

Papahānaumokuākea Marine National Monument
Native Hawaiian Practices Permit Application

NOTE: *This Permit Application (and associated Instructions) are to propose activities to be conducted in the Papahānaumokuākea Marine National Monument. The Co-Trustees are required to determine that issuing the requested permit is compatible with the findings of Presidential Proclamation 8031. Within this Application, provide all information that you believe will assist the Co-Trustees in determining how your proposed activities are compatible with the conservation and management of the natural, historic, and cultural resources of the Papahānaumokuākea Marine National Monument (Monument).*

ADDITIONAL IMPORTANT INFORMATION:

- Any or all of the information within this application may be posted to the Monument website informing the public on projects proposed to occur in the Monument.
- In addition to the permit application, the Applicant must either download the Monument Compliance Information Sheet from the Monument website OR request a hard copy from the Monument Permit Coordinator (contact information below). The Monument Compliance Information Sheet must be submitted to the Monument Permit Coordinator after initial application consultation.
- Issuance of a Monument permit is dependent upon the completion and review of the application and Compliance Information Sheet.

INCOMPLETE APPLICATIONS WILL NOT BE CONSIDERED

Send Permit Applications to:

Papahānaumokuākea Marine National Monument Permit Coordinator

6600 Kalaniana'ole Hwy. # 300

Honolulu, HI 96825

nwhipermit@noaa.gov

PHONE: (808) 397-2660 FAX: (808) 397-2662

SUBMITTAL VIA ELECTRONIC MAIL IS PREFERRED BUT NOT REQUIRED. FOR ADDITIONAL SUBMITTAL INSTRUCTIONS, SEE THE LAST PAGE.

Papahānaumokuākea Marine National Monument Permit Application Cover Sheet

This Permit Application Cover Sheet is intended to provide summary information and status to the public on permit applications for activities proposed to be conducted in the Papahānaumokuākea Marine National Monument. While a permit application has been received, it has not been fully reviewed nor approved by the Monument Management Board to date. The Monument permit process also ensures that all environmental reviews are conducted prior to the issuance of a Monument permit.

Summary Information

Applicant Name: Shauna Kēhaunani Springer

Affiliation: Nā Maka o Papahānaumokuākea & Conservation International – Hawaii Fish Trust

Permit Category: Native Hawaiian Practices

Proposed Activity Dates: September 12-25, 2012

Proposed Method of Entry (Vessel/Plane): Vessel

Proposed Locations: Nihoa Island, Mokumanamana Island, Mokupapapa (French Frigate Shoals /La Perouse Pinnacle), Puhahonu (Gardner Pinnacles)

Estimated number of individuals (including Applicant) to be covered under this permit:

Twelve individuals are to be covered under this permit, co-listed under the Research application submitted by Rob Toonen and Chris Bird.

Estimated number of days in the Monument: 12 days

Description of proposed activities: (complete these sentences):

a.) The proposed activity would...

The proposed activity aims to examine the basic ecology of 'opihi populations and intertidal ecosystems within the NWHI by making keen observations of the environment and interactions by understanding connections with atmospheric and seasonal cycles from a Native Hawaiian perspective and to reconnect kanaka maoli to these resources. Through a collaboration with Na Mamo o Muole'a, the Nature Conservancy, the Hawai'i Institute of Marine Biology, Nā Maka o Papahānaumokuākea, Conservation International-Hawaii Fish Trust and the NOAA Papahānaumokuākea Marine National Monument; a standard 'opihi monitoring protocol which is inclusive of Hawaiian methods of monitoring, has been developed (and is continuously being refined) to monitor populations within select locales on Hawai'i Island, Maui, Kaho'olawe and the NWHI. This would be the fourth year collecting data at locations within the NWHI. Consistent with proclamation 8031, these activities will strengthen cultural and spiritual connections to the Northwestern Hawaiian islands and foster the expansion and perpetuation of Native Hawaiian ecological knowledge and research methodologies. This knowledge may be critical as it is observed by local Hawaii residents that 'opihi stocks are generally diminishing in size and number in the main Hawaiian islands, therefore more data in this area may help to curb

the decline. In addition, comprehensive surveys of the intertidal zone within the NWHI have never been conducted. The continuation of ‘opihi data collection, and comprehensive intertidal surveys (including fishes, algae and invertebrates) using Native Hawaiian ecological knowledge and methodologies coupled with western science will help to contribute to the overall health of Papahānaumokuākea.

b.) To accomplish this activity we would

To accomplish this activity we will utilize Native Hawaiian protocol and practice, based on traditional knowledge and methodologies, to assess the environment, which will be integrated with the scientific ecological data. Native Hawaiian observations include using all senses by using your “eight eyes” makawalu (Kanahēle) to note activities in the sky, land, and ocean and to connect these elements to our daily lives. Not only is it important to make observations of these elements and how they relate to natural resources, it is also vitally important to reconnect to our cultural spirituality by consuming intertidal resources that are critical to the survival of kanaka maoli. Documenting activities and recording connections between these events will highlight relationships and possible dependencies between reoccurring events and activities.

- Sky observations include looking at cloud formations, noting wind direction/strength and what times it changes, visibility of the horizon, bird activity, other weather related observations such as rain or rainbows, the rising and setting of the moon and sun, the moon phase, and stars.
- Land observations include looking at any plants that are flowering, seeding or fruiting, new growth, animals reproducing, precipitation and soil moisture, bird arrival and departure and any other animal behaviors. Land observations from the main Hawaiian Islands during the expedition may also be useful to help remember activities in the NWHI during that time. For example, we notice hala fruiting here on the main islands and can relate that in the Northwestern Hawaiian Islands, this is the season when juvenile iwa are still in the nest.
- Ocean observations include noting the tide (high/low and time), waves and currents, identifying and looking at the behavior of invertebrates, limu (algae) and fish in the intertidal environments, noting any spawning or aggregation of species, and noting any juveniles and newly recruited species. (see observation datasheet).

Through these types of observations, one can discover how different the intertidal zone changes between seasons (Kauwela-summer/Ho‘oilo-winter). At sites in the MHI, the limu (Crustose Coralline Algae (CCA) and macoalgae) zone expands during the winter, due to the large waves that are generated by winter storms, and decrease during the calm summer months. This allows other organisms such as ‘opihi and ha‘uke‘uke to expand their habitable zone as well. New recruits for ‘opihi and ha‘uke‘uke were observed during the winter season about 1-2 months after a peak spawning event, but wasn’t observed during the summer season. The peak spawning period was determined by conducting a gonad study for both ‘opihi and ha‘uke‘uke. These are just a few examples that demonstrate how both western and traditional knowledge can complement each other to obtain both quantitative and qualitative data.

The scientific research methods include laying belt transects to assess class size, population density, community structure, species range, distribution, and rugosity for all organisms within the intertidal zone. A minimum of 20 ‘opihi population/ intertidal surveys at each island / atoll will be conducted. Statistical analysis of the data will be analyzed at the Hawai‘i Institute of Marine Biology lab. Data analyzed will be useful to local and governmental managers to make effective decisions on managing the resources. See Toonen /Bird Research application for reference.

Consumption of intertidal resources including invertebrates, limu will further support cultural practice and relationship between participants and our islands. Consumption feeds physical, spiritual, and cultural health rooting us in our ancestral ties and customary practices. Consumption allows us to be nurtured and nourished by place and genealogy. Our islands and the resources thriving here are older siblings and customary relationships are based on the reciprocal practice of being fed and cared for by our older siblings while we care for and “feed” them in return. Our presence, activities, oli, observations, surveys, etc feed and care for place further supporting the physical, spiritual and cultural health of our islands and ourselves. Consumption also allows us to interact with place and understanding the network involved to produce a meal, which feeds a community. Prior to departure to Papaphānaumokuākea, the Nā Maka o Papaphānaumokuākea will conduct a cultural orientation which will include the harvesting, preparation and consumption of food to introduce and ground all the participants to the importance of feeding a community and the relationship between the natural environment (genealogy) and ourselves.

The research team will work together to apply this integrated monitoring approach. The research team will be comprised of cultural researchers / practitioners, scientists, and managers. To ensure the success of these field studies, the team will conduct appropriate protocol and offer ho’okupu (cultural offerings) to maintain the spiritual integrity of the sites that are visited.

c.) This activity would help the Monument by ...

This activity will not only add to the current knowledge of the marine environment in the NWHI, it will help to gain a better understanding of the resources by looking at the resources through a Native Hawaiian cultural lens ensuring a holistic approach to interaction and care. It will also help the monument by continuing to re-establish Native Hawaiian ancestral consciousness and awareness with regard to the health and condition of the marine resources. Native Hawaiian protocol and methodology is integrated with western scientific protocol and methodology to better understand the status of intertidal marine resources and helps the Monument strengthen its management of cultural resources and ensures the strong participation of Native Hawaiians in the region's long-term protection. By providing opportunities to conduct cultural research, (cultural) researchers will assist in the recovery of important Native Hawaiian marine management practices and support the use of Native Hawaiian traditional ecological knowledge. Additionally, the permitted cultural practitioners and researchers will be key to the development of an eventual cultural access and monitoring plan for the NWHI.

Other information or background: Additionally this project is also supported by the following activities in the Monument Management Plan, (NHCH-2.1, 2.2, 2.3, 2.5, 2.6, 3.4 and NHCI – 3.1 and 3.2) all of which call for the identification of Native Hawaiian research priorities and access opportunities.

Section A - Applicant Information

1. Applicant

Name (last, first, middle initial): Springer, Shauna, Kēhaunani

1a. Intended field Principal Investigator (See instructions for more information):

S. Kēhau Springer

2. Mailing address (street/P.O. box, city, state, country, zip):

[REDACTED]

[REDACTED]

[REDACTED]

For students, major professor's name, telephone and email address:

3. Affiliation (institution/agency/organization directly related to the proposed project):

Nā Maka o Papahānaumokuākea & Conservation International-Hawaii Fish Trust

4. Additional persons to be covered by permit. List all personnel roles and names (if known at time of application) here (e.g. John Doe, Diver):

A maximum of 10 TBD (will be named in the compliance information sheet) individuals comprised of researchers from Hawaii Institute of Marine Biology (HIMB), cultural researchers / practitioners from the communities of Hana, Kalapana, and Kalaemanō, Nā Maka o Papahānaumokuākea, Monument management staff, and non-governmental partners including The Nature Conservancy & Conservation International-Hawaii Fish Trust would conduct work under this permit

Section B: Project Information

5a. Project location(s):

<input checked="" type="checkbox"/> Nihoa Island	<input checked="" type="checkbox"/> Land-based	<input checked="" type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input checked="" type="checkbox"/> Necker Island (Mokumanamana)	<input checked="" type="checkbox"/> Land-based	<input checked="" type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input checked="" type="checkbox"/> French Frigate Shoals	<input checked="" type="checkbox"/> Land-based	<input checked="" type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input checked="" type="checkbox"/> Gardner Pinnacles	<input checked="" type="checkbox"/> Land-based	<input checked="" type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Maro Reef			
<input type="checkbox"/> Laysan Island	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Lisianski Island, Neva Shoal	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Pearl and Hermes Atoll	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Midway Atoll	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Kure Atoll	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Other			

Ocean Based

NOTE: There is a fee schedule for people visiting Midway Atoll National Wildlife Refuge via vessel and aircraft.

Location Description: Surveys would be conducted below the splash zone within intertidal areas on all basaltic islands that contain ‘opihi habitat. The monitoring team would not access any sites beyond the splash zone on all islands.

5b. Check all applicable regulated activities proposed to be conducted in the Monument:

- Removing, moving, taking, harvesting, possessing, injuring, disturbing, or damaging any living or nonliving Monument resource
- Drilling into, dredging, or otherwise altering the submerged lands other than by anchoring a vessel; or constructing, placing, or abandoning any structure, material, or other matter on the submerged lands
- Anchoring a vessel
- Deserting a vessel aground, at anchor, or adrift
- Discharging or depositing any material or matter into the Monument
- Touching coral, living or dead
- Possessing fishing gear except when stowed and not available for immediate use during passage without interruption through the Monument
- Attracting any living Monument resource
- Sustenance fishing (Federal waters only, outside of Special Preservation Areas, Ecological Reserves and Special Management Areas)
- Subsistence fishing (State waters only)
- Swimming, snorkeling, or closed or open circuit SCUBA diving within any Special Preservation Area or Midway Atoll Special Management Area

6 Purpose/Need/Scope *State purpose of proposed activities:*

The central purpose of the expedition is to expand and advance traditional Native Hawaiian knowledge in the field of marine conservation and management and continue to bridge the gap between cultural and western research methodologies. The primary objectives of the cultural expedition are to: (1) collect environmental data related to traditional Native Hawaiian marine management; (2) expand the application of traditional Hawaiian environmental monitoring tools and methodologies; (3) increase the knowledge base pertaining to intertidal ecosystems, including 'opihi / ha'uke'uke / limu abundance, health, and reproductive cycles and (4) re-establishing and strengthening cultural ties through feeding and being fed by our environment (genealogy).

7. Answer the Findings below by providing information that you believe will assist the Co-Trustees in determining how your proposed activities are compatible with the conservation and management of the natural, historic, and cultural resources of the Monument:

The Findings are as follows:

a. How can the activity be conducted with adequate safeguards for the cultural, natural and historic resources and ecological integrity of the Monument?

All activities contained in this permit application were permitted over prior years and have demonstrated no impact on Monument cultural, natural and historic resources except for the cultural consumption of intertidal invertebrates and limu. All consultations (e.g. Section 106 National Historic Preservation Act) and compliance requirements would be completed prior to departure. The activities would adhere to all rules and regulations established by the Monument including adherence to all quarantine requirements, wildlife viewing guidelines, and entry/exit notification procedures where applicable.

The intertidal monitoring / 'opihi team consists of Native Hawaiian practitioners / cultural researchers on this voyage who are experienced in proper protocol and will help to ensure the entire group enters Papahānaumokuākea with proper intent and that all resources are treated with respect and care. Native Hawaiian protocols, including oli and mele, will be conducted to re-establish an awareness between people and place. It will also serve to reconnect the Northwestern Hawaiian Islands into the Hawaiian consciousness and worldview. This ceremony/protocol is very important because it establishes a sense of respect and reverence for the environment and all things it encompasses. It also supports a cultural interaction between people (younger siblings) and the islands & resources (older siblings) and prepares participants for that interaction. These protocol and ceremony are necessary to tap into an elevated state of awareness which will support cultural research and participants' openness to "see" properly. A pre-trip cultural orientation will also be conducted by the Protect Papahānaumokuākea 'Ohana to introduce all participants to the cultural practice of harvesting, preparing and feeding a community. The objective of this orientation is to demonstrate the cultural importance of food and environment, the network and investment of time and community into food, and how it feeds us physically, spiritually, and culturally.

The consumption of intertidal resource invertebrates, limu will be conducted with adequate safeguards by not taking more than what is needed to allow participants to practice their culture but without compromising the ecological integrity and natural resources. For example, when harvesting ‘opihi we will be mindful to harvest individuals that are larger than the legal size limit of 1 ¼ inch as well as to leave larger ‘opihi alone as they are believed to be more fecund. We will also harvest from various places along the shoreline to be mindful of harvest pressure on one rock. ‘Opihi are also able to reach reproductive maturity at approximately 7 months after settling onto the rocks (Kay & Magruder 1977), thus we are confident that there will be larval recruitment the following year. When harvesting limu, proper practice of cutting the branches off and leaving the holdfast will be utilized to ensure continual growth after it is harvested. We believe that two traditionally harvested and prepared individuals of each invert species (see appendix 1) per person and a total of one “mini snack-sized zip lock bag” approximately 100 grams of limu (see appendix 2) is appropriate to harvest per island. The Papahānaumokuākea Native Hawaiian Cultural Working Group will be consulted during their June 25, 2012 meeting about this permit application to ensure everything is properly planned and implemented.

b. How will the activity be conducted in a manner compatible with the management direction of this proclamation, considering the extent to which the conduct of the activity may diminish or enhance Monument cultural, natural and historic resources, qualities, and ecological integrity, any indirect, secondary, or cumulative effects of the activity, and the duration of such effects?

Per 7a above, all activities obtained in this permit application were permitted over prior years except for the cultural consumption of intertidal invertebrates and limu have previously demonstrated no impact on Monument cultural, natural and historic resources. All consultations (e.g. Section 106 NHPA) and compliance requirements would be completed prior to departure. All personnel named in this permit are experienced with conducting surveys in the intertidal zone and are aware of the risks associated with working in nearshore areas with high wave action. Activities proposed in this application would have no cumulative effect as the applicant is proposing short (1-3 day) survey days at each island, and no negative effects have resulted from previous years surveys within the NWHI.

In addition, this activity is part of the following Monument Management Plan Action Plans:

- NHCH 2.3: Facilitate cultural field research and cultural education opportunities annually;
- NHCH 2.6: Continue to facilitate Native Hawaiian cultural access;
- NHCH-3.1: *Assess Monument cultural resource capacity;*
- NHCH-3.2: *Increase knowledge base of Native Hawaiian values and cultural information through “in-reach” programs for research managers;*
- NHCH-4.2: *Develop and implement specific preservation and access plans, as appropriate, to protect cultural sites at Nihoa and Mokumanamana;*
- NHCH-5.3: *Integrate Native Hawaiian values and cultural information into the Monument permittee education and outreach program;*

c. Is there a practicable alternative to conducting the activity within the Monument? If not, explain why your activities must be conducted in the Monument.

There is no practicable alternative to conducting the activity within the Monument. There is no other place within the Hawaiian archipelago that can serve as a baseline of abundance for local community-based marine managers due to its remote locale and legal protection status. Because the Northwestern Hawaiian islands are remotely managed, this area serves as an optimal measure to determine expected abundances-as these cultural researchers are engaged in community-based near shore marine management in the main Hawaiian islands. A field study was attempted on Kaho'olawe, however, due to fishing pressures and run-off, the study site was determined to be sub-optimal.

The consumption of intertidal inverts and limu can be conducted outside of Papahānaumokuākea, however there is no alternative to consuming an important cultural resource at a place like Papahānaumokuākea because it allows one to connect to a place on a spiritual level which cannot be done by consuming it elsewhere. This is the reason kanaka maoli can connect to the place they live, because they have a deep and intimate connection to their land, their oceans and to their resources. We cannot whole heartedly connect to Papahānaumokuākea without practicing our culture like we do in other parts of Hawai'i, this is an extension of our daily lives and make up who we are. We will only consume two traditionally harvested and prepared individuals of each invert species (see appendix 1) per person and a total of one "mini snack-sized zip lock bag" approximately 100 grams of limu per island (see appendix 2). The intent is to malama Papahānaumokuākea by re-connecting ourselves to the place, being present, observe & listen to what she tells us and to allow her to spiritually and physically malama us by consuming resources found there and by giving us 'ike and showing us ho'ailona and experiences found no where else on this planet.

d. How does the end value of the activity outweigh its adverse impacts on Monument cultural, natural and historic resources, qualities, and ecological integrity?

The end value of the activity outweighs any adverse impacts by safeguarding against the loss of opportunity to expand Native Hawaiian knowledge and re-connect kanaka maoli culturally, physically, and spiritually to Papahānaumokuākea. There is a great need to recover traditional Native Hawaiian marine ecosystem management practices, and as such, the Monument provides an unparalleled venue to accomplish this.

e. Explain how the duration of the activity is no longer than necessary to achieve its stated purpose.

Twelve days is the shortest possible duration to conduct intertidal surveys. Twelve days would allow 1-2 days at each island/atoll to conduct surveys and adequate transit time for the vessel.

f. Provide information demonstrating that you are qualified to conduct and complete the activity and mitigate any potential impacts resulting from its conduct.

The applicant, Shauna Kēhaunani Springer is qualified to conduct both traditional and scientific surveys because of her knowledge using both methods in prior research projects. Her knowledge of ocean conditions and environments started at a young age, as she would go to the beach to fish, surf and swim. She continued this connection with the ocean through high school and college where she learned more about Hawaiian protocol and culture along with marine biology. In the past three years she has been a part of larger group, Nā Maka o Papahānaumokuākea, that aims to conduct integrated monitoring using traditional knowledge and western science to explore land and ocean environments. Her recent studies as a master's student looking at the cultural use and ecology of 'opihi densities at Kalaupapa National Historical Park trained her to conduct intertidal and near shore surveys. Her fellowship with the National Park Service not only gave her hands on experience in research and monitoring, she also learned aspects of fisheries management. She has extensive knowledge about traditional knowledge of ocean conditions from the relationships she established with many respected elders that taught her about seasonal cycles and sustainable resource management. In addition to these relationships, Kehau has spent the last three years looking at two systems on the MHI of Hawaii conducting integrated monitoring and assessment. These past three years is the foundation for Kehau to know her environment as her kupuna have so she can make decisions that relate to these places today.

The cultural researchers that will perform various research activities are all trained in traditional near-shore marine management, fishery management, traditional weather observations and working in dangerous near-shore, high wave action areas.

g. Provide information demonstrating that you have adequate financial resources available to conduct and complete the activity and mitigate any potential impacts resulting from its conduct.

The proposed field activities are funded in full by NOAA, Papahānaumokuākea Marine National Monument. The data workup for all the information collected through this project would also be supported by the Monument Texas A&M and the Hawaii Institute of Marine Biology.

h. Explain how your methods and procedures are appropriate to achieve the proposed activity's goals in relation to their impacts to Monument cultural, natural and historic resources, qualities, and ecological integrity.

The methods and procedures employed are widely accepted methods for acquiring data in the marine environment by Native Hawaiian marine practitioners and research scientists. The proposed methodology would not require specialized equipment and would also take into full account the fragility of the Monument's resources.

i. Has your vessel has been outfitted with a mobile transceiver unit approved by OLE and complies with the requirements of Presidential Proclamation 8031?

It is highly likely that this activity would be carried out aboard the M/V SEARCHER. SEARCHER is outfitted with a mobile transceiver unit approved by OLE and therefore complies with the requirements of Presidential Proclamation 8031.

j. Demonstrate that there are no other factors that would make the issuance of a permit for the activity inappropriate.

All permits required for access and conducting cultural observations of the marine environment will be obtained. Also, several members from the Native Hawaiian cultural working group have been consulted regarding the activities to be permitted under this application. Similar to 2011, a presentation will be provided to the working group both before and after the trip.

ADDITIONAL FINDINGS FOR PROPOSED NATIVE HAWAIIAN PRACTICES

k. Explain how the activity is non-commercial and will not involve the sale of any organism or material collected.

The activity is non-commercial. The end-value of the activity is informational and is intended to provide local and governmental managers the information critical to the conservation of these cultural resources.

l. Explain how the purpose and intent of the activity is appropriate and deemed necessary by traditional standards in the Native Hawaiian culture (pono), and demonstrate an understanding of, and background in, the traditional practice and its associated values and protocols.

The purpose and intent of the proposed activity is appropriate and pono by traditional standards in the Native Hawaiian culture in that the expedition is centered on enhancing traditional marine resource management skills through careful observation. The ability to increase or maintain productivity of a particular kai (fishery) is integral to maintaining traditional Native Hawaiian knowledge and marine management systems; and is therefore consistent with pono marine stewardship tenets.

m. Explain how the activity benefits the resources of the Northwestern Hawaiian Islands and the Native Hawaiian community.

The data collected from these field studies will better enable these cultural researchers / practitioners to understand the biological, spiritual and cultural connections between the NWHI and the main Hawaiian islands. In doing so, researchers will be better equipped to manage their areas in the main Hawaiian islands from which the Northwestern Hawaiian islands will ultimately benefit.

n. Explain how the activity supports or advances the perpetuation of traditional knowledge and ancestral connections of Native Hawaiians to the Northwestern Hawaiian Islands.

The group of cultural researcher / practitioners being selected for this expedition possess intricate knowledge of traditional Native Hawaiian marine management practices in the near shore fishery area within their own ahupua'a. Of equal importance, knowledge gained will be utilized to inform local marine management and conservation education within their home communities.

Each practitioner will reflect upon traditional concepts like 'aina momona (bountiful lands), ho'omalū (regulated activities) and kapu (prohibited activities) which are fundamental in traditional Native Hawaiian marine management.

o. Will all Monument resources harvested in the Monument be consumed in the Monument? If not, explain why not.

Yes, all resources harvested for cultural purposes under this Native Hawaiian Practices permit will be consumed in the monument.

8. Procedures/Methods:

The cultural research team would make visual assessments of intertidal areas where 'opihi and ha'uke'uke are located. The research team would record substrate type, limu type/density, crustose/turf/macro algae proportions, other species proportions/ratio, clumping of 'opihi, ha'uke'uke, and other intertidal species, presence of natural predators, freshwater input, etc. The team would take wet/dry notes and use digital cameras to record observations. At the end of each day, a discussion will be held to share observations and relationships made with the group. One person will be designated and write all the observations made by the group on one data sheet in order to facilitate the analysis process while observations are still fresh and can be clarified. To complete all of these activities, cultural practitioner / researchers would require access to nearshore areas (below the splash zone) that contain 'opihi habitat (e.g. intertidal zone at Mokumanamana). Cultural practitioners / researchers would adhere to all Monument requirements while undertaking this project.

Cultural harvesting protocols for intertidal invertebrates and limu will be conducted with adequate safeguards by not taking more than what is needed to allow participants to practice their culture but without compromising the ecological integrity and natural resources. Appropriate oli/mele will be conducted prior to arrival and departure on each island to introduce ourselves and our pono intentions as well as to thank each island for their contributions. We believe that two traditionally harvested and prepared individuals of each invert species (see appendix 1) per person and a total of one "mini snack-sized zip lock bag" approximately 100 grams of limu (see appendix 2) is appropriate to harvest per island. Harvesting will supplement meals and may consist of 'opihi, ha'uke'uke, limu, 'a'ama, pipipi, makaloa and pupu 'awa. 'Opihi will be gathered by hand using an 'opihi knife, and we will be mindful to harvest individuals that are larger than the legal size limit of 1 ¼ inch as well as to leave larger 'opihi alone as they are believed to be more fecund. We will also harvest from various places along the shoreline to be mindful of harvest pressure on one rock. 'Opihi are also able to reach reproductive maturity at approximately 7 months after settling onto the rocks (Kay & Magruder 1977), thus we are confident that there will be larval recruitment the following year. When harvesting limu, proper practice of cutting/ pinching off the branches off and leaving the holdfast will be utilized to ensure continual growth after it is harvested. All other invertebrates will be gathered by hand. All inverts will be consumed raw, except pipipi and pūpū 'awa which will be boiled then consumed. Limu will be "cured" and prepared to supplement meals. In addition, 'opihi (*Cellana exarata*, *C. sandwicensis* and *C. talcosa*) collected from various places in the MHI will be brought on the cruise to allow participants the opportunity to connect with resources from the

place in which they live and to Papahānaumokuākea. All ‘opihi brought into Papahānaumokuākea will be treated prior to departure to safeguard the PMNM from Alien Invasive Species. For example, the opihi will be shucked and frozen in the MHI, with only the frozen meat entering PMNM so that no invasive limu spores from the MHI would enter PMNM.

NOTE: If land or marine archeological activities are involved, contact the Monument Permit Coordinator at the address on the general application form before proceeding, as a customized application will be needed. For more information, contact the Monument office on the first page of this application.

9a. Collection of specimens - collecting activities (would apply to any activity): organisms or objects (List of species, if applicable, attach additional sheets if necessary):

Grapsus tenuicrustatus (‘a‘ama)
Drupa ricina (Makaloa)
Nerita picea (Pipipi)
Purpura aperta (Pūpū ‘awa)
Colobocentrotus atratus (Hā‘uke‘uke)
Cellana exarata (Makaiauli)
Cellana sandwicensis (‘Ālinalina)
Asparagopsis taxiformis (Limu Kohu)
Ulva faciata (Pālahalaha)

Collection location:

Nihoa, Mokumanamana, Mokuapapa and Puhahonu

SEE APPENDIX 1 & 2 FOR DETAILS

Whole Organism for all invertebrates Partial Organism for limu

9b. What will be done with the specimens after the project has ended?

All specimens will be consumed while in PMNM.

9c. Will the organisms be kept alive after collection? Yes No

• General site/location for collections:

n/a

• Is it an open or closed system? Open Closed

n/a

• Is there an outfall? Yes No

n/a

• Will these organisms be housed with other organisms? If so, what are the other organisms?

No

- Will organisms be released?

No

10. If applicable, how will the collected samples or specimens be transported out of the Monument?

n/a

11. Describe any fixed or semi-permanent structures or installations, or cultural offerings you plan to leave in the Monument:

Offerings of pa'akai(salt) and wai (water) may remain in the Monument.

12. List all specialized gear and materials to be used in the proposed activities:

Snorkeling gear, transect line, data sheets, 'opihi knives, etc.

13. List all Hazardous Materials you propose to take to and use within the Monument:

none

14. Describe collaborative activities to share samples, cultural research and/or knowledge gained in the Monument:

This permit application has been submitted in conjunction with a joint permit application submitted by Dr. Rob Toonen of the Hawai'i Institute of Marine Biology and Dr. Chris Bird of Texas A&M University, Corpus Christi. All samples and methodologies discussed in this permit application are directly related to Dr. Toonen's / Dr. Bird's respective permit application. This project will continue to bridge the gap between cultural and western research.

In addition, cultural researchers will present preliminary findings to their respective communities (Hana, Kalapana, Kipahulu etc.) and marine resource managers under this permit will continue to inform and update the public (e.g. at NWHI Coral Reef Ecosystem Reserve Advisory Council meetings) and the Native Hawaiian Cultural Working Group on all findings.

15a. Will you produce any publications, educational materials or other deliverables?

Yes No

15b. Provide a time line for write-up and publication of information or production of materials:

A summary and annual report from this cruise will be provided to Monument management upon conclusion of the cruise.

16. If applicable, list all Applicant's publications directly related to the proposed project:

Tom, S.K. An investigation of the cultural use and population characteristics of 'opihi (Mollusca: Cellana spp.) at Kalaupapa National Historical Park. University of Hawaii MS Thesis. May 2011.

With knowledge of the penalties for false or incomplete statements, as provided by 18 U.S.C. 1001, and for perjury, as provided by 18 U.S.C. 1621, I hereby certify to the best of my abilities under penalty of perjury of that the information I have provided on this application form is true and correct. I agree that the Co-Trustees may post this application in its entirety on the Internet. I understand that the Co-Trustees will consider deleting all information that I have identified as “confidential” prior to posting the application.



6/21/12

Signature

Date

**SEND ONE SIGNED APPLICATION VIA MAIL TO THE MONUMENT OFFICE
BELOW:**

Papahānaumokuākea Marine National Monument Permit Coordinator
6600 Kalaniana'ole Hwy. # 300
Honolulu, HI 96825
FAX: (808) 397-2662

DID YOU INCLUDE THESE?

- Applicant CV/Resume/Biography
- Intended field Principal Investigator CV/Resume/Biography
- Electronic and Hard Copy of Application with Signature
- Statement of information you wish to be kept confidential
- Material Safety Data Sheets for Hazardous Materials

Appendix 1
 Intertidal Invertebrate Resource Consumption List

Species	Hawn Name	Type	Nihoa	Moku mana mana	Mokupapapa	Puhahonu	Total
<i>Grapsus tenuicrustatus</i>	'A'ama	Crab	20	20	20	20	80
<i>Drupa ricina</i>	Makaloa	Snail	20	20	20	20	80
<i>Nerita picea</i>	Pipipi	Snail	20	20	20	20	80
<i>Purpura aperta</i>	Pupu 'awa	Snail	20	20	20	20	80
<i>Colobocentrotus atratus</i>	Ha'uke'uke	Urchin	20	20	20	20	80
<i>Cellana exarata</i>	Makaiauli	Limpet	20	35*	40**	20	115
<i>Cellana sandwicensis</i>	'Alinalina	Limpet	20	35*	40**	20	115
Total			140	170	180	140	630

* 15 *C. exarata* & 15 *C. sandwicensis* will be collected at Mokumanamana under Toonen/Bird Research permit for egg basket methods that will be consumed under Springer NH practices permit to not waste collections.

** 20 *C. exarata* & 20 *C. sandwicensis* will be collected at Mokupapapa under Toonen/Bird Research permit for egg basket methods that will be consumed under the Springer NH practices permit to not waste collections.

Appendix 2
 Intertidal Macro-algae Resource Consumption List

Species	Hawn Name	Type	Nihoa	Moku mana mana	Mokupapapa	Puhahonu	Total
<i>Asparagopsis taxiformis</i>	Limu Kohu	Seaweed	100 g	100 g	100 g	100 g	400 g
<i>Ulva fasciata</i>	Palahalaha	Seaweed	100 g	100 g	100 g	100 g	400 g
Total			200 g	200 g	200 g	200 g	800 g

PROPOSED 2012 Cultural Harvesting Protocols for Intertidal Monitoring Cruise

- 1) Appropriate oli/mele will be conducted prior to arrival and departure on each island to introduce ourselves and our pono intentions as well as to thank each island for their contributions.
- 2) Limu collections:
 - Branches/blades (approximately 3-10 cm) will be pinched or cut off leaving the holdfast on the benthic substrate.
 - Approximately 100 grams of each species limu kohu (*Asparagopsis taxiformis*) & limu palahalaha (*Ulva faciata*) will be collected per island.
 - Collections will be placed in a quart sized zip lock bag filled with sea water.
 - On board vessel, collections will be placed in the in the refrigerator until ready to consume.
 - *Asparagopsis taxiformis* & *Ulva faciata* will be consumed by chopping it into tiny pieces and mixing it with our meals.
- 3) Invertebrate collections:
 - ‘Opihi (*Cellana exarata* & *Cellana sandwicensis*)
 - 20 individuals (36.5 mm or 1 ¼ in) or larger of each species per island will be gathered by hand using a blunt edged ‘opihi knife by scrapping them off the rock.
 - Collections will NOT be taken off of only one rock and larger size individuals will NOT be harvested.
 - They will be placed in the mesh net bag and transported back to the vessel.
 - On board vessel, ‘opihi will be placed in the refrigerator until ready to consume.
 - ‘Opihi will be shucked from its shell and will be consumed raw, or cooked.
 - Hā‘uke‘uke (*Colobocentrotus atratus*)
 - 20 individuals (approximately 5-8 cm in diameter) per island will be gathered by hand or by ‘opihi knife by scrapping them off the rock.
 - They will be placed in a mesh net bag and transported back to the vessel.
 - On board vessel, hā‘uke‘uke will be placed in the in the refrigerator until ready to consume.
 - Hā‘uke‘uke will be cracked open with nailing hammer, and will be be consumed raw.
 - ‘A‘ama (*Grapsus tenuicrustatus*)
 - 20 individuals (approximately 8-12 cm in width) per island will be gathered by hand by plucking them off the rock.
 - Once caught, they will be inspected to see if there are any eggs. If eggs are present, they will be returned, if no eggs are present they will be placed into a mesh net bag and transported back to the vessel.
 - On board vessel, ‘a‘ama will be placed in the in the refrigerator until ready to consume.
 - ‘A‘ama will be cracked open and will be consumed raw.
 - Makaloa (*Drupa ricina*), Pipipi (*Nerita picea*) and Pūpū ‘Awa (*Purpura aperta*)
 - 20 individuals of each species per island will be gathered by hand by plucking them off the rock.
 - Once collected they will be placed into a mesh net bag and transported back to the vessel.
 - On board vessel, makaloa, pipipi and pūpū ‘awa will be placed in the in the refrigerator until ready to consume.
 - Makaloa, pipipi and pūpū ‘awa will be boiled/ blanched in water and plucked out of their shell using a safety pin to be consumed.

Supplies:

- Mesh net bag to hold invertebrate collections
- Ziplock bag to hold limu collections
- ‘opihi knife
- Scissors
- Gloves
- Nailing hammer
- Safety pins