MEETING OF THE
COMMITTEE ON BENEFICIARY ADVOCACY AND EMPOWERMENT

DATE:       Wednesday, June 9, 2021
TIME:       1:30 p.m.
PLACE:      Virtual Meeting
            Viewable at www.oha.org/livestream OR
            Listen by phone: (213) 338-8477,
            Webinar ID: 968 2213 8624

Due to the threat of COVID-19, Governor Ige issued the most recent Emergency Nineteenth
Supplementary Proclamation dated April 9, 2021, as amended, that suspends parts of
Hawai‘i Revised Statutes Chapter 92, Public Agency Meetings and Records to, among other
things, enable boards to conduct business without any board members or members of the
public physically present at the same location.

The OHA Board of Trustees and its Standing Committees will hold virtual meetings until further
notice. The virtual meetings can be viewed and observed via livestream on OHA’s website at
www.oha.org/livestream or listen by phone: (213) 338-8477, Webinar ID: 968 2213 8624

AGENDA

I. Call to Order

II. Public Testimony on Items Listed on the Agenda* (Please see page 2 on how to submit written
testimony or provide oral testimony online. Oral testimony by phone will not be accepted)

III. Approval of Minutes

IV. Unfinished Business

V. New Business
   A. Staff presentation – Mai Ka Pō Mai: A Native Hawaiian Guidance Document for the
      Management of the Papahānaumokuākea Marine National Monument

VI. Announcements

VII. Adjournment

If you require an auxiliary aid or accommodation due to a disability, please contact Raina Gushiken at
telephone number (808) 594-1772 or by email at: rainag@oha.org no later than three (3) business
days prior to the date of the meeting.

Meeting materials will be available to the public on Friday, June 4, 2021 and posted to OHA’s
†Notice: The 72 Hour rule, pursuant to OHA BOT Operations Manual, Section 49, shall be waived for distribution of new committee materials.

* Public Testimony on Items Listed on the Agenda must be limited to matters listed on the meeting agenda.

Hawai‘i Revised Statutes, Chapter 92, Public Agency Meetings and Records, prohibits Board members from discussing or taking action on matters not listed on the meeting agenda.

Testimony can be provided to the OHA Board of Trustees either as: (1) written testimony emailed at least 24 hours prior to the scheduled meeting, or (2) live, oral testimony online during the virtual meeting.

(1) Persons wishing to provide written testimony on items listed on the agenda should submit testimony via email to BOTmeetings@oha.org at least 24 hours prior to the scheduled meeting. Any testimony received after this deadline will be late testimony and will be distributed to the Board members after the scheduled meeting. Due to COVID-19, please do not fax, mail, or hand-deliver written testimony.

(2) Persons wishing to provide oral testimony online during the virtual meeting must first register at: https://zoom.us/webinar/register/WN_Ak_qBnztSLKDiREao0MTYw

You need to register if you would like to orally testify. Once you have completed your registration, a confirmation email will be sent to you with a link to join the virtual meeting, along with further instructions on how to provide oral testimony during the virtual meeting. The registration page will close during the Public Testimony or Community Concerns agenda item. Oral testimony by telephone/landline will not be accepted at this time.

To provide oral testimony online, you will need:

(1) a computer or mobile device to connect to the virtual meeting;

(2) internet access; and

(3) a microphone to provide oral testimony.

Oral testimony online will be limited to five (5) minutes. Once your oral testimony is completed, you will be asked to disconnect from the meeting. If you do not sign off on your own, support staff will remove you from the Zoom meeting. You can continue to view the remainder of the meeting on the livestream or by telephone, as provided at the beginning of this agenda.

Please visit OHA’s website for more detailed information on how to submit Public Testimony OR Community Concerns at: https://www.oha.org/how-to-submit-testimony-for-oha-bot-meetings/
Trustee Kaleihikina Akaka, Chair
Committee on Beneficiary Advocacy and Empowerment

6/3/2021
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PAPAHĀNAUMOKUĀKEA MARINE NATIONAL MONUMENT

MAI KA PŌ MAI

OFFICE OF HAWAI'IAN AFFAIRS – MAULI, HINAIA‘ELE‘ELE 6/9/21
OHAs Involvement with Papahānaumokuākea

- 2006 President Bush by executive order of the Antiquities Act creates what is now known as the Papahānaumokuākea Marine National Monument (name in 2008). Through a Memorandum of Agreement 3 co-trustees for management – Dept. of Commerce (NOAA), Dept. of Interior (USFWS), State of Hawai‘i (DLNR)

- Dec. 2006, OHA BOT authorizes administration to negotiate for OHA to have a meaningful role in management. OHA subsequently added to the MMB.

- 2008 Monument Management Plan is completed and is very clear that a Native Hawaiian voice is missing at the co-trustee level of management

- 2016/2017, President Obama expands Papahānaumokuākea to its current extent. OHA is added to the MOA as a 4th co-trustee
OHA’S KULEANA

- Participate with the PMNM Monument Management Board (MMB)
- At least quarterly in-person/virtual meetings for decision-making on Monument issues and carrying out activities highlighted in management plan
- Calendar 2021, Kūkulu Papahānaumokuākea Specialist Brad Kaʻalelevo Wong is the Vice Chair of the Board – assist Chair in putting together agenda, facilitate meetings and keep timely
- Review and assist in writing policy and permits for activities in PMNM
- Subsequently give required cultural briefings for all accesses
- Create opportunities for Hawaiian perspectives to be integrated into management activities through giving required cultural briefings to all individuals, beneficiary access, involvement in policy decisions, and facilitating cultural activities
- In collaboration with OHA’s Digital and Print Media program, coordinate with other agencies on education/outreach activities and materials
- Convene the PMNM Cultural Working Group
MISSION
“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.”

VISION
‘Āina Momona - Place of Abundance
Our vision for Papahānaumokuākea is a birthplace of rich ocean diversity where a living story of creation, exploration and valor is remembered and shared throughout Hawai‘i and the world. People value the Monument as a place of regeneration and renewal-- a place of hope where an abundance of species thrive to nourish our minds and bodies and stir our ancient need for wildplaces where man is just one part of a whole. Papahānaumokuākea awakens a truth that most have forgotten—that we need healthy oceans for our well-being. It reminds everyone that nature and culture are one and the traditional and conventional, spiritual and scientific have learned to coexist. Papahānaumokuākea inspires us to care passionately for all nature and to learn to mālama – to care for each other.
HISTORICAL CONTENT DETERMINES OUR FOUNDATIONAL UNDERSTANDING

- Chants give us data about the world
- Moʻokūauhau/Geneology
- Moʻolelo and kaʻao – Traditional stories containing historical content. Lots of layered meanings
- Traditions of Kauaʻi and Niʻihau ʻohana tell us of travels to Northwest Islands
Kumulipo

PŌ

- Night/Darkness
- Spirit world & realm of gods
- Continuum of biological creatures

AO

- Day/Light
- World of living & realm of reason
- >1000 Hawaiian family lineages

16 Wā

Intervals of time and/or space

- Complex symbolism with layered meanings and vivid descriptions
- Mythical allusions and references of legendary historical accounts
- Poetic techniques – sound, repetition, assonance, and mnemonic devices
- Balance in pairs, often opposites
2008 MONUMENT MANAGEMENT PLAN

- 2 of the 22 Action Plans in the MMP
- Native Hawaiian Culture & History Action Plan
- Native Hawaiian Community Involvement (NHCI) Action Plan
  - Strategy NHCI-3: Identify and integrate Native Hawaiian traditional knowledge and management concepts into Monument management annually for the life of the plan.
RECOGNIZED as a management plan
INCORPORATES place, people, and culture as a foundation
ACCESSIBLE and understood by all managers
RESONATES with Native Hawaiians
# Mai Ka Pō Mai

## Kūkulu 1: Ho’omana
- **Ke Kumu — Purpose**
  Papaʻhinaumokuʻākea is a living spiritual foundation and a natural environment for Hawaiian existence.

- **Ke Ala Kaʻi — Guiding Principle**
  Honor and perpetuate the spiritual and cultural relationships with Papaʻhinaumokuʻākea by affirming respect and reciprocity through biocultural conservation and restoration.

- **Nā Pahuhoʻpu — Desired Outcomes**
  Managers, researchers, practitioners, and others who access Papaʻhinaumokuʻākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this pūnanaʻa. Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices. Activities cultivate reciprocity and community for those accessing Papaʻhinaumokuʻākea.

## Kūkulu 2: Hoʻike
- **Ke Kumu — Purpose**
  Papaʻhinaumokuʻākea is an abundant source of ancestral knowledge and a place where experts demonstrate excellence and advance knowledge systems.

- **Ke Ala Kaʻi — Guiding Principle**
  Harness, elevate, and expand place-based knowledge of Papaʻhinaumokuʻākea through research, exploration, and Hawaiian perspectives.

- **Nā Pahuhoʻpu — Desired Outcomes**
  Multiple perspectives, knowledge systems, and values are incorporated into research activities. Hawaiian sources of knowledge such as olai, mōʻolelo, and kaʻau, 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.

## Hoʻokūʻū
- **Ke Kumu — Purpose**
  Papaʻhinaumokuʻākea represents a rich Hawaiian heritage and cultural experiences and wisdom that have cultivated healthy relationships among places and their people through time and space.

- **Ke Ala Kaʻi — Guiding Principle**
  Hawaiian culture is a foundational element of the management of the Papaʻhinaumokuʻākea Marine National Monument.

- **Nā Pahuhoʻpu — 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 Papaʻhinaumokuʻākea contributes to community initiatives in ʻaoʻao.

## Kūkulu 3: Hoʻonūlulu
- **Ke Kumu — Purpose**
  Inspire and grow thriving communities.

- **Ke Ala Kaʻi — Guiding Principle**
  Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papaʻhinaumokuʻākea.

- **Nā Pahuhoʻpu — Desired Outcomes**
  Partnerships and collaborations between managers and the community support shared educational, cultural, environmental, and stewardship goals across the gneʻina. The Cultural Working Group engages in, influences, and improves management decisions.

## Kūkulu 4: Hoʻolaha
- **Ke Kumu — Purpose**
  Papaʻhinaumokuʻākea provides cultural pathways and ancestral wisdom that extends through time and space.

- **Ke Ala Kaʻi — Guiding Principle**
  Education and outreach that includes Hawaiian values, knowledge, and place-based messaging are essential to connect people to Papaʻhinaumokuʻākea.

- **Nā Pahuhoʻpu — Desired Outcomes**
  Everyone understands the cultural importance of Papaʻhinaumokuʻākea. Papaʻhinaumokuʻākea is recognized and utilized as a source of knowledge for communities. People feel a sense of alliance for Papaʻhinaumokuʻākea. Cultural values, traditions, and histories are actively incorporated into all forms of Monument outreach and communication.
Hoʻokuʻi

• **KUMU - Purpose -**

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.

**ALAKAʻI - Guiding Principle -**

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

**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, & management concepts
- Integrated approaches to management decisions become the norm
- Place-based knowledge contributes to community-based management in the ao, the main Hawaiian islands
Hoʻokuʻi - Strategies

- Hoʻokuʻi-1: Conduct initiatives to increase cultural capacity and proficiency of managing agencies and permittees and to periodically assess cultural capacity
- Hoʻokuʻi-2: Ensure that policies and programs incorporate relevant cultural knowledge
- Hoʻokuʻi-3: Use Hawaiian knowledge, values, traditions and concepts throughout all areas of management and activities
- Hoʻokuʻi-4: Manage data to support Monument and community-based management
KUMU - Purpose –
Papahānaumokuākea is a living spiritual foundation and a natural environment for Hawaiian existence

ALAKAʻI - Guiding Principle -
Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration

PAHUHOPU - Desired Outcomes -
- Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge and safeguard the cultural and spiritual significance of this puʻuhonua
- Activities strengthen the spiritual connections to place and serve to perpetuate and revitalize Hawaiian cultural knowledge and practices
- Native Hawaiian cultural practitioners can access Papahānaumokuākea and its resources to ‘ike maka
- Activities cultivate reciprocity and community for those accessing Papahānaumokuākea
- The mana of Papahānaumokuākea is enhanced
Kūkulu Hoʻomana – Strategies

• Hoʻomana 1-1: Manage the natural-cultural landscape through the practice of aloha ʻāina

• Hoʻomana 1-2: Perpetuate Hawaiian cultural knowledge, practices, and values

• Hoʻomana 1-3: Enhance protections through access for Native Hawaiians

• Hoʻomana 1-4: Amplify the cultural and spiritual experience
Kūkulu Hōʻike

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

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

PAHUHOPU – Desired Outcomes -
• Multiple perspectives, knowledge systems, and values are incorporated into research and monitoring activities.
• Hawaiian sources of knowledge such as oli, moʻolelo, and kaʻao, 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.
Kūkulu Hōʻike - Strategies

- **Hōʻike 2-1**: Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values

- **Hōʻike 2-2**: Support, facilitate, and conduct Hawaiian methods of science and research

- **Hōʻike 2-3**: Support, facilitate, and conduct research on Hawaiian cultural heritage, traditions, and history to advance resource management

- **Hōʻike 2-4**: Promote alignment of research initiatives of the co-managing agencies and permittees to advance Hawaiian research agenda items
Kūkulu Hoʻoulu

• KUMU - Purpose -
   Inspire and grow thriving communities

ALAKAʻI - Guiding Principle -
   Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papahānaumokuākea

PAHUHOPU – Desired Outcomes -
• Partnerships and collaborations between Monument managers and the community support shared educational, cultural, environmental, and stewardship goals across the pae ʻāina
• 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
Kūkulu Hoʻoulu - Strategies

• Hoʻoulu 3-1: Engage and collaborate with communities and leaders involved in malama ʻāina work

• Hoʻoulu 3-2: Support a vibrant and sustainable Cultural Working Group

• Hoʻoulu 3-3: Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives

• Hoʻoulu 3-4: Develop and support initiatives that focus on Native Hawaiian generational capacity building for leadership succession
KUMU - Purpose -
Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space

ALAKA‘I - Guiding Principle -
Education and outreach that includes Hawaiian values, concepts, and place-based messaging are essential to connect people to Papahānaumokuākea

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
Kūkulu Hoʻolaha - Strategies

• Hoʻolaha 4-1: Develop educational programs and initiatives that are developed based on Hawaiian cultural values, concepts, and traditional resource management stewardship.

• Hoʻolaha 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.

• Hoʻolaha 4-3: Conduct symposia and other forums to showcase and share knowledge and ideas.

• Hoʻolaha 4-4: Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument.
In summary....

- Press release planned for June 21. Other internal and external presentations also planned.
- Mai Ka Pō Mai advances OHA’s Mana i Mauli Ola strategic plan by advancing policies, programs and practices that strengthen the health of the ʻāina (land) and moʻomeheu (culture).
- Mai Ka Pō Mai uplifts Hawaiian culture and provides Native Hawaiian perspectives on ways to approach the management of Papahānaumokuākea Marine National Monument.
- With the release of Mai Ka Pō Mai, OHA is delivering on our promise to include Native Hawaiian culture in the management of Papahānaumokuākea.
- Papahānaumokuākea is significant because it demonstrates when Native Hawaiian voices are given equal footing with federal and state entities in a management structure, it can lead to the successful stewardship of our most precious natural and cultural resources.
- Traditional indigenous management is a best management practice that can be replicated elsewhere in Hawaiʻi and throughout the globe.
NOAA Sanctuaries Process and Management Planning

• Papahānaumokuākea Monument co-manager is proposing to seek Sanctuaries designation for areas of Papahānaumokuākea
• This was original effort in early 2000’s prior to President Bush designating a Monument
• Creates additional layer of protections and requires public scoping, NEPA/HEPA reviews, and an EIS
• Since any Sanctuary designation requires a management plan, they are pushing for a new management plan in Papahānaumokuākea as well, and moving them together
  • Will use same public meetings for both processes
• Current general support from the Native Hawaiian Cultural Working Group and discussions on the issue continue
• Potential opportunities for OHA to strengthen its role and involvement of its beneficiaries within the management of Papahānaumokuākea
MAI KA PŌ MAI

A NATIVE HAWAIIAN GUIDANCE DOCUMENT FOR THE MANAGEMENT OF PAPAHĀNAUMOKUĀKEA MARINE NATIONAL MONUMENT
Ea mai Hawai‘inui‘akea -  
Ea mai loko, mai loko mai o ka pō 

Then arose Hawai‘inui‘akea -  
Arose from inside, from the inner darkness
In 2008, the Co-Trustees of the Papahānaumokuākea Marine National Monument (PMNM) published the Monument Management Plan (MMP) and reaffirmed their strong commitment to continue their involvement with the Native Hawaiian community and to conduct the appropriate management of natural and cultural resources within the Monument. The MMP included the Native Hawaiian Culture and History Action Plan, which was one of the earlier initiatives to "identify and integrate Native Hawaiian traditional knowledge and management concepts into Monument management." Since then, these commitments and responsibilities of the co-managing agencies have evolved and expanded through various designations, such as, a mixed natural and cultural World Heritage Site in 2000 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the expansion of the Monument in 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 a way that are more collaborative, meaningful, and holistic. The title of this guidance document, Mai Ka Pō Mai, translated as "coming from pō", touches upon several ways in which the cultural concept of pō influences the management of PMNM. For one, the "coming from pō" concept is 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.
When the sky was turning and the earth was hot, the world was birthed. For millions of years, combined processes of magma formation, volcanic eruption, and continued movement of the tectonic plate over a geologic hotspot gave rise to the Hawaiian Archipelago. Extending about 3,000 miles from east to west, the region consists of more than 130 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 floor. 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 on 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, poi 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 is the progeny of Pō, birthed the creatures of the world, beginning in the oceans with the coral polyp. The genealogy begins with this foundational life form and establishes the kinship of all life, further illustrating Native Hawaiians’ descent from akua and a genealogical relationship to all living things in the Hawaiian archipelago. Thus, Kānaka Māoli 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 links all Kānaka Māoli 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.

Papahānaumokuakāea is a sacred space 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 Mokumanamāna 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 Kāneholoani details the sun and its movements on the horizon. Similar to the sun and the islands themselves, the life path of Kānaka Māoli begins in the east in the realm of ao and continues westward, eventually returning to Pō. Po’elani Māoli 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.

### HĀLOA

The story of Hāloa extends back to the beginning of the Hawaiian people and establishes their genealogy to Hawai‘i 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 Hāloa, 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 descendent of Hāloa and their kinship relationship extends to the kalo, ‘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.

### 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 sea-farers and scientists. These ancient voyagers discovered and explored the Hawaiian Archipelago including the NWHI, a vast area of ocean and emergent lands extending some 2,400 miles across the northern Pacific. The islands are rich in history and cultural heritage resources that inform us about these travels and ancestral Kānaka Māoli. Nihoa and Mokumanamana collectively contain more than 1A0 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. 1,100 to the 1800s. Oral history interviews suggest seasonal trips into the early 1900s. For centuries, Native Hawaiians have documented historical events and empirical knowledge about the NWHI within the orature of Hānai‘i 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.
Early Kānaka Māoli travels within Pāpahānaumokuākea are documented in genealogical chants and in many centuries-old tales. These include the migration of the Pele clan through the island chain to their current home on Hawai‘i Island and other tales of travel, such as Kuamemole and Aukelenuia’īkū.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 Hawai‘i Island, that Kānaka Māoli knew and regarded as the foundation of their existence.

Throughout the last century, Native Hawaiians were still using the islands of Nihoa and Mokumanamana for physical and spiritual sustenance. Nihoa is associated with the traditional art of wayfinding. However, the island's cultural and historical importance does not end there. Nihoa is the only island of all the emergent land areas in the region that has evidence of permanent, year-round habitation by Kānaka Māoli. Archaeologists have uncovered man-made agricultural terraces and other artifacts that indicate the existence of permanent communities living on this island until the 1700s.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 Alani Pūlōhe‘a a Kāne, otherwise known as the Tropic of Cancer. This island of immense mana was a central location and unique focal point in the archipelago that provided an axis between the worlds of the spirits of the dead (Pō) and the living (Ao). According to Hawaiian tradition, the world of the living is bound by the area within which the sun will travel and that one’s soul will travel westward on its journey into the afterlife. The Kumulipo reveals the initial intersection of these two realms, with life emerging from primordial darkness into light. The first two mortals, Lā‘ī‘ui, the woman, and Ki‘i, the man, gave birth to and established the senior lineage of Hawai‘i. Two akua, Kāne and Kānaloa, emerged into the light following the two mortals. Together they represent the dichotomy of the two worlds — one for the spirits of the dead, and the other for the living.

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

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 now as mo‘olelo and ka‘ao (histories, stories, and legends). These accounts do not suffer specifically mention location, however, when translating or deciphering these stories, one can infer that the tales place or reference the environmental phenomena that uniquely occur within what are now known as Papahānaumokuākea.

⁷ Also referred to as Kure Atoll.


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.
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. 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.

By the end of the Kingdom era, Kānaka Maoli involvement with 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) continued to use the islands of Ni'ihau and Mokumanamana on a consistent basis for physical and spiritual sustenance and wayfinding through the early 1900s.

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 unitl, small, relatively low-lying landmass in the vast ocean. Successful arrival at Ni'hoa continues to serve as a significant benchmark in the training of navigators today.

Highlights of contemporary Native Hawaiian use in the region include:

1997
Hu Li'ukalani in 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-land, 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
NG Kup'eu Pae Moku visited Mokumanamana with voyaging canoes Hōkūle'a and Hōkūalaka'i during the summer solstice to conduct protocol and ceremony.

2006
Keakea Kīkīlo completed archaeological surveys on the island of Nihoa.

Members of the Edith Kanaka'ole Foundation traveled to Mokumanamua 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, Kamohoalii and Pele, by locating and experiencing various wahi pana (culturally significant sites) referenced in Hawaiian mythologies.

2008
Keakea Kīkīlo returns to Mokumanamana with Anan Raymond (USFWS) to complete his field research of cultural sites.

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

2010
The NOAA Holo i Mōana expedition traveled to Nihoa, Mokumanamana, and Lilo for marine research and archaeological surveys.

2011
Students in the UH Hilo Ola Nai Iwi Hawaiian Language Program conducted archival research on Kuaihelani and perpetuated the use of 'ōlelo Hawai'i during their access to Kuaihelani/Pinemanu.

2011
The Daughters of Hawaii and the Royal Order of Kamehameha 1st Ahia conducted traditional feather gathering activities at Kuaihelani to restore kāhili housed at the Queen Emma Summer Palace.

References:
1 Samuel Kamakau, “Ko Moolelo o Ni'ihau,” Ka Nupepa Kuokoa, February 1, 1868, 1, Papakilo Database.
2 Samuel Kamakau, “Ka Moolelo o Na Kamehameha,” Ka Nupepa Kuokoa, February 1, 1868, 1, Papakilo Database.
4 Kekuewa Kikiloi returns to Mokumanamana to retrace paths taken by Hawaiian akua, Kamohoalii and Pele, by locating and experiencing various wahi pana (culturally significant sites) referenced in Hawaiian mythologies.
6 Also referred to as Pihemanu or Midway Atoll.
7 The NOAA Holo i Mōana expedition traveled to Nihoa, Mokumanamana, and Lilo for marine research and archaeological surveys.
8 Students from the University of Hawai‘i at Hilo Kū'ula Marine Resource Management class traveled to Kaua'i to undertake research projects geared toward integrating western and Native Hawaiian methodologies.
10 Alexander Liholiho — (Kamehameha IV) in 1857, Li'ukalani in 1885 visited the kupuna islands; the latter took a party in excess of 200 people to Nihoa for one of the first scientific expeditions on the island. By 1886, when Li'ukalani formally annexed Hōlanikū, all
of the islands with the exception of Kuahe'eha (which had already been claimed by the United States) were united under the Kingdom of Hawai‘i.

11 By the end of the Kingdom era, Kānaka Maoli involvement with 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) continued to use the islands of Ni'ihau and Mokumanamana on a consistent basis for physical and spiritual sustenance and wayfinding through the early 1900s.
12 Kekuewa Kikiloi completed archaeological surveys on the island of Nihoa.
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14 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. 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.
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.

Also referred to as French Frigate Shoals.
The Monument boundaries overlay a number of prior Kingdom, Federal, and State conservation areas, including the exception of Midway Atoll (Kauhauer), 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. Successive 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 Hawaiʻi Northwestern Hawaiian Islands Marine Refuge. These designated conservation areas remain subject to the applicable laws and regulations.

**PUʻUHONUA**

In ancient times, puʻuhonua were wahi pana, or famed places that provided refuge from potential harm and that were governed by strict laws. Puʻu o Hōnaunau is an ancient puʻuhonua that is probably the most well-known in Hawaiʻi today. This site is located on Hawaiʻi in South Kona and includes a complex of temples, houses, and other structures. While puʻu honua were mostly physical spaces, they were also, or chiefs whose mana was so immense that they served as puʻuhonua. One of the most famed aliʻi who served as puʻuhonua was Kāhahumanu, High Chiefess of Maui and wife of Kamehameha I. The comparison of a physical space and aliʻi as puʻuhonua 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 aliʻi, or entities in which Hawaiians would seek for protection and sustenance.

Although the social and religious context of puʻuhonua has changed since ancient times, the cultural concept of puʻuhonua is still relevant and valuable for Native Hawaiians today. The Native Hawaiian community has referred to Papahānaumokuākea as a puʻuhonua 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 Puʻu honua o Pūluluhulu on the slopes of Mauna Loa. These occurrences demonstrate how Native Hawaiians continue to perpetuate their culture while they exercise agency and self-determination and navigate modern times with rich traditional values.

**PRESIDENTIAL PROCLAMATION 8031: MONUMENT DESIGNATION**

Throughout the process of establishing the various protections for the NWH, Native Hawaiian community members have been at the forefront. Community members, including Louis H. "Buzzy" Agard Jr., Tammy and Isaac Harp, and William All Jr. as well as management agency representatives, including then NOAA Superinten dent of Hawaiian Islands Hānaialiʻi, and others were strong advocates to increase protections for the vast pristine resources once traversed by their ancestors, as the NWH served as a puʻuhonua to Kākākua Māo, 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 NWH and the biological, historic, and scientific objects therein. The Proclamation further highlights that the area has great cultural significance to the Native Hawaiian community and a connection to early Polynesian culture worthy of protection and understanding. The following year, Presidential Proclamation 8112 amended the title of Proclamation 8031 and officially gave the Monument its Native Hawaiian name of Papahānaumokuākea.
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.”

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

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

Within Papahānaumokuākea, there are currently 12 marine species and 13 terrestrial species listed as Endangered under the Act. There are also three marine species and one terrestrial species listed as Threatened. Of these protected species, a few are especially noteworthy because of their critical relationship to Papahānaumokuākea, including the endangered Thalassarche, the threatened hōsu, the endangered pa‘i, and the endangered kōlua. These species in particular are dependent on Papahānaumokuākea as the habitat for nesting and pupping their young, which in turn is essential for replenishing and sustaining their populations indefinitely. Natural and cultural resources with 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

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

A 2006 Memorandum of Agreement (MOA) between DLNR, FWS, and NOAA set forth a co-management structure establishing the functional relationships, objectives, and responsibilities necessary for coordinated activities and the long-term comprehensive protection of the Monument. Under the MOA, the State of Hawai‘i, U.S. Fish and Wildlife Service, and NOAA were designated as Co-Trustees.

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

In 2017, the MOA was amended to include OHA as a fourth Co-Trustee, though the agency had already played a crucial role as a member of the MMB since the designation of the Monument. OHA is a constitutionally-established body of the State of Hawai‘i, independent of the executive branch of government, responsible for protecting and promoting the rights and interests of Native Hawaiians. Accordingly, OHA is required to serve as the principal public agency in the State of Hawai‘i responsible for the performance, development, and coordination of programs and activities related 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.

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 (EWG) to obtain advice and guidance from Native Hawaiian cultural experts, including kūpuna (respected elders) and practitioners, on all Monument actions affecting Native Hawaiians and cultural resources in the Monument.” The Monument Management Plan also states that “the MMB, through OHA, will formally establish a cultural working group, expanding the previously established working group, to ensure a strong cultural link in the planning and management of the Monument.” Although the group is not a formal advisory body, the EWG 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 2006, 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.

PROTECTED SPECIES

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

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

Within Papahānaumokuākea, there are currently 12 marine species and 13 terrestrial species listed as Endangered under the Act. There are also three marine species and one terrestrial species listed as Threatened. Of these protected species, a few are especially noteworthy because of their critical relationship to Papahānaumokuākea, including the endangered Thalassarche, the threatened hōsu, the endangered pa‘i, and the endangered kōlua. These species in particular are dependent on Papahānaumokuākea as the habitat for nesting and pupping their young, which in turn is essential for replenishing and sustaining their populations indefinitely. Natural and cultural resources with Papahānaumokuākea are additionally protected by:

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

In accordance with Presidential Proclamation 8031, and as codified in the Federal Register, 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)
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 use 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 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:

- Bearing exceptional testimony to the shared historical origins of Polynesian societies and the growth and expression of Hawaiian culture, evolving from the last and most difficult wave of cross-Pacific Polynesian migration, one of the greatest feats of humankind.
- Wayfinding is an aspect of designation unique to Papahānaumokuākea and World Heritage status places this traditional skill, used to navigate across the world’s largest ocean, onto the world stage.
- The seas of Papahānaumokuākea continue to be an important training ground for new generations of wayfinders.
- Being directly and tangibly associated with Hawaiian events, ideas, and living traditions having outstanding universal significance.
- Papahānaumokuākea, as an associative cultural landscape, represents essential core elements of Hawaiian cosmology and tradition.
- The Monument resource harvested from the Monument will be consumed within the Monument area.

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.

### 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 Practice permits include:

- Recent voyages of the wa'a kaulua Hikianalia and Makalii to Niihau and Mokumanamana respectively
- Study and survey of intangible resources
- Exploration of Niihau by Kaui and Ni'ihau community members with traditional ties to the island
- Collection of mōlī, or Laysan albatross
- Exploration of Nihoa by Kaua'i and Ni'ihau communities
- Recent voyages of the wa'a kaulua Hikianalia and Makali'i to Nihoa and Kāhili displayed in 'Iolani Palace

These elements are described more fully elsewhere in this document.

20 MAI KA PŌ MAI: A GUIDANCE DOCUMENT FOR PAPAHĀNAUMOKUĀKEA

The voyaging canoe Hikianalia arrives at Nihoa in 2015 to support intertidal monitoring studies of the island and its inhabitants. Photo: Brian Davey Wells
ABOUT THE GUIDELINES

THE PLANNING PROCESS

In 2008, the Monument managing agencies jointly published a fifteen-year, MMP whose mission and vision place equal emphases 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 actions plans that hinge on 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 documenting and naming Hawaiian culture and history related to the Monument, effectively managing cultural resources for their cultural, educational, and scientific values; and better integrating Hawaiian cultural knowledge, perspectives, and values into everyday management practices. Mai Ka Pō Mai was developed to address these areas of need. Mai Ka Pō Mai was initially scoped as a Native Hawaiian research strategy; however, its focus was eventually broadened beyond research to all areas of management in response to input from Monument management agencies and the community.

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

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

Development of this document has been guided by the managing agencies and the CWG, who have both helped to ensure a traditional construct and a managerial context. CWG was foundational in defining the scope and 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 documents format and the processes leading up to its finalization. This process included conducting a thorough regulatory review of all existing mandates, regulations, and laws, compiling and synthesizing data and content from multiple sources, and designing the Mai Ka Pō Mai framework.

The Kumulipo describes the Hawaiian universe as being composed 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 reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also reserved for the gods and spirits, and ao, the realm of light where humans reside. Ke ala polohiwa a Kāne, also reserved for the gods and spirits, and ao, the realm of light where humans reside.

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<thead>
<tr>
<th>Kūkulu 1 Hoʻōmana</th>
<th>Kūkulu 2 Hōʻike</th>
<th>Hoʻokuʻi</th>
<th>Kūkulu 3 Hoʻoulu</th>
<th>Kūkulu 4 Hoʻolaha</th>
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<tbody>
<tr>
<td><strong>Ke Kumu — Purpose</strong></td>
<td>Papahānaumokuākea is a living spiritual foundation and a natural environment for Hawaiian existence</td>
<td><strong>Ke Kumu — Purpose</strong></td>
<td>Papahānaumokuākea represents a rich Hawaiian heritage and cultural experiences and wisdom that have cultivated healthy relationships among places and their people through time and space</td>
<td><strong>Ke Kumu — Purpose</strong></td>
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<tr>
<td><strong>Ke Ala Kaʻi — Guiding Principle</strong></td>
<td>Honor and perpetuate the spiritual and cultural relationships with Papahānaumokuākea by affirming respect and reciprocity through biocultural conservation and restoration</td>
<td><strong>Ke Ala Kaʻi — Guiding Principle</strong></td>
<td>Hawaiian culture is a foundational element for the management of the Papahānaumokuākea Marine National Monument</td>
<td><strong>Ke Ala Kaʻi — Guiding Principle</strong></td>
</tr>
<tr>
<td><strong>Nā Pahuhopu — Desired Outcomes</strong></td>
<td>Managers, researchers, practitioners, and others who access Papahānaumokuākea are engaged in protocols that acknowledge, safeguard, and promote the cultural and spiritual significance of this puʻuhonua</td>
<td><strong>Nā Pahuhopu — Desired Outcomes</strong></td>
<td>Management decisions reflect and apply knowledge and understanding of Hawaiian culture, histories, contemporary realities, and cultural protocols</td>
<td><strong>Nā Pahuhopu — Desired Outcomes</strong></td>
</tr>
<tr>
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<td>Activities also strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices</td>
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<td>Place-based knowledge in Papahānaumokuākea contributes to community initiatives in ʻao</td>
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<td>Native Hawaiian cultural practitioners access Papahānaumokuākea and its resources to ʻike maka</td>
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<td>Research is collaborative and integrative to support Hawaiian knowledge and knowledge holders</td>
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<td><strong>HŌ’IKE 2-1</strong></td>
<td>Conduct research and monitoring in a manner that incorporates multiple perspectives, knowledge systems, and values</td>
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<td><strong>HŌ’IKE 2-2</strong></td>
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<td>Enhance protections through access for Native Hawaiians</td>
<td><strong>HŌ’IKE 2-3</strong></td>
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<td>Amplify the cultural and spiritual experience</td>
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<td><strong>HO’ŌULU 3-2</strong></td>
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<td>Develop partnerships and collaborations with other organizations to support Papahānaumokuākea programs and initiatives</td>
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<td><strong>HO’OKUI - 4</strong></td>
<td>Incorporate Hawaiian values, traditions, and histories into Monument communication strategies to better connect the public to the Monument</td>
<td><strong>HO’ŪLU 3-4</strong></td>
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<td><strong>HO’OLAḤA 4-4</strong></td>
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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 Hänäke in Hawai’i. This definition actively describes the roles that the managing agencies can 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 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 ultimately affects how the managing agencies can take to build awareness and knowledge to ensure pono decision-making and practices. Ho’oku’i ultimately affects how the managing agencies can take to build awareness and knowledge to ensure pono decision-making and practices. Ho’oku’i ultimately affects how the managing agencies can take to build awareness and knowledge to ensure pono decision-making and practices.

KE KUMU | PURPOSE

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

KE ALA KAI | GUIDING PRINCIPLE

Hawaiian culture is 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 a

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 ʻāina are: 1) Papako Makawaila, a methodology for systematically organizing knowledge spiritually, mentally, and physically; and 2) Hālau ‘Ohana, 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.

- 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 kapu, 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. 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 P. D. Craig Liliehöök and Elizabeth Green-Hardy, with Mary Kawena Pukui, Native Plants of Old Hawai‘i: Their Life Cycles & Distribution, (Honolulu: Bishop Museum Press, 2006), 301-322.
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 ʻōlelo Hawaiʻi (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.

Hoʻokuʻi-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 WAʻA HE MOKU, HE MOKU HE WAʻA

As previously mentioned, traditional voyaging practices at Nihoa and Mokumanamana continued well into the 20th century and revived recently through the voyages of the waʻa kaulua Hōkūleʻā, Hikianalia, Hōkūalakaʻi, and Makaliʻi. 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 moʻolelo and kaʻao.

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, Nā ʻūlele, and Kūlanihākoʻi. These types of stories add to the myth of the region, and with continued voyaging traditions, we may better understand the many environmental phenomena to which they refer.

HE ALIʻI KA ʻĀINA, HE KAUWĀ KE KANAKA

He Aliʻi ka ʻĀina, He Kauwā Ke Kanaka — Land is a Chief, Man is a Servant. This ʻōlelo noʻeau depicts the relationship that Kānaka Māoli have with land and highlights that land is not viewed as a commodity, but rather a chief, or one who provides sustenance and shelter to the 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 recognise and reciprocate. This ʻōlelo noʻeau emphasizes the foundational Hawaiian worldview of aloha ʻāina and further defines this ideology beyond a love for the land, but rather a reciprocal relationship in which ʻāina and kānaka depend on one another to live — and ultimately to thrive.
KŪKULU 1. HOʻOMANA

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 places that often embody the fundamental human-nature relationships embedded within a culture. Some sacred natural sites are significant components of entire worldviews. One 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 as a concept through traditional oral literature, genealogies, mele, and moʻolelo. In Hawaiian tradition, mana is part of a vibrant system that includes many other foundations of Hawaiian culture and identity, and is evident to Native Hawaiians through akua and our āina, ourselves, and our environment. Hawaiians believe mana can be inherited through lineage or acquired through deeds of 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 inheritance.

The following kūkulu (strategies) focus on restoring and strengthening cultural and spiritual relationships with Papahānaumokuākea. The kūkulu 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 origins allows the practice of aloha ʻĀina 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 KAI | GUIDING PRINCIPLE

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

NĀ PAHUHOU (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 pueo ho‘okūla
- Activities strengthen the spiritual connections to place and serve to perpetuate Hawaiian cultural knowledge and practices
- Native Hawaiian cultural practitioners can access Papahānaumokuākea and its resources to ʻike makū
- Activities cultivate reciprocity and community for those accessing Papahānaumokuākea

The mana of Papahānaumokuākea is enhanced

NĀ KUHIKUHI (STRATEGIES):

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

ʻĀina 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 ʻĀina is a Hawaiian expression of the rights and responsibilities to care for ʻĀina 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 ʻĀina 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 ʻĀina and gives us a better understanding of the resources within. This strategy focuses on the relationship between cultural practice and ʻike 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 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 ʻĀina. Therefore, cultural access is necessary to experience ancestral histories and to perpetuate the lived experiences within oral histories and traditions.
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 those processes, including different ways of observing the living world, can be found in countless oli, mo’olelo, ka’ao, and genealogies passed down from generation to generation.

Kūkulu HŌ’IKE looks to establish foundational information for understanding and interpreting Papahānaumokuākea through place-based studies, traditional knowledge, and methods. In seamlessly integrating the information generated through Hawaiian inquiry endeavors, co-managing agencies are given access to a wealth of local and traditional knowledge that can often be difficult to gather through other methods. The intimate relationship that Native Hawaiians have with natural resources in Hawai‘i is embedded within the customs and knowledge systems that have been passed down over generations. This knowledge is difficult to gather through nonindigenous inquiry because such inquiry often conflicts with the ways in which the knowledge is stored, transferred, or delivered. For example, a cultural practitioner may have learned a particular method of fishing for he‘e nalu (sharks) 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, and a place where experts demonstrate excellence and advance knowledge and a place where experts demonstrate excellence and advance knowledge systems.

Purpose

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

Guiding Principle

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

NĀ PAHUHOU (Desired Outcomes):

- Multiple perspectives, knowledge systems, and values are incorporated into research and monitoring activities
- Hawaiian sources of knowledge such as oli, mo‘olelo, and ka‘ao, are utilized 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 KUHIHUHI (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 permitees to advance Hawaiian research agenda items

NĀ KUHIHUHI 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 PNNM, 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 has been limited. Some current initiatives, including those in the National Marine Sanctuary Program and the World Heritage nomination, have 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 PNNM species), ‘ōpū research, and Huli ‘Ia monitoring at Kure have successfully incorporated Hawaiian knowledge systems and resource management perspectives, expanded efforts are needed across the research spectrum. A promising approach is the inclusion of practitioners in agency monitoring trips, such as those done at Nihoa by PWS. 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 PNNM resources while perpetuating Native Hawaiian culture and the significance of the area. Other potential ways to expand research and monitoring efforts include:

- Identify and prioritize Native Hawaiian research requirements, including traditional and customary practices that are a part of Hawaiian research methodologies. The need for a Native Hawaiian research agenda was an early driver for this document and is the primary focus of Kūkulu 4 of this Kūkulu. The Native Hawaiian research agenda was intended to guide future management by providing education about the significance of Papahānaumokuākea within a Native Hawaiian epistemology, explaining Native Hawaiian approaches to research and resource use, identifying the importance of Papahānaumokuākea for the pursuit of Native Hawaiian knowledge, prioritizing future Native Hawaiian knowledge-seeking endeavors, and providing action-oriented recommendations that will improve future permitting and management.
- Convene the Logistics Working Group regularly, providing an opportunity for managers and research coordinators to meet and identify areas where coordination and synergy are possible in research.
- Consult the community of cultural practitioners with connections to Papahānaumokuākea on research and monitoring topics to incorporate multiple perspectives and knowledge systems.

Hō’ike 2-2: Support, facilitate, and conduct Hawaiian methods of science and research

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

- Huli ‘Ia data collection
- Hawaiian lunar calendar research
- Cultural research on Makuaanamana
- 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 Hawaiian cultural heritage, traditions, and history to advance resource management

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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 2-4: Promote alignment of research initiatives of the co-managing agencies and permitees to advance Hawaiian research agenda items

- Consult the community of cultural practitioners with connections to Papahānaumokuākea on research and monitoring topics to incorporate multiple perspectives and knowledge systems.
Hō'ike 2-3: 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.

An example of this is the historical document generally known as the Kaiaikawaha “genealogy of island names,” which helps verify that the NWHI are indeed part of the genealogical offspring of Papahānaumokuākea and Wākea. The source document was printed in 1835 by a Lahainaluna student, Kaiaikawaha.³⁰ 160 years later in 1995, the source document surfaced once again in the article Ka ‘Ahui ‘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, Kekomeelemele, Pele mā, and Aukelenia‘i‘a. Other mo‘olelo, ka‘ao, and oli will continue to be revealed and must be considered for their lessons and implications to PWNNM 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 PWNNM research needs should be achieved through consultation with the CWG and other Native Hawaiian institutions and organizations. All PWNNM 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 Kaiaikawaha. (1835). Moolelo 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 #HI.H.107, folder 2). Honolulu: Bishop Museum.

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.

There are many mo'olelo about how the 'ulu tree arrived in Hawai'i. In one version, the voyaging chief Kahai brings an 'ulu tree from Sémâ and plants it near his home in Hakupu'Ol'ohu, to be shared amongst the people. In another mo'olelo, the god Kō 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 kaaia, '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 kaula, which includes the word ʻulu. 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 KŪMU | PURPOSE
Inspire and grow thriving communities.

KE ALA KAI | GUIDING PRINCIPLE
Collaborative partnerships can create synergies for management, empower communities, and increase support for the management of Papahānaumokuākea.

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 Aō. Developing meaningful relationships with knowledgeable individuals about traditions, practices, and environmental issues adds depth and breadth to the work conducted by the co-managing agencies. This, in turn, empowers those individuals and communities to play a greater role in mālama 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

Developing partnerships between Monument 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.
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.

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 indigenious Pacific Islands, Native Hawaiians, and other underrepresented groups in the region. A recent initiative funded by the MET Program is Mālama Maunāala, 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 Kūpuna Hawai‘i on 10-month conservation internships at Kūhualā‘i, 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 Conservation, the Division of Forestry and Wildlife offers 6-month volunteer opportunities twice a year on the-ground restoration activities at Hōlanikū (Kure Atoll). Activities include removal of invasive species, planting and nursery work for coastal native plants, seabird monitoring, and monk seal monitoring.

During Kalākaua’s reign as monarch of the Hawaiian Kingdom, he often encouraged his country to be aware of its standing on the international stage. In an effort to expand the Kingdom’s reach across the world, Kalākaua set up consulates and pioneered the first study-abroad programs 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 Hawai‘i history. MET can be viewed as a way to describe the world to Hawai‘i, 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 formal and informal 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 resource management expertise. In some instances, effective implementation of Kūkulu Ho‘ola‘aha will lead young professionals to careers in the management of PMNM.

Papahānaumokuākea provides cultural pathways and ancestral wisdom that extends through time and space.
NĀ PAUHOUPO (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 kūkāina 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 ‘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 pū 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 archipelago 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.
MAI KA PŌ MAI lays the groundwork for improving the care of the region’s cultural and natural resources and the integration of Native Hawaiian culture and traditions into Papahānaumokuākea management. This guidance is intended to be a living document that is frequently referenced, discussed, and utilized by permittees and managers within the broader lens of Monument adaptive management. In the same approach, it will be critical to the success of this guidance document to continuously assess how it is contributing to the thinking of the day-to-day managers and scientists who are tasked with providing oversight of the Monument as well as improving the overall status of the natural and cultural resources within Papahānaumokuākea. As needed, MAI KA PŌ MAI will be periodically updated through a review process that will consider input from managers, scientists, and community members to ensure that the knowledge contained within the document is encouraging and incorporating cultural knowledge and heritage into management actions and thinking. MAI KA PŌ MAI will also serve as a guide to management planning as it provides a strong foundation for the thorough management of a place where the interconnectedness of culture and nature is beyond a doubt, therefore traditional knowledge and practices of kānaka maoli must be at the forefront.

MEASURING SUCCESS

Hi‘ilei Kawelo observes the sunset from Hā‘ena Kū, Mokumanamana. - Photo: Brad Ka‘aleleo Wong

The rich natural and cultural heritage of Hawai‘i has co-evolved for more than a millennium, with hundreds of generations having experience 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 aloha ‘āina within Papahānaumokuākea management. These values are an important aspect of Hawai‘i’s history and continue to be valid in our world and the management of resources today.

Glossary

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). Mea‘a Hokūle‘a Stacks, Chapter Definition Hawaiian Recognition.
Glossary (Continued)

mano - Many numerous, four thousand
manō - A general term for shark.
mele - Song or chant.
mīōlāloa - Story, history, tradition.
mai - Polydactylus sexfilis, Pacific threadfin
mi'i - King, queen, sovereign monarch.
'ōlelo Hawai'i - Hawaiian language.
'ōlelo no'eau - Hawaiian proverb.
ʻa - A chant that was not danced to.
pāʻā - Archaeology.
pauahi - Desired outcome.
palihoa - Delphius lufus, Niihau finch. Pali means a steep cliff and hoa is a friend. This name describes the finches’ behavior as one scales the cliffs of Niihau, where the birds seem to hop close by as if to keep the climber company. A similar species, the Layan finch, is named ekupu'u.
pili - Person or place of refuge, sanctuary, asylum; place of peace and safety.
puaahumanu - 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.
si'au - Coronis ignobilis, adult guano trevally.
waipana - A culturally significant site.
weke - Mullus pygmaeus, general name for various species of goatfish.

Phrases

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

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

Ho'i i ka pō - Coming from Pō.

Mai Ka Pō Mai - Returning to Pō.

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.

Kūhū 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 kaʻao - 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 manomo ʻika a ka Hawai'i - Great and numerous is the knowledge of the Hawaiians. ʻŌlelo No'eau #2814

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

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