



Ma'ema'e

HAWAII STYLE & RESOURCE TOOLKIT



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The Ma'ema'e Toolkit will continue to grow and evolve to provide the most accurate, timely, relevant information. Information is compiled for specific purposes and audiences, guided by HTA's partners and cultural experts in the community and industry.

*Cover Photo: a master lauhala weaver on the island of Hawai'i.
John De Mello / Alamy*

Ma'ema'e 2020



Hawai‘i is a special place, with a strong history and culture that today is host to a blend of cultures, activities, and experiences unique in the world. The Hawaiian Islands have captured imaginations around the world and drawn the attention of writers dating back to Mark Twain and Robert Louis Stevenson.

Along the way, some of those who have featured Hawai‘i have not always been intimately familiar with the islands. As a result, our home has often been misrepresented or inaccurately portrayed through the use of incorrect information, spelling errors, and inappropriate imagery. Authentically representing Hawai‘i in our marketing is deeply important to the residents who call these islands home. Accordingly, it is important that the visitor industry do so with great care.

The **Ma‘ema‘e Toolkit** is a concerted effort to address this concern as it relates to the way Hawai‘i is marketed as a global visitor destination. The toolkit will provide you with the essential information you need to accurately and authentically promote the Hawaiian Islands. From geographical and cultural information, to descriptions of Hawai‘i traditions and customs, this is your guide for basic knowledge about Hawai‘i.

The name of this toolkit is **Ma‘ema‘e**, which translates to cleanliness and purity in ‘ōlelo Hawai‘i (the Hawaiian language). The word’s meaning is of particular significance to this project as it represents the idea that descriptions of and promotions relating to Hawai‘i should be “clean, attractive, and pure.” That is, they should be free from misrepresentations and inaccuracies.

The images throughout this toolkit show the weaving of *lauhala* (pandanus leaf), an art that requires thoughtful and thorough preparation, and an attention to detail that comes through in the finished product. Let us use the same care as we weave the stories of Hawai‘i and share them with the world.

Through our collective efforts, we can ensure that Hawai‘i is promoted in a way that is *ma‘ema‘e*. We need your help to promote Hawai‘i’s people, place, and culture in an authentic and meaningful way. On behalf of Hawai‘i’s visitor industry and the residents of Hawai‘i, we thank you for joining in this commitment. *Mahalo.*

A handwritten signature in black ink, appearing to read "Chris D. Tatum".

Chris D. Tatum
President & Chief Executive Officer,
Hawai‘i Tourism Authority

A handwritten signature in black ink, appearing to read "Kalani L. Ka'anana".

Kalani L. Ka‘anā‘anā
Director of Hawaiian Cultural Affairs &
Natural Resources, Hawai‘i Tourism Authority

Hawaiian Culture & Hawai‘i’s Visitor Industry

A visitor experience occurs whenever the following three elements converge: visitor, host and place. Much of Hawai‘i’s tourism industry subscribes to the business model that recognizes the visitor as the most important of the three elements, forcing place and host to continually change to accommodate the visitor. The Native Hawaiian *ho‘okipa* model of hospitality, however, is a model that honors the place, dignifies the host and eventually satisfies the needs of the visitor.

People from all over the world have made Hawai‘i their home and have helped to make Hawai‘i a top visitor destination. However, Native Hawaiians and their culture are what continue to make Hawai‘i unique and different from other destinations around the world.

Since its creation in 1998, the Hawai‘i Tourism Authority has been guided by strategic plans that reflected their times. With HTA now in its third decade, the strategic plan for 2020-2025 responds to new levels of tourism, more intrusive visitor behavior, growing concerns about tourism’s impacts, and the question of how to manage Hawai‘i’s tourism for the long-term benefit of both residents and visitors.

HTA has been reorganized around four interacting pillars. These pillars recognize and emphasize the importance of the Native Hawaiian culture, environment and community to the quality of life of all Hawai‘i residents as well as to the quality of Hawai‘i’s visitor experience.



Natural Resources

*He ali‘i ka ‘āina, he kauwā
ke kanaka.*

The land is chief, and man is its servant.

The reciprocal nature of our relationship to land is that we care for our natural resources and in return the land will care for us. In this symbiotic relationship, as people dedicate time and resources to the well-being of the land, the residents and visitors of this land will thrive.

HTA will dedicate resources to programs that enhance and support Hawai‘i’s natural resources and cultural sites to improve the quality of life for all of Hawai‘i’s residents and to enhance the visitor experience.



Hawaiian Culture

*'O ke aloha ke kuleana
o kāhi malihini.*

Love is the host in strange lands. Every guest is treated as family.

Ho'okahi nō lā o ka malihini.

A guest for only a day.

Feelings of affection, compassion, mercy, sympathy, kindness, grace, charity, and so much more are appropriate translations of aloha. Through *aloha*, visitors are no longer guests after a day. They are contributing members of the family having the same *kuleana* as we do to protect all that is Hawai'i.

HTA will *ho'oulu* (grow) the uniqueness and integrity of the Native Hawaiian culture and community through genuine experiences for both visitors and residents.



Community

'A'obe hana nui ke alu 'ia.

No task is too big when done together by all.

What's good for the community is good for tourism. Effective communication with local residents about tourism, its contributions, and how it affects their community is important. When opportunities to collaborate and support community projects present themselves, we can all, collectively, help diversify the visitor experience.

HTA will work to make sure residents and local communities benefit from tourism by supporting programs valued by the community and aligned with the destination's brand and image; informing both residents and visitors of these programs and events; strengthening relations between residents and visitors; and forming partnerships to build a resilient tourism workforce and community.



Brand Marketing

Pā i ka leo.

Touched by the voice.

Lei Mahiki i ka ua kōkō'ula.

Mahiki wears a *lei* of rainbow-hued rain.

Hawai'i is adorned with its unique culture and natural landscapes. The warm voice that calls out to visitors is inviting and welcoming. This voice also instructs us to *nihika hele*, to tread lightly, so that our travel activities are low-impact, coordinated, authentic, and market-appropriate. In the eyes of the beholder, Hawai'i is a destination paradise. It is important to educate residents and visitors on how to respect these voices of care and value.

HTA will take the lead in protecting and enhancing Hawai'i's globally competitive brand in a way that is coordinated, authentic, and market-appropriate; is focused on Hawai'i's unique culture and natural environment; and supports Hawai'i's economy by effectively attracting higher-spending, lower-impact travelers.



The Hawaiian Islands as seen from Space Shuttle Discovery in 1985. NASA

Thousands of miles away from the nearest populated land mass, surrounded by Moananuiākea (the vast ocean), the volcanic Hawaiian Islands emerged from the ocean floor.

The geological birth of the islands spanned millions of years – at the northwestern end of the archipelago, Hōlanikū, also known as Kure Atoll, is about 28 million years old. The island of Hawai‘i, the geologically youngest island at the southeastern end of the island chain, is about 400,000 years old and still growing – new land was added to the island as recently as 2018 by the volcanic eruption of Kīlauea.

The entire Hawaiian archipelago consists of 132 islands, reefs, and shoals stretching across 1,523 miles of the North Pacific Ocean. Only the islands on the southeast end of the archipelago are inhabited and constitute what is commonly known as the Hawaiian Islands. The remainder of the archipelago is part of Papahānaumokuākea, one of the largest protected marine areas in the world. See more under **Papahānaumokuākea** in this section.

In the cultural world view, the Hawaiian Islands are described in *mele kō‘ihonua* (genealogical chants) as the products of heavenly unions, descendants of Wākea (sky father), Papahānaumoku (earth mother), and Ho‘ohōkūkalani (creator of the stars). The Hawaiian people and their staple food *kalo* (taro) also descend from these unions, which makes the *kuleana* (responsibility) of stewardship a deeply personal connection.

Flora

With its gentle and varied climate covering environments from the mountains to the sea, Hawai‘i is an abundant garden of brilliant flowers, tropical fruit, flowering trees, and exotic greenery. Some plants are endemic to these Islands, which means they are not found naturally anywhere else in the world. Many were brought by early Polynesians, while others arrived as deliberate imports over two centuries of contact with the East and West. Prominent in legend and song, floral names are often given to children. Also, floral motifs adorn the fabrics of clothing known as “*aloha attire*,” and fresh flowers are often worn in the hair.

Hawai‘i Standard Time

Hawai‘i remains on Hawaiian Standard Time (HST) throughout the year. HST is Greenwich Mean Time minus 10 hours. Hawai‘i does not observe Daylight Savings Time. For example, when Pacific Standard Time is observed, the time difference between California and Hawai‘i is two hours; during Pacific Daylight time, the difference increases to three hours.

International Airports

Two Hawai‘i airports currently serve scheduled international flights: the Daniel K. Inouye International Airport (HNL) on O‘ahu, and the Ellison Onizuka Kona International Airport at Keāhole (KOA) on the island of Hawai‘i. In addition, flights are available between Canada and Maui’s Kahului Airport (OGG) and Kaua‘i’s Lihū‘e Airport (LIH). Hilo International Airport (ITO) has the international designation but there is no current scheduled international service.

Kahoʻolawe

Kahoʻolawe is one of the eight principal Hawaiian Islands, but has very limited access for visitors and should not be promoted as a destination. It is culturally dedicated to Kanaloa, the god of the ocean. The island is also historically referred to as Kohemālamalama O Kanaloa. Located to the south of Maui, Kahoʻolawe has been used in the past for ranching, as a penal colony, and from World War II until 1990 as a bombing range by the U.S. military. Activism against the bombing of Kahoʻolawe was a central part of the Hawaiian Renaissance of the 1970s, and restoration efforts have been ongoing since the military use ended. Visitation to Kahoʻolawe is at the invitation of one of the entities tasked with stewardship of the island. For more info, visit kahoolawe.hawaii.gov.

National Parks

Hawaiʻi has nine sites under the stewardship of the United States National Park Service:

Oʻahu

- Pearl Harbor National Memorial
- Honouliuli National Monument (not yet open to the public)

Molokaʻi

- Kalaupapa National Historical Park

Maui

- Haleakalā National Park

Island of Hawaiʻi

- Ala Kahakai National Historic Trail
- Hawaiʻi Volcanoes National Park
- Kaloko-Honokōhau National Historical Park
- Puʻuhonua O Hōnaunau National Historical Park
- Puʻukoholā Heiau National Historic Site

More information on these sites can be found on the National Park Service website at nps.gov/state/hi. While the status of these sites as national parks, monuments, sites and trails is indeed significant, they are first and foremost *wahi pana* (places of significance). In some contexts, it may be more appropriate to talk about Honouliuli the place, rather than Honouliuli the National Monument, for example.

Niʻihau

Niʻihau is one of the eight principal Hawaiian Islands, but has very limited access for visitors and should not be promoted as a destination. The entire island, off the west coast of Kauaʻi, was purchased and has remained under private ownership since 1864. About 200 residents call Niʻihau home, and many Niʻihau families live part-time on the west side of Kauaʻi, 18 miles away. The highly prized *lei pūpū* (a lei made from rare Niʻihau shells) is a noted Niʻihau art form, as is the woven *makaloa* mat. Visitation to Niʻihau is at the invitation of the private owners.

Papahānaumokuākea

Stretching 1,350 miles northwest beyond Kauaʻi and Niʻihau are the smallest islands, seamounts, banks and shoals in the Hawaiian archipelago. These places are home to an incredible diversity of coral, fish, birds, marine mammals and other flora and fauna, many of which are unique to the Hawaiian Islands. The islands also are home to significant cultural sites.

Commonly referred to as the Northwestern Hawaiian Islands, in 2006, a presidential executive order established Papahānaumokuākea, the Northwestern Hawaiian Islands Marine National Monument.

It was expanded in 2016 and today encompasses 582,578 square miles with the islands and surrounding ocean – one of the largest protected marine areas in the world.

Papahānaumokuākea includes the Hawaiian Islands National Wildlife Refuge and the Midway Atoll National Wildlife Refuge. The area is managed by the National Fish and Wildlife Service (FWS), the National Oceanic and Atmospheric Administration (NOAA), and the State of Hawai‘i.

All access to and activities within Papahānaumokuākea are by permit only. By regulation, the only area that allows public visitation is Midway Atoll and even then, only under strict carrying capacity guidelines. Papahānaumokuākea is one of two World Heritage Sites in Hawai‘i designated by the United Nations. (The other is Hawai‘i Volcanoes National Park.)

NOAA operates a visitor center called Mōkupāpapa Discovery Center in Downtown Hilo on the island of Hawai‘i where people can learn about Papahānaumokuākea and its many natural and cultural features. For more info, visit papahanaumokuakea.gov.

Sacred Sites

See the entry in the **Sensitivities** section of this toolkit. Consult HTA before encouraging visitation of any site that is not currently promoted as a visitor attraction.



The American flag was raised over Iolani Palace in 1898.

Overthrow Of The Hawaiian Kingdom

For nearly a century following the unification of independently ruled islands, the Hawaiian Kingdom was the government of the land. In that time, the kingdom established a system of public education that led to literacy rates among the highest in the world, established international trade, grew an agriculture industry and oversaw immigration to supply a workforce, equipped the royal palace with electricity, plumbing, and a telephone ahead of the times, and cemented diplomatic ties with nations around the world.

In 1893, a group of non-native Hawaiian Kingdom subjects and foreign nationals known as the Committee of Safety overthrew the Hawaiian Kingdom and deposed Queen Lili‘uokalani. Rather than risk bloodshed of her people at the hands of an armed militia wing of the Committee of Safety, Lili‘uokalani stepped aside with a plan to restore Hawai‘i’s sovereignty through diplomatic means.

Although sovereignty of the Hawaiian Kingdom was not restored in the Queen’s lifetime, efforts toward Native Hawaiian self-determination continue today. Some sovereignty proponents do not believe the process through which Hawai‘i became a part of the United States to be legitimate, and consider themselves subjects of the Hawaiian Kingdom. Others advocate a model similar to the relationship Native American and Alaska Native tribes have with the U.S. federal government.

Safety

In press releases or other communications, any references to safety should be qualified in some way indicating that Hawai'i strives to provide a safe environment for our visitors (or similar language). Safety tips can be found online at gohawaii.com/trip-planning/travel-smart/safety-tips. This web page includes information on visitor health and safety, airport access, and other useful tips. When conditions warrant, the website will highlight travel advisories and other topical information about travel to Hawai'i. HTA encourages links and references to this site by marketing partners.

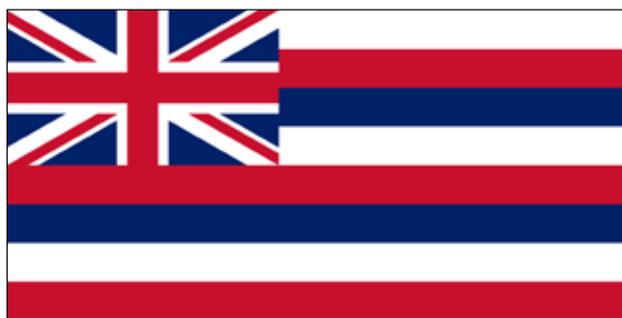
State Bird

The *nēnē* (*Branta sandvicensis*) is a species of goose endemic to the Hawaiian Islands and is the official bird of the state of Hawai'i. The name *nēnē* comes from its soft call.



State Fish

The *humuhumunukunukuāpuā* (rectangular triggerfish) is the official fish of the state. The small fish's long name is often a point of interest.



State Flag

The Hawaiian flag is the official standard symbolizing the state of Hawai'i. Made official in 1845, the flag was originally designed by Kamehameha I and Captain George Vancouver. The same flag was used by the Kingdom, Provisional Government, Republic, and Territory of Hawai'i. It is the only U.S. state flag to feature the Union Jack of the United Kingdom, a holdover of the period in Hawaiian history when Hawai'i was a protectorate of the British Empire. While it is customary for a state flag to fly with the American flag, there are a few sites where the Hawaiian flag flies independently as a reminder of Hawai'i's monarchy heritage. Four of the more recognizable places are O'ahu's 'Iolani Palace, Mauna'ala (the Royal Mausoleum) in Nu'uuanu Valley, and Thomas Square in Honolulu; and the royal burial site in the Waiola Cemetery in Lahaina, Maui.

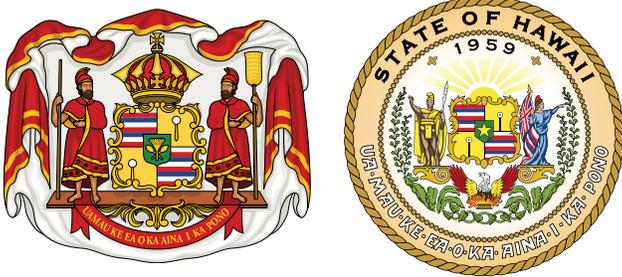
State Flower

The Hawaiian name is *mā'ohauhele*, known in English as the yellow hibiscus (*hibiscus brakenridgei* A. Gray). This flower is endemic to Hawai'i.



State Languages

Hawai‘i was the first state in the U.S. with its native language as one of its two official languages – Hawaiian and English. Read more about the history of ‘ōlelo Hawai‘i in the **Hawaiian Language** section. Chinese, Japanese, Filipino and many other languages can be heard as well. There is also a Hawai‘i Creole English or “Pidgin” language that resulted from the blend of Hawaiian and immigrant languages during the sugar plantation era. Pidgin should not be confused with ‘ōlelo Hawai‘i.



State Motto

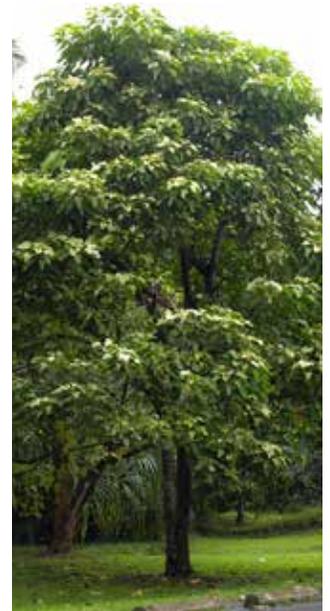
The motto of the state of Hawai‘i is, “*Ua mau ke ea o ka ‘āina i ka pono,*” which translates to, “The life (or sovereignty) of the land is perpetuated in righteousness.” The motto was adopted by the Kingdom of Hawai‘i in 1843, and was used in an address by King Kamehameha III at ceremonies following the return of his kingdom from the British. Hawai‘i had been unilaterally annexed to England by Lord George Paulet after he claimed large debts were owed by Hawaiian nobility. After Kamehameha III notified London of the Captain’s actions, Rear Admiral Richard Thomas returned sovereignty back to the King. The park in Honolulu where the return of sovereignty was made official – the oldest park in Hawai‘i – is called Thomas Square, and a statue of Kamehameha III can be found there. The motto is found on the royal coat of arms of the Kingdom of Hawai‘i (left), and on the official seals of the Territory, Republic, and now State of Hawai‘i (right).

State Parks

For information on the Hawai‘i State Parks System, operator by the Hawai‘i Department of Land & Natural Resources, please visit dlnr.hawaii.gov/dsp. In addition to parks, the state maintains over 100 trails in the Nā Ala Hele Trail & Access Program. An interactive map with trail information is available at hawaiitrails.hawaii.gov.

State Tree

The Hawaiian name is *kukui* (aleurites moluccana). As often described in *mele* (song), this tree can easily be identified by its light foliage against the cliffs. This culturally significant tree provides oil for light and flavoring for Hawaiian raw fish dishes. The nuts are used for *lei*.



Statehood

After the overthrow of the Kingdom of Hawai‘i in 1893, the committee that orchestrated that overthrow established the Republic of Hawai‘i. The republic was annexed by the United States in 1898 and became the Territory of Hawai‘i. Multiple pushes for the territory to become a state followed over the next five decades. In the 1950s, Congress pushed for statehood for both Alaska and Hawai‘i. In March 1959, a joint resolution of the U.S. Congress was signed by President Dwight Eisenhower, followed by a vote in Hawai‘i in June that overwhelmingly supported statehood. Hawai‘i became the 50th state of America on August 21, 1959.

Statistics

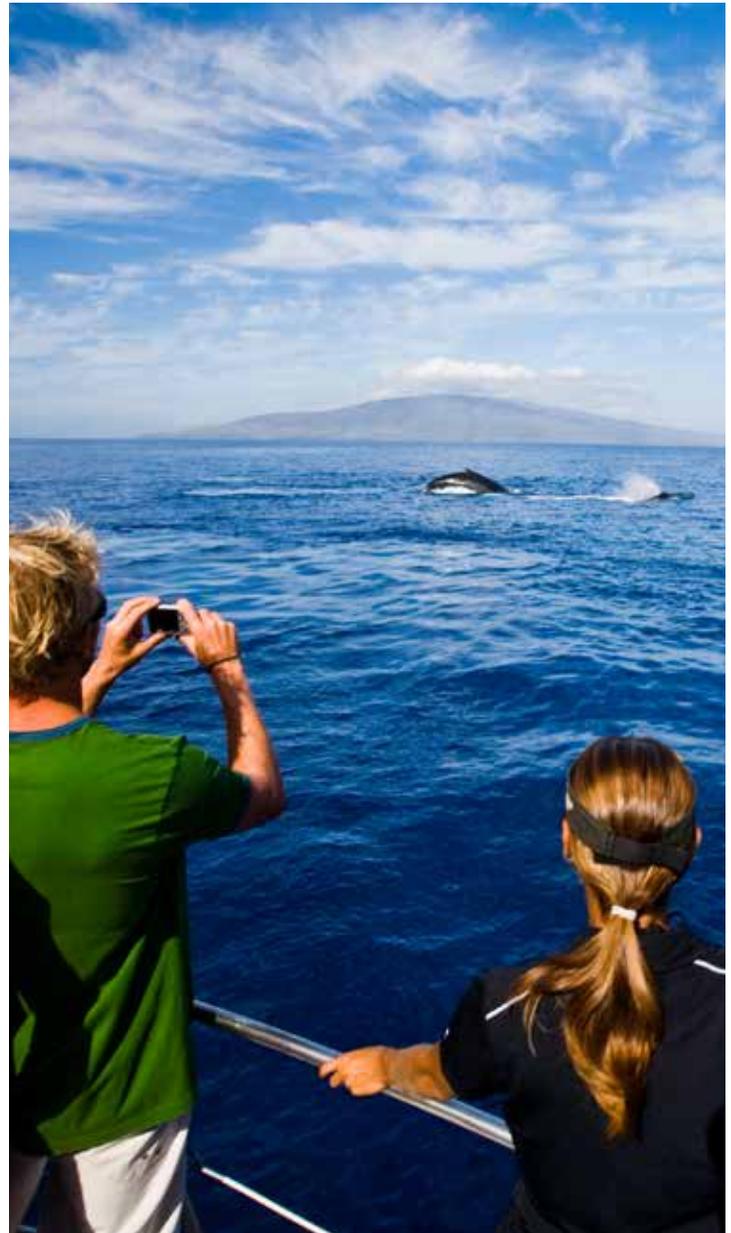
Links to statistics about Hawai‘i and tourism can be found on the state Department of Business Economic Development and Tourism website, hawaii.gov/dbedt/info/visitor-stats. Additional reports may be at hawaii-tourism-authority.org.

Surfing

The Hawaiian reference is *he‘e nalu* (literally “wave sliding”). Surfing originated in Hawai‘i before Western contact. When referring to surfing and surf meets at spots famous for big surf, copy should portray this as an activity for experienced or professional surfers, which visitors can watch. If a surf spot has an English nickname, use the Hawaiian place name first and then add the optional English nickname, for example: “Pe‘ahi, popularly known as Jaws.” See more in the **Proper Place Names** section.

Weddings & Civil Unions

Information about licenses for marriage or civil union is available from the Hawai‘i Department of Health at health.hawaii.gov.



Whale Watching

When referring to whale watching, copy should always indicate that this activity is seasonal – December through May.

Federal law requires getting no closer than 100 yards to a whale. Photos or video of whale watching should depict watchers at an appropriate distance, like in the photo above.



The tools used to prepare dried lauhala for weaving. Monte Costa

When the first Polynesian voyagers landed on Hawaiian shores, they arrived at a land with ecosystems shaped by intricate, interwoven cycles of nature, developed over millions of years with no human input.

Early Hawaiians brought plants, animals, and technologies to sustain them and quickly found balance with the elements already here. At the peak of pre-Western contact civilization, estimates range from 250,000–1 million Hawaiians living in a stable society, their needs fulfilled by the limited resources of their environment.

In the years following Western contact in the late 1700s, new connections with the rest of the world bred new societal priorities that placed much less value on the preservation of resources than the native paradigm did. These new priorities led planning and decision making for centuries to come, resulting in ever-increasing pressure on the very natural resources that make Hawai‘i unique.

Today, a reawakened collective environmental conscience guides individual and Hawai‘i-wide efforts to *mālama* (care for) our home. In 2014, the voyaging canoe Hōkūle‘a launched a three-year voyage around the world, dedicated to connecting people across the globe and inspire an ethic of *Mālama Honua*, to care for our earth as Hawaiians have cared for these islands for generations.

Also in 2014, the leaders of Hawai‘i’s county and state governments signed on to the Aloha+ Challenge – a statewide commitment to achieve sustainability goals, and a locally-driven framework to implement the United Nations’ global Sustainable Development Goals. Hawai‘i’s leadership was recognized by the United Nations in 2018 with the designation of Hawai‘i as one of the first Local2030 Hubs in the world to drive local implementation of the Sustainable Development Goals. Learn more at hawaiiagreengrowth.org.

Abupua‘a: Traditional Land Divisions

Traditional land divisions in Hawai‘i ran from mountain ridges to the reef, such that everything needed to sustain a community was incorporated within the *abupua‘a* and its relationships with neighboring *abupua‘a* – a source of fresh water, land for agriculture, access to forest for gathering, and access to the shore for fishing. Built into these divisions is the understanding that activity in the uplands directly affects environmental conditions in lowland and coastal zones. Contemporary watershed management strategies in Hawai‘i build upon the understanding of *abupua‘a* systems.

Aloha ‘Āina Program

The Hawai‘i Tourism Authority’s Aloha ‘Āina program supports community-based programs with an emphasis on *‘āina-kanaka* (land-human) relationships that help manage, conserve, revitalize and enhance Hawai‘i’s natural resources and environment. Programs to be supported each year are selected through a competitive process. Learn more at hawaiiitourismauthority.org/what-we-do/hta-programs/natural-resources/.

Coral

The Hawaiian name is *‘āpapapa*. Hawai‘i’s coral reefs are a fragile ecosystem that has been damaged by people standing on coral heads or removing living coral. Beach goers should not remove or otherwise damage coral. Coral (as well as with rocks to which marine life is attached) is protected under Hawai‘i state law. Breaking, taking, damaging, or selling coral obtained through illegal means is not permitted. People who

damage coral are subject to fines up to \$3,000 per violation. (*Hawai‘i Administrative Rules §13-95, Hawai‘i Revised Statutes §187A-12.5*)

Endangered Species

Hawai‘i is home to more endangered species than anywhere else in the United States. We must be mindful to protect these species and their delicate ecosystems. For example, *honu* (Hawaiian green sea turtle, *chelonia mydas*) and *‘ilioholoikauaua* (Hawaiian monk seal, *neomonachus schauinslandi*) are endangered species protected by law.

Communications should avoid showing human interaction with these animals. As they mature, *honu* will not nest at beaches where they have been disturbed before. Similarly, *‘ilioholoikauaua* mothers often abandon preferred beaches, and even their pups prior to weaning, when disturbed by humans. Observers must view these animals from a distance – NOAA recommends 150 feet away from *‘ilioholoikauaua*, 10 feet away from *honu* – and give them the solitude they need to survive. Photos and copy references should identify these animals as endangered species and refrain from showing human interaction or people getting too close. People who violate endangered species are subject to fines up to \$15,000 per violation. (*Hawai‘i Administrative Rules §13-124, Hawai‘i Revised Statutes §187A-12.5*)

Invasive Species

As with other geographically isolated places in the world, Hawai‘i’s environment struggles with the impacts of invasive species. Native plant and animal species that arrived in the islands without the assistance of humans, and grew for centuries without growing defenses to plants, pests and animals that were not present in the environment. In today’s global society, with flights and ships arriving in Hawai‘i from ports around the world, the threat of invasive species is a battle fought daily.

Whether intentional or not, the introduction of invasive species wreak havoc on native ecosystems. Plants like Himalayan ginger, miconia, or albizia spread throughout forests and prevents the growth of other plants, increasing the risk of erosion with their shallow root systems. Deer and goats eat a variety of native plants and agricultural goods, and their hooves break up soil and increase erosion. Little fire ants infest parks, homes, and habitats for native species, resulting in painful stings.

Everyone can help halt the spread of invasive species through simple actions like cleaning your shoes or boots before and after every hike to avoid spreading seeds and other plant material. HTA discourages the use of images or video depicting invasive species as an expected part of Hawai‘i’s landscape.

Kapu: Traditional Resource Management

Many elements of the *kapu* system, which governed day to day life in ancient Hawai‘i, were set up for natural resource management. For example, during spawning season for a particular fish, taking that fish was *kapu* (forbidden). Natural resource management’s place at the core of the system governing day to day life shows the value placed upon Hawai‘i’s ecosystems by early Hawaiians. Near shore fishery management systems do exist in parts of Hawai‘i today. Visitors should check with the state Department of Land & Natural Resources for information on fishing seasons and regulations. Learn more at dlnr.hawaii.gov.

Rapid ‘Ōhi‘a Death

‘Ōhi‘a, the most abundant native tree in the state of Hawai‘i, are dying from a new fungal disease. On the island of Hawai‘i, hundreds of thousands of ‘ōhi‘a have already died ceratocystis, also known as Rapid ‘Ōhi‘a Death or ROD – and the disease has been found on other islands, raising the level of concern across Hawai‘i. The two types of ceratocystis are *huli‘ōhi‘a* (disruptor of ‘ōhi‘a) and



Compare healthy 'ōhi'a trees on the left, with a forest ravaged by Rapid 'Ōhi'a Death on the right.

luku'ōhi'a (destroyer of 'ōhi'a). Healthy trees appear to die within a few days to a few weeks. This disease has killed trees in all districts of the island of Hawai'i and in pockets of Maui, O'ahu, and Kaua'i. Humans are a vector because we move infected wood, or contaminated tools, gear and vehicles from one location to another. Other potential vectors include feral ungulates and beetles. Boring dust from an infected 'ōhi'a tree mixes with fungal spores and can be carried by the wind. There is no effective treatment to protect 'ōhi'a trees from becoming infected or cure for trees that exhibit symptoms. Guidelines to prevent the spread:

- Don't move 'ōhi'a wood or 'ōhi'a parts.
- Don't transport 'ōhi'a interisland.
- Avoid injuring 'ōhi'a. Wounds serve as entry points for the fungus and increase the odds that the tree will become infected.
- Clean gear and tools, including shoes and clothes, before and after entering forests.
- Wash your vehicle with a high pressure-hose or washer if you've picked up mud from driving.

Learn more at RapidOhiaDeath.org.

Reef-Safe Sunscreen

In 2018, Hawai'i became the first state to ban the sale of sunscreen containing oxybenzone and octinoxate, chemicals that contribute to coral bleaching.

The ban goes into effect in 2021, but efforts are already underway to reduce the use of sunscreen containing those ingredients. (*Hawai'i Revised Statutes §342D-21*)

Volcanoes

A volcano is often regarded as extinct when the last eruption was very long ago and many times longer than the typical recurrence interval. However, volcanoes have been known to erupt again even after thousands of years of inactivity. At the other end of the spectrum, it usually takes some recorded or verifiable historic event to call a currently non-eruptive volcano "active."

Active Volcanoes

- Lō'ihi (underwater off the island of Hawai'i, last erupted in 1996), also referred to as Kama'ehu
- Kīlauea (island of Hawai'i, last erupted 2018)
- Maunaloa (island of Hawai'i, last erupted 1984)

Dormant, But Still Active Volcanoes

- Hualālai (island of Hawai'i, last erupted 1801)
- Haleakalā (Maui, last erupted 1790)
- Maunakea (island of Hawai'i, last erupted approximately 4,000 years ago)

In Hawaiian traditions, volcanic activity is most often associated with creation and rebirth, rather than destruction.

Wildlife

Because of its remote, isolated location in the middle of the Pacific Ocean, Hawai'i has an unusually high proportion of endemic species native only to Hawai'i. Many Hawaiian endemic species are now endangered. The only terrestrial mammal native to Hawai'i is the *ōpé'ape'a* (Hawaiian hoary bat); all other land mammal species here were introduced by humans.



Weaving lauhala sails for the traditional voyaging canoe Hawai'iloa. Monte Costa

The world’s indigenous languages are repositories for identity, cultural history, community traditions, and generational memory. A native people’s language is the key to unlocking unique systems of knowledge and understanding. The Hawaiian language, *‘ōlelo Hawai‘i*, is the native language of Hawai‘i. The language was brought to Hawai‘i by the first people to arrive from the ancestral homelands of Polynesia, and evolved alongside the culture into the nuanced, multi-layered *‘ōlelo Hawai‘i* we know today.

When the written language was introduced to the masses in the early 1800s, Hawai‘i residents – both Native Hawaiians and others who came to the islands – developed an insatiable appetite for reading and writing in *‘ōlelo Hawai‘i*. *Nūpepa* (newspapers) with news of Hawai‘i and the wonders of the world made their way to all corners of the kingdom, and literacy rates rivaled the most progressive nations in the world. The cosmopolitan citizenry of the kingdom conducted their lives in Hawaiian, the language of the land.

Following the overthrow of the Hawaiian kingdom in 1893, Hawaiian language use declined along with other Hawaiian cultural practices, lifestyles, and arts. Aiding in the decline was an 1896 law banning instruction in the language in Hawai‘i schools. (*Laws of the Republic of Hawai‘i Act 57 Section 30*)

The Hawaiian cultural renaissance of the 1970s set the stage for the language’s return from the brink of extinction. Sparked by the realization that fewer than 50 children spoke the language in the early 1980s, a group of educators established preschools where children learned Hawaiian by interacting with native speaking elders. These schools proved successful, and today are the foundation of an educational system where students can go as far as a doctoral degree in the language.

Even with *‘ōlelo Hawai‘i* returning to prominence in Hawai‘i – the first state in the US with a native language as an official state language – it is still classified as a critically endangered language by the United Nations. The proper presentation of the language as it returns to everyday life is critical to its continued survival.

Abbreviation & Truncation of Hawaiian Words

Hawaiian words should not be abbreviated, as shorter forms may have another unrelated meaning. Abbreviating names can be especially offensive, for example, asking a person if you “can call them something shorter.” For example, Kamehameha Day, not Kam Day; and *mahimahi*, not *mahi*.

Alphabet

The standardized Hawaiian *pī‘āpā* (alphabet) is divided into two parts:

Nā Huapalapala ‘Ōiwi (native), the base alphabet used for words whose sounds are derived from Hawaiian itself:

A (*ā*), E (*ē*), I (*ī*), O (*ō*), U (*ū*), H (*hē*), K (*kē*), L (*lā*), M (*mū*), N (*nū*), P (*pī*), W (*wē*), ‘ (*okina*)

Nā Huapalapala Paipala

(introduced with the translation of the Bible), used for words whose sounds are derived from languages other than Hawaiian:

B (*bē*), C (*sē*), D (*dē*), F (*fā*), G (*gā*), J (*iota*), Q (*kopa*), R (*rō*), S (*sā*), T (*tī*), V (*wī*), X (*kesa*), Y (*ieta*), Z (*zeta*)

Examples: *Iesū* (Jesus), *Betelehemā* (Bethlehem)

Capitalization

The rules of capitalizing Hawaiian words are the same as English. Capitalization mid-sentence simply

because the word is Hawaiian (i.e. “our warmest Aloha”) is not appropriate.

Dictionary

The Hawai‘i Tourism Authority uses the *Hawaiian Dictionary* by Mary Kawena Pukui and Samuel Elbert as a standard reference, supplemented by *Māmaka Kaiāo* for more contemporary vocabulary. These resources can be accessed through wehewehe.org. Additional language resources and websites are included in the **Resources** section of this toolkit.

Giving Hawaiian Names

Please be mindful that the giving of a Hawaiian name should not be taken lightly. This should only be done by those knowledgeable in *ōlelo Hawai‘i* and the protocols surrounding the practice.

Hawaiian (as an adjective)

This is an English word and does not use an *‘okina*. When referring to people, “Hawaiian” only refers to people of Native Hawaiian ancestry. Residents of the state do not refer to themselves as “Hawaiian” unless they are, in fact, of Hawaiian descent. People of other racial extractions who live in Hawai‘i are referred to as locals, Hawai‘i residents, or *kama‘āina*. *Kama‘āina* literally means child of the land, but its contemporary usage has been extended to long-time Hawai‘i residents even if they were not born in the Hawaiian Islands. Hawaiian can also refer to plants and animals, generally those found in the islands before human contact.

Italicizing Hawaiian Words

Hawaiian words often bring with them much meaning with many layers unlocked by the reader’s familiarity. As such, there is value in calling attention to Hawaiian words in non-Hawaiian copy to the extent practical. HTA advises placing

Hawaiian words (except for proper names) in italics to distinguish them from the non-Hawaiian copy surrounding them.

Official Status Of ‘Ōlelo Hawai‘i

In 1978, *‘ōlelo Hawai‘i* was enshrined in Hawai‘i’s State Constitution as an official state language alongside English – the first state in the U.S. to recognize its native language as an official state language. In recent years, other states have also recognized native languages from their states as official languages.

‘Ōlelo No‘eau

Hawaiian language is very poetic, often utilizing comparisons to nature or natural phenomena to poetically describe a person, event, or feeling. Sometimes these sayings, or *‘ōlelo no‘eau*, involve a place or historical event. One collection of such sayings is *‘Ōlelo No‘eau: Hawaiian Proverb & Poetical Sayings*, collected, translated, and annotated by Mary Kawena Pukui. Sometimes, people will note a number when using these *‘ōlelo no‘eau* – these reference numbers come from that book.

Orthography

Proper use of the Hawaiian language includes the use of the *‘okina* (which represents a glottal stop—a consonant) and the *kahakō* (a macron used to indicate elongated vowels). The *‘okina* and *kahakō* distinguish many words, and without this orthography word definitions change. For instance, *ono* (a fish) is different from *‘ono* (delicious), and *kau* (to place) is different from *kāu* (your).

‘Okina: Make sure the *‘okina* is shown in the orientation of the number 6, not as an apostrophe in the orientation of the number 9. Like all consonants in *‘ōlelo Hawai‘i*, *‘okina* only occur adjacent to vowels – never next to another consonant.

Kahakō: The *kahakō* only appears above vowels, as in *ā, ē, ī, ō, ū*.

If you have exhausted all resources for correct spelling and do not find the correct modern orthography, then write the word without any orthographic markings; however, this should not be taken as a way of avoiding proper research.

Pidgin or “Pidgin English”

Pidgin is a unique mixture of words, phrases, and idioms drawn from the many languages and cultures (i.e. Hawaiian, Japanese, Chinese, Filipino, and Portuguese) that make up Hawai‘i. Pidgin was developed when Native Hawaiians, immigrant laborers, and foreign plantation owners needed to communicate with each other. Known today as Hawai‘i Creole English, Pidgin utilizes many words from the Hawaiian language. However, not all words in Pidgin are Hawaiian so take care not to characterize Pidgin words or phrases as “Hawaiian.” For example, *kaukau* (food) is Pidgin, not Hawaiian.

Place Names

The reference for Hawaiian place names used by HTA is *Place Names of Hawai‘i* by Mary Kawena Pukui, Samuel Elbert, and Esther Mo‘okini (available online at wehewehe.org). If a place has an English nickname, use the Hawaiian place name and then add the nickname if appropriate. Consider if the nickname is an interpretation of the Hawaiian name, or just an appellation acquired over the years. See additional guidance in the section **Nā Inoa ‘Āina - Proper Place Names** of this toolkit.

Pluralization

English plural forms are not used for Hawaiian words. For example, the plural for *lei* is *lei*, not “*leis*.” Pluralization can be added through the English context: “How many *lei* should I make for the

birthday party?” Some Hawaiian words referring to people have unique plural forms that are marked with a *kahakō*, primarily:

<u>Single</u>	<u>Plural</u>	
<i>‘aumakua</i>	<i>‘aumākua</i>	family guardian(s)
<i>kahuna</i>	<i>kāhuna</i>	priest(s)
<i>kūpuna</i>	<i>kūpuna</i>	grandparent(s)
<i>makua</i>	<i>mākua</i>	parent(s)
<i>wahine</i>	<i>wāhine</i>	woman/women

Possessives

When making a Hawaiian word or name possessive, the word keeps its diacritical marks. For example, Hawai‘i’s, Kaua‘i’s, and O‘ahu’s.

Proper Names of People & Families

When writing proper names or people, the ultimate decision of proper spelling and orthography is the person. Many families have preferred spellings of family names that may or may not include modern Hawaiian orthography. These family preferences should be respected and honored.

Proper Names of Businesses

Encourage proper Hawaiian language orthography even if the businesses or other organizations do not use them in their own materials or logos.

Reduplicated Words

Reduplicated Hawaiian words are always spelled as one word: i.e. *mahimahi*, *lomilomi*, *pūpū*, *mu‘umu‘u*, etc. Refrain from separating the word or presenting only one word – *mu‘u* has a different meaning than *mu‘umu‘u*, for example. Also be aware of pairing Hawaiian terms with English words that mean the same thing – *nēnē* goose and *hula* dance are frequently seen examples.



The Hawaiian Kingdom

For generations, various districts of the Hawaiian Islands were ruled locally by chiefs. Over time, chiefs expanded their territories to include entire islands. By 1795, Kamehameha I had conquered most of the Hawaiian Islands, and the unification was completed in 1810 when Kauaʻi and Niʻihau peacefully joined the kingdom.

The united Hawaiian Kingdom was recognized as a nation among nations through treaties and trade agreements, and was ruled by eight monarchs from 1810 until 1893. The kingdom's rule of Hawaiʻi ended when Liliʻuokalani was overthrown by a group of foreign merchants and missionary descendants with assistance from U.S. Marines.

Some groups in the Hawaiian independence movement consider the 1893 overthrow and subsequent changes in governance (provisional government, annexation to the U.S., and statehood) to be illegitimate, and still recognize the Hawaiian Kingdom as the rightful government of Hawaiʻi under illegal occupation.

Hawaiʻi's Royal Palaces

Because of Hawaiʻi's unique history as a formerly independent kingdom now part of the U.S., three palaces that remain from the Hawaiian Kingdom are the only royal palaces in the U.S. They are among Hawaiʻi's most extraordinary historical museums. The palaces are *wahi pana* (significant places) and their collections reflect the most significant events of their time as the homes of beloved *aliʻi* (chiefs) and *mōʻi* (monarchs).



'Iolani Palace

'Iolani Palace is a living restoration of the royal residence of the Kalākaua dynasty that ruled the Kingdom of Hawaiʻi from 1874 until 1893. Kalākaua, who reigned for 17 years, built the palace in 1882 as a symbol of Hawaiʻi's enlightened leadership and sovereignty. The King's younger sister and successor, Liliʻuokalani, ruled for two years and was deposed on January 17, 1893 by a provisional government. Two years later, the republic of Hawaiʻi imprisoned Liliʻuokalani in her own palace for eight months.

Today, visitors can step back into the final decades of the Hawaiian monarchy as they tour period rooms restored to their former splendor and view galleries displaying crown jewels.

'Iolani Palace is operated by The Friends of 'Iolani Palace. The palace offers a guided tour or a self-led audio tour in multiple languages. Both include a tour of the first and second floors of the palace, followed by self-guided exploration of gallery exhibits. Call (808) 522-0822 or visit iolanipalace.org for more information.



Hānaiakamalama
Queen Emma Summer Palace

A bygone era comes alive at Hānaiakamalama (named after the southern cross constellation) in historic Nu‘uanu Valley. Also known as Queen Emma Summer Palace, Hānaiakamalama was used by Emma and her family as a retreat from the rigors of court life in mid-19th-century Honolulu. It was here in Nu‘uanu that the Queen consort enjoyed some of her happiest times with her husband, Kamehameha IV, and their young son, Albert Edward Kauikeaouli.

Hānaiakamalama is one of the few remaining examples of Greek revival architecture in Hawai‘i. The house was cut in Boston and shipped to Hawai‘i in 1848 via Cape Horn. After much consultation with government officials, the Daughters of Hawai‘i became the guardians of Hānaiakamalama and the land upon which it sits.

Call (808) 595-3167 or visit queenemmasummerpalace.org for more information.



Hulihe‘e Palace

Built in 1838 and located on Ali‘i Drive in Kailua-Kona, Hulihe‘e Palace was once a favorite vacation residence of Hawaiian royalty. Today, it is operated as a museum filled with exquisite furniture and fascinating artifacts. It is unique among Hawai‘i’s three palaces in that it was shared among the royal families as a retreat. Princess Ruth Ke‘elikōlani, great granddaughter of King Kamehameha I, made Hulihe‘e her primary residence for most of her life.

Hulihe‘e is maintained and operated by the Daughters of Hawai‘i, a private historical preservation organization. On May 25, 1973, Hulihe‘e earned a spot on the national register of Historic Places. Hulihe‘e Palace’s collection includes treasures and art pieces that span a century of time. Guided tours are offered throughout the day and self-guided tour brochures are available in English, Japanese, Danish, and German.

Call (808) 329-1877 or visit huliheepalace.net for more information.



Kamehameha I – Pai‘ea

ruled 1810-1819

Kamehameha was a young chief from Kohala who fulfilled a prophecy by defeating his rivals to become the ruler of the island of Hawai‘i. He then combined traditional battle techniques, western technology, and Hawaiian statesmanship to fulfill a prophecy and unite the islands as one kingdom in a rapidly changing world. As the first ruler of the unified Hawaiian Islands, Kamehameha became a king who ruled with wisdom, foresight, fairness and compassion. Some of the farseeing laws he created are to this day part of Hawai‘i’s State Constitution.



Kamehameha II – Liholiho

ruled 1819-1824

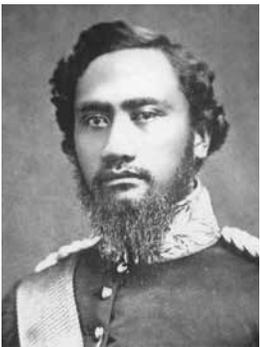
Eldest son of Kamehameha I, Kamehameha II tested the power of the gods by violating a law of the old religion that barred men and women eating together. He also closed temples that were potentially aligned politically against him. His rule was short, but included the dawn of the whaling industry and the introduction of American missionaries in Hawai‘i. In 1824 during a diplomatic visit to King George IV of England, Kamehameha II and his wife Kamāmalu contracted a fatal case of the measles.



Kamehameha III – Kauikeaouli

ruled 1825-1854

Kamehameha III was crowned king at the age of 10 after the passing of his elder brother, Liholiho. He ruled in a time when many traditional ways were being replaced by Western concepts. During his reign, land tenure changed from community stewardship for the common good to Western-style individual ownership in what came to be known as the Great Māhele. Kauikeaouli also placed a high priority on literacy, which in short order put the Kingdom of Hawai‘i among the most educated nations in the world.



Kamehameha IV – Alexander Liholiho

ruled 1854-1863

Kamehameha IV, grandson of Kamehameha I, is best known for addressing the medical needs for the people of Hawai‘i, and establishing the Anglican Church in Hawai‘i. He and his wife, Emma, are best remembered for their elegance, style, generosity and, most of all, sensitivity to their people. By royal decree and door-to-door solicitation, the pair founded The Queen’s Hospital in Honolulu in 1859 to help stop the rapid decline of the Native Hawaiian population from introduced diseases.



Kamehameha V – Lot Kapuāiwa

ruled 1863-1872

Kamehameha V was another grandson of Kamehameha I and older brother of Alexander Liholiho. He also was the last king directly descended from Kamehameha I to rule the Kingdom of Hawai‘i. Kapuāiwa was an advocate for Hawaiian traditions, and instituted a new constitution in 1864 strengthening the power of the throne. In 1865 he established the Royal Order of Kamehameha I, a fraternity of Hawaiian men continually responsible for maintaining the good works and integrity of the monarchy and the Hawaiian people.



Lunalilo

ruled 1873-1874

With the end of the Kamehameha Dynasty, the constitution called upon the Legislature to select the next monarch in the absence of a designated heir. William Charles Lunalilo became king in 1873. His reign was short – he died 13 months after he assumed the throne. Lunalilo left his estate to create the Lunalilo Home for the care of elderly Hawaiians. Lunalilo is the only monarch besides Kamehameha I not buried at the Royal Mausoleum (Mauna‘āla) in Nu‘uanu. Instead he lays to rest on the grounds of Kawaiaha‘o Church, amongst his people.



Kalākaua

ruled 1874-1891

After the death of Lunalilo, the Legislature selected David Kalākaua as the next monarch. Kalākaua ruled in a time of change and unrest, with a vision of Hawai‘i as a nation among the nations of the world. He traveled the world to secure treaties and expand international trade, and built ‘Iolani Palace with electricity even before there was electricity in the White House and Buckingham Palace. In addition to his global perspective, Kalākaua also is credited with reviving *hula* and other traditional arts that had been in hiding.



Lili‘uokalani

ruled 1891-1893

Lili‘uokalani was the last monarch to sit on the Hawaiian throne. She was overthrown by American merchants and missionary descendants in 1893 with assistance from U.S. Marines. She left her estate for the support of Native Hawaiian children. She is famous for writing the internationally recognized song, “Aloha ‘Oe,” and was an accomplished musician and composer like her siblings and many other Hawaiian *ali‘i*. Her former home, Washington Place, has been the residence of state governors and is today a museum in her honor.



Merrie Monarch Festival

The Merrie Monarch Festival honors the legacy of Kalākaua, the last king of the Hawaiian islands and patron of traditional arts, who inspired the perpetuation of Hawaiian language and dance. Kalākaua's seventeen-year reign was marked by a resurgence in Hawaiian culture and music, and included numerous public performances of *hula*, which, at the time, was discouraged by missionaries. Because of his love of dance and music, Kalākaua was nicknamed, "the Merrie Monarch."

Held in the week following Easter, the Merrie Monarch Festival features *hula* and musical performances, craft fairs, an art show, and a royal parade through the town of Hilo. The festivities culminate in a three-night annual *hula* competition held at the Edith Kanaka'ole Stadium. On Thursday evening, the Miss Aloha Hula competition is held. This is a solo *wahine* (female) competition wherein each dancer performs both *hula kahiko* (traditional) and *hula 'auana* (modern). Friday is reserved for *hula kahiko* and Saturday for *hula 'auana*, where both *kāne* (male) and *wāhine* (female) groups compete. For more information, visit merriemonarch.com.

King Kamehameha Celebration

The first King Kamehameha Celebration was held in 1872 to honor Kamehameha I, Hawai'i's most renowned hero, warrior, and statesman. A national holiday was declared on June 11 by the royal proclamation of his grandson, King Kamehameha V – an arbitrary date, since Kamehameha's exact birth date is unknown to this day.

Today, hundreds of volunteers on all islands come together to prepare for and participate in these time-honored festivities. Flower *lei* are ceremoniously draped on statues of the King. Pageantry, music, and *hula* punctuate the day.

Floral parades take place throughout the islands. The O'ahu parade begins at 'Iolani Palace in Downtown Honolulu and its flamboyant floats, elegant *pā'ū* (horseback) riders, and marching bands make their way to Kapi'olani Park in Waikiki.

For more information, visit hawaii.com/kamehamehaday.



Prince Lot Hula Festival

The Prince Lot Hula Festival is held in honor of Prince Lot Kapuāiwa – later crowned Kamehameha V, King of Hawai‘i from 1863 to 1872. The event continues the tradition of *hula*, which might have disappeared had it not been for the Prince’s sponsorship of *hula* events in Moanalua.

Established by the Moanalua Gardens Foundation over four decades ago, the Prince Lot Hula Festival has brought *hālau hula* (hula schools) from throughout Hawai‘i to perform on the historic *pā hula* (hula mound) in the lush outdoor setting of Moanalua Gardens. The festival has since moved to ‘Iolani Palace in Downtown Honolulu.

Over the years, the festival has grown into the largest non-competitive *hula* event in the state. In addition to *hula kahiko* (traditional) and *hula ‘auana* (modern) performances, the July event also provides educational and cultural exhibits and activities for the estimated 11,000 visitors and residents who attend the two-day festival. For more information, visit moanalugardensfoundation.org.



Aloha Festivals

Created in 1946 as “Aloha Week,” Hawai‘i’s Aloha Festivals is one of the oldest and largest Hawaiian cultural celebrations in the world. Its mission is to foster the *aloha* spirit by celebrating the history and culture of Hawai‘i through art, music, dance, and cuisine. The unique attributes and diverse customs of Hawai‘i are highlighted throughout the Festivals’ signature events through the month of September: the Royal Court Investiture, Opening Ceremony, Floral Parade and Ho‘olaule‘a (large celebration).

The Royal Court is introduced on the grounds of Helumoa at the Royal Hawaiian Center in Waikīkī, a place where many *ali‘i* (chiefs) once lived. There is also a spectacular floral parade that includes exquisite floats, *hālau hula*, marching bands, and a procession of *pā‘ū* riders representing each of the eight major Hawaiian islands.

Another signature festival event is the Ho‘olaule‘a – a celebration with the islands’ top entertainers, *hālau hula*, and booths showcasing Hawai‘i’s unique cuisine, art, and *lei* vendors. For more information, visit alohafestivals.com.

With the influx of a diverse group of people to the Islands, including the missionaries who converted many Hawaiians to Christianity and immigrant laborers who worked the sugar cane plantations, Native Hawaiian traditions either evolved into one of Hawai'i's many local customs or remained the same and can still be seen practiced today.

Except where noted, this section of Ma'ema'e primarily consists of these local customs and traditions that should not be considered native.

Aloha 'Āina

The English translation is, "love of the land."

Some *kama'āina* practice *aloha 'āina* by properly disposing of 'ōpala (trash), recycling when possible, and conserving energy. Others practice *aloha 'āina* through stewardship of *wahi pana* (special places), taking care not to upset native animals or ecosystems, or through activism. Visitors are encouraged to practice *aloha 'āina*. See more in the **Natural Resources** section of this toolkit.

Aloha Friday

The custom of wearing *aloha* attire, as well as the giving and wearing of *lei*, on Fridays. While *aloha* wear is common in Hawai'i, it is particularly appropriate on Fridays.

Business Meetings

Business in Hawai'i is very much built upon relationships. It is customary to bring a food item to share to a meeting from a person's hometown, state, or country. In Hawai'i, it is common to wear *aloha* attire when conducting business.

Directions

Giving directions in "local" terms often means doing so without the cardinal directions of north, south, east and west. Instead, directions are given in relation to landmarks or landscapes. For example, *ma uka* (toward the mountains or uplands) and *ma kai* (toward the sea) are two phrases commonly used across Hawai'i. Each island may have its own directions in relation to landmarks of that island. For example, on the central south shore of O'ahu, directions may refer to 'Ewa (a district west of Honolulu) and Diamond Head (east of Honolulu) – but these references change when you are not between these two landmarks. On the island of Hawai'i, people in Hilo may refer to something as being Puna-side (south) or Hāmākua-side (north).

Gatherings

In Hawai'i, it is traditional to come together and share food with friends and family. Hawai'i's local culture in some ways revolves around gatherings and sharing of food, music and celebration. Whether it be a baby *lū'au* (first birthday celebration), anniversary, graduation, birthday, wedding, holiday, arrival of a visitor or even just to enjoy the day or the weekend, Hawai'i residents are often gathering to celebrate.

Gifts

It is customary to bring a small gift when invited to someone's home or office as a token of appreciation and thanks, usually a gift from the visitor's hometown or with some other significance to the visitor. This gift is often, but not necessarily, a food item.



Greetings

A traditional Hawaiian greeting, irrespective of the gender(s) involved, is the *honi* – embracing and touching noses to share *hā*, the breath of life, and convey a closeness in relationship. The *honi* is also seen in other Polynesian cultures. A more contemporary adaptation of this is a kiss on the cheek followed by a hug. Another contemporary adaptation, especially between men, is a handshake followed by a hug.

Hula

Hula is the traditional dance of Hawai‘i. The chants and songs of *hula* preserve Hawai‘i’s history and culture. Dances often depict things such as Hawaiian legends, the achievements and deeds of royalty, the beauty of nature, or love. *Hula kahiko* is often referred to as ancient or traditional *hula*, and *hula ‘auana* is often referred to as modern *hula*. This distinction, however, incorrectly minimizes the differences between the two and overlooks other important distinctions.

Hula kahiko is traditionally performed as part of or as an extension of a ceremony, and is performed to *oli* (chants) accompanied by percussion instruments.

While many of the *oli* we hear along with *hula kahiko* are compositions from generations ago, there are new *oli* being composed in the style of older ones, and the *hula* to these contemporary *oli* are characteristically *hula kahiko*.



Hula Kahiko.

Hula ‘auana is less formal hula performed without ceremony. Around the turn of the 20th century, hula began to evolve from the *hula kahiko* into this less formal style. In *hula ‘auana*, dancers often interact more closely with the audience. A story is told with the accompaniment of singing, sometimes in falsetto, and the playing of stringed instruments such as the guitar, bass, steel guitar, and *‘ukulele*.



Hula ‘Auana.

Kama‘āina

A term often used by locals to mean “resident.” Its literal meaning is “child of the land,” and was originally a term for those of Native Hawaiian descent. In today’s usage, however, this term refers to a Hawai‘i-born resident, or a longtime resident of Hawai‘i – an “adopted” child of the land. In some usages, it also acknowledges ties to a more specific place: a *kama‘āina* of Waikikī, or a *kama‘āina* of Maui.

Kōkua

In Hawaiian culture, it is customary to help others without expectation of return. Derived from the Hawaiian language and still practiced today are values of *kōkua*, which call for people to think about the collective rather than the individual.

Lei

A flower *lei* is the appropriate and customary greeting for anyone arriving in Hawai‘i, as well as a farewell when leaving. These garlands are recognized worldwide as fragrant symbols of Hawai‘i. They are typically made of fresh Hawaiian-grown flowers or foliage and are worn around the neck, and at times, on the head. In Hawai‘i, *lei* are part of everyday life and are frequently given at celebrations, graduations, weddings, parties, and a wide variety of other occasions. *Lei* are considered symbols of status when used in traditional ceremonies. In one tradition, it is inappropriate for a pregnant woman to wear a *lei* in a closed circle – it is one of the rare occasions that someone presenting a *lei* may be stopped. See more in the **Sensitivities** section.

Music

Hawai‘i has a very rich musical culture and heritage. The global influences on music in Hawai‘i are evident, both in traditional Hawaiian music and local music, which stems from the arrival of immigrants who brought their different cultures and customs along with them. Because of Hawai‘i’s oral tradition, many stories are passed down through elaborate songs, chants, and dance. Native Hawaiians were known to write songs about their home, loved ones, gods, and people of significant rank including *ali‘i* (royalty). In fact, Hawai‘i’s *ali‘i* were some of the most prolific composers of music. In modern day Hawai‘i, local people (especially Native Hawaiians) are very musically talented and are known to get up and sing or dance at gatherings.

Pau Hana

A Pidgin phrase meaning “the end of work.” It is formed by combining the Hawaiian words *pau* (finished), and *hana* (work). It is often customary to have drinks with co-workers or friends after a day of work, and these gatherings are also called *pau hana*.

Quilts

The Hawaiian reference is *kapa kuiki*. The first recorded introduction of quilting to Hawai‘i was in 1820 when the first missionaries arrived. The very creative and innovative Hawaiians soon developed a unique quilting style that closely reflected their own culture and traditions, giving birth to the distinctive Hawaiian quilt. Hawaiian quilting patterns traditionally reflect objects of nature.

Removing Shoes When Entering A Home

This custom, common in Japanese tradition, is also followed in Hawai‘i and other parts of Polynesia. It is considered disrespectful to enter someone’s home without removing your shoes. This custom is also found in other intimate spaces or spaces with respectful protocol, such as *hālau hula*.

Stacked Rocks

Although rocks in stacks are seen along highways or in parks with increased frequency, this is not a Hawaiian custom and should not be promoted in marketing materials. See the entry in **Sensitivities**.

Talk Story

A pidgin term for sharing stories or discussing topics of interest with a friend or relative.



I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make.

Words can heal, words can destroy.

‘Ōlelo Nō‘eau #1191

The Hawai‘i Tourism Authority and our partners are actively working to transform the perception of our destination to one that authentically represents Hawai‘i. In this section, we will cover some of the more common misrepresentations of Hawai‘i and its culture, including guidelines for topics such as *hula*, cultural sites and icons, *lei*, flora, and wildlife.

In addition to sensitivities around words and phrases, HTA also recognizes that a picture is worth a thousand words – what is put out by those marketing or sharing the story of Hawai‘i quickly becomes the world’s perception of our home. Stereotypical images of Hawai‘i that do not accurately represent our island home have become the norm. Typically we run into this challenge when people apply preconceived notions, stereotypes, and myths about another culture, as developed through their own cultural experience, without understanding the importance of the Hawaiian culture’s own values, practices, symbols, and rituals.

When it comes to representing Hawai‘i, we further interpret the *‘ōlelo nō‘eau* above to mean that words can bring success, and words can bring failure. We thank you for joining this effort to promote and represent Hawai‘i in a genuine way.

“Ancient” Hawaiian Practices

Promotional copy often represents cultural practices as “ancient” which improperly implies that they are no longer observed. It is more appropriate to portray cultural practices as a heritage – with roots in the past but continuing in modern Hawai‘i. Some alternative terms to consider are “historic” or “traditional.”

‘Aumākua

Many animals and other natural elements are considered family guardians by Native Hawaiians. Animals such as the *mō‘o* (lizard), *pueo* (Hawaiian owl), and *manō* (shark) are common as ‘aumākua and should be treated with respect. (Note: ‘aumakua is the unique singular form, ‘aumākua is plural.)

“Big Kahuna”

Kahuna refers to a Hawaiian priest, sorcerer, or expert held in extremely high esteem in his or her particular craft. Because *kahuna* is a rank bestowed to experts only after many years of training and practice, it is inappropriate to use play on words when referring to *kahuna*; “Big Kahuna” is especially inappropriate.

Cultural Practitioners

When using Hawaiian cultural practitioners or entertainers in promotional programs, treat them as the artisans and professionals they are and pay them in line with their professional services.

Did You Know?

Images and video footage for use in promoting Hawai‘i is available at no cost to qualified entities through HTA’s Knowledge Bank. Learn more at hawaii.barberstock.com.



Pu'ukobolā Heiau in Kawaihae, island of Hawai'i.

Heiau

Heiau, which are temples or places of worship, are very sacred in Hawaiian culture. *Heiau* come in different shapes and sizes, ranging from stone platforms a few feet across to complexes stretching hundreds of feet with a variety of structures. Some are quite inaccessible, while others are in the middle of developed, populated areas. Not all *heiau* are identified and marked as such. Because of this, any unknown structure should be treated with respect. Because of the sensitive nature of these sites, mass visitation to *heiau* should not be encouraged.

Cultural Sites & Landscapes

All landscapes have cultural significance for specific indigenous groups such as the Native Hawaiians. Depending on the area, landscapes may be associated with events of creation or history; important plant gathering, hunting, or fishing; and/or ceremonial or spiritual practices. Cultural sites are frequently referenced out of context or are depicted without explanation of their cultural and historical significance. Consult with HTA before deciding whether or not, and how, to highlight particular landscape features in interpretative signage and marketing materials.

Flora & Fauna

Because of its remote, isolated location in the middle of the Pacific Ocean, Hawai'i has an unusually high proportion of native species – those that found their way here without human intervention and are found in similar climates elsewhere in the world, and endemic species that evolved in Hawai'i's environment and are found only in Hawai'i. Other plants and animals arrived as deliberate or accidental imports over two centuries of contact with the East and West.

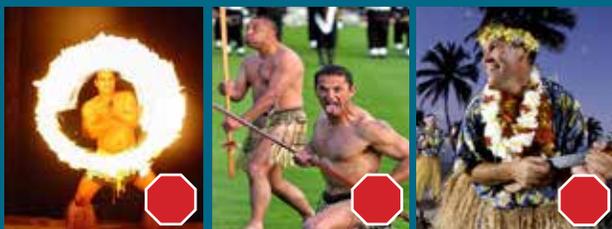


Hula

The storytelling dance of the Hawaiian Islands connects dancers and audiences to the foundation of Hawaiian ancestral knowledge. *Hula* animates and brings life to history, genealogy, prophecy, and the stories of those who came before.

Deeper practice of *hula* often involves stewardship of the environment – for example, caring for the forests where ferns and *maile* (a fragrant vine used to make *lei*) grow to make adornments. Practices like this are a tangible, personal connection between the dancer, the stories he or she is dancing about, and the legendary origins of *hula* itself.

Hula is often misrepresented by use of images of other Polynesian cultural dances, or of whimsical *hula*-themed activities like the examples below. Check with an expert to make sure that your images of *hula* are authentic and accurate.



When promoting Hawai‘i, flora and fauna from other tropical locations is often misrepresented as Hawaiian. Use native Hawaiian flora and fauna when promoting Hawai‘i.

Many Hawaiian native and endemic species of plants and animals are now endangered. We ask that you encourage respectful behavior that treads lightly in forests, admires flora and fauna from a safe distance, and does not disturb animals at rest or in their nests.

Haole

Haole refers to an origin other than Native Hawaiian. It once was understood to be any foreign person or thing, but in more contemporary usage refers especially to people of Caucasian ancestry. A sensitive word, however, not derogatory.

Hawai‘i Regional Cuisine

Not to be confused with traditional Hawaiian cuisine. A distinctive fusion cuisine, the roots of which go back to a group of local chefs in the early 1990s working to build Hawai‘i’s reputation as a culinary destination featuring island fish, produce, and food products often using a fusion of culinary and ethnic food styles found in the Islands.

Hawaiian Food

The traditional Hawaiian diet was flavorful, simple, and sustainable for a population that numbered between 250,000 and 1 million before Western contact. The staple food of the diet was *kalo* (taro), often pounded and eaten as *poi*. The legendary origin of *kalo* is that it grew from Hāloa, the

stillborn child of the gods. Hāloa’s younger brother was the progenitor of the Hawaiian people, who grew to understand their familial connection and responsibility to care for their food source.

Other staples included *‘uala* (sweet potato), *‘ulu* (breadfruit) and *mai‘a* (bananas). The ocean provided a variety of fish, and the ingenious construction of carefully managed fishponds allowed a constant supply. These were all standard ingredients in a traditional Hawaiian meal, and many of these ingredients still appear in recipes and on menus around the Islands.

Because of the genealogical connection between the first *kalo* (taro) and the Hawaiian people, *poi* is held in high regard and respected as an important food source – the nourishment of our elders. Averse reactions to *poi*, especially comparing it unfavorably to wallpaper paste, is quite disrespectful.

“Hidden Hawai‘i”

Some publications have featured “hidden” sites that are culturally sensitive, dangerous, or on private property. Visitation to these areas should not be promoted. Consult HTA before encouraging visitation of any site that is not currently promoted as a visitor attraction.

Humor and Wordplay

Refrain from humor or wordplay based on Hawaiian words or values (i.e. “*Aloha* means great tee times,” or “*Kama‘āina* means discounts.”)



Pu‘uhonua O Hōnaunau.

Ki‘i

Ki‘i means image or statue in Hawaiian. They are often incorrectly called *tiki* (a word from elsewhere in Polynesia) or idols. These *ki‘i* represent Hawaiian deities, ancestors, and family guardians that are highly significant in Native Hawaiian belief. They are considered extremely sacred and are treated with the utmost respect.

Ki‘i are often portrayed in a disrespectful and/or cartoonish manner. *Ki‘i* should not be used in promotional materials except within representations of sacred Hawaiian cultural sites, such as the island of Hawai‘i’s Pu‘uhonua O Hōnaunau.



Lei

The plural form is *lei* as well (not leis). In promotional events and programs, whenever possible, use *lei* made of fresh materials gathered on the Hawaiian Islands – fresh flowers or other natural materials. While popular, affordable, and easily accessible, there are many *lei* for sale in Hawai‘i that are made of imported materials – purple and white orchid *lei* are the most commonly seen example.

Use and portrayal of imported *lei*, as well as artificial *lei*, is strongly discouraged. Use of *lei* that utilize endangered plants, or plants under current threats like the ‘*ōhi‘a* tree and its *lehua* blossoms, is also discouraged.

See more about *lei* in **Customs & Traditions**, and see more about Rapid ‘*Ōhi‘a* Death in Natural Resources.

Interisland

Not inter island; the proper spelling is as one word. Refers to travel between the eight main islands. See **Neighbor Islands vs. Outer Islands** in this section.

Kanaka Maoli

See **Native Hawaiian**.

Lomilomi

Not *lomi lomi*. *Lomilomi* is a traditional Hawaiian healing art which incorporates spiritual and physical modalities, which includes massage. Not all massage in Hawai‘i is *lomilomi*.

Ma Kai and Ma Uka

Not *makai* and *mauka*. When giving directions, *ma kai* indicates a direction or location toward the sea. *Ma uka* indicates a direction or location upland, inland, or toward the mountains.

“Mainland”

In Hawai‘i, the Continental U.S. is often referred to casually as the “Mainland.” Some *kama‘āina* feel this term suggests a Hawai‘i subservience to the contiguous 48 American states. Consider using “Continental U.S.” instead of “Mainland.”

Native Hawaiian

A Native Hawaiian person is the descendant of people who lived in Hawai‘i previous to Western contact in 1778. The Hawaiian term for a Native Hawaiian person is *Kanaka Maoli* or *Kanaka ‘Ōiwi*. Native Hawaiian,

with both letters capitalized, is the preferred presentation and refers to all *Kānaka Maoli*. In some legal contexts, there is a difference between Native vs. native Hawaiians (capital or lowercase N), however, the capital N form refers to all *Kānaka Maoli*.

Neighbor Islands vs. Outer Islands

The islands apart from O‘ahu are sometimes referred to as “Outer Islands,” which suggests they are distant or remote; a better label is “Neighbor Islands,” which can refer to any island without offense, or simply refer to each island by name.

Other Polynesian Cultures

Be careful not to confuse or mix Hawaiian cultural representations with those of other Polynesian cultures. When representing Hawai‘i, the Sāmoan fire/knife dance, the Tahitian *‘ōte‘a* (traditional Tahitian dance), and other Polynesian cultural icons are inappropriate unless the purpose is to clearly promote a Polynesian show. Similarly, coconut bras or Tahitian headdresses are not authentically Hawaiian. Also see *Hula* in this section.

Sacred Sites

Native Hawaiians consider the land to have cultural significance and as a result treat it with utmost respect. Prominent geographic features (such as Maunakea or Halema‘uma‘u) have deep cultural significance as well. Visitors should not disturb cultural or historic sites. Visitors must be aware that these and other culturally significant sites should be treated with respect. Consult HTA before encouraging visitation of any site that is not currently promoted as a visitor attraction.



T. Ilibia Gionson

Stacked Rocks

While stacked rocks may appear to the unfamiliar to be remnants of ancient Hawaiian civilization, not all stacks of rocks are Hawaiian in origin.

Hawaiian masonry is notably sturdy, producing structures like *heiau* (temples), *ahu* (altars) and *pā* (enclosures) – significant structures that weather the elements and time.

Loosely stacked rocks, like the ones pictured above, are often products of a trend in recent years for unwitting visitors to arrange rocks in tribute. Such rock stacks should not be considered Hawaiian.

These rock stacks amount to graffiti, and the rearrangement of the natural environment is generally in poor taste. Taking and/or stacking rocks is a federal offense in National Parks, specifically Hawai‘i Volcanoes National Park.

Responsible Image Use

HTA discourages the use of images or video depicting sites that are generally inaccessible to visitors, dangerous, or require illegal access through private property. Images and video footage for use in promoting Hawai'i is available at no cost to qualified entities through HTA's Knowledge Bank. Learn more at barberstock.com/hawaii.

Tiki

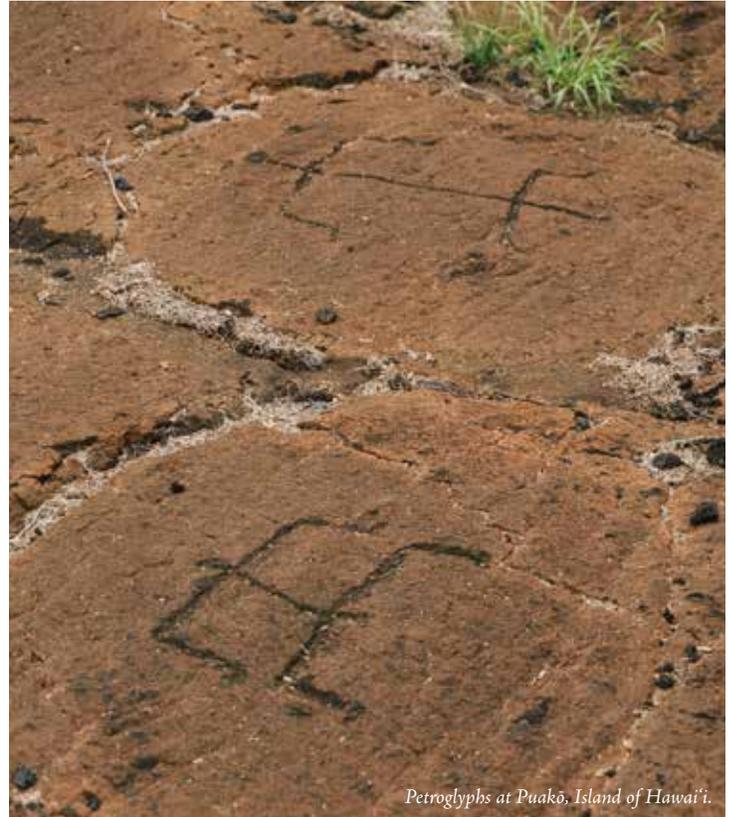
See *ki'i* in this section.

Traditions

Promotional copy often singles out a particular tradition or oral history and portrays it as a singular reality for all Hawaiians. However, there are many different versions of Hawaiian legends found in different communities, practices, or families. Sometimes these different versions offer alternative and sometimes conflicting accounts of an event or origin story. Rather than characterize something as a singular tradition, it is more appropriate to modify the description with the words "one tradition..." (i.e. One tradition places the birthplace of the *hula* on Moloka'i).

Wabi Pana

See **Sacred Sites** in this section.



Petroglyphs at Puakō, Island of Hawai'i.

Petroglyphs

The Hawaiian word is *ki'i pōhaku*. These rock carvings often still exist where they were created, rather than featured in museums or private collections. Because they are exposed to the elements and the public, they are very susceptible to erosion and vandalism. Disturbing the petroglyphs or taking "rubblings" of these fragile carvings can cause damage and should be discouraged.



A finished lauhala hat adorned with a lei made of hala fruit segments.

About Hawaiian Place Names

Hawaiian names are given with much thought to incorporate landscape features, observations of weather and natural phenomena, and stories both legendary and contemporary. The highest honor for these names, the people who gave the names, and the natural forces and stories they convey, is to use these names.

Many places in Hawai‘i are best known for things built on those places or designations given in modern times. These names are appropriate in some cases, but certainly, modern buildings or designations should never erase the history of a place.

If a place has an English nickname, HTA recommends using the Hawaiian place name first and then adding the optional English nickname, for example: **Lē‘ahi, popularly known as Diamond Head.**

Consider if the nickname is an interpretation of the Hawaiian name, relaying a Hawaiian tradition of the place, or just an appellation acquired over the years.

The reference for Hawaiian place names used by HTA is *Place Names of Hawai‘i* by Mary Kawena Pukui, Samuel Elbert, and Esther Mookini (available online at wehewehe.org).

Island of Hawai‘i

Big Island

The proper name of the island is Hawai‘i, however when referring to the island, use island of Hawai‘i (preferred), Hawai‘i Island, or just Hawai‘i if the context is clear that it refers to the island and not the entire state. “Big Island” is a local nickname.

City of Refuge

The proper name is Pu‘uhonua O Hōnaunau. This National Historic Park is considered a place of refuge and features *heiau* (historic temple), *ki‘i* (carved figures), and interpretive exhibits of Hawaiian life and culture. The site was previously named by the National Park Services as the City of Refuge.

Hawai‘i Volcanoes National Park

Located on the island of Hawai‘i. At 505 square miles, the park includes two volcanoes (Kīlauea and Maunaloa) and many significant sites with their own names. Unless talking about the park as a whole, an effort should be made to name the specific place in the park. There are also features that have been given contemporary names even though a Hawaiian name existed – for example, Nāhuku, popularly known as Thurston Lava Tube. As a whole, Hawai‘i Volcanoes National Park is one of two World Heritage Sites in Hawai‘i designated by the United Nations.

Rainbow Falls

Located in Hilo on the island of Hawai‘i; the proper name is Waiānuenue. Use its proper name and its optional nickname, “Rainbow Falls.”



Keahiakawelo on Lānaʻi is often incorrectly called Garden Of The Gods.

Maui

Haleakalā

Located on the island of Maui. Note the use of the *kahakō* over the “a.” Haleakalā means the house of the sun. The demigod Māui was believed to have lassoed the sun here in order to lengthen the day, and permit his mother, Hina, to dry her *kapa* (barkcloth). Although commonly referred to as an extinct volcano, Haleakalā is actually active but dormant. See **Volcanoes** under Natural Resources.

Jaws

Surf spot located on the north shore of Maui. The proper name is Peʻahi.

Seven Sacred Pools

Located in East Maui. The proper name is ʻOheʻo.

Lānaʻi

Garden Of The Gods

Located on the island of Lānaʻi. The proper place name is Keahiakawelo, named for a fire built by the island’s priest Kawelo to ward off prayers of ill will from a priest on the island of Molokaʻi. Keahiakawelo is a *wahi pana* (culturally sensitive site).

Sweetheart Rock

An 80-foot-high natural land formation off Lānaʻi’s southern coast. The proper name is Puʻupehe, named after a young Hawaiian girl hidden there by a jealous lover.

Shipwreck Beach (Lānaʻi)

More than a dozen 19th- and 20th-century shipwrecks sit on 6 miles of Lānaʻi’s north shore in an area properly named Kaiolohia.



One of the landmarks most associated with Waikiki, Lē'ahi is commonly known as Diamond Head.

O'ahu

Chinaman's Hat

An islet in Kāne'ōhe Bay off of Kualoa, O'ahu; the proper name for this islet is Mokoli'i. In one tradition, the supernatural *moo* (shapeshifter) Mokoli'i was destroyed by the goddess Hi'iaka here. Its tail became the islet. Mokoli'i's contemporary nickname comes from its resemblance to a Chinese hat.

Diamond Head

Located on the island of O'ahu. The proper name is Lē'ahi, named for the landmark's resemblance to the forehead of the *'ahi* fish as observed by the goddess Hi'iaka. Lē'ahi was nicknamed Diamond Head by 19th century British sailors who thought they discovered diamonds on the crater's slopes. These "diamonds" were actually shiny calcite crystals.

Lanikai

A neighborhood and beach in Kailua, O'ahu are often called Lanikai, a name given in the 1920s by the neighborhood's developer. Some accounts say the developer meant to name the area "heavenly sea," but the translation was not *ma'ema'e* (clean and correct) – "*lanikai*" means marine heaven. Ka'ōhao is the actual name of the area that should be used.

North Shore

Usually refers to O'ahu's North Shore. North Shore is capitalized, as shown. The area is part of the Ko'olauloa and Waialua districts on O'ahu. Other islands have areas that are known as "the north shore," but O'ahu has promoted this term so extensively it is generally understood to mean O'ahu's North Shore.

Pearl Harbor

The military installation currently known as Joint Base Pearl Harbor-Hickam, formerly known as Naval Station Pearl Harbor, was built on the shores of Pu‘uloa. When referring to the military installation, its history, and the popular interpretive facilities sharing that history, use Pearl Harbor. When referring to the place, use Pu‘uloa.

Sunset Beach

Surf spot located on the north shore of O‘ahu; the proper name is Paumalū.

Kaua‘i

Grand Canyon of the Pacific

Located on Kaua‘i; the proper name is Waimea Canyon. Refer to the site by its proper name, although the optional nickname, “Grand Canyon of the Pacific,” may be used as well. It is not true that Mark Twain coined the nickname.

Menehune Fish Pond

Located on Kaua‘i along Hulē‘ia River; the proper name is ‘Alekoko. The nickname “Menehune Fish Pond” comes from ‘Alekoko’s legendary construction by *menehune*, a crafty, industrious dwarf people of Hawai‘i.

‘Alekoko is listed on the U.S. National Register of Historic Places, and is considered one of the best examples of an inland fish pond in Hawai‘i.

Nāpali

Not Nā Pali; spelled as one word. Located on the northwest shore of Kaua‘i. The name means the many cliffs.

Shipwreck Beach (Kaua‘i)

Beach and surf spot at Po‘ipū. The proper name is Keonelo.

Wai‘ale‘ale

Located on Kaua‘i. In copy, do not reference it as “the wettest place on earth” or similar. While Wai‘ale‘ale has had this distinction, it is not always the wettest place on earth and describing it in this manner may miscommunicate the general nature of weather on Kaua‘i.

Papahānaumokuākea

Northwest Hawaiian Islands Marine National Monument

The official name of the monument is Papahānaumokuākea. See the entry in **The Hawaiian Islands** section of this toolkit.

These contacts and resources are provided for the convenience of Ma'ema'e Toolkit users, and was last updated in May 2020. As with any listing of this kind, information may change over time.

Calendars Of Events

GoHawaii.com Calendar

A calendar of events searchable by date, island and area of interest. Event organizers can submit entries. events.gohawaii.com

Hawaiian History & Cultural Practices

The Bernice Pauahi Bishop Museum

1525 Bernice Street
Honolulu, Hawai'i 96817
Phone: (808) 847-3511
Reference Desk: (808) 848-4148
bishopmuseum.org

Department of Land & Natural Resources State Historic Preservation Division

601 Kamokila Boulevard, Room 555
Kapolei, Hawai'i 96707
Phone: (808) 692-8015
dlnr.hawaii.gov/shpd

The Hawaiian Historical Society Mission Houses Museum

560 Kawaiaha'o Street
Honolulu, Hawai'i 96813
Phone: (808) 537-6271
hawaiianhistory.org

Hawai'iuniākea School of Hawaiian Knowledge – University of Hawai'i, Mānoa

2540 Maile Way, Spalding 454
Honolulu, Hawai'i 96822
Phone: (808) 956-0980
manoa.hawaii.edu/hshk

Polynesian Voyaging Society

10 Sand Island Parkway
Honolulu, Hawai'i 96819
Phone: (808) 842-1101
hokulea.com

Hawaiian Language Resources

'Aha Pūnana Leo

96 Pu'uhonu Place
Hilo, Hawai'i 96720
Phone: (808) 935-4304
ahapunanaleo.org

Hawai'iuniākea School of Hawaiian Knowledge – University of Hawai'i, Mānoa

2540 Maile Way, Spalding 454
Honolulu, Hawai'i 96822
Phone: (808) 956-0980
manoa.hawaii.edu/hshk

Ka Haka 'Ula o Ke'elikōlani, College of Hawaiian Language – University of Hawai'i at Hilo

200 W. Kāwili Street
Hilo, Hawai'i 96720
Phone: (808) 932-7222
olelo.hawaii.edu

Kamakakūkalani Center for Hawaiian Studies

2645 Dole Street, Room 209A
Honolulu, Hawai'i 96822
Phone: (808) 956-0555
manoa.hawaii.edu/hshk

Ulukau

The Hawaiian electronic library.

ulukau.org

Nā Puke Wehewehe ‘Ōlelo Hawai‘i

Hawaiian dictionaries and reference books.

wehewehe.org

Hawaiian Music

The Hawai‘i Academy of Recording Arts

P.O. Box 821

Honolulu, Hawai‘i 96808

Phone: (808) 593-9424

nahokuhanohano.org

Tourism Lead Agency

Hawai‘i Tourism Authority

1801 Kalākaua Avenue

Honolulu, Hawai‘i 96815

Phone: (808) 973-2255

hawaiitourismauthority.org

Hawaiian Culture Industry

Liaison/Coordination

Native Hawaiian Hospitality Association

310 Paoakalani Avenue, Suite 201

Honolulu, Hawai‘i 96815

Phone: (808) 628-6374

nahha.com

Island Visitors Bureaus

Island of Hawai‘i Visitors Bureau

68-1330 Mauna Lani Drive, Suite 109A

Kohala Coast, HI 96743

Phone: (800) 648-2441

gohawaii.com/hawaii-island

Maui Visitors & Convention Bureau

427 Ala Makani Street, Suite 101

Kahului, Hawai‘i 96732

Phone: (800) 525-6284

gohawaii.com/maui

Destination Moloka‘i Visitors Bureau

P.O. Box 960

Kaunakakai, Hawai‘i 96748

Phone: (808) 553-3876

O‘ahu Visitors Bureau

2270 Kalākaua Avenue, Suite 801

Honolulu, Hawai‘i 96815

Phone: (877) 525-6248

gohawaii.com/oahu

Kaua‘i Visitors Bureau

4334 Rice Street, Suite 101

Lihu‘e, Hawai‘i 96766

Phone: (800) 262-1400

gohawaii.com/kauai

Global Marketing Teams

Hawai'i Tourism Canada

c/o Vox International
130 Queens Quay East, West Tower Suite 1200
Toronto, Ontario Canada M5A 0P6
Phone: (416) 935-1896 ext 229
gohawaii.com/ca

Hawai'i Tourism China *Beijing Office*

1005-16F, SK Tower, No 6
Jianguomen Outer Street, Chaoyang District,
Beijing China
Phone: +86-10-65218839
gohawaii.com/cn

Hawai'i Tourism China *Hawai'i Office*

460 Ena Rd 301
Honolulu, Hawaii 96815
Phone: (888) 926-1888
gohawaii.com/cn

Hawai'i Tourism Japan *Hawai'i Office*

1600 Kapi'olani Boulevard, Suite 723
Honolulu, Hawai'i 96814
Phone: (808) 942-4200
gohawaii.com/jp

Hawai'i Tourism Japan *Japan Office*

Ichiban-cho Shinko Building 1F
29-2 Ichiban-cho, Chiyoda-ku
Tokyo 102-0082 Japan
Phone: 011-81-3-5213-4643
gohawaii.com/jp

Hawai'i Tourism Korea

Donghwa Bldg. 10F
106 Seosomun-ro, Joong-gu
Seoul, Korea 04513
Phone: 82-2-777-0033
gohawaii.com/kr

Hawai'i Tourism Oceania *Australia Office*

P.O. Box Q1348, QVB PO
Sydney, NSW 1230 Australia
Phone: 61 (2) 9286 8936
gohawaii.com/au

Hawai'i Tourism Oceania *New Zealand Office*

Private Bag 92136
Auckland, New Zealand
Phone: 64-9-9772222
gohawaii.com/nz

Hawai'i Tourism Taiwan

10F-4, No. 101, Sec 3, Mingshen E. Road
Songsan District, Taipei, Taiwan
Phone: 886-963-922-520
gohawaii.com

Hawai'i Visitors and Convention Bureau

2270 Kalākaua Avenue, Suite 801
Honolulu, Hawai'i 96815
Phone: (808) 924-0220
gohawaii.com



An array of lauhala hats on display. Alvis Uptis



A finished lauhala hat, adorned with a lei hulu (feather lei). Alvis Uptis