

WE ARE OCEAN PEOPLE: INDIGENOUS LEADERSHIP IN MARINE CONSERVATION
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HĀNAU KA PALIHOA, LELE!

The story, genealogy, and process of the Papahānaumokuākea Marine National Monument
Native Hawaiian Cultural Working Group Nomenclature Subcommittee



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HŌ'ULU'ULU MANA'O

'O ke kapa inoa i nā mea ola a me nā hi'ohi'ona 'āina ke kuleana o ka Nomenclature Hui. He kōmike nō ia hui ma lalo o ka Native Hawaiian Cultural Working Group o ke Kiaho'omana'o Kai Aupuni 'o Papahānaumokuākea. Aia nō ka mole o ko mākou ka'ina hana kapa inoa i ka pilina wehena 'ole o nā Kānaka 'Ōiwi, 'o ia ho'i ka mo'okū'auhau o Kānaka, ka mea e ho'opili ai a pili kākou i nā mea a pau loa. A 'ike le'a 'ia nō kēia pilina ma ke ko'ihonua 'o ke Kumulipo. Ma o nā lālani he 2,000 i hānau 'ia mai ai kēlā me kēia mea ma ke ao Hawai'i mai kikilo mai nō a hiki loa i kēia wā 'ānō e holo nei. Ma Hawai'i nei, mai Hawai'i Mokupuni a hiki loa i Hōlanikū, mau nō ke kaunānā 'ia o nā 'ano mea ola like 'ole, 'o ka limu 'oe, 'o ke ko'a 'oe, 'o ka i'a 'oe, 'o ka manu 'oe, 'o ka lā'au 'oe, a ia 'ano lāhui hou aku. Ma kēia pepa nei e wehewehe 'ia ai ia ka'ina hana kapa inoa Hawai'i i ia 'ano mea hou loa i kaunānā 'ia. Ma o ka hana kapa inoa e pili pū mai ai nā mea ola hou iā kākou ma ko lākou ho'onohonoho 'ia i ko kākou mo'okū'auhau, a lilo ia i kumu e hō'ōia 'ia ai ka pono me ke ko'iko'i e mālama aku i ia lālā 'ohana hou loa. I 'ike 'oe, e ka mea heluhelu, he hoa namu haole ko kēia pepa. 'A'ole na'e ia he unuhi.

ABSTRACT

The Papahānaumokuākea Native Hawaiian Cultural Working Group Nomenclature Subcommittee gives Hawaiian names to spaces, objects, or organisms within the Papahānaumokuākea Marine National Monument. Our naming process recognizes the intimate genealogical relationship between Kānaka 'Ōiwi (Native Hawaiians) and the environment. This is well-documented in the cosmogonic chant, the Kumulipo, which spans across 16 wā (epochs). Over 2,000 lines breathe life into everything in the Hawaiian Universe that continues today and guides us towards the future. In this contemporary wā, the (re)discovery of new marine species, including limu (algae) and ko'a

(coral) in Hawai‘i represents a need to name them. This paper documents the subcommittee’s naming process that draws upon traditional Hawaiian knowledge and practice. Kānaka ‘Ōiwi understand the life-giving potential of names. Thus, the subcommittee draws upon the Kumulipo in the naming of newly discovered species and places found in Hawai‘i—recognizing their cultural significance in our genealogy and the need for their study and conservation. This paper is presented primarily in ‘ōlelo Hawai‘i, the Indigenous language of Native Hawaiians. An English paraphrasing follows.

MAHALO

He wahi leo mahalo nō ko nā mea kākau i kēlā me kēia nāna i komo piha i kēia ‘ano hana ‘o ke kapa inoa ma kēia hui. ‘E‘ole ko ‘oukou leo, puka a‘e ai nā inoa hanohano hou, ke ka‘ina hana kapa inoa, a me kēia pepa nei. Iā ‘oukou nō e Hōkū Cody, Noah Gomes, me Kanoe‘ulalani Morishige ko māua mahalo i ka ho‘oikaika ‘ana mai i kēia wahi pepa. Pēia ho‘i ko māua mahalo iā Pelika Andrade, Brad Kaaleleo Wong, and Kekuewa Kikiloi, i ko ‘oukou ‘ōpū ali‘i ma ke alaka‘i pono ‘ana iā kākou mai ka pō a ke ao, a ke ao a ka pō. Mahalo nō ho‘i i kēlā me kēia lālā o kēia hui mai ka wā i hala a i ka wā e hiki mai ana i ko ‘oukou noke mau i ka pono o ko kākou lāhui ma o kēia ‘ano hana ‘o ke kapa inoa.

‘O ke au i kāhuli wela ka honua
‘O ke au i kāhuli lole ka lani
‘O ke au i kūka‘iaka ka lā
E ho‘omālamalama i ka malama
‘O ke au o Makali‘i ka pō
‘O ka walewale ho‘okumu honua ia
‘O ke kumu o ka lipo i lipo ai
‘O ke kumu o ka pō i pō ai
‘O ka lipolipo, ‘o ka lipolipo
‘O ka lipo o ka lā, ‘o ka lipo o ka pō
Pō wale ho‘i
— nā lālani mua o ke Kumulipo

HĀNAU KUMULIPO I KA PŌ, HE KĀNE / HĀNAU PŌ‘ELE I KA PŌ, HE WAHINE

‘O ia mau hua‘ōlelo i waiho ‘ia i luna a‘e nei, ‘o ia nō nā lālani mua loa o ke Kumulipo. ‘O ke Kumulipo ke ko‘ihonua o ke ao Hawai‘i, ‘o ia ho‘i ka mo‘okū‘auhau o kēlā me kēia mea mai luna lilo loa a‘e a hiki i ka mole ‘ula honua. He mo‘olelo ho‘i ua Kumulipo nei no ka hānau ‘ia ‘ana o nā mea a pau loa, a he hō‘oia ia no ka pili loa o nā mea a pau loa—mai ka pō a puka i ke ao, mai ke ko‘a a ke kanaka, mai ka weke a ka wauke, mai ka pe‘elua a ka pueo, mai ka mo‘o a ka maile, mai ka ‘iole a ka ‘ilio—‘o nā mea a pau loa, he ho‘okahi ‘ohana nō. A ‘o ia mea nui a ko‘iko‘i ‘o ke Kumulipo, ‘o ia nō ka mea e pa‘a ai ko mākou kuleana ma kēia hui kapa inoa. He kōmike lalo ia ma lalo o ka hui kuleana kaiāulu Hawai‘i no ke Kia Ho‘omana‘o Kai Aupuni ‘o Papahānaumokuākea.² Noi ‘ia kēia hui kapa inoa nei e ke kaiāulu a me ka po‘e akeakamai e hana pū ana me ko mākou hui kāko‘o ‘o National Oceanic and Atmospheric Administration (NOAA) a me Ke‘ena Kuleana Hawai‘i (OHA) mā, e kapa mākou i kekahi mea ola hou, kekahi hi‘ohi‘ona ‘āina, a i ‘ole kekahi mea paha ma ka inoa Hawai‘i.³ Ma ia kapa inoa ‘ana i nā mea ola hou ma Hawai‘i nei, he hō‘oia ia he ‘ohana nō ia mea iā kākou, nā Kānaka. Ma kēia pepa nei e wehewehe ‘ia ai ka mo‘olelo a me ka mo‘okū‘auhau o ka hui kapa inoa. Mai ke kapa inoa ‘ana aku i nā manu, nā limu, nā ko‘a, nā moku, a me nā huaka‘i, he 50 mau inoa hou a ‘oi a‘e i kapa aku ai kēia hui.

He hana nui a ko‘iko‘i loa nō ke kapa inoa, keu ho‘i ma ke kuana‘ike Hawai‘i, no ka mea, he mana ko ka inoa. Wahi a Mary Kawena Pukui, “One’s inoa was both owned property and a kind of force in its own right. Once spoken, an inoa took on an existence,

invisible, intangible, but real. An inoa could be a causative agent, capable of marshaling mystic elements to help or hurt the bearer of the name.”⁴ Aia i ka inoa ka mo‘olelo e mana ai ka mea nona ia inoa, a me ko kākou pilina i ia mea nona ka inoa



ma ka ho‘onohonoho pono ‘ana i ia mea i loko o ko kākou mo‘okū‘auhau Kānaka ‘o ke Kumulipo. A ma ia ho‘omaopopo ‘ana mai i ia pilina, i ho‘ōia ‘ia a‘e ai ka pono o kākou e kia‘i, mālama a ‘imi noi‘i i ia mea ola hou a me ko lākou wahi e noho ana. ‘O kēia ka mo‘olelo, ka mo‘okū‘auhau, a me ke ka‘ina hana o kēia hui kapa inoa i ho‘okumu pono ‘ia ma ka no‘ono‘o Hawai‘i.

HĀNAU KA PALILA, PUKA KONA HOA HE PALIHOA

He 580,000 mau mile o ke Kiaho‘omana‘o Kai Aupuni ‘o Papahānaumokuākea ma ka pae ‘āina ‘o Hawai‘i, ma ka Moananuiākea, a ‘o ia nō kekahi o nā māhele kai maluō nui ‘oi loa ma ka honua a puni. ‘O nā moku lē‘ia i loko o Papahānaumokuākea, aia nō ma ‘ō aku o Ni‘ihau, a ‘o ia ke kumu i kapa ‘ia ai nā mokupuni noweke o Hawai‘i. Ma laila nō ke kumu o Kānaka, kahi i noho mua ‘ia e nā kūpuna o Hawai‘i. Mai laila mai nō nā kūpuna, a ho‘i hou aku kākou i laila ke hala aku i ka make. He ‘eu loa nō ko ia wahi i nā ‘ano mea ola like ‘ole i ka noho nui ‘ole ‘ia e kānaka, a no ia kumu i ‘i‘ike ‘ia ai ‘o laila e UNESCO he Wahi Pana Ko‘iko‘i ia.⁵

Ua ho‘okumu ‘ia ‘o Native Hawaiian Cultural Working Group (CWG) i ka maka mua o nā makahiki 2000 e ka Northwestern Hawaiian Islands Reserve Advisory Council (RAC), kekahi hui kaiaulu e ‘imi pa‘a ana i ka pono o ia mau mokupuni. No ka CWG, he mau lālā Kānaka kona nona ka pilina pa‘a iā Papahānaumokuākea mai nā ‘ano pō‘aiapili like ‘ole, ‘o ka ‘imi noi‘i ‘oe, ‘o ka ho‘ona‘auao ‘oe, ‘o ka ho‘ōla a ho‘omau ‘ike Hawai‘i ‘oe, ‘o ke kākō‘o kaiaulu ‘oe,

‘o ke akeakamai ‘oe, ‘o ka maluō ‘oe, a ia ‘ano po‘e mea hou aku. A i ka M.H. 2008, ma ke pa‘i ‘ana aku o ka palapala ho‘olālā mālama iā Papahānaumokuākea i ho‘okumu ‘ia ai ke kōmike lalo kapa inoa ma o ke kauoha i kapa ‘ia ‘o “Activity NHCH-2.4: Convene a Native Hawaiian nomenclature working group.”

‘O ka mana‘o nui o ia kauoha, ‘o ia ka ho‘okumu ‘ana i kēia wahi kōmike lalo no ka ho‘omau ‘ana i ka nui a ko‘iko‘i ho‘i o nā inoa ma ke ‘ano he mea e mana ai ko kākou pilina iā Papahānaumokuākea. Ma mua na‘e o ka ho‘okumu ‘ana i kēia hui, ua ‘oko‘a loa ke ka‘ina hana kapa inoa. Ua noi mai kekahi alaka‘i maluō a i ‘ole kekahi akeakamai i kekahi kahu ‘ike Hawai‘i e kapa inoa aku i kekahi mea ola hou. I kekahi manawa, na kekahi hui haumāna i ‘auamo i ke kuleana kapa inoa no kekahi mau mea ma loko o ke kiaho‘omana‘o. I ka M.H. 2012, ua hua maoli a‘e ka hui, a ia manawa mai i ho‘omohala a‘e ai ke ka‘ina hana kapa inoa o ka hui kapa inoa nei.⁶

HĀNAU KA UKU KO‘AKO‘A, HĀNAU KĀNA, HE KANALAU‘A, PUKA

‘O kekahi pahuhopu nui o ka hui kapa inoa ka ho‘iho‘i ‘ana mai i ka mana ma luna o ka ‘āina, ke kai, ka lani, a me nā mea a pau loa i ke ao Hawai‘i i ka Lahui Hawai‘i. A ma ke kapa inoa ‘ana i nā mea hou ma ke ao Hawai‘i, he ala nō ho‘i ia e ho‘oulu ‘ia a‘e ai ko kākou pilina i ia mea nona ka inoa hou. No laila, pehea kēia hui e kapa inoa ai? Ma o nō ka ‘ike maka, ka ‘ike ihu, ka ‘ike pepeiao, ka ‘ike ‘ili, ka ‘ike alelo, a me ka ‘ike na‘au—‘o ia nō kekahi mau mea nui ma ka haku ‘ana i kekahi inoa kūpono loa. Ua hua‘i kā ka

▼ Palihoa KULEANA KI‘I: WALTERBEA ALDEGUER

▼ Ulūluniau KULEANA KI‘I: R. KOHLEY / USFWS

▼ ‘Ekupu‘u KULEANA KI‘I: KOA MATSUOKA



hui ka'ina kapa inoa ma o ke kolekole 'ana e pili ana iā Papahānaumokuākea, ka pilina o kēlā me kēia lālā i ia wahi ko'iko'i, a me ka 'i'ini o kēlā me kēia lālā e ho'okino mai a ho'omau aku i ka 'ike waiwai loa o nā kūpuna. E like me ka nui o ka 'ike manomano o ko kākou po'e kūpuna, 'a'ohē ala ho'okahi e 'imi aku ai i inoa hou. Ua nui wale aku nā ala like 'ole e kapa inoa ai. No laila, e nā mea heluhelu, he ho'okahi hālau wale nō kēia, 'a'ole nō pau ma 'ane'i.

I ka M.H. 2009 a me ka M.H. 2012, na kekahi hui haumāna 'o Kū'ula mai ke Kulanui o Hawai'i ma Hilo i ho'okumu i kekahi 'ano ka'ina hana kapa inoa pana 'āina i ko lākou kipa 'ana aku iā Kuaihelani/Pihemanu. Ua lilo nō ho'i kā lākou hana i wahi kahua no kēia hui kapa inoa ma ka haku 'ana i ka'ina hana kapa inoa. A laila, ma ke 'ano he hui maoli i ka M.H. 2012, ua kapa 'ia aku he 'ekolu mau manu no Papahānaumokuākea mai—'o ka Palihoa, 'o ka Ulūluniau (*Acrocephalus familiaris kingi*), a me ka 'Ekupu'u (*Telespiza cantans*). Hala akula he ho'okahi kekeke, a hi'i mau 'ia ke kuleana kapa inoa Hawai'i e ka Nomenclature Hui. Eia nō ma lalo iho nei ka mo'olelo kapa inoa o kēia hui.

Hānau ka Palihoa, lele
 Hānau ka Ulūluniau, lele
 Hānau ka 'Ekupu'u, lele
 Hānau ka limu Kalaukapu, noho i kai
 Hānau ka 'Akihike'ehi'ale, ke'ehi
 Hānau ka limu Nu'ahilihili, noho i kai
 Hānau 'o Kūkaehao, he 'āina
 Hānau 'o Hā'ena, he 'āina
 Hānau ka Makalena, puka kāna keiki he Ka'upu'ākala, lele
 Hānau ka 'Ao'ū, lele
 Hānau ka limu 'Īliohāhā, noho i kai
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanapūkiawe, puka
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanakāmanomano, puka

Ho'omaka nō ke ka'ina hana kapa inoa i ho'ohana 'ia e ka hui kapa inoa ma ke noi 'ana mai o ke kaiāulu i ka CWG a i 'ole i kekahi hui kākō'o o mākou i inoa no kekahi mea. Ma muli ho'i o ka nui o ka 'imi noi'i 'ana a me ka laulima 'ana o nā 'ano hoa like 'ole 'o nā 'imi noi'i, 'o nā kahu 'ike Hawai'i, 'o nā kākō'o kaiāulu, 'o nā akeakamai a pēlā wale aku nō, he mau mahina nō ka lō'ihī o ka hana kapa inoa mai ke noi mua a i ka wā i ho'olaha 'ia ai ka inoa hou. 'Ekolu hana ko'iko'i o kēia hui i hana ai ma ke kapa inoa 'ana, 'o ia ho'i ka Ho'okumu Pilina, ka 'Imi Noi'i 'Ike Hawai'i, a me ke Kālailai 'Ike Akeakamai.

HANA 'EKAAHI: HO'OKUMU PILINA

Ma o ke kilo a me ka noho maoli 'ana ma kekahi 'āina, pēlā nō e ho'okumu 'ia ai ka pilina i kekahi wahi nona ka mea e kapa inoa 'ia ana, a i 'ole kekahi mea nona ia wahi. Ma ka 'ike maka, ka 'ike ihu, ka 'ike pepeiao, ka 'ike 'ili, ka 'ike alelo, a me ka 'ike na'au e ho'omaopopo mai ai ka hui kapa inoa i ka mo'olelo o kekahi 'āina a kekahi mea ola paha. No laila, he makepono nō ka hele kino 'ana i kekahi wahi. Akā, inā 'a'ole hiki ke kipa 'ia kekahi wahi, kono 'ia mai kekahi mau kānaka pili loa i ia wahi a mea ola paha, 'o ke akeakamai 'oe, 'o ke kahu 'ike Hawai'i 'oe, a pēlā wale aku, a nāna nō e wehewehe mai i ka hui i ke 'ano o ka 'āina a me kona pilina i ia wahi a mea ola paha. I kekahi manawa, hō'ike'ike 'ia nā 'ano ki'i like 'ole i 'ike ai ka hui kapa inoa i ke 'ano o ka papakū, kahi ho'i e noho ana ka limu a me ke ko'a. Ma o kēia 'ano hui 'ana i hō'oia 'ia ai ko ka hui kapa inoa pilina me ka mea e kapa inoa 'ia ana.

'O ka limu Kalaukapu kekahi la'ana maika'i loa no ka ho'omaopopo 'ana mai i ka mea nui o kēia hana 'o ka ho'okumu pilina. 'O Aunty Laura Kalaukapu Thompson kekahi lālā nāna i ho'okumu i ka hui 'o Native Hawaiian Cultural Working Group. Ua lilo 'o ia i ka paio mau no ka pono no kona aloha nui i ka 'āina, keu ho'i iā Papahānaumokuākea. I kona ho'i hou 'ana i ka poli o nā kūpuna i ka pō, ua hāpai 'ia a'e kekahi limu (*Croisettea*) i mua o ka hui kapa inoa. Ua kūkākūkā nui 'ia ka limu i mea e haku ai i kekahi inoa kūpono loa. Ua mana'o 'ia, 'o Kalaukapu nō paha kekahi inoa kūpono loa, 'oia he inoa hanohano ia iā Aunty Laura, a pēia pū ka ho'ohanohano 'ana i ka limu. 'Oia ua pili loa nō 'o Aunty Laura i ka hana a ka hui kapa inoa, 'ike 'ia nō 'o ia ma kēia limu nei. Ma hope ho'i o ka hui 'ana me ka 'ohana a Aunty Laura, ua 'ae mai nō lākou e kapa aku i ia limu ma ka inoa o ua māmā lā. A mai kēia mua mai, kani ho'i ka inoa 'o Kalaukapu, i pōina 'ole ka pilina aloha o kekahi wahine i kona 'āina. He lau nō ka limu, ke nānā aku. Pili nō 'o "kapu" i ke 'ano kapu loa o kona wahi e ulu nei, 'oia he 'āina akua nō ia.

HANA 'ELUA: 'IMI NOI'I 'IKE HAWAI'I

E nānā i ke kumu, a ho'olohē aku nō i nā leo o nā kūpuna. Mai pale i ke a'o o nā mākuā. 'O ia nō ka mana'o nui ma kēia hana 'elua nei. He lehulehu loa nō ke akamai o ko kākou kūpuna, a ua ake nui lākou e ho'omau aku i ia 'ike iā kākou i kēia mau lā. No ia kumu nō kākou i huli a'e ai a nānā i ka 'olelo a nā kūpuna ma o ka noi'i 'ana i kā lākou mea i kākau ai i





▲ Hānau ka ‘Akihike‘ehi‘ale, lele! KULEANA KI‘I: SARAH YOUNGREN PACIFIC RIM CONSERVATION 2013

loko o nā puke, nā mo‘olelo, nā mele a me nā oli, nā nūpepa ‘ōlelo Hawai‘i, a me nā palapala kahiko. Aia nō ma ia mau kumu ‘ike nā ‘ano inoa Hawai‘i like ‘ole no nā manu, nā limu, nā lā‘au, a me nā wahi pana. I kekahi manawa, ua pau akula kekahi inoa i ka ‘ike ‘ole ‘ia, aia a ‘imi hou kākou, i ola hou ai ia inoa. A me ia mana‘o nō, ‘a‘ole paha pono ka haku ‘ana i kekahi inoa, inā kapa ‘ē ‘ia akula nō kekahi mea e nā kūpuna. ‘O ka ‘Akihike‘ehi‘ale (*Oceanodroma tristrami*) kekahi la‘ana maika‘i loa.

E heluhelu ana kekahi lālā o ka hui kapa inoa i ke kākau ‘ana a Z. Teauotalani, ‘o ia nō ho‘i ka mea kākau kaulana ma ka inoa ‘o Kepelino. ‘O *He Vahi Huli-Toa Manu Hawaii* kekahi mea āna i kākau ai. Wehewehe maila ‘o Teauotalani i kekahi ‘ano manu li‘ili‘i a ‘ele‘ele ho‘i, a me he mea lā, hiki nō i ia manu ke ke‘ehi i luna o nā ‘ale kai ma kona ‘imi ‘ana i mea i‘a nona. Eia kekahi, he ‘ano manu nuku kikiwi nō ka ‘akihi.⁷ Ma ke kālailai ‘ana i ko Teauotalani wehewehe ‘ana e pili ana i ka manu, i ‘ike ‘ia ai ka hui he pili loa nō ia i kekahi manu kai ‘o *Oceanodroma tristrami*. ‘A‘ohe o kākou ‘ike i kona inoa Hawai‘i. Ua pau paha i ka nalo. Eia kā, no ka like loa o ia manu me ka mana‘o i wehewehe ‘ia e Teauotalani. A na ka hui kapa inoa nō i kahi a‘e, ‘o ka ‘Akihike‘ehi‘ale nō paha ia manu.⁸

HANA ‘EKOLU: KĀLAILAI ‘IKE AKEAKAMAI

‘A‘ole pau ka ‘ike i ka hālau ho‘okahi, a ‘o ke

akeakamai, he hālau nō ia. I ho‘onui a‘e ai ka ‘ike pili i kekahi mea e kapa ‘ia ana, kālailai ‘ia nō kekahi mau ‘atikala puke pai pili i ka ‘imi noi‘i akeakamai i kekahi pana ‘āina a mea ola paha. ‘O kekahi mea nui a ko‘iko‘i loa ke kono ‘ana mai i ka po‘e akeakamai e komo like nō i ke kūkākūkā haku inoa, ‘oiai he ‘ike ko lākou no waho aku o ko ka hui e ho‘oikaika ai i ka pilina o ka inoa Hawai‘i i ia mea e kapa inoa ‘ia ana.

No ka limu Nu‘ahilihili (*Halopeltis*), ua kaupē like nō ka mea akeakamai nāna e wehewehe ana i ka loa‘a mai o ia ‘ano limu hou, a nāna ho‘i i noi mai i ka hui kapa inoa i kōkua e kapa ai i kekahi inoa Hawai‘i. Wehewehe maila ‘o ia i ke ‘ano o ka ulu hili ‘ana me ka ulu nu‘a ‘ana o ia limu ‘ula‘ula. Kapakapa akula ua mea akeakamai lā i ia limu ‘o “twisty,” a ua lilo nō ia i ho‘oulu mana‘o no kekahi hapa o kona inoa Hawai‘i. Eia kekahi, ‘oiai he ‘ula‘ula nō ke kala o ia limu, he pāpālua nō ho‘i ka mana‘o ‘o “hili,” ‘oiai he pili loa nō ia i ke kala ‘ula‘ula.

Ma o kēlā mau hana ‘ekolu i helu ‘ia a wehewehe ‘ia i luna a‘e nei, ‘o ia ho‘i ‘o (1) ka Ho‘okumu Pilina, (2) ka ‘Imi Noi‘i ‘Ike Hawai‘i, a me (3) ke Kālailai ‘Ike Akeakamai, i ‘ohi‘ohi ‘ia mai ai Nā Mea Nui, ‘o ia ho‘i kekahi mau ‘ike nui pili loa i ka mea e kapa inoa ‘ia ana. He mau hui ko Nā Mea Nui, ‘o Nā Wahi, Nā Mea, Nā ‘Ano, a me Nā Kai. ‘O ia mau mea he ‘ehā nā mea e ho‘oulu mana‘o a‘e ai i (nā) inoa kūpono loa no ka

mea e kapa inoa ‘ia ana ma ka ho‘omaopopo ‘ana mai i ke ‘ano lawena a me ke ‘ano hi‘ohi‘ona o ia mea.

NĀ WAHI

‘O ka mana‘o nui o Nā Wahi, ‘o ia nō ka ‘ohi‘ohi ‘ana i ka ‘ike pili loa i ka hi‘ohi‘ona o kahi e noho ana kekahi mea e kapa inoa ‘ia ana e like ho‘i me ka wao. Ma o ke kālailai ‘ana i ka hi‘ohi‘ona o kona wahi, i ‘ike le‘a ai ka hui kapa inoa i ka pilina o ka mea e kapa inoa ‘ia ana i kona wahi. ‘O Kūkaehao a me Hā‘ena kekahi mau la‘ana maika‘i.

Ulu a‘e ia mau inoa ‘āina ‘elua ma ke kilo pono ‘ana aku i kekahi ‘āina ma Kuaihelani/Pihemanu ma Papahānaumokuākea. ‘Oiai ua nui ‘ino ka ‘ōpala hao a kōnaka ma ia wahi, kapa ‘ia ‘o Kūkaehao. Hala akula kekahi mau makahiki, a ho‘i hou akula kekahi hui i laila, a ua hāpai ‘ia a‘e kekahi inoa hou no ia ‘āina like. No ia hui, ‘a‘ohe o lākou makemake e kālele nui i ka hopena o ka lāhui kōnaka i ka ‘āina (‘o ka ‘ōpala pono kiloi wale), akā ua makemake nui lākou e kālele i kona ‘ano maoli, ‘o ia ho‘i ke ‘ano hā‘ena loa o ka ‘āina a me ke ‘ano o ka pā ‘ana o ia ‘āina i ka na‘au o kōnaka. A wahi a ia hui, ua ‘ike maka nō lākou i ka pili loa o ia wahi i nā ‘āina ‘ē a‘e i kapa ‘ia ai ‘o Hā‘ena ma nā mokupuni nui ‘ē a‘e. I kēia mau lā, lohe ‘ia no nā inoa ‘elua ‘o Kūkaehao a me Hā‘ena, a he mea maika‘i loa

nō ia, no ka mea, e hō‘oia nō kēlā mau inoa i ke ‘ano e pili ai kekahi i ia wahi pana.

NĀ MEA

‘O ka hi‘ohi‘ona o ka mea e kapa inoa ‘ia ana kekahi mea nui ma ke ka‘ina kapa inoa. Ma ke kālailai ‘ana i kona mau hi‘ohi‘ona a me kona lawena, ‘o ia nō kekahi ala e ‘ike le‘a ‘ia ai kona pilina i kona ‘āina. ‘O kona pae ola kekahi mea nui kekahi, ‘o ia ho‘i, i kekahi manawa, ‘oko‘a ke keiki, a ‘oko‘a ka makua, ke nānā aku e la‘a me ka i‘a pāpio a me ka ulua. A i ka no‘ono‘o Kōnaka, he mea nui nō ke kuhikuhi pololei ‘ana aku i kēlā mau pae ola ‘oko‘a. ‘O ka Makalena a me kāna keiki ‘o ke Ka‘upu‘ākala kekahi mau la‘ana maika‘i loa.

Kainō ua pau loa kēia manu kai (*Phoebastria albatrus*) i ka make, ‘a‘ole kā. Aia nō ‘o ia ke lele mau a‘e nei i loko nō o kona ‘ane halapohe. I kona wā makua, he lenalena nō kona maka, ke nānā aku. ‘O kekahi mana‘o aku o “maka,” ‘o ia nō ka pua ‘ana a me ka loli ‘ana, e like me ka pua ‘ana a‘e o ka liko, he ‘ano loli nō ia. Pili nō ia mana‘o i ka ho‘omaka ‘ana o ka manu keiki e ho‘ololi i kona wā makua. Ma kona wā keiki, like loa nō ia i ka manu ‘ele‘ele ‘o ke Ka‘upu (*Phoebastria nigripes*), ke nānā aku. Akā, ‘o kona nuku ‘ākala ka mea e ‘ike ‘ia ai he manu ‘oko‘a nō ia. ‘O ia nō ke keiki a ka Makalena.

▼ Hānau ‘o Kūkaehao, he ‘āina! Hānau ‘o Hā‘ena, he ‘āina! KULEANA KI‘I: HÖKŪOKAHALELANI PIHANA





▲ Hānau ka Ao‘ū, lele! KULEANA KI‘I: HÖKŪ CODY

NĀ ‘ANO

‘O ka lawena o ka mea e kapa inoa ‘ia ana kekahi mea nui ma ke ka‘ina kapa inoa, ‘o ia ho‘i ke ‘ano o kona holo ‘ana, kona ‘ai ‘ana, kona kani ‘ana a pēlā wale aku. No ka manu ‘Ao‘ū, (*Puffinus nativitatis*), nāna ho‘i i ha‘i mai i kona inoa i ka hui kapa inoa ma ko ka hui ho‘olohe pono ‘ana i kekahi poke leo o ke kanikani a me ka ‘ū‘ū o ka manu. ‘O ke kanikani o nā manu kai kekahi ‘ano ala ma ka hana kapa inoa ma ka no‘ono‘o Hawai‘i. Ma ka pepeiao nō ka ‘ike—ua lohe ‘ia nō ‘o “‘ao,” a me “‘ū.” Kani a‘ela ka ‘aka o ka hui i ko mākou ho‘opilipili ‘ana i ke kani o ia manu, eia kā, me he mea lā, e hīmeni pū ana ka hui kapa inoa ma ia manu ma kona ‘olelo pono‘i.

NĀ KAI

‘Oiai he mea nui ke kai ma Papahānaumokuākea, kālailai ‘ia nō nā hi‘ohi‘ona o kahi e noho ana kekahi mea e kapa inoa ‘ia ana ma ke kai, a ‘o ia nō ho‘i kekahi mea e ulu a‘e ai kekahi inoa. No ka ‘Īliohāhā (*Ulva iliohaha*), pili loa nō kona inoa i kona wahi a me kona pilina me kekahi hoa ona. ‘O ka “hāhā,” ‘o ia nō ka huli lima ‘ana aku me ka huli lima ‘ana mai i ka ‘imi pa‘a ‘ana i kekahi mea. He kuhikuhi nō ia i ka ‘īlio o ke kai, ‘o ia ka ‘Īlioholoikauaua (*Neomonachus schauinslandi*). Ua ‘emi loa mai ka nui o ia ‘īlio ma

Lalo/Kānemiloha‘i. Ma ka ‘ike ‘ana aku i ka wikiō i ho‘opa‘a ‘ia ma luna o ka ‘Īlioholoikauaua, ‘ike akula nō kākou i ka hāhā ‘ana o ia ‘īlio i nā pōhaku me kēia ‘ano limu e ulu ana ma luna ona i mea ‘ai nona. Ma ke kapa inoa ‘ana aku i kēia limu ma kona inoa ‘o ka ‘Īliohāhā, he ala ia e ho‘ohanohano ai a e mālama pono ai i ia mea ‘ane halapohe. He inoa ho‘i ia e hāpai a‘e ana i ke ko‘iko‘i o ia limu i ke ola o ka ‘Īlio o ke kai. No laila, inā he mea nui ka mālama ‘ana i ka ‘Īlioholoikauaua, pēia like nō ka mea nui ‘o ka mālama ‘ana i kāna ‘ai.

‘A‘ole kālele wale ‘ia ka hana kapa inoa ma ho‘okahi wale nō Mea Nui (Nā Mea Nui, ‘o Nā Wahi, Nā Mea, Nā ‘Ano, a me Nā Kai,) akā ho‘okino maila kekahi inoa ma ke kālailai ‘ana i kēlā mau mea nui a pau loa, pēlā nō e puapua‘i pono a‘e ai kekahi inoa kūpono loa i ia mea e kapa inoa ‘ia ana. Eia kekahi la‘ana. E like me ke ‘ano pāpālua o ke Kumulipo (kai/uka & kāne/wahine), pēia ho‘i kekahi mau inoa no nā ko‘a hou loa mai ke kai lipolipo mai. Ma ka haka pono ‘ana aku i ia ko‘a, ‘ike le‘a ‘ia ke koku like o ia mau ko‘a i kekahi mau mea o uka, ‘o ka pūkiawe me ke kāmānōmano. No ia kumu i kapa ‘ia ai ke Kanapūkiawe a me ke Kanakāmānōmano i hō‘ike aku ai i ka pilina o nā mea o uka me nā mea o kai.

Hānau ka Uku Ko'ako'a, hānau kāna, he Kanapūkiawe, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanakāmanomano, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanalaua'a, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanakūka'i, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kana'ēlau, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanakūlālā, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanamiloka'i, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanaiwikua, puka!
 Hānau ka Uku Ko'ako'a, hānau kāna, he Kanapōpolohuamea, puka!

NĀ HOPENA

‘Oiai, ua nui ka po‘e i komo piha i kēia ‘ano hana ‘o ke kapa inoa, hū a‘e he mau inoa ma muli o nā ‘ano ala like ‘ole i pili ai kekahi i ka mea e kapa ‘ia ana. Hāpai ‘ia a‘e kēlā me kēia inoa me ka wehewehe pono ‘ana i ka mana‘o nui o ka inoa, a kālailai ‘ia nō ho‘i ma kēia mau kūkulu inoa Hawai‘i, ‘o ia ho‘i, he pono nō kēia mau mea i kekahi inoa Hawai‘i—ka Pilina, ka Mana‘o, ke Kani, ke Kaha Kī‘i, a me ke Kaona. (E nānā i ka Pakuhi 1.) Koho ‘ia nō ka/nā inoa pili loa i ia mau kūkulu.

HE MANA‘O PANINA

‘O kēia mau lālani ma lalo iho nei, he oli hou loa nō ia i haku ‘ia no ka ‘oihana huli moana ‘o Ocean Exploration Trust ma Papahānaumokuākea. ‘O ka huli ‘ana i ka ‘ike hohonu o ka moana ka mana‘o nui o ia oli, a pēia like nō ia mana‘o i ka huli ‘ana i ka ‘ike hohonu ma nā pō‘aiapili a pau loa e ho‘opa‘a ai a pa‘a ko kākou pilina i ka honua.⁹ Pili loa nō ke ka‘ina kapa inoa o ka hui kapa inoa o Native Hawaiian Cultural Working Group i ia ‘ano lu‘u ‘ana i ka hohonu o ka ‘ike kūpuna, ‘ike akeakamai, ‘ike ‘āina, ‘ike kai, ‘ike maka, ‘ike pepeiao, ‘ike alelo, ‘ike ihu, ‘ike ‘ili, a me ka ‘ike na‘au i ho‘ohua a‘e ai i kekahi inoa kūpono loa no nā mea hou ma loko o ke ao Hawai‘i. Ma ia kapa inoa ‘ana i ho‘opili ai a pili ia mea nona ka inoa hou i ka mo‘okū‘auhau o kākou Kānaka. Ma ia ho‘omaopopo ‘ana mai i ia pilina mo‘okū‘auhau i nā mea ola hou, ka ‘āina, ke kai, a me nā mea a pau loa, lilo nō ia i

kumu nui a ko‘iko‘i ho‘i no kākou e kia‘i, mālama, noi‘i, a mo‘olelo aku e pili ana i ia mau mea hou, a lilo nō ho‘i nā Kānaka i mau alaka‘i ma ke kia‘i a me ka mālama ‘ana i ia po‘e mea no ka pono o ko kākou ‘ano no‘ono‘o Kānaka, i pono ai ho‘i nā hanauna o mua aku. Wahi a nā kūpuna, “He mana ko ka inoa.” A i ko kākou ho‘opuka mau ‘ana a‘e i kekahi inoa i loko nō o kona ‘ano hou loa, pi‘i a‘e ai ka mana e ho‘ōla ai a ola ia mea nona ka inoa.¹⁰ No laila, e ka Lāhui Hawai‘i, e haku pono nō kākou i nā inoa hou no nā mea ola hou, no ka mea, wahi a ke Kumulipo, he ‘ohana ho‘okahi kākou a pau. A e like no ho‘i ka mana o ka inoa, aia nō iā kākou ka mana e kia‘i a mālama pono i kēia po‘e mea hou a me kona wahi e noho nei.

Lu‘u a ea, a hiki i ke kai lipolipo,
 Lu‘u a ea, a hiki i ka papakū,
 Lu‘u a ea, a hiki i ke kualono kai,
 Lu‘u a ea, a hiki i ke kumu...

NĀ KUHIA O HOPE

1. Na nā mea kākau o kēia pepa i hō‘ano hou aku, a na nā mea kākau nō nā hemahema. *He Pule Hoolaa Alii He Kumulipo no Ka I-amamao a Ia Alapai Wahine* (Honolulu: Ka Hui Paipalapala Elele, 1889).
2. Nomenclature Subcommittee, Papahānaumokuākea Marine National Monument Cultural Working Group. ‘O “ka hui kapa inoa,” a me ka “Nomenclature Hui,” kekahi mau inoa e ‘ike ‘ia ana ma kēia pepa nei.
3. ‘O “OHA” ka ho‘opōkole ‘ia o “Office of Hawaiian Affairs.” Waiho ‘ia ka inoa holo‘oko‘a o NOAA ma ka ‘olelo haole. Aia a hiki mai ka wā kūpono, no lākou nō ke kuleana e hō‘ike mai i ka inoa kūpono o ia hui. Pēia ana kekahi mau inoa hui ‘ē a‘e ma kēia pepa nei.
4. Mary Kawena Pukui, E. W. Haertig, and Catherine

PAKUHĪ 1. Nā Kūkulu Inoa Hawai‘i

Pilina	Akāka ka pilina o ka inoa i ka no‘ono‘o Hawai‘i me ke ao Hawai‘i. Pili nō ia pilina i nā mana‘o ku‘una i ‘ike ‘ia ma nā mo‘olelo, nā mele, a me ka ‘ike Hawai‘i.
Mana‘o	Akāka ka mana‘o o ka inoa i ka hana, ka lawena, ke ola, ke kuleana, a me nā hi‘ohi‘ona a pēlā wale aku o ka mea nona ka inoa.
Kani	Hia‘ai ke kani o ka inoa ke pā i ka pepeiao, a akāka ho‘i ke ‘ano o ke kani i ka mana‘o nui o ka mea nona ka inoa.
Kaha Kī‘i	Akāka ho‘i ke kī‘i i no‘ono‘o ‘ia ke lohe ‘ia a heluhelu ‘ia paha ka inoa, a akāka ho‘i ka pilina o ia kī‘i i ka mea nona ka inoa.
Kaona	He pāpālua nō ho‘i ka mana‘o o kekahi inoa ma nā ‘ano pae a pō‘aiapili like ‘ole ho‘i. He pili loa nō ka inoa iā kākou i kēia mau lā, a he hiki nō ke haku ‘ia nā mele a me nā mo‘olelo hou me ia inoa.



- A. Lee, *Nānā I Ke Kumu: Look to the Source*, vol. I (Hui Hānai, 1972), 94.
5. United Nations Educational, Scientific and Cultural Organization (UNESCO), <https://www.papahānaumokuākea.gov/>
 6. Papahānaumokuākea Marine National Monument, *Papahānaumokuākea Marine National Monument Management Plan* (National Oceanic and Atmospheric Administration, United States Fish and Wildlife Service, Hawai‘i Department of Land and Natural Resources, 2008), https://nmspapahānaumokuākea.blob.core.windows.net/papahānaumokuākea-prod/media/archive/new-about/management/pdfs/vol1_mmpo8.pdf, 136. Activity NHCH-2.4: Convene a Native Hawaiian nomenclature working group states, “Within a year, the Monument will convene a variety of experts, including the Native Hawaiian Cultural Working Group, on the history and meaning of Hawaiian names for known and yet-to-be-discovered regions, islands, geographical and oceanic features, sites, and plant and animal species. These names and their histories and meanings will be included and updated regularly in the forthcoming Monument Information Management System (see below) to ensure that such names continue to reflect Hawaiian knowledge and experience, and processes will be established to ensure that the Native Hawaiian names are imbued with appropriate cultural authority and officially recognized in government records.”
 7. Z. Teauotalani, “Hoiliili Hawaii: He Mau Hana, Olelo, Manao, E Pili Ana I To Hawaii Nei, Pepa 3.” *He Vahi Huli-Toa Manu Hawaii* (Honolulu: Pai-Palapala Katolika, 1860), 29.
 8. J.W. Slotterback, “Tristram’s Storm-Petrel (*Oceanodroma tristrami*),” *mana* 1.0. Ma ka puke ‘o *Birds of the World* (A. F. Poole, Editor). Ithaca, NY: Cornell Lab of Ornithology, 2020. <https://doi.org/10.2173/bow.trspet.01>
 9. “What’s in an Expedition Name? Building Relationships between People and Place through ‘Ōlelo Hawai‘i (Hawaiian Language) | Nautilus Live,” 2021, <https://nautiluslive.org/blog/2022/04/08/whats-expedition-name-building-relationships-between-people-and-place-through-olelo>.
 10. Pukui, *Nānā i ke Kumu*, 1972, 94.

MAHALO

The story, the genealogy, and the process shared in this paper could not have come to fruition without the tireless efforts of every member and collaborator who has ever contributed to the Nomenclature Hui. We especially mahalo Hōkū Cody, Noah Gomes, and Kanoē‘ulalani Morishige for sharing your thoughts on this paper. We also mahalo Pelika Andrade, Brad Kaaleleo Wong, and Kekuewa Kikiloī for their continued leadership and guidance. A special mahalo to all past, present, and future members of the Nomenclature Hui who continue to shape, inspire, and enrich our Lāhui (the Hawaiian nation) through the naming process.

‘O ke au i kāhuli wela ka honua
 ‘O ke au i kāhuli lole ka lani
 ‘O ke au i kūka‘iaka ka lā
 E ho‘omālamalama i ka malama
 ‘O ke au o Makali‘i ka pō
 ‘O ka walewale ho‘okumu honua ia
 ‘O ke kumu o ka lipo i lipo ai
 ‘O ke kumu o ka pō i pō ai
 ‘O ka lipolipo, ‘o ka lipolipo
 ‘O ka lipo o ka lā, ‘o ka lipo o ka pō
 Pō wale ho‘i
 Hānau ka pō
 — opening lines of the *Kumulipo*

HĀNAU KUMULIPO I KA PŌ, HE KĀNE / HĀNAU PŌ‘ELE I KA PŌ, HE WAHINE (INTRODUCTION)

The Kumulipo—an ancestral memory in the form of a cosmogonic chant. The 2,000+ lines breathe life into every single thing in the Hawaiian Universe, including coral polyps, birds, algae, humans, and even the earth. The Kumulipo is the origin story of Kānaka (Native Hawaiians) that genealogically connects humans to the land, the sky, the ocean, and everything in between. However, this genealogy does not end at the closing lines of the chant. Rather, the Kumulipo represents a continual process of life and creation. It provides Kānaka with the framework to assert our agency over our environment, relationships, culture, and language. The Kumulipo helps to reinforce our place and relationships as Kānaka in this genealogical web. It is this recognition that solidifies the important work of the Papahānaumokuākea Marine National Monument (PMNM) Native Hawaiian Cultural Working Group (CWG) Nomenclature Subcommittee, or “Nomenclature Hui.”² At the request of our local and scientific communities working with agency partners such as the National Oceanic and Atmospheric Administration (NOAA) and the Office of Hawaiian Affairs (OHA), volunteers of the Nomenclature Hui honor species that have been newly discovered—or born, in a Hawaiian worldview—in Papahānaumokuākea by carefully crafting and gifting inoa Hawai‘i (Hawaiian names). More recently, these conversations have expanded to discoveries in the main Hawaiian Islands, as well as naming boats and expeditions. To date, the Nomenclature Hui has given over 50 names since its inception in 2012.

The practice of creating and giving Hawaiian names is a very special and intense process, for names are carriers of culture, stories, and mana (power). Kanaka Scholar, Mary Kawena Pukui, writes, “One’s *inoa* was both owned property and a kind of force in its own right. Once spoken, an *inoa* took on an existence, invisible, intangible, but real. An *inoa* could be a causative agent, capable of marshaling mystic elements to help or hurt the bearer of the name.”³ In this sense, when Hawaiian names are given to new species born in Hawai‘i, it reaffirms the species’ cultural importance to Kānaka by permanently situating them within the Kumulipo, genealogically connecting them to all things in the Hawaiian Universe. This in turn orients our Kānaka consciousness towards the study and conservation of these new species and their habitats. This paper will review the Nomenclature Hui’s naming process that is grounded in Hawaiian ideologies and epistemology. Several names gifted by the Nomenclature Hui will be woven throughout this paper to exemplify this process.

HĀNAU KA PALILA, PUKA KONA HOA HE PALIHOA (BACKGROUND)

PMNM is one of the largest marine conservation areas in the world at over 580,000 square miles in Moananuiākea (the Pacific Ocean). The islands, atolls, and shallow reefs within PMNM are a part of the Hawaiian Archipelago, and are located northwest of the main islands. They are understood as the ancestral homeland of Kānaka, and are often referred to as the Kūpuna Islands. Teeming with natural life, the culturally significant land- and oceanscape with its archaeological features are internationally

recognized through Papahānaumokuākea’s inscription as a UNESCO (United Nations Educational, Scientific, and Cultural Organization) World Heritage Site.⁴

CWG was created in the early 2000s by the Northwestern Hawaiian Islands Reserve Advisory Council (RAC), PMNM’s community-based advisory group consisting of Native Hawaiian representatives from the areas of conservation, research, education, recreational and commercial fishing, and ocean-related tourism interests.⁵ CWG is composed of Native Hawaiians with long-standing interest and involvement in the region of Papahānaumokuākea. Members come from diverse backgrounds and include academic scholars, teachers, cultural practitioners, community activists, scientists, and resource managers who have ties to PMNM. The Nomenclature Hui was outlined and formalized in the Papahānaumokuākea Marine National Monument Management Plan of 2008, under “Activity NHCH-2.4: Convene a Native Hawaiian nomenclature working group.”

Activity NHCH-2.4 enabled the CWG to create the Nomenclature Hui in order to perpetuate our naming process and establish long-lasting relationships with scientists and practitioners who work in Papahānaumokuākea. Before formalizing the Nomenclature Hui, the naming process was very organic, with land managers and scientists reaching out to cultural practitioners interested in naming newly re/discovered species in Hawaiian; or with student groups using the naming process to give



place names to islands and spaces within PMNM. In 2012, the Nomenclature Hui was formalized and began to develop our naming process.⁶

HĀNAU KA UKU KO‘AKO‘A, HĀNAU KĀNA, HE KANALAU‘A, PUKA (THE NAMING PROCESS)

The goal of the Nomenclature Hui is to continue to push the agenda regarding reclaiming our spaces, and building, strengthening, and continuing relationships with elements and species within these spaces. Sharing a perspective from other traditions, it is understood that names, places, and relationships to elements/species evolve over time. An assertion of Hawaiian naming practices is an act to define and articulate a collective present-day relationship as a placeholder for future generations.

In addition to the thought and academic processes, integral to the Nomenclature Hui naming process is the inclusion of all senses of experience—seeing, smelling, hearing, touching, tasting, and na‘au (feeling). The CWG Nomenclature Hui naming process was developed from our conversations and relationships with Papahānaumokuākea, and the desire to perpetuate the practices of our kūpuna (ancestors). Our process is a product of these relationships and conversations. The hui recognizes that our naming process is one of many ways we evoke names through Native Hawaiian practices and is not the only way Hawaiian names are given. Thus, the Nomenclature Hui claims no authority on naming or the naming process.

The naming practices used by groups such as the students of the 2009 and 2012 Kū‘ula cohort from the University of Hawai‘i at Hilo during their time at Kuaihelani/Pihemanu/Midway, and the conversations held among Nomenclature Hui members, have contributed to our process design. The wahi pana (place) naming methods used by Kū‘ula help to identify and define our methodology. The conversations among Nomenclature Hui members enabled us to highlight and define Nā Mea Nui (the key elements or characteristics) used in the naming process, and the naming rubric (see Table 1, below) developed by the originators of the hui enabled us to assess how the names speak to the entire entity of the space, object, or organism and the realm it exists in.

As a newly formed collective, the group’s first species names were given to three species of birds—the

Palihoa (*Telespiza ultima*), the Ulūluniau (*Acrocephalus familiaris kingi*), and the ‘Ekupu‘u (*Telespiza cantans*). A decade later, the Nomenclature Hui continues to carry this important kuleana, the privilege and responsibility of naming.

Hānau ka Palihoa, lele
Hānau ka Ulūluniau, lele
Hānau ka ‘Ekupu‘u, lele
Hānau ka limu Kalaukapu, noho i kai
Hānau ka ‘Akihike‘ehi‘ale, ke‘ehi
Hānau ka limu Nu‘ahilihili, noho i kai
Hānau ‘o Kūkaehao, he ‘āina
Hānau ‘o Hā‘ena, he ‘āina
Hānau ka Makalena, puka kāna keiki he Ka‘upu‘ākala, lele
Hānau ka ‘Ao‘ū, lele
Hānau ka limu ‘Īliohāhā, noho i kai
Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanapūkiawe, puka
Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanakāmanomano, puka

The current naming process utilized by the Nomenclature Hui begins with a request from the community directly to CWG or to our agency partners. Because of the intense research and collaborative requirements of this process, naming may take up to several months from the initial request to the presentation of the selected name(s). Several individuals, including researchers, cultural practitioners, community advocates, and scientists, are involved in a collaborative process from start to finish. To develop a name, we begin with our Native Hawaiian Science Methodology which is composed of three main Hana (action steps)—Pilina, Traditional Noi‘i, and Scientific Research.

HANA ‘EKAHI: ESTABLISH PILINA (RELATIONSHIP)

Pilina is established through our collective observations and individual time spent in a particular space, learning about the natural elements. We engage all of our six senses—sight, smell, hearing, touch, taste, and na‘au (feeling)—to best understand the story the environment is sharing and how it informs our process.⁷ If the Nomenclature Hui is not able to visit the specific place where a new species in need of a name is found, we invite experts connected to that space to share how their relationship informs their practice or work within that space. This initial practice enables us to set our foundation in the naming process. For example, photos taken



by scientists are presented to describe the ocean floor where some limu and ko‘a species are found. Individuals who had the opportunity to visit Papahānaumokuākea share their experiences to paint environmental images home to certain birds and plants. These stories not only help to build pilina to place, but to these newly discovered species as well.

The intimate relationship between Auntie Laura Kalaukapu Thompson, one of the founding members of CWG, with Papahānaumokuākea is reflected in the name given to a newly discovered red seaweed (*Croisettea* sp.) found in PMNM. After her transition into the realm of Pō to be with our kūpuna (ancestors) in the Kūpuna Islands, this limu (seaweed) was brought to our hui in request of a name. Only after consulting and receiving permission from her family, Kalaukapu was selected as the seaweed’s name, for it embodies the spirit of Auntie Laura and the deep aloha she had for Papahānaumokuākea. “Lau” speaks to the leafy characteristics of the limu. “Kapu” expresses the sacredness of Papahānaumokuākea and its place as an ‘āina akua (sacred region). Through the knowledge shared by the scientist, the seaweed’s physical characteristics, and its pilina to Papahānaumokuākea, the Nomenclature Hui felt and saw Auntie Laura in this limu.

HANA ‘ELUA: EXAMINE TRADITIONAL NOI‘I

Noi‘i (research) of Hawaiian resources is conducted to understand the historical behaviors and features of the space, object, or organism that have been documented by our kūpuna over time. The Nomenclature Hui actively engages resources such as traditional stories, chants, and 19th- to 20th-century newspapers, documents, and publications written primarily in ‘ōlelo Hawai‘i. The information embedded within these stories provides a deeper understanding of the subject we are naming from a Kānaka perspective that is not found in modern literature. These resources often hold a plethora of bird, algae, plant, and place names that have already been given by our kūpuna. Thus, sometimes there is no need to create new names if traditional names, albeit buried within text, already exist. One such example is the ‘Akihike‘ehi‘ale (*Oceanodroma tristrami*).

As one of the Nomenclature Hui members writes, the ‘Akihike‘ehi‘ale was found in a 19th-century publication called *He Vahi Huli-Toa Manu Hawaii*, written by the Hawaiian historian Z. Teauotalani (also known as Kepelino). Though his description is brief, Teauotalani describes a small black seabird with swift flight and the ability to step on waves in search of food on the ocean surface.⁸ Linguistically, the name

▼ Hānau ka limu Kalaukapu, noho i kai! KULEANA KI‘I: FERESA CABRERA





▲ Hānau ka limu Nu‘ahilihili, noho i kai! KULEANA KI‘I: ERIKA ALVARADO

“Akihike‘ehi‘ale” can be interpreted as “bird with a hooked beak that treads on billows.” The hook on the beak of *Oceanodroma tristrami* is not extreme as with some other Hawaiian birds, but is certainly present. This, and the other identifying characteristics found in both the bird’s name and Teauotalani’s description, point to the identity of this mysterious bird being a species of storm-petrel. Storm-petrels are small black pelagic birds known to “step” (or tread, perhaps) on waves in search of food on the surface of the sea.⁹

HANA ‘EKOLU: EXAMINE SCIENTIFIC RESEARCH

To deepen our understanding of the given space, object, or organism being named, the Nomenclature Hui examines the current literature in peer-reviewed journals that have been published through scientific investigation and research. We also invite the scientists connected to the research to provide detailed characteristics and share more about their research. This allows the hui to understand the significance of the given subject from a Western science lens and deepens the naming process.

A kind of *Halopeltis* was described by a scientist to the Nomenclature Hui as a thick-growing, red limu. The scientist also fondly referred to the limu as “twisty,” in terms of its appearance. These features inspired its given name, Nu‘ahilihili. “Nu‘a” describes the thick-

growing nature of this limu. “Hilihili” is the action of braiding or plaiting. Its use in the name not only refers to the twisted-like appearance, but also honors the scientist’s relationship to the limu. Moreover, “hili,” glossed as “dark red,” appropriately reflects the color of this limu.

The ultimate goal of the three action steps outlined above is to collect Nā Mea Nui (key elements) on the space, object, or organism awaiting a name. These elements are Nā Wahi, Nā Mea, Nā ‘Ano, Nā Kai. These key elements provide the defining features that will inspire names by allowing the Nomenclature Hui to dig deeper into the behaviors, characteristics, and imagery of the subject.

NĀ WAHI (THE PLACES)

When developing a name for a space, object, or organism, we rely on the information gathered about its wahi, the place in which the subject comes from. We identify the wao (regional realms), where the subject is most connected to, and examine the environmental characteristics of that space. These observations help us to better understand the space where a land mass resides, the life history of an organism, and/or the depths of the ocean a marine vessel may voyage. These characteristics help create a functional and meaningful name that evokes imagery





▲ Hānau ka Makalena, puka kāna keiki he Ka‘upu‘ākala, lele! KULEANA KI‘I: HÖKŪ CODY

representing a subject’s genealogical relationship to its place. Kūkaehao and Hā‘ena are good examples of Wahi.

Experiential recollections of a certain space in Kuaihelani/Pihemanu/Midway inspired two names. Kūkaehao, meaning “rusty bucket,” reflected the large amount of metal debris that accumulated in this space—a name, indeed, that represents the human impact on this particular shoreline. A few years later, the hui returned to more deeply observe the stories of this area. Looking beyond the metal litter, participants renamed this space Hā‘ena as a true reflection of the intense red coloration seen there, with its breathtaking and intoxicating feeling. The imagery and feelings experienced there are similar to other place names called Hā‘ena throughout the archipelago. Today, both names are still used but share different experiences in this place.

NĀ MEA (PHYSICAL CHARACTERISTICS)

The physical characteristics of a space, object, or organism provide more information about its function, behavior, and/or purpose. These characteristics help to define the subject’s ecological and cultural role within that environment. Specifically noted are the growth stages of an organism being named, with the understanding that a given organism has no characteristics before birth and becomes an entity only after birth. The Nomenclature Hui identifies and examines physical attributes and unique characteristics within each growth stage of an organism. This same

practice of naming newly (re)discovered land masses, creatures, and objects such as marine vessels is used to identify their life history and growth stages. This key element is important, especially in instances where cultural practices require a level of specificity in distinguishing growth stages. The Makalena and Ka‘upu‘ākala serve as great examples.

Once believed to be extinct and still critically endangered, the name of Makalena, the albatross *Phoebastria albatrus*, gives new life to its two distinct stages. As an adult, the maka (face) of the Makalena seems to be dusted in lena (yellowish hue). “Maka” also refers to “blossoming,” “blooming,” and “transitioning,” alluding to the physical blossoming, blooming, and transitioning of the bird from its juvenile stage, named Ka‘upu‘ākala. In this stage, the bird is nearly similar to the adult form of another albatross, the Ka‘upu (*Phoebastria nigripes*), but is distinguishable by its ‘ākala (pink) beak.

NĀ ‘ANO (BEHAVIOR)

Aspects of a subject’s ‘Ano (behavior)—how it moves, eats, acts, or sounds, for example—are important informants when creating a name. Behaviors that change during life phases or due to environmental conditions also provide insight. For the ‘Ao‘ū (*Puffinus nativitatis*), its name was inspired by its groans and nasal-like vocalizations—a common naming practice for many other sea- and shorebirds in Hawai‘i. The Nomenclature Hui was provided with a short audio clip of the bird’s call. After several



careful listens, “ao” and “ū” were two identifiable sounds. Its sounds also reflect its name. Specifically, “ū” is glossed as “to groan.” The sound of their repetitive call evoked heartfelt camaraderie among the namers when practicing the call themselves. As members mimicked the bird’s call using the potential name ‘Ao’ū, they felt and heard the nasal-like vocalization as well as enjoyed the time spent together creating the name.

NĀ KAI (HORIZONTAL ZONES OF THE OCEAN)

Defining the different realms of the kai (ocean) from a Native Hawaiian understanding is the last important key element in the naming process. This enables us to further understand where an organism lives, how deep a marine expedition dives, and/or the environmental characteristics of a space or realm. All

of these factors contribute to the development of a name.

The name “‘Īliohāhā” (*Ulva iliohaha*) is two-fold because it describes the environment this species of sea lettuce was found in and how it interacts with other creatures. Literally translated as “dog-that-feels (hāhā) about in search of something,” the name references the ‘Īlioholoikauaua, the Hawaiian monk seal (*Neomonachus schauinslandi*). Given the challenges with the low survival rates of the monk seals at Lalo/Kānemiloha‘i/French Frigate Shoals, naming ‘Īliohāhā in recognition of the monk seal adds a supportive element to the seal’s environment. Precedent for the application of the concept of ‘īlio to a sea lettuce species can be found in the traditional name ‘Īlioha‘a. The new suffix, “hāhā,” diverges from

▼ Hānau ka limu ‘īliohāhā, noho i kai! KULEANA KĪ‘Ī: NOAA OFFICE OF NATIONAL MARINE SANCTUARIES



tradition as it references new information via critter-cam technology, which revealed that one of the foraging techniques utilized by the ‘ilioholoikauaua is targeting and overturning rocks with limu growing on top.

As is perhaps noticeable from these examples, complementary elements across several categories will also jointly inspire names. In some examples, various features relate a name back to the dualistic nature of the Kumulipo—namely, an ocean creature will have a land counterpart with similar characteristic and functions, thus recognizing the relationship of these creatures. Kanapūkiawe and Kanakāmanomano are given names for two different species of ko‘a. Upon close examination of these deep-ocean corals, they bear striking resemblance to the land-based pūkiawe (*Styphelia* spp.) flowers and kāmanomano (*Cenchrus agrimonoides*) grass.

Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanapūkiawe, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanakāmanomano, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanalaua‘a, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanakūka‘i, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kana‘ēlau, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanakūlālā, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanamiloka‘i, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanaiwikua, puka!
 Hānau ka Uku Ko‘ako‘a, hānau kāna, he Kanapōpolohuamea, puka!

OUTCOMES

Varied experiences of relationality to a particular space, object, or organism often lead to the development of multiple names. These names are shared and debated within the Nomenclature Hui. A proposed name is analyzed against the following criteria—Pilina, Mana‘o, Kani, Kaha Ki‘i, and Kaona. Table 1 defines these criteria. The name(s) that best meet these criteria are then offered.

CONCLUSIONS

The following lines are from a new composition, crafted when creating the names for the Ocean Exploration Trust expeditions in Papahānaumokuākea. In short, the chant and names of the expeditions express our desire to dive into the deepest depths to discover and learn more about our relationship to the world.¹⁰ The naming process utilized by the Papahānaumokuākea Native Hawaiian Cultural Working Group Nomenclature Hui is a reflection of this same sort of deep-dive by Native Hawaiians into the articulation of our unique relationship to the Hawaiian Universe: that is, recognizing and claiming newly discovered and newly named species and places as part of our genealogy. This process is proof of a living Hawaiian language and a thriving Hawaiian culture. The names given by the Nomenclature Hui and the process to create them add an intimate level of protection through a Hawaiian cultural consciousness to the organisms and the spaces they are also connected to. Our agency as Native Hawaiians to name the important relationships to all things in the Hawaiian Universe is captured within our naming practices grounded in Kānaka epistemologies. This kind of collaborative participation in the nomenclature process recognizes the importance of Indigenous leadership within conservation in Hawai‘i. Referring back to Mary Kawena Pukui’s explanation of names, she says, “And, so went the belief, the more an *inoa* was spoken, the stronger became this name-force and its potential to benefit or harm.”¹¹ Thus, the more that we all as a community continue to create, share, and say these Hawaiian names across multiple generations, the larger our collective Native consciousness becomes to conserve, study, and share the stories of these new organisms and the habitats they thrive in.

Lu‘u a ea, a hiki i ke kai lipolipo,
 Lu‘u a ea, a hiki i ka papakū,
 Lu‘u a ea, a hiki i ke kualono kai,
 Lu‘u a ea, a hiki i ke kumu...

TABLE 1. Hawaiian Naming Rubric

Pilina	The name clearly shows pilina (relationship) to the Hawaiian universe. This relationship is related to ideas that are found in historical mo‘olelo, mele, and cultural practices
Mana‘o	The mana‘o (meaning) of the name is a clear representation of the actions, behaviors, life cycle, function, purpose, and other notable characteristics and features of the space, object, or organism.
Kani	The kani (sound) of the name is pleasing to the ear and is a clear representation of the space, object, or organism.
Kaha Ki‘i	The kaha ki‘i (imagery) evoked by the name provides a clear understanding of the space, object, or organism and what it represents.
Kaona	Kaona refers to the multiplicity of deep layers, meanings, and interpretations a name may possess. The kaona a name offers are all connected and related to the space, object, or organism being named. The name also has present-day application and can be used in contemporary compositions of mele and mo‘olelo.



ENDNOTES

1. The authors have adapted the text to use contemporary orthography. See *He Pule Hoolaa Alii He Kumulipo no Ka I-amamao a Ia Alapai Wahine* (Honolulu: Ka Hui Paipalapala Elele, 1889).
2. “PMNM” and “Papahānaumokuākea” will be used interchangeably within this paper to refer to Papahānaumokuākea Marine National Monument. The Nomenclature Subcommittee is often called the “Nomenclature Hui.” “Hui” may translate to “group,” or “team.”
3. Mary Kawena Pukui, E. W. Haertig, and Catherine A. Lee, *Nānā I Ke Kumu: Look to the Source*, vol. I (Honolulu: Hui Hānai, 1972), 94.
4. <https://www.papahanaumokuakea.gov/>
5. <https://www.papahanaumokuakea.gov/new-about/council/>
6. Papahānaumokuākea Marine National Monument, *Papahānaumokuākea Marine National Monument Management Plan* (Honolulu: National Oceanic and Atmospheric Administration, United States Fish and Wildlife Service, Hawai‘i Department of Land and Natural Resources, 2008), https://nmspapahanaumokuakea.blob.core.windows.net/papahanaumokuakea-prod/media/archive/new-about/management/pdfs/vol1_mmpo8.pdf, 136. Activity NHCH-2.4 states, “Within a year, the Monument will convene a variety of experts, including the Native Hawaiian Cultural Working Group, on the history and meaning of Hawaiian names for known and yet-to be-discovered regions, islands, geographical and oceanic features, sites, and plant and animal species. These names and their histories and meanings will be included and updated regularly in the forthcoming Monument Information Management System (see below) to ensure that such names continue to reflect Hawaiian knowledge and experience, and processes will be established to ensure that the Native Hawaiian names are imbued with appropriate cultural authority and officially recognized in government records.”
7. Na‘au, translated as “gut,” speaks to the senseability of Kānaka to feel and communicate to the ancestors, land, ocean, etc., through one’s gut.
8. Z. Teauotalani, “Hoiliili Havaii: He Mau Hana, Olelo, Manao, E Pili Ana I To Havaii Nei, Pepa 3.” In *He Vahi Huli-Toa Manu Havaii* (Honolulu: Pai-Palapala Katolika, 1860), 29.
9. J.W. Slotterback, “Tristram’s storm-petrel (*Oceanodroma tristrami*),” version 1.0. In *Birds of*

the World, A.F. Poole, ed. (Ithaca, NY: Cornell Lab of Ornithology, 2020).

<https://doi.org/10.2173/bow.trspet.01>

10. “What’s in an Expedition Name? Building Relationships between People and Place through ‘Ōlelo Hawai‘i (Hawaiian Language) | Nautilus Live,” 2021. <https://nautiluslive.org/blog/2022/04/08/whats-expedition-name-building-relationships-between-people-and-place-through-olelo>
11. Pukui, *Nānā i ke Kumu*, 94.

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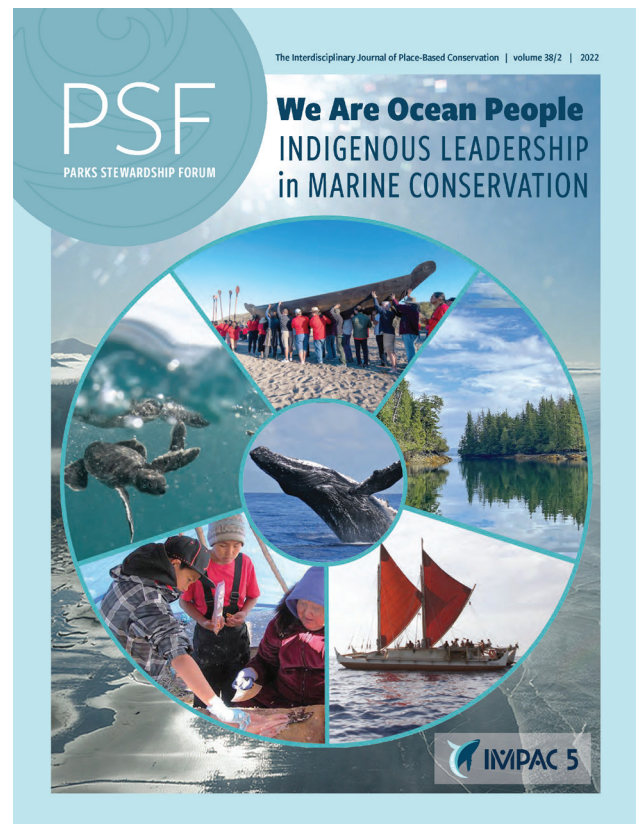
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- CIRCLE DESIGN, clockwise from top:
- Northern Chumash ceremony | **ROBERT SCHWEMMER**
 - Haida Gwaii | **CINDY BOYKO**
 - The Polynesian Voyaging Society's voyaging canoe Hōkūle'a | **NOAA**
 - Elder teaching youths, northern Alaska | **US FISH AND WILDLIFE SERVICE**
 - Baby Honu (sea turtles), Papahānaumokuākea Marine National Monument | **NOAA**
 - Center: Humpback whale, Papahānaumokuākea Marine National Monument | **NOAA**

Background: Pacific Rim National Park Reserve | **PARKS CANADA**