

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: Dr. Pualani Kanaka'ole Kanahale

Affiliation: University of Hawaii at Hilo - Kipuka Native Hawaiian Student Center, Edith Kanaka'ole Foundation (EKF), Hawai'i Community College (HCC).

Permit Category: Native Hawaiian Practices

Proposed Activity Dates: September 15 - 25

Proposed Method of Entry (Vessel/Plane): 2 Vessels

Proposed Locations: Mokumanamana

Estimated number of individuals (including Applicant) to be covered under this permit: 17
+ 16 on the canoe.

Estimated number of days in the Monument: 10

Description of proposed activities: (complete these sentences):

a.) The proposed activity would...

Mokumanamana provides a unique window into the relationship of the elementals to our ancestors and their need to profoundly acknowledge accurately, the concept of time and space in which they considered their universe. The island is in alignment with the boundary of the sun's northern trek called the Ala Polohiwa a Kāne or the time recognized as the summer solstice. Mokumanamana is naturally aligned with the reflection of the celestial alignment for the universal time on earth.

The two summer solstice and one winter solstice trips established the ancestral alignments with several of the manamana or uprights on the island. The necessity of this autumnal equinox trip is to establish the central focal celestial and terrestrial alignments of Ka Piko o Wākea with this island. There are postulations and hints to the central arrival of the sun on its movement. Clues of the equinoxal recordation are evident by many of the manamana investigated on Mokumanamana. We want to be able to observe and record these alignments with the rising and settings of the sun for the equinox cycle at this time of the year.

b.) To accomplish this activity we would

We would assign five groups of two people on each of the pu‘u for the sunrise and the sunset. They would look at the shadows cast by the sun during the time when the sun enters into the celestial zone where a phenomenon called the "Ke'eke'e" will occur on the celestial dome. Ke'eke'e is the north south path the sun makes on both the rising and setting where refraction occurs. The researchers will record the shadows of the pivotal manamana (uprights) with the location of the sun just as it either exists or enters the ocean.

The type of rocks used for the manamana, the shape and condition of the rock, their placement on the paehumu (platform) and the east west movement of the sun are yet other levels of research necessary for the understanding of the function the sites. Taking note of the relationship made of the north-south and east-west alignments on this island is also an important key to one of the purposes of the manamana on the paehumu.

The location of the moon, stars and planets in the evening in alignment with a terrestrial features are also pertinent to the rediscovery of their possible function during this time of the year.

All of these discoveries will be compared to research collected in Hawaiian literature, both chant form, narrative and stories.

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

Explaining the function of the numerous amounts of paehumu and manamana on that particular island, its relationship to the rest of the Hawaiian archipelago and the Polynesian islands. It will always help Hawaiian cultural studies by examining the uprights on the main islands such as Hawai'i, Kaho'olawe, Maui and O'ahu. It provides the insight of the Native Hawaiian mind with his environment, especially celestial bodies of light. It is important to know that these basic practices continued despite migration, the idea that the island changes and the ocean changes but the celestial cycles remain the same. This was a way that Hawaiian were always consciously and methodically keeping track of the earth and its alignment with the sky.

Other information or background: There will be a total of 33 individuals participating. However, only 10 people will be embarking and accessing the island.

Section A - Applicant Information

1. Applicant

Name (last, first, middle initial): Kanaka'ole Kanachele, Pualani

Title: Dr.

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

Pualani Kanaka'ole Kanachele

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

[REDACTED]

Phone:

[REDACTED]

Fax:

[REDACTED]

Email:

[REDACTED]

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

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

University of Hawai'i at Hilo - Kipuka Native Hawaiian Student Center, Edith Kanaka'ole Foundation (EKF), and Hawai'i Community College (HCC).

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):

Pualani Kanaka'ole Kanachele

Leighton Tseu (Capt)

Norman Pi'ianai'a (Capt)

Chad Onohi Paison (Capt for Makali'i)

Pomai Bertelmen (Capt for Makali'i)

Kalei Nu'uhiwa (Crew & Researcher)

Ulumauahi Keali'ikanaka'oleohaililani (Crew & Researcher)

Keala Kanaka'ole (Crew & Researcher)

Huihui Kanachele-Mossman (Crew & Researcher)

Luka Mossman (Crew & Researcher)

Hi`ilei Kawelo (Crew & Researcher)
Kawele Nelson-Kaula (Crew & Researcher)
Ulalia Woodside (Crew & Researcher)
Syd Kawahaku`i (Crew & Researcher)
Hokulani Holt (Crew)

Makali`i Crew members
(Others to be determined)

Section B: Project Information

5a. Project location(s):

<input type="checkbox"/> Nihoa Island	<input type="checkbox"/> Land-based	<input 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 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 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:

Mokumanamana is a small, isolated island remnant at the northwestern end of the main Hawaiian island chain, within what is now called Papahānaumokuākea Marine National Monument (or the Northwestern Hawaiian Islands). Mokumanamana is located another 240 km NW of Kaua'i and have numerous cultural sites that are significant to our Hawaiian identity and heritage.

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 reconnect Hawaiian cultural practitioners with this important part of our homeland, Papahānaumokuākea. Through this experience we hope to learn more about these sacred islands through honoring them and carefully observing the celestial elements-the moon, stars, planets, clouds, rains, sun and other earthly forms in the ocean, on the land, and with the cultural sites made by our ancestors. We will draw upon our extensive background research and knowledge of the traditional pule (prayers), mele (songs, chants), 'ōlelo no'eau (proverbs & epithets), wahi pana (famous places), wahi kapu (sacred spaces), mo'okū'auhau (genealogies), and ko'ihonoua (creational recordations) to inform our experiential research.

There will be two vessels sailing up to Mokumanamana and back. The first vessel is a three masted schooner named Makaniolu. This vessel will be carrying the main research team. The second vessel is the double hulled canoe called Makali'i. Makali'i is a traditional Hawaiian double hulled canoe. The Makali'i crew's task is to relocate the starlines and important celestial events that were used for traditional open ocean voyaging when Hawaiians sailed up to Mokumanamana during the Fall equinox. We will only be accessing Mokumanamana on this expedition. There are no plans to go to Nihoa unless it is necessary to take shelter on the lee of the island.

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 participants will have had an in-depth briefing and orientation of the island of Mokumanamana. The three day training course is scheduled for May 20 - 22, 2011. Orientation and training includes, Boat safety and boat procedures, hazardous open water procedures, emergency procedures on the ship, inflatable & on Mokumanamana, Cultural protocols, ceremonies and religious rituals, celestial and terrestrial orientation. Site description and research/study procedures, detailed camera use and on island procedures, traditional Hawaiian measurements, previous documentation of sites, compass use and compass procedures on Mokumanamana. The biological and ecological resource orientation, egg/chick avoidance, subsistence fishing while underway in the designated approved areas, gear preparation and packing procedures safety will be given by Kalei Nu'uhiwa. All participants are trained cultural practitioners that possess and have contributed to the knowledge on the specific cultural, historical and scientific importance of the Monument, specifically Mokumanamana. The participants will also abide by all quarantine and packing protocols established by the Monument and undergo a section 106 National Historic Preservation Act consultation with the State Historic Preservation Division.

All participants will continue their cultural and safety training prior to accessing the Monument. The training will be facilitated by Monument staff and archaeologists knowledgeable about

accessing Mokumanamana. All participants will abide by the safety rules and guidelines pertaining to the health and welfare of the flora, fauna and archaeological sites of Mokumanamana. All participants possess a deep and personal respect for the significance of the ancestral islands of Mokumanamana and of our kūpuna.

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? This activity is aligned with the management direction of the Monument and with Presidential Proclamation 8031. The proposal activities are designed to enhance Hawaiian cultural knowledge and are intended not for commercial purposes. All proposed activities will be conducted by knowledgeable and respected Native Hawaiian cultural practitioners and will benefit the resources of Papahānaumokuākea as well as the greater Native Hawaiian community through further understanding and increased clarity regarding the cultural resources of Papahānaumokuākea and specifically Mokumanamana and its position with time and space. Further activity will bring together other similar sites and the linkages of these sites, no ecological or cultural resources will be removed from the island. No activity will deliberately cause harm or disruption to any resources on the island. All proposed activities will increase the cultural knowledge of the island.

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 other site in the Hawaiian archipelago that is as far north, and possesses cultural significance uninterrupted by the daily activities of man which allow for the mapping and recording of the Solstices and Equinoxes. Papahānaumokuākea provide an unprecedented opportunity to align chants, stories and cultural remnants. The solitude, distance, certitude and human challenge to travel to the inhospitable sites such as Mokumanamana and Nihoa reveals Hawaiians' fortitude to attain the sacred; Mokumanamana was and still remains the crossroads, or the threshold beyond the sacred because of its natural position on earth with the celestial trek of the sun in the atmosphere.

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

No adverse impacts are anticipated as a result of the proposed activities. Visiting Mokumanamana is the only place to record possible activities on the islands by Hawaiian ancestors. All proposed activities completed during the winter solstice will add to the hypotheses initially developed by Native Hawaiian cultural scholars.

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

The time requested in this application is sufficient to complete the activities intended for the duration of the winter solstice as recorded by the Navy. The 24 hour period of sun rises and sets, moon rises and sets, as well as star rises and sets allows the minimal amount of time for the particular study without critically impacting the resources.

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

Many of the members of this respective applicant group have accessed Mokumanamana and Nīhoā previously and have experience with the two islands. The current applicant group also possess one hundred and eight years of combined cultural involvement between them. All participants have also been involved in complex and extensive training & practice with conducting ceremony, research, collection of cultural data, translation of literature from Hawaiian to English and were specifically chosen for their intelligence, passion, knowledge and their ability to coexist while on the trip. Members of this participant group have also been involved with Kaho‘olawe and are aware of the special protocols surrounding extremely sensitive and protected 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 applicant has secured financial resources necessary through grants and private donor funding to secure a vessel for the duration of the trip. Resources have also been secured to initiate pre-access training and orientation sessions as well as to conduct post activity recordation of observations and findings.

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.

All members of the group are intimately familiar with cultural sites throughout the islands and have studied the uses, functions and positions to the respective environment, horizontally and vertically and will conduct their studies on the island with the same method of familiarity. Prior cultural groups to the islands have recorded cultural sites and these records will be used as a study tool prior to accessing the islands. Compass points will be established, and data will be collected on the rising and setting of the sun, moon and stars and will be measured according to the manamana (uprights) at the time of the winter solstice. The proposed methods and procedures are in-line with accepted cultural behaviors and scientific methodology and procedures.

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

Our vessel will comply with all regulations and be outfitted with a type-approved Vessel Monitoring System prior to the departure date.

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

No.

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.

No material will be collected on this trip. All data collected will be for the sole purpose of better understanding the relationship of Mokumanamana and the sun's celestial movement during the autumnal equinox. No data will be sold or used for commercial purposes.

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.

From September 14 - 24, 2010, our cultural protocol group intends to go to Mokumanamana Island for the purposes of conducting Hawaiian cultural & spiritual practice. The main objective of the expedition is to conduct ceremonies during the time of the autumnal equinox. The autumnal equinox is a time when the sun arrives amid the intersecting of two hemispheres. The sun will be exiting the northern realm of Kāne and entering into the southern realm of Kanaloa. During the equinox the sun passes through neutral space that belongs to both Kāne and Kanaloa. In Hawaiian tradition it is believed that during this time period, people can reach the culmination and apogee of spirituality from both realms and reconnect to their gods and ancestors meaningfully. Our group will conduct culturally appropriate research regarding traditional use of the island of Mokumanamana as it astronomically relates to the climax of the sun's movement over the sites located on the island. Mokumanamana is a small rugged island located approximately 240 km northwest from the island of Kaua'i. Mokumanamana island has over 52 cultural sites, 33 of which are ceremonial sites (heiau) which is further testimony to the spiritual significance this island plays in Hawaiian traditions, cosmology and beliefs.

Previously, our researchers have hypothesized the important spiritual role both Nihoa and Mokumanamana Islands might have played in the past due to its proximity to this northern path called the "Tropic of Cancer," (Kikilo 2006), (Liller 2000). Recently, through the observations and recordations made by the researchers and recordings of the group who accessed the island during the sun's alignment towards the southern boundary called the "Tropic of Capricorn." In Hawaiian traditions, the northern boundary was called, "ke ala polohiwa a Kāne," the southern boundary was called, "ke ala polohiwa a Kanaloa," and the focal center was called, "ka piko o Wākea (Tsuha 2007). This trip is to observe and study the effects the sun will have on the various manamana (uprights) and paehumu (platforms) located on the island.

For Mokumanamana Island, we are proposing only to go on-island to conduct ceremonies and study the movement of the Sun and its impact on the manamana, as well as other celestial bodies on the same manamana on the days of September 17 - 24 during the time of the equinox. A number of days are required in order to optimally study both the rising and setting of the sun in relation to the different ceremonial sites on the island. We are proposing that no more than 10 people be allowed to access the island, pending on selected vessel and the number of potential berths. We will also be reserving a berth for one designated U.S. Fish and Wildlife escort personnel should this be a requirement.

*Attached is a detailed schedule of our proposed expedition.

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

The proposed activity benefits the resources of the Northwestern Hawaiian Islands because it perpetuates age old traditions of Hawaiian ancestors who made pilgrimages to the island of Mokumanamana for religious purposes. We will follow in their footsteps. Mokumanamana plays a unique role in facilitating the continued connection between the Hawaiian ancestors and descendants, through the spiritual (pō, lit. darkness, creation) and the physical (ao, lit. light, and emergence) realms. The pāhumu or ceremonial sites on Mokumanamana are a conduit which channels our collective prayers and offerings on the solstice and amplifies them to all of our ancestors who receive them in the afterlife.

These types of cultural activities benefits the Native Hawaiian community because it allows us to understand the architectural structure of luakini and other types of heiau built. It strengthens the reciprocal relationship and spiritual life force (mauli ola) between Hawaiian ancestral practices and living descendants (the living Hawaiian community). The continuation of ho'omana (worship), lololo (intellegence) and honoring of our kūpuna (ancestors). It gives renewed strength to our community and directly innmpacts the spiritual health and well being of every Native Hawaiian today.

This activity will also indirectly benefit the management of the resources because the experiences gained here will likely contribute towards any future development of a Monument Cultural Access Planf for the region. Trhough previous communication with the NWHI Native Hawaiian Cultural Working Group, we've demonstrated our commitment to helping provide critial cultural advice on key management issues. We hope to continue this relationship in the future.

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

This activity advances the perpetuation of traditional knowledge and ancestral connections of Native Hawaiians to the Northwestern Hawaiian Islands by building upon generations of experience of our kūpuna (ancestors) that went to these islands before us. In contemporary times, the resurgence of traditional voyaging by the Hōkūle'a and Hōkūalaka'i has helped a new generation of Native Hawaiians to see and experience these famous lands with their own eyes, reawakening ancestral memories locked away within each individual. All of these new stories and experiences lend to the continuation of our connection to this area and the continuation of our history there on Mokumanamana. In order to advance traditioanl knowledge, it is pertinent that Native Hawaiians continue to access and interact with that region.

Traditional knowledge is a system of understanding, and a method of living based on the cycles of the environment. There are very few places in existence within the Native Hawaiian universe that are untouched by man. With the continued over-development of our main Hawaiian islands, remote places (that are as close to their nature state as possible) like the islands within Papahānaumokuākea are critical for the spiritual human/nature interaction essential for survival. Access to these types of cultural sites and their resources play a momentous role in the survival of traditional knowledge of Hawaiian methodologies and practices of Hawaiian spirituality.

Another advancement would be the applicable learning the double hulled crew members will be engaging as to date there have been no more than two voyages up towards these islands utilizing traditional navigational methods to sail towards and return from Mokumanamana. This applied knowledge is valuable to the understanding of how Hawaiians traditionally accessed the island from Hawai'i.

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

If we are permitted to sustenance fish, all fish caught on this trip will be consumed during the trip and within the Monument.

8. Procedures/Methods:

Our group will anchor off Mokumanamana Island and send ten researchers on island for the duration of 48 hours to conduct necessary cultural ceremonies and research of the celestial movements in relation to various points on the island, particularly recording the rising and setting of the sun in regards to the Autumnal Equinox. We will be deliberately observe and comply with all the policies and rules that maintain the healthy ecological integrity of the island's natural resources, and will conduct ourselves in the appropriate manner as to avoid any damage or distruption of the cultural sites. A ship berth has been reserved for a designated USFWS employee or representative as an escort for this trip.

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:

n/a

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:

This expedition will be a collaborative effort between four Hawaiian organizations. They are: Kamakūokalani, U.H. Center for Hawaiian Studies (Hawai'inuiākea), the Edith Kanaka'ole Foundation and the Hawai'i Community College.

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 written summary will be done after the completion of the expedition. Likewise, appropriate photographs and pictures will be submitted to be used for educational purposes. If academic journal articles or publications are to be written, copies will be sent to the Native Hawaiian Cultural Program for the NWHI Marine National Monument.

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

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.

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