

*The Huaka'i wind is of Lehua that swims in the sea
 Rich is the pit of Kūhaimoana in the seaspray of Ka'ula
 Kū is of the loulou and our respect grows for Nihoa, isle of birds
 Manu o kū flies in a bunch and leads the nation
 The multiple forms of Hina of coral and moon*

Hua ka 'ōhua, lu'u ke koholā
 Aloha kahi limu kala, kia'i 'ia e ka 'ākala noho i uka
 Hānau ka pe'a, puka ka pe'ape'a i ke kai
 He 'ina'i ka 'ina, 'ono i ka huna o ka pa'akai
 Manomano ka 'ike li'u o ka houpo o Kanaloa
 Koiko'i lua ho'i no ka lehulehu, 'o ku'u luhi ia
 Hanohano wale ka 'āina kūpuna, 'o nā moku lē'ia
 No Papahānaumokuākea lā he inoa

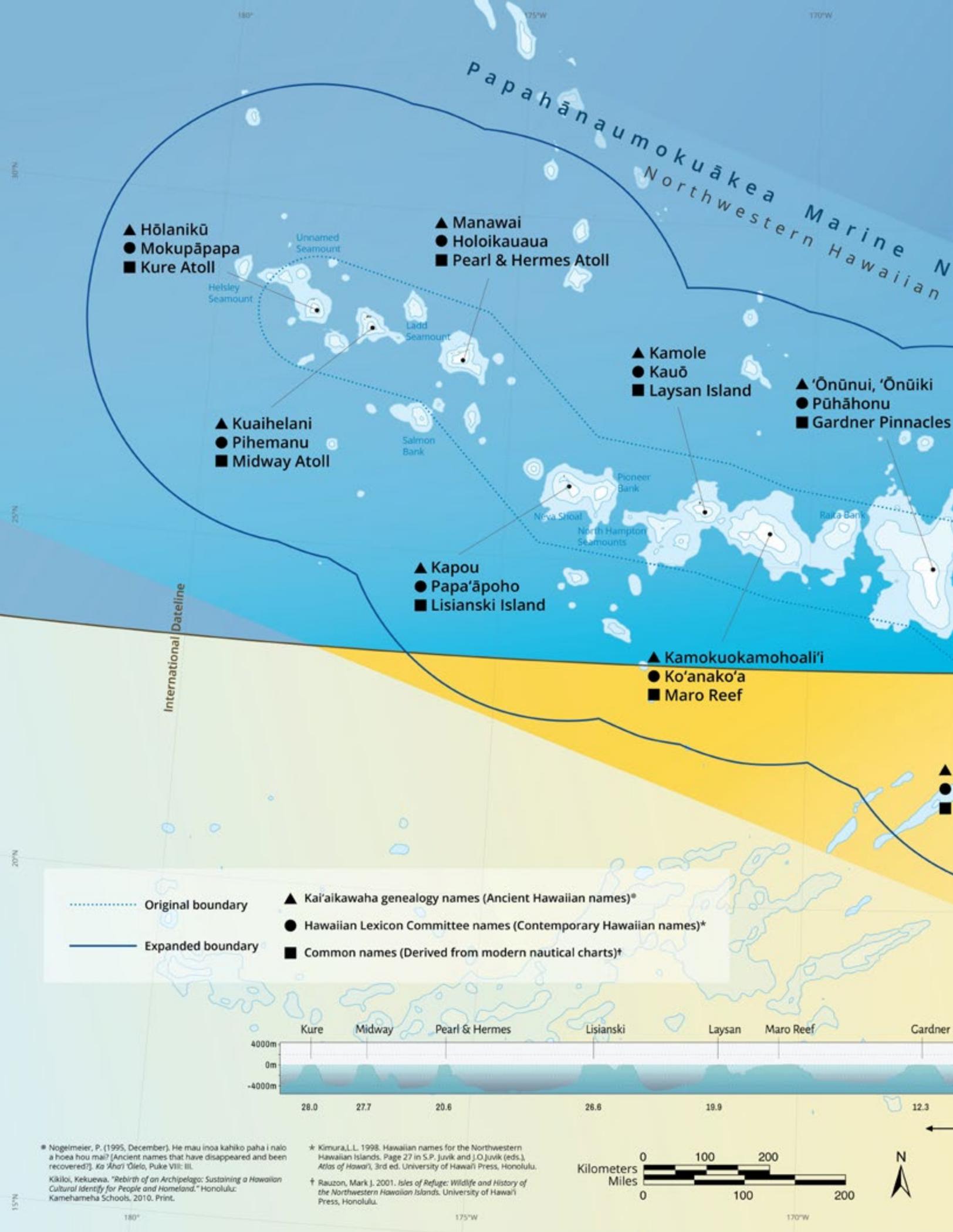
*The 'ōhua spawns, the whale dives
 Love for the limu kala, whose land counterpart is the 'ākala
 The pe'a gives birth to the pe'ape'a in the sea
 The 'ina is the seasoning, delicious with salt
 The deep knowledge of our Kūpuna lies in the depths
 Extremely important for us to grasp, it is my passion
 Honored of the land of my ancestors, the abundant islands
 A name song for Papahānaumokuākea*

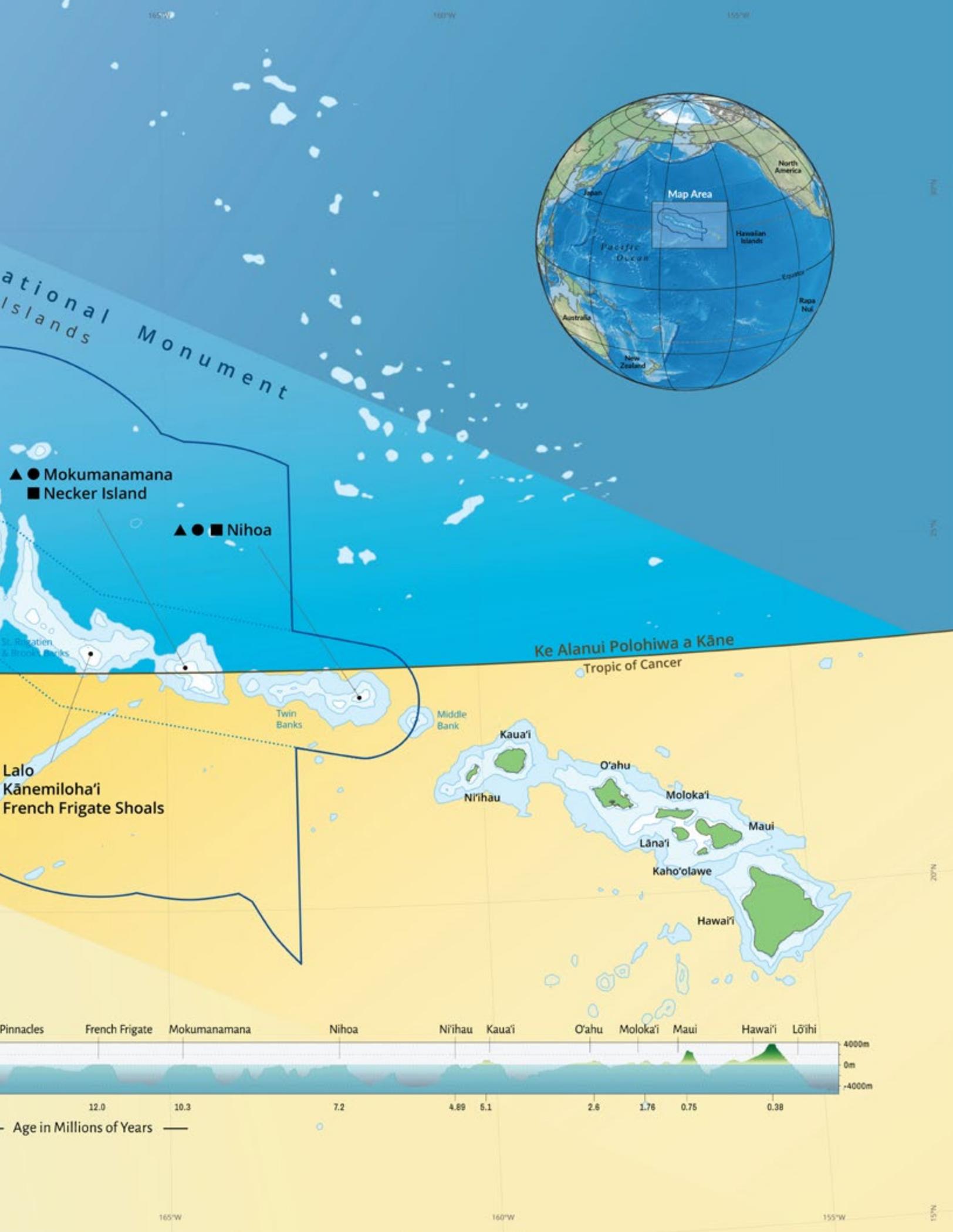
- Na Kainani Kahaunaale a me Halealoha Ayau

- By Kainani Kahaunaale and Halealoha Ayau



Photo: Brad Ka'aleleo Wong





» PŌ | PRIMORDIAL DARKNESS, THE BEGINNING

› THE ORIGINS OF THE HAWAIIAN UNIVERSE

When the sky was violent and the earth was hot, the world was birthed. For more than 80 million years, the combined processes of magma formation, volcanic eruption and growth, and continued movement of the tectonic plate over a geologic hotspot gave rise to the Hawaiian archipelago. Extending about 1,600 miles from east to west, the region comprises islands, islets and atolls and a complex array of shallow coral reefs, deepwater slopes, banks, seamounts, and abyssal and pelagic oceanic environments. Hawai'i continues to emerge from the east where the sun rises and islands are volcanically birthed from the oceanic womb. Extending westward, with the passage of time these islands eventually succumb to the pervasive and unrelenting forces of erosion and subsidence that transform magnificent mountains into small islands, shoals and reefs. In the northwestern extent of the Hawai'i archipelago, once lofty islands have been transported from their original birthplaces as if canoes on the surface of the ocean.

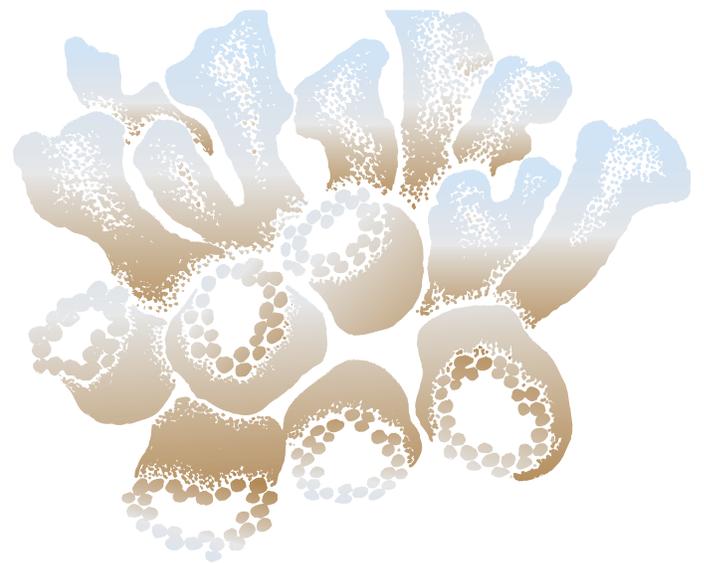
The Kumulipo, Hawai'i's renowned genealogical creation chant, describes Hawaiian cosmology from the beginning of time. It explains how the Hawaiian universe is made up of two realms: Pō and Ao. Pō, the primordial darkness, is reserved for gods and ancestral spirits, and Ao, the realm of light and mortality, is the place where humans and other living creatures reside. The union between Kumulipo and Pō'ele, the progeny of Pō, birthed the creatures of the world, beginning in the oceans with the coral polyp. The genealogy begins with this foundational life form and establishes a kinship

among ancestors, further explaining Native Hawaiians' descent from akua¹ and a physical relationship to all living things in the Hawaiian archipelago. Thus, Kānaka Maoli have a familial relationship with the creation of the islands themselves, as well as to the first living creatures of land and sea, and to the elements themselves, all of which are embodied by the pantheon of Hawaiian gods. Accounts within the Kumulipo detail more than 900 generations and link all Kānaka Maoli to Hāloa, the first kalo plant, and to Wākea and Papahānaumoku, two deities recognized as the progenitors of both the Hawaiian people and the Hawaiian archipelago.

Papahānaumokuākea is a sacred natural site that supports a diversity of life including hundreds of native species and the largest extent of coral reefs in the archipelago. The ancient belief system of Hawai'i still exists and acknowledges Mokumanamana as the potent portal that presides at the boundary between Pō and Ao. This boundary is the northern limit of the sun's travel on the horizon, the Tropic of Cancer, reverently referred to as Ke Ala Polohiwa a Kāne, the dark glistening path of Kāne, the patron god of the sun. Similar to the sun and the islands themselves, the life path of Kānaka Maoli begins in the east in the realm of Ao and continues westward, eventually returning to Pō. Kānaka Maoli believe that when people pass away their spirits travel to portals, called leina, located on each inhabited island of Hawai'i. From these portals spirits embark on a journey out of Ao and west to Pō.

KUMULIPO

The Kumulipo is a compilation of various creation chants, including many genealogies and oral histories, that acknowledge a common origin. It was composed in honor of the chief, Kalaninui Tamamao, in about the 18th century to establish his genealogy and thus his right and authority. It includes over 2,000 lines when reduced to the written form and is divided into two parts: Pō and Ao. It is further divided into 16 wā, or individual era in which eight are found within Pō and eight within Ao. The Kumulipo depicts the power of the cosmos which ignites natural elements to inspire creation as evolving out of Pō, the primordial night, by the gradual accumulation of life forms. Humans do not arrive until Ao appears.



¹ A common translation of akua is "ancestors" or "gods," however another definition or explanation refers to akua as the elements or energy of nature required to maintain balance.

THE PERPETUATION OF CULTURAL HERITAGE

One of the most remarkable feats of human heritage is the purposeful movement of ancestral oceanic peoples who demonstrated remarkable ingenuity and advancements in non-instrument navigation and open-ocean voyaging that led to settlement across the largest ocean on Earth thousands of years ago. After settling in Hawai'i, these voyagers discovered, and explored, the NWHI, a vast area of ocean and emergent lands extending some 1,200 miles across the northern Pacific. The islands are rich in history and cultural heritage resources that inform us about these travels and ancestral Kānaka Maoli. Nihoa and Mokumanamana² collectively contain more than 140 archaeological sites that evince the unique

agricultural, religious, and settlement efforts of Native Hawaiians in this region. Based on radiocarbon data, it has been estimated that these islands were frequented and inhabited from A.D. 1300 till the 1800s.³ Oral history interviews suggest seasonal trips into the early 1900s.⁴ For centuries, Native Hawaiians have documented historical events and empirical knowledge about the NWHI within the orature of Hawaiian tradition. After the introduction of written language in the early 1800s, Hawaiian scholars transcribed many of these oral traditions. In recent times, many written accounts and oral traditions have emerged from the repository of Hawaiian literature.



Photo: 4 miles LLC

HĀLOA

The story of Hāloa extends back to the beginning of the Hawaiian people and establishes their genealogy to Wākea and Papahānaumoku. The father of Hāloa is Wākea. The mother of Hāloa is Ho'ohōkūkalani. Her name means to adorn the heavens with stars. The mother of Ho'ohōkūkalani is Papahānaumoku. Ho'ohōkūkalani gave birth to a baby boy, but the baby was stillborn. The parents buried the baby on the eastern side of their house, where the sun rises. Before long, a plant grew from the same spot the baby was buried. This plant had a long stalk and large, heart-shaped leaves that quivered and fluttered in the wind. For these reasons, the plant was named Hāloanakalaukapalili. It was the first kalo plant. Ho'ohōkūkalani became pregnant once more and gave birth to a healthy baby boy. He was given the name Hāloa in honor of his older brother, the kalo. Hāloa was the first Hawaiian person. Therefore, Native Hawaiians are descendants of Hāloa and their kinship relationship extends to the kalo, the 'āina, and the rest of the natural world. Native Hawaiians acknowledge various aspects of nature as ancestors and therefore are obligated through reciprocal relationships to steward and care for them.

² Sometimes referred to as Necker Island.

³ Kekuewa Kikiloi, "Kūkulu Manamana: Ritual Power and Religious Expansion in Hawai'i The Ethno-Historical and Archaeological study of Mokumanamana and Nihoa islands," (PhD diss., University of Hawai'i at Mānoa, 2012), 314-322.

⁴ Kapa Maly and Onaona Maly, Volume II- Oral History Interviews: Ka Hana Lawai'a A Me Nā Ko'a O Na Kai 'Ewalu, (Hilo, Hawai'i: Kumu Pono Associates, 2003), 1148-1178, Ulukau.

EARLY ACCOUNTS

Early Kānaka Maoli travels within Papahānaumokuākea are documented in genealogical chants and in many centuries-old tales. These include the migration of the Pele clan through the island chain to their current home on Hawai'i Island and other tales of travel, such as Keaomelemele and 'Aukelenuia'Īkū.⁵

Hōlanikū⁶ is the furthest island in the archipelago and is also the point to which the Hawaiian universe extends. It is the area within these boundaries, from Hōlanikū to the emerging land off the coast of Hawai'i Island, that Kānaka Maoli knew and regarded as the foundation of their existence.

Throughout the last century Native Hawaiians were still utilizing the islands of Nihoa and Mokumanamana for physical and spiritual sustenance. Nihoa is associated with the traditional art of wayfinding. However, the island's cultural and historical importance does not end there. Nihoa is the only island of all the emergent land areas in the region that has evidenced permanent, year-round habitation by Kānaka Maoli. Archaeologists have uncovered man-made agricultural terraces and other artifacts that indicate the existence of permanent communities living on the island until the 1700s.⁷ After that time, ancestral Hawaiians continued to access the island seasonally, sometimes staying for weeks or even months, in search of sustenance and other resources. The isolation of these islands has allowed for remnant artifacts to remain relatively undisturbed and the information gathered from them has proven uniquely useful in studying ancestral access and settlement of the island.

Mokumanamana is situated at Ke Ala Polohiwa a Kāne, otherwise known as the Tropic of Cancer. This island of immense mana was a central location and unique focal point in the archipelago that pro-

vided an axis between the worlds of the spirits of the dead (Pō) and the living (Ao). According to Hawaiian tradition, the world of the living is bound by the area within which the sun will travel and that one's soul will travel westward on its journey into the afterlife. The Kumulipo reveals the initial intersection of these two realms with life emerging from primordial darkness into light. The first two mortals, La'ila'i, the woman, and Ki'i, the man, gave birth to and established the senior lineage of Hawai'i. Two akua, Kāne and Kanaloa, emerged into the light following the two mortals. Together they represent the dichotomy of the two worlds - one for the spirits of the dead and the other for the living.

The ability of chiefs to gain mana and maintain socio-political power was dependent upon their understanding of how the worlds of Pō and Ao intersected and interacted. Mokumanamana was the central location for transformation and reproduction whereby chiefs performed ceremonies to memorialize these ancient accounts and establish mana. Over the centuries, Kānaka Maoli expanded their ability to access these islands to construct heiau which aligned with heavenly bodies at specific times of the year, such as the equinoxes, winter solstice, and summer solstice. Some believe that the many heiau found along the entire ridge of Mokumanamana represent a physical manifestation of this island's role in obtaining mana and, as previously noted, as a portal between the world of the living and the afterlife. In recent times, on-going research appears to confirm their significant celestial alignments for navigational purposes and other assertions of the island's cultural significance to Kānaka Maoli.

PAPAĤĀNAUMOKU & WĀKEA

Papahānaumoku is considered a motherly figure personified by the earth and all things that "give birth," including plants, animals, humans, and even one's consciousness. Wākea is a father figure personified as an expanse, or a greater space, such as the sky; the two are honored and highly recognized as ancestors of Native Hawaiian people. Their union is also referenced as the creation, or birthing, of the entire Hawaiian archipelago.

The name Papahānaumokuākea was chosen for the Marine National Monument as a combination of these two entities and to emphasize their relationship and importance to Hawaiian culture.

⁵ Many tales of travel within the northwestern Hawaiian islands can only be found within what we know as mo'olelo (stories) and ka'ao (legends). These accounts don't often specifically mention a location, however, when translating or deciphering these stories, one can infer that they take place or reference the environmental phenomena which uniquely occur within what we now know as Papahānaumokuākea. These translations and understandings of the underlying meanings of mo'olelo and ka'ao are an important form of understanding history and perspectives.

⁶ Also referred to as Kure Atoll.

⁷ Kikiloi, "Kūkulu Manamana," 314-318.



Manu 'ā sit atop the manamana on a heiau at Hā'ena Moe, Mokumanamana. - Photo: Kaleomanu'iwa Wong

› THE HAWAIIAN RENAISSANCE IN THE KŪPUNA ISLANDS

Though many of these traditions were documented in countless oli (chants), mo'olelo (stories, oral histories), and ka'ao (legends), most of the information regarding Native Hawaiian use and interaction with Papahānaumokuākea were held within the communities of Ni'ihau and Kaua'i, whose locations are geographically closest to the NWHI. The Kingdom era brought about new curiosities when these stories were shared with the ali'i of the 1800s. Ka'ahumanu in 1822,⁸ Alexander Liholiho - Kamehameha IV in 1857,⁹ and Lili'uokalani in 1885 visited the kūpuna islands; the latter took a party in excess of 200 people to Nihoa

for one of the first scientific expeditions on the island.¹⁰ By 1886, when Kalākaua formally annexed Hōlanikū, all of the islands with the exception of Kuaihelani¹¹ (which had already been claimed by the United States) were united under the Kingdom of Hawai'i.

By the end of the Kingdom era, Kānaka Maoli involvement within the region once again became more localized among families, as opposed to the government. Kaua'i and Ni'ihau communities (and, to a lesser extent, other communities as well)¹² continued to utilize the islands of Nihoa and Mokumanamana on a consistent basis for physical and spiritual

Highlights of contemporary Native Hawaiian use in the region include:

› 1997

Hui Mālama I Nā Kūpuna O Hawai'i Nei traveled to Nihoa to repatriate human remains that had been removed from the region during earlier scientific expeditions.

› 2003

The traditional voyaging canoe Hōkūle'a was navigated to Nihoa crewed by Nā Kupu'eu Pae Moku. The group conducted traditional ceremonies and protocol upon arrival and on-island, an occasion for which they had prepared for two years.



› 2004

Hōkūle'a journeyed into Papahānaumokuākea, first stopping at Nihoa to perform cultural protocol then sailing up the chain until they reached Hōlanikū.

› 2008

Practitioners of hula and oli from the island of Kaua'i voyaged to Nihoa and Mokumanamana to retrace paths taken by Hawaiian akua, Kamohoali'i and Pele, by locating and experiencing various wahi pana (culturally significant sites) referenced in Hawaiian mythologies.

› 2008

Kekuewa Kikiloi completed inventory of cultural sites on Mokumanamana.



› 2008 | 2010 | 2012

Students from the University of Hawai'i at Hilo, Kū'ula Marine Resource Management class traveled to Kuaihelani to undertake research projects geared toward integrating western and Native Hawaiian methodologies.

⁸ Samuel Kamakau, "Ka Moololo o Na Kamehameha," Ka Nupepa Kuokoa, February 1, 1868, 1, Papakilo Database.

⁹ Capt. John Paty, Journal of a Voyage in the Schooner Manuokawai (April & May 1857), 3-5 in Native Hawaiian Law: A Treatise, eds.,

Melody K. MacKenzie with Susan K. Serrano, and D. Kapua'ala Sproat (Honolulu: Kamehameha Publishing, 2015), 702; Ka Hae Hawaii, May 13, 1857, 2, Papakilo Database.

¹⁰ S. E. Bishop, "Nihoa," Saturday Press, (Honolulu, H.I.), August 8, 1885. *Chronicling America: Historic American Newspapers*. Lib. of Congress.

<<https://chroniclingamerica.loc.gov/lccn/sn82014681/1885-08-08/ed-1/seq-1/>>



sustenance and wayfinding through the early 1900s.¹³

Recently, use of the region by practitioners for traditional and customary purposes has been significantly renewed and expanded. For example, modern-day navigators have revived traditional wayfinding practices; the voyage from Ni‘ihau to Nihoa is regarded as a foundational test of skills for an apprentice navigator. The navigator must use all of their training and experience to find the unlit, small and relatively low-lying landmass in the vast ocean. Successful arrival at Nihoa continues to serve as a significant benchmark in the training of navigators today.

» **2005**

Nā Kupu‘eu Pae Moku visited Mokumanamana with voyaging canoes Hōkūle‘a and Hōkūalaka‘i during the summer solstice to conduct protocol and ceremony.

» **2006**

Kekuewa Kikiloi completed archaeological surveys on the island of Nihoa.



» **2007 | 2009 | 2011 | 2015 | 2019**

Members of the Edith Kanaka‘ole Foundation traveled to Mokumanamana during the summer and winter solstices and the autumnal equinox to study the correlation of celestial risings and settings to similar sites across the archipelago.



» **2010**

The NOAA Holo I Moana expedition traveled to Nihoa, Mokumanamana and Lalo for marine research and archaeological surveys.

» **2011**

The Daughters of Hawai‘i and the Royal Order of Kamehameha ‘Ekahi conducted traditional feather gathering activities at Kuaihelani to restore kāhili housed at the Queen Emma Summer Palace.



» **2011-2018**

Community group Nā Maka o Pāpāhānaumokuākea visited Nihoa, Mokumanamana, Lalo (French Frigate Shoals) and Nā ‘Ōnū (Gardner Pinnacles) to conduct monitoring and cultural observational protocols and research on intertidal species including ‘opihi, hā‘uke‘uke, pipipi kōlea and various types of limu.

¹¹ Also referred to as Pihemanu or Midway Atoll.

¹² Maly and Maly, Volume II- Oral History Interviews: Ka Hana Lawai‘a A Me Nā Ko‘a O Na Kai ‘Ewalu, 1148-1178.

¹³ Kekuewa Kikiloi, “Kūkulu Manamana: Ritual Power and Religious Expansion in Hawai‘i The Ethno-Historical and Archaeological study of Mokumanamana and Nihoa islands,” (PhD diss., University of Hawai‘i at Mānoa, 2012), 314-322



» **2013**
Nā Maka o Papahānaumokuākea and a collection of cultural practitioners from Kaua'i and Ni'ihau visited Nihoa to reconnect to family stories.

» **2013**
The voyaging canoe Hikianalia visited Papahānaumokuākea for the first time as a group of apprentice navigators trained for the Mālama Honua Worldwide Voyage.



» **2014**
The Kānehūnāmoku Voyaging Academy sailed on the SSV Makani 'Olu to Nihoa and Mokumanamana with teen students in the first Hālau Holomoana cohort.



» **2017**
OHA led a trip to Nihoa and Mokumanamana aboard SSV Makani 'Olu, however were not able to land due to adverse ocean conditions.

» **2017**
The Marimed Foundation and SSV Makani 'Olu returned to Papahānaumokuākea en route to Lalo¹⁴ for the final sail of their Maritime Careers and Education training cohort.

» **2018**
The Kānehūnāmoku Voyaging Academy returned to Nihoa and Mokumanamana aboard SSV Makani 'Olu with the Papa Mālolo cohort of their Hālau Holomoana youth program.

Connections between the NWHI and the inhabited Hawaiian Islands are being revived and strengthened through continued access and research by a new generation of Native Hawaiian scholars and practitioners. Historical materials with deeply embedded traditional knowledge such as chants and stories, as well as print publications like Hawaiian language newspapers, are being integrated with modern technological advances to confirm much

of the biological, geophysical, and even spiritual assertions made by Native Hawaiians centuries ago. Cultural practitioners who have also been educated in other disciplines are combining these historical resources with their contemporary skills to deepen their understanding of the records left by Native Hawaiians who once accessed the region regularly.

¹⁴ Also referred to as French Frigate Shoals.

» 2015

Hikianalia returned to Nihoa to support intertidal monitoring studies with Nā Maka o Papahānaumokuākea.



» 2015

The Office of Hawaiian Affairs and Nohopapa Hawai'i continued archaeological research on Nihoa and Mokumanamana.

» 2016

The Marimed Foundation traveled to Nihoa and Mokumanamana taking at-risk youth as the culmination of their Kailana Program.



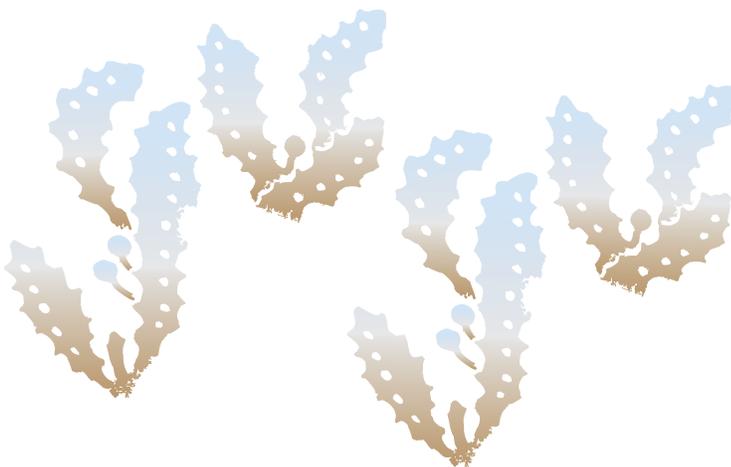
» 2018

OHA led an expedition to the island of Nihoa for archaeology, intertidal monitoring and bird surveys.



» 2019

The Edith Kanaka'ole Foundation and Nā Kālai Wa'a, with their voyaging canoe Makali'i, partnered on a trip to Mokumanamana to study celestial movements in relation to the manamana on the island. This was the first voyage of Makali'i into Papahānaumokuākea.



PMNM MANAGEMENT STRUCTURE

MONUMENT CO-TRUSTEE AGENCIES

State Of Hawai'i
(HI)



U.S. Department
of Interior (DOI)



U.S. Department of
Commerce (DOC)



Office of Hawaiian
Affairs (OHA)



SENIOR EXECUTIVE BOARD

State of Hawai'i
Department of Land &
Natural Resources
(DLNR)



DOI - U.S. Fish and
Wildlife Service (FWS)



DOC - National Oceanic &
Atmospheric
Administration (NOAA)



Office of Hawaiian
Affairs
(OHA)



MONUMENT MANAGEMENT BOARD

State of
Hawai'i
- DLNR -
Division of
Aquatic
Resources
(DAR)



State of
Hawai'i
- DLNR -
Division of
Forestry &
Wildlife
(DOFAW)



U.S. Fish
& Wildlife
Service,
National
Wildlife
Refuge
System
(FWS- NWRS)



U.S. Fish
& Wildlife
Service,
Ecological
Services
(FWS-ES)



NOAA
National
Ocean Service
Office of
Marine
Sanctuaries
(ONMS)



NOAA
National
Marine
Fisheries
Service
(NMFS)



Office of
Hawaiian
Affairs
(OHA)



INTERAGENCY COORDINATING COMMITTEE

U.S. Environmental Protection Agency, U.S. Coast Guard 14th District Prevention and Response, U.S. Geological Survey, U.S. Department of Defense, and others

» AO - ENLIGHTENED REALM, THE HERITAGE

» PAPAĀNAUMOKUĀKEA - HE PU'UHONUA NO HAWAI'I

Papahānaumokuākea Marine National Monument encompasses 582,578 square miles of land and sea in the Pacific Ocean at the northwestern extent of the Hawaiian Archipelago. The region consists of small islands, islets, atolls, and a complex array of shallow coral reefs, deepwater slopes, banks, seamounts, and abyssal and pelagic oceanic environments. These systems support a diversity of life, including hundreds of distinct native species. Like the traditions noted within the Kumulipo, these corals form the foundation of an ecosystem that hosts a distinctive assemblage of marine mammals, fish, sea turtles, algae, and invertebrates. On land, these small island habitats host a variety of native plants, birds and insects, many of which are rare, threatened, endangered, or have special legal protection status.

The Monument boundaries overlay a number of prior Kingdom, Federal, and State conservation areas. The NWHI, with the exception of Kuaihelani, are considered ceded lands, meaning that prior to 1893 the lands were held in trust by the Kingdom of Hawai'i.¹⁵ Subsequent protective designations include: the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve, the Midway Atoll National Wildlife Refuge, the Battle of Midway National Memorial, the Hawaiian Islands National Wildlife Refuge, Kure Atoll State Wildlife Sanctuary, and the State of Hawai'i Northwestern Hawaiian Islands Marine Refuge. These designated conservation areas remain subject to the applicable laws and regulations.

PU'UHONUA

In ancient times, pu'uhonua were often special places that provided refuge from potential harm and they were governed by strict laws. Pu'uhonua o Hōnaunau is an ancient pu'uhonua that is probably the most well-known in Hawai'i today. This site includes a complex of temples, houses, and other structures. Although the social and religious context of pu'uhonua has changed since ancient times, the cultural concept of pu'uhonua is still relevant and valuable for Native Hawaiians today. The Native Hawaiian community has referred to Papahānaumokuākea as a pu'uhonua that provides a sanctuary for many native species, some of which are endangered, and also for unique aspects of Hawaiian culture and heritage such as open-ocean voyaging and celestial, ceremonial research. Similarly, in 2019, Native Hawaiians established a place of refuge referred to as Pu'uhonua o Pu'uhuluhulu on the slopes of Maunakea to protect their sacred mountain and to provide for their communities while opposing construction of the Thirty-Meter Telescope. These occurrences demonstrate how Native Hawaiians continue to perpetuate their culture while they exercise agency, self-determination, and navigate modern times with rich traditional values.

» PRESIDENTIAL PROCLAMATION 8031: MONUMENT DESIGNATION

Throughout the process of establishing the various protections for the NWHI, Native Hawaiian community members have been at the forefront. Native Hawaiian community members including Buzzy Agard, Tammy and Isaac Harp, Haunani Apoliona, William Ailā Jr., 'Aulani Wilhelm, and many others were strong advocates to increase protections for the vast pristine resources once traversed by their ancestors, as the NWHI served as a pu'uhonua to Kānaka Maoli as well as a to a variety of species that depended on the area to thrive. On June 15, 2006, President George W. Bush continued these protections and established the Northwestern Hawaiian Islands Marine

National Monument through Presidential Proclamation 8031 in order to protect and preserve the emergent and submerged lands and waters of the NWHI and the biological, historic, and scientific objects therein. The Proclamation further highlights that the area has great cultural significance to the Native Hawaiian community and a connection to early Polynesian culture worthy of protection and understanding. The following year, Presidential Proclamation 8112 was issued, amending the title of Proclamation 8031 and officially giving the monument its Native Hawaiian name of Papahānaumokuākea.

¹⁵ "To try to keep the lands in Native Hawaiian hands - and also to respond to Western advisors who argued that a system of private property would promote economic stability and development - the Mō'i agreed in 1846-48 to supervise the "Mahele" (division), which transformed Hawai'i's land system from collective private ownership, modeled after Western concepts...The original goal was to divide the lands into equal shares, with one-third going each to the Mō'i, the Ali'i (chiefs), and the maka'āinana (commoners)...The lands of the Mō'i were then further divided into two categories: (1) the Government Lands and (2) what we now call the Crown Lands, which were then thought of simply as the King's lands...In January 1893, the Kingdom was overthrown by Western businessmen...These westerners and their supporters established a Provisional Government in 1893 and later the "Republic of Hawai'i." Under the Republic of Hawai'i and during the territorial and statehood periods the Kingdom's Government Lands and Crown Lands were joined together and managed simply as Ceded Lands or the Public Lands Trust." JVD p. 5-9

› PRESIDENTIAL PROCLAMATION 9478: MONUMENT EXPANSION

On August 26, 2016, President Barack Obama expanded the Papahānaumokuākea Marine National Monument through Presidential Proclamation 9478, furthering the protections of Presidential Proclamation 8031 to extend to the boundaries of the United States Exclusive Economic Zone. President Obama used his authority under the Antiquities Act to achieve this expansion, further citing “objects of historic and scientific interest” located within the Monument Expansion Area (MEA). The Proclamation further references the MEA as being a “highly pristine deep sea and open ocean ecosystem with unique biodiversity...that constitute(s) a sacred, cultural, physical, and spiritual place for the Native Hawaiian community.”



Members of the Native Hawaiian Cultural Working Group and the managing agencies at the Mokupāpapa Discovery Center in Hilo during planning for the Mai Ka Pō Mai guidance document. - Photo: PMNM

≡ PAPAĤANAUMOKUĀKEA NATIVE HAWAIIAN CULTURAL WORKING GROUP

The Cultural Working Group has been active in Papahānaumokuākea management since its inception. While it engages with managers on a variety of issues, one area the group is known to assist in, is the proper naming of places, new species, and animals without known Hawaiian names. In its process, the CWG works directly with researchers to help explain thorough descriptions of the species and has helped to put together both Hawaiian names, as well as scientific names utilizing Hawaiian understanding and perspectives. These names incorporate cultural perspectives, first-hand accounts, environment, descriptions from researchers, and historical research in order to provide thoughtful mana’o for each species or place.

› GOVERNANCE, REGULATIONS AND PERMITTING

The Monument is managed by four Co-Trustees: the Department of Commerce through the National Oceanic and Atmospheric Administration (NOAA), the Department of Interior through the U.S. Fish and Wildlife Service (FWS), the State of Hawai’i through the Department of Land and Natural Resources (DLNR), and the Office of Hawaiian Affairs (OHA). These organizations are collectively committed to carrying out the mission of Papahānaumokuākea:

“Carry out seamless integrated management to ensure ecological integrity and achieve strong, long-term protection and perpetuation of NWHI ecosystems, Native Hawaiian culture, and heritage resources for current and future generations.”

A 2006 Memorandum of Agreement (MOA) between the State of Hawai’i Department of Land and Natural Resources, the Department of Interior’s U.S. Fish and Wildlife Service, and the Department of Commerce’s National Oceanic and Atmospheric Administration (NOAA) set forth a co-management structure establishing the functional relationships, objectives, and responsibilities necessary for coordinated activities and the long-term comprehensive protection

of the Monument. Under this MOA, the State of Hawai’i, U.S. Fish and Wildlife Service, and NOAA were designated as Co-Trustees.

A Monument Management Board (MMB) was established to promote the coordinated management of the Monument and to implement management plan activities at the field level. A Senior Executive Board (SEB) was also established to provide policy guidance to agency staff, oversee MMB activities, and resolve disputes amongst the managing agencies.

In 2017, the MOA was amended to include the Office of Hawaiian Affairs (OHA) as a fourth Co-Trustee, though the agency had already played a crucial role in management since the designation of the Monument. OHA was established through Article XII of the State of Hawai’i Constitution in 1978. Furthermore, Hawai’i Revised Statutes Chapter 10 outlines OHA’s purposes and duties, including the betterment of conditions of Native Hawaiians. OHA is a quasi-governmental entity that is independent of the executive branch of the State of Hawai’i with primary responsibility for representing the interests, and improving the well-being, of the Native Hawaiian community.



Photo: Koa Matsuoka

The Native Hawaiian community is directly linked to management of the Monument through the Native Hawaiian Cultural Working Group (CWG). Currently administered by OHA on behalf of the MMB, the CWG is an open, volunteer-based group composed of members who possess expertise in relevant cultural knowledge, traditional practices, and who have an interest in the management of the unique resources contained within the region. The CWG was originally established in 2001 as part of the NWHI Coral Reef Ecosystem Reserve Advisory Council (RAC) and also formalized within the 2008 Monument Management Plan. The CWG provides strong support and expert knowledge to help ensure that management of Papahānaumokuākea maintains essential cultural connections.

In accordance with Presidential Proclamation 8031, and as codified in the Federal Register,¹⁶ all activities in the Monument, with limited exceptions, require a permit. Under the co-management agreement, and with due consideration for other state and federal regulations, permits are issued jointly and must be endorsed by all co-managing agencies. The Monument issues permits in six categories:

1. Research
2. Education
3. Conservation and Management
4. Native Hawaiian Practices
5. Special Ocean Use
6. Recreation (limited to Midway Atoll Special Management Area)

PROTECTED SPECIES

The Endangered Species Act (ESA) aims to conserve at-risk species and the habitats they depend on. NOAA Fisheries is responsible for the protection, conservation, and recovery of endangered and threatened marine species under the ESA. In turn, the U.S. Fish and Wildlife Service is responsible for oversight of terrestrial species. Both agencies work closely with the other managing agencies and partners to implement this mandate.

Under the ESA, a species is considered Endangered “if it is in danger of extinction throughout all or a significant portion of its range,” and a species is considered Threatened “if it is likely to become endangered in the foreseeable future.”

With connection to Papahānaumokuākea, there are currently 12 marine species and 15 terrestrial species listed as Endangered under the Act. There are also three marine species and one terrestrial species listed as Threatened.

Of these protected species, a few are especially noteworthy because of their critical relationship to Papahānaumokuākea; including the endangered ‘ilioholoikauaua, the threatened honu, the endangered palihoa, and the endangered koloa pōhaka. These species in particular are dependent on Papahānaumokuākea as critical habitat for nesting and pupping their young, which in turn is essential for replenishing and sustaining their populations indefinitely.

¹⁶ 50 Code of Federal Regulations (CFR) Part 404

¹⁷ Per Presidential Proclamation 8031 and Monument regulations, pono is defined as “appropriate, correct, and deemed necessary by traditional standards in the Hawaiian culture.”

In addition to the regulatory requirements of the permitting process, Native Hawaiian Practice Permits must meet the following criteria:

- a) The activity is non-commercial and will not involve the sale of any organism or material collected.
- b) The purpose and intent of the activity are appropriate and deemed necessary by traditional standards in the Native Hawaiian culture (pono),¹⁷ and demonstrate an understanding of, and background in, the traditional practice and its associated values and protocols.
- c) The activity benefits the resources of the Northwestern Hawaiian Islands and the Native Hawaiian Community.
- d) The activity supports or advances the perpetuation of traditional knowledge and ancestral connections of Native Hawaiians to the Northwestern Hawaiian Islands.
- e) Any Monument resource harvested from the Monument will be consumed within the Monument area.

Native Hawaiian Practices are defined in Proclamation 8031 as “cultural activities conducted for the purposes of perpetuating traditional knowledge, caring for and protecting the environment, and strengthening cultural and spiritual connections to the Northwestern Hawaiian Islands that have demonstrable benefits to the Native Hawaiian community. This may include, but is not limited to, the non-commercial use of Monument resources for direct personal consumption while in the monument.”

This permit category allows for a formalized process that creates awareness of traditional practices specific to place, fosters deeper discussion about cultural standards, and encourages a defined intent for activities.

WORLD HERITAGE DESIGNATION

In 2010, the Monument was designated a UNESCO mixed World Heritage site for its outstanding natural and cultural significance. It is one of the largest World Heritage sites in the world and the first site in the United States with the distinction of receiving a mixed designation for both its cultural and natural value.

Criteria under which Papahānaumokuākea was nominated for inclusion in the World Heritage List include the following¹⁸:

- Bearing exceptional testimony to the shared historical origins of Polynesian societies and to the growth and expression of Hawaiian culture, evolving from the last and most difficult wave of cross-Pacific Polynesian migration, one of the greatest feats of humankind. Wayfinding is an aspect of designation unique to Papahānaumokuākea, and World Heritage status places this tradition-

NATIVE HAWAIIAN PRACTICES PERMIT

The Native Hawaiian Practices permit category has offered tremendous value to ensure the recognition of these types of activities within Monument management. Some examples of activities occurring under the Native Hawaiian Practices permit category include:

- the recent voyages of the wa'a kaulua Hikianalia and Makali'i to Nihoa and Mokumanamana respectively
- the study and survey of intertidal resources
- the exploration of Nihoa by Kaua'i and Ni'ihau community members with traditional ties to the island
- the collection of mōlī, or Laysan albatross, feathers from Kuaihelani for the making of kähili displayed in 'Iolani Palace

al skill, used to navigate across the world's largest ocean, onto the world stage. The seas of Papahānaumokuākea continue to be an important training ground for new generations of wayfinders.

- Being directly and tangibly associated with Hawaiian events, ideas and living traditions having outstanding universal significance. Papahānaumokuākea, as an associative cultural landscape, represents essential core elements of Hawaiian cosmology and tradition. These include the two realms making up the Hawaiian universe, Pō and Ao; the central concept of birth and creation in Pō, and the ensuing complex spiritual and literal genealogy that ties humans with a bond of kinship to everything else, living and non-living, in the natural world.¹⁹ Thus, for Hawaiians, who consider nature and civilization to be a part of a genealogical whole,

¹⁷ Per Presidential Proclamation 8031 and Monument regulations, pono is defined as “appropriate, correct, and deemed necessary by traditional standards in the Hawaiian culture.”

¹⁸ State of Hawai'i, National Oceanic and Atmospheric Administration, Office of Hawaiian Affairs, and U.S. Fish and Wildlife Service. 2008. Nomination of Papahānaumokuākea Marine National Monument for Inscription on the World Heritage List. Honolulu, Hawai'i. 280 pages.

¹⁹ These elements are described more fully elsewhere in this document.

²⁰ The concept of 'āina momona exemplifies a place of abundance, or a place that abounded in and produced lots of food. This concept is inclusive of the kuleana that people have to a specific place to ensure its health in order to bountifully produce for all.

Papahānaumokuākea represents 'āina momona,²⁰ and a place to reconnect with an ancestral environment. The exceptional natural integrity of Papahānaumokuākea is also of paramount cultural importance. It is crucial to an indigenous understanding of the relationships between ocean and land; between living things in a unique and fragile ecosystem; and, in particular, between humankind and the natural world. These understandings require a living, physical manifestation in order to have more than an abstract or historical meaning. Papahānaumokuākea is recognized as serving a critical function for Native Hawaiians who are seeking ways to not only reconnect and expand their cultural practices, but also ways to improve degraded natural environments in the main Hawaiian Islands, to which their cultural practices are intrinsically linked.

- Representing an outstanding example of ongoing ecological and biological processes. Papahānaumokuākea is a spectacular ex-

ample of evolution in isolation, which results in enhanced speciation and a phenomenally high degree of endemism. The coral reef ecosystems of Papahānaumokuākea also represent one of the world's last apex predator-dominated ecosystems; a community structure characteristic of coral reefs prior to significant human exploitation.

- Containing highly significant natural habitats for in-situ conservation of biological diversity. The region is home to, and a crucial refuge for, many endangered, threatened and endemic species, including multiple species for whom it is the last, or only, refuge anywhere on earth. Papahānaumokuākea is also the largest tropical seabird rookery in the world.

Thus, through World Heritage designation, Papahānaumokuākea is recognized as a longstanding site of outstanding associative value to the living Hawaiian culture and, ultimately, to the global community.



The voyaging canoe Hikianalia arrives at Nihoa in 2015 to support intertidal monitoring studies at the island with Nā Maka o Papahānaumokuākea. - Photo: Brad Ka'aleleo Wong

» ABOUT THE GUIDELINES

› THE PLANNING PROCESS

In 2008, the Monument management agencies jointly published a fifteen-year, Monument Management Plan (MMP) whose mission and vision place equal emphasis on culture and nature in the management of the Monument. This declaration continues to be an important commitment by the Co-Trustees for collaborative management efforts. The MMP includes two action plans that highlight strategies for operationalizing the nature-culture balance. At the same time, the document identifies several areas where future efforts are required to broaden and deepen the management plan actions. These areas include understanding and documenting Native Hawaiian culture and history related to the Monument, effectively managing cultural resources for their cultural, educational, and scientific values, and better integrating Hawaiian cultural knowledge, perspectives, and values into everyday management practices. *Mai Ka Pō Mai* was developed to address these areas of need. *Mai Ka Pō Mai* was initially scoped as a Native Hawaiian research strategy, however, its focus was eventually broadened beyond research to all areas of management in response to input from Monument management agencies and the community.

The process of developing this document began with an extensive series of community consultations that included focus group meetings, interviews, and other data gathering activities on the islands of Hawai'i, Maui, Moloka'i, O'ahu, and Kaua'i. The goals of these early consultations were to distill cultural perspectives on inquiry and resource management, and to identify key actions for managers and permittees.

Subsequent phases of the document's preparation entailed incorporating new information from key areas of scholarship, such as mo'olelo and genealogy, and developing a conceptual framework consistent with Hawaiian cosmology. In the process of developing *Mai Ka Pō Mai*, each new iteration has provided additional depth, meaning, and space for cultural understanding. The resulting document incorporates the myriad interlocking genealogical, cosmological, and biophysical dimensions of Papahānaumokuākea, while providing action strategies for all areas of management.

Development of this document has been guided by the managing agencies and the CWG, who have helped to ensure relevance within both a traditional construct and managerial approach. CWG was foundational in defining the scope and content of this document, with members contributing valuable perspectives, strong support, and expert knowledge pertaining to relevant Hawaiian cultural knowledge and traditional practices, including management of natural and cultural resources. The Monument's co-managers provided technical expertise from each agency and contributed to the document's format and the processes leading up to its finalization. This process included conducting a thorough regulatory review of all existing mandates, regulations, and laws, compiling and synthesizing data and content from multiple sources, and designing the *Mai Ka Pō Mai* framework.

› MAI KA PŌ MAI DESCRIPTION

The Mai Ka Pō Mai framework is based on concepts of Hawaiian cosmology and worldview that continue to exist in modern times: Kū i ke ao. As previously noted, the Kumulipo describes the Hawaiian universe as having two realms, Pō and Ao. Pō is the realm of deep primordial darkness, reserved for the gods and spirits, from which all life emerges and to which it returns after death. Ao is the realm of light and the living. In the Mai Ka Pō Mai framework, these realms are reflected mainly as the geographical locations of different types of actions. For example, outreach activities are conducted in Ao while most research activities occur in Pō. Ke Ala Polohiwa a Kāne is also referenced in the framework, as it is considered the border between Pō and Ao. The island of Mokumanamana is located on this boundary and is the center of convergence, and the point of interaction, between the two realms.

Kūkulu o Kahiki, or the pillars of the ancestral homeland, are vertical walls that stand at the limits of the horizon and support the dome of the heavens. The four cardinal directions on the horizon are associated with the four kūkulu (supporting pillars) of the heavens. The ho'oku'i (zenith) is the position directly overhead where the heavens join together. This conceptualization of kūkulu represents a major component of the Mai Ka Pō Mai structure. The four foundational pillars (Ho'omana, Hō'ike, Ho'oulu, Ho'olaha) correspond to the four Kūkulu o Kahiki, while the central column (Ho'oku'i) corresponds to the zenith that connects to the four pillars.

The Ho'oku'i and the four Kūkulu each represent a particular management domain. Each includes several components that have Hawaiian terminology based on Hawaiian concepts. The Kumu (purpose), Ala Ka'i (guiding principle), and a set of Pahuhopu (de-

sired future outcomes) describe and frame the Ho'oku'i and four Kūkulu. Within each Kūkulu and the Ho'oku'i are four action strategies referred to as Kuhikuhi. Kuhikuhi does not directly translate to strategy, rather, it means to "designate" or "point out."²¹ Within this structure, the four Kuhikuhi point to (path)ways that erect and uphold the four Kūkulu, the central Ho'oku'i, and the overall framework.

Projects and activities that occur in Papahānaumokuākea will likely connect to several kuhikuhi (strategies) due to the interconnected qualities of culture and nature. By superimposing this framework on an image of the Hawaiian Archipelago, the framework is geospatially aligned with the Hawaiian worldview. Thus, as one "travels" along the continuum from Ho'omana toward Ho'olaha in the guide, or from Pō to Ao, the focus shifts from actions to deepen and strengthen relationships with Papahānaumokuākea to educating and guiding others along their own journey toward a deeper understanding of this special place.

Mai Ka Pō Mai will serve as a foundational guide for the PMNM managing agencies and permittees carrying out activities within Papahānaumokuākea. It challenges those entrusted with the care of Papahānaumokuākea to broaden their perspectives and to reimagine management that is informed and enhanced by Hawaiian cultural heritage. Mai Ka Pō Mai encourages managers to incorporate cultural traditions and knowledge as the underlying basis for Monument management and integrate these concepts into day-to-day management. Mai kēia wā ā mau loa aku - From this time forward.

KŪ I KE AO

Kū i ke ao - The day arrives. Used here as a play on the ideology of Mai Ka Pō Mai where we take the concepts from Pō, or our past traditions and history, and use them in the modern world of today's setting, Kū i ke ao.

Photo: Cynthia Vanderlip, DOFAW, Kure Atoll Conservancy

²¹ This term is found within another name for the island of Nihoa. Mentioned as Nihoa kuhikuhi pu'uone within some chants, the kuhikuhi pu'uone refers to a specific type of priest specialized in the placement and construction of heiau. This possibly references the individuals that may have frequented the location or the islands' function.

MAI KA PŌ MAI

KE ALA - PATHWAYS

	KŪKULU 1 HO'OMANA	KŪKULU 2 HŌ'IKE	HO'OKUI
	<p>HO'OMANA 1-1 >> Practice Aloha 'Āina in Pō, Supporting and managing the natural-cultural landscape</p>	<p>HŌ'IKE 2-1 >> Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values</p>	<p>HO'OKUI - 1 >> Conduct initiative of cultural capacity and of managing agency of permitted person periodically assess capacity</p>
	<p>HO'OMANA 1-2 >> Perpetuate Hawaiian cultural practices, knowledge, and values</p>	<p>HŌ'IKE 2-2 >> Conduct, support, and facilitate Hawaiian methods of science and research</p>	<p>HO'OKUI - 2 >> Ensure that policy programs incorporate cultural knowledge</p>
	<p>HO'OMANA 1-3 >> Enhance protections through access for Native Hawaiians</p>	<p>HŌ'IKE 2-3 >> Conduct, support, and facilitate research on cultural heritage, traditions, and history to advance resource management</p>	<p>HO'OKUI - 3 >> Use Hawaiian knowledge language practices and concepts through areas of Monume management</p>
	<p>HO'OMANA 1-4 >> Amplify the cultural and spiritual experience of Papahānaumokuākea</p>	<p>HŌ'IKE 2-4 >> Promote alignment of research initiatives of the co-managing agencies and permittees to advance Hawaiian research agenda items</p>	<p>HO'OKUI - 4 >> Manage data gathering support Monume community-based</p>

NĀ KUHIKUHI
STRATEGIES

OKU'I	KŪKULU 3 HO'OULU	KŪKULU 4 HO'OLAHA
<p>to increase and proficiency ies and nel and s cultural</p>	<p>HO'OULU 3-1 >> Engage and collaborate with communities and leaders involved in mālama 'āina work</p>	<p>HO'OLAHA 4-1 >> Develop educational programs and initiatives that are based on Hawaiian cultural values, concepts, and traditional resource management stewardship</p>
<p>es and orate relevant ge</p>	<p>HO'OULU 3-2 >> Support a vibrant and sustainable Native Hawaiian Cultural Working Group</p>	<p>HO'OLAHA 4-2 >> Identify, share and promote innovation research and place-based activities in PMNM that can serve as models to inform resource management in Ao</p>
<p>wledge es, principles, oughout all nt resource</p>	<p>HO'OULU 3-3 >> Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives</p>	<p>HO'OLAHA 4-3 >> Conduct symposia and other forums to showcase and share knowledge and ideas</p>
<p>nered to nt and d management</p>	<p>HO'OULU 3-4 >> Develop and support initiatives that focus on generational capacity building for leadership succession</p>	<p>HO'OLAHA 4-4 >> Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument</p>

MAI KA PŌ MAI

KE ALA - PATHWAYS

KŪKULU 1 HO'OMANA	KŪKULU 2 HŌ'IKE	HO'
<p>» Ke Kumu - Purpose Papahānaumokuākea is a living spiritual foundation and a natural environment for Hawaiian existence</p> <p>» Ke Ala Ka'i - Guiding Principle Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration</p> <p>» Nā Pahuhopu - Desired Outcomes Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge and safeguard the cultural and spiritual significance of this pu'uhonua</p> <p>Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices</p> <p>A sense of reciprocity and community exists for those accessing Papahānaumokuākea</p> <p>The mana of Papahānaumokuākea is enhanced</p>	<p>» Ke Kumu - Purpose Papahānaumokuākea is an abundant source of ancestral knowledge and a place where experts demonstrate excellence and advance knowledge systems</p> <p>» Ke Ala Ka'i - Guiding Principle Harness, elevate, and expand place-based knowledge of Papahānaumokuākea through research, exploration, and Hawaiian methodologies</p> <p>» Nā Pahuhopu - Desired Outcomes Multiple perspectives, knowledge systems, and values are incorporated into research activities</p> <p>Hawaiian sources of knowledge continue to live through oli, mo'olelo, and ka'ao</p> <p>The value of place-based studies and knowledge is emphasized</p> <p>Research is collaborative and integrative</p> <p>Research findings generate mana, honor ancestors, and help sustain people and resources.</p>	<p>» Ke Kumu - Purpose Papahānaumokuākea is a rich Hawaiian heritage of experiences and wisdom cultivated healthy relationships among places and people through time and space</p> <p>» Ke Ala Ka'i - Guiding Principle Hawaiian culture is a key element for the management of Papahānaumokuākea National Monument</p> <p>» Nā Pahuhopu - Desired Outcomes Management decisions are based on knowledge and understanding of culture, histories, communities, and cultural protocols</p> <p>Activities, policies, and practices reflect, and implement traditional knowledge, & management</p> <p>Integrated approaches to decision-making become the norm</p> <p>Place-based knowledge and community-based management</p>

CHARTING THE COURSE

Kūkulu Foundational Elements

KŪKULU 1 HO'OUA	KŪKULU 3 HO'OUA	KŪKULU 4 HO'OLAHA
<p>Purpose</p> <p>Papahānaumokuākea represents a stage and cultural wisdom that have relationships with their people and space</p>	<p>» Ke Kumu - Purpose</p> <p>Inspire and grow thriving communities</p>	<p>» Ke Kumu - Purpose</p> <p>Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space</p>
<p>Guiding Principle</p> <p>Papahānaumokuākea is a foundational management of the Papahānaumokuākea Marine National Monument</p>	<p>» Ke Ala Ka'i - Guiding Principle</p> <p>Collaborative partnerships can create synergies for management, empower communities and increase support for the management of Papahānaumokuākea</p>	<p>» Ke Ala Ka'i - Guiding Principle</p> <p>Education and outreach that includes Hawaiian values, concepts, and placebased messaging are essential to connect people to Papahānaumokuākea</p>
<p>Desired Outcomes</p> <p>Programs reflect and apply understanding of Hawaiian values and temporary realities, and programs honor, support Hawaiian values, and management concepts</p> <p>Partnerships to management and norm</p> <p>Programs contribute to management</p>	<p>» Nā Pahuhopu - Desired Outcomes</p> <p>Partnerships and collaborations between managers and the community support shared educational, cultural, environmental, and stewardship goals across the pae 'āina</p> <p>The Cultural Working Group is engaged and included in Management decisions</p> <p>Partnerships and collaborations with other organizations support programs and initiatives at the local level and beyond</p> <p>Partnerships and collaborations support nextgeneration mentoring and development for leadership succession</p>	<p>» Nā Pahuhopu - Desired Outcomes</p> <p>Native Hawaiians understand the cultural importance of Papahānaumokuākea</p> <p>Papahānaumokuākea is seen as a source of knowledge to communities and that is reflected through relationships</p> <p>People feel a sense of kuleana for Papahānaumokuākea</p> <p>Cultural values, traditions, and histories are actively incorporated into all types of Monument outreach and communication</p>



»» HO'OKU'I

Ho'oku'i describes a joining or stitching together of various parts to create a larger whole. Ho'oku'i is the zenith of the celestial sphere, the point in the sky directly above any given location on earth, also representing the highest point of achievement and joining of knowledge. For voyagers, certain stars which pass directly over specific islands were considered their ho'oku'i, or their guiding star, such as the star Hōkūle'a²² for Hawai'i. This definition actively describes the roles that the managing agencies play as the connecting force of all interactions and the guide for activities within Papahānaumokuākea. Ho'oku'i is specific to the actions that the managing agencies can take to build awareness and knowledge to ensure pono decision-making and practices. Ho'oku'i sits apart from the four Kūkulu, as Ho'oku'i ultimately affects how the four Kūkulu are successfully implemented by the managing agencies.

KE KUMU | PURPOSE

Papahānaumokuākea represents the rich Hawaiian heritage, cultural experiences, and wisdom that have cultivated healthy relationships among places and their peoples through time and space.

KE ALA KA'I | GUIDING PRINCIPLE

Hawaiian culture is a foundational element for the management of the Papahānaumokuākea Marine National Monument.

²² Known as Arcturus in western astronomy.

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Management decisions reflect and apply knowledge and understanding of Hawaiian culture, histories, contemporary realities, and cultural protocols.
- Activities, policies, and programs honor, reflect, and implement Hawaiian values, knowledge, and management concepts.
- Integrated approaches to management decisions become the norm.
- Place-based knowledge contributes to community-based management.

NĀ KUHIKUHI (STRATEGIES):

- **Ho'oku'i-1:** Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permitted personnel, and periodically assess cultural capacity.
- **Ho'oku'i-2:** Ensure that policies and programs incorporate relevant cultural knowledge.
- **Ho'oku'i-3:** Use Hawaiian knowledge, language, values, traditions and concepts throughout all areas of management and activities.
- **Ho'oku'i-4:** Manage data gathered to support Monument and community-based management.

NĀ KUHIKUHI (STRATEGIES) ELABORATED:

Ho'oku'i-1: Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permitted personnel, and periodically assess cultural capacity.

Cultural capacity within management agencies involves building knowledge and understanding of Hawaiian culture, histories, contemporary realities, and awareness of cultural protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Native Hawaiians. Embedding Indigenous cultural competence requires commitment to developing and sustaining inreach programs, indigenization of curriculum, proactive provision of facilitation and support to Native Hawaiian organizations and constituency groups, and the explicit inclusion of Hawaiian culture and knowledge systems as a valued aspect of Monument management, operations, and policies. Two examples of existing programs in Hawai'i which create valuable understandings of the Hawaiian perspective of mālama 'āina are: 1) Papakū Makawalu, a methodology for systematically organizing knowledge spiritually, mentally and physically; and 2) Hālau 'Ōhi'a, a professional development training for community members and resource managers to learn Hawaiian cultural skills and methodology

and how to apply them in their stewardship professions.

Key areas where future efforts can be focused are continued inreach for managers, new or expanded inreach programs for permittees, and facilitation and support of Native Hawaiian organizations and communities that increase cultural capacity and proficiency.

The managing agencies' ability to increase cultural capacity both individually and collectively will ultimately determine the success of the strategies elaborated in this document.

Ho'oku'i-2: Ensure that Monument policies and programs incorporate relevant cultural knowledge.

Permitting and policy are the main mechanisms for managing activities occurring within Papahānaumokuākea. Created through various federal and state laws and regulations, these policies help to guide management decisions. Actions to facilitate the integration of Hawaiian cultural perspectives and knowledge into permitting and policy are therefore essential. The Mai Ka Pō Mai strategies in Kūkulu 1-4 identify some key areas where efforts can be focused. Current mechanisms which incorporate these perspectives and knowledge are the Monument permit application and review processes, cultural briefings for those accessing the Monument, resource monitors, and an established set of Best Management Practices. Updates and expansions to existing mechanisms and to Monument education and outreach initiatives will promote the incorporation of cultural ideas and a commitment to inclusivity.

Ho'oku'i-3: Use Hawaiian knowledge, language, values, traditions, and concepts throughout all areas of Monument resource management.

Traditional Hawaiian resource management involves recognizing local variations in weather and biological resources, observing environmental patterns, periodically applying kapu²³ by konohiki,²⁴ and maintaining a deep respect for, and intimate knowledge of, the environment. These management practices and principles, along with contemporary research, can work simultaneously to assist managers in making the best decisions for the resources. Integrating traditional knowledge will not only strengthen the relationship between Monument managers and the Native Hawaiian community, it will also provide additional tools and methods for improving management practices. This relationship will also perpetuate the application of traditional knowledge across the Hawaiian Archipelago. An example of a traditional method of resource understanding paired with current management needs is the Huli 'Ia process currently being used at both Kuaihelani and Hōlanikū.

²³ Margaret Titcomb with the collaboration of Mary Kawena Pukui, *Native Use of Fish in Hawaii*, (Honolulu: The University Press of Hawaii, 1972), 14.

²⁴ E.S. Craighill Handy and Elizabeth Green Handy with Mary Kawena Pukui, *Native Planters In Old Hawaii: Their Life, Lore, & Environment*, (Honolulu: Bishop Museum Press, 1991), 321-322.



Nā Kupu'e'u Pae Moku visited Mokumanamana with voyaging canoes Hōkūle'a and Hōkūalaka'i during the summer solstice to conduct cultural protocol and ceremony. - Photo: Unknown

Using Hawaiian language in Monument management is an effective way to perpetuate Native Hawaiian culture. Names of places, animals, and other living elements are an expression of environmental observations over time. Each word can convey a Hawaiian perspective towards management. The use of 'ōlelo Hawai'i (Hawaiian language) to describe resources and other elements of the region is an effective way to ensure that traditional knowledge and values are perpetuated.

Ho'oku'i-4: Manage data gathered to support Monument and community-based management.

Data gathered within Papahānaumokuākea can be useful for managers, researchers, and communities. Good management of cultural and scientific data throughout the data lifecycle will promote data quality, allow for research to be expanded on by others, and increase the availability of information useful to community groups and Monument staff. It can also ensure that sensitive data (e.g. place-based or distribution data for taxa or cultural features) are protected. Systems and procedures for data storage and access should be periodically reviewed and discussed by co-managing agencies to ensure adequate support of this strategy. Dedicated ongoing data management by Monument staff will support efforts represented by strategies within all Kūkulu in this document.

HE ALI'I KA 'ĀINA, HE KAUWĀ KE KĀNAKA

He Ali'i Ka 'Āina, He Kauwā Ke Kanaka - Land is the Chief, Man is its Servant. This 'Ōlelo No'eau depicts the relationship that Kānaka Maoli had with land and highlights that land was not viewed as a commodity, but rather a Chief, or one who protects and provides for its people. In order for the land to provide sustenance and shelter to the people, it needed to be tended to and cared for properly, a deed in which Kānaka recognized and reciprocated. This 'Ōlelo No'eau emphasizes the foundational Hawaiian worldview of Aloha 'Āina and further defines this ideology beyond a love for the land, but rather a reciprocal relationship in which the two depend on one another to thrive, and ultimately to live.



HE WA'A HE MOKU, HE MOKU HE WA'A

As previously mentioned, traditional voyaging practices at Nihoa and Mokumanamana continued well into the 20th century and revived recently through the voyages of the wa'a kaulua Hōkūle'a, Hikianalia, Hōkūalaka'i, and Makali'i. While Hawaiian navigators are most known for utilizing the stars for maintaining course and finding islands, extensive knowledge of the sun, moon, ocean conditions, clouds, and wildlife are just as important. By sailing in the same way their ancestors did, modern day celestial navigators are able to gain the experiences needed to make sense of the many clues to our history existing in traditional mo'olelo and ka'ao.

For example, Kuaihelani, now associated with Midway Atoll, is often mentioned as an island for the akua and could float in the sky. This "floating" could refer to an atoll's ability to reflect its lagoon into the clouds. Occurring nowhere else in the populated Hawaiian islands, it would subsequently give navigators an easy signal to locate these low lying locations. Other references to "mythical" places thought to be in the Northwest Hawaiian Islands region include Kānehūnāmoku, Hōlanikū, Kuaihelani, Nu'umealani, and Kūlanihāko'i. These types of stories add to the myth of the region and with continued voyaging traditions, we may better understand the many environmental phenomena that they refer to.

» KŪKULU 1. HO‘OMANA

This Kūkulu is about honoring Papahānaumokuākea as a sacred site and, in particular, restoring and strengthening cultural and spiritual relationships with Papahānaumokuākea. Sacred natural sites often characterize the highest human aspirations and spiritual values of a culture. These are places that embody the fundamental human-nature relationships embedded within the culture. Some sacred natural sites are significant components of entire worldviews. Such is the case with Papahānaumokuākea, which figures prominently in Hawaiian cosmology and represents the vital kinship relationships among Native Hawaiians, the land, the ocean and all associated resources.

Historically, European and American scholars described mana in oceanic cultures as a spiritual, supernatural or magical force, a source of power, and more. However, English translations of mana do not fully express its meaning or significance from a Native Hawaiian perspective, which is better understood and accessible through traditional oral literature, genealogies, mele and mo‘olelo. In Hawaiian tradition, mana was part of a vibrant system that intertwined many other foundations of Hawaiian culture and identity, and was evident to Native Hawaiians through akua and in our ali‘i, ourselves, and our environment. Ancient Hawaiians believed mana could be inherited through lineage or acquired through great feats, skill, artistry, talents, and gifts, which are cultivated through education and training. Through these actions one acquires, engages with, and transfers mana. It is a form of empowerment and worship.

The following Kuhikuhi (strategies) focus on restoring and strengthening cultural and spiritual relationships with Papahānaumokuākea. The Kuhikuhi facilitate a more unified energy and commitment to honor the cultural and spiritual significance of this realm. Restoring and strengthening the cultural and spiritual relationships with Papahānaumokuākea safeguards moral and ethical foundations for sustainable conservation. This Kūkulu acknowledges the conscious physical return to Pō in order to establish a relationship to place and to realize a state of balance and an energy that is only found at the source. Returning to our origin allows the practice of Aloha ‘Āina and remembrance of its timeless continuity that includes our relationship to the rest of Hawai‘i, humanity, and the world. These are the implications of everything that we do in Papahānaumokuākea.

KE KUMU | PURPOSE

Papahānaumokuākea is a living spiritual foundation and a natural environment for Hawaiian existence.

KE ALA KA‘I | GUIDING PRINCIPLE

Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration.



NĀ PAHUHOPU (DESIRED OUTCOMES):

- Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge and safeguard the cultural and spiritual significance of this pu'uhonua.
- Activities which are undertaken to protect, preserve, maintain, and restore Papahānaumokuākea also strengthen the spiritual connections to place and serve to perpetuate and revitalize Hawaiian culture, knowledge, and practices.
- Native Hawaiian cultural practitioners can access Papahānaumokuākea and its resources to 'ike maka.²⁵
- A sense of reciprocity and community exists for those accessing Papahānaumokuākea.
- The mana of Papahānaumokuākea is enhanced.

NĀ KUHIKUHI (STRATEGIES):

- **Ho'omana 1-1:** Practice Aloha 'Āina in Pō, supporting and managing the natural-cultural landscape.
- **Ho'omana 1-2:** Perpetuate Hawaiian cultural practices, knowledge, and values.
- **Ho'omana 1-3:** Enhance protections through access for Native Hawaiians.
- **Ho'omana 1-4:** Amplify the cultural and spiritual experience.

NĀ KUHIKUHI (STRATEGIES) ELABORATED:**Ho'omana 1-1: Practice Aloha 'Āina in Pō, supporting and managing the natural-cultural landscape.**

'Āina is the source of Hawaiian identity. As previously described, this concept is based on the reality that humans are not separate from the environment. Aloha 'Āina is a Hawaiian expression of the rights and responsibilities to care for 'āina as kin. This strategy focuses on the direct care and protection of resources within Papahānaumokuākea in ways that acknowledge its cultural significance and help strengthen spiritual connections to place. Some examples of actions where managers can implement Aloha 'Āina principles and practices include environmental restoration projects, marine research, seabird population monitoring, habitat research, and the protection of iwi kūpuna and cultural artifacts.

Ho'omana 1-2: Perpetuate Hawaiian cultural practices, knowledge, and values.

Each cultural practice ties Native Hawaiians to this 'āina and gives us a better understanding of the resources within. This strategy focuses on the relationship between cultural practice and 'ike kūpuna and their continued use within Papahānaumokuākea to create a Hawaiian space. This relationship is important to ensure that people are a part of Papahānaumokuākea now and into the future. Culture is not static and new innovations, practical traditions, and knowledge will continue to evolve in a way that reflects the values of this place. Examples include continued voyaging traditions, feather collection and use in cultural implements, and creation of mele (songs, chants).

Ho'omana 1-3: Enhance protections through access for Native Hawaiians.

Kuleana is a Hawaiian value which implies a sense of responsibility which, in turn, conveys rights and privileges based on relationships to place and practices. In designing and planning environmental management activities, it is essential to include Native Hawaiians in order to maintain a connection that ensures kuleana to Papahānaumokuākea. It is also important to include Native Hawaiians in the full range of permitted activities including those typically not considered "cultural" activities such as marine research cruises, resource management field camps, and habitat restoration projects. Native Hawaiians can contribute to the enhancement of resources while perpetuating ancestral relationships.

Ho'omana 1-4: Amplify the cultural and spiritual experience of Papahānaumokuākea.

The oral traditions of Papahānaumokuākea speak of the birth and creation of all things. This strategy supports the creation of new oli, mele, and other art forms which revitalize, reinforce, and expand old traditions, amplifying their meaning and significance through the power of place. In addition, place-based training, education, and mentorship programs are needed as the unique environment of Papahānaumokuākea creates learning opportunities that are not available elsewhere in the pae 'āina. Therefore, cultural access is necessary to experience ancestral histories and to perpetuate the lived experiences within oral histories and traditions.

²⁵ 'Ike maka refers to an individual's ability to see or personally witness events, places, or activities. To learn by doing. This serves as an important tool for learning and inspiration for "unlocking" or recalling traditional memories or stories through firsthand accounts.



» KŪKULU 2. HŌ'IKE

'Ike means knowledge, but also refers to sensing, experiencing, and understanding. Hō'ike is about applying knowledge systems and demonstrating knowledge and expertise in a given area. This Kūkulu focuses on all research and monitoring activities that inform Papahānaumokuākea management actions, and how traditional knowledge can enhance them. Well-known traditions of inquiry and understanding have endured and are still practiced. Many of these are relevant to the management of Papahānaumokuākea. References to these processes, including different ways of observing the living world, can be found in countless oli, mo'olelo, ka'ao, and genealogies passed down from generation to generation.

Kūkulu Hō'ike looks to establish foundational information for understanding and interpreting Papahānaumokuākea through place-based studies, traditional knowledge, and methods. In seamlessly integrating the information validated through Hawaiian inquiry endeavors, co-managing agencies are given access to a wealth of local and traditional knowledge that can often be difficult to gather through other methods. The intimate relationship that Native Hawaiians have with natural resources in Hawai'i is embedded within the customs and knowledge systems that have been passed down over generations. This knowledge is difficult to gather through nonindigenous inquiry because such inquiry often conflicts with the ways in which the knowledge is stored, transferred or delivered. For example, a cultural practitioner may have learned a particular method of fishing for he'e from a grandparent who learned it from their elders. The method is documented orally and can only be taught through a hands-on approach. There is much to be gained by including practitioners who are able to integrate Indigenous and nonindigenous methodologies. The information gathered and results obtained through such an integrated approach provides a more thorough and complete result. Fundamentally, research should strengthen relationships, focus on ancestral connections, and create an understanding of the elements, people, and genealogy of place. Place-based and traditional ecological knowledge provides the foundation for pono management of Papahānaumokuākea.

KE KUMU | PURPOSE

Papahānaumokuākea is an abundant source of ancestral knowledge and a place where experts demonstrate excellence and advance knowledge systems.

KE ALA KA'I | GUIDING PRINCIPLE

Harness, elevate, and expand place-based knowledge of Papahānaumokuākea through research, exploration, and Hawaiian methodologies.

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Multiple perspectives, knowledge systems, and values are incorporated into research and monitoring activities.
- Hawaiian sources of knowledge continue to live through oli, mo'olelo, and ka'ao of Papahānaumokuākea.
- The value of place-based studies and knowledge is emphasized.
- Research is collaborative and integrative.
- Research findings generate mana, honor ancestors, and help sustain people and resources.

NĀ KUHIKUHI (STRATEGIES):

- **Hō'ike 2-1:** Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values.
- **Hō'ike 2-2:** Conduct, support, and facilitate Hawaiian methods of science and research.
- **Hō'ike 2-3:** Conduct, support, and facilitate research on cultural heritage, traditions, and history to advance resource management.
- **Hō'ike 2-4:** Promote alignment of research initiatives of the co-managing agencies and permittees to advance Hawaiian research agenda items.

NĀ KUHIKUHI ELABORATED:

Hō'ike 2-1: Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values.

Monument managers are tasked with the responsibility of interweaving multiple systems of knowledge into the daily management of PMNM, placing value on diverse sources of knowledge and considering many ways of knowing to best manage the region. While this blending is occurring in some areas, synthesis, as envisioned in the MMP and the World Heritage nomination, has not been fully realized. Nowhere is this more apparent than in the research and monitoring of resources. While a few initiatives such as nomenclature (naming of newly discovered PMNM species), 'opihi research, and Huli 'la monitoring at Kure have successfully incorporated multiple knowledge systems and resource management perspectives, expanded efforts are needed across the research spectrum. A promising approach is the inclusion of practitioners in agency monitoring trips, such as one recently conducted at Nihoa. This approach actively seeks to include multidisciplinary teams. Incorporating traditional perspectives and methods into research and monitoring in Pō will improve understanding of the health and productivity of PMNM resources while perpetuating Native Hawaiian culture and the significance of the area. Other potential ways to expand synthetic research and monitoring efforts include:

- Identify and prioritize Native Hawaiian research requirements including traditional and customary practices that are a part of Hawaiian research methodologies. The need for a Native Hawaiian research agenda was an early driver for this document and is the primary focus of Kuhihuhi 4 of this Kūkulu. The Native Hawaiian research agenda was intended to guide future management by: providing education about the significance of Papahānaumokuākea within a Native Hawaiian epistemology; explaining Native Hawaiian approaches to research and resource use; identifying the importance of Papahānaumokuākea for the pursuit of Native Hawaiian knowledge; prioritizing future Native Hawaiian knowledge-seeking endeavors; and providing action-oriented recommendations that will improve future permitting and management.

- Convene the Logistics Working Group regularly, providing an opportunity for managers and research coordinators to meet and identify areas where coordination and synergy are possible in research.

- Consult the community of cultural practitioners with connections to Papahānaumokuākea on research and monitoring topics as needed to incorporate multiple perspectives and knowledge systems. For example, OHA, the CWG, and other cultural practitioners and community members with strong ties and place-based experience pertaining to Papahānaumokuākea are readily available for consultation as often as needed.

Hō'ike 2-2: Support and facilitate Hawaiian methods of science and research.

Traditional Hawaiian approaches to science and research incorporate Indigenous methodologies and place-based knowledge. Applying methodologies based in the Hawaiian worldview, including traditional methods of resource management, supports ecosystem-based management. Some core aspects include describing the interconnectedness of ecosystems and resources, tracking variations in resources over space and time, and continuously building upon prior knowledge. Some current examples of Hawaiian methods of science and research being implemented in the Monument include:

- Huli 'la data collection
- Hawaiian lunar calendar research
- Cultural research on Mokumanamana
- Voyaging and wayfinding

Indigenous approaches to science and research can inform management in many areas, including habitat restoration, area uses and access, threat reduction, and the evaluation of the effectiveness of management efforts.

Hō'ike 2-3: Conduct, support, and facilitate research on cultural heritage, traditions, and history to advance resource management.

Research and documentation of Hawaiian traditions, practices, and histories of Papahānaumokuākea are important in reconnecting people to place and in making sure these traditional stories and practices live on. This creates a place for cultural research that may or may not take place within the Monument, but is based on place and furthers our understanding and increases our knowledge of the area. This ensures better protection of its natural and cultural qualities, as well as the overall commitment to preserve and perpetuate Native Hawaiian culture.

Ancestral recitations such as oli, ka'ao, and mo'olelo were passed down through generations to ensure the longitudinal integrity of knowledge which commonly included descriptions of natural phenomena based on observation and interaction. Today the data may seem “hidden” or metaphorical; historically these data were perceived through a different lens. There was no differentiation between real world data and traditional stories to help one remember. Oral traditions are valuable sources of data that may be translated in various ways to foster understanding of their relevance to modern times. Similarly, when we model research based on information in these accounts, we continue to unlock valuable place-based and traditional knowledge that can support practitioners of place-based management.

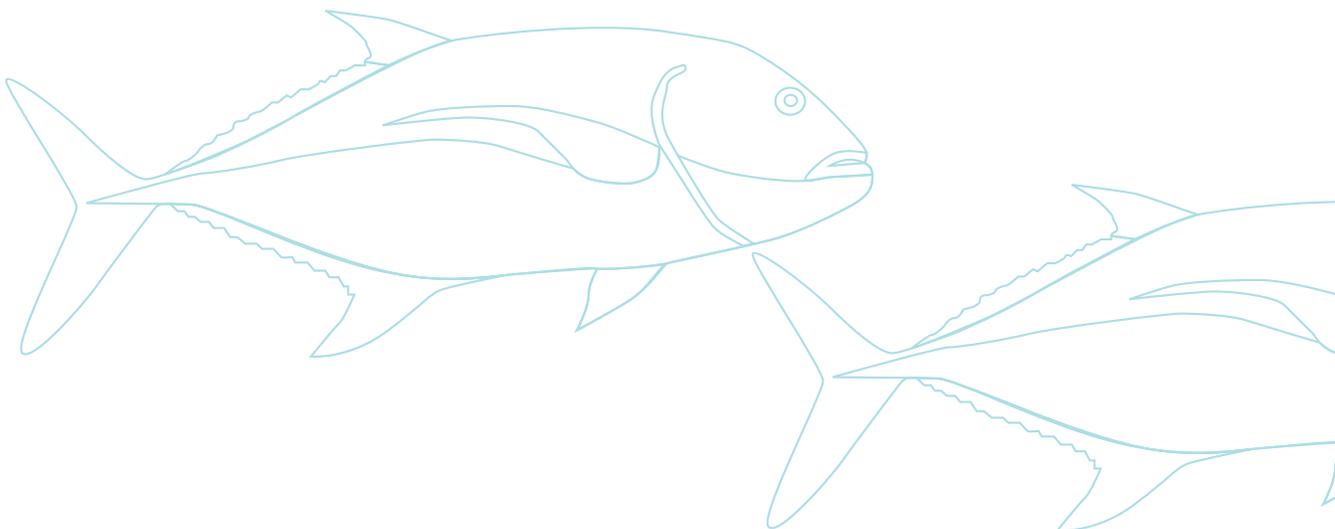
At the turn of the century, the most detailed version of the Papahānaumokuākea tradition resurfaced in the Hawaiian language newspaper Ka 'Āha'i 'Ōlelo. Originally published in 1835, the historical document generally known as the Kai'aikawaha

“genealogy of island names” verifies that the NWHI are indeed part of the genealogical offspring of Papahānaumoku and Wākea. At the same time, it provided a foundation for further inquiry and research within the repository of Hawaiian knowledge now accessible through Hawaiian place names.

Many mo'olelo and ka'ao are known to reference travels or unique qualities about the NWHI, such as the traditions about Wākea, Keaomelemele, Pele mā, and Aukelenuia'ikū. Other mo'olelo, ka'ao, and oli will continue to be revealed and must be considered for their lessons and implications to PMNM management.

Hō'ike 2-4: Promote alignment of research initiatives of the co-managing agencies and permittees to incorporate Hawaiian research agenda items.

Research within Papahānaumokuākea should be beneficial in a contemporary scientific sense, and also further cultural traditions and interests. To the extent possible, identification and prioritization of PMNM research needs should be achieved through consultation with the CWG and other Native Hawaiian institutions and organizations. All PMNM co-managing agencies and many subject matter experts are active participants in the CWG. This type of engagement creates opportunities to discuss valuable collaborations and partnerships that can support the research initiatives of co-managing agencies, permittees, and the CWG. These discussion opportunities allow experts and multiple perspectives to weigh in on a single topic, thus enhancing research outcomes. In the future, a Hawaiian research agenda will be developed by the CWG to guide future management. The document will establish priorities for research based on Native Hawaiian epistemology and approaches to knowledge-seeking endeavors and resource use.



HULI 'IA

Huli 'ia is a methodology for observing environmental patterns to strengthen relationships to resources. This observational practice can be utilized to better understand the natural tendencies and cycles of island environments. An outcome of these observations is the creation of new 'ōlelo no'eau seen in our modern context. An example is “Ke kai la'i, ke kai 'eu” during the lunar month of Hinaia'ele'ele (July/August) at Hōlanikū. It references that during the summer months when the oceans are calm, Kure crews notice an increased presence of bigger ulua, moi, and weke.

<http://seagrant.soest.hawaii.edu/huli-ia/>



Community group Nā Maka o Papahānaumokuākea visited Nihoa, Mokumanamana, Lalo (French Frigate Shoals) and Nā 'Ōnū (Gardner Pinnacles) to conduct cultural observational protocols and research on intertidal species including 'opihi, hā'uke'uke, pipipi kōlea, and various types of limu. - Photo: Brad Ka'aleleo Wong



» KŪKULU 3. HO'ŌULU

There are many mo'olelo about how the 'ulu tree arrived in Hawai'i. In one version, the voyaging chief Kaha'i brings an 'ulu tree from Sāmoa and plants it near his home in Hakipu'u, O'ahu, to be shared amongst the people. In another mo'olelo, during a great famine the god Kū planted his body in the ground and became an 'ulu tree to help end the famine. In all instances, it is implied that the 'ulu tree is used to help "ulu" the people. The word "ulu" (as opposed to the 'ulu tree) means to grow, increase, and to be inspired. The word ho'oulu implies an active engagement and intention to cause growth and inspiration. The Hawaiian word for community is kaiāulu which includes the word ulu. An aspect of the Hawaiian concept of community is that communities are places of dynamic interactions and relationships that cultivate and produce abundance, innovation, and ingenuity. Kūkulu Ho'oulu is grounded in these values and aims to support the communities of Papahānaumokuākea.

Strategic collaboration and partnership-building are essential to leverage the strengths and existing knowledge of Papahānaumokuākea, as well as the skills among key entities, including communities and other stakeholders. These collaborations are also important for supporting research, management, outreach, and education. Additionally, partnerships can help bolster opportunities for training and mentorships that will support new generations of managers, scholars, and practitioners as leaders.

KE KUMU | PURPOSE

Inspire and grow thriving communities.

KE ALA KA'I | GUIDING PRINCIPLE

Collaborative partnerships can create synergies for management, empower communities and increase support for the management of Papahānaumokuākea.

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Partnerships and collaborations between Monument managers and the mālama 'āina community support shared educational, cultural, environmental, and stewardship goals across the pae 'āina.
- The Cultural Working Group is actively engaged and provides expert knowledge and input to help inform management.
- Partnerships and collaborations with other organizations support Papahānaumokuākea programs and initiatives at the local level and beyond.
- Partnerships and collaborations support next-generation mentoring and development for leadership succession.

NĀ KUHIKUHI (STRATEGIES):

- **Ho'oulu 3-1:** Engage and collaborate with communities and leaders involved in mālama 'āina work.
- **Ho'oulu 3-2:** Support a vibrant and sustainable Cultural Working Group.
- **Ho'oulu 3-3:** Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives.
- **Ho'oulu 3-4:** Develop and support initiatives that focus on generational capacity building for leadership succession.

NĀ KUHIKUHI ELABORATED:

Ho'oulu 3-1: Engage and collaborate with communities and leaders involved in mālama 'āina work.

To fully connect management efforts to cultural knowledge, managers and researchers must engage Hawaiians who can inform activities with traditional knowledge, cultural practices, and the characteristics and meaning of specific sites and resources. Members of the Cultural Working Group (CWG) can help to identify these practitioners and kūpuna who understand and can communicate the spiritual, genealogical, and cultural significance of Papahānaumokuākea.

It is also important to engage leaders and other key entities who have previously worked to mālama resources within Papahānaumokuākea, as this expands upon prior knowledge within the place and fosters a deepened sense of pride and connection. Additionally, engagement with individuals who have shown leadership in mālama 'āina in the main Hawaiian Islands provides valuable benefits for Papahānaumokuākea. Finding ways to involve such individuals in various trip opportunities allows Monument managers to engage their specialized expertise. It can also foster reciprocal inspiration for these practitioners to continue their work in Ao.

Developing meaningful relationships with knowledgeable individuals about traditions, practices, and environmental

issues adds depth and breadth to the work conducted by the co-managing agencies. This, in turn, empowers those individuals and communities to play a greater role to mālama Papahānaumokuākea as well as their kuleana at home.

Ho'oulu 3-2: Support a vibrant, sustainable Native Hawaiian Cultural Working Group.

The CWG is an open, volunteer-based group composed of members who possess expertise in relevant Hawaiian cultural knowledge and traditional practices, and who are interested in the management of the unique resources of Papahānaumokuākea. Since 2001, the CWG has provided valuable perspectives, strong support, and expert knowledge to help ensure that management of Papahānaumokuākea maintains essential cultural linkages. Some of the many areas where the CWG has contributed include permit reviews, the naming of newly discovered species, and providing input on World Heritage nomination and management planning. The CWG has played an integral support role in the development of this document, providing valuable assistance in defining its scope and content.

Supporting this partnership and creating opportunities for this community group to be engaged and provide input helps to ensure that management of PMNM includes the interests of the Hawaiian community and evolves with the Hawaiian community's concerns. Examples include convening and attending meetings, providing media and materials, sharing research outcomes and other information, supporting networking, co-developing products, and facilitating discussions with content experts.

Ho'oulu 3-3: Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives.

A number of public agencies, nonprofit organizations, and educational institutions are engaged in activities that are consistent with the goal of improving the management of Papahānaumokuākea. Many activities can be enhanced through active partnerships and collaborations with such entities. For example, partnerships can provide a means of leveraging monies for natural resource management initiatives in times of uncertain budgets. Partnerships that enhance Hawaiian education and language can help improve integrated management. Partnerships focused on the international scale can significantly contribute to the global future of marine management. For example, Papahānaumokuākea is currently a part of the Big Ocean Network and the UNESCO World Heritage Marine Managers network, two collaborative partnerships that promote sharing of management successes and lessons learned.

Ho'oulu 3-4: Develop and support initiatives that focus on generational capacity building for leadership succession.

The focus of this strategy is the development of PMNM strategic initiatives to collaborate with entities whose work supports capacity building and the next generation of conservation leaders. These entities would ideally also focus on mentoring and educating youth or young adults who want to enter the conservation workforce. Lessons learned from Pāpāhānaumokuākea can significantly advance the professional growth of these individuals during their careers. Examples of these programs are the University of Hawai'i Pacific Internship Programs for Exploring Science (PIPES), Kū'ula Integrated Science, the Quantitative Underwater Ecological Surveying Techniques (QUEST) program, and Kupu. These mentorship programs emphasize cultural knowledge and Hawaiian management concepts that support PMNM management needs.



In June 2014, the Kānehūnāmoku Voyaging Academy sailed on the SSV Makani 'Olu to Nihoa and Mokumanamana with teen students in the first Hālau Holomoana cohort.
- Photo: Kānehūnāmoku Voyaging Academy

≡ E HO'OMAU!

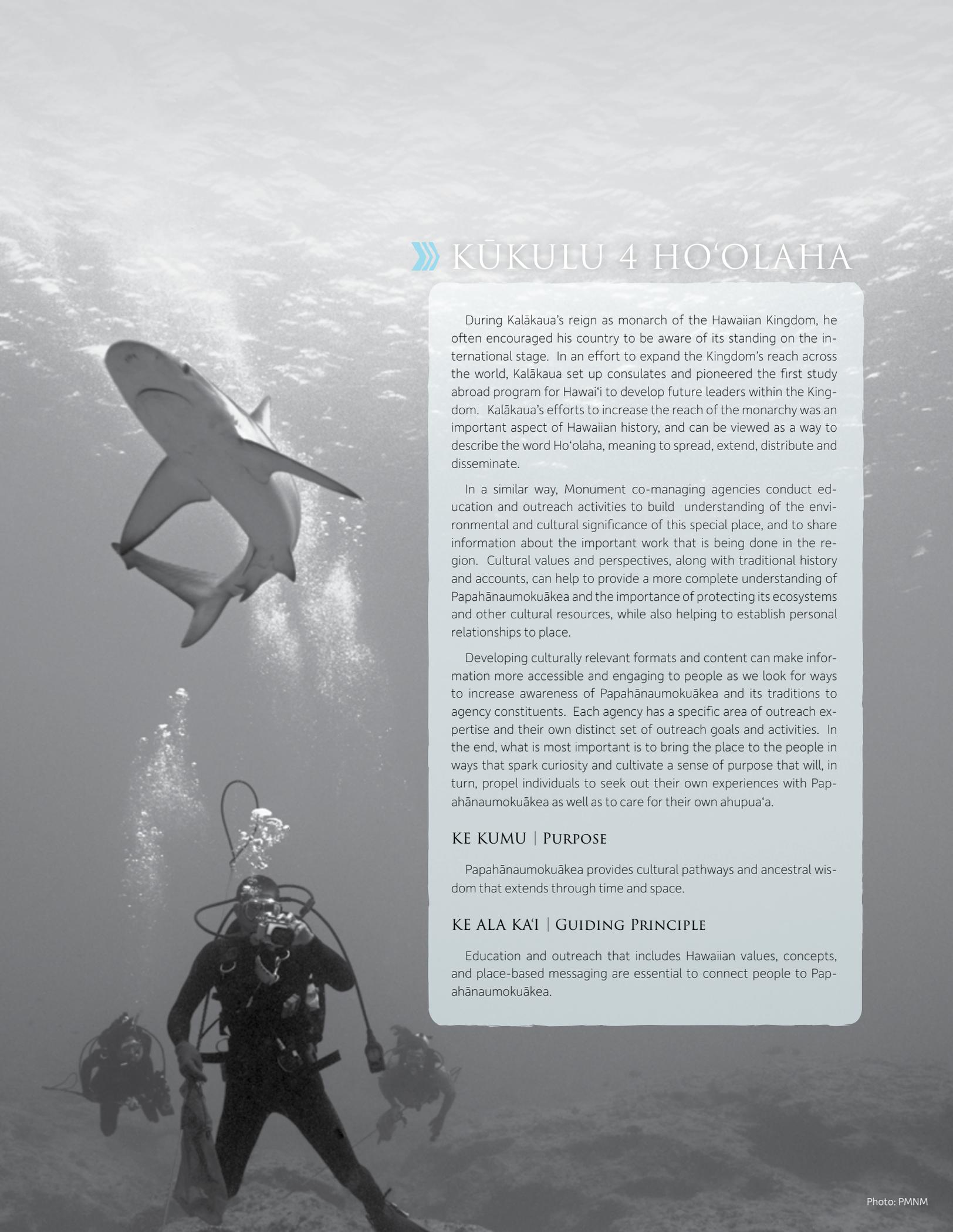
The PMNM Co-Managing Agencies also provide various opportunities for developing generational capacity with regards to the succession of the stewards of the environment and natural and cultural resources in the region.

NOAA NMFS: NOAA Fisheries implements the Pacific Islands Region Marine Education and Training (MET) Program which was created to “improve communication, education, and training on marine resource issues throughout the region and increase scientific education for marine-related profession among coastal community residents, including indigenous Pacific Islands, Native Hawaiians, and other underrepresented groups in the region.” A recent initiative funded by the MET Program is Mālama Maunalua, which focuses on preparing the next generation of environmental stewards by providing education and training opportunities for students looking to enter marine-related professions.

USFWS: The US Fish and Wildlife Service works with Kupu Hawai'i on 10-month conservation internships at Kuaihelani, their main offices in Honolulu, and at various Refuge locations across Hawai'i. Interns work with USFWS staff on their various environmental projects, many of which involve seabird habitat restoration and conservation. Kupu's mission focuses on youth programs to support conservation leaders in the community.

NOAA ONMS: ONMS works directly with the University of Hawai'i at Hilo to support the Quantitative Underwater Ecological Surveying Techniques (QUEST) course, a field course focusing on ecological monitoring of coral reefs using scuba. Each year several top students from the course are selected to participate as interns on various marine monitoring cruises within PMNM.

DLNR: In partnership with the Kure Atoll Conservancy, the Division of Forestry and Wildlife (DOFAW) offers 6 month volunteer opportunities twice a year for on-the-ground restoration activities at Hōlanikū (Kure Atoll). Activities include removal of invasive species, outplanting and nursery work for coastal native plants, seabird monitoring, and monk seal monitoring.

A large shark is swimming in the water, positioned above a group of divers. The scene is underwater, with sunlight filtering through the water from above, creating a bright, shimmering effect. The divers are silhouetted against the light, and bubbles are visible around them. The shark is the central focus of the image, swimming towards the left.

» KŪKULU 4 HO'OLAHA

During Kalākaua's reign as monarch of the Hawaiian Kingdom, he often encouraged his country to be aware of its standing on the international stage. In an effort to expand the Kingdom's reach across the world, Kalākaua set up consulates and pioneered the first study abroad program for Hawai'i to develop future leaders within the Kingdom. Kalākaua's efforts to increase the reach of the monarchy was an important aspect of Hawaiian history, and can be viewed as a way to describe the word Ho'olaha, meaning to spread, extend, distribute and disseminate.

In a similar way, Monument co-managing agencies conduct education and outreach activities to build understanding of the environmental and cultural significance of this special place, and to share information about the important work that is being done in the region. Cultural values and perspectives, along with traditional history and accounts, can help to provide a more complete understanding of Papahānaumokuākea and the importance of protecting its ecosystems and other cultural resources, while also helping to establish personal relationships to place.

Developing culturally relevant formats and content can make information more accessible and engaging to people as we look for ways to increase awareness of Papahānaumokuākea and its traditions to agency constituents. Each agency has a specific area of outreach expertise and their own distinct set of outreach goals and activities. In the end, what is most important is to bring the place to the people in ways that spark curiosity and cultivate a sense of purpose that will, in turn, propel individuals to seek out their own experiences with Papahānaumokuākea as well as to care for their own ahupua'a.

KE KUMU | PURPOSE

Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space.

KE ALA KA'I | GUIDING PRINCIPLE

Education and outreach that includes Hawaiian values, concepts, and place-based messaging are essential to connect people to Papahānaumokuākea.

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Everyone understands the cultural importance of Papahānaumokuākea.
- Papahānaumokuākea is seen as a source of knowledge to communities and that is reflected through relationships.
- People feel a sense of kuleana for Papahānaumokuākea.
- Cultural values, traditions, and histories are actively incorporated into all types of Monument outreach and communication.

NĀ KUHIKUHI (STRATEGIES):

- **Ho'olaha 4-1:** Develop educational programs and initiatives that are based on Hawaiian cultural values, concepts, and traditional resource management stewardship.
- **Ho'olaha 4-2:** Identify, share and promote innovative research and other place-based activities in PMNM that can serve as models to inform resource management in the main Hawaiian Islands (Ao).
- **Ho'olaha 4-3:** Conduct symposia and other forums to showcase and share knowledge and ideas.
- **Ho'olaha 4-4:** Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument.

NĀ KUHIKUHI ELABORATED:

Ho'olaha 4-1: Develop educational programs and initiatives that are based on Hawaiian cultural values, concepts, and traditional resource management stewardship.

A key tenet of the Monument Management Plan is to “bring the place to the people” in an integrated and culturally appropriate manner. This cultural integration strategy emphasizes scholarship and developing educational initiatives and content in ways that incorporate cultural learning into Monument-sponsored programs and other outreach venues. Other ways to share with the entirety of our pae 'āina will be to engage with education systems (i.e., Kamehameha Schools, University of Hawai'i, Department of Education) to develop formal education programs focused on PMNM, its location, and the vast array of cultural resources within the region. Additional outreach of Papahānaumokuākea should include information on cultural histories and traditions.

In particular, attention should be paid to ensuring that the cultural information incorporated into Monument programs is relevant and reaches Native Hawaiians, many of whom may not otherwise have access to such information.

Examples of Papahānaumokuākea programs, exhibits or venues:

- Navigating Change Program
- PMNM Resource Monitor Program
- Cultural briefings
- Marine debris outreach
- Monument outreach events
- Mokupāpapa Discovery Center

Ho'olaha 4-2: Identify, share and promote innovative research and place-based activities in PMNM that can serve as models to inform resource management in Ao.

The realm of Pō, the concept of an 'āina akua, a place where ancestors come from and return to, a place of inspiration, continues to influence our actions and activities today and allows the stories of this ancestral homeland to continue. As we access and participate in this realm, the lessons learned, experiences, and research findings can ultimately be applied to the context of management work within Ao, the main Hawaiian Islands. Educational collaborations with researchers, resource managers, and local communities will promote knowledge sharing and an archipelagic viewpoint. This perspective enhances the existence of Papahānaumokuākea as a place of inspiration and understanding, creating added value to its importance in mālama 'āina work.

Ho'olaha 4-3: Conduct symposia and other forums to showcase and share knowledge and ideas.

All co-managers produce knowledge through research and management that extends beyond their individual learning and that is valuable and applicable to others and their disciplines. Learning from one another's work within Papahānaumokuākea contributes to our understanding of the place. Convening various perspectives can help weave together a more comprehensive understanding of the systems and processes within the region, as well as external factors that impact the place and its resources.

The larger Papahānaumokuākea management community would benefit from periodically conducting multi-disciplinary events for sharing current knowledge related to Papahānaumokuākea research, management, and outreach. Such events could include stand-alone symposia or larger forums, such as the Hawai'i Conservation Conference or other national and international events. Preparation for these events should include thoughtful attention to the cultural implications of the research, as well as other ways of sharing information about the cultural importance of Papahānaumokuākea. Identifying

and, where possible, expanding these knowledge exchange opportunities will be valuable to furthering our understanding and partnering for future research endeavors.

Ho'olaha 4-4: Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument.

Although each co-managing agency independently conducts Monument outreach, coordinated branding and external communications for Papahānaumokuākea are carried out by the Monument Communications Team (MCT), a working group of the Monument Management Board. Comprised of representatives from all co-managing agencies, the MCT carries out the directives of the MMB Communications Strategy, a guidance document that is periodically updated. Besides maintaining a “One Monument” identity throughout the Monument website and via social media, the MCT develops and reviews a variety of Monument media materials (e.g., joint press releases, videos, brochures), and conducts multi-agency outreach events.

Successfully fostering connections between people and place requires communication that imbues meaning to space and fosters awareness of, and adjustment to, cultural values and perspectives. Whenever possible, Monument communications products and events should incorporate information about the cultural history of Papahānaumokuākea and include associated values and perspectives. This will help move beyond simply building awareness that nature and culture are one, to establishing an effective bond between people and place.

For example, media releases regarding a particular species should include cultural information relevant to that species, if possible. The use of Hawaiian names for species or island locations, as well as descriptions describing the meaning of those names, should be strongly encouraged. There is also an abundance of historical information from the 1800s through the present that can be included in formal communications to further establish deeper meanings and stronger relationships between the public and Papahānaumokuākea.



» MEASURING SUCCESS

Mai Ka Pō Mai lays the groundwork for improving the care of the region’s cultural resources and the integration of Native Hawaiian culture and traditions into Papahānaumokuākea management. This guidance is intended to be a living document that is frequently referenced, discussed, and implemented by permittees and managers within the broader frame of Monument adaptive management,²⁹ and which continues to evolve as new knowledge is gained. As needed, Mai Ka Pō Mai will be periodically updated by the MMB through a developmental evaluation system that will incorporate input from managers, community and other sources to track the implementation and effectiveness of Mai Ka Pō Mai strategies. Scheduled to be developed within five years, this system will complement and support the Monument’s existing monitoring, tracking, and evaluation programs, helping the MMB gather information, learn and make decisions.

› HO’I I KA PŌ

Ho’i i ka pō is an emphasis of a return to Pō for us in a physical, mental, and emotional way to reestablish the connections to ‘āina, and the overall concepts of Aloha ‘Āina. This fundamental expression of the Hawaiian experience is an approach of love for the land and all that it feeds; a Hawaiian expression of the rights and responsibilities to care for ‘āina as kin. A Hawaiian environmental ethic. The concept of Aloha ‘Āina originates in the emergence of ancient traditions relating to the genealogy and formation of the Hawaiian Archipelago including the Kumulipo, Hāloa, and the ideology of akua, described earlier. It denotes the values, standards, and principles by which Native Hawaiians achieve sustainable and customary practices that ensure healthy connections to the land and natural

resources. These relationships inform, expand, and reinforce traditional ways of connecting in physical, mental, and emotional means.

The rich natural and cultural heritage of Hawai’i has coevolved for more than a millennium, with hundreds of generations having experience with ‘āina. Thus, Hawaiian culture is the underlying basis for caring for the environment. These natural and cultural values of Papahānaumokuākea are interrelated and, because of their interdependence, drivers of change may amplify the impact to the overall socio-ecological system. These values are an important aspect of our history that can be applied and used in our world and management of resources today.



²⁹ Adaptive management is a systematic, iterative approach for improving management by tracking and learning from management outcomes and adjusting future actions accordingly.

» GLOSSARY³⁰

- Ahupua'a** - Land division usually extending from the uplands to the sea; a division of land that comprises a moku (district). Multiple districts comprise a mukupuni (island).
- 'Āina** - That which feeds and sustains us as kānaka; land, the natural world.
- 'Āina akua** - Place where ancestors come from and return to; a term applied to Papahānaumokuākea.
- Akua** - God, goddess, spirit, divine, supernatural, godly, the elements/energy necessary to maintain balance.
- Ali'i** - Chief, ruler.
- 'Ekahi** - The number one.
- Aloha 'Āina** - A Hawaiian philosophy of love for land and all that which feeds us, representing the most basic and fundamental expression of the Hawaiian experience. A Hawaiian expression of the rights and responsibilities to care for 'āina as kin. Hawaiian environmental ethic.
- Ao** - The realm of light and mortality where humans and other living creatures reside, characteristic of the second half of the Kumulipo creation chant as well as the geographic region from Hawai'i to Mokumanamana. An emergence into light.
- He'e** - Octopus. Also, to slide, surf, slip, to melt or change from solid to liquid.
- Ho'oku'i** - Zenith; the position directly overhead where the heavens join together.
- Honu** - Green sea turtle.
- Huaka'i** - Voyage, journey.
- 'Ike kūpuna** - Ancestral knowledge.
- 'Ike maka** - Eyewitness, witness as to a will, eyesight, visual knowledge, visible. To see or witness personally.
- 'Ilioholoikauaua** - Hawaiian monk seal. Literally, "dog that runs in the rough sea."
- Iwi kūpuna** - Ancestral remains.
- Ka'ao** - Legend.
- Kāhili** - Feather standard, symbolic of royalty.
- Kaiāulu** - Community, neighborhood, village.
- Kānaka Hawai'i, Kānaka Maoli, Kānaka 'Ōiwi** - Various terms that refer to Native Hawaiians; an individual who is a descendant of the aboriginal peoples who, prior to 1778, occupied and exercised sovereignty in the Hawaiian Islands, the area that now constitutes the State of Hawai'i.³¹
- Kapu** - Restrictions on resource extraction and other activities.
- Koloa pōhaka** - Laysan duck. Koloa refers to the name of a native duck species, and pōhaka refers to the patch on the ducks eyes that give it a unique appearance.
- Konohiki** - Local managers; manager of an ahupua'a under the chief.
- Kuhikuhi** - To show, demonstrate, designate, prescribe, teach, give orders; to direct heiau ceremonies.
- Kūkulu** - Supporting pillars of the heavens.
- Kuleana** - a Hawaiian value that originates from the traditional practice of stewarding particular areas of land, known as kuleana, that are associated with familial lineages. It implies personal responsibility, rights and privileges based on relationships to place and people.
- Kūpuna** - Grandparents, elders.
- Lawai'a** - Fishermen.
- Leina** - Portals where spirits embark on a journey out of Ao and into the west, to Pō.
- Limu** - A general term for various types of Hawaiian seaweed.
- Mālama** - To care for or tend to.
- Mālama 'āina** - The physical work of caring for or tending to the land or natural world.
- Mana** - Supernatural or divine power, mana, miraculous power. A powerful nation, authority. To give mana to, to make powerful. To have mana, power, authority

³⁰ Terms and Phrases are defined as provided or used in-text when available along with general definitions from Mary Kawena Pukui & Samuel H. Elbert, *Hawaiian Dictionary*, (Honolulu: University of Hawaii Press, 1986).

³¹ Hawaii Revised Statutes, Chapter 10H Native Hawaiian Recognition.

» GLOSSARY (CONTUNUED)

- Mano** - Many, numerous, four thousand.
- Manō** - A general term for shark.
- Mele** - Song or chant.
- Mo'olelo** - Story, history, tradition.
- Moi** - *Polydactylus sexfilis*, Pacific threadfin.
- ‘Ōlelo Hawai‘i** - Hawaiian Language.
- ‘Ōlelo No‘eau** - Hawaiian proverb.
- Oli** - A chant that was not danced to.
- Pae ‘āina** - Archipelago.
- Pahuhopu** - Desired outcome.
- Palihoa** - Nihoa finch. Pali means a steep cliff and hoa is a friend. This name describes the finches' behavior as one scales the cliffs of Nihoa, where the bird seems to hop close by as if to keep the climber company. A similar species, the Laysan finch, is named *ekupu‘u*.
- Pu‘uhonua** - Person or place of refuge, sanctuary, asylum; place of peace and safety.
- Pō** - The primordial darkness reserved for gods and ancestral spirits. The state of the beginning of the universe from which all things were created and born; from and where Kānaka return to after death. Characteristic of the first half of the Kumulipo creation chant. Also refers to the geographic region beyond the Tropic of Cancer, from Mokumanamana to Hōlanikū (Kure Atoll) and beyond; a source of knowledge or inspiration.
- Ulua** - *Caranx ignobilis*, adult giant trevally.
- Wahi pana** - A culturally significant site.
- Weke** - *Mulloidies* sp., general name for various species of goatfish.

} PHRASES

‘Āina momona

The concept of ‘āina momona exemplifies a place of abundance, or a place that produced lots of food. This concept is inclusive of the kuleana that people have to a specific place to ensure its health in order to bountifully produce for all.

Mai Ka Pō Mai

Coming from Pō.

Ke Ala Polohiwa a Kāne

The dark shining pathway of Kāne, also known as the Tropic of Cancer.

Kū i ke ao

Coming into the light or referencing where we are now.

Kūkulu o Kahiki

Pillars of Kahiki; it was believed that the sky was supported by a vertical wall along the horizon.

Noho a Kupa

To sit or occupy a place or time until one is kupa or well-acquainted with that place or person. To spend time or build a relationship with something until one is well-acquainted with that thing.

Mai kēia wā ā mau loa aku

From this time forward.

Pīpī holo ka‘ao

A phrase commonly placed at the end of a section of a story; it literally means “sprinkled (like water), the tale runs.”

Papahānaumokuākea - He pu‘uhonua no Hawai‘i - Papahānaumokuākea

A place of refuge for Hawai‘i.

**Mahalo to everyone seen and unseen
for bringing this document to life and
for capturing the awe and abundance
of Papahānaumokuākea.**

Papahānaumokuākea is cooperatively managed to ensure ecological integrity and achieve strong, long-term protection and perpetuation of Northwestern Hawaiian Island ecosystems, Native Hawaiian culture, and heritage resources for current and future generations. Four co-trustees - the Department of Commerce, Department of the Interior, State of Hawai'i and the Office of Hawaiian Affairs - protect this special place. Papahānaumokuākea Marine National Monument was inscribed as the first mixed (natural and cultural) UNESCO World Heritage Site in Hawai'i and the United States in July 2010. For more information, please visit:

WWW.PAPAHANAUMOKUAKEA.GOV





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PAPAHĀNAUMOKUĀKEA
Marine National Monument

