MAI KA PŌ MAI

A NATIVE HAWAIIAN GUIDANCE DOCUMENT FOR THE MANAGEMENT OF PAPAHĀNAUMOKUĀKEA MARINE NATIONAL MONUMENT
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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 2000 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the expansion of the Monument in 2018 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. The title of this guidance document, Mai Ka Pō Mai, translated as “coming from pō”, touches upon several ways in which the cultural concept of pō influences the management of PMNM. For one, the “coming from pō” language emphasizes the original vision of the Monument which is “to forever protect and perpetuate ecosystem health and diversity and Native Hawaiian cultural significance of Papahānaumokuākea.” Mai Ka Pō Mai establishes a collaborative management framework that guides Co-Trustee agencies towards integrating traditional Hawaiian knowledge systems, values, and practices into all areas of management. This collaborative management framework will serve as the 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 20 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.

Mālamalama ka lā mā a Kāne puka i Ha‘ihea‘e
‘Apakahi ke kahumā i ka ‘āli‘i o ka nui a o kai i ‘evalo
He ‘ike makawalai ka ‘e o na no’o, na no’oi
‘O nā a o walo o Kanaloa moku manu
Māna, ko ka ‘āhui, hale aloha, ko ka lāhui
O Hanohano wale ka ‘āina kupuna, ‘o nā moku lē‘ia
Ko‘iko‘i lua ho‘i no ka lehulehu, ‘o ku‘u luhi iā
He ‘īna‘i ka ‘ina, ‘ono i ka huna o ka pa‘akai
Aloha kahi limu kala, kia‘i ‘ia e ka ‘ākala noho i uka
Hua ka ‘ōhua, lu‘u ke koholā
‘O Hinaikamalama
‘O Hinapūhalako‘a
‘O Hinapūko‘a
‘O Hinaipākake‘a
Hua ka ‘ūpala, le‘a ke kahakal
Aloha kahi limu kala, kū‘i‘i o ka ‘ākala noho i uka
Hānai ka pu‘a, puka ka pu‘ape‘a i le‘a ke kā‘ai
He ‘āina ka ‘ima, ‘ono i ka hina o ka pu‘apua
Manu o kū i ka ‘āku, hale aloha, ko ka lāhui
Manu o kū i ka lāhui, le‘a ke kahakal
Mano no kā pupe‘a ka hō‘ō no ka helehela, ‘o ka lāhui i a
Hano hane ale ka ‘ūpala, o na noku lē‘ia
Na Papahānaumokuākea lā ke hō‘o
- Na Kainani Kahaunaele a me Hala’aloha Ayau

Mele no Papahānaumokuākea is a name song that honors Papahānaumokuākea. This mele was composed by Kainani Kahaunaele and Hala’aloha 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 its 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.
When the sky was turning and the earth was hot, the world was birthed. For millions of years, combined processes of magma formation, volcanic eruption, and continued movement of the tectonic plate over a geologic hotspot gave rise to the Hawaiian Archipelago. Extending about 3,000 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 islands are volcanically birthed from the oceanic crust. Extending westward, these islands, with the passage of time, eventually succumb to the pervasive and unrelenting forces of erosion, subsidence, and massive landslides that transform magnificent mountains into small islands, shoals, and reefs. In the northwestern extent of the Hawaiian Archipelago, once lofty islands have migrated from their shared place of birth as if carried by canoes on the surface of the ocean. These physical processes and formations are thoroughly cited throughout Native Hawaiian oral histories and traditions.

The Kumulipo, Hawai’i’s renowned genealogical creation chant, describes Hawaiian cosmology from the beginning of time. It expresses two realms, pō and ao, as fundamental features of the Hawaiian universe. Pō, the primordial darkness, a place of akua, the gods and ancestors, and ao, the realm of light and consciousness, is the place where humans and other living creatures reside. The union between Kumulipo and Pō’ele, the progeny of Pō, birthed ness, is the place where humans and other living creatures reside. This place is the birthplace of the Hawaiian people and the Hawaiian Archipelago. Papahānaumokuākea is a sacred place 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 the island of Mikumaramanamahina as the potent portal that provides at the boundary between pō and ao. This boundary is the northernmost extent of the sun’s journey on the horizon, the Tropic of Cancer, reverently referred to as Ke Alanui Polohiwa a Kū, the dark glistening path of Kū, whose kinolau as Kānehoalani details the sun and its movements on the horizon. 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.

THE PERPETUATION OF CULTURAL HERITAGE

One of the most remarkable accomplishments of humankind has been the peopling of Oceania, spread across one-third of the Earth’s surface, utilizing advanced technologies in non-instrument navigation and ocean-going vessels. Thousands of years later, this feat continues to stand as a testament to the genius of these seafarers and scientists. These ancestral voyagers discovered and explored the Hawaiian Archipelago including the NWHI, a vast area of ocean and emergent lands extending some 3,000 miles across the northern Pacific. The islands are rich in history and cultural heritage resources that inform us about these travels and ancestral Kānaka Māoli. Native Hawaiians collectively contain more than 140 archaeological sites that evince us about these travels and ancestral Kānaka Māoli. Nihoa and Mokumanamana collectively contain more than 140 archaeological sites that inform us about these travels and ancestral Kānaka Māoli. Nihoa and Mokumanamana contain more than 140 archaeological sites that inform us about these travels and ancestral Kānaka Māoli.
EARLY ACCOUNTS

Early Kānaka Māoli 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.

Hōlanikū is the westernmost 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 Māoli knew and regarded as the foundation of their existence.

Throughout the last century, Native Hawaiians were still using 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 evidence of permanent, year-round habitation by Kānaka Māoli. Archaeologists have uncovered man-made agricultural terraces and other artifacts that indicate the existence of permanent communities living on this island until the 1700s. After that time, ancestral Hawaiians continued to access the island seasonally, sometimes staying for weeks or even months, fishing and gathering 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 Alanui 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 provided 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, Lā‘i‘ili‘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 Māoli expanded their ability to access these islands to construct heiau that 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, 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 Māoli.

PAPAHĀNAUMOKU & 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 fatherly 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.

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6 Many tales of travel within the NWHI can only be found within what we know as mo‘olelo and ka‘ao (histories, stories, and legends). These accounts do not offer specific, mentionable locations; however, when translating or deciphering these stories, one can infer that they describe or reference the environmental phenomena that uniquely occur within what we now know as Papahānaumokuākea.

6 Also referred to as Kure Atoll.

6 Kealakekua: Haunoli. 151-158.
The Hawaiian Renaissance in the Kupuna Islands

Though many of these traditions were documented in countless oli, mo‘olelo, and ka‘ao, most of the information regarding Native Hawaiian use and interaction with Pāpahānaumokuākea 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‘ahuma in 1857, and Li‘i ukolani in 1885 visited the kupuna islands; the latter took a party in excess of 200 people to Nihoa for one of the first scientific expeditions on the island. By 1886, when Kalākaua formally annexed Hōlānāuli, all of the islands with the exception of Kua‘aii20 (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)21 continued to use the islands of Nihoa and Mokumanamana on a consistent basis for physical and spiritual sustenance and wayfinding through the early 1900s.22

Recently, practitioners have significantly renewed and expanded use of the region for traditional and customary purposes. 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 uninhabited, small, 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.

Highlights of contemporary Native Hawaiian use in the region include:

**1997**
- Ha‘a Pālama/Ngā Kūpuna O Hawai‘i Nei traveled to Nihoa to reestablish 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 Ngā 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 Pāpahānaumokuākea, first stopping at Nihoa to perform cultural protocol then sailing up the chain until they reached Hōlānāuli.

**2005**
- Ngā Kupu‘eu Pae Moku visited Mokumanamana with voyaging canoes Hōkūle‘a and Hōkūalaka‘i during the summer solstice to conduct protocol and ceremony.

**2006**
- Kealuakua 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.

**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**
- Kealuakua Kikiloi returns to Mokumanamana with Anan Raymond (USFWS) to complete his field research of cultural sites.

**2008 | 2010 | 2012**
- Students from the University of Hawai‘i at Hilo Kū‘ula Marine Resource Management class traveled to Kua‘ai to undertake research projects geared toward integrating western and Native Hawaiian methodologies.

**2010**
- The NOAA Holo i Moana expedition traveled to Nihoa, Mokumanamana, and Lāho‘a for marine research and archaeological surveys.

**2011**
- Students in the UH Hilo Ola Nai Hawai‘i Language Program conducted archival research on Kua‘ai and perpetuated the use of Stela Hawai‘i during their access trip to Kua‘ai and Pihemanu.

**2011**
- The Daughters of Hawai‘i and the Royal Order of Kamehameha 1st‘ak conducted traditional feather gathering activities at Kua‘ai to restore kāhili housed at the Queen Emma Summer Palace.

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18 Samuel Kamakau, “Ka Moolelo o Na Kamehameha,” Ka Nupepa Kuokoa, February 1, 1868, 1, Papakilo Database.
13 Maly and Lalo for marine research and archaeological surveys on Mokumanamana.
14 Kealuakua Kikiloi completed archaeological surveys on the island of Nihoa.
15 Students in the UH Hilo Ola Nai Hawai‘i Language Program conducted archival research on Kua‘ai and perpetuated the use of Stela Hawai‘i during their access trip to Kua‘ai and Pihemanu.
16 The Daughters of Hawai‘i and the Royal Order of Kamehameha 1st‘ak conducted traditional feather gathering activities at Kua‘ai to restore kāhili housed at the Queen Emma Summer Palace.
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 through modern technological advances to affirm 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.

**2011-2018**
Community group Nā Maka o Papahānaumokuākea visited Nihoa, Mokumanamana, Lalo (French Frigate Shoals), and Nā ‘Ohi‘a (Gardner Pinnacles) to conduct monitoring and cultural observational protocols and research on intertidal species, including ‘ōpihi, hā‘uke‘uke, pipipi kōlea, and various types of limu.

**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 Nālama Ho‘ono World-wide Voyage.

**2013**
A team of haku mele, traditional song writers, accessed Midway Atoll National Wildlife Refuge to gather inspiration for new hula and mele.

**2013**
The voyaging canoe Hikianalia returned to Nihoa to support intertidal monitoring studies with Nā Maka o Papahānaumokuākea.

**2015**
The Kānehūnāmoku Voyaging Academy sailed on the SSV Makani ‘Olu to Nihoa and Mokumanamana with teen students in the first Hālau Holomoana cohort.

**2015**
The Kānehūnāmoku Voyaging Academy returned to Nihoa and Mokumanamana aboard SSV Makani ‘Olu with the Papa Mālolo cohort of their Hālau Holomoana youth program.

**2015**
OHA led an expedition to the island of Nihoa for archaeology, intertidal monitoring, and bird surveys.

**2016**
The Marimed Foundation took at-risk youth to Nihoa and Mokumanamana, culminating the students’ Kafana Program.

**2017**
The Marimed Foundation and SSV Makani ‘Olu returned to Papahānaumokuākea en route to Lalo 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.

**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 Makalii, partnered on a trip to Mokumanamana to study celestial movements in relation to the manamana on the island. This was the first voyage of Makalii into Papahānaumokuākea.
Papahānaumokūkea 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, the 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 overlap a number of prior Kingdom, Federal, and State conservation areas. Notably, this Wāhine o Ka‘ahumanu Act (WOKA) of the 1893. Subsequent protective designations include the Northwestern Hawaiian Islands Coral Reef Ecosystem Preserve, 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 wahi pana, or famed places that provided refuge from potential harm and that were governed by strict laws. Pu‘u o Hinua as an ancient pu‘uhonua that is probably the most well-known in Hawai‘i today. This site is located on Hawai‘i Island and includes a complex of temples, houses, and other structures. While pu‘uhonua were mostly physical spaces, they were also all, or chiefs whose mana was so immense that they served as pu‘uhonua. One of the most famed ali‘i who served as pu‘uhonua was Kāahumanu, High Chiefess of Maui and wife of Kamehameha I. The association of a physical space and all ali‘i as pu‘uhonua is an interesting one, but through the perspective of the Hawaiian worldview it makes sense of itself as the land and the ocean were often revered as ali‘i, or entities in which Hawaiians would seek for protection and sustenance.

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‘u o Ha‘ikulahulu on the slopes of Mauna Kea. These occurrences demonstrate how Native Hawaiians continue to perpetuate their culture while they exercise agency and 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 NWH, Native Hawaiian community members have been at the forefront. Community members, including Louis K. “Buzzy” Agard Jr., Tammy and Isaac Harp, and William A‘o Jr. as well as management agency representatives, including then NOAA Superintendents, Aulinuamanu and former Office of Hawaiian Affairs Trustee Haunani Apoliona, and many others were strong advocates to increase protections for the vast pristine resources once traversed by their ancestors, as the NWH served as a pu‘uhonua to Kāna‘kā Makā, as well as 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. Throughout Presidential Proclamation 8031 to protect and preserve the emergent and submerged lands and waters of the NWH 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 amended the title of Proclamation 8031 and officially gave the Monument the native Hawaiian name of Papahānaumokuākea.
MAI KA PŌ MAI: A GUIDANCE DOCUMENT FOR PAPAHĀNAUMOKUĀKEA

On August 26, 2006, 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. 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.”

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 FWS is responsible for protection 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.”

Within Papahānaumokuākea, there are currently 12 marine species and 13 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: the endangered Tetraodonikia, the threatened hōo‘u, the endangered pā‘ihana, and the endangered koa‘a pā‘ihana. These species in particular are dependent on Papahānaumokuākea as the habitat is critical for nesting and pupping their young, which in turn is essential for replenishing and sustaining their populations indefinitely. Natural and cultural resources within Papahānaumokuākea are additionally protected by:

- Migratory Bird Treaty Act
- Marine Mammal Protection Act
- National Historic Preservation Act
- Magnuson Stevens Fishery Management Act

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), and the Office of Hawaiian Affairs (OHA). These organizations are collectively committed to realizing the mission of Papahānaumokuākea.

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

A 2006 Memorandum of Agreement (MOA) between DLNR, FWS, and 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 the MOA, the State of Hawaii, 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 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 OHA as a fourth Co-Trustee, though the agency had already played a crucial role as a member of the MMB since the designation of the Monument. OHA is a constitutionally-established body of the State of Hawai‘i, independent of the executive branch of government, responsible for protecting and promoting the rights and interests of Native Hawaiians. Accordingly, OHA is required to serve as the principal public agency in the State of Hawai‘i responsible for the performance, development and coordination of programs and activities relating to Native Hawaiians; for the assessment of the policies and practices of other agencies impacting Native Hawaiians; and for conducting advocacy efforts for both current and future Native Hawaiians.

In its support for Native Hawaiians and as described in the Monument Management Plan’s Native Hawaiian Community Involvement Action Plan, “OHA, on behalf of the MMB, will continue to convene the Native Hawaiian Cultural Working Group (CHWG) to obtain advice and guidance from Native Hawaiian cultural experts, including kupuna (respected elders) and practitioners, on all Monument activities affecting Native Hawaiians and cultural resources in the Monument.” The Monument Management Plan also states that “the MMB, through OHA, will formally establish a cultural working group, expanding the previously established working group, to ensure a strong cultural link in the planning and management of the Monument.” Although the group is not a formalized advisory body, the CHWG and many of its members have been involved for two decades since the establishment of the Northwest Hawaiian Islands Coral Reef Ecosystem Reserve in 2001, and provide an important Native Hawaiian perspective that continues to inform Monument management. The Monument Management Plan (MMP) was adopted in 2008, and preparations are currently underway to update the plan to include more cultural perspectives, such as those highlighted throughout Mai Ka Pō Mai, as well as many other initiatives that have occurred since then, including the addition of OHA as a Co-Trustee.
NATIVE HAWAIIAN PRACTICES PERMIT

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

- Recent voyages of the wānana Hikianalia and Makali‘i to Nihoa and Mokumamana respectively
- Study and survey of intertidal resources
- Exploration of Nihoa by Kaua‘i and Ni‘ihau community members with traditional ties to the island
- Collection of mōlī, or Laysan albatross
- Exploration of Nihoa by Kaua‘i and Ni‘ihau community members with traditional ties to the island
- Representation of an outstanding example of ongoing ecological and biological processes

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 as a UNESCO mixed World Heritage site for its outstanding natural and cultural significance. It is one of the largest World Heritage sites on Earth 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 following:

- Bearing exceptional testimony to the shared historical origins of Polynesian societies and 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 traditional 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, myths, and living traditions having outstanding universal significance. Papahānaumokuākea, as an associative cultural landscape, represents core elements of Hawaiian cosmology and tradition. These include the two realms making up the Hawaiian universe, Pō and Aō, 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 alive, living and non-living, in the natural world. Thus, for Hawaiians, who consider nature and civilization to be a part of a genealogical whole, Papahānaumokuākea represents ‘āina momona, 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 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 example 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 which 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.
ABOUT THE GUIDELINES

THE PLANNING PROCESS

In 2008, the Monument managing agencies jointly published a fifteen-year, MPA 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 MPA includes two action plans that highlight strategies for achieving 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, which are related to the Monument, effectively managing cultural resources for their cultural, educational, and scientific values; and better integrating Hanaean 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 and 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 “a Hawaiian worldview.” 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 proposing action strategies for all areas of management.

Development of this document has been guided by the managing agencies and the CWG, who have both helped to ensure a traditional construct and a managerial context. CWG was foundational in defining the scope and context 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.

THE 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. The Mai Ka Pō Mai framework includes five management domains which are depicted as columns or pillars. Four of the management domains are referred to as Kūkulu and the central management domain is known as the Ho‘oku‘i.

Through vast understanding of traditional knowledge spanning generations, one way Native Hawaiians organize the sky is by recognizing astronomical boundaries and zones which connect down to the earth’s horizon. The four cardinal directions on the horizon, associated with four Kūkulu, the supporting pillars of heaven and earth along the horizon. The ho‘oku‘i (pathway) is the position directly overhead where the heavens join together. This conceptualization of Kūkulu and Ho‘oku‘i represents a major component of the Mai Ka Pō Mai framework. The four Kūkulu of management are Ho‘omana, Ho‘okūkulu, Ho‘okūkula, and Ho‘oaloha, while the central column of Ho‘oku‘i connects the four pillars and is representative of the role of the managing agencies. The Ho‘oku‘i and each of the Kūkulu are based on a purpose, guiding principles, and a number of desired outcomes. Each of these components were named using Hawaiian terminology based on Hawaiian values and concepts. The purpose is referred to as Ke Kumu which also means the foundation, reason, and source. The guiding principle is known as Ka Ala Kāi and is based on the word alai which means to lead, guide, or direct and connotes the image of a path (‘ala) that one would proceed upon. The desired outcomes are known as Nā Pahuhapu which is the Hawaiian words meaning goals. Furthermore, each of the four Kūkulu and the Ho‘oku‘i recognize four action strategies referred to as Kuhikuhi; Kuhikuhi does not directly translate to strategy; rather, it means “to designate,” or “to point out.” With this structure, the four Kuhikuhi point to (pathways that enfold and up the four Kūkulu, the central Ho‘oku‘i, and the overall framework.)

Pathways, or Ke Ala, are an important concept for Mai Ka Pō Mai. Ke Ala recognize that Kuhikuhi are also interconnected horizontally throughout each of the Kūkulu and Ho‘oku‘i, and since the Mai Ka Pō Mai framework is superimposed on the archipelago of Hawai‘i, it also acknowledges the relationship between pō and ao. As previously noted, the Kuhikuhi describes the Hawaiian universe as having two realms, pō and ao. In this Mai Ka Pō Mai framework, these realms connect the geographical locations of different types of actions. For example, outreach activities (Ho‘ola‘aha) are conducted in ao while most research activities (Ho‘okele) occur in pō.

The Mai Ka Pō Mai Framework recognizes the relationship among the various Kūkulu and Ho‘oku‘i as connected and overlapping. Projects and activities that occur in and for Papahānaumokuākea will likely connect to several kuhikuhi (strategies) due to the collaborations that occur among various management areas such as policy, research, and education. By superimposing this framework on an image of the Hawaiian Archipelago, this framework is geospatially aligned with the Hawaiian worldview. Thus, as one “travels” along the continuum (Ke Ala or pathways) from Ho‘oma‘o toward Ho‘oaloha (left to right) in the guide, or from pō to ao, the focus shifts from actions that 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 re-imagine 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 ka wā a maʻa loi aku — from this time forward.

Kūkulu & Ho‘oku‘i

| Purpose: Ke Kumu | Management Areas: Nā Pahuhapu | Desired Outcomes: Nā Pahuhapu | Management Strategy: There are 20 Kuhikuhi in Mai Ka Pō Mai and four Kuhikuhi are found within each of the four Kūkulu and the Ho‘oku‘i.

Ke Ala: Pathways. This acknowledges that there are many ways that managers and permittees can support activities that connect Kuhikuhi from Pō to Ao (Ho‘oma‘o to Ho‘ola‘aha) and from Ao to Pō (Ho‘oaloha to Ho‘oma‘o).

²⁵ 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 forest sanctuary in the placement and construction of houses. This possibly references the vulcanic landscape that may have fragmented the location or the function of Nihoa as a directional guide to the sacred spaces that lie beyond.

²⁷ This is the Hawaiian name for the island of Nihoa. Mentions include Nihoa kuhikuhi pu‘uone within chants. The kuhikuhi pu‘uone refers to a specific type of forest sanctuary in the placement and construction of houses. This possibly references the vulcanic landscape that may have fragmented the location or the function of Nihoa as a directional guide to the sacred spaces that lie beyond.
<table>
<thead>
<tr>
<th>Kūkulu 1</th>
<th>Kūkulu 2</th>
<th>Ho'oku'i</th>
<th>Kūkulu 3</th>
<th>Kūkulu 4</th>
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<tbody>
<tr>
<td><strong>Ho’ōmana</strong></td>
<td><strong>Hō’ike</strong></td>
<td><strong>Ho’okū’i</strong></td>
<td><strong>Ho’ōulu</strong></td>
<td><strong>Ho’ōlaaha</strong></td>
</tr>
<tr>
<td><strong>Ke Kumu — Purpose</strong></td>
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</tr>
<tr>
<td>Papahānaumokuākea is a living spiritual foundation and a natural environment for Hawaiian existence.</td>
<td>Papahānaumokuākea is an abundant source of ancestral knowledge and a place where experts demonstrate excellence and advance knowledge systems.</td>
<td>Papahānaumokuākea represents a rich Hawaiian heritage and cultural experiences and wisdom that have cultivated healthy relationships among places and their people through time and space.</td>
<td>Inspire and grow thriving communities.</td>
<td>Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space.</td>
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<tr>
<td><strong>Ke Ala Ka’i — Guiding Principle</strong></td>
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<tr>
<td>Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration.</td>
<td>Harness, elevate, and expand place-based knowledge of Papahānaumokuākea through research, exploration, and Hawaiian perspectives.</td>
<td>Hawaiian culture is a foundational element for the management of the Papahānaumokuākea Marine National Monument.</td>
<td>Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papahānaumokuākea.</td>
<td>Education and outreach that includes Hawaiian values, knowledge, and place-based messaging are essential to connect people to Papahānaumokuākea.</td>
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<tr>
<td><strong>Nā Pahuhopu — Desired Outcomes</strong></td>
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<td>Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pu‘uhonua. Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices. Activities cultivate reciprocity and community for those accessing Papahānaumokuākea. The mana of Papahānaumokuākea is enhanced. Native Hawaiian cultural practitioners access Papahānaumokuākea and its resources to ‘ike maka.</td>
<td>Multiple perspectives, knowledge systems, and values are incorporated into research activities. Hawaiian sources of knowledge such as oli, mo‘olelo, and ka‘ao, are utilized to further research initiatives. The value of place-based studies and knowledge is emphasized. Research is collaborative and integrative to support Hawaiian knowledge and knowledge holders. Research findings generate mana, honor ancestors, and help sustain people and resources.</td>
<td>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 are the norm. Place-based knowledge in Papahānaumokuākea contributes to community initiatives in a...</td>
<td>Partnerships and collaborations between managers and the community support shared educational, cultural, environmental, and stewardship goals across the pae ‘āina. The Cultural Working Group engages in, influences, and improves management decisions. Partnerships and collaborations with other organizations support programs and initiatives at the local level and beyond. Partnerships and collaborations support next-generation mentoring and development for leadership succession.</td>
<td>Everyone understand the cultural importance of Papahānaumokuākea. Papahānaumokuākea is recognized and utilized as a source of knowledge for communities. People feel a sense of kuleana for Papahānaumokuākea. Cultural values, traditions, and histories are actively incorporated into all forms of Monument outreach and communication.</td>
</tr>
</tbody>
</table>

**Charting the Course**

Kūkulu Foundational Elements

**Ke Ala — Pathways**

**Ke Kumu — Purpose**

**Ke Ala Ka‘i — Guiding Principle**

**Nā Pahuhopu — Desired Outcomes**

**Ke Ala — Pathways**

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

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

**Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pu‘uhonua. Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices. Activities cultivate reciprocity and community for those accessing Papahānaumokuākea. The mana of Papahānaumokuākea is enhanced. Native Hawaiian cultural practitioners access Papahānaumokuākea and its resources to ‘ike maka.**

**Multiple perspectives, knowledge systems, and values are incorporated into research activities. Hawaiian sources of knowledge such as oli, mo‘olelo, and ka‘ao, are utilized to further research initiatives. The value of place-based studies and knowledge is emphasized. Research is collaborative and integrative to support Hawaiian knowledge and knowledge holders. Research findings generate mana, honor ancestors, and help sustain people and resources.**

**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 are the norm. Place-based knowledge in Papahānaumokuākea contributes to community initiatives in a...**

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<table>
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<tr>
<th><strong>Mai Ka Pō Mai</strong></th>
<th><strong>Nā Kuhikuhī Strategies</strong></th>
</tr>
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<tbody>
<tr>
<td><strong>Kūkulu 1</strong>&lt;br&gt;<strong>Ho'omanana</strong></td>
<td>Manage the natural-cultural landscape through the practice of aloha ʻāina</td>
</tr>
<tr>
<td><strong>Kūkulu 2</strong>&lt;br&gt;<strong>Hō'ike</strong></td>
<td>Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values</td>
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<tr>
<td><strong>Ho'oku'i</strong></td>
<td>Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permittees and to periodically assess cultural capacity</td>
</tr>
<tr>
<td><strong>Kūkulu 3</strong>&lt;br&gt;<strong>Ho'oulu</strong></td>
<td>Engage and collaborate with communities and leaders involved in mālama ʻāina work</td>
</tr>
<tr>
<td><strong>Kūkulu 4</strong>&lt;br&gt;<strong>Ho'olaha</strong></td>
<td>Develop educational programs and initiatives that are based on Hawaiian cultural values, concepts, and traditional resource management stewardship</td>
</tr>
<tr>
<td><strong>Ho'omanana 1-1</strong></td>
<td>Perpetuate Hawaiian cultural practices, knowledge, and values</td>
</tr>
<tr>
<td><strong>Hō'ike 2-1</strong></td>
<td>Support, facilitate, and conduct Hawaiian methods of science and research</td>
</tr>
<tr>
<td><strong>Ho'oku'i 1</strong></td>
<td>Ensure that policies and programs incorporate relevant cultural knowledge</td>
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<tr>
<td><strong>Hō'oulu 3-1</strong></td>
<td>Support a vibrant and sustainable Native Hawaiian Cultural Working Group</td>
</tr>
<tr>
<td><strong>Ho'olaha 4-1</strong></td>
<td>Identify, share, and promote innovative research and place-based activities in PMNM that can serve as models to inform resource management in the main Hawaiian Island</td>
</tr>
<tr>
<td><strong>Ho'omanana 1-2</strong></td>
<td>Enhance protections through access for Native Hawaiians</td>
</tr>
<tr>
<td><strong>Hō'ike 2-2</strong></td>
<td>Support, facilitate, and conduct research on Hawaiian cultural heritage, traditions, and history to advance resource management</td>
</tr>
<tr>
<td><strong>Ho'oku'i 2</strong></td>
<td>Use Hawaiian knowledge, language, values, traditions, and concepts throughout all areas of management and activities</td>
</tr>
<tr>
<td><strong>Hō'oulu 3-2</strong></td>
<td>Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives</td>
</tr>
<tr>
<td><strong>Ho'olaha 4-2</strong></td>
<td>Conduct symposia and other forums to showcase and share knowledge and ideas</td>
</tr>
<tr>
<td><strong>Ho'omanana 1-3</strong></td>
<td>Amplify the cultural and spiritual experience</td>
</tr>
<tr>
<td><strong>Hō'ike 2-3</strong></td>
<td>Promote alignment of research initiatives of the co-managing agencies and permittees to advance Hawaiian research agenda items</td>
</tr>
<tr>
<td><strong>Ho'oku'i 3</strong></td>
<td>Manage data to support Monument and community-based management</td>
</tr>
<tr>
<td><strong>Hō'oulu 3-3</strong></td>
<td>Develop and support initiatives that focus on next generation capacity building for leadership succession</td>
</tr>
<tr>
<td><strong>Ho'olaha 4-3</strong></td>
<td>Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument</td>
</tr>
</tbody>
</table>
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 are the norm
- Place-based knowledge in Papahānaumokuākea contributes to community initiatives in ao

NĀ KUHIKUHI (STRATEGIES):

- Ho’oku’i-1: Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permittees, 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 permittees, 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 within management agencies requires commitment by each agency to develop and sustain inreach programs; indigenization of curriculum; proactive provision of facilitation and support to Native Hawaiian organizations and constituency groups; and the explicit inclusion of Hawaiian cultural and knowledge systems as a valued aspect of Monument management, operations, and policies. Two examples of existing programs in Hawai‘i that create valuable understandings of the Hawaiian perspective of mālama ‘āina are:

1. Papahānaumokuākea: The establishment of mālama ‘āina through the conservation and management of the Monument, which is being managed by the National Park Service in collaboration with the State of Hawai‘i and the Native Hawaiian community. This effort involves building knowledge and understanding of Hawaiian cultural traditions, and concepts throughout all areas of management and activities within Papahānaumokuākea.

2. Hawai‘i: Native Hawaiian communities have been working with state and federal agencies to support the conservation and management of Hawaiian cultural resources, including the establishment of cultural resource management plans and the development of cultural competency training programs for government officials and community members.

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 KAI | GUIDING PRINCIPLE

Hawaiian culture is an essential element for the management of the Papahānaumokuākea Marine National Monument.
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 within 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 recognized and 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. Data gathered within the Monument can be useful for continuous monitoring and can be directly applied to management decisions. 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 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 wāa 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 use of the many navigation indicators within one’s environment, and even expand their understanding of the data conveyed through traditional mo‘olelo and ka‘ao.

For example, Kuaihelani, now associated with Midway Atoll, is often mentioned as an island for the akua and some accounts describe it as a mythical floating island in the sky. This “floating” could refer to an atoll’s ability to reflect its lagoon into the clouds. Not often occurring in the high, mountainous, and populated Hawaiian Islands, it would subsequently give navigators a signal to locate these low lying locations. Other references to “mythical” places thought to be in the Northwestern Hawaiian region include Kānehūnāmoku, Hōlanikū, Kuaihelani, Nu‘umea, and Kiilān. These types of stories add to the myth of the region, and with continued voyaging traditions, we may better understand the many environmental phenomena to which they refer.

HE ALI‘I KA ʻĀINA, HE KAUWĀ KE KANAKA

He Ali‘i ka ʻĀina, He Kauwā Ke Kanaka — Land is a Chief, Man is a Servant. This ‘ōlelo no‘eau depicts the relationship that Kānaka Māoli have with land and highlights that land is not viewed as a commodity, but rather a chief, or one who protects and provides for its people. For the land to provide sustenance and shelter to the people, it needs to be tended to and cared for properly, a responsibility that Kānaka recognize and reciprocate. This ‘ōlelo no‘eau emphasizes the foundational Hawaiian worldview of aloha ʻāina and further defines this ideology beyond a love for the land, but rather a reciprocal relationship in which ʻāina and Kānaka depend on one another to live — and ultimately to thrive.
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 often embody the fundamental human-nature relationships embedded within a culture. Some sacred natural sites are significant components of entire worldview. Such is the case with Papahānaumokuākea, which figures prominently in Hawaiian cosmology and represents the vital interrelationships among Native Hawaiians, the land, the ocean, and all associated life.

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 adequately express its meaning or significance from a Native Hawaiian perspective, which is better understood and accessible through traditional oral literature, genealogies, male, and māoleole. In Hawaiian tradition, mana is part of a vibrant system that interrelates many other foundations of Hawaiian culture and identity, and is evident to Native Hawaiians through ʻakua and in our ʻāina, ourselves, and our environment. Hawaiians believe mana can be inherited through lineage or acquired through great acts, skill, artistry, talents, or 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 bolsters moral foundations for ecological and sustainable conservation. This kūkulu acknowledges the conscious physical return to pōlū 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 origins allows the practice of ʻaloha ʻāina and remembrance of its natural sites as significant components of entire worldviews. Such is the case with Papahānaumokuākea, which figures prominently in Hawaiian cosmology and represents the vital interrelationships among Native Hawaiians, the land, the ocean, and all associated life.

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

NĀ PAUHOUFU (Desired Outcomes):
• Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pūhōhu.
• Activities strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices.
• Native Hawaiian cultural practitioners can access Papahānaumokuākea and its resources to ʻike mākā.
• Activities cultivate reciprocity and community for those accessing Papahānaumokuākea.
• The mana of Papahānaumokuākea is enhanced.

NĀ KUHIKUHI (STRATEGIES):
Ho‘omana 1-1: Manage the natural-cultural landscape through the practice of aloha ʻāina.
• Enhance protections through access for Native Hawaiians.
• Honor and perpetuate the spiritual and cultural experience.

KUHIKUHI (Strategies) Elaborated:
Ho‘omana 1-1: Manage the natural-cultural landscape through the practice of aloha ʻāina.
• Activities cultivate reciprocity and community for those accessing Papahānaumokuākea.
• Activities strengthen the spiritual connections to place.
• Activities include marine research cruises, resource collection and use in cultural implements, and the creation of mele (songs, chants).
• Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pūhōhu.
• Activities strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices.
• Native Hawaiian cultural practitioners can access Papahānaumokuākea and its resources to ʻike mākā.
• Activities cultivate reciprocity and community for those accessing Papahānaumokuākea.
• The mana of Papahānaumokuākea is enhanced.
KŪKULU 2. HŌ’IKE

Hō’ike means knowledge, but it also refers to sensing, experiencing, and understanding. Hō’ike is about applying knowledge systems and demonstrating knowledge and expertise in a given area. Kūkulu Hō’ike 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 those 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 generated 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 from her a grandparent, who learned it from her 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 the results obtained through such an integrated approach provides a more thorough and complete perspective. Fundamentally, research should strengthen relationships, create an understanding of the perspectives. Fundamentally, research should strengthen relationships, and create an understanding of the perspectives. Research findings generate mana, honor ancestors, and help sustain people and resources.

NĀ PAHUHOU (Desired Outcomes):

- Multiple perspectives, knowledge systems, and values are incorporated into research and monitoring activities
- Hawaiian sources of knowledge such as oli, mo’olelo, and ka‘ao, are utilized for further research initiatives
- The value of place-based studies and knowledge is emphasized
- Research is collaborative and integrative to support Hawaiian knowledge and knowledge holders
- Research findings generate mana, honor ancestors, and help sustain people and resources

NĀ KUHIHUH (Strategies):

- Hō’ike 2-1: Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values
- Hō’ike 2-2: Support, facilitate, and conduct Hawaiian methods of science and research
- Hō’ike 2-3: Support, facilitate, and conduct research on Hawaiian 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 KUHIHUH 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 integrating 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 MNP 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), ‘ōpū research, and Huli ‘Ia monitoring at Kure have successfully incorporated Hawaiian 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 those done at Nihoa by FWS. 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 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 Kūkulu 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 to incorporate multiple perspectives and knowledge systems.

Hō’ike 2-2: Support, facilitate, and conduct 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:

- ‘Ōhu ‘Ia data collection
- Hawaiian lunar calendar research
- Cultural research on Molokai
- 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.
Hōike 2-3: Support, facilitate, and conduct 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 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 that 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 record and convey the data. Oral traditions are valued as precursors and documents of knowledge-seeking endeavors and resource use.

One example of this is the historical document generally known as the Kaiaikawaha “genealogy of island names,” which helps verify that the NWHI are indeed part of the genealogical offspring of Papahānaumokuākea and Wākea. The source document was printed in 1835 by a Lahainaluna student, Kaiaikawa. (1835). Moolelo no na kanaka kahiko mai ka po mai, a me ka pae moku i hanau mai ai [The history of our offspring]. The history of our ancestors from creation, with the islands that were born] in Lahainaluna student compositions (Bernice Pauahi Bishop Museum Archives #HI.H.107, folder 2). Honolulu: Bishop Museum.

Ancestral recitations such as oli, ka’ao, and mo’olelo were passed down through generations to ensure the longitudinal integrity of knowledge that 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 record and convey the data. Oral traditions are valued as precursors and documents of knowledge-seeking endeavors and resource use.

“Ke kai la'i, ke kai 'eu” during the summer months, when the oceans are calm. Hōlanikū. It references how Kure crews notice an increased presence of bigger ulua, moi, and weke during the lunar months of Hina (July/August). At Hihārakā, it refers to how Kure crews notice an increased presence of bigger ulua, moi, and weke during the summer months, when the oceans are calm. [References: P. (1995, December). He mau inoa kahiko paha i nalo a hoea hou mai? [Ancient names that have disappeared and been recovered?]. Ka ‘Āha'i ‘Ōlelo, Puke VIII: III. Ancestral recitations such as oli, ka’ao, and mo’olelo were passed down through generations to ensure the longitudinal integrity of knowledge that 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 record and convey the data. Oral traditions are valued as precursors and documents of knowledge-seeking endeavors and resource use. Since that time, this genealogy has been used to provide a foundation for further inquiry and research within the repository of Hawaiian knowledge now accessible through these Hawaiian place names.22

Many other mo’olelo and ka’ao are known to reference travel or unique qualities about the NWHI, such as the traditions about ‘Wākea; Keaomelemele; Pele mā; and Aukelenuia’a‘i. Other mo’olelo, ka’ao, and oli continue to be revealed and must be considered for their lessons and implications to PMNM management.

Hōike 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 with 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 management. The document will establish priorities for research based on Native Hawaiian epistemology and approaches to knowledge-seeking endeavors and resource use.

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 ‘olelo no'eau seen in our modern context. An example is ‘Ke kai la'i, ke kai ‘eu’ during the lunar months of Hina (July/August). At Hihārakā, it refers to how Kure crews notice an increased presence of bigger ulua, moi, and weke during the summer months, when the oceans are calm. 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 ‘olelo no'eau seen in our modern context. An example is ‘Ke kai la'i, ke kai ‘eu’ during the lunar months of Hina (July/August). At Hihārakā, it refers to how Kure crews notice an increased presence of bigger ulua, moi, and weke during the summer months, when the oceans are calm. 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 ‘olelo no'eau seen in our modern context. An example is ‘Ke kai la'i, ke kai ‘eu’ during the lunar months of Hina (July/August). At Hihārakā, it refers to how Kure crews notice an increased presence of bigger ulua, moi, and weke during the summer months, when the oceans are calm.
MAI KA PŌ MAI: A GUIDANCE DOCUMENT FOR PAPAHĀNAUMOKUĀKEA

There are many mo‘olelo about how the ‘ulu tree arrived in Hawai‘i. In one version, the voyaging chief Kahī‘ī brings an ‘ulu tree from Sāmoa and plants it near his home in Hālūpūli, O‘ahu, to be shared amongst the people. In another mo‘olelo, the god Kū planted his body in the ground and became an ‘ulu tree to help end a great famine. In all instances, it is implied that the ‘ulu tree is used to help ‘ulu the people. Related to ‘ulu through kāiau, ‘ulu 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 kāiau, 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 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 KAI | GUIDING PRINCIPLE
Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papahānaumokuākea.

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 Pāpahānaumokuākea programs and initiatives.

Ho‘oulu 3-4: Develop and support initiatives that focus on next-generation capacity building for leadership succession.

NĀ PAHUHOPU (Desired Outcomes):
• Partnerships and collaborations between Monument managers and the community support shared educational, cultural, environmental, and stewardship goals across the pae ‘āina
• The Cultural Working Group engages in, influences, and improves management decisions
• Partnerships and collaborations with other organizations support Pāpahānaumokuākea 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 Pāpahānaumokuākea programs and initiatives.
• Ho‘oulu 3-4: Develop and support initiatives that focus on next-generation 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 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 Pāpahānaumokuākea. 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 Aō.

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 in mālama Pāpahānaumokuākea, as well as their kūlua at home.

Ho‘oulu 3-2: Support a vibrant and 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 2003, the CWG has provided valuable perspectives, strong support, and expert knowledge to help ensure that management of Pāpahānaumokuākea 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 Site 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 PNMN includes the interests of the Hawaiian community and evolves with the community’s concerns. Examples include convening and attending meet- ings, 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 Pāpahānaumokuākea 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 Pāpahānaumokuākea. Many activities can be enhanced through active partnerships and collaborations with such entities. For example, partnerships can provide a means of leveraging monies for 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 arena 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.

| Pihemanu, the loud din of birds. - Photo: Brad Ka‘aleleo Wong | 37 |
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 Papahānaumokuākea can significantly advance the professional growth of these individuals during their careers. Examples of these programs include the University of Hawaii Pacific Internship Programs for Exploring Science (PIPES), Kū Lā Integrated Science, the Quantitative Underwater Ecological Surveying Techniques (QUEST) program, and Kupu. These educational and mentorship programs emphasize cultural knowledge and Hawaiian management concepts that support PMNM management needs.

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

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 professions 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.

FWS: The U.S. Fish and Wildlife Service works with Kupu Hawaii on 10-month conservation internships at Kauai, the main offices in Honolulu, and at various refuge locations across Hawaii. Interns work with USFWS staff on 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 Hawaii at Hilo to support QUEST, 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 Conservation, the Division of Forestry and Wildlife offers 6-month volunteer opportunities twice a year 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.

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 Hawaii to develop future leaders from among his Native Hawaiian subjects. Kalākaua's efforts to increase the reach of the Hawaiian Kingdom was an important aspect of Hawaiian history, and it can be viewed as a way to describe the word Ho'olaha, meaning to spread, extend, distribute, and disseminate. In a similar way, Monuments 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 places.

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 bringing the people to the place in ways that spark curiosity and cultivate a sense of purpose that will, in turn, compel them to care for their ahupua'a and inspire them to deepen their culture, science, and resource management expertise. In some instances, effective implementation of Kūkulu Ho'olahe will lead young professionals to careers in the management of PMNM.

Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space. Education and outreach that includes Hawaiian values, knowledge, and place-based messaging are essential to connect people to Papahānaumokuākea.
NĀ PAHUHOU (Desired Outcomes):

- Everyone understands the cultural importance of Papahānaumokuākea
- Papahānaumokuākea is recognized and utilized as a source of knowledge for communities
- People feel a sense of kūkau for Papahānaumokuākea
- Cultural values, traditions, and histories are actively incorporated into all forms 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 place-based activities in PMNM that can serve as models to inform resource management in the main Hawaiian Islands.

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. Various ways to share with the entirety of the `āina `aua 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 regarding 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 include:

- 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 the main Hawaiian Islands.

The realm of pō and the concept of an ‘āina akua — a place where ancestors come from and return to, and a place of inspiration — continues to influence our actions and activities today and allows the stories of this ancestral location 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 is valuable and applicable to other professionals and their disciplines. Learning from one another’s work within Papahānaumokuākea contributes to our understanding of the place. Convening participants with 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.

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 narratives describing the meaning of those names, are 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.

Students learn of marine life in Hawai‘i at the Mokupāpapa Discovery Center in Hilo. - Photo: Justin Umholtz, NOAA
MEASURING SUCCESS

Mai Ka Pō Mai lays the groundwork for improving the care of the region’s cultural and natural 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 lens of Monument adaptive management. In the same approach, it will be critical to the success of this guidance document to continuously assess how it is contributing to the thinking of the day-to-day managers and scientists who are tasked with providing oversight of the Monument as well as improving the overall status of the natural and cultural resources within Papahānaumokuākea. As needed, Mai Ka Pō Mai will be periodically updated through a review process that will consider input from managers, scientists, and community members to ensure that the knowledge contained within the document is encouraging and incorporating cultural knowledge and heritage into management actions and thinking. Mai Ka Pō Mai will also serve as a guide to management planning as it provides a strong foundation for the thorough management of a place where the interconnectedness of nature and culture is beyond a doubt, therefore traditional knowledge and practices of kānaka maoli must be at the forefront.

Hō‘i i ka pō is our return to pō, in physical, mental, and emotional ways reestablishing our connections to perspectives, knowledge, and ways of life left by our kūpuna to create a Hawaiian identity. One fundamental value that is expressed throughout this document and specifically called out in areas, is that of aloha ‘āina, a Hawaiian environmental ethic. The concept of aloha ‘āina originates in ancient traditions relating to the genealogy and formation of the Hawaiian Archipelago, including the Kūmūpulu, Hālie, 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 spiritual, mental, and physical means.

The rich natural and cultural heritage of Hawai‘i has evolved for more than a millennium, with hundreds of generations having experienced a relationship with ‘āina. Thus, Hawaiian culture is the underlying basis for caring for Hawai‘i’s environment. This Guiding Document contains just a few ways to express these described relationships and to hō‘i i ka pō; return to the roots and traditions that best encapsulates aloha ‘āina within Papahānaumokuākea management. These values are an important aspect of Hawai‘i’s history and continue to be valid in our world and the management of resources today.

GLOSSARY

alohā - Land division usually extending from the uplands to the sea, a division of land that collectively comprises a moku (district) or a moku (district) such as Mokumanamana.
‘āina - That which feeds and sustains land, the natural world
alohā ‘āina - Defined and ancestral islands or lands of gods; a term sometimes applied to portions of Papahānaumokuākea as a place where souls return home upon passing.
‘ālua - God, goddess, spirit, divine, supernatural, godly, the elements/energy necessary to maintain balance.
ka ‘āi - Dole nalu
kekahi - The number one.
alohā ‘āina - A Hawaiian philosophy of love for land and all that which feeds us, representing a most basic and fundamental expression of the Hawaiian experience. A Hawaiian expression of the rights and responsibilities to care for ‘āina as kūn, Hawaiian environmental ethic.
ao - The realm of light enlightenment, consciousness, and where humans reside; characteristics of the second chamber of the Kumulapo creation chant as well as the geographic region from Hawai‘i to Molokai-Manana. An emergence into light.
hōʻi - Octopus. Also, to vide, surf, dip, or melt or change from solid to liquid.
holoʻi - Zenith; the position directly overhead where the heavens join together
hui - Chelonia mydas, Green Sea Turtle
huakai - Voyage, journey.
ike kupuna - Ancestral knowledge.
ike mākuʻa - Eyewitness; address as a wise, experienced, visual knowledge, visible. To see or witness personally.
ʻihoʻiho - Ahupuaʻa - Ancestral islands or lands of gods; a term sometimes applied to portions of Papahānaumokuākea as a place where souls return home upon passing.
kānaka maoli - Ancestral returns.
ka ao - Stories, stories, and legends. They are often thought of as similar to mo‘olelo; however can be much more fanciful and entwined for storytelling purposes.
kūn - Feather standard; symbol of royalty.
kāne - Community, neighborhood, village.
Kānaka Hawaiʻi - Kānaka Maoli.
Kānaka Oiwi - Ancestral returns.
Kahua - 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.
kapu - Restrictions on resource extraction and other activities.
kūnali - Many forms of the various body forms such as plants, animals, and elements; that represent a given akua.
kūnali pōhaka - Laysan duck. Kūnali 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.
kūnalo - Local managers; manager of an akupa‘a under the chef.
kūkāi ki - To show, demonstrate; designate, prescribe, teach, give order, to direct heiau ceremonies.
kuikui - Supporting pillars of the heiaus.
kuikui - A Hawaiian value that originates from the traditional practice of stewarding particular areas of land known as kuikui, that are associated with familial/lineages. It requires lineal and/or personal responsibility, rights, and privileges based on relationships to place and people.
kūpuna - Grandparents; elders.
lai - A general term for various types of foliage, moss, and lichens.
laiea - Ahupua‘a - Alphabetical.
lakea - Portals where spirits embark on a journey out of the sea into the sky.
lakea - A general term for various types of foliage, moss, and lichens.
mano - People that attend the land, commoner.
mālōmālu - People who attend the land, commoner.
mālūmālu - To care for or tend to.
miku - The physical work of caring for or tending to the land or natural world.
mānā - Supernatural or divine power; mana, miraculous power; a powerful nation, authority; to give mana to, to make powerful; to have mana, power, authority.
moomaka - Fingers; a reduplication and emphasis of the word mana; the uprights found on heiau such as those on Mokumanamana.

Moanalani Hoʻomahana, Chapter Description Hawaiian Recognition.
Glossary (Continued)

mano - Many numerous, four thousand.
mano - A general term for shark.
mo'olelo - Song or chant.
molii - Story, history, tradition.
māui - Polydactylus sexfilis, Pacific threadfin.
mā'ili - King, queen, sovereign, monarch.
'Mālōli Hawaiian language.
'Mālōlā Hawaiian proverb.
'ā - A chant that was not danced to.
'ao - Archepelago.
pahuhiu - Desired outcome.
paliho - Delphiolus leptopus, 'Ahihi 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 Layan finch, is named ekapulu.
pua/kohonua - Person or place of refuge, sanctuary, asylum; place of peace and safety.
pī - 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 Hawaiians 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.
sīlua - 'A culturally significant site.
waipi - Achiote.
waikane - Mulloidichthys pavo, general name for various species of goatfish.

Phrases

ʻĀina momona
The concept of ʻāina 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.

He Ali`i Ka ʻĀina, He Kauwā Ke Kanaka
Land is a Chief, Man is a Servant. ʻŌlelo No'eau #531

Ho`i i ka pō
Coming from Pō.

Mai Ka Pō Mai
Returning to Pō.

Kē Alanui Pohāna o Kāne
The dark shining pathway of Kāne, also known as the Tropic of Cancer.

Kū i ka ao
Coming into the light or referencing where we are now.

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

Noho a kupu
To sit or occupy a place or time until one is kupu 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 a mau lō a'uku
From this time forward.

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

Ua lehulehu a manomano
Great and numerous is the knowledge of the Hawaiians.

Glossary (Continued)

Maikaʻpō Mai: A Guidance Document for Papahānaumokuākea

Glossary (Continued)

maikaʻpō mai: A guidance document for Papahānaumokuākea

Great and numerous is the knowledge of Hawaiians.

Ua lehulehu a manomano

Papahānaumokuākea was cooperatively managed to ensure ecological integrity and achieve strong, long-term protection and perpetuation of Northwestern Hawaiian Island ecosystems, 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