

Ma'ema'e

HAWAI'I STYLE & RESOURCE TOOLKIT



HAWAI'I TOURISMTM
AUTHORITY



Papa Kuhikuhi

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



HAWAIIAN CULTURE

Support Native Hawaiian Culture & Community

Ho‘oulu (grow) the uniqueness and integrity of the Native Hawaiian culture and community through genuine experiences for both visitors and residents.

—HTA STRATEGIC PLAN 2020–2025

The Hawai‘i Tourism Authority is the state agency responsible for representing The Hawaiian Islands around the world, and for holistically managing tourism. In short, we work with the community and industry to **Mālama Ku‘u Home**—care for our beloved home. The reimagination of the way we do that, through our 2020–2025 Strategic Plan and subsequent community-led Destination Management Action Plans, prioritizes the integrity, protection and preservation of Hawaiian culture.

Authentically representing Hawai‘i is deeply important to the kama‘āina (residents of Hawai‘i) who call these islands home, and to the integrity, protection and preservation of the culture. Accordingly, it is important that the visitor industry do so with great care. The Ma‘ema‘e Toolkit is a resource with essential information to accurately portray The Hawaiian Islands. From geographical and cultural information, to descriptions of traditions and customs, this toolkit is a great place to start 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 and portrayals of Hawai‘i should be “clean, attractive and pure.” That is, they should be free from misrepresentations and inaccuracies. Through our collective efforts, we can ensure that the people, places and cultures of Hawai‘i are represented in ways that are ma‘ema‘e. Mahalo.

A handwritten signature in black ink, appearing to read "John De Fries".

John De Fries
President & CEO
Hawai‘i Tourism Authority

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

Kalani Ka‘anā‘anā
Chief Brand Officer
Hawai‘i Tourism Authority



PRESERVING AND PROMOTING HAWAI‘I

A visitor experience occurs whenever the following three elements converge: visitor, community 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 community to continually change to accommodate the visitor. The Native Hawaiian ho‘okipa model of hospitality honors the place, dignifies the community and eventually satisfies the needs of the visitor.

Today’s Hawai‘i is a blend of cultures, ethnicities, traditions and activities that give visitors a glimpse of human harmony and inclusion found nowhere else in the world. People from all over the world have made Hawai‘i their home and have helped to make Hawai‘i a top visitor destination. Native Hawaiians and Hawaiian culture are what continue to make Hawai‘i

unique and different from other destinations around the world. It is paramount that Native Hawaiian culture is elevated and honored in everything we do to advance the social and economic benefits tourism brings to our communities.

Over the years, many have fallen in love with our home. Hawai‘i and Native Hawaiian culture are sometimes misrepresented and inappropriately commercialized in an effort to promote and market Hawai‘i. Incorrect information, spelling errors, mispronunciation and inappropriate imagery are just a few examples. Though they may seem like harmless or unintentional mistakes, the aggregate effect of these errors dilutes the sense of place of Hawai‘i and harms the destination as well as the rich culture of our people. This toolkit will help visitors, businesses and residents understand how to authentically talk about and represent Hawai‘i and Hawaiian culture.

Since its creation in 1998, the Hawai‘i Tourism Authority (HTA) has been guided by strategic plans that reflected their times. With HTA now in its third decade, the Strategic Plan 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 operates its mission around four interactive pillars—Natural Resources, Hawaiian Culture, Community and Brand Marketing. 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.

The most responsible tourism model for Hawai‘i is regenerative tourism, which seeks to balance the economics of tourism with the well-being of our communities and natural resources.

—MĀLAMA KU‘U HOME



What remains unchanged is HTA’s mission: To strategically manage Hawai‘i tourism in a sustainable manner consistent with economic goals, cultural values, preservation of natural resources, community desires and visitor industry needs. In alignment with the ideals of Mālama Ku‘u Home—taking care of our beloved home, this toolkit is updated annually to reflect the most up-to-date information.

Mālama Ku‘u Home is a state of mind and a call to action. It acknowledges the inherent capacity for human beings to feel rooted to and responsible for their places of origin or places where they reside and call home.

Reimagining Hawai‘i’s Visitor Industry

In recent years, as visitor arrivals to Hawai‘i skyrocketed to 10 million per year, our kama‘āina (residents of Hawai‘i) began to feel displaced. In the wake of the recent COVID-19 pandemic and the resulting halt in tourism, kama‘āina are now seeking greater balance from the visitor industry.

There are concerns about the sustainability and resilience of Hawai‘i’s land, environment, people and culture. There is a cultural sensitivity that must also be respected as the indigenous community has historically been displaced by foreign interests and their culture commercialized. Additionally, our unique island environment is suffering from climate change and overusage. Most Hawai‘i residents want today’s tourism industry to be more culturally conscious and environmentally sustainable.

For these reasons, HTA has refocused its priorities. We cannot compromise on authenticity and sustainability when marketing Hawai‘i to the world. In 2020, we adopted the ideal of “regenerative tourism” as a guiding principal for marketing Hawai‘i to the world.

Improving the Visitor Industry through Regenerative Tourism Principles

The concept of regenerative tourism means implementing a sustainable and restorative visitor industry. Tourism that overwhelms and degrades our islands is not sustainable. Regeneration and revitalization of our land, our people and the aloha spirit are the only way forward. These principles will restore the cultural, environmental and societal characteristics that give Hawai'i its unique sense of place. This new ideal focuses on attracting visitors with a greater awareness and appreciation of the

places they are visiting and providing them with opportunities to experience Hawai'i in a way that is contributory and beneficial to visitors and residents alike. This includes enhancing visitor activities that promote ecotourism, voluntourism, agritourism, cultural immersion and promoting circular economy practices. Examples include interactive visitor experiences in Hawaiian agricultural practices, environmental restoration, authentic cultural education, eco-friendly travel practices and buying local.

Emerging from Crisis with a New Sense of Responsibility

We believe these new priorities will help us represent Hawai'i in a way that is truly ma'ema'e (clean and pure). Preserving Hawai'i and protecting its people and culture are our priorities as we move through the challenges imposed by the pandemic. We are a small island community with limited health resources but we are abundant in aloha. As one of the most inclusive and remote land masses in the world, the local community came together to support each other despite social distancing barriers and economic hardship. The break in tourism helped us to reset our priorities, re-establish local neighborhoods and give our land a much needed rest to heal. As we begin to reimagine the visitor industry of Hawai'i and set our paradigm shift, HTA's kuleana (responsibility) is to protect and preserve all that it means to be Hawai'i.

HTA must not only manage the visitor industry in Hawai'i, it must also be the steward of Hawaiian culture, its land and its kama'aina (residents of Hawai'i). These responsibilities must be intertwined in everything we do.



I KA ‘ŌLELO NŌ KE OLA,
I KA ‘ŌLELO NŌ KA MAKE.

*In language there is life,
in language there is death.*

The Hawai‘i Tourism Authority (HTA) 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, offering guidelines for topics such as hula, cultural sites and icons, lei, flora and wildlife.

In addition to sensitivities around words, messages and phrases, HTA also recognizes that a picture is worth a thousand words—what is portrayed 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 Hawai‘i 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 no‘eau (proverbs and poetic sayings) above to mean that words can heal, words can destroy. We thank you for joining this effort to promote and represent Hawai‘i in a genuine way.



Strategic Plan 2020–2025

Hawai‘i tourism is at a point that requires a rebalancing of priorities. The continuous drive to increase visitor numbers has taken its toll on our natural environment and people, the very reason visitors travel to our islands.

For this reason, destination management has become a major HTA focus and is at the heart of the Strategic Plan 2020–2025. Previous strategic plans have included attention to community benefits, Hawaiian culture, workforce training and other destination concerns. What is different now is that there is a greater emphasis and additional resources being directed towards them. At the same time, HTA is enabled by law to “have a permanent, strong focus on Hawai‘i’s brand management,” primarily marketing. However, marketing can only do so much if we neglect the very resources that draw visitors to Hawai‘i—our place, our culture and our communities. By reinvesting in them, we strengthen the destination and better position ourselves to endure economic downturns.

The Strategic Plan 2020–2025 is a tool we use to guide our vision and our responsibilities in support of Hawai‘i tourism through 2025.

For more information about HTA’s Strategic Plan 2020–2025 visit: hawaiitourismauthority.org/who-we-are/our-strategic-plan

Destination Management Action Plans

HTA, in partnership with the counties and the respective Islands Visitor Bureaus, developed a Destination Management Action Plan (DMAP) for each of the counties: Kaua‘i, Maui Nui (Maui, Moloka‘i and Lāna‘i), O‘ahu and Hawai‘i Island.

As defined in HTA’s Strategic Plan 2020-2025, destination management includes attracting and educating responsible visitors; advocating for solutions to overcrowded attractions, overtaxed infrastructure, and other tourism-related problems; and working with other responsible agencies to improve natural and cultural assets valued by both Hawai‘i residents and visitors.

The purpose of the DMAP process is to rebuild, redefine and reset tourism’s direction over a three-year period through a collaborative process, to engage Hawai‘i’s visitor industry, communities, other sectors, and other government agencies and to identify areas of need that require management for proactive mitigation planning.

For more information about the DMAPs, visit: hawaii tourism authority.org/what-we-do/destination-management/



Tourism Hot Spots

There are locations and activities throughout Hawai‘i that HTA does not market, will not photograph, does not encourage visiting and should not be tagged in social media. These locations or activities are called “hot spots” and attract visitors due to their popularity, which may result in overcrowding, congestion, degradation of resources, safety hazards and a negative experience for both residents and visitors. While HTA is not an enforcement agency, it can be a catalyst to bring together respective state and county agencies, the community and private sector to develop solutions that address hot spot sites, areas and activities.

Included in the DMAP for each island are listings of hot spots that were reviewed based on input from the community, surveys and meetings, feedback from each county, island chapters of the various Island Visitor Bureaus and the respective island’s Steering Committee. Each island’s DMAP identifies areas, sites and activities of utmost concern—however, there are other areas, sites and activities that may be also considered hot spots that are not listed here. HTA, together with the respective agencies, will monitor these as needed to help mitigate issues.

Strategic Directions & Accountability

HTA has been reorganized around four interacting “Pillars” supported by research and other administrative functions. The Pillars are intended to support an integrated destination management system that builds respect for our natural and cultural resources, supports Native Hawaiian culture and community, ensures tourism and communities enrich each other, and strengthens tourism’s contributions.

Natural Resources

He ali‘i ka ‘āina, he kauwā ke kanaka.
The land is chief, and man is its servant.

–‘ŌLELO NO‘EAU, #531

In the Native Hawaiian culture, if you care for the land, the land will in return care for you.

The reciprocal nature of our relationship between the land and its people is also symbolic. As people dedicate time and resources to the well-being of the land, the residents and visitors of this land will thrive.

The beauty of Hawai‘i depends on the health of our natural resources; everything from ma uka (towards the uplands) to ma kai (towards the ocean) is vitally important to maintaining the delicate ecosystem. It’s important that we begin to make a conscientious effort to instill respect and protection of these natural resources by both residents and visitors alike, so that the natural beauty of Hawai‘i is preserved and can be enjoyed for generations to come.

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.

–HTA STRATEGIC PLAN 2020–2025
NATURAL RESOURCES PILLAR



Hawaiian Culture

Ho‘okahi nō lā o ka malihini.
A guest for only a day.

–‘ŌLELO NO‘EAU, #1078

The meaning of aloha is also reciprocal in nature. In Hawai‘i, every guest is treated as ‘ohana (family) and as a family member you should reciprocate aloha with one another. Although aloha cannot be exactly translated, it is aligned closely with affection, compassion, mercy, sympathy, kindness, grace, charity and so much more. Therefore, with this sense of aloha we must all accept the same kuleana (privilege and responsibility)—we must all protect Hawai‘i. So, while visiting Hawai‘i, we invite and expect our visitors to become contributing members of our ‘ohana—they have the same kuleana as we do to protect all that is Hawai‘i and the Native Hawaiian culture that makes it special. Stewardship is everyone’s kuleana.

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

–HTA STRATEGIC PLAN 2020–2025 HAWAIIAN CULTURE PILLAR



Community

‘A‘ohe hana nui ke alu ‘ia.
No task is too big when done together by all.
 –‘ŌLELO NO‘EAU, #142

That means we must put the needs of Hawai‘i and its people first. What’s good for the community is good for tourism. We expect our visitors to contribute to our home by leaving it better than they found it. We encourage visitors to participate in community outreach and service, engage in cultural activities to develop an appreciation for our people and respect our ‘āina (land), kai (ocean) and precious wai (fresh water). These actions benefit our kama‘āina (residents) over the long term and also establish a more meaningful experience for our visitors. They will carry these experiences with them and share aloha at home and abroad.

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.

–HTA STRATEGIC PLAN 2020-2025 COMMUNITY PILLAR

Brand Marketing

HTA’s kuleana is to instruct visitors to nihi ka hele—*tread lightly and leave no trace of harm behind.*
 –E NIHI KA HELE BY KING DAVID KALĀKAUA, 1887

This speaks directly to the regenerative model of tourism management. HTA has conducted extensive research on how to best achieve this destination management and branding goal. HTA is committed to taking the lead in protecting and enhancing Hawai‘i’s authentic brand by effectively attracting travelers who care about the communities they visit. We invite our local business community and visitor industry to help us identify and invite these travelers to become invested members of our community.

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 cultures, diverse communities, and natural environment; and supports Hawai‘i’s economy.

–HTA STRATEGIC PLAN 2020-2025 BRAND MARKETING PILLAR

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

Additional reports may be found at hawaiitourismauthority.org



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. Hawai‘i Island, the geologically youngest island at the southeastern end of the island chain, is about 400,000 years old and still growing with nearly 700 acres being added to the island as recently as the 2018 volcanic eruption of Kīlauea. The entire Hawaiian archipelago consists of 132 islands, reefs, and shoals stretching across 1,523 miles of the 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.

Hawai‘i Island

Spanning more than 4,028 square miles (about 93 miles long and 76 miles wide at its extremities), the island of Hawai‘i, or Hawai‘i Island, is the largest and youngest of the Hawaiian islands. The island is also poetically referenced as Moku o Keawe in numerous mele (songs) and oli (chants) in honor of Keawe‘ikekahiali‘iokamoku, a 17th century chief who was well beloved for his prosperous and peaceful reign. While all of the other islands can easily fit within its borders, only about 14 percent of the overall population resides here. Miles of untouched land contributes to its natural beauty. It is a place of extremes—with active volcanoes, rainforests, ebony lava deserts, pasturelands, beaches and even snow. Hawai‘i Island is home to all but four of the world’s sub-climate zones.* This diversity, coupled with an appreciation of the history, culture and sense of place of the island, create a rewarding experience for visitors and residents alike.

**Original Köppen Climate Classification System*

To learn more, visit
gohawaii.com/island-of-hawaii



‘Ōhi‘a lehua, endemic species

Maui

Maui, “The Valley Isle,” is the second largest Hawaiian island. The island is also poetically referenced as Hono A‘o Pi‘ilani in numerous mele (songs) and oli (chants) in honor of Pi‘ilani, a 16th century chief, well known for his intellect and ingenuity. Pi‘ilani unified the six hono (bays) in west Maui bringing about times of peace and prosperity. The island is renowned for its world famous beaches, hikes to ‘Īao Valley, whale watching tours (during winter months) and magnificent sunrises and sunsets from Haleakalā. The resort areas in south and west Maui offer exceptional accommodations, championship golf courses and farm-to-table dining experiences. Maui adventurers can enjoy hiking, ziplining, snorkeling near the small island of Molokini, parasailing and trips upcountry to the lavender farm. Lahaina (orthography and pronunciation vary) in west Maui, was the first capital city of the State of Hawai‘i and is known for its museums, art galleries and its famous banyan tree, planted in the middle of town in 1873.

To learn more, visit gohawaii.com/maui



Kaho‘olawe

Kaho‘olawe has very limited access and should not be promoted as a destination. It is culturally dedicated to Kanaloa, the god of the ocean. Kaho‘olawe means “that which is carried away” in reference to the strong ocean currents which surround the island. The island is also poetically referenced as Kohemāmalama o Kanaloa in numerous mele (songs) and oli (chants) in honor of the island’s cultural significance and connection to the god Kanaloa. Located to the south of Maui, Kaho‘olawe 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 Kaho‘olawe was a central part of the Hawaiian Renaissance of the 1970s and restoration efforts have been ongoing since the U.S. military ended its use of the island in 1994. A visit to Kaho‘olawe is at the invitation of one of the entities tasked with stewardship of the island.

To learn more, visit kahoolawe.hawaii.gov

Moloka‘i

Moloka‘i is only 38 miles long and 10 miles across at its widest point and is home to the highest sea cliffs in the world and the longest continuous fringing reef in Hawai‘i. Moloka‘i is poetically referenced as Moloka‘i Pule O‘o in numerous mele (songs) and oli (chants) in honor of the dedication of its people and their strong and potent prayers. With a high percentage of its population being of Native Hawaiian ancestry, Moloka‘i continues to preserve a simple, subsistent and traditional way of life. Visitors are encouraged to respect the reciprocal nature of spending time on Moloka‘i by setting the right intentions. Be observant to the spiritual signs that warn or welcome and give back to the community by supporting the local Moloka‘i economy. The best ways to ensure a respectful visit is to stay on paved roads and observe local signage. Do not enter places where you see signs that read “Kapu” which means to keep out or depart designated pathways and venture off on your own without a local Moloka‘i resident guide. Moloka‘i beaches are secluded and do not have lifeguard stations. Be alert to changing ocean and weather conditions and leave Moloka‘i better than when you arrived.

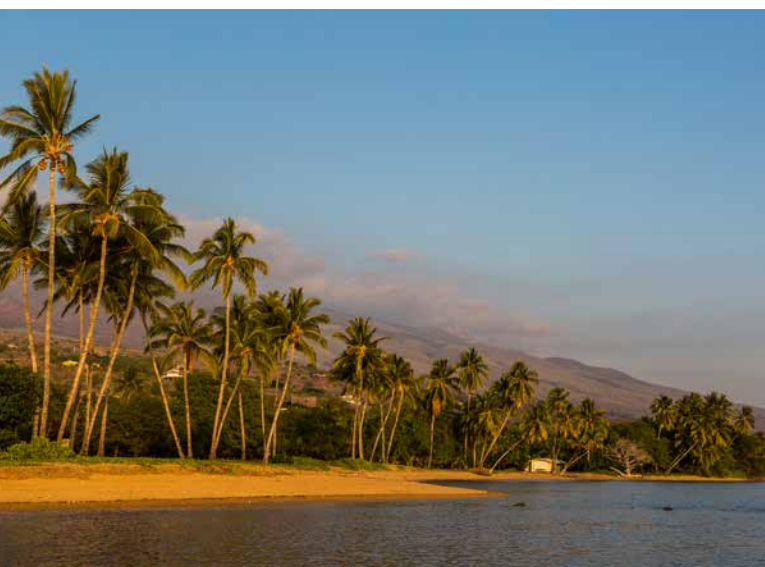
To learn more, visit gohawaii.com/molokai



Lāna‘i

The island of Lāna‘i is the smallest inhabited island in Hawai‘i, offering visitors a chance to “unplug” and explore the island responsibly. The island is poetically referred to as Nāna‘i Kaula or Lanaikaula (orthography and pronunciation vary) in reference to an epic oli (chant). The reference to Kaula is in regards to a 15th century chief named Kaulahea (orthography and pronunciation vary). While the island is the smallest inhabited island in Hawai‘i, it also offers visitors a diverse contrast in geography, outdoor activities and cultural experiences. Visitors to Lāna‘i can explore the island’s charming historic town, Lāna‘i City, with quaint “mom and pop” shops and restaurants, a historic movie theater and the Lāna‘i Art Center which offers classes and workshops. Discover the iconic Pu‘upehe Islet Heritage Trail and more. When in Lāna‘i, take your time and drive with aloha as many roads are unpaved and require 4-wheel-drive vehicles. Visitors are reminded to drive slow and be sure to give a friendly “Lāna‘i wave” to passing vehicles. Lāna‘i also has more than 89,000 acres of countryside, 400 miles of 4-wheel-drive trails and zero stoplights.

To learn more, visit gohawaii.com/lanai





O‘ahu

O‘ahu is known as “The Gathering Place” because it is the third largest Hawaiian island and home to the majority of Hawai‘i’s culturally diverse population and experiences. The island is also poetically referenced as Moku o Kākuhihewa or Ke One a Kākuhihewa in numerous mele (songs) and oli (chants) in honor of Kākuhihewa, a 16th century high ranking chief, well known throughout all the islands for his generosity, benevolence and unwavering aloha. Unique and surprising, O‘ahu offers modern city life on the south shore, laid-back Hawaiian country life around the rest of the island and a wealth of events and cultural experiences. Honolulu is the capital city and the center of government, commerce, the arts and activity for the state. Waikīkī is a favorite for visitors looking to enjoy fine dining, night life, luxury shopping and beach activities.

The “Second City,” Kapolei in west O‘ahu, offers resort accommodations as well as unique shopping, authentic cultural activities and opportunities for voluntourism. The North Shore of O‘ahu is known for its beauty and epic winter waves. In historic Hale‘iwa, visitors and locals alike sample shave ice, visit shrimp trucks and enjoy surf lessons from Hawai‘i’s most skilled big wave surfers. O‘ahu offers incredible urban and outdoor experiences such as waterparks, hiking, snorkeling, boating, fishing and more. O‘ahu invites you to enjoy the island, but always be respectful of communities, neighborhoods and the environment wherever you venture.

To learn more, visit gohawaii.com/oahu



Kaua‘i

Kaua‘i is the oldest and fourth largest island in the chain. The island is also poetically referenced as Kaua‘i o Manokalanipō or Kaua‘i o Mano in numerous mele (songs) and oli (chants) in honor of Manokalanipō, a 14th century chief who was known for his innovation in food production and cultivation techniques which led to prosperity among his people. Kaua‘i is known as “The Garden Isle” because of its emerald valleys, sharp mountain spires and jagged cliffs aged by time and the elements. Kaua‘i boasts rivers, waterfalls, lush valleys, beautiful beaches and breathtaking views. Some parts of Kaua‘i are only accessible by sea or air. The extreme landscape offers opportunities for golf, ATV tours, kayaking, snorkeling, hiking, stand-up paddling, ziplining and more.

Kaua‘i also offers opportunities to explore local culture and history including museums, historical landmarks, farmers markets (referred to as Sunshine Markets) and craft fairs. Kaua‘i is a coveted film location where Hollywood movies like *Jungle Cruise*, *Descendants*, *Jurassic Park* and *Raiders of the Lost Ark* were filmed. The island has some of Hawai‘i’s most incredible natural wonders, including Waimea Canyon, Nāpali Coast, and Wailua River. Farms and

agricultural lands can be found throughout the island, some offering tours for up-close experiences. There are also unique shopping and dining experiences to explore in small towns like Hanapēpē, Kōloa, Waimea, Kapa‘a and Hanalei.

To learn more, visit gohawaii.com/kauai

Ni‘ihau

Ni‘ihau has very limited access and should not be promoted as a destination as it is strictly by invitation only from the private owners. The entire island was purchased and has remained under private ownership since 1864. About 200 residents call Ni‘ihau home, and many Ni‘ihau families live part-time on the west side of Kaua‘i, 18 miles away. The island is also poetically referenced as Ni‘ihau o Kahelelani in numerous mele (songs) and oli (chants) in honor of Kahelelani, the first chief of Ni‘ihau. Kahelelani is also the name of the smallest and most precious of the Ni‘ihau shells, which is named in honor of chief Kahelelani who was beloved by his people. The highly prized lei pūpū (a lei made from shells) is a noted Ni‘ihau art form, as is the woven makaloa mat.



Papahānaumokuākea

The Kumulipo is a 2000+ line genealogy chant that connects the Native Hawaiian people to all life forms. In this tradition, all life came from and evolved within the area of Papahānaumokuākea, beginning with the coral polyp and continuing through all of creation. Therefore, all life shares this connection between the gods who created the coral polyps, the birthing of the islands themselves (hānau moku) and everything else in the Hawaiian archipelago including the Native Hawaiian people. The name Papahānaumokuākea honors the gods Papa and Wākea, the ancestors of the first kanaka (man).

Stretching 1,350 miles northwest beyond Kaua‘i and Ni‘ihau are the smallest islands, seamounts, atolls, 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, a presidential executive order established Papahānaumokuākea in 2006 as the Northwestern Hawaiian Islands Marine National Monument.

It was expanded in 2016 and today encompasses 582,578 square miles including the islands themselves and the 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 (NFWS), 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 visits 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 Mokuāpapa Discovery Center in Downtown Hilo on Hawai‘i Island where people can learn about Papahānaumokuākea and its many natural and cultural features.

To learn more, visit papahanaumokuakea.gov

State Parks

The Hawai‘i State Park System is composed of 50 parks encompassing approximately 30,000 acres. These parks offer a variety of outdoor recreation and heritage opportunities. For information on the Hawai‘i State Parks System, operated by the Hawai‘i Department of Land & Natural Resources 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





National Parks

Hawai‘i has nine sites under the stewardship of the United States National Park Service:

O‘ahu

- Pearl Harbor National Memorial
- Honouliuli National Monument—not yet open

Moloka‘i

- Kalaupapa National Historical Park

Maui

- Haleakalā National Park

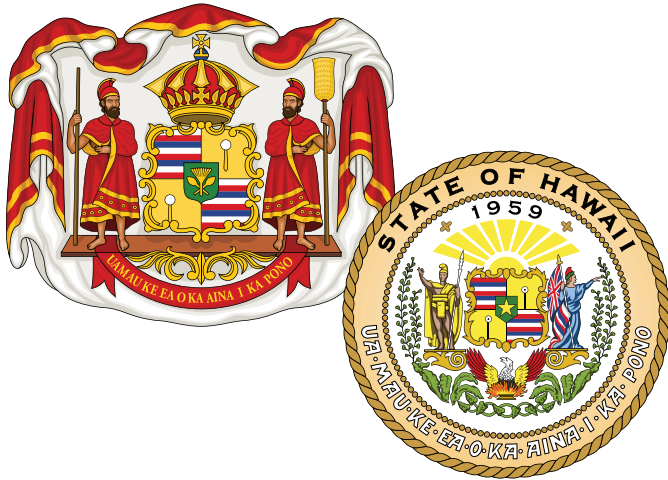
Hawai‘i Island

- Ala Kahakai National Historic Trail
- Hawai‘i Volcanoes National Park
- Kaloko-Honokōhau National Historical Park
- Pu‘uhonua O Hōnaunau National Historical Park
- Pu‘ukoholā Heiau National Historic Site

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). 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. Safety tips can be found online at gohawaii.com/trip-planning/travel-smart/safety-tips

Statehood

Following the overthrow of the Hawaiian Kingdom in 1893, those who conducted the coup orchestrated the establishment of the Republic of Hawai‘i paving the way for annexation by the United States. In 1900, the Territory of Hawai‘i was established.



Over the next five decades the United States Congress pushed for statehood for Hawai‘i. In 1959, a joint resolution of the United States 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 the United States of America on August 21, 1959.

State Languages

Hawai‘i was the first state in the U.S. with its native language as one of its two official languages—‘ōlelo Hawai‘i (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 Hawaiian Kingdom in 1843, and was used in an address by Kamehameha III at ceremonies following the return of the Hawaiian 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 Kamehameha III. The park in Honolulu where the return of sovereignty was made official—the oldest park in Hawai‘i—is called Thomas Square. A statue of Kamehameha III can be found there.

The motto is found on the royal coat of arms of the Hawaiian Kingdom and on the official seals of the Territory, Republic, and now State of Hawai‘i (shown at left).

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 humuhumunukunukuāpu‘a (*Rhinecanthus rectangulus*) is the official fish of the State of Hawai‘i. This small fish is endemic to Hawai‘i and its long name is often a topic of interest.



State Endemic Tree

The ‘ōhi‘a lehua (*Metrosiderous polymorpha*) is considered a keystone species as it makes up nearly

80% of all trees in Hawai‘i’s native forests. The ‘ōhi‘a lehua was recently recognized as Hawai‘i’s endemic tree which became State of Hawai‘i law in July 2022. The ‘ōhi‘a lehua is one of the most referenced plants in Native Hawaiian mo‘olelo (history), mele (songs) and oli (chants). The rich nectars of the flowers support the many endangered and endemic forest creatures. ‘Ōhi‘a trees are currently under threat by a fungal pathogen known as Rapid ‘Ōhi‘a Death. See more in the **Natural Resources** section.



State Flower

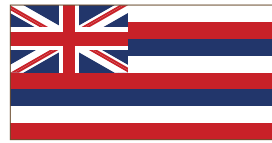
The Hawaiian name is ma‘ohauhele, known in English as the yellow hibiscus (*Hibiscus brakenridgei* A. Gray). This flower is endemic to Hawai‘i.



State Tree

The Hawaiian name is kukui (*Aleurites moluccana*). 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 of the kukui tree are also used to make lei.



State Flag

The Hawaiian flag (Ka Hae Hawai‘i) 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 from 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. There are three sites on O‘ahu in Honolulu—‘Iolani Palace, Mauna‘ala, and Thomas Square. A fourth site is located on the island of Maui in Lahaina (orthography and pronunciation vary) at Waiola Cemetery.

Hawai‘i Standard Time

Hawai‘i remains on Hawai‘i Standard Time (HST) throughout the year. HST is Greenwich Mean Time minus 10 hours. Hawai‘i does not observe Daylight Saving 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 service scheduled international flights. The Daniel K. Inouye International Airport (HNL) on O‘ahu; and the Ellison Onizuka Kona International Airport at Keāhole (KOA) on Hawai‘i Island.

Additionally, flights are available between Canada and Maui’s Kahului Airport (OGG) and Kaua‘i’s Līhu‘e Airport (LIH).

Hilo International Airport (ITO) has the international designation, but there is no current scheduled international service.

hidot.hawaii.gov/airports/visitor



Surfing

The Hawaiian reference is he‘enalu (wave sliding). Surfing became a status symbol for Native Hawaiians. Kamehameha I

and his wife Ka‘ahumanu would often surf the shores of Kona together. Later, the missionaries placed a ban on surfing, hula and other cultural activities, but King David Kalākaua revived them. In 1895, Queen Lili‘uokalani was forced to abdicate the throne. Cultural practices, such as surfing, were slowed.

Born in 1890, Duke Kahanamoku is considered the “Father of Modern Surfing.” Duke was a Native Hawaiian, a natural athlete and waterman. He won five Olympic medals, starred in movies and was elected Sheriff of Honolulu.

Surfing made its Olympic debut in the 2020 Olympic Games. Today’s local surf hero is Carissa Moore who is also of Native Hawaiian descent. She is a five-time World Champion of the Inaugural World Surfing League Finals and won the first gold medal for surfing in the 2020 Summer Olympic Games.

There are many popular surf spots in Hawai‘i, but safety and respect for the ocean must be encouraged and understood by visitors before entering the water. If a surf spot has an English nickname, use the Hawaiian place name first, and then add the optional English nickname, for example: “Pē‘ahi, often referred to as Jaws.” See more in the **Proper Place Names** section.

Outrigger Canoe Paddling

Polynesian explorers traveled from Tahiti and Bora Bora to Hawai‘i over 1,000 years ago in outrigger canoes navigating by the stars. Outrigger canoes were a foundational part of Polynesian culture. Canoe carvers were revered members of the community and women of the village would often work together to weave sails.

In the 1950s, outrigger canoe races became popular since the innovation of canoe materials were now made of ultralight carbon and were lighter and faster. Duke Kahanamoku, Hawai‘i’s own legendary waterman, and others started the Hawaiian Canoe Racing and Surfing Association in 1950. In 1976,





attention for the sport grew when Hōkūle‘a, an ocean-crossing Hawaiian outrigger canoe, made its first voyage across the Pacific from Hawai‘i to Tahiti using only traditional navigation guided by natural elements, sea currents and the stars. This 30-day, 2,500 mile voyage became the catalyst and inspiration to regain this ancestral knowledge and to train generations of young navigators and voyagers. Local artist and historian, Herb Kawainui Kāne, designed a double-hulled canoe similar to the one used by his Polynesian ancestors. He sought to rekindle Hawaiian culture and traditional navigation.

In 2014, the voyaging canoe Hōkūle‘a launched a three-year voyage around the world, dedicated to connecting people across the globe and inspiring an ethic of Mālama Honua, to care for our Earth as Hawaiians have cared for these islands for generations.

In 2023, Hōkūle‘a will celebrate 48 years of voyaging and will circumnavigate the Pacific Ocean. The outrigger canoe represents an important renaissance of culture for Native Hawaiians and for Polynesia.

Today, a reawakened collective environmental conscience guides individual and Hawai‘i-wide efforts to mālama (care for) our home.

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 influence.

Early Hawaiians brought plants, animals and technologies to sustain them and quickly found balance with the elements already here. At the peak—prior to contact with Western 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 natural resources that make Hawai‘i unique.

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 (UN) Sustainable Development Goals (SDG). Hawai‘i’s leadership was recognized by the UN in 2018 with the designation of Hawai‘i as one of the first Local2030 Hubs in the world to drive local implementation.

For more information and education about the state’s commitment to achieve Hawai‘i’s sustainability goals, and locally driven framework for a sustainable future by 2030 visit the Aloha+ Challenge Dashboard on the Hawai‘i Green Growth Website.

To learn more, visit aloha-challenge.hawaiiingreengrowth.org

Traveling to Hawai‘i comes with a kuleana (responsibility, privilege). A kuleana to not only care for the land, but also for the people and wildlife who call these islands home. Mahalo for your commitment to mālama (care for) Hawai‘i when visiting.

To learn more, visit gohawaii.com/malama



MINDFUL TRAVELER COMMITMENTS

- Travel with a reusable drink container. Many hotels and resorts offer water refill stations.
- Use recyclable or reusable shopping bags and plan to carry them with you throughout your visit. Hawai‘i placed a ban on plastic shopping bags in 2015.
- Plastic items are easily picked up in the wind and can end up being harmful to our ocean environments; instead use plastic alternatives such as biodegradable and compostable products whenever possible. Please assist us in keeping our landfills and ocean environments free from harmful plastics.
- Whatever items you pack and bring with you on your outdoor adventures, please pack them up and take them out of the area with you afterwards. This includes any litter or disposable waste products.
- Dispose of waste in marked trash receptacles.
- Recycle aluminum and plastic bottles in marked recycling containers.
- Pack reef-safe mineral sunscreen or purchase reef-safe mineral sunscreen products during your visit.

Ahupua‘a: Traditional Land Divisions

Ahupua‘a, traditional land divisions in Hawai‘i, ran from mountain ridges to the reef. Everything needed to sustain a community was incorporated within the ahupua‘a and its relationships with neighboring ahupua‘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 ahupua‘a systems.



Kapu: Traditional Resource Management

Many elements of traditional resource management governed day-to-day life for early Hawaiians. 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 the Hawai‘i ecosystem. Near shore fishery management systems do exist in parts of Hawai‘i today. Visitors should check with the Department of Land & Natural Resources for information on fishing and hunting seasons and other regulations.

To learn more, visit dlnr.hawaii.gov



Pictured above: endangered, endemic species

Aloha ‘Āina Program

The Hawai‘i Tourism Authority’s Aloha ‘Āina program supports community-based programs with an emphasis on ‘āina-kānaka (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.

To learn more, visit hawaiitourismauthority.org/what-we-do/hta-programs/natural-resources/

Wildlife

Because of its remote 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 ‘ōpe‘ape‘a (Hawaiian hoary bat); all other land mammal species here were introduced by humans.

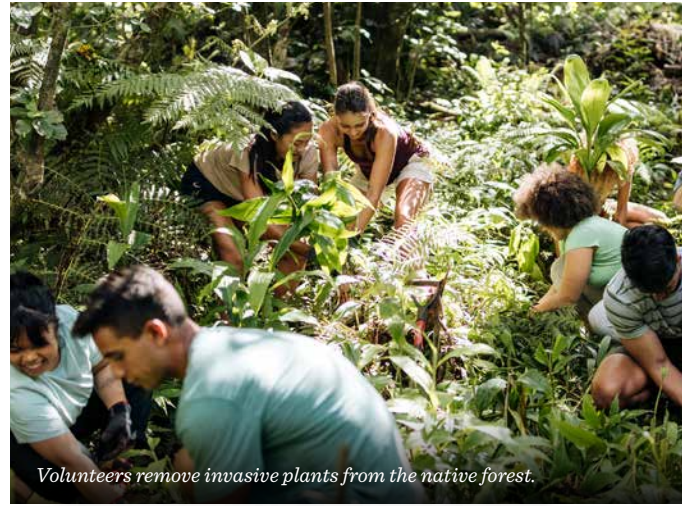
Endangered Species

Sadly, Hawai‘i is home to more endangered species than anywhere else in the world and therefore we must be mindful to protect these species and their delicate ecosystems. For example, honu (Hawaiian green sea turtle, *Chelonia mydas*) and ‘īlioholoikauaua (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, ‘īlioholoikauaua 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 ‘īlioholoikauaua, 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 rules are subject to fines up to \$15,000 per violation. (Hawai‘i Administrative Rules §13-124, Hawai‘i Revised Statutes §187A-12.5)



‘īlioholoikauaua, endangered, endemic species



Volunteers remove invasive plants from the native forest.

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 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 wreaks havoc on native ecosystems. Plants like Himalayan ginger, miconia, or albizia spread throughout forests and prevent 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 crops, and their hooves break up soil and increase erosion. Little fire ants infest parks, homes and habitats for native species and deliver 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.



PHOTO CREDIT: J.B. FRIDAY, UNIVERSITY OF HAWAII

Rapid 'Ōhi'a Death

'Ōhi'a trees, the most abundant native tree in the State of Hawai'i, are dying from a fungal disease. Over a million 'ōhi'a have already died from two species of the fungus *Ceratocystis*, also known as Rapid 'Ōhi'a Death or ROD. The more virulent pathogen is named *Ceratocystis lukuohia* (luku'ōhi'a in the Hawaiian language means destroyer of 'ōhi'a) and has been found on Hawai'i Island and Kaua'i. The slower growing pathogen is named *Ceratocystis huli'ohia* (huli'ōhi'a in the Hawaiian language means disruptor of 'ōhi'a) and has been found on Hawai'i Island, Maui, O'ahu and Kaua'i. Healthy trees appear to die within a few days to a few weeks. 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. Dust from beetle borings in an infected 'ōhi'a tree mixes with fungal spores and can be carried for long distances by the wind. If fungal spores land on a tree with a broken branch or other injury, the tree can become infected. There is no effective treatment to cure trees that exhibit symptoms, therefore it is critically important that we all practice preventative measures to stop the spread so that future generations can enjoy the 'ōhi'a forests.

Even in the worst ROD affected areas of native 'ōhi'a forests, some 'ōhi'a trees seem to be resistant to this disease and survive. These trees are being researched

as they may one day be the basis for developing disease-resistant 'ōhi'a trees of the future. Someday, resistant 'ōhi'a trees may be planted into seed control areas for restoring the future 'ōhi'a forests that have been blighted by ROD.



'Ōhi'a lehua, endemic species

GUIDELINES TO PREVENT SPREAD

- Prior to visiting the islands, wash all your gear and clothing in hot soapy water.
- Protect 'ōhi'a trees from injury. Wounds serve as entry points for the fungus and increase the odds that the tree will become infected.
- Don't use heavy machinery near 'ōhi'a which could injure the bark or roots. There is good evidence to support fencing the land and removing invasive animals (such as pigs, sheep and cattle) as these actions can help to protect 'ōhi'a trees and native forests.
- Don't move 'ōhi'a wood or anything made from 'ōhi'a unless it is treated.
- Don't transport 'ōhi'a interisland.
- Clean gear and tools, including shoes and clothes, before and after entering forests.
- Prepare by bringing and spraying your shoes with 70% rubbing alcohol or a freshly mixed 10% bleach solution.
- Wash your vehicle with a high-pressure hose or washer if you've picked up mud from driving.

To learn more, visit cms.ctahr.hawaii.edu/rod/ or rapidohiadeath.org

Respectful Stewardship

Being a good steward of the places you visit often requires some preparation and education. Here are a few tips to help you be a respectful steward of the places you visit while spending time in Hawai‘i. Being aware of your actions now, will allow future generations to also enjoy Hawai‘i.

Coral

Hawai‘i’s coral reefs are fragile ecosystems that have been damaged by people standing on coral heads or removing living coral. Beachgoers should not remove or otherwise damage coral. Coral, as well as rocks to which marine life is attached, is protected under State of Hawai‘i 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)

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. In addition, Maui County passed an ordinance that bans the sale, distribution and use of non-mineral sunscreens without a prescription. Always use reef-safe mineral sunscreen during your visit to Hawai‘i. (Hawai‘i Revised Statutes 342D-21)



Wai

Wai, fresh water, is the source of life and the physical manifestation of the god Kāne. No one had ownership over water in traditional society, not even the ali‘i, (chiefs). Laws were strictly enforced in management of this precious resource. Ahupua‘a, traditional land divisions from mountain to ocean, centered on the wai flowing from waterfalls, to the streams and rivers, to taro patches, fishponds, and then finally to the ocean. The understanding that there was no life without wai guided the daily decisions and communal direction of those that lived in the ahupua‘a. The word for wealth, is waiwai, leading one to understand that the abundance of wai is the foundation of life.

Loko I‘a: Fishponds



Fishponds (loko i‘a) were a unique part of the ahupua‘a (land management) system that provided communities with aquacultured seafood in traditional times. At one time there were nearly

500 fishponds that sustained a thriving population with no assistance from the outside world. Fish raised in the fishponds were utilized for subsistence, ceremonial purposes and managed carefully so as not to abuse this vital resource. An ali‘i was considered very wealthy if there were many fishponds within their ahupua‘a. Many of these rock walled structures are found near the shorelines. Today, community-based restoration and cultivation initiatives allow for education and programs focused on the loko i‘a and the many lessons found in these traditional practices. Not only do these practices support community well-being, but are also actively working fish ponds that support physical and cultural sustenance.

Volcanoes

When visiting any of the dormant or active volcanoes in our Hawaiian islands we ask that you do so with respect and safety. Volcanoes are home to Hawaiian deities and we are guests in their place. There are many cracks and sink holes within the volcanic landscape and signs are placed in areas where you should not venture off the trail for your own safety. Lava rocks and volcanic sand should be left where it is found. The removal of sand (both marine and volcanic), coral, coral debris, rocks or soil is a violation of State of Hawai‘i law. (HI Rev Stat § 205A-44 (2013) §171-58.5) Adhere to instructions by U.S. National Park Rangers and staff at all times.



ACTIVE VOLCANOES

- Kama‘ehuakanaloa (under the ocean surface, located southeast of Hawai‘i Island), last erupted in 1996, also referred to as Lō‘ihi
- Kīlauea (Hawai‘i Island), currently erupting at Halema‘uma‘u Crater November 2022
- Maunaloa (Hawai‘i Island), currently erupting at Moku‘āweoweo Crater November 2022

DORMANT, BUT STILL ACTIVE VOLCANOES

- Hualālai (Hawai‘i Island), last erupted 1801
- Haleakalā (Maui), last erupted 1790
- Maunakea (Hawai‘i Island), last erupted approximately 4,000 years ago

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

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. ‘Ōlelo Hawai‘i (Hawaiian language) 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 (Hawaiian language newspapers), which carried news of Hawai‘i and the wonders of the world to all corners of the Hawaiian Kingdom. Literacy rates rivaled the most progressive nations in the world. The cosmopolitan citizenry of the Hawaiian Kingdom conducted their lives in ‘ōlelo Hawai‘i, 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 Hawaiian language throughout Hawai‘i schools. (Laws of the Republic of Hawai‘i Act 57 Section 30)

The Hawaiian Renaissance of the 1970s set the stage for the Hawaiian language to 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 Hawaiian and Indigenous Language and Culture Revitalization.

NORMALIZING HAWAIIAN LANGUAGE

In an effort to normalize ‘ōlelo Hawai‘i the Hawai‘i Tourism Authority is dedicated to ensuring the proper use of Hawaiian orthography in all of its work. In 2022 HTA and its partners decided to include proper use of ‘okina and kahakō in digital formats—in addition to print. This decision came with a lot of thought and effort, including looking into website optimization, and all for the purpose of representing Hawai‘i authentically and appropriately. It is all of our kuleana to ensure that we are giving life to Hawai‘i by properly sharing its stories and with it, the ‘ōlelo Hawai‘i. HTA encourages the use of proper orthography for business names. However, we respect the business’ practices and decisions regarding its own materials. HTA continues to look into other opportunities to do its part in normalizing the Hawaiian language.

Even with Hawaiian language returning to prominence in Hawai‘i—the first state in the U.S. with a native language as an official state language—the Hawaiian language is still classified as a critically endangered language by the United Nations.

Normalization of the Hawaiian language is a shared goal of HTA, our native language speakers and our local communities. To ensure the continued survival of ‘ōlelo Hawai‘i, it is critical that we all do our part to accurately and respectfully portray the Hawaiian language. Use proper spelling, correct presentation and accurate orthography. Please seek a vetted Hawaiian language resource to ensure the living language of our land continues to be respected and protected.

To learn more about the cultural renaissance of the Hawaiian language, visit ahapunaleo.org

Abbreviation & Truncation of Hawaiian Words

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

Alphabet

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

Nā Huapalapala (the base alphabets) are 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 (alphabets introduced with the translation of the Bible) are 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), Betelehema (Bethlehem)

Capitalization

The rules of capitalizing Hawaiian words are the same as English. It is not appropriate to capitalize Hawaiian words mid-sentence simply because the word is Hawaiian.



Dictionary

HTA uses the *Hawaiian Dictionary* by Mary Kawena Pukui and Samuel Elbert as a standard reference, supplemented by *Māmaka Kaiāo* for more contemporary vocabulary. Both books are available in an online format.

Learn more at hilo.hawaii.edu/wehe/

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 descent. Residents of the state do not refer to themselves as “Hawaiian” unless they are, in fact, of Native 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.

‘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 Proverbs & 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 kâu (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, the ‘okina occupies space as any other letter would and should be represented with proper spacing when it is used both at the beginning of a word and in between vowels.

For instructions on how to install the Hawaiian language keyboard with accurate orthography, visit nahha.com/olelo-hawaii



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. For reference books and websites to check Hawaiian language spelling, refer to the **Dictionary** heading in this section.

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 in this toolkit is *Place Names of Hawai‘i* by Mary Kawena Pukui, Samuel Elbert, and Esther Mo‘okini. Utilization of the Hawaiian place name is recommended and preferred. See additional guidance in the **Proper Place Names** section.

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:

SINGLE	PLURAL	TRANSLATION
<i>‘aumakua</i>	<i>‘aumākua</i>	family guardian(s)
<i>kahuna</i>	<i>kāhuna</i>	priest(s)
<i>kupuna</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 of people, the ultimate decision of proper spelling and orthography is dictated by 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

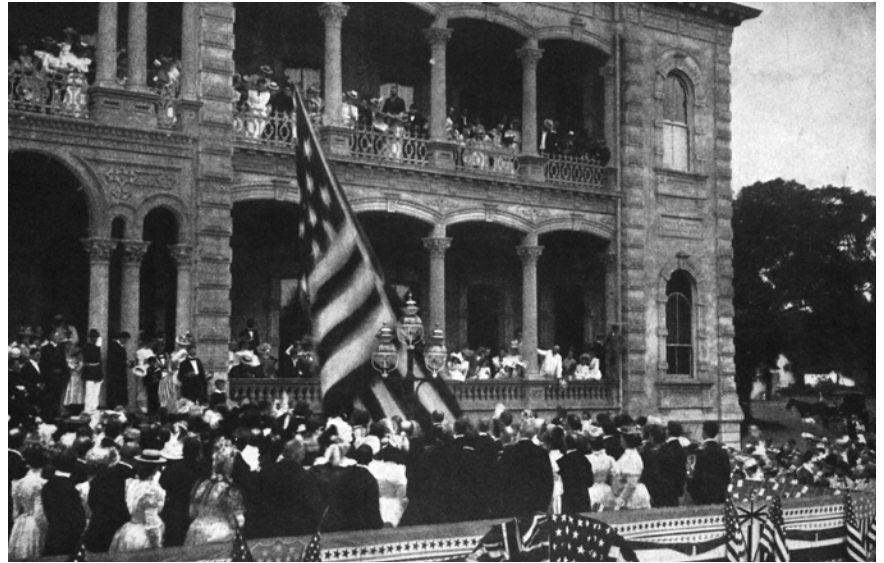
Reduplicated Hawaiian words are always spelled as one word (i.e. *mahimahi*, *lomilomi*, *pūpū*, *mu‘umu‘u*, etc.). Refrain from separating the word or presenting only one word—*mu‘u* has a different meaning than *mu‘umu‘u*, for example. Also refrain from pairing Hawaiian terms with English words that mean the same thing. As a best practice, define Hawaiian words using parenthesis. For example, *nēnē* (goose).

THE HAWAIIAN KINGDOM

For generations, various districts of the Hawaiian islands were ruled locally by chiefs. Over time, the 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 Kaua‘i and Ni‘ihau were ceded to the Hawaiian Kingdom via diplomatic treaty.

The Hawaiian Kingdom was recognized as a nation among nations, through treaties and trade agreements and was ruled by eight monarchs from 1810 until 1893.

Monarchical rule ended when Queen Lili‘uokalani was overthrown by a group of foreign merchants and missionary descendants, with assistance from U.S. Marines.



Overthrow of the Hawaiian Kingdom

For nearly a century following the unification of an independently ruled Hawaiian islands, the Hawaiian Kingdom was the government of the land. In that time, the Hawaiian 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. The royal palace (‘Iolani Palace) was equipped with electricity, plumbing and a telephone ahead of the times. These innovations cemented diplomatic ties with nations around the world.

In 1893, a group of non-native Hawaiian Kingdom subjects along with 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, Queen 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 continue to consider themselves subjects of the Hawaiian Kingdom. Others advocate a model similar to the relationship Native American and Alaska Natives have with the U.S. Federal Government. Native Hawaiian self-determination and sovereignty are very complicated topics, ones that come with many sensitivities for the Native Hawaiian people.

Hawai‘i’s Royal Palaces

As Hawai‘i has a unique history as a formerly independent kingdom, there are three palaces that still exist today as the only royal palaces in the United States. They are among Hawai‘i’s most extraordinary historical museums. The palaces are wahi pana (sacred, significant and/or culturally sensitive sites) and their collections reflect the most significant events of their time as the homes of beloved ali‘i (chiefs) and mō‘ī (monarchs).



‘IOLANI PALACE

‘Iolani Palace, located on the island of O‘ahu in Honolulu, is a living restoration of the royal residence of the Kalākaua dynasty that ruled the Hawaiian Kingdom from 1874 until 1893. King David Kalākaua, who reigned for 17 years, built the palace in 1882 as a symbol of Hawai‘i’s enlightened leadership and sovereignty. King David Kalākaua’s younger sister and successor, Queen Lili‘uokalani, ruled for two years and was deposed on January 17, 1893 by a provisional government.

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. Guided or self-led audio tours are offered in multiple languages followed by self-guided exploration of gallery exhibits.

Call (808) 522-0822 or visit iolanipalace.org



HĀNAIAKAMALAMA *Queen Emma Summer Palace*

A bygone era comes alive at Hānaiakamalama (named after the Southern Cross constellation) in historic Nu‘uanu Valley on the island of O‘ahu. Also known as Queen Emma Summer Palace, Hānaiakamalama was used by Queen Emma 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



HULIHE‘E PALACE

Built in 1838 and located on Ali‘i Drive in Kailua-Kona on Hawai‘i Island, 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 Kamehameha I, made Hulihe‘e her primary residence for most of her life.

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.

Hulihe‘e is maintained and operated by the Daughters of Hawai‘i. 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 daughtersofhawaii.org/huliheepalace/



Lili'uokalani ruled 1891-1893

Queen Lili'uokalani was the last monarch to sit on the Hawaiian Kingdom throne. She attempted to write a new constitution that would have restored the power of the monarchy and expand the right to vote. In response, she was overthrown by American merchants and missionary descendants in 1893 with assistance from U.S. Marines. Upon her death in 1917, she bequeathed her estate to be placed in a trust for the benefit 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 (chiefs/royalty). She wrote her autobiography, *Hawai'i's Story, by Hawai'i's Queen* during her house arrest. Her former home, Washington Place, is the residence of state governors and is now a museum.



Kalākaua ruled 1874-1891

After the death of King Charles Lunailo, the legislature selected David Kalākaua as the next monarch. King David Kalākaua ruled in a time of change and unrest. With a vision of Hawai'i as a nation among the nations of the world, King David Kalākaua was the first Hawaiian monarch to travel the world securing treaties and expanding international trade, including approving duty-free trade between the Hawaiian Kingdom and the United States. During his travels he met Thomas Edison and later outfitted 'Iolani Palace with electricity even before there was electricity in the White House and Buckingham Palace. In addition to his global perspective, King David Kalākaua is credited with reviving hula and other Hawaiian arts.



Lunailo 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 Lunailo became King in 1873. His reign was short—he died 13 months after he assumed the throne. Upon his death, King Charles Lunailo placed his estate, in a trust to create the Lunailo Home for the care of elderly Native Hawaiians. King Charles Lunailo is the only monarch besides Kamehameha I not buried at the Royal Mausoleum (Mauna'ala) in Nu'uauu. Instead, he lays to rest on the grounds of Kawaiaha'o Church, amongst his people.

1776
U.S. Declaration of Independence is signed

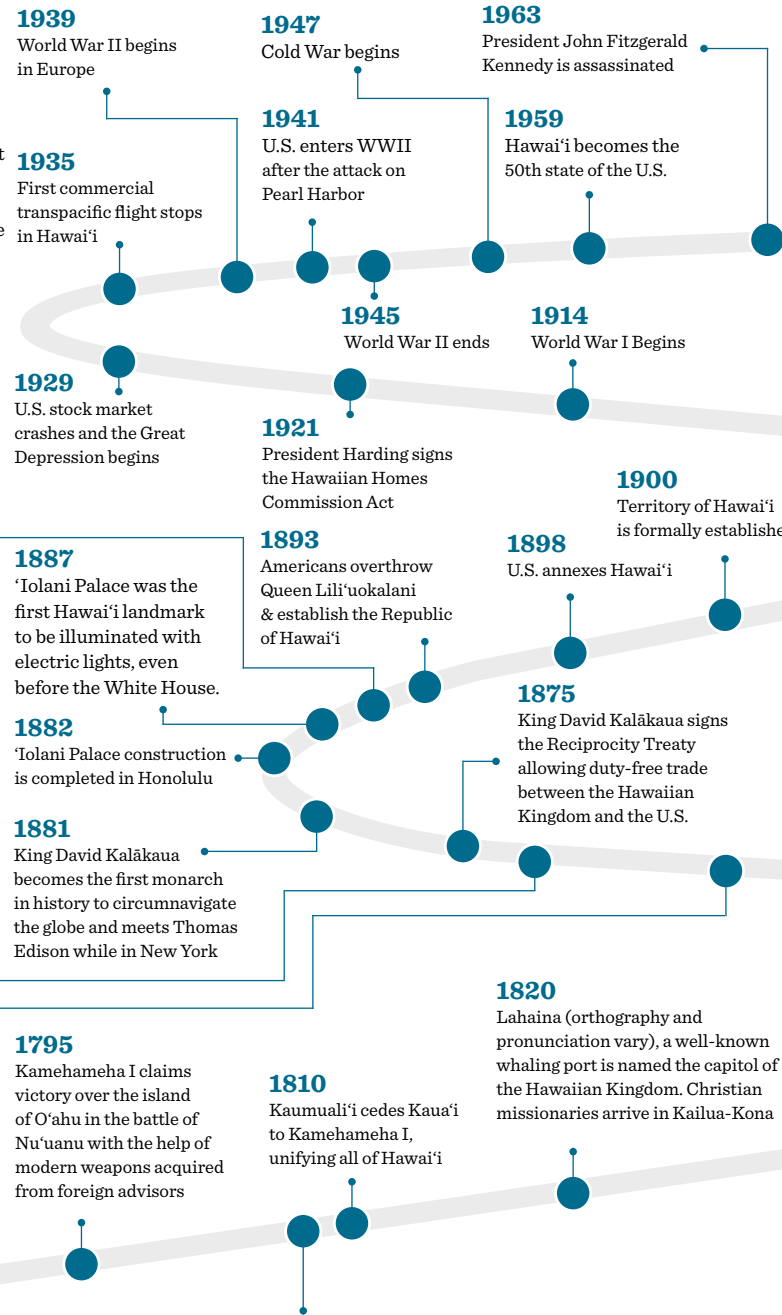
1788
U.S. Constitution is ratified

1790
Kamehameha I unifies the islands of Maui, Moloka'i, and Lāna'i at 'Iao on the island of Maui

1794
Kamehameha I cedes Hawai'i Island to Great Britain in exchange for military protection, the agreement is never ratified by British Parliament

1778
English explorer, Captain James Cook and his crew make landfall in Hawai'i for the first time

Pre-1778
Hawaiian chiefs held the responsibility to care for the land and the people and each island had its own governance structure



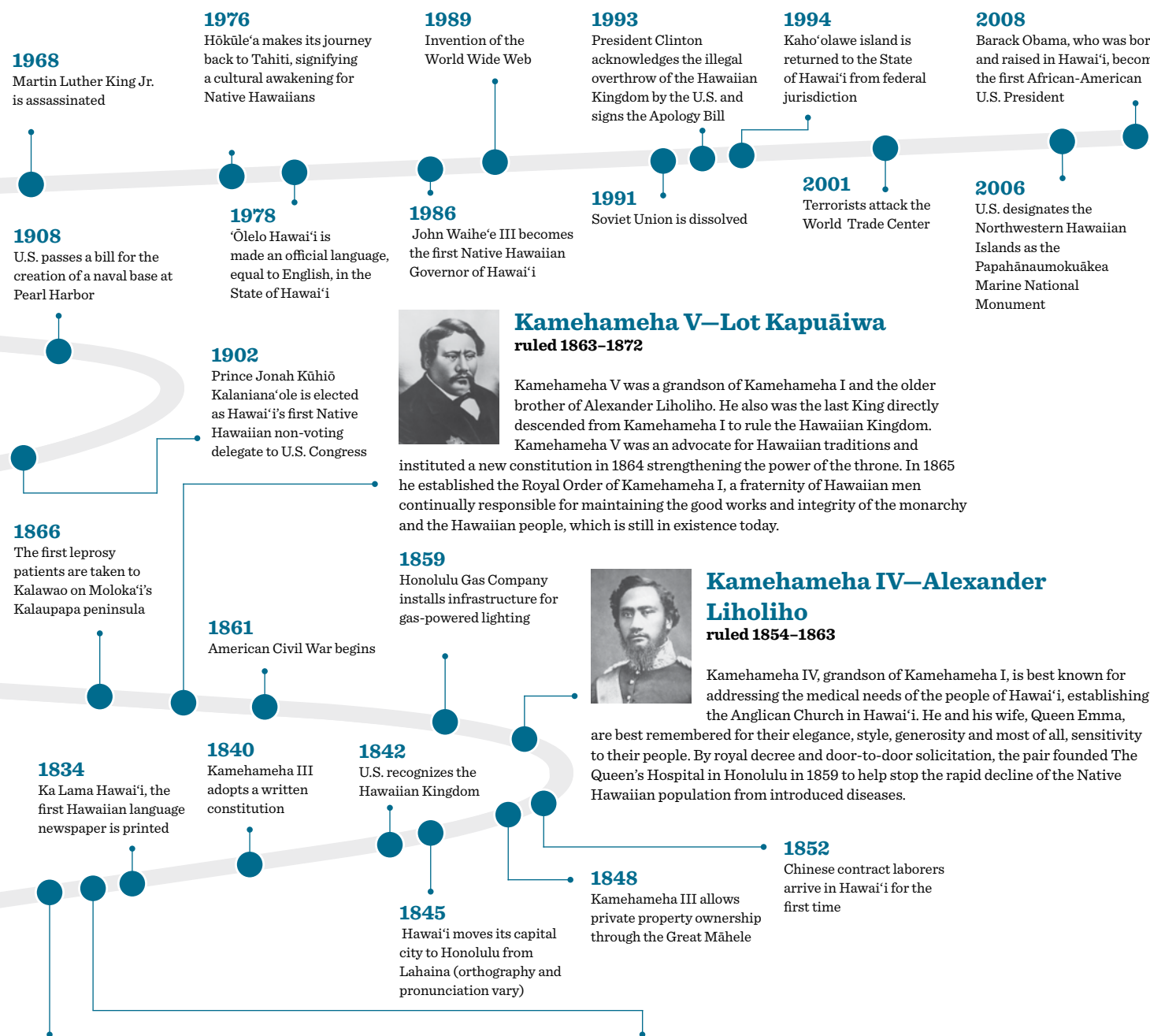
Kamehameha I—Pai'ea ruled 1810-1819

Kamehameha is the first ruler of the Kamehameha dynasty. At birth he was known as Pai'ea and was a young chief raised in Kohala and trained in the traditional ways of strategy and warfare. In 1810, after nearly 20 years of battle for control of the islands from other chiefs, Kaumuali'i cedes Kaua'i to Kamehameha, thus fulfilling a prophecy to defeat all rivals and uniting the islands of Hawai'i under one rule.



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 from 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 1820, Lahaina (orthography and pronunciation vary), on the island of Maui, became the capitol city of the Hawaiian Kingdom. 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 V—Lot Kapuāiwa ruled 1863-1872

Kamehameha V was a grandson of Kamehameha I and the older brother of Alexander Liholiho. He also was the last King directly descended from Kamehameha I to rule the Hawaiian Kingdom. Kamehameha V 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, which is still in existence today.



Kamehameha IV—Alexander Liholiho ruled 1854-1863

Kamehameha IV, grandson of Kamehameha I, is best known for addressing the medical needs of the people of Hawai'i, establishing the Anglican Church in Hawai'i. He and his wife, Queen 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 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. In 1840, he adopted the first written constitution. In doing so, he also changed the concept of land tenure from community stewardship for the common good to Western-style individual ownership. This became known as the Great Māhele. Kauikeaouli also placed a high priority on literacy. During his reign, the first 'ōlelo Hawai'i (Hawaiian language) newspaper was printed. This made the Hawaiian Kingdom among the most literate nations in the world.



PHOTO CREDIT: IHVB/LEHUA WAIPA AHNEE



PHOTO CREDIT: IHVB/LEHUA WAIPA AHNEE

Merrie Monarch Festival

The Merrie Monarch Festival honors the legacy of King David Kalākaua, a patron of the traditional arts who inspired the perpetuation of Hawaiian language and dance. Kalākaua’s 17-year reign was marked by a resurgence of Hawaiian culture and music, including numerous public performances of hula, which at the time was discouraged by missionaries. King David Kalākaua was nicknamed, the “Merrie Monarch” and this festival honors his love of music and dance.

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 on Hawai‘i Island. The festivities culminate in an annual hula competition held over three nights at the Edith Kanaka‘ole Stadium. On Thursday evening, the Miss Aloha Hula competition is held. This is a solo wāhine (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 groups compete. Tickets to the competition are in high demand and limited supply. Viewers are encouraged to watch via the live stream platform on the website and through the scheduled television broadcast during the event.

To learn more, visit merriemonarch.com



PHOTO CREDIT: IHTA/KAZU TANABE



PHOTO CREDIT: IHVB/NANCY ERGER

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 in the Hawaiian Kingdom on June 11, 1872 by royal proclamation of Kamehameha V. An arbitrary date was chosen as his exact birthday was unknown. June 11th is recognized annually as a state observed holiday.

Today, hundreds of volunteers on all islands come together to prepare for and participate in these time-honored festivities. Lei are ceremoniously draped on the statues of Kamehameha I, including the one in Washington D.C. and the various statues throughout the State of Hawai‘i.

Floral parades take place throughout the state featuring flamboyant floats, elegant equestrian pā‘ū riders (a modern Hawaiian tradition of privately mounted horse riding units), decorated vehicles, community clubs, local organizations and festive marching band units that make their way through various designated parade routes throughout the islands.

To learn more, visit sfca.hawaii.gov/resources/king-kamehameha-celebration-commission/

Prince Lot Hula Festival

The Prince Lot Hula Festival is held in honor of Prince Lot Kapuāiwa—later crowned Kamehameha V. 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 on the island of O‘ahu.

Over the years, the festival has grown into the largest non-competitive hula event in the state and has since moved to ‘Iolani Palace in Downtown Honolulu. In addition to hula kahiko and hula ‘auana performances, the July event also provides cultural education, exhibits and activities for the estimated 11,000 visitors and residents who attend the two-day festival.

To learn more, visit moanalugardensfoundation.org



PHOTO CREDIT: MOANALUA GARDENS FOUNDATION



PHOTO CREDIT: HTA/TOR JOHNSON

Aloha Festivals

Created in 1946 as “Aloha Week,” Hawai‘i’s Aloha Festivals are 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 signature events through the month of September on the island of O‘ahu: 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. 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.

To learn more, visit alohafestivals.com

In 1959, Dr. Martin Luther King Jr. addressed the Hawai'i Legislature during a special session saying this about Hawai'i: "We look to you [Hawai'i] for inspiration and as a noble example, where you have already accomplished in the area of racial harmony and racial justice, what we are struggling to accomplish in other sections of the country..."

Native Hawaiian traditions mixed with immigrant practices have evolved over generations to become local customs. Hawai'i is often referred to as a "melting pot" of cultures.

This section of Ma'ema'e includes some of these local customs and traditions—some not considered native and some that have Native Hawaiian roots. These are noted accordingly.

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 water and energy. Others practice aloha 'āina through stewardship of wahi pana (sacred, significant and/or culturally sensitive sites), taking care not to upset native animals or ecosystems or through activism. Visitors are encouraged to practice aloha 'āina.

See the **Natural Resources** section.

Aloha Friday

It is a local custom in Hawai'i to wear aloha attire, as well as to give and wear lei on Fridays. Often times you will hear local people greeting each other warmly with, "Happy aloha Friday!" as an expression denoting they're looking forward to the weekend.

Conducting Business in Hawai'i

As a small, interconnected community, conducting business in Hawai'i is very much built upon relationships. Therefore, you will find usual local etiquette begins with people initially spending time getting to know one another before diving into business related topics. When attending a meeting, it is customary to bring a food item to share from your hometown, state or country. In Hawai'i, it is also common to wear aloha attire when conducting business. The aloha shirt is to the Hawai'i business professional, what a suit and tie are to other business professionals in other cities or countries around the world.



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 ocean) are two phrases commonly used across Hawai‘i.

Gatherings in Hawai‘i

It is traditional to come together and share food with friends and family. Hawai‘i’s local culture revolves around gatherings, sharing of food, music and celebration. Whether it is 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

The Hawaiian word for gift is *makana*. 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 greeting is a kiss on the cheek with a verbal “*aloha*” followed by a hug. Another contemporary greeting, especially between men, is a handshake followed by a hug.



Hānai

In the Hawaiian language, *hānai* means adopted family. Extended family or ‘*ohana* (family) is common and people in Hawai‘i often adopt people into our hearts, treating them like family. You will frequently hear children and locals affectionately call people, who aren’t necessarily blood related, “auntie” or “uncle.” To be addressed as such, is to share recognition and adoration as a sign of respect.

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 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 performed as part of or as an extension of a ceremony.

Hula kahiko is performed to oli (chants) accompanied by percussion instruments like the ipu (a gourd drum) and/or pahu (a drum carved out of a hollowed log and traditionally sharkskin for the drumhead). 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. The hula to these contemporary oli are characteristically hula kahiko.

Hula ‘auana is less formal hula performed without ceremony. Around the turn of the 20th century, traditional hula began to evolve 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.

Kama‘āina

Kama‘āina is 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, this term refers to a resident born in Hawai‘i 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 anything in return. Derived from the Hawaiian language and still practiced today is the value of kōkua and the many layers of understanding 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 Hawai‘i-grown flowers or foliage and are worn around the neck and 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.

When gifted with a lei, it is important to treat the lei respectfully. If you are in a situation where you have to remove the lei, you should find a place to display and enjoy the lei versus throwing the lei into the trash or onto the floor.



Mele



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. Many stories are passed down through elaborate songs, chants and dance and are part of Hawai‘i’s strong oral traditions. Native Hawaiians were known to write songs about their home, loved ones, gods and people of significant rank including ali‘i (chiefs/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. It is not uncommon to end the day with everyone singing together in unity. Uniquely special, there are also radio stations in Hawai‘i dedicated to playing and featuring Hawaiian music.”

Pau Hana



Pau hana is a Pidgin phrase meaning “end of work.” It is formed by combining the Hawaiian words pau (finished) and hana (work). It is often

customary to have drinks and food with co-workers or friends after a day of work. These gatherings are also called pau hana.



Quilts

The Hawaiian reference for quilting 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 places with respectful protocol, such as hālau hula (hula schools.)

Talk Story

A Pidgin term for sharing stories or discussing topics of interest with a friend or relative. Spending time with friends and family members create opportunities to affirm and build relationships and maintain trust and respect with one another. Locals enjoy “talking story” by engaging with one another in rekindling bonds as an opportunity to chat, socialize and gather.



“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 mo‘o (lizard), pueo (Hawaiian owl), and manō (shark) are common ‘aumākua and should be treated with respect.

Cultural Practitioners

Cultural practitioners and artisans develop their skills and expertise through continuous practice and education. Time, energy and personal sacrifice go into building a lifetime of cultural knowledge. When working with 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.

Cultural Sites & Landscapes

All landscapes in Hawai‘i have cultural significance to Native Hawaiians. Depending on the area, landscapes may be associated with events of creation or history; important plant gathering, hunting, or fishing; and 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 on the most respectful way to highlight particular landscape features, interpretive signage and marketing materials that include cultural sites and cultural landscapes.



Naupaka, endemic species

Flora & Fauna

Hawai‘i has an unusually high proportion of native species because of its isolated location in the middle of the vast Pacific Ocean. Some native species found their way here without human assistance, yet are found in other similar climates around the world. Other native species are considered endemic, meaning they evolved in Hawai‘i and are found nowhere else on the planet. Other plants and animals arrived as deliberate or accidental 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. When promoting Hawai‘i, flora and fauna from other tropical locations are often misrepresented as Hawaiian. Use Hawai‘i’s native 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. Haole is a sensitive word, but not derogatory.

Hawai‘i Regional Cuisine

Hawai‘i regional cuisine is 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. Hawai‘i regional cuisine features island fish, produce and food products often using a fusion of culinary and ethnic food styles found in the Hawaiian islands. Not to be confused with traditional Hawaiian cuisine.



Hawaiian Food

The traditional Hawaiian diet was flavorful, simple and sustainable for a population that numbered between 250,000 and one million before Western contact. The staple food of the traditional Hawaiian diet was kalo (taro), often pounded and eaten as poi. The legendary origin of kalo is that it grew from Hāloanakalaukapalili, the stillborn child of the gods Papa and Wākea. Hāloanakalaukapalili's younger brother Hāloa, is the progenitor of the Hawaiian people. Native Hawaiians grew to understand their familial connection and continue the responsibility to care for their elder brother and 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 loko i‘a (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 Hawaiian islands. Poi is held in high regard and respected as an important food source for Hawaiians. Poi has a genealogical connection between the first kalo and the Hawaiian people and is considered the nourishment of our elders. Adverse reactions to poi, especially comparing it unfavorably to wallpaper paste, is very disrespectful.

Hawaiian Monk Seals

‘Īlioholoikauaua, Hawaiian Monk Seals (*Neomonachus schauinslandi*), are endemic to Hawai‘i and one of the most endangered species in the world with only about 1,400 remaining. They are protected under the Endangered Species Act (ESA), the Marine Mammal Protection Act (MMPA), and State of Hawai‘i law. It's a felony to touch or harass one and penalties can include up to five years in prison and a \$50,000 fine. Encourage visitors to be respectful and keep at least 50 feet away from Hawaiian Monk Seals and keep at least 150 feet away from pups with their mothers. (Code of Federal Regulations, Title 50, Chapter 1, Sub Chapter B, Part 17, Subpart B, § 17.11)



‘Īlioholoikauaua, endangered, endemic species

MINDFUL BEHAVIORS FOR NATIVE SPECIES

- Adhere to laws regarding physical distancing as many native species are endangered or under state, federal or international protections.
- In marketing and promotion copy, avoid photos that show human interaction or depictions of humans getting too close.
- Use the Hawaiian name first before the common or English name.
- Do not feed, disrupt, disturb or harass any native species. Give them the space and solitude they need to co-exist without interruption.
- Avoid tagging locations where native species are nesting, resting or weening.

For more information on Marine Protected Species of Hawai‘i visit fisheries.noaa.gov/pacific-islands/endangered-species-conservation/marine-protected-species-hawaiian-islands

To learn more, visit rapidohiadeath.org and nps.gov/havo/learn/nature/rapid-ohia-death.htm

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. As a precaution, any unknown structure should be treated with respect. Due to the sensitive nature of these sites, mass visits and tagging of these locations in social media should not be encouraged. The moving of stones or disturbance of structures should also not be encouraged.



Hidden Hawai‘i

Some publications feature “hidden” or off-the-beaten-path areas. These areas are usually culturally sensitive, dangerous or located on private property. Visiting these areas should not be promoted. Consult HTA before encouraging a visit to any site that is not currently promoted as a visitor attraction.

Hula

The storytelling dance of Hawai‘i connects the dancer 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 or shrub used to make lei) grow to make adornments. Practices like this (as shared in the example above) 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. Pictured above is an example that correctly represents hula. Check with HTA to make sure that your images of hula are authentic and accurate.

Humor & Wordplay

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

Interisland

Interisland should always appear as one word and interisland is the proper spelling. Interisland refers to travel between the six main islands. See **Neighbor Islands vs. Outer Islands** in this section.

Kahuna

Kahuna refers to a Hawaiian priest or expert held in extremely high esteem in his or her particular craft. 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. Kahuna is singular and kahunas is plural.

See the **Hawaiian Language** section.

Kānaka Maoli & Kānaka ‘Ōiwi

See **Native Hawaiian** in this section.



Ki‘i

Ki‘i means image or statue in Hawaiian. They are often incorrectly called tiki (a word from elsewhere in Polynesia) or idols. Ki‘i represent Hawaiian gods, 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 where ki‘i are present, such as Pu‘uhonua O Hōnauanau on Hawai‘i Island.



Lei

The plural form is lei as well (not leis). In promotional events and programs, whenever possible, use lei made of fresh materials gathered in Hawai‘i—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, are also discouraged. See more about lei in **Customs & Traditions**, and see more about Rapid ‘Ōhi‘a Death in the **Natural Resources** section.

Lomilomi

Lomilomi should always appear as one word and lomilomi is the proper spelling. Lomilomi is a traditional Hawaiian healing art that incorporates spiritual and physical modalities, which includes massage. Not all massage in Hawai‘i is lomilomi.

Lū‘au

In traditional times, kapu (rules and regulations) did not allow men and women to eat communally together. After the arrival of Westerners, rules surrounding communal meals changed and it became more common for men and women to sit and have a meal together. The modern lū‘au (communal feast) and the hukilau (style of fishing using encircling nets) trace their histories to the 1940s and 1950s when the Polynesian Cultural Center (O‘ahu) and Smith Family Lū‘au (Kaua‘i) were the first to commercialize the modern lū‘au and include a visitor experience.

Locals also share in the lū‘au as a modern tradition that typically celebrates a baby’s first birthday, a graduation or other significant life achievement. Commercial lū‘au are loosely based on these local family traditions.

Lū‘au are to be experienced by our visitors as a way to expose them to some of our traditional foods and to highlight Hawaiian and other Polynesian cultures.

Some traditional foods are shared in commercial lū‘au. However, many foods are adaptations or introductions from other cultures. Some examples of lū‘au foods are:

Chicken long rice—The first voyagers to Hawai‘i brought chickens with them but long rice is an item from the Plantation Era of Hawai‘i’s history and is Asian influenced.

Kālua Pig—a whole pig that is cooked in an underground imu (pit).

Kūlolo—a modern dessert made of pounded kalo (taro) and sugar. This dessert is served at room temperature.

Haupia—a modern Hawaiian dessert made of coconut milk, corn starch, water and sugar. This dessert is chilled and served in gelatin form.

Lomi salmon—a dish made with chopped tomatoes, diced onions and salted salmon. Salmon is not from Hawai‘i.

Poi—is a purple paste made from the kalo plant which was brought to Hawai‘i with its first settlers. Native Hawaiians are the only Polynesians to eat it in this form.

Poke—a staple dish at a lū‘au. Fresh fish are typically cut into cubed pieces, tossed in sauces and referred to as poke. However, it is a common misconception that poke only refers to fish, as the word poke in the Hawaiian language means to cut crosswise into pieces. Any food can be cut in this manner and served as poke. For proper pronunciation, visit the Hawaiian Pronunciation Guide. See the entry in the **Contacts and Resources** section.



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 49 American states. Consider using “Continental U.S.” instead of “Mainland.”

Ma Uka and Ma Kai

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. See **Customs and Traditions**.

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 Kānaka Maoli or Kānaka ‘Ōiwi. The preferred spelling and presentation of the word Native Hawaiian is with both the “N” and “H” capitalized and refers to all Kānaka Maoli or Kānaka ‘Ōiwi.

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 Samoan siva afi or ailao afi (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. Usage of other Polynesian culture photos for marketing purposes should be limited unless it is relevant to the copy. Similarly, coconut bras and Tahitian headdresses are not Hawaiian. Also see **Hula** in this section.

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 is discouraged.



Sacred Sites

Native Hawaiians consider the land to have cultural significance. As a result, the land is treated 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 wahi pana (sacred, significant and/or culturally sensitive sites) should be treated with respect. Consult HTA before encouraging visits to any site that is not currently promoted as a visitor attraction.

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 hula on Moloka‘i).

Wahi Pana

See **Sacred Sites** in this section.



Whale Watching

When referring to whale watching, copy should always indicate that this activity is seasonal—December through May. Many species of whale, such as the koholā (Humpback), are endangered and federal law mandates coming no closer than 100 yards to a whale. When marketing this activity, photos or video of whale watching should depict watchers at an appropriate distance, as in the photo above.

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.

To learn more, visit hawaii.barberstock.com

ABOUT HAWAIIAN PLACE NAMES

Hawaiian place names are given with much thought to incorporate landscape features, observations of weather and natural phenomena, and stories both legendary and contemporary. Hawaiian place names honor the people who named them and the natural forces and stories these names convey. In using proper Hawaiian place names, we bestow the highest honor to the land and the history of place.

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 the place has an English nickname, the recommendation is to use the Hawaiian place name first and then add the optional English nickname (i.e. Lē‘ahi, also referenced as Diamond Head.)

Consider if the nickname is an interpretation of the Hawaiian name, relaying a Hawaiian tradition of the place or just an application 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 Mo‘okini available online.

For more info visit wehewehe.org and geoportal.hawaii.gov/datasets/HiStateGIS::gnis-geographic-names/

The Hawai‘i Board on Geographic Names was created by Act 50 of the 1974 Hawai‘i State Legislature to develop uniformity in the use and spelling of the names of geographic features. When there is a question on orthography of a place name after checking with *Place Names of Hawai‘i*, the GNIS database can be used as a resource for researching the most recent approved orthography. Place names noted here are reflective of these guidelines.



Hawai‘i Island

The proper place name for this island is Hawai‘i, Hawai‘i Island or island of Hawai‘i, all are acceptable. Utilizing Hawai‘i as a stand alone name for the island should only be used if the context is clear that you are referring to the island and not the entire state. The term “Big Island” is an English nickname and should not be used.

City of Refuge

The proper name is Pu‘uhonua O Hōnaunau. This National Historical Park is considered a place of refuge and features a heiau (historic temple), ki‘i (images or statues representing Hawaiian gods, ancestors, and family guardians) 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

Hawai‘i Volcanoes National Park is an area of about 500 square miles and includes two volcanoes, Kīlauea and Maunaloa. Unless talking about the park as a whole, an effort should be made to name the specific place in the park. Hawai‘i Volcanoes National Park protects some of the most unique geological, biological and cherished landscapes in the world. From sea level to 13,680 feet, Hawai‘i Volcanoes National Park is a designated International Biosphere Reserve and UNESCO World Heritage Site.

Rainbow Falls

Located in Hilo on Hawai‘i Island, the proper name is Waiānuenue, which translates to “rainbow [seen in] water.” Use its proper name instead of its nickname.

Waikoloa

Often misspelled with a kahakō, a macron which lengthens and adds stress to the marked vowel, Waikoloa in south Kohala means “duck water.” Not to be confused with Waikōloa on the island of O‘ahu which does utilize a kahakō in its spelling.



Maui

Haleakalā

Located on the island of Maui, Haleakalā means “house of the sun” and is often misspelled without a kahakō over the last “a.” Although commonly referred to as an extinct volcano, Haleakalā is actually active but dormant.

Jaws

Located on the north shore of Maui, the proper name is Pe‘ahi. Use its proper name instead of its nickname. This big wave surf spot is for professionals and is known for its consistently large surf in the winter months. Visitors should observe safely from a distance.

La Pérouse Bay

The proper place name is Keone‘ō‘io, which translates to “the sandy [place with] bonefish” and is referenced as the gateway to six miles of south Maui’s pristine coastline, rich with historical, archaeological and biological resources. Use its proper name instead of its nickname.

Seven Sacred Pools

The proper name is ‘Ohe‘o, which translates to “pools” and is the name of a stream located in Kīpahulu, Maui on the east side of the island. The stream empties as waterfalls into seven pools, hence the nickname. This area is considered a wahi pana (sacred, significant and/or culturally sensitive site).





Lāna‘i

Garden of the Gods

Located on the island of Lāna‘i, the proper place name is Keahiakawelo and is in reference to a mo‘olelo (story) about a fire built by Kawelo, a kahuna (priest) to ward off prayers of ill-will from another kahuna named Lanikauila from Moloka‘i. This area is considered a wahi pana (sacred, significant and/or culturally sensitive site). Use its proper name instead of its nickname.

Sweetheart Rock

Located on the southern coast of Lāna‘i, the proper place name for this 80-foot high natural land formation is Pu‘upehe. The place name is in reference to a mo‘olelo about a young Hawaiian girl who was hidden there by a jealous lover.

Shipwreck Beach

More than a dozen 19th and 20th century shipwrecks sit on six miles of Lāna‘i’s north shore in an area properly named Kaiolohia, which translated means “rough sea.” Use its proper name instead of its nickname.



O‘ahu

Ala Moana and Ala Wai

These place names on O‘ahu are exceptions to the “all place names are one word” rule and should be referenced as two separate words.

Barber’s Point

Located on the island of O‘ahu, the proper place name is Kalaeloa, the site of a former military base that was used during WWII and occupied until 1998 when it was returned to the State of Hawai‘i. Kalaeloa translates to “the long point.” References to Barber’s Point should no longer be used.

Chinaman’s Hat

Located off Kāne‘ohe Bay in Kualoa, O‘ahu, the proper place name for this islet is Mokoli‘i. In one tradition, the supernatural mo‘o (lizard) was destroyed by the goddess Hi‘iaka here. Its tail became the islet. Mokoli‘i’s contemporary nickname comes from its resemblance to a cone-shaped straw hat worn by Asian immigrants during the Plantation Era. No nickname is to be used as it is derogatory and offensive. (2007 Senate Concurrent Resolution 60)

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, which were actually shiny calcite crystals.

Dillingham Airfield

Formerly known as Dillingham Airfield, and now named Kawaihāpai, “the carried water,” which acknowledges a traditional place name of the area. Kawaihāpai Airfield is owned by the U.S. Army and managed by the Hawai‘i Department of Transportation Airports Division.

Lanikai

Located in Kailua, O‘ahu are a neighborhood and beach often called Lanikai, a name given in the 1920’s by the land developer, Henry Kaiser. One version of the story tells of the developer meaning to name it “heavenly sea” however it was incorrectly translated. Another version says that he took a portion of his last name and added “lani” (the heavens) to precede it. The proper place name is Ka‘ōhao, which means “the tying.” All references to Lanikai should no longer be used.

Laniākea

Laniākea was the name of the Thurston family beach home in Kawaiola, on O‘ahu’s North Shore. Laniākea is incorrectly used when the correct place name of this area is Kūkae‘ōhiki, which translates to “ghost crab pellets.” References to Laniākea should no longer be used.

North Shore

This area is a part of the ahupua‘a (traditional land divisions) of Ko‘olau Loa to Waialua on O‘ahu. Other islands have a north shore, but O‘ahu has promoted this shoreline so extensively that the “North Shore” generally references O‘ahu. When referencing the North Shore of O‘ahu use a capital “S” and all other references to the north shore on other islands should have a lower case “s.”

Pōka‘i Bay

Located on the Leeward Coast of O‘ahu, Pōka‘i Bay is often missing the second kahakō, which in Hawaiian orthography, lengthens and adds stress to the marked vowel.

Sandy Beach

Located on the east side of O‘ahu, the proper place name of this beach is Awāwamalu which translates to “shady valley.” This is a well known body surfing spot, however it does have a strong undertow. Visitors should observe all water safety signage and enjoy observing from the shoreline.

Sunset Beach

The proper place name of this area and beach is Paumalū which translates to “secretly taken.” Paumalū has a series of big wave surf spots for professionals and is known for its consistently large surf in the winter months. Visitors should observe from a distance.

Waikōloa

Often misspelled without a kahakō, a macron which lengthens and adds stress to the marked vowel, Waikōloa in Central O‘ahu references the name of a cold northwest wind. Not to be confused with Waikoloa on Hawai‘i Island which does not utilize a kahakō in its spelling.

Kaua‘i

Menehune Fish Pond

Located on Kaua‘i along Hulē‘ia River, the proper name is ‘Alekoko (orthography and pronunciation vary). The nickname “Menehune Fish Pond” comes from ‘Alekoko’s (orthography and pronunciation vary) legendary construction by menehune, a crafty and industrious dwarf people of Hawai‘i. This site 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

Often misspelled as two words, Nāpali is located on the northwest shore of Kaua‘i.

Northwest Hawaiian Islands Marine National Monument

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

Russian Fort Elizabeth State Historical Park

The boulder-built fort at the Russian Fort Elizabeth State Historical Park stands as a reminder of Russia’s short-lived adventure (1815-1817) in the Hawaiian islands. Massive stacked-stone walls of the fort are a mixture of Hawaiian construction and Russian design. The proper name for this park is Pā‘ula‘ula.

Shipwreck Beach

Located on the south shore of Kaua‘i, this beach at Po‘ipū is known for surfing. The proper place name is Keoneloā and translates to “the long sand.”

Wai‘ale‘ale

Located in central Kaua‘i, Wai‘ale‘ale is the name of the extinct volcano as well as the name of its second tallest peak. 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.

Waimea Canyon

Located on Kaua‘i, the proper name is Waimea Canyon. Refer to the site by its proper name and not “Grand Canyon of the Pacific.” It is not true that Mark Twain coined the nickname.



These contacts and resources are provided for the convenience of Ma'ema'e Toolkit users, and was last updated in November 2022. As with any listing of this kind, information may change over time.

TRAVEL REQUIREMENTS

Domestic and international travelers arriving in Hawai'i need to comply with all State of Hawai'i and U.S. Federal requirements. Please also consult with your airline for more information for any specific requirements before entering Hawai'i.

To stay in the know, please sign up for HTA Announcements. hawaiiitourismauthority.org/news/e-bulletins

CALENDAR OF EVENTS

HTA puts on various events throughout the year for the public and industry professionals. These events exemplify the unique Hawai'i brand and address topics to benefit Hawai'i's visitor industry economy.

To view a listing of current events visit: gohawaii.com/trip-planning/events-festivals

Event organizers can submit entries at: gohawaii.com/events/submit

Explore Hawaiian History & Culture

HAWAI'I ISLAND

Hulihe'e Palace

Hulihe'e Palace is located in historic Kailua-Kona and was originally built out of lava rock during the Hawaiian Kingdom. It was first home to High Chief John Adams Kuakini and later home to more members of Hawaiian royalty than any other residence in Hawai'i. Hulihe'e is a museum, a historic site preserved by the Daughters of Hawai'i and is listed on the National Register of Historic Places.

75-5718 Ali'i Drive
Kailua-Kona, HI 96740
(808) 329-1877

daughtersofhawaii.org/hulihee-palace



‘Imiloa Astronomy Center of Hawai‘i

‘Imiloa is a community outreach, multi-service organization of the University of Hawai‘i at Hilo dedicated to serving local and visitor communities. Programs and services include Hawaiian language and culture based enrichment, bringing together members of the Hawaiian and astronomy communities to share information about the cultural and natural history of Maunakea. ‘Imiloa links early Polynesian navigation history, knowledge of the night skies, Hawaiian culture and wayfinding with parallel growth of astronomy and scientific developments.

600 ‘Imiloa Place
Hilo, HI 96720
(808) 932-8901
imiloahawaii.org



MAUI

Hale Hō‘ike‘ike at the Bailey House

Explore Maui’s history as you explore the various exhibits. Hale Hō‘ike‘ike at the Bailey House Museum features an extensive collection of artifacts dating to pre-recorded times and displays the finely honed and sophisticated culture of pre-contact Hawai‘i.

2375A Main Street
Wailuku, HI 96793
(808) 244-3326
mauimuseum.org

LĀNA‘I

Lāna‘i Culture & Heritage Center

The Lāna‘i Culture & Heritage Center in Lāna‘i City was established in 2007 and seeks to inspire people to be informed, thoughtful and active stewards of Lāna‘i’s legacy landscape by preserving, interpreting, and celebrating its natural history, Hawaiian traditions, diverse heritage and cultures, and ranching and plantation era histories.

730 Lāna‘i Avenue, Suite 118
Lāna‘i City, HI 96763
(808) 565-7177
lanaichc.org

O‘AHU

Bernice Pauahi Bishop Museum

Named after Princess Bernice Pauahi Bishop, the last descendant of the royal Kamehameha family, the museum was established in 1889 to house the extensive collection of Hawaiian objects and royal family heirlooms. It has expanded to include millions of objects, documents and photographs of Hawai‘i and other Polynesian artifacts.

1525 Bernice Street
Honolulu, HI 96817
Phone: (808) 847-3511
bishopmuseum.org



Hānaiakamalama—Queen Emma Summer Palace

Hānaiakamalama, also known as the Queen Emma Summer Palace, was the secluded mountain home and summer retreat of Queen Emma, her husband Kamehameha IV and their son Prince Albert Edward from 1857-1885. Hānaiakamalama is a museum, a historic site preserved by the Daughters of Hawai‘i and is listed on the National Register of Historic Places.

2913 Pali Highway
Honolulu, HI 96817
(808) 595-3167
daughtersofhawaii.org/queen-emma-summer-palace

‘Iolani Palace

‘Iolani Palace represents a time in Hawaiian history when King David Kalākaua and his sister and successor, Queen Lili‘uokalani, walked the halls and ruled the Hawaiian Kingdom. The complex contains beautiful memories of grand balls and hula performances. A symbol of Hawai‘i’s proud cultural heritage, it is listed on the National Register of Historic Places and is the only royal palace on U.S. soil.

364 South King Street
Honolulu, HI 96813
(808) 522-0822
iolanipalace.org

KAUA‘I

Kaua‘i Museum



Nestled in the heart of Līhu‘e town is the Kaua‘i Museum, a century-old building that began as a library. Today, the Kaua‘i Museum houses cultural exhibits, artifacts,

paintings, music and archival documents that share the rich history of Kaua‘i both pre- and post-contact.

4428 Rice Street
Līhu‘e, HI 96766
(808) 245-6931
kauaimuseum.org

Explore Hawai‘i’s Recent History, Missionary History & U.S. History

HAWAI‘I ISLAND

Lyman Museum & Mission House

The Lyman Museum & Mission House began as the Lyman Mission House, originally built for New England missionaries David and Sarah Lyman in 1839. In 1931, the Lyman Museum and Mission House was established by their descendants. Today, the restored Mission House is on the State and National Registers of Historic Places and may be visited by guided tour. The museum is accredited by the American Alliance of Museums and is a Smithsonian Affiliate.

276 Haili Street
Hilo, HI 96720
(808) 935-5021
lymanmuseum.org

MAUI

Baldwin Home Museum

The Baldwin Home, the oldest house still standing on the island of Maui, was built by Reverend Ephraim Spaulding between 1834–1835. Baldwin Home was deeded to the Lahaina Restoration Foundation in 1967 by the Baldwin heirs and was restored to its mid-19th century design based on careful documentation and archaeological research. Baldwin Home Museum is recorded in the Historical American Buildings Survey located in the Library of Congress archives. It will remain in the public domain in perpetuity as a fascinating tribute to Dr. Baldwin and his outstanding contributions to the Maui community.

120 Dickenson Street
Lahaina, HI 96761
(808) 661-3262

lahainarestoration.org/baldwin-home-museum



O‘AHU

Hawaiian Historical Society

Established in 1892, the Hawaiian Historical Society was created by a group of prominent citizens dedicated to preserving historical materials, presenting public lectures, and publishing scholarly research on the history of Hawai‘i. Queen Lili‘uokalani was an early patron of the Hawaiian Historical Society.

The Hawaiian Journal of History is the Hawaiian Historical Society’s annual publication, a scholarly journal devoted to original articles and research on the history of Hawai‘i and the Pacific. The library, located at the Hawaiian Mission Houses Historical Site, contains an outstanding collection of photographs, newspapers, magazines, journals, books, pamphlets and manuscripts made available to scholars and the public.

560 Kawaiaha‘o Street
Honolulu, HI 96813
(808) 537-6271
hawaiianhistory.org

Hawaiian Mission Houses Historic Site

Hawaiian Mission Houses Historic Site and Archives is a National Historic Landmark accredited by the American Alliance of Museums. This one-acre site in the historic capitol district in downtown Honolulu preserves Hawai‘i’s oldest Western-style house, the 1821 Mission House, as well as the 1831 Chamberlain House, the 1841 Bedroom Annex, a cemetery, a collections storage vault, a gift shop and multi-purpose space. The library, which holds both English and Hawaiian archival material, holds over 80,000 digital pieces and is home to one of the largest collections of Hawaiian language books in the world.

553 South King Street
Honolulu, HI 96813
(808) 447-3910
missionhouses.org

Honouliuli

Although not yet open to the public, Honouliuli National Historic Site will share the history of the incarceration, martial law and the experience of prisoners of war in Hawai‘i during World War II.

(808) 295-7673
honouliuli@nps.gov

Pacific Historic Parks

Pacific Historic Parks is a support organization for significant historical sites in the Pacific. Their mission is to educate, create interpretive programs and conduct research to preserve and restore the memory of events and people involved in historic locations in the Pacific. Daily tours are provided to include the USS Arizona Memorial, USS Bowfin Submarine Museum & Park, Battleship Missouri Memorial, Pacific Fleet Submarine Museum and the Pearl Harbor Aviation Museum.

1 Arizona Place
Honolulu, HI 96818
(808) 485-1941
pacifichistoricparks.org

Pearl Harbor National Memorial

Facilitated by the National Park Service, Pearl Harbor National Memorial tours are your gateway to World War II history, from engagement to peace. The Pearl Harbor Visitor Center is your departure point for the National Park Service facilitated USS Arizona Memorial program and the Pearl Harbor Historic sites. At the Pearl Harbor National Memorial, learn about one of the most pivotal moments in U.S. history—the attack on Pearl Harbor (December 7, 1941) and the subsequent entry of the United States into World War II. Visit the USS Arizona, the USS Oklahoma and the USS Utah Memorials. Reservations are required.

1 Arizona Memorial Place
Honolulu, HI 96818
(808) 422-3399
National Park Service Arizona Memorial bookings:
nps.gov/perl/uss-arizona-memorial-programs.htm

National Park Service Ford Island Bus Tour bookings:
nps.gov/perl/ford-island-bus-tour.htm



U.S. Army Museum of Hawai‘i

In 1906 the Taft Board recommended a system of coast artillery batteries to protect strategic Pearl Harbor and Honolulu. Located in Waikīkī and originally constructed in 1911, two batteries were a key part of the “Ring of Steel” which encircled the island of O‘ahu to defend against attack by sea. Its solid concrete walls could withstand a direct hit from a 2000-pound artillery shell. Its primary mission was the defense of Pearl Harbor and Honolulu from enemy battleships. Today, the museum houses a Gallery of Heroes, recipients of the Nation’s two highest awards of valor, the Medal of Honor and the Distinguished Service Cross, or its equivalents, the Navy Cross and the Air Force Cross.

2131 Kālia Road
Honolulu, HI 96815
(808) 438-2819
hiarmymuseumsoc.org

Washington Place

Once home to Queen Lili‘uokalani, Hawai‘i’s last reigning monarch, this historic property is also the official residence of Hawai‘i’s Governors and their families. Washington Place strives to preserve its historical site and grounds, collections

and cultural heritage. Today, the home remains a gracious gathering place where the legacy of Queen Lili'uokalani and the memories of all those who called Washington Place their home are still honored.

320 South Beretania Street
Honolulu, HI 96813
(808) 586-0248
washingtonplace.hawaii.gov

National Parks, National Historic Sites & Trails

Download the free National Park Service App before you arrive to enhance your experience.

Apple App Store: apple.com/app-store/

Google Play Store: play.google.com/store/apps/details?id=gov.nps.mobileapp

HAWAI'I ISLAND

Ala Kahakai National Historic Trail

Established in 2000 to preserve, protect and interpret traditional Native Hawaiian culture and natural resources, the Ala Kahakai National Historic Trail is a 175-mile corridor encompassing a network of culturally and historically significant trails. This "trail by the sea" traverses wahi pana (sacred, significant and/or culturally sensitive sites) and over 200 ahupua'a (traditional land divisions).

The trail can be accessed through sections within Hawai'i Volcanoes National Park, Pu'uhonua o Hōnaunau National Historical Park, Kaloko-Honokōhau National Historical Park and Pu'ukoholā National Historic Site.

nps.gov/alka/index.htm

There is a section of the Ala Kahakai Trail under State of Hawai'i jurisdiction that is open for public use. This section of trail is located between Pu'ukoholā Heiau National Historic Site and 'Anaeho'omalu Bay.

(808) 217-0307
hawaiitrails.hawaii.gov/trails/#/trail/ala-kahakai-trail/5

Hawai'i Volcanoes National Park



Hawai'i Volcanoes National Park protects some of the most unique geological, biological and cherished cultural landscapes in the world. Extending

from sea level to 13,681 feet, the park encompasses the summits of Kilauea and Maunaloa, two of the world's most active volcanoes. Hawai'i Volcanoes National Park is a designated International Biosphere Reserve and a UNESCO World Heritage Site.

Highway 11
Hilo, HI 96718
(808) 985-6011
nps.gov/havo/index.htm

Kaloko-Honokōhau National Historic Park

To survive in a hot and arid environment the Native Hawaiians used traditional fishing methods and skills, including the building of fishponds, to manage the flow of brackish and fresh water found throughout the park. Although seemingly inhospitable, Native Hawaiian settlements thrived here and the spirit of tradition and respect continue to be present in this area.

Highway 19
South of the 97 mile marker
Kailua-Kona, HI 96740
(808) 329-6881 ext 1329
nps.gov/kaho/index.htm

Pu‘uhonua O Hōnaunau National Historical Park

In traditional Hawai‘i, a system of laws known as kānāwai, enforced the social order. Certain people, places, things, and times were sacred, they were kapu, restricted or forbidden. Any breaking of kapu disturbed the stability of society and the punishment was often death.

Any fugitive who had broken kapu could seek refuge and forgiveness within the walls of the pu‘uhonua which protected the kapu breaker, defeated warriors, as well as civilians during times of battle. No physical harm could come to those who reached the boundaries of the pu‘uhonua.

Highway 160
Hōnaunau, HI 96726
(808) 328-2326
nps.gov/puho/index.htm

Pu‘ukoholā Heiau National Historic Site, Hawai‘i Island

During the late 1700s, Hawai‘i Island was in the midst of a civil war. Erected in honor of the god Kū, Kamehameha I and his warriors built this heiau by passing water-worn rocks from Pololū Valley over 20 miles away, hand by hand in a great chain of warriors. With an aim to unify all the Hawaiian islands under one rule, Kamehameha I went to battle with his first cousin, Keōua Kū‘ahu‘ula at Pu‘ukoholā. This civil war, which ended in 1790, was the last Hawaiian military campaign to be fought with traditional weapons. For Hawaiians today, Pu‘ukoholā Heiau National Historic Site continues to be a symbol of unification and lasting peace.

62-3601 Kawaihae Road
Kawaihae, HI 96743
(808) 882-7218
nps.gov/puhe/index.htm

MAUI

Haleakalā National Park



This special place vibrates with stories of traditional and modern Hawaiian culture. The park also cares for endangered species, some of which exist

nowhere else in the world. Come visit this special place and renew your spirit amid stark volcanic landscapes and sub-tropical rain forests with an unforgettable hike through the backcountry. Advance reservations are required for anyone entering the park to view the sunrise.

Highway 378
Makawao, HI 96768
(808) 572-4400
nps.gov/hale/index.htm

MOLOKA‘I

Kalaupapa, Moloka‘i

When Hansen’s disease (leprosy) was introduced to Hawai‘i, Kamehameha V banished all afflicted to the isolated Kalaupapa peninsula on the north shore of Moloka‘i. Since 1866, more than 8,000 people, mostly Hawaiians, have died at Kalaupapa. Once a prison, Kalaupapa is now refuge for the few remaining residents who are now cured but prefer to live their lives in isolation. This park is currently not accepting visitors and has enacted a temporary closure until further notice. Access to the Kalaupapa trail is currently restricted and not allowing visitors.

nps.gov/kala/index.htm

Hawaiian Language Resources

‘Aha Pūnana Leo

Since 1983, ‘Aha Pūnana Leo has provided rich and stimulating learning environments for keiki (children). Through the school’s exclusive Hakalama literacy method, keiki learn to speak ‘ōlelo Hawai‘i (Hawaiian language) within three to four months and often graduate with advanced reading and writing skills. The Hui Kīpaepae resource is where one can learn different aspects of the Pūnana Leo focusing on the history of the Hawaiian language movement, the Hawaiian language itself and hands-on learning. Its purpose is to assist families in gaining knowledge and support for one another to create and reinforce a continuum between the home and the Pūnana Leo.

ahapunanaleo.org/resources-1

Awaiāulu—Kīpapa Database

Bilingual resources covering Hawai‘i’s history in English and Hawaiian language.

awaiāulu.org/kipapa

Duolingo

One of several language learning apps and websites which includes the Hawaiian language.

duolingo.com



Hawaiian Pronunciation Guide

You can be a part of the Hawaiian language revival. Start with basic Hawaiian words and pronunciation tips. Use the interactive Hawaiian Pronunciation Guide to play audio clips and enjoy learning some of the most commonly used words and phrases of the Hawaiian language.

gohawaii.com/hawaiian-culture/hawaiian-language-guide

Kani‘āina

The Kani‘āina, “Voices of the Land,” digital repository is an educational resource focusing on Native Hawaiian speech to encourage and enhance the learning of the Hawaiian language and culture.

ulukau.org/kaniaina

Mauliōla Endowment—Kānaenae Together

Kanaenae Together is part of the Mauliōla Endowment ecosystem providing opportunities for daily ritual and releasing stress. Gatherings support healthy mind, body and spirit through Hawaiian practices.

mauliōlaendowment.com/kanaenae-together

Nā Puke Wehewehe ‘Ōlelo Hawai‘i

Nā Puke Wehewehe ‘Ōlelo Hawai‘i offers a number of Hawaiian language dictionaries, both classic and modern, as well as two place name reference books, into an easily searchable online resource.

hilo.hawaii.edu/wehe/

Native Hawaiian Hospitality Association

The Native Hawaiian Hospitality Association offers Hawaiian language introduction, alphabet pronunciation, practice videos, keyboard download instructions and other Hawaiian language resources.

nahha.com/olelo-hawaii

Ulukau

Ulukau provides Hawaiian topic collections and resources such as books, curriculum, dictionaries, documents, genealogy, Hawaiian language, land, music, newspapers, photographs, other resources and special collections.

ulukau.org

Traditional Land Divisions and the Ahupua‘a

‘Aha Moku Library

The ‘Aha Moku system is based on the ahupua‘a system of sustainability and traditional natural resource management and includes resources such as maps, annual lunar calendars, a fishpond observation log, documents, texts and articles regarding the ahupua‘a management system.

ahamoku.org/index.php/library

Ahupua‘a Boundary Marker Project

Spearheaded by the O‘ahu Council and led by Ko‘olaupoko Hawaiian Civic Club in 2011, this is the ahupua‘a boundary marker project for the island of O‘ahu enabling our communities to connect with and become better stewards of our lands.

koolaupoko-hcc.org/ahupuaa-boundary-marker-project

Hawai‘i Statewide GIS Program

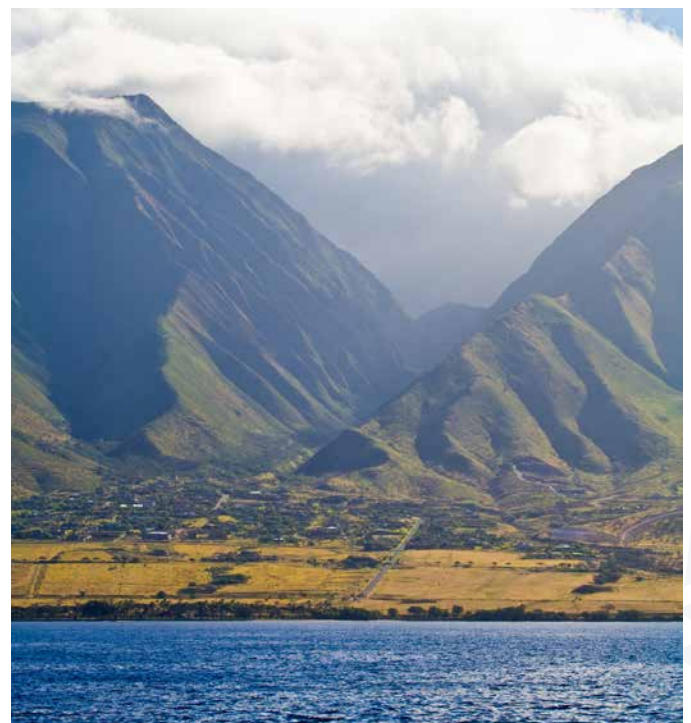
This site features ahupua‘a layers of historic land divisions. Originally created by the Office of Hawaiian Affairs, information has continued to be contributed by the Department of Land and Natural Resources. This site includes boundaries that correspond to 19th century survey maps. The orthography of each name was thoroughly researched.

geoportal.hawaii.gov/datasets/HiStateGIS::gnis-geographic-names/

Maui Nui Ahupua‘a Project

The Maui Nui Ahupua‘a Project is a collaborative signage program specific to Maui Nui (Maui, Moloka‘i, Lāna‘i and Kaho‘olawe) that was created to educate residents and visitors about Hawai‘i’s traditional land division system, their boundaries, stories, sense of place and to encourage and support the concept of sustainability.

mauinuiahupuaaproject.com





Hawaiian Music

The Hawai'i Academy of Recording Arts/Nā Hōkū Hanohano Awards

The Hawai'i Academy of Recording Arts (HARA) and Nā Hōkū Hanohano Awards trace their origins to 1978. HARA also directs programs to promote quality and growth in the recording and music industries in Hawai'i. HARA's mission is to preserve, protect, promote, foster and advance Hawai'i's recording industry and the music of Hawai'i.

(808) 593-9424
harahawaii.com

Royal Hawaiian Band

Once known as the "King's Band" the Royal Hawaiian Band was founded in 1836 by Kamehameha III and is the oldest and only full-time municipal band in the country. During the Hawaiian Kingdom, the band accompanied Hawaiian monarchs on trips between the islands and abroad.

(808) 768-4242
rhb-music.com

Tourism Lead Agency

Hawai'i Tourism Authority

1801 Kalākaua Avenue
Honolulu, HI 96815
(808) 973-2255
info@gohta.net
hawaii-tourism-authority.org/who-we-are/contact-us
hawaii-tourism-authority.org/what-we-do/brand-marketing

Hawai'i Convention Center

1801 Kalākaua Avenue
Honolulu, HI 96815
(808) 943-3500
info@hccasm.com
meethawaii.com/convention-center/

Hawaiian Culture Industry Liaison

Native Hawaiian Hospitality Association
2201 Kalākaua Avenue, STE 500
Honolulu, HI 96815
(808) 628-6374
info@nahha.com

Island Visitors Bureaus

Island of Hawai‘i Visitors Bureau

(808) 885-1655
islandofhawaii@hvcb.org
gohawaii.com/island-of-hawaii

Maui Visitors & Convention Bureau

(808) 244-3530
maui@hvcb.org
gohawaii.com/maui

O‘ahu Visitors Bureau

(808) 524-0722
oahu@hvcb.org
gohawaii.com/oahu

Kaua‘i Visitors Bureau

(808) 245-3971
kauai@hvcb.org
gohawaii.com/kauai

