

**TESTIMONY**  
**GM 387**

ATTN: Senator Clayton Hee, Chair  
Senate Committee on Water, Land, Agriculture, and Hawaiian Affairs

Personal Testimony Submitted by Mark Kāwika McKeague  
[kawikam@hawaii.rr.com](mailto:kawikam@hawaii.rr.com)

For Hearing on Monday, February 16, 2009 at 11:00 a.m.  
State Capitol, Room 229

Re: **Support** for Governor's Message (GM) 387 Submitting for consideration and confirmation to the Island Burial Council, Island of Oahu, Gubernatorial Nominee, MARK KĀWIKA MCKEAGUE, for a term to expire 6-30-2013.

Ano'ai me ke aloha, e Chair Hee, Vice-Chair Tokuda, and the members of the Senate Committee on Water, Land, Agriculture, and Hawaiian Affairs:

Mahalo a piha for this opportunity to formally introduce myself to each of you as you consider my confirmation to the O'ahu Island Burial Council (OIBC).

Although the one hānau of my kūpuna span the pae 'āina o Hawai'i, I was born and raised for the majority of my 38 years of life on the mokupuni o Kakuhihewa, within the mokooloko o 'Ewa, in the poli of Honouliuli, between the cascading shadows of Pu'uomakakilo, Pu'ukapolei, Pu'uopailalai under the watchful summit of Pōhākea.

My lifelong pursuits have been always fueled by an instilled desire that in all that I do, I ensure that it will help to preserve and perpetuate the values, beliefs, and knowledge that are connected to the hā the infuse breath and live in the heritage and resources of our island home. As inspired by many that have blessed me as teachers and mentors, one of the key fundamental guiding principles for our present-day generation is to hāpai our collective kuleana to continue to embrace and integrate those cultural values, beliefs, and practices that have been maintained as 'ike hōhonu within our na'au. Upon realization that this knowledge source is within each of us, we are then charged with the necessity to articulate that knowledge into practice to build the foundations of 'ike hana. It is through this cyclic process of knowledge transcendence that our ancestral consciousness survives from the generation of our lei mamo before us to pulapula of generations unborn.

Through the inspiration of teachings of my Kumu Hula Victoria Holt-Takamine, the driving motivation to seek reappointment to the OIBC is based upon a simple yet innate respect of the mo'okūpuna that defines both he alo a he kua o ko kākou mau ho'ilina. As a Kanaka 'Ōiwi, the blessings of education from noted kūpuna, kumu, and Ioea has unveiled some of the 'ike meticulously preserved in our oral traditions. With this knowledge comes an understanding of the spiritual associations within my own mo'okū'auhau to the 'āina. The application of this understanding is a foundation that has and continues to be essential to the fulfillment of the duties for this position.

Further, my academic background includes a Master's degree in Urban and Regional Planning and a Graduate Certificate in Historic Preservation from the University of

Hawai'i at Mānoa. My directed studies were focused on evaluating Federal and State burial laws as related to their effectiveness in meeting their own inherent mandates for the inclusion of Maoli voices in the evaluation and decision-making process pertinent to the care and treatment of iwi kūpuna and their places of rest. Additionally, it is my hope that my professional development as a cultural resource planner in the private sector for the past 8 years and as a representing member of 'Īlio'ulaokalani Coalition for over 10 years has made a positive contribution to the discourse of burial treatment and care in Hawai'i.

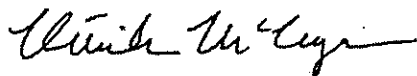
It has always been my intent that my involvement with the OIBC is to establish positive and effective outcomes to first and foremost obviate unnecessary acts of disinterment of our kūpuna from the bosom of Papahānaumoku in the namesake of progress. Contemporary land needs are and will be a concern for our generation and those to come to effectively address. However, with a purposeful consideration and respect of the legacy of our lands that is integrated early into any planning entitlement process, conceptual land use design, or site planning of our island heritage, it is my belief that a balanced outcome can be achieved.

I believe that my past experience as a cultural resource planner and practitioner within the legal processes of federal and state historic preservation and burial law continues to be a kahua upon which I rely upon for continued sources of inspiration, guidance, and wisdom and feel is an asset in carrying out the kuleana associated with a position on the OIBC. I feel that my first term with the OIBC as the 'Ewa moku representative and current Vice-Chair is also a foundation for me to build upon, if blessed with your confirmation this morning to serve a second term.

In closing, I have been prompted during this nomination process to address the question "why an interest to serve on the OIBC?" I believe it is a continuation of journey that I began nearly 11 years ago. The kūpuna that have passed on before us are deemed as sources of knowledge, strength, inspiration, wisdom, and spiritual power. Thus, serving on the Council is a contributory means to actively ensure the cultural and spiritual integrity of our kūpuna's legacy is sustained in perpetuity. He mana'o wale.

He leo wale nō  
He kanaka wale nō  
He Hawai'i nō

'O au iho nō me ka ha'aha'a,



Mark Kāwika McKeague

12 February 2009

Ano'ai me ke aloha, e Senator Hee:

Mahalo a piha for your time and thought to the responses I am providing to your request for additional information. I hope they will adequately address your needs at this time. Accordingly, my responses below correspond with the itemized list of information cited in your letter.

1. Please see attached resume and list of references for your review and use.
2. Providing written statement below to the following questions:

a. *Why do you wish to be a member of the Island Burial Council, Island of O'ahu?*

When undergoing the Senate confirmation process for my first term on the OIBC in 2005, much of my thoughts at that time had been trying to find an inner resolve if embarking on the path being provided to serve on the Council was a kuleana that was actually for me to hāpai. As stated in my response then and reiterate here, as taught by my kupuna, kuleana is an innately defined responsibility that is guided by our individual 'ike na'au- that intuitive sense of knowing and feeling that permeates within us to uphold certain values that were transcended from a time before and rest upon the ancestral conscience of today's generation. As such, my na'au instills in me a sense that as long as I can provide a positive contribution to the betterment of our families, our communities, and our lāhui through my service on the OIBC, this is a place of function and responsibility I am willing to continue to uphold and commit myself. The inherent definitions of kuleana lie in the embedded values that were taught to us by our elders, teachers, and those recognized as purveyors of goodness, truth, and enlightenment.

When I think about the associated responsibilities of serving on the OIBC, I feel a sense of a deeply solemn but hopeful spirit within my na'au. I would characterize this feeling as an emotional response that is fueled by a kuleana- both a privilege and a burden- to be a voice on this Council that lends good thoughts and mana, to be a spark of encouragement and positive energy, of rooted understanding to strengthen those within our Kanaka 'Ōiwi community with the knowledge that our ancestors and their ways of knowing continue to exist, as long as we are willing to embrace the knowledge embedded in our wahi pana and wahi kanu. These mo'olelo provide breath to their existence and is the beginnings to our edict to fulfill the obligations in the associated kuleana to continue those stories and protect those sanctified spaces.

Whether or not we as contemporary 'Ōiwi choose to engage in the process or to become active in the dialogue, decisions pertaining to the effectual treatment of the physical remains of our ancestral lineage will continue to persist. Thus, we (including myself) must continue to extend our voice in the decision-making process with an assurance we can kāhea- call out to our ancestral past and in doing so, make a concerted effort to articulate the voice from our own ancestral legacy that is contained within each of us.

As established in our known protocol, our introductions within any culturally-based dialogue often commences by calling upon our family names, reciting the names and places of the birth sands from which they emerged and the resting sands where they now lie. The provision of breathe to their names re-instills a spiritual conscience within us, thereby invoking the powers, insight, and guidance of the progenitor within our own voice. We become the conduits upon which a story that has been told many fold over comes to life yet again because we purposefully engage our connection to the past. Paying heed to the stirrings within our na'au provides the pinnacle of balance for when the words conveyed do not emanate from the foundational depths of our enlightened ways, we are without substance, form, or movement.

Thus, my simple answer to the reason why I seek a position on the OIBC- it avails a means of engaging a kuleana that I continue to nurture, respect, learn from, and share in to never stop looking or searching for the sources of wisdom and understanding- and that the act of continuously searching and speaking in the interests of our ancestral past is the ultimate reward in contributing what I can to ensure the legacy of our ancestors is honored and carried forward to the next generation to come.

*b. How do you perceive the role and responsibilities of a member of the Island Burial Council, Island of O'ahu?*

My perception as to the roles and responsibilities of being an OIBC member is partially derived from both ongoing participation and experience as a current Councilmember, supplemented with my own desire and aspiration for the future vision of the IBCs as a whole.

According to the letter of the law, the IBC is a decision-making body with a specific composition and equally specific ascription of duties. However, within the spirit of the law, the primary duty of the IBC is to be a working group that seeks balance among a potential myriad of perspectives which are interchanged in a discourse that ultimately affects the continuity and presence of our ancestral identity. As such, a person serving on the Council must realize that the issues being evaluated and decided upon are reflections of things much greater than themselves. In short, an OIBC member not only represents their own 'ohana, or their moku, or their own landowner interests- in totality, the collective decisions of the IBCs impact the continuity of a mo'okupuna that has been since time immemorial. As such, the Councilmembers on the IBCs are entrusted stewards of this legacy and our charge is to ensure that legacy continues and is not diminished or forgotten.

*c. Given your understanding of the role and responsibilities of a member of the Island Burial Council, Island of Oahu, why do you believe that you are qualified for the position? Please include a brief statement of your skills, expertise, or knowledge that would aid in your decision-making ability as a member of the Island Burial Council, Island of Oahu.*

Our kupuna teach 'ike 'ia ka loa e ke kū'ahu (the marks of experience are recognized by the platforms that have been built) - in that mindset, it is sometimes difficult to talk about my own qualifications but recognizing the importance of introducing my experience- I offer the following thoughts.

My personal growth within practices of caring for the dead which later transcended to the overall issues centered on ancestral burial protection and care was initiated very early in life as my natural parents passed away when I was only 3 years old. After this unfortunate incident, my paternal grandparents first ua hānai 'ia and then legally adopted me at age 4. One of the major life lessons that was instilled in me at a young age was the importance to pay respects to family that have passed into the ao mahope o kēia ola. I remember that every Saturday after our visits to the halepule, my grandparents would take me to the cemetery where my parents and other 'ohana were buried to place flowers, trim the grass around the grave, clean the flower vases, wash the gravestones, and simply take a moment to sit and reflect paying attention to the sights and sounds of the wind, rain, and sun. This simple practice continued for over 20 years until other circumstances presented themselves making the weekly visit to the graves a bit more challenging. The point of sharing this mo'olelo is that this life experience was the kahua upon which the value to pay respect and nurture the legacy of my own kūpuna began with ardent and commitment through the teachings of family as to the importance of invocation and memorializing the namesake of our loved ones through a commitment of spirit and practice.

One of the keys in continuing to build this spiritual kahua was through my ohana's commitment to church in my early childhood years. Again, I can reflect on the moments that as a young child through adolescence, we would go with the church leaders to provide fellowship to the kūpuna residing at the care home on Jade Street in Makaha or collecting canned goods and basic necessities to provide these things to those that were in need within the communities the church serviced. The lesson here again was about the care and nurturing of kūpuna, of humanity, of being a servant to the betterment of our being.

In 1994, this foundation was reinforced even further in my own personal search for a foundation rooted in the understanding of our kūpuna. This search guided me to the proverbial doors of Pua Ali'i 'Ilima, which is a halau hula under the auspices and direction of Kumu Hula Victoria Holt Takamine, known to many in our community as simply "Auntie Vicki". In all that I do as an environmental planner but more importantly as a kanaka has been primarily influenced by Auntie Vicki's teaching, nurturing, and genuine aloha for me as one of her haumana. Her staunch model of community advocacy has and continues to be a source of inspiration, aspiration, and motivation in all that I do. Additionally, other Kumu such as Papa John Keola Lake, John Ka'imikaua, and many others have humbly touched my life with moments of spiritual sustenance in the examples of their teaching but more importantly in the kulana they each possessed and the manner of compassion they had for our 'āina and for our people. Although I will be the first to acknowledge that I still have much to learn in all these arenas, I sincerely submit that my commitment is evident in all that I do and it is my endeavor to articulate what knowledge and skill I do possess in a manner that is honorific to my ancestral past, addresses the needs of our contemporary time, and sustains all that is necessary for the future generations.

The training provided by my kūpuna and kumu eventually led me down a path academically to pursue higher education at the University of Hawai'i, where my more recent achievements have been a Master's Degree in Urban and Regional Planning and a Graduate Certificate in Historic Preservation. My thesis work primarily focused on

evaluating the merits and challenges of Federal and State burial laws. As part of my thesis recommendations, I attempted to introduce new concepts based on old Maoli values as a first step to reassess how mandatory interludes of consultation can be redefined in a Maoli paradigm.

During my graduate studies, I was afforded an opportunity to participate in an internship at the Bernice Pauahi Bishop Museum, where I worked under a federally funded program specifically designed to address the institution's fiduciary responsibilities under the Native American Graves Protection and Repatriations Act. I assisted in the review of the museum's existing inventory to identify potential items of interest that qualified or potentially qualified as moepū. I had also begun to take an active role in expanding the interpretation of that definition from a Maoli perspective. I also was privileged to gain experience of participating in on-going discussions with active participants and claimants in NAGPRA cases that were then-current with the Museum's ongoing public notification process.

In my professional career, I have been an environmental and cultural resource planner in the private sector for nearly 8 years. I have also been an active member of 'Īlio'ulaokalani Coalition for over 10 years. Regarding 'Īlio'ulaokalani, I actively represented its interest in various community initiatives pertaining to burial protection, including OIBC meetings and NAGPRA hearings. The combined experience has brought a wealth of insight and perspective gained by listening and learning from others in the field. With my years of experience facilitating local planning efforts with community and cultural organizations regarding Maoli rights and issues, I feel that I have managed to build a working body of knowledge and a skill set that strengthens the OIBC's directive which must delve into all these worlds of understanding and articulation of processes and perspectives. Framing issues and concepts that are not an inherent part of a Maoli worldview yet have tremendous influence and impact on the universal order that defines that worldview is a difficult task and I believe that is probably one of the strengths afforded with the training and experience acquired thus far.

*d. What do you hope to accomplish during your term of service?*

As an active Council member, I have three primary objectives that I feel are kuleana to be fulfilled if I am able to undertake a second term of service.

The first objective deals with the fact that although there has been active and steady progress in the last two years to address the inventory of human remains in SHPD custodial care, we are a ways from fulfilling a promise made. There are kūpuna that have not been returned to the bosom of Papahānaumoku and still reside in cardboard boxes within SHPD's repository. Without delving into the issues that contributed to the existing condition, this is an issue that I hope in our continuation of being proactive and seeking collaborative partnerships with SHPD, 'ohana, Maoli community interests, and landowners, can be resolved within the next four years. A partial challenge to ensuring the success of this endeavor is seeking legislative and executive support for SHPD to be afforded adequate staffing and resources in order to facilitate the return of our kūpuna

The second objective is that the OIBC continues its evolution as a conduit that advocates on the issues and interests of the families and other individual and organizational interests

that have taken up the kuleana to mālama our kūpuna. Often times, legally defined processes and regulatory controls dictate that the inclusion of native voices must occur but in the attempt to be inclusive, these processes sometimes fail to articulate how these voices should be respected and legitimized, specifically in matters pertinent to the care and treatment of ancestral remains. I would continue to advocate that the OIBC extends its legal and cultural obligation to be mindful of the simple recognition that we are representatives of a larger community voice and we should continue to be an inclusive body on such sensitive matters that impact us as kānaka.

Finally, it is my hope that OIBC can help to facilitate the reawakening of an ancestral conscience in our people in taking up the kuleana that is legally entrusted to the OIBC but invariably resides in the collective essence of who we are as a people. Over the last couple years through the efforts of dedicated folks within the various communities we represent, there has been a slowly rising movement of our own kānaka taking up the charge to mālama iwi kūpuna in their own moku and 'ahupua'a. Notwithstanding, there are opportunities and challenges in ensuring the movement is pono. However, there are some really good models within some of these 'ohana and community groups as to how this can be achieved. I would hope that the OIBC would seek out partnerships with successful community groups to create opportunities for others wishing to take on these responsibilities as well.

*e. Name three qualities that best describe you and that would make you stand out. How would these qualities benefit the Island Burial Council, Island of Oahu?*

In the effort to do so, I would simply re-emphasize that the culmination of academic and cultural training over the course of my life as brought me to this point of **being mākaukau** to carry out the associated kuleana of this position. The **dedicated focus and experience** in the arena of planning in general, with my background and discipline in social advocacy and community planning, cultural resource management, and environmental planning have provided the necessary training and knowledge base to serve in the capacity that I can currently on the OIBC. However, it really is the continued teachings of nā kumu, nā kūpuna, and nā mea loea that have provide me a **cultural foundation that strengthens my resolve and commitment** in seeking to find collaborative solutions that afford the proper respect to our ancestral past as we move forward to a future with its own unique needs.

*f. Name one previous experience that would make you stand out. How would this benefit the Island Burial Council, Island of Oahu?*

I do not mean to be impolite in my response here but for me- this question, in my humble mana'o, is something I can not answer. The idea of making one's self "stand out" is not something I was taught to do. Additionally, if there is anything my experience on the OIBC has re-instilled in me is that in this arena, the nature and depth of sensitivity that must be invoked really sets a standard, in my mind; that it should never be about you as an individual trying to stand out. Rather, it is my humble thought that we are there as a collective spirit representing a culmination of 'ike and passion that has existed before our own existence. Our commitment to this kuleana is what binds us to the hana at hand. To be successful in the undertaking, I have found it has been an easier path to those ends when we truly humble ourselves and our own purported interests in the higher calling of



serving the memory and legacy of our ancestral past. It reminds of an amusing anecdote shared by a favorite Anakala of mine- *our fellow kānaka will reflect upon the character and nature of who we are by the consistency of the hana and not the insistency of the waha.*

Me ka leo e kani 'ia a ka wai 'olu, he mana'o wale.

*g. Can you foresee any possible conflicts of interests that could arise during your service on the Island Burial Council, Island of Oahu? How would you overcome any possible conflicts of interest?*

Insofar, the only times where conflict of interest has been an issue for me is when there is a project before the OIBC that has included my participation in the capacity of a private consultant. In the two cases that come to mind, I did make it known to the attending Attorney General of my potential conflict and in both case, it has been at their discretion as to whether or not I needed to recuse myself from actively participating in the agenda discussion.

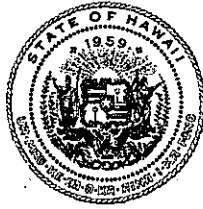
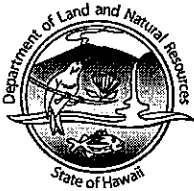
As a matter of practice for the current OIBC, we know that each Councilmember may have certain and similar types of circumstances and reasons to recuse themselves on any particular agenda item. In our proactive approach, we try to ensure that quorum can be sustained through early notification to the OIBC Chair of potential conflict of interests prior to the meeting. Further clarification is then purposefully sought by the Chair or the Vice-Chair to work with the Attorney General's Office to see if these potential conflicts of interests are legitimate. If so, then measures are taken to ensure the conflict is identified and quorum maintained to appropriate address the agenda item.

In closing, I appreciate your consideration to the words and thoughts shared here and look forward to any additional discussion in the near-term.

Na'u me ka ha'aha'a,

Mark Kāwika McKeague

LINDA LINGLE  
GOVERNOR OF HAWAII



**STATE OF HAWAII  
DEPARTMENT OF LAND AND NATURAL RESOURCES**

POST OFFICE BOX 621  
HONOLULU, HAWAII 96809

Testimony of  
**LAURA H. THIELEN**  
Chairperson

Before the Senate Committee on  
**WATER, LAND, AGRICULTURE, AND HAWAIIAN AFFAIRS**

Monday, February 16, 2009  
11:00 AM  
State Capitol, Conference Room 229

**GOVERNOR'S MESSAGE 387 - SUBMITTING FOR CONSIDERATION TO THE  
ISLAND BURIAL COUNCIL, ISLAND OF OAHU, GUBERNATORIAL NOMINEE, MARK  
KAWIKA MCKEAGUE**

It is with pleasure that the Department of Land and Natural Resources (Department) recommends Senate confirmation of the appointment of Mark Kawika McKeague to the Oahu Island Burial Council.

The Island Burial Councils were established under Section 6E-43.5, Hawaii Revised Statutes, to determine the preservation in place or relocation of previously identified native Hawaiian burial sites and to determine Hawaiian cultural and lineal descendancy claims for specific burials. State law requires that Island Burial Councils be established for Hawaii, Maui/Lanai, Molokai, Oahu and Kauai/Niihau islands, comprised of representatives from specific geographic regions and representatives of developer/large property owners.

Mark Kawika McKeague was nominated to serve as the Ewa District representative on the Oahu Island Burial Council. If confirmed, Mark Kawika McKeague will serve until June 30, 2013.

Mark Kawika McKeague is currently employed as an urban planner. He brings a diversity of his professional skills to the council. The Department notes that Mark Kawika McKeague currently serves as a valued member of the Oahu Island Burial Council.

The Department greatly appreciates your consideration of Mark Kawika McKeague and strongly recommends his confirmation to the Oahu Island Burial Council.

**LAURA H. THIELEN**  
CHAIRPERSON  
BOARD OF LAND AND NATURAL RESOURCES  
COMMISSION ON WATER RESOURCE MANAGEMENT

**RUSSELL Y. TSUJI**  
FIRST DEPUTY

**KEN C. KAWAHARA**  
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES  
BOATING AND OCEAN RECREATION  
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ENGINEERING  
FORESTRY AND WILDLIFE  
HISTORIC PRESERVATION  
KAHOOLAWE ISLAND RESERVE COMMISSION  
LAND  
STATE PARKS

February 13, 2009

The Honorable Clayton Hee, Chair  
Committee on Water, Land, Agriculture and Hawaiian Affairs  
Hawaii State Senate  
Hawaii State Capitol, Conference Room 229  
415 South Beretania Street  
Honolulu, HI 96813

Submitted via email: [@](mailto:senkokubun@Capitol.hawaii.gov)

RE: Testimony in **strong support** of the re-appointment of Mark Kawika McKeague to the O'ahu Island Burial Council.  
Hearing, Monday February 16, 2009. 11:00am – Conference Room 229  
Ref GM 387

My name is Jace McQuivey and I currently serve on the O'ahu Island Burial Council as its Chairman. I offer this testimony in **strong support** of the re-appointment of Mark Kawika McKeague to the O'ahu Island Burial Council. I do so individually and not in my capacity as Chairman of the Council. Through my many opportunities of working with Mr. McKeague in the community and as the Vice-chair of the O'ahu Island Burial Council, I know him to have an extraordinary commitment to the proper treatment of our discovered iwi kupuna. His extraordinary knowledge of native Hawaiian history, language and cultural practices combined with his professional expertise as a planner and community organizer make him uniquely qualified to continue serving on the Council. His level of commitment, sensitivity and sound judgment bring a calm sense of resolution to many of the complicated issues we have faced and his continued presence will be invaluable to the success of the O'ahu Island Burial Council.

I strongly urge you to affirm the nomination of Mr. McKeague and thank you for the opportunity to express my opinion.

Jace L. McQuivey  
808.293.6431  
[mcquiveyj@hawaiireserves.com](mailto:mcquiveyj@hawaiireserves.com)

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**From:** Mel McKeague [mel\_mckeague@hotmail.com]  
**Sent:** Friday, February 13, 2009 9:20 AM  
**To:** WTLTestimony  
**Subject:** Island Burial Council - GM 387

GM 387  
February 16, 2009 11:00 AM, RM 229

Gubernatorial Nominee: Mark Kawika McKeague

I would like to advocate for Kawika to continue his unconditional work for the Island Burial Council, Island of Oahu. Kawika is one of the smartest people that I know. Kawika has faced many challenges growing up. At the age of 2-and-a-half, Kawika was left an orphan, both his father and mother lost in a domestic violence incident. His father was an HPD officer at the time. Kawika was then raised by his Grand-parents as their own son.

Kawika was able to parlay his early childhood challenges into becoming now, a successful grown mature adult. Primarily a caucasian by blood, he is a strong advocate for Hawaiians in any and all issues they may face. Hawaiiiana has been one of his focuses through-out his post-High School education. His knowledge in Hawaiiiana is exponentially greater than the average person. But most importantly, specifically for this seat, it's where his heart is. He takes this cause very, very seriously, yet, able to look at this work from a broad perspective.

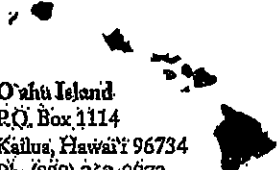
This is something that Kawika wants to volunteer to do, it's something he cares deeply about.

Please give Mark Kawika McKeague full consideration for this position on the IBC, Island of Oahu.

Mahalo,  
Mel McKeague  
91-1111 Ahona St.  
Ewa Beach, HI 96706  
808-689-0272

# CULTURAL SURVEYS HAWAII

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February 13, 2009

To: The Honorable Clayton Hee, Chair,  
The Twenty-Fifth Legislature Regular Session of 2009,  
Committee on Water, Land, Agriculture, and Hawaiian Affairs  
For Hearing of Monday, February 16, 2009, 11:00 A.M.

Subject: GM 387 Consideration and Confirmation to the Island Burial Council,  
Island of O'ahu Gubernatorial Nominee, Mr. Mark Kawika McKeague,  
for a term to expire 6-30-2013

Aloha to the Honorable Clayton Hee, Chair:

We the undersigned are quite familiar with the good work of present Gubernatorial Nominee, Mr. Mark Kāwika McKeague, on the O'ahu Island Burial Council.

We are thankful for the informed, thoughtful, and balanced perspective Mr. McKeague has provided and strongly support his confirmation to another term of service to the people of Hawaii in this important capacity.

*Mahalo* for your consideration of this testimony in strong support of the confirmation of Mr. Mark Kāwika McKeague.

Aloha.

Hallett H. Hammatt

David W. Shideler

Douglas Borthwick

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**From:** pkaleikini@hawaii.rr.com  
**Sent:** Friday, February 13, 2009 3:02 PM  
**To:** WTLTestimony  
**Subject:** GM 387

Please support the re-appointment of Mark Kawika McKeague to the Island Burial Council, Island of Oahu, for the term to expire June 30, 2013.

Mahalo,

Paulette Ka'anohi Kaleikini

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**From:** Vicky Takamine [vtakamine@gmail.com]  
**Sent:** Friday, February 13, 2009 3:04 PM  
**To:** WTLTestimony  
**Subject:** Testimony in Support of Mark Kawika McKeague GM 387

Vicky Holt Takamine  
Kumu Hula, Pua Ali'i 'Ilima  
'Ilio'ulaokalani Coalition

To: Members of the Senate Committee on Water, Land, Agriculture and Hawaiian Affairs  
Sen. Clayton Hee, Chair  
Sen. Jill Tokuda, Vice Chair

Date: Feb. 16, 2009, 11 am, RM 229

Aloha Kakou,

I am submitting testimony in **Strong Support** of Mark Kawika McKeague's application for re-appointment to the O'ahu Burial Council.

Kawika has been a student of mine for over 12 years. He first studied hula with me as an undergraduate student at UH Manoa and joined my halau, Pua Ali'i 'Ilima soon after. He 'uniki (graduated through the traditional rituals of hula) as ho'opa'a (chanter/drummer) and 'olapa (dancer) in 2007.

Kawika has been an active participant in numerous 'Ilio'ulaokalani Coalition initiatives working in support of the protection of native rights and the protection of the natural and cultural resources of Hawai'i. His involvement in this work sparked an interest in issues surrounding native Hawaiian burials and he pursued a graduate degree in Urban Planning. His master's thesis focused on native Hawaiian burial practices and efforts to protect these sacred sites.

'Ilio'ulaokalani Coalition asked Kawika to attend burial council meetings on our behalf. It became evident that the burial councils were lacking in dedicated individuals. At several of the meetings, the council members lacked quorum and were unable to conduct their meetings and/or make decisions. Several times, individuals travelled from the neighbor islands to present information and testify at these meetings only to be turned away due to a lack of quorum.

'Ilio'ulaokalani Coalition submitted Kawika McKeague's name for consideration to the O'ahu Burial Council. We know him to be a strong proponent and supporter of the protection of our iwi kupuna. We know that he brings to the council a strong foundation of cultural protocol and trust that his decisions, thoughts and actions are guided by the spirit of our kupuna.

We ask for your vote in support of Mark Kawika McKeague. Should you have any questions, do not hesitate to contact me.  
Mahalo nui loa!

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**TESTIMONY**  
**GM 387**  
**(END)**