

**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:** Kalani Makekau-Whittaker

**Affiliation:** University of Hawai'i at Hilo - Ola Na Iwi Hawaiian Language Program

**Permit Category:** Native Hawaiian Practices

**Proposed Activity Dates:** May 16-23, 2011

**Proposed Method of Entry (Vessel/Plane):** Plane

**Proposed Locations:** Pihemanu

**Estimated number of individuals (including Applicant) to be covered under this permit:** 18

**Estimated number of days in the Monument:** 7

**Description of proposed activities:** (complete these sentences):

a.) The proposed activity would...  
provide an opportunity for University Hawaiian Studies scholars/practitioners to 1) be in a Hawaiian environment isolated from the larger society in order to be totally immersed in the Hawaiian language and culture 2) provide a strong indigenous presence on Kuaihelani (Pihemanu/Midway) through language, culture, protocol and spirituality 3) connect spiritually to one of the “godly” islands of our homeland 4) conduct research in order to increase the understanding of Kuaihelani and its biota in a traditional Hawaiian perspective 5) increase the available Hawaiian language literature on Kuaihelani

b.) To accomplish this activity we would ....  
speak only Hawaiian during the entire duration of the trip (except for the 2 instructors who will communicate to the island residents/workers on behalf of the group); observe and interact (as allowable) with the environment in traditional Hawaiian ways; build an ahu and conduct ceremonies, as appropriate, to honor the sacredness of Kuaihelani (Pihemanu) and its long time native residents (biota); compare our data related to Kuaihelani to our authentic experiences on the atoll.

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

1) providing a strong indigenous presence on Kuaihelani which, from my experience, is currently lacking; 2) increase the research conducted in the Hawaiian language on Kuaihelani and connect the research to authentic cultural experiences on the atoll thus providing a more comprehensive cultural understanding of Kuaihelani and its biota; 3) expose current Kuaihelani resident workers to indigenous Hawai'i ways of interacting with the island and its biota.

**Other information or background:** Ola Nā Iwi is a 14-year old program that promotes improvement in oral production and real-life application of Hawaiian language. It is designed to help emerging speakers who have a solid academic foundation in Hawaiian.

This language institute is an annual educational program focusing on the oral use of the Hawaiian language in various cultural contexts. For 10 days, students live with University Hawaiian language teachers, kūpuna (Hawaiian elders), and native speakers of various ages from the Ni'ihau community.

This institute, conducted completely in Hawaiian, provides an environment for students to be immersed in the language and culture for the entire period of this educational experience. This is a proven method of language education – especially for oral production. To practice this type of immersion education is challenging for students during a regular semester because of the lack of continuous contact hours throughout the semester. Offering it during the summer allows students to commit the kind of time necessary for a successful immersion education experience.

Students are required to conduct research on the places in which they will be living during the institute in order to better connect to their environment. This research includes mo'olelo, other literature, maps, and mele. They are also encouraged to collect oral histories before and during the residency period.

The participating kūpuna are our cultural caretakers as they were raised in the Hawaiian language with a deep grounding in the culture. Their knowledge is not learned in books, but rather passed on through practical application. Similarly, the relatively young Ni'ihau participants are raised in the language and culture in today's modern world. Their experiences provide a more contemporary language model for all participants. These people are the most valuable resources for Ola Nā Iwi.

Formal discussions and teaching take place daily during the early evening. Typically, students have a lot of questions pertaining to the events and languaging that took place during the day. This discussion time is conducted completely in Hawaiian and provides students an opportunity to use more academic language and language specific to language learning and teaching. Although an enormous amount of learning will happen intrinsically, there will be daily formal classes. The core of the content for the formal classes will consist of:

- \* Learning and understanding the significance of genealogical chants and chants of origin
- \* Learning and understanding the importance of Hawaiian moon phases
- \* Developing an awareness of a Hawaiian way of understanding Geography
- \* Familiarizing self with important geographical features of the places where we are staying
- \* Analyzing daily discourse of native speaker participants through journal writing
- \* Analyzing and developing an awareness of personal Hawaiian language acquisition while participating in language institute

**Section A - Applicant Information**

**1. Applicant**

Name (last, first, middle initial): Makekau-Whittaker, Kalani

Title: Assistant Specialist

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

n/a

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

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

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

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

Ola Nā Iwi Language Institute - University of Hawai'i at Hilo

**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):**

Gary Ka'ohelauli'i - native speaker & teaching assistant

others TBD

**Section B: Project Information**

**5a. Project location(s):**

<input type="checkbox"/> Nihoa Island	<input type="checkbox"/> Land-based	<b><u>Ocean Based</u></b>	
<input type="checkbox"/> Necker Island (Mokumanamana)	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> French Frigate Shoals	<input type="checkbox"/> Land-based	<input type="checkbox"/> Shallow water	<input type="checkbox"/> Deep water
<input type="checkbox"/> Gardner Pinnacles	<input type="checkbox"/> Land-based	<input 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 checked="" type="checkbox"/> Midway Atoll	<input checked="" type="checkbox"/> Land-based	<input checked="" type="checkbox"/> Shallow water	<input checked="" 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			

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

Location Description:

**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 purpose of this trip is to provide an opportunity for University Hawaiian Studies scholars/practitioners to 1) be in a Hawaiian environment isolated from the larger society in order to be totally immersed in the Hawaiian language and culture 2) provide a strong indigenous presence on Kuaihelani (Pihemanu/Midway) through language, culture, protocol and spirituality 3) connect spiritually to one of the “godly” islands of our homeland 4) conduct research in order to increase the understanding of Kuaihelani and its biota in a traditional Hawaiian perspective 5) increase the available Hawaiian language literature on Kuaihelani.

**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?

The activity participants will be knowledgeable practitioners of Hawaiian culture. As part of a 3-credit University class, they will be oriented to safeguarding cultural resources as well as the natural and historical resources and the ecological integrity of the Monument.

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?

It is my intent that the activity will enhance the cultural and historical resources of the Monument through research in the volumes of traditional Hawaiian language literary resources. This research will lay a solid foundation for future cultural/historical research on the traditional understandings of Kuaihelani. As for an indirect positive effect, it may stimulate others to do similar cultural/historical research on other Northwest Hawaiian Islands. Another part of the activity is to build an ahu (a cairn/shrine) out of rock found on the island. Some Native Hawaiians who have traveled to Kuaihelani have lamented the fact that there was no shrine on the island that can be used as a location to honor the island through prayers and offerings. This project will provide a long-term positive

effect on cultural practices on the island and provide a continuous traditional Hawaiian presence on Kuaihelani.

As Native Hawaiian practitioners, it is our philosophy to minimize any diminishing of resources of places we visit and, to the extent possible, leave the places in a better condition than that in which we found it.

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.

The activities are focused on increasing indigenous cultural activities on Kuaihelani as well as increasing the knowledge of Kuaihelani as a sacred Hawaiian place. As such, the activities must be conducted within the Monument.

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

There will be very minimal, if any, adverse impact on the Monument. The end value of the activity will have favorable impacts on the Monument including providing more of a Hawaiian consciousness to Kuaihelani and increasing the traditional knowledge about the place.

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

The typical duration of an Ola Na Iwi program is 10 days, a length of time that is most conducive to the cultural and language learning that is expected in the program. Also, it would take much longer than the proposed seven days to more accurately connect the observations of natural phenomena to the data from our literature research.

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

I have been conducting Ola Na Iwi for 14 years. We have been to many places throughout Hawai'i including sacred places within National Parks/Monuments such as Mauna Kea, Hawai'i Volcanoes National Park. Our philosophy is that we leave a place in a better condition than that in which we found it. Our proposed activities have very minimal, if any, adverse impact on the Monument.

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.

I am currently applying for several grants to support activities on Kuaihelani.

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.

Regarding the building of the ahu. All rocks used to build the ahu will be collected on Kuaihelani and transported to the on-island site where it is to be constructed. No additional materials will be used. The amount of rocks to be collected is enough to build a cylindrical ahu measuring approximately 3' (height) x 4' (diameter).

Regarding the all other cultural activities. All other activities will not call for the use of natural resources (except for sustenance fishing). These activities - mainly observations - will contribute positively to the overall cultural information regarding the Monument.

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

N/A

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

#### 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.

This activity is associated with the University of Hawai'i at Hilo and cannot be commercial. All organisms collected through sustenance fishing will be consumed within the Monument. The only material collected will be used to build an ahu on island.

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 overall purpose and intent of this activity has been "tested" as Ola Na Iwi has conducted similar activities in numerous Native Hawaiian communities over its 14-year existence. All communities with which we have interacted and in which we have held the program has reacted positively to our intentions, outcomes and protocols. This, I believe, is the best "test" of pono.

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

The activity will benefit both the Native Hawaiian community and the Northwestern Hawaiian Islands by 1) providing a strong indigenous presence on Kuaihelani; 2) increase the research conducted in the Hawaiian language on Kuaihelani and connect the research to authentic cultural experiences on the atoll thus providing a more comprehensive cultural understanding of Kuaihelani and its biota; 3) expose current Kuaihelani resident workers to indigenous Hawai'i ways of interacting with the island and its biota; 4) building an ahu to be a cultural location on the island to offer prayers and other offerings to the island; 5) strengthen the connection of Native Hawaiians to the Northwestern Hawaiian Islands through the reporting of research findings in contemporary and traditional reporting methods.

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 name Midway does not connote a strong Native Hawaiian connection to the atoll. In the 1990s, a new Hawaiian name, Pihemanu, was applied to this atoll. It offered more of a Native Hawaiian connection to the place. However, it carried little, if any, historical significance. Through recent research, it has been posited that this atoll has an archaic name, Kuaihelani. This name is ubiquitous in traditional Hawaiian literature as a land whence gods came. It was thought of as a mythical land unconnected to any known land mass until recently. Our research to strengthen the association of Kuaihelani to Pihemanu will indeed advance and perpetuate ancestral connections of Native Hawaiians to the Northwestern Islands. Furthermore, providing a strong Native Hawaiian presence on Kuaihelani will strengthen the connection of "Midway" for those employed there to the Native Hawaiian culture.

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

Yes.

### **8. Procedures/Methods:**

To get to the various sites on land, we will be traveling by bicycle and foot. Access to reef sites for snorkling will be via boat. A request will be made to the Fish and Wildlife Service for use of their vessel. At night, there will be some observations of stars and celestial bodies. We would like to have access to as much of the island's natural habitat as possible in order to make comprehensive observations.

Regarding the building of the ahu. All rocks used to build the ahu will be collected on Kuaihelani and transported to the on-island site where it is to be constructed. No additional materials will be used. The amount of rocks to be collected is enough to build a cylindrical ahu measuring approximately 3' (height) x 4' (diameter).

Regarding sustenance fishing. An important part of every Ola Na Iwi has been the catching of fish and the participation in traditional preparation techniques guided by the native speaker mentors. Although food on Midway is provided in the cafeteria, it is a fundamental component of the overall language and cultural education of Ola Na Iwi to participating in gathering and processing food from the ocean in traditional ways. The catching of pelagic fish will be a part of our request to the Fish and Wildlife Service for use of their vessel.

Also, under staff guidance, we would like to participate in out-plantings of native plants and beach clean up activities.

One method of observation that we use is through photography. As a way to get more intimate with the environment, participants will be required to take lots of photographs particular phenomena in the environment. Some of these photographs will be posted on the web as a part of our ongoing documentation of the activities.

**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):**

Common name:

n/a

Scientific name:

n/a

Hawaiian name:

n/a

# & size of specimens:

n/a

Collection location:

n/a

Whole Organism  Partial Organism

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

n/a

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

n/a

• 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?

n/a

• Will organisms be released?

n/a

**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:**

We plan to construct an ahu (3' height x 4' diameter) on island using rocks found on island. The location will be determined after environmental observations are first made on island. Once a location is determined to be culturally appropriate, approval will be sought from on-island Fish and Wildlife Refuge Manager. The structure will be a dry-stack rock structure that is semi-permanent. It is susceptible to damage from extreme weather and will require upkeep from time to time, which can be done by appropriate future cultural groups who visit the island. We will be making offerings of 'awa (processed root in drink form) as well as oli (chants) at various areas around the island including on the ahu once it is erected.

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

n/a

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

n/a

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

n/a

**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:**

Instructor and students will disseminate outcomes through two means - presentations at appropriate conferences and through the sharing of mele (songs/chants/poetry) created from the data from literature and on-site research. Possible conferences include the

Native Hawaiian Education Association's annual conference in March and the National Indian Education Associan's annual conference in the Fall.

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

n/a

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.

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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