



MAI KA PŌ MAI



A NATIVE HAWAIIAN GUIDANCE DOCUMENT FOR THE
MANAGEMENT OF PAPAĀNAUMOKUĀKEA
MARINE NATIONAL MONUMENT

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

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



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

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» EXECUTIVE SUMMARY

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

Mai Ka Pō Mai is a guiding document that is representative of a community of practitioners who have constructed a foundation for the Co-Trustees to appropriately acknowledge and incorporate various aspects of Native Hawaiian culture into different areas of management in ways that are more collaborative, meaningful, and holistic. 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 Northwestern Hawaiian Islands (NWHI) are recognized by some cultural practitioners as existing in a realm of pō,¹ both by its location to the west of the population centers of Hawai‘i, as well as by its location largely north of the Tropic of Cancer, delineating the northern most track of the sun. Pō also ties this guidance document into Hawaiian concepts of creation, wherein pō is the source of the world

and all that dwells therein. For this reason, pō is also recognized as a fundamental source for our contemporary creative expressions. It is a guidance document that provides updated and expanded management practices informed by years of experience operating through the Monument’s original mission: “to carry out seamless integrated management to ensure ecological integrity and achieve strong, long-term protection and perpetuation of NWHI ecosystems, Native Hawaiian culture, and heritage resources for current and future generations.” This language is substantial and PMNM managers and members of the Native Hawaiian community have demonstrated a tremendous collective effort leading to the development of Mai Ka Pō Mai. This guidance document is inspired by the values exemplified by the original vision of the Monument which is “to forever protect and perpetuate ecosystem health and diversity and Native Hawaiian cultural significance of Papahānaumokuākea.”

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.

DOCUMENT PURPOSE



The purpose of Mai Ka Pō Mai is to establish a collaborative management framework that guides Co-Trustee agencies towards integrating traditional Hawaiian knowledge systems, values, and practices into management.



¹ All definitions included in glossary at end.



Photo: 4 miles LLC

» NO PAPAHĀNAUMOKUĀKEA

Mele no Papahānaumokuākea is a name song that honors Papahānaumokuākea. This mele was composed by Kainani Kahaunaele and Halealoha Ayau who gifted it to Papahānaumokuākea Marine National Monument (PMNM) in November 2007. This mele celebrates the outstanding natural, historical, and cultural values of Papahānaumokuākea, and it 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 North-western Hawaiian Islands (NWHI) and the surrounding ocean region while using cultural references to bridge the ancient and contemporary traditions of Native Hawaiians. As an oral tradition, it is placed within the context of this document to provide a tone and intention for the presentation of Mai Ka Pō Mai.

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

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

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

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

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

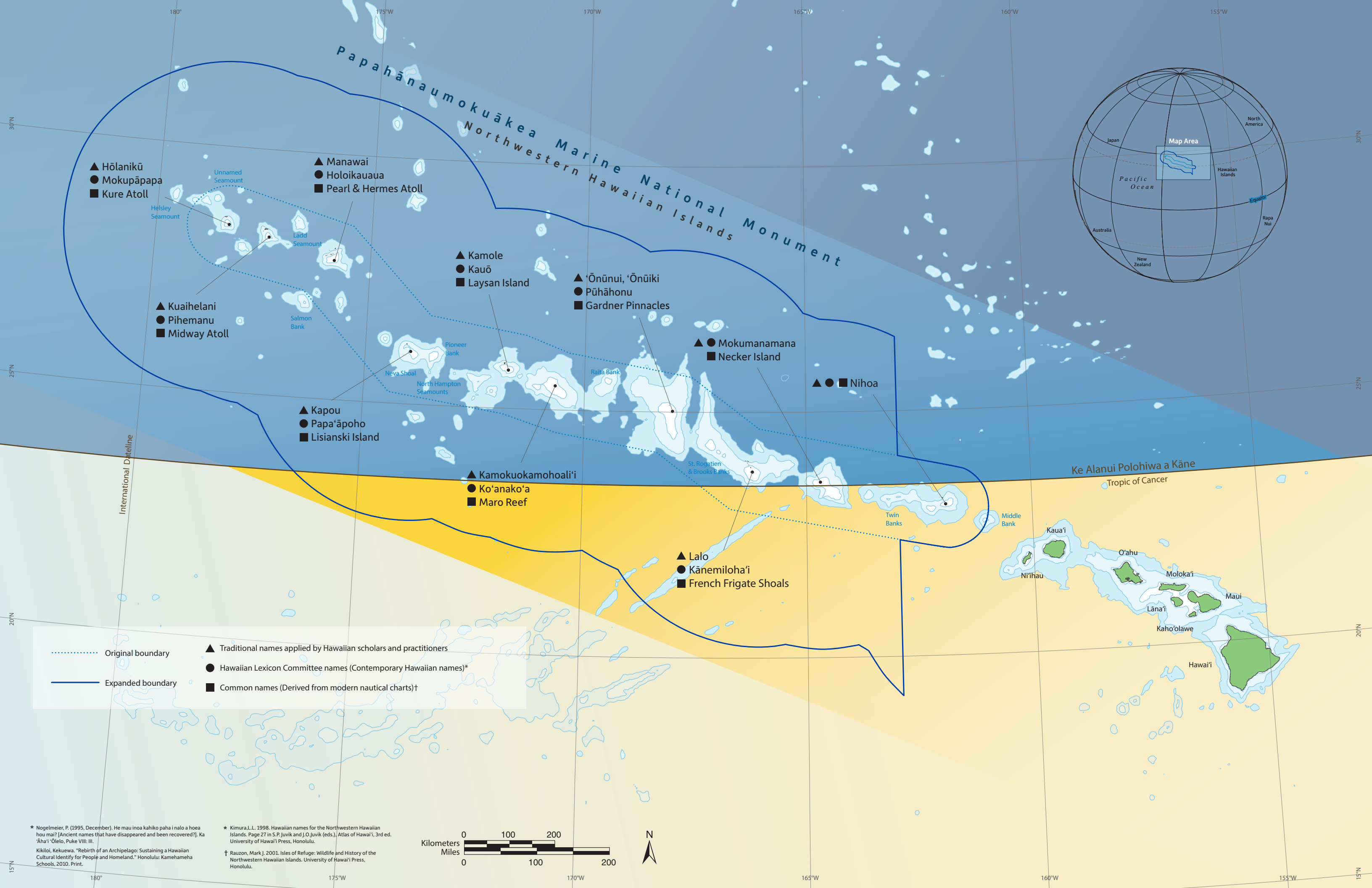
*The ‘ōhua spawns, the whale dives
Love for the limu kala, whose land counterpart is the ‘ākala
The pe‘a gives birth to the pe‘ape‘a in the sea
The ‘ina is the seasoning, delicious with salt
The deep knowledge of our Kūpuna lies in the depths
Extremely important for us to grasp, it is my passion
Honored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

- Na Kainani Kahaunaele a me Halealoha Ayau

- By Kainani Kahaunaele and Halealoha Ayau



Sunrise protocol during arrival at Mokumanamana on Makani ‘Olu - Photo: Brad Ka‘ateleo Wong



▲ Hōlanikū
● Mokupāpapa
■ Kure Atoll

▲ Manawai
● Holoikauaua
■ Pearl & Hermes Atoll

▲ Kuaihelani
● Pihemanu
■ Midway Atoll

▲ Kamole
● Kauō
■ Laysan Island

▲ Ōnūnui, Ōnūiki
● Pūhāhonu
■ Gardner Pinnacles

▲ ● Mokumanamana
■ Necker Island

▲ ● ■ Nihoa

▲ Kapou
● Papaʻāpoho
■ Lisianski Island

▲ Kamokuokamohoaliʻi
● Koʻanakoʻa
■ Maro Reef

▲ Lalo
● Kānemilohaʻi
■ French Frigate Shoals

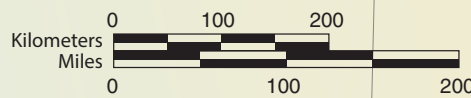
..... Original boundary
— Expanded boundary

▲ Traditional names applied by Hawaiian scholars and practitioners
● Hawaiian Lexicon Committee names (Contemporary Hawaiian names)*
■ Common names (Derived from modern nautical charts)†

* Nogelmeier, P. (1995, December). He mau inoa kahiko paha i nalo a hoes hou mai? [Ancient names that have disappeared and been recovered?]. Ka ʻĀhaʻi ʻŌlelo, Puke VIII: III.
Kikiloi, Kekuewa. "Rebirth of an Archipelago: Sustaining a Hawaiian Cultural Identity for People and Homeland." Honolulu: Kamehameha Schools, 2010. Print.

* Kimura, L.L. 1998. Hawaiian names for the Northwestern Hawaiian Islands. Page 27 in S.P. Juvik and J.O. Juvik (eds.), Atlas of Hawaiʻi, 3rd ed. University of Hawaiʻi Press, Honolulu.

† Rauzon, Mark J. 2001. Isles of Refuge: Wildlife and History of the Northwestern Hawaiian Islands. University of Hawaiʻi Press, Honolulu.



» PŌ | PRIMORDIAL DARKNESS, THE BEGINNING

» O KE AU HULI KA LANI
O KE AU WELA KA HONUA

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 1,600 miles from east to west, the region comprises islands, islets, and atolls and a complex array of shallow coral reefs, deepwater slopes, banks, seamounts, and abyssal and pelagic oceanic environments. Hawai'i continues to emerge from the east where islands are volcanically birthed from the oceanic womb. 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.

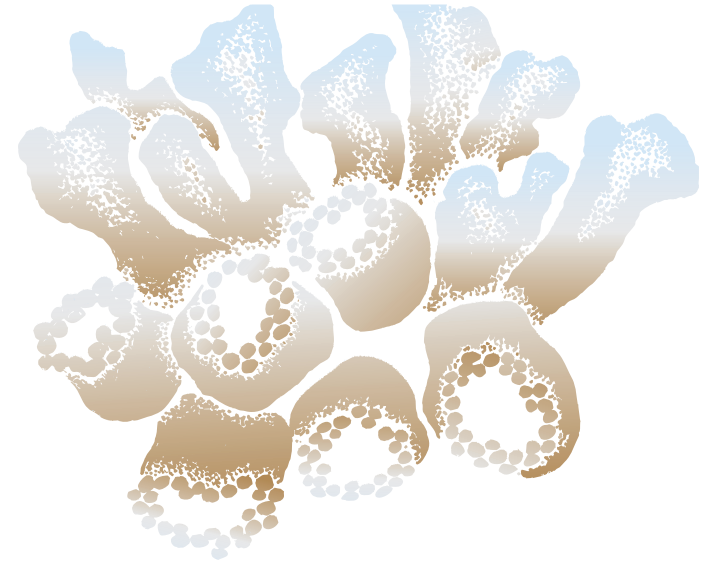
The Kumulipo, Hawai'i's renowned genealogical creation chant, describes Hawaiian cosmology from the beginning of time. It expresses two realms, pō and ao, as fundamental features of the Hawaiian universe. Pō, the primordial darkness, a place of akua, the gods and ancestral spirits; and ao, the realm 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 the creatures of the world, beginning in the oceans with the cor-

al polyp. The genealogy begins with this foundational life form and establishes the kinship of all life, further illustrating Native Hawaiians' descent from akua² and a geneological relationship to all living things in the Hawaiian archipelago. Thus, Kānaka Maoli have a familial relationship to the islands, to living creatures of land and sea, and to the elements themselves, all of which embody the pantheon of Hawaiian gods. Accounts within the Kumulipo detail more than 900 generations and link all Kānaka Maoli to Hāloa, the first kalo plant, and to Wākea and Papahānaumoku, two deities recognized as the progenitors of both the Hawaiian people and the Hawaiian Archipelago.

Papahānaumokuākea is a sacred 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 Mokumanamana³ as the potent portal that presides at the boundary between pō and ao. This boundary is the northern limit of the sun's journey on the horizon, the Tropic of Cancer, reverently referred to as Ke Alanui Polohiwa a Kāne, the dark glistening path of Kāne, 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.

» KUMULIPO

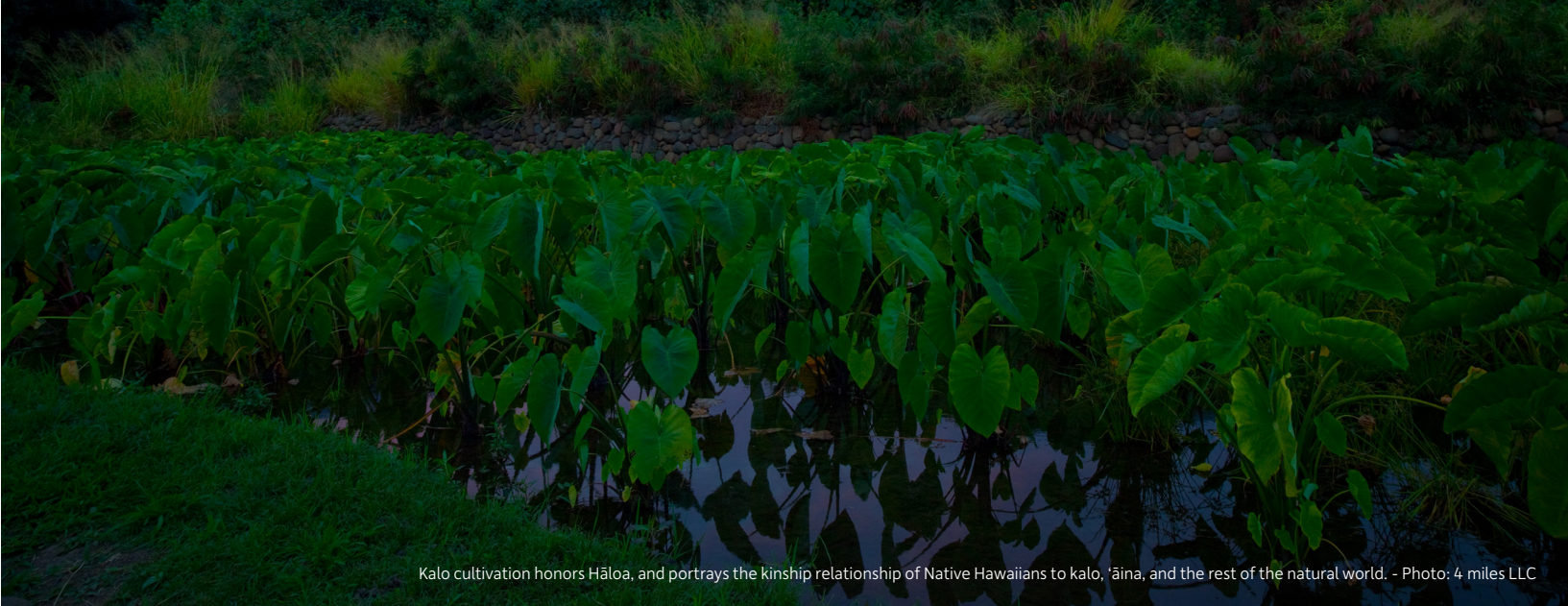
The Kumulipo is a singular creation chant that some theorize is an incorporation of older chants and traditions, including, including many genealogies and oral histories, that acknowledge a common origin. It was composed in honor of the chief, Kalaninui'iāmaamao, in about the 18th century to establish his genealogy and thus his right and authority. It includes over 2,000 lines when reduced to the written form and is organized into two parts: pō and ao. It is further organized into 16 wā, or individual era in which 8 wā are found within pō and 8 wā within ao. The Kumulipo depicts the power of the cosmos that ignites natural elements to inspire creation as evolving out of Pō, the primordial night, by the gradual proliferation of life forms. Humans do not arrive until Ao appears.



» 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 1,200 miles across the northern Pacific. The islands are rich in history and cultural heritage resources that inform us about these travels and ancestral Kānaka Maoli. Nihoa and Mokumanamana collectively contain more than

140 archaeological sites that evince the unique agricultural, religious, and settlement efforts of Native Hawaiians in this region. Based on radiocarbon data, researchers estimated that these islands were frequented and inhabited from A.D. 1300 till the 1800s.⁴ Oral history interviews suggest seasonal trips into the early 1900s.⁵ For centuries, Native Hawaiians have documented historical events and empirical knowledge about the NWHI within the orature of Hawaiian tradition. After the introduction of written language in the early 1800s, Hawaiian scholars transcribed many of these oral traditions. In recent times, many written accounts and oral traditions have emerged from this repository of Hawaiian literature.



Kalo cultivation honors Hāloa, and portrays the kinship relationship of Native Hawaiians to kalo, 'āina, and the rest of the natural world. - Photo: 4 miles LLC

» HĀLOA

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

² A common translation of akua is "spirits" or "gods;" however, another definition or explanation refers to akua as the elements or energy of nature required to maintain balance.
³ Sometimes referred to as Necker Island.

⁴ Kekuewa Kikiloi, "Kūkulu Manamana: Ritual Power and Religious Expansion in Hawai'i The Ethno-Historical and Archaeological Study of Mokumanamana and Nihoa islands," (PhD diss., University of Hawai'i at Mānoa, 2012), 314-322.
⁵ Kapa Maly and Onaona Maly, Volume II- Oral History Interviews: Ka Hana Lawai'a A Me Nā Ko'a O Nā Kai'Ewalu, (Hilo, Hawai'i: Kumu Pono Associates, 2003), 1148-1178, Ulukau.

EARLY ACCOUNTS

Early Kānaka Maoli travels within Papahānaumokuākea are documented in genealogical chants and in many centuries-old tales. These include the migration of the Pele clan through the island chain to their current home on Hawaiʻi Island and other tales of travel, such as Keaomelemele and ʻAukelenuiaʻŌkū.⁶

Hōlanikū⁷ 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 Hawaiʻi Island, that Kānaka Maoli 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 Maoli. Archaeologists have uncovered man-made agricultural terraces and other artifacts that indicate the existence of permanent communities living on the island until the 1700s.⁸ 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, Laʻilaʻi, the woman, and Kiʻi, the man, gave birth to and established the senior lineage of Hawaiʻi. Two akua, Kāne and Kanaloa, emerged into the light following the two mortals. Together they represent the dichotomy of the two worlds — one for the spirits of the dead, and the other for the living.

The ability of chiefs to gain mana and maintain socio-political power was dependent upon their understanding of how the worlds of Pō and Ao intersected and interacted. Mokumanamana was the central location for transformation and reproduction whereby chiefs performed ceremonies to memorialize these ancient accounts and establish mana. Over the centuries, Kānaka Maoli expanded their ability to access these islands to construct heiau 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 Maoli.

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 father figure personified as an expanse, or a greater space, such as the sky; the two are honored and highly recognized as ancestors of Native Hawaiian people. Their union is also referenced as the creation, or birthing, of the entire Hawaiian archipelago.

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

⁶ Many tales of travel within the NWHI can only be found within what we know as moʻolelo and kaʻao (histories, stories, and legends). These accounts don’t often specifically mention a location; however, when translating or deciphering these stories, one can infer that they take place or reference the environmental phenomena that uniquely occur within what we now know as Papahānaumokuākea. These translations and understandings of the underlying meanings of moʻolelo and kaʻao are an important form of understanding history and perspectives.

⁷ Also referred to as Kure Atoll.

⁸ Kikiloi, “Kūkulu Manamana,” 314–318.



Manu ʻā sit atop the manamana on a heiau at Hāʻena Moe, Mokumanamana. - Photo: Kaleomanuʻiwa Wong

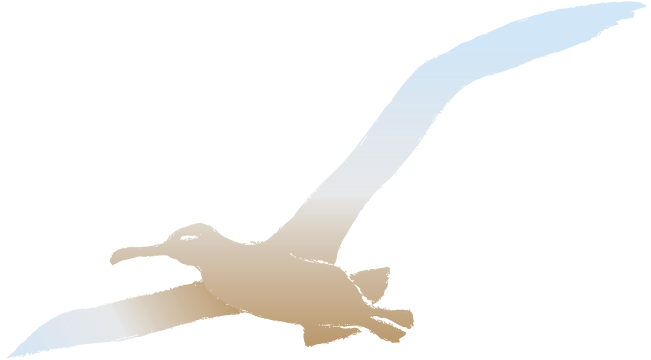
THE HAWAIIAN RENAISSANCE IN THE KUPUNA ISLANDS

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 Papahānaumokuākea were held within the communities of Ni'ihau and Kaua'i, whose locations are geographically closest to the NWHI. The Kingdom era brought about new curiosities when these stories were shared with the ali'i of the 1800s. Ka'ahumanu in 1822,⁹ Alexander Liholiho — (Kamehameha IV) in 1857,¹⁰ and Li-li'uokalani 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.¹¹ By 1886, when Kalākaua formally annexed Hōlanikū, all

of the islands with the exception of Kuaihelani¹² (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)¹³ continued to use the islands of Nihoa and Mokumanamana on a consistent basis for physical and spiritual sustenance and wayfinding through the early 1900s.¹⁴

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 unlit, 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

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

2003

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



2004

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

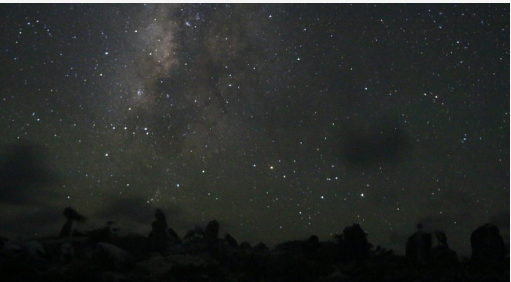


2005

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

2006

Kekuewa Kikiloi completed archaeological surveys on the island of Nihoa.



2007 | 2009 | 2011 | 2015 | 2019

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

2008

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

2008

Kekuewa Kikiloi 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 Kuaihelani to undertake research projects geared toward integrating western and Native Hawaiian methodologies.

2010

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

2011

Students in the UH Hilo Ola Nā Iwi Hawaiian Language Program conducted archival research on Kuaihelani and perpetuated the use of 'ōlelo Hawai'i during their access trip to Kuaihelani/Pihemanu.



2011

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

⁹ Samuel Kamakau, "Ka Moolole o Na Kamehameha," Ka Nupepa Kuokoa, February 1, 1868, 1, Papakilo Database.
¹⁰ Capt. John Paty, Journal of a Voyage in the Schooner Manuokawai (April & May 1857), 3-5 in Native Hawaiian Law: A Treatise, eds., Melody K. MacKenzie with Susan K. Serrano, and D. Kapua'ala Sproat (Honolulu: Kamehameha Publishing, 2015), 702; Ka Hae Hawaii, May 13, 1857, 2, Papakilo Database.
¹¹ S. E. Bishop, "Nihoa," Saturday Press, (Honolulu, H.I.), August 8, 1885. Chronicling America: Historic American Newspapers. Lib. of Congress. <<https://chroniclingamerica.loc.gov/lccn/sn82014681/1885-08-08/ed-1/seq-1/>>
¹² Also referred to as Pihemanu or Midway Atoll.
¹³ Maly and Maly, Volume II- Oral History Interviews: Ka Hana Lawai'a A Me Nā Ko'a O Nā Kai 'Ewalu, 1148-1178.
¹⁴ Kekuewa Kikiloi, "Kūkulu Manamana: Ritual Power and Religious Expansion in Hawai'i The Ethno-Historical and Archaeological Study of Mokumanamana and Nihoa islands," (PhD diss., University of Hawai'i at Mānoa, 2012), 314-322.



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



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

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



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

» **2015**
Hikianalia returned to Nihoa to support intertidal monitoring studies with Nā Maka o Papahānaumokuākea.



» **2015**
The Office of Hawaiian Affairs and Nohopapa Hawai'i continued archaeological research on Nihoa and Mokumanamana.

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



» **2017**
The Marimed Foundation and SSV Makani 'Olu returned to Papahānaumokuākea en route to Lalo¹⁵ 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.



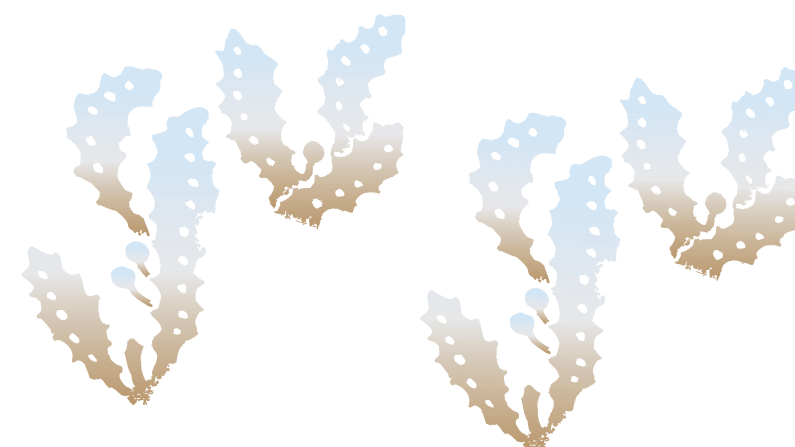
» **2018**
OHA led an expedition to the island of Nihoa for archaeology, intertidal monitoring, and bird surveys.



» **2019**
The Edith Kanaka'ole Foundation and Nā Kālai Wa'a, with their voyaging canoe Makali'i, partnered on a trip to Mokumanamana to study celestial movements in relation to the manamana on the island. This was the first voyage of Makali'i into Papahānaumokuākea.

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.

¹⁵ Also referred to as French Frigate Shoals.





PMNM MANAGEMENT STRUCTURE



» AO | ENLIGHTENED REALM, THE HERITAGE

» PAPAHĀNAUMOKUĀKEA - HE PU'UHONUA NO HAWAI'I

Papahānaumokuākea Marine National Monument encompasses 582,578 square miles of land and sea in the Pacific Ocean at the northwestern extent of the Hawaiian Archipelago. The region consists of small islands, islets, atolls, and a complex array of shallow coral reefs, deepwater slopes, banks, seamounts, and abyssal and pelagic oceanic environments. These systems support a diversity of life, including hundreds of distinct native species. Like the traditions noted within the Kumulipo, 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 overlay a number of prior Kingdom, Federal, and State conservation areas. The NWHI, with the exception of Midway Atoll (Kuaihelani), are considered ceded lands, meaning that they are a part of the lands “ceded” to the United States in the events occurring after the illegal overthrow of the Hawaiian Kingdom in 1893.¹⁶ Subsequent protective designations include: the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve, the Midway Atoll National Wildlife Refuge, the Battle of Midway National Memorial, the Hawaiian Islands National Wildlife Refuge, Kure Atoll State Wildlife Sanctuary, and the State of Hawai'i Northwestern Hawaiian Islands Marine Refuge. These designated conservation areas remain subject to the applicable laws and regulations

» PU'UHONUA

In ancient times, pu'uhonua were wahi pana, or famed places that provided refuge from potential harm and that were governed by strict laws. Pu'uhonua o Hōnaunau is an ancient pu'uhonua that is probably the most well-known in Hawai'i today. This site is located on Hawai'i in South Kona and includes a complex of temples, houses, and other structures. While pu'uhonua were mostly physical spaces, they were also ali'i, 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 Ka'ahumanu, High Chiefess of Maui and wife of Kamehameha I. The comparison of a physical space and 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'uhonua o Pu'uhuluhulu on the slopes of Maunakea. 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 NWHI, Native Hawaiian community members have been at the forefront. Community members, including Louis K. “Buzzy” Agard Jr., Tammy and Isaac Harp, and William Ailā Jr. as well as management agency representatives, including then NOAA Superintendent 'Aulani Wilhelm 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 NWHI served as a pu'uhonua to Kānaka Maoli, 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 through Presidential Proclamation 8031 to protect and preserve the emergent and submerged lands and waters of the NWHI and the biological, historic, and scientific objects therein. The Proclamation further highlights that the area has great cultural significance to the Native Hawaiian community and a connection to early Polynesian culture worthy of protection and understanding. The following year, Presidential Proclamation 8112 amended the title of Proclamation 8031 and officially gave the monument its Native Hawaiian name of Papahānaumokuākea.

¹⁶ To attempt to prevent a foreign power from confiscating all lands in Hawai'i, and in part to respond to Western advisors who argued that a system of private property would promote economic stability and development, from 1839 – 1850, Kamehameha III transformed Hawai'i's system of land stewardship to a form of private ownership known as “Ka Māhele”, the division. The original goal was to allocate the lands amongst the mō'i, ali'i and konohiki, and the maka'āinana to keep the lands in Native Hawaiian hands. The lands of the mō'i were then further divided into two categories: (1) the Government Lands and (2) what is now known as the Crown Lands. In January 1893, the Hawaiian Kingdom was illegally overthrown by American business interests who then established a Provisional Government and later the “Republic of Hawai'i.” Under the Republic of Hawai'i, territorial government, and current statehood, the Kingdom's Government Lands and Crown Lands were joined together and managed simply as Ceded Lands or the Public Lands Trust. In the end, Ka Māhele had a major impact in not only the concept of land ownership in Hawai'i, but also a disruption in the traditional relationships Native Hawaiians had with 'āina and the akua. McGregor and MacKenzie “Mo'olelo Eo o Nā Hawai'i, History of Native Hawaiian Governance in Hawai'i” Office of Hawaiian Affairs, 2014.

› PRESIDENTIAL PROCLAMATION 9478: MONUMENT EXPANSION

On August 26, 2016, President Barack Obama expanded the Papahānaumokuākea Marine National Monument through Presidential Proclamation 9478, furthering the protections of Presidential Proclamation 8031 to extend to the boundaries of the United States Exclusive Economic Zone. President Obama used his authority under the Antiquities Act to achieve this expansion, further citing “objects of historic and scientific interest” located within the Monument Expansion Area. 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.”



ʻĪlioḥoloiauaua bask in the sun on a small islet within Manawai (Pearl and Hermes Atoll). - Photo: Koa Matsuoka

≡ 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 15 terrestrial species listed as Endangered under the Act. There are also three marine species and one terrestrial species listed as Threatened.

Of these protected species, a few are especially noteworthy because of their critical relationship to Papahānaumokuākea, including the endangered ʻĪlioḥoloikauaua, the threatened honu, the endangered palihoa, and the endangered koloa pōhaka. 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), the State of Hawaiʻi through the Department of Land and Natural Resources (DLNR), 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 NWHI 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 this MOA, the State of Hawaiʻi, 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 Hawaiʻi, independent of the executive branch of government, responsible for protecting and promoting the rights and interests of Native Hawaiians.¹⁷ Accordingly, OHA is required to serve as the principal public agency in the State of Hawaiʻi 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 Native Hawaiians.¹⁸

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 (CWG) to obtain advice and guidance from Native Hawaiian cultural experts, including kūpuna (respected elders) and practitioners, on all Monument ac-

tions affecting Native Hawaiians and cultural resources in the Monument.”¹⁹ 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.”²⁰ Although the group is not a formalized advisory body, the CWG 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.

≡ PAPAHĀNAUMOKUĀKEA
NATIVE HAWAIIAN
CULTURAL WORKING GROUP

The Cultural Working Group (CWG) has been active in Papahānaumokuākea since its inception. In addition to providing much of the manaʻo to Mai Ka Pō Mai, one area the group is known for assisting in, is the proper naming of places, new species, and animals without known Hawaiian names. In its process, the CWG works directly with researchers to help craft thorough descriptions of the species and has used Hawaiian knowledge and perspectives to help put together both Hawaiian names and scientific names of species. These names incorporate cultural perspectives, first-hand accounts, environmental processes and conditions, descriptions from researchers, and historical research to provide insightful manaʻo for each species or place.

In accordance with Presidential Proclamation 8031, and as codified in the Federal Register,²¹ all activities in the Monument, with limited exceptions, require a permit. Under the co-management agreement, and with due consideration for other state and federal regulations, permits are issued jointly and must be endorsed by all co-managing agencies. The Monument issues permits in six categories:

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



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

¹⁷ Haw. Const. Art. XII, § 5.

¹⁸ See Haw. Rev. Stat. (“HRS”) Chapter 10 - 3 (2009).

¹⁹ National Oceanic Atmospheric Association, U.S. Fish and Wildlife Service, State of Hawaiʻi. 2008. Papahānaumokuākea Marine National Monument Management Plan. Honolulu, Hawaiʻi. Vol. 1 p. 281.

²⁰ Monument Management Plan.

²¹ 50 Code of Federal Regulations (CFR) Part 4.04.

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

- a) The activity is non-commercial and will not involve the sale of any organism or material collected.
- b) The purpose and intent of the activity are appropriate and deemed necessary by traditional standards in the Native Hawaiian culture (pono),²² and demonstrate an understanding of, and background in, the traditional practice and its associated values and protocols.
- c) The activity benefits the resources of the Northwestern Hawaiian Islands and the Native Hawaiian Community.
- d) The activity supports or advances the perpetuation of traditional knowledge and ancestral connections of Native Hawaiians to the Northwestern Hawaiian Islands.
- e) Any Monument resource harvested from the Monument will be consumed within the Monument area.

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

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

WORLD HERITAGE DESIGNATION

In 2010, the Monument was designated a UNESCO mixed World Heritage site for its outstanding natural and cultural significance. It is one of the largest World Heritage sites 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:²³

- 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 nav-

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 the:

- Recent voyages of the wa'a kaulua Hikianalia and Makali'i to Nihoa and Mokumanamana 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, feathers from Kuaihelani for the making of kähili displayed in 'Iolani Palace.

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 ex-

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

- Containing highly significant natural habitats for in-situ conservation of biological diversity. The region is home to, and a crucial refuge for, many endangered, threatened, and endemic species, including multiple species for 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.



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

²² Per Presidential Proclamation 8031 and Monument regulations, pono is defined as “appropriate, correct, and deemed necessary by traditional standards in the Hawaiian culture.”

²³ State of Hawai'i, National Oceanic and Atmospheric Administration, Office of Hawaiian Affairs, and U.S. Fish and Wildlife Service. 2008. Nomination of Papahānaumokuākea Marine National Monument for Inscription on the World Heritage List. Honolulu, Hawai'i. 280 pages.

²⁴ These elements are described more fully elsewhere in this document.

» ABOUT THE GUIDELINES

» THE PLANNING PROCESS

In 2008, the Monument managing agencies jointly published a fifteen-year, MMP whose mission and vision place equal emphasis on culture and nature in the management of the Monument. This declaration continues to be an important commitment by the Co-Trustees for collaborative management efforts. The MMP includes two action plans that highlight strategies for 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 related to the Monument, effectively managing cultural resources for their cultural, educational, and scientific values; and better integrating Hawaiian cultural knowledge, perspectives, and values into everyday management practices. Mai Ka Pō Mai was developed to address these areas of need. Mai Ka Pō Mai was initially scoped as a Native Hawaiian research strategy; however, its focus was eventually broadened beyond research to all areas of management in response to input from Monument management agencies and the community.

The process of developing this document began with an extensive series of community consultations that included focus group meetings, interviews, and other data-gathering activities on the islands of Hawaiʻi, Maui, Molokaʻi, Oʻahu, and Kauaʻi. 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 moʻolelo 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 content of this document, with members contributing valuable perspectives, strong support, and expert knowledge pertaining to relevant Hawaiian cultural knowledge and traditional practices, including management of natural and cultural resources. The Monument’s co-managers provided technical expertise from each agency and contributed to the document’s format and the processes leading up to its finalization. This process included conducting a thorough regulatory review of all existing mandates, regulations, and laws, compiling and synthesizing data and content from multiple sources, and designing the Mai Ka Pō Mai framework.

» MAI KA PŌ MAI DESCRIPTION

The Mai Ka Pō Mai framework is based on concepts of Hawaiian cosmology and worldview that continue to exist in modern times. 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 Hoʻokuʻi.

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 are associated with four kūkulu, the supporting pillars of heaven and earth along the horizon. The hoʻokuʻi (zenith) is the position directly overhead where the heavens join together. This conceptualization of kūkulu and hoʻokuʻi represents a major component of the Mai Ka Pō Mai framework. The four Kūkulu of management are Hoʻomana, Hōʻike, Hoʻoulu, and Hoʻolaha, while the central column of Hoʻokuʻi, connects the four pillars and is representative of the role of the managing agencies.

The Hoʻokuʻi 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 Ke Ala Kaʻi and is based on the word alakaʻi 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 Pahuhopu which is the Hawaiian words meaning goals. Furthermore, each of the four Kūkulu and the Hoʻokuʻi recognize four action strategies referred to as Kuhikuhi. Kuhikuhi does not directly translate to strategy; rather, it means “to designate” or “to point out.”²⁵ Within this structure, the four Kuhikuhi point to (path) ways that erect and uphold the four Kūkulu, the central Hoʻokuʻi, 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 Hoʻokuʻi, and since the Mai Ka Pō Mai framework is superimposed on the archipelago of Hawaiʻi, it also acknowledges the relationship between pō and ao. As previously noted, the Kumulipo describes the Hawaiian universe as having two realms, pō and ao. In the Mai Ka Pō Mai framework, these realms are reflected mainly as the geographical locations of different types of actions. For example, outreach activities (Hoʻolaha) are conducted in ao while most research activities (Hōʻike) occur in pō.

The Mai Ka Pō Mai Framework recognizes the relationship among the various Kūkulu and Hoʻokuʻi 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, the framework is geospatially aligned with the Hawaiian worldview. Thus, as one “travels” along the continuum (Ke Ala or pathways) from Hoʻomana toward Hoʻolaha (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 reimagine management that is informed and enhanced by Hawaiian cultural heritage. Mai Ka Pō Mai encourages managers to incorporate cultural traditions and knowledge as the underlying basis for Monument management and integrate these concepts into day-to-day management. Mai kēia wā a mau loa aku — From this time forward.

MAI KA PŌ MAI

» Pō & Ao

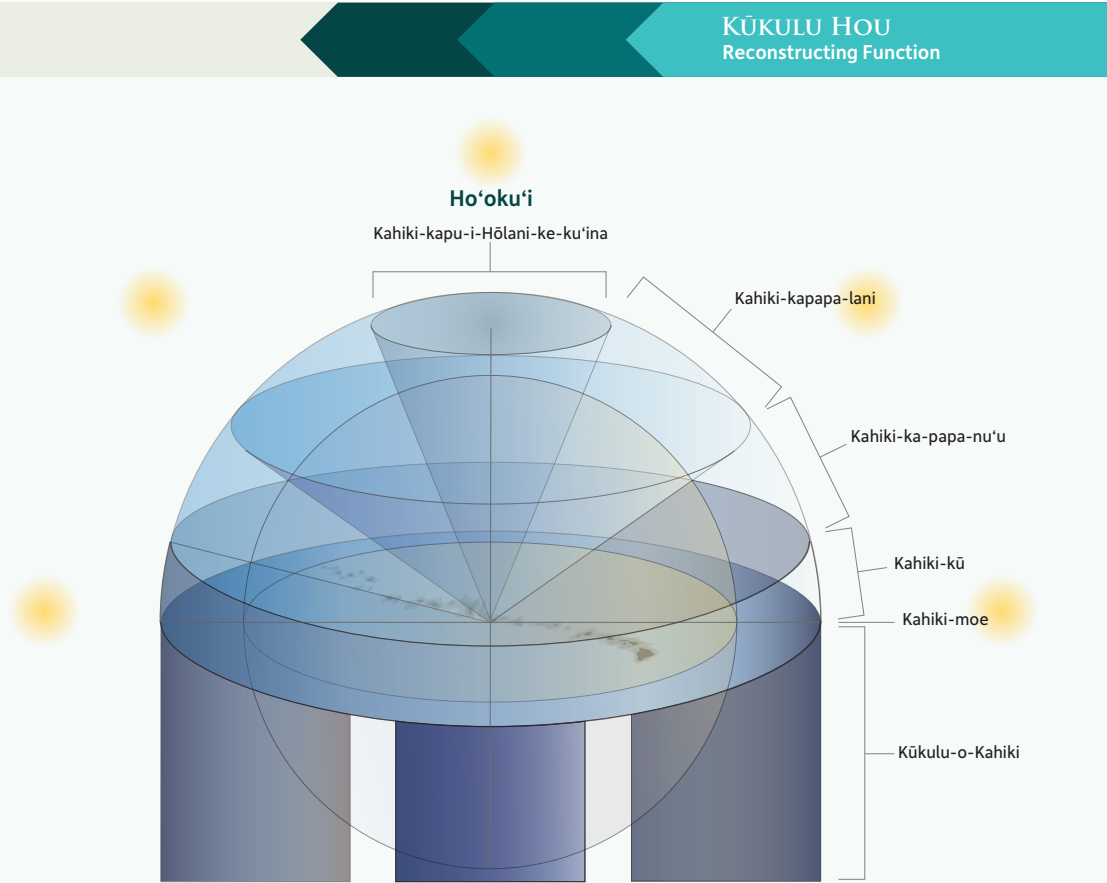
The Kumulipo describes the Hawaiian universe as being comprised of two realms: pō, a place of deep darkness reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also known as the Tropic of Cancer, is considered the border between pō and ao. The island of Mokumanamana is located on this border at the center of the archipelago and functions as the center of convergence between the two realms.


» Kūkulu o Kahiki

The pillars of Kahiki are vertical walls that stand at the limits of the horizon and support the dome of the heavens. The four cardinal directions on the horizon are associated with the four kūkulu, or supporting pillars of heaven, with the diurnal motion of the sun. The hoʻokuʻi, or zenith, is the position directly overhead where the walls of the heaven join together.

» Kūkulu hou

The concept of kūkulu is a significant structural element of the plan framework with five foundational pillars that correspond to the four Kūkulu o Kahiki and the hoʻokuʻi. They represent themes for natural and cultural resources management and includes directives for operational and programmatic improvements. By superimposing this framework on an image of Hawaiʻi, the plan is geospatially referenced with the Hawaiian worldview and offers latitudinal and longitudinal pathways to navigate through management strategies and arrive at target outcomes.



 **Kūkulu & Hoʻokuʻi | Management Areas**
Ke Kumu | Purpose
Ke Ala Kaʻi | Guiding Principle
Nā Pahuhopu | Desired Outcomes

Kuhikuhi | Management Strategy: There are 20 Kuhikuhi in Mai Ka Pō Mai and four Kuhikuhi are found within each of the four Kūkulu and the Hoʻokuʻi.

Ke Ala | Pathways: This acknowledges that there are many ways that managers and permittees can support activities that connect Kuhikuhi from Pō to Ao (Hoʻomana to Hoʻolaha) and from Ao to Pō (Hoʻolaha to Hoʻomana).

²⁵ This term is found within another name for the island of Nihoa. Mentioned as Nihoa kuhikuhi puʻuone within some chants, the kuhikuhi puʻuone refers to a specific type of priest specialized in the placement and construction of heiau. This possibly references the individuals that may have frequented the location or the function of Nihoa as a directional guide to the sacred spaces that lie beyond.

KŪKULU 1 HO‘OMANA	KŪKULU 2 HŌ‘IKE	HO‘OKU‘I	KŪKULU 3 HO‘OULU	KŪKULU 4 HO‘OLAHA
<p>» Ke Kumu — Purpose</p> <p>Papahānaumokuākea is a living spiritual foundation and a natural enviroment for Hawaiian existence</p> <p>» Ke Ala Ka‘i — Guiding Principle</p> <p>Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration</p> <p>» Nā Pahuhopu — Desired Outcomes</p> <p>Managers, researchers, practioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pu‘uhonua</p> <p>Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices</p> <p>Activities cultivate reciprocity and community for those accessing Papahānaumokuākea</p> <p>The mana of Papahānaumokuākea is enhanced</p> <p>Native Hawaiian cultural practitioners access Papahānaumokuākea and its resources to ‘ike maka</p>	<p>» Ke Kumu — Purpose</p> <p>Papahānaumokuākea is an abundant source of ancestral knowledge and a place where experts demonstrate excellence and advance knowledge systems</p> <p>» Ke Ala Ka‘i — Guiding Principle</p> <p>Harness, elevate, and expand place-based knowledge of Papahānaumokuākea through research, exploration, and Hawaiian perspectives</p> <p>» Nā Pahuhopu — Desired Outcomes</p> <p>Multiple perspectives, knowledge systems, and values are incorporated into research activities</p> <p>Hawaiian sources of knowledge such as oli, mo‘olelo, and ka‘ao, are utilized to further research initiatives</p> <p>The value of place-based studies and knowledge is emphasized</p> <p>Research is collaborative and integrative to support Hawaiian knowledge and knowledge holders</p> <p>Research findings generate mana, honor ancestors, and help sustain people and resources</p>	<p>» Ke Kumu — Purpose</p> <p>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</p> <p>» Ke Ala Ka‘i — Guiding Principle</p> <p>Hawaiian culture is a foundational element for the management of the Papahānaumokuākea Marine National Monument</p> <p>» Nā Pahuhopu — Desired Outcomes</p> <p>Management decisions reflect and apply knowledge and understanding of Hawaiian culture, histories, contemporary realities, and cultural protocols</p> <p>Activities, policies, and programs honor, reflect, and implement Hawaiian values, knowledge, and management concepts</p> <p>Integrated approaches to management decisions are the norm</p> <p>Place-based knowledge in Papahānaumokuākea contributes to community initiatives in ao</p>	<p>» Ke Kumu — Purpose</p> <p>Inspire and grow thriving communities</p> <p>» Ke Ala Ka‘i — Guiding Principle</p> <p>Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papahānaumokuākea</p> <p>» Nā Pahuhopu — Desired Outcomes</p> <p>Partnerships and collaborations between managers and the community support shared educational, cultural, environmental, and stewardship goals across the pae ‘āina</p> <p>The Cultural Working Group engages in, influences, and improves management decisions</p> <p>Partnerships and collaborations with other organizations support programs and initiatives at the local level and beyond</p> <p>Partnerships and collaborations support next-generation mentoring and development for leadership succession</p>	<p>» Ke Kumu — Purpose</p> <p>Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space</p> <p>» Ke Ala Ka‘i — Guiding Principle</p> <p>Education and outreach that includes Hawaiian values, knowledge, and place-based messaging are essential to connect people to Papahānaumokuākea</p> <p>» Nā Pahuhopu — Desired Outcomes</p> <p>Everyone understand the cultural importance of Papahānaumokuākea</p> <p>Papahānaumokuākea is recognized and utilized as as a source of knowledge for communities</p> <p>People feel a sense of kuleana for Papahānaumokuākea</p> <p>Cultural values, traditions, and histories are actively incorporated into all forms of Monument outreach and communication</p>

MAI KA PŌ MAI

NĀ KUHIKUHI STRATEGIES

KE ALA — PATHWAYS	KŪKULU 1 HO'OMANA	KŪKULU 2 HŌ'IKE	HO'OKU'I	KŪKULU 3 HO'OULU	KŪKULU 4 HO'OLAHA	KE ALA — PATHWAYS
	HO'OMANA 1-1 » Manage the natural-cultural landscape through the practice of aloha 'āinā	HŌ'IKE 2-1 » Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values	HO'OKUI - 1 » Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permittees and to periodically assess cultural capacity	HO'OULU 3-1 » Engage and collaborate with communities and leaders involved in mālama 'āina work	HO'OLAHA 4-1 » Develop educational programs and initiatives that are based on Hawaiian cultural values, concepts, and traditional resource management stewardship	
	HO'OMANA 1-2 » Perpetuate Hawaiian cultural practices, knowledge, and values	HŌ'IKE 2-2 » Support, facilitate, and conduct Hawaiian methods of science and research	HO'OKUI - 2 » Ensure that policies and programs incorporate relevant cultural knowledge	HO'OULU 3-2 » Support a vibrant and sustainable Native Hawaiian Cultural Working Group	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 Island	
	HO'OMANA 1-3 » Enhance protections through access for Native Hawaiians	HŌ'IKE 2-3 » Support, facilitate, and conduct research on Hawaiian cultural heritage, traditions, and history to advance resource management	HO'OKUI - 3 » Use Hawaiian knowledge, language, values, traditions, and concepts throughout all areas of management and activities	HO'OULU 3-3 » Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives	HO'OLAHA 4-3 » Conduct symposia and other forums to showcase and share knowledge and ideas	
	HO'OMANA 1-4 » Amplify the cultural and spiritual experience	HŌ'IKE 2-4 » Promote alignment of research initiatives of the co-managing agencies and permittees to advance Hawaiian research agenda items	HO'OKUI - 4 » Manage data to support Monument and community-based management	HO'OULU 3-4 » Develop and support initiatives that focus on next generation capacity building for leadership succession	HO'OLAHA 4-4 » Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument	

»» HO‘OKU‘I

Ho‘oku‘i describes a joining or stitching together of various parts to create a larger whole. Ho‘oku‘i is the zenith of the celestial sphere, the point in the sky directly above any given location on Earth that also represents the highest point of achievement and joining of knowledge. For voyagers, certain stars that pass directly over specific islands were considered their ho‘oku‘i, or their guiding star, such as the star Hōkūle‘a²⁶ for Hawai‘i. This definition actively describes the roles that the managing agencies play as the connecting force of all interactions and the guide for activities within Papahānaumokuākea. Ho‘oku‘i is specific to the actions that the managing agencies can take to build awareness and knowledge to ensure pono decision-making and practices. Ho‘oku‘i sits apart from the four Kūkulu, as Ho‘oku‘i ultimately affects how the four Kūkulu are successfully implemented by the managing agencies.

KE KUMU | PURPOSE

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

KE ALA KA‘I | GUIDING PRINCIPLE

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

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 culture 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) Papakū Makawalu, a methodology for systematically organizing knowledge spiritually, mentally, and physically; and 2) Hālau ‘Ōhi‘a, a professional development training for community members and resource managers to learn Hawaiian

cultural skills and methodology and how to apply them in their stewardship professions.

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

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

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

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

Ho‘oku‘i-3: Use Hawaiian knowledge, language, values, traditions, and concepts throughout all areas of management and activities

Traditional Hawaiian resource management involves recognizing local variations in weather and biological resources, observing environmental patterns, periodically applying kapu²⁷ by konohiki,²⁸ and maintaining a deep respect for, and intimate knowledge of, the environment. These management practices and principles, along with contemporary research, can work simultaneously to assist managers in making the best decisions for the resources. Integrating traditional knowledge will not only strengthen the relationship between Monument managers and the Native Hawaiian community, it will also provide additional tools and methods for improving management practices. This relationship will also perpetuate the application of traditional knowledge across the Hawaiian Archipelago. An example of a traditional method of resource understanding paired with current management needs is the Huli ‘Ia process currently being used at both Kuaihelani and Hōlanikū.

²⁷ Margaret Titcomb with the collaboration of Mary Kawena Pukui, Native Use of Fish in Hawai‘i, (Honolulu: The University Press of Hawai‘i, 1972), 14.

²⁸ E.S. Craighill Handy and Elizabeth Green Handy with Mary Kawena Pukui, Native Planters in Old Hawai‘i: Their Life, Lore, & Environment, (Honolulu: Bishop Museum Press, 1991), 321-322.

²⁶ Known as Arcturus in western astronomy.



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

Using Hawaiian language in Monument management is an effective way to perpetuate Native Hawaiian culture. Names of places, animals, and other living elements are an expression of environmental observations over time. Each word can convey a Hawaiian perspective 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 and Monument staff. It can also ensure that sensitive data (e.g. place-based or distribution data for taxa or cultural features) are protected. Systems and procedures for data storage and access should be periodically reviewed and discussed by co-managing agencies to ensure adequate support of this strategy. Dedicated ongoing data management by Monument staff will support efforts represented by strategies within all Kūkulu in this document.

HE ALI'I KA 'ĀINA, HE KAUWĀ KE KANAKA

He Ali'i Ka 'Āina, He Kauwā Ke Kanaka — Land is a Chief, Man is a Servant. This 'ōlelo no'eau depicts the relationship that Kānaka Maoli 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 'āina and further defines this ideology beyond a love for the land, but rather a reciprocal relationship in which 'āina and kānaka depend on one another to live — and ultimately to thrive.



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

As previously mentioned, traditional voyaging practices at Nihoa and Mokumanamana continued well into the 20th century and revived recently through the voyages of the wa'a kaulua Hōkūle'a, Hikianalia, Hōkūalaka'i, and Makali'i. While Hawaiian navigators are most known for utilizing the stars for maintaining course and finding islands, extensive knowledge of the sun, moon, ocean conditions, clouds, and wildlife are just as important. By sailing in the same way their ancestors did, modern-day celestial navigators are able to gain the experiences needed to make 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 Islands region include Kānehūnāmoku, Hōlanikū, Kuaihelani, Nu'umealani, and Kūlanihāko'i. These types of stories add to the myth of the region, and with continued voyaging traditions, we may better understand the many environmental phenomena to which they refer.



Lagoon reflections such as this one at Kuaihelani, aided voyagers in finding low lying locations and lend to the mythology of this region. - Photo: Joey Latsha, USFWS

» KŪKULU 1. HO‘OMANA

This kūkulu is about honoring Papahānaumokuākea as a sacred site and, in particular, restoring and strengthening cultural and spiritual relationships with Papahānaumokuākea. Sacred natural sites often characterize the highest human aspirations and spiritual values of a culture. These are places that often embody the fundamental human-nature relationships embedded within a culture. Some sacred natural sites are significant components of entire worldviews. Such is the case with Papahānaumokuākea, which figures prominently in Hawaiian cosmology and represents the vital kinship relationships among Native Hawaiians, the land, the ocean, and all associated 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, mele, and mo’olelo. In Hawaiian tradition, mana is part of a vibrant system that intertwines many other foundations of Hawaiian culture and identity, and is evident to Native Hawaiians through akua and in our ali’i, ourselves, and our environment. Hawaiians believe mana can be inherited through lineage or acquired through great feats, skill, artistry, talents, and gifts, which are cultivated through education and training. Through these actions, one acquires, engages with, and transfers mana. It is a form of empowerment and worship.

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

KE KUMU | PURPOSE

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

KE ALA KA’I | GUIDING PRINCIPLE

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

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pu’uhonua
- 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 ‘ike maka²⁹
- 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 ‘āina
- **Ho’omana 1-2:** Perpetuate Hawaiian cultural practices, knowledge, and values.
- **Ho’omana 1-3:** Enhance protections through access for Native Hawaiians.
- **Ho’omana 1-4:** Amplify the cultural and spiritual experience

NĀ KUHIKUHI (STRATEGIES) ELABORATED:

Ho’omana 1-1: Manage the natural-cultural landscape through the practice of aloha ‘āina

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

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

Each cultural practice ties Native Hawaiians to this ‘āina and gives us a better understanding of the resources within. This strategy focuses on the relationship between cultural practice and ‘ike kupuna

and their continued use within Papahānaumokuākea to create a Hawaiian space. This relationship is important to ensure that people are a part of Papahānaumokuākea now and into the future. Culture is not static and new innovations, practical traditions, and knowledge will continue to evolve in a way that reflects the values of this place. Examples include continued voyaging traditions, feather collection and use in cultural implements, and the creation of mele (songs, chants).

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

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

Ho’omana 1-4: Amplify the cultural and spiritual experience

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

²⁹ ‘Ike maka refers to an individual’s ability to see or personally witness events, places, or activities. This serves as an important tool for learning and inspiration for “unlocking” or recalling traditional memories or stories through firsthand accounts.

» KŪKULU 2. HŌ'IKE

‘Ike means knowledge, but 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 these processes, including different ways of observing the living world, can be found in countless oli, mo'olelo, ka'ao, and genealogies passed down from generation to generation.

Kūkulu Hō'ike looks to establish foundational information for understanding and interpreting Papahānaumokuākea through place-based studies, traditional knowledge, and methods. In seamlessly integrating the information 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 for he'e from a grandparent who learned it from their elders. The method is documented orally and can only be taught through a hands-on approach. There is much to be gained by including practitioners who are able to integrate indigenous and nonindigenous methodologies. The information gathered and the results obtained through such an integrated approach provides a more thorough and complete perspective. Fundamentally, research should strengthen relationships, focus on ancestral connections, and create an understanding of the elements, people, and genealogy of place. Place-based and traditional ecological knowledge provides the foundation for pono management of Papahānaumokuākea.

KE KUMU | PURPOSE

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

KE ALA KA'I | GUIDING PRINCIPLE

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

NĀ PAHUHOPU (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 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

NĀ KUHIKUHI (STRATEGIES):

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

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

Monument managers are tasked with the responsibility of interweaving multiple systems of knowledge into the daily management of PMNM, placing value on diverse sources of knowledge and considering many ways of knowing to best manage the region. While this blending is occurring in some areas, synthesis, as envisioned in the MMP and the World Heritage nomination, has not been fully realized. Nowhere is this more apparent than in the research and monitoring of resources. While a few initiatives such as nomenclature (naming of newly discovered PMNM species), 'opihi research, and Huli '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 Kuhihuhi 4 of this kūkulu. The Native Hawaiian research agenda was intended to guide future management by: providing education about the significance of Papahānaumokuākea within a Native Hawaiian epistemology, explaining Native Hawaiian approaches to research and resource use, identifying the importance of Papahānaumokuākea for the pursuit of Native Hawaiian knowledge, prioritizing future Native Hawaiian knowledge-seeking endeavors, and providing action-oriented recommendations that will improve future permitting and management.
- Convene the Logistics Working Group regularly, providing an opportunity for managers and research coordinators to meet and identify areas where coordination and synergy are possible in research.
- Consult the community of cultural practitioners with connections to Papahānaumokuākea on research and monitoring topics 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:

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

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

Hō'ike 2-3: 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 valuable sources of data that may be translated in various ways to foster understanding of their relevance to modern times. Similarly, when we model research based on information in these accounts, we continue to unlock valuable place-based and traditional knowledge that can support practitioners of place-based management.

One example of this is the historical document generally known as the Kaiakawaha "genealogy of island names," which helps verify that the NWHI are indeed part of the genealogical offspring of Papahānaumoku and Wākea. The source document was printed in 1835 by a Lahainaluna student, Kaiakawaha.³⁰ 160 years later in 1995, the source document surfaced

once again in the article Ka 'Āha'i 'Ōlelo, written by Puakea Nogelmeier within the publication Ka 'Ahahui 'Ōlelo Hawai'i.³¹ 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.³²

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

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

Research within Papahānaumokuākea should be beneficial in a contemporary scientific sense, and also further cultural traditions and interests. To the extent possible, identification and prioritization of PMNM research needs should be achieved through consultation with the CWG and other Native Hawaiian institutions and organizations. All PMNM co-managing agencies and many subject matter experts are active participants in the CWG. This type of engagement creates opportunities to discuss valuable collaborations and partnerships that can support the research initiatives of co-managing agencies, permittees, and the CWG. These discussion opportunities allow experts 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.

³⁰ Kaiakawaha. (1835). Moololo no na kanaka kahiko mai ka po mai, a me ka pae moku i hanau mai ai [The history of our ancestors from creation, and the islands that were born]. In Lahainaluna student compositions (Bernice Pauahi Bishop Museum Archives #H.I.H.107, folder 2). Honolulu: Bishop Museum.

³¹ Nogelmeier, 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.

³² Kikiloi, K. 2010. Rebirth of an Archipelago: Sustaining a Hawaiian Cultural Identity for People and Homeland. Huli'i: Multidisciplinary Research on Hawaiian Well-Being 6: 73–114.

HULI 'IA

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

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



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

» KŪKULU 3. HO‘OULU

There are many mo‘olelo about how the ‘ulu tree arrived in Ha-wai‘i. In one version, the voyaging chief Kaha‘i brings an ‘ulu tree from Sāmoa and plants it near his home in Hakipu‘u, O‘ahu, to be shared amongst the people. In another mo‘olelo, 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 kaona, 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 kaiāulu, which includes the word ulu. An aspect of the Hawaiian concept of community is that communities are places of dynamic interactions and relationships that cultivate and produce abundance, innovation, and ingenuity. Kūkulu Ho‘oulu is grounded in these values and aims to support the communities of Papahānaumokuākea.

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

KE KUMU | PURPOSE

Inspire and grow thriving communities.

KE ALA KA‘I | GUIDING PRINCIPLE

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

NĀ PAHUHOPU (DESIRED OUTCOMES):

- Partnerships and collaborations between Monument managers and the 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 Papahānaumokuākea programs and initiatives at the local level and beyond
- Partnerships and collaborations support next-generation mentoring and development for leadership succession

NĀ KUHIKUHI (STRATEGIES):

- **Ho‘oulu 3-1:** Engage and collaborate with communities and leaders involved in mālama ‘āina work
- **Ho‘oulu 3-2:** Support a vibrant and sustainable Cultural Working Group
- **Ho‘oulu 3-3:** Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives
- **Ho‘oulu 3-4:** Develop and support initiatives that focus on 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 Papahānaumokuākea. Finding ways to involve such individuals in various trip opportunities allows Monument managers to engage their specialized expertise. It can also foster reciprocal inspiration for these practitioners to continue their work in Ao.

Developing meaningful relationships with knowledgeable individuals about traditions, practices, and environmental issues adds depth and breadth to the work conducted by the

co-managing agencies. This, in turn, empowers those individuals and communities to play a greater role to mālama Papahānaumokuākea, as well as their kuleana at home.

Ho‘oulu 3-2: Support a vibrant 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 2001, the CWG has provided valuable perspectives, strong support, and expert knowledge to help ensure that management of Papahānaumokuākea maintains essential cultural linkages. Some of the many areas where the CWG has contributed include permit reviews, the naming of newly discovered species, and providing input on World Heritage nomination and management planning. The CWG has played an integral support role in the development of this document, providing valuable assistance in defining its scope and content.

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

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

A number of public agencies, nonprofit organizations, and educational institutions are engaged in activities that are consistent with the goal of improving the management of Papahānaumokuākea. Many activities can be enhanced through active partnerships and collaborations with such entities. For example, partnerships can provide a means of leveraging monies for 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.

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

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



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

E HO’OMAU!

The PMNM Co-Managing Agencies also provide various opportunities for developing 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 Hawai’i on 10-month conservation internships at Kuaihelani, their main offices in Honolulu, and at various Refuge locations across Hawai’i. Interns work with USFWS staff on their various environmental projects, many of which involve seabird habitat restoration and conservation. Kupu’s mission focuses on youth programs to support conservation leaders in the community.

NOAA ONMS: ONMS works directly with the University of Hawai’i at Hilo to support 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 Conservancy, the Division of Forestry and Wildlife offers 6 month volunteer opportunities twice a year for on-the-ground restoration activities at Hōlanikū (Kure Atoll). Activities include removal of invasive species, outplanting and nursery work for coastal native plants, seabird monitoring, and monk seal monitoring.

KŪKULU 4. HO’OLAHA

During Kalākaua’s reign as monarch of the Hawaiian Kingdom, he often encouraged his country to be aware of its standing on the international stage. In an effort to expand the Kingdom’s reach across the world, Kalākaua set up consulates and pioneered the first study abroad program for Hawai’i to develop future leaders 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, Monument co-managing agencies conduct education and outreach activities to build understanding of the environmental and cultural significance of this special place, and to share information about the important work that is being done in the region. Cultural values and perspectives, along with traditional history and accounts, can help to provide a more complete understanding of Papahānaumokuākea and the importance of protecting its ecosystems and other cultural resources, while also helping to establish personal relationships to place.

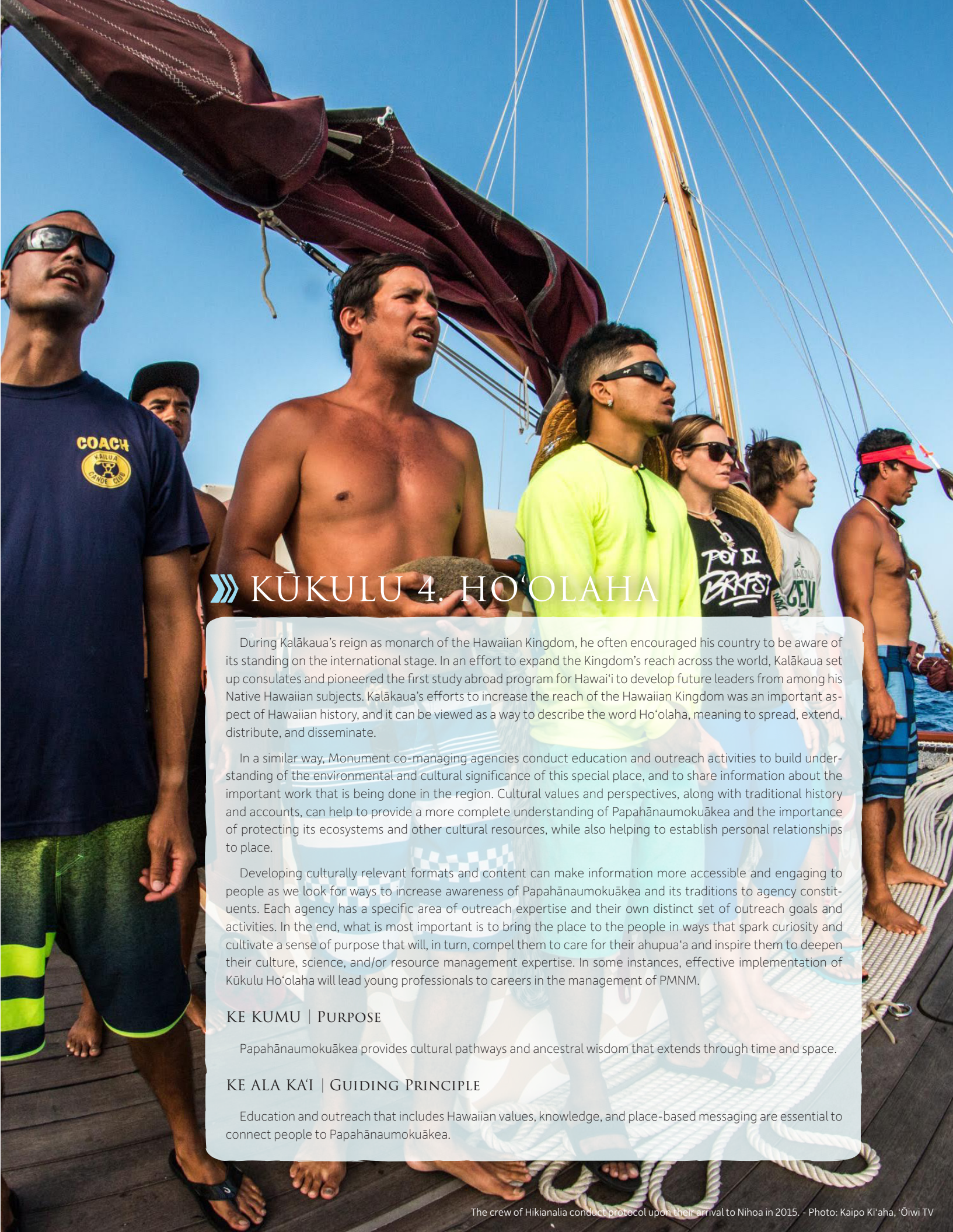
Developing culturally relevant formats and content can make information more accessible and engaging to people as we look for ways to increase awareness of Papahānaumokuākea and its traditions to agency constituents. Each agency has a specific area of outreach expertise and their own distinct set of outreach goals and activities. In the end, what is most important is to bring the place to the people in ways that spark curiosity and cultivate a sense of purpose that will, in turn, compel them to care for their ahupua’a and inspire them to deepen their culture, science, and/or resource management expertise. In some instances, effective implementation of Kūkulu Ho’olaha will lead young professionals to careers in the management of PMNM.

KE KUMU | PURPOSE

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

KE ALA KA’I | GUIDING PRINCIPLE

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



The crew of Hikianālia conduct protocol upon their arrival to Nihoa in 2015. Photo: Kaipo Kī’aha, ‘Ōiwi TV

NĀ PAHUHOPU (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 kuleana 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 other 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. Other ways to share with the entirety of the pae ‘āina will be to engage with education systems (i.e., Kamehameha Schools, University of Hawai’i, Department of Education) to develop formal education programs focused on PMNM, its location, and the vast array of cultural resources within the region. Additional outreach 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. Identifying

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

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

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

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

For example, media releases regarding a particular species should include cultural information relevant to that species, if possible. The use of Hawaiian names for species or island locations, as well as 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 resources and the integration of Na-tive Hawaiian culture and traditions into Papahānaumokuākea management. This guidance is intended to be a living doc-ument that is frequently referenced, discussed, and implemented by permittees and managers within the broader lense of Monument adaptive management.³² 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 manage-ment 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.

› HO’I I KA PŌ

Ho’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 an-cient traditions relating to the genealogy and formation of the Ha-waiian Archipelago, including the Kumulipo, Hāloa, and the ideology of akua, described earlier. It denotes the values, standards, and prin-ciples 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 tradi-tional ways of connecting in spiritual, mental, and physical means.

The rich natural and cultural heritage of Hawai’i has coevolved for more than a millennium, with hundreds of generations having expe-rience 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 ho’i i ka pō, return to the roots and traditions that best encapsulates alo-ha ‘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.

» GLOSSARY³³

- ahupua’a - Land division usually extending from the uplands to the sea; a division of land that collectively comprises a moku (district). Multiple districts comprise a mokupuni (island).
- ‘āina - That which feeds and sustains land, the natural world.
- ‘āina akua - Deified and ancestral islands or lands of gods; a term sometimes applied to portions of Papahānaumokuākea as a place where souls return to upon passing
- akua - God, goddess, spirit, divine, supernatural, godly, the elements/energy necessary to maintain balance.
- ali’i - Chief, ruler.
- ‘ekahi - The number one.
- aloha ‘āina - A Hawaiian philosophy of love for land and all that which feeds us, representing a most basic and fundamental expression of the Hawaiian experience. A Hawaiian expression of the rights and responsibilities to care for ‘āina as kin. Hawaiian environmental ethic.
- ao - The realm of light enlightenment, consciousness, and where humans reside; characteristic of the second half of the Kumulipo creation chant as well as the geographic region from Hawai’i to Mokumanamana. An emergence into light.
- he’e - Octopus. Also, to slide, surf, slip, to melt or change from solid to liquid.
- ho’oku’i - Zenith; the position directly overhead where the heavens join together.
- honu - *Chelonia mydas*, Green sea turtle.
- huaka’i - Voyage, journey.
- ‘ike kupuna - Ancestral knowledge.
- ‘ike maka - Eyewitness, witness as to a will, eyesight, visual knowledge, visible. To see or witness personally.
- ‘Īlioheoloikauaia - *Monachus schauinslandi*, Hawaiian monk seal. Literally, "dog that runs in the rough sea."
- iwi kupuna - Ancestral remains.
- ka’ao - Histories, stories, and legends. They are often thought of as similar to mo’olelo, however can be much more fanciful and embellished for storytelling purposes.
- kāhili - Feather standard, symbolic of royalty.
- kaiāulu - Community, neighborhood, village.
- Kānaka Hawai’i, Kānaka Maoli, Kānaka ‘Ōiwi - Various terms that refer to Native Hawaiians; an individual who is a descendant of the aboriginal peoples who, prior to 1778, occupied and exercised sovereignty in the Hawaiian Islands, the area that now constitutes the State of Hawai’i.³⁴
- kapu - Restrictions on resource extraction and other activities.
- kinolau - "Many forms"; the various body forms such as plants, animals, and elements, that represent a given akua.
- koloa pōhaka - Laysan duck. Koloa refers to the name of a native duck species, and pōhaka refers to the patch on the ducks eyes that give it a unique appearance.
- konohiki - Local managers; manager of an ahupua’a under the chief.
- kuhikuhi - To show, demonstrate, designate, prescribe, teach, give orders; to direct heiau ceremonies.
- kūkulu - Supporting pillars of the heavens.
- kuleana - A Hawaiian value that originates from the traditional practice of stewarding particular areas of land, known as kuleana, that are associated with familial lineages. It requires lineal and/or personal responsibility, rights, and privileges based on relationships to place and people.
- kūpuna - Grandparents, elders.
- lawai’a - Fishermen.
- leina - Portals where spirits embark on a journey out of ao and into pō.
- limu - A general term for various types of algae, moss, and lichens.
- maka’āinana - People that attend to the land, commoner.
- mālama - To care for or tend to.
- mālama ‘āina - The physical work of caring for or tending to the land or natural world.
- mana - Supernatural or divine power, mana, miraculous power. A powerful nation, authority. To give mana to, to make powerful. To have mana, power, authority.
- manamana - Fingers; a reduplication and emphasis of the word mana; the uprights found on heiau such as those on Mokumanamana.

³² Adaptive management is a systematic, iterative approach for improving management by tracking and learning from management outcomes and adjusting future actions accordingly.

³³ Terms and Phrases are defined as provided or used in-text when available along with general definitions from Mary Kawena Pukui & Samuel H. Elbert, Hawaiian Dictionary, (Honolulu: University of Hawai’i Press, 1986).

³⁴Hawai’i Revised Statutes, Chapter 10H Native Hawaiian Recognition.

» GLOSSARY
(CONTUNUED)

mano -	Many, numerous, four thousand.
manō -	A general term for shark.
mele -	Song or chant.
mo'olelo -	Story, history, tradition.
moi -	<i>Polydactylus sexfilis</i> , Pacific threadfin.
mō'i -	King, queen, sovereign, monarch.
‘ōlelo Hawai‘i -	Hawaiian language.
‘ōlelo no’eau -	Hawaiian proverb.
oli -	A chant that was not danced to.
pae ‘āina -	Archipelago.
pahuhopu -	Desired outcome.
palihoa -	<i>Telespiza ultima</i> , Nihoa finch. Pali means a steep cliff and hoa is a friend. This name describes the finches’ behavior as one scales the cliffs of Nihoa, where the bird seems to hop close by as if to keep the climber company. A similar species, the Laysan finch, is named ekupu‘u.
pu‘uhonua -	Person or place of refuge, sanctuary, asylum; place of peace and safety.
pō -	The primordial darkness reserved for gods and ancestral spirits. The state of the beginning of the universe from which all things were created and born; from and where Kānaka return to after death. Characteristic of the first half of the Kumulipo creation chant. Also refers to the geographic region beyond the Tropic of Cancer, from Mokumanamana to Hōlanikū (Kure Atoll) and beyond; a source of knowledge or inspiration.
ulua -	<i>Caranx ignobilis</i> , adult giant trevally.
wahi pana -	A culturally significant site.
weke -	<i>Mulloides sp.</i> , general name for various species of goatfish.

» PHRASES

‘Āina momona

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

He Ali‘i Ka ‘Āina, He Kauwā Ke Kanaka

Land is a Chief, Man is a Servant. ‘Ōlelo No’eau #531

Ho‘i i ka pō

Coming from Pō.

Mai Ka Pō Mai

Returning to pō.

Ke Alanui Polohiwa a Kāne

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

Kū i ke ao

Coming into the light or referencing where we are now.

Kūkulu o Kahiki

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

Noho a kupa

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

Mai kēia wā a mau loa aku

From this time forward.

Pīpī holo ka’ao

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

Papahānaumokuākea - He Pu‘uhonua no Hawai‘i

A place of refuge for Hawai‘i.

Ua lehulehu a manomano
ka ‘ikena a ka Hawai‘i

*Great and numerous is the knowledge
of the Hawaiians.*

‘Ōlelo No’eau #2814



Mahalo to everyone seen and unseen for
bringing this document to life and for cap-
turing the awe and abundance
of Papahānaumokuākea.

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

WWW.PAPAHANAUMOKUAKEA.GOV



WWW.PAPAHANAUMOKUAKEA.GOV



PAPAHĀNAUMOKUĀKEA
Marine National Monument

