



**Department of Land and Natural Resources
Hawaii State Aha Moku
State of Hawaii
Post Office Box 621
Honolulu, Hawaii 96809**

Testimony of
Hawaii State Aha Moku

Before the Senate Committee Water and Land
Before the Senate Committee on Hawaiian Affairs

Wednesday, February 9, 2021
1:00 PM

**In Opposition to Senate Bill 713
Relating to the Aha Moku Advisory Committee**

Aloha Chair Inouye, Vice Chair Keith-Agaran and Members of the Senate Water and Land Committee,
Aloha Chair Shimabukuro, Vice Chair Keohokalole and Members of Senate Hawaiian Affairs Committee,

Thank you for the opportunity to offer Testimony on Senate Bill 713. This bill repeals the Aha Moku Advisory Committee on July 1, 2021 and is effective on June 30, 2021.

Participants in the Hawaii State Aha Moku (Aha Moku) Oppose this measure but offer amendments as listed in the different sections of this bill.

The Aha Moku Bill, as stated in Act 288, SLH 2012 describes the need for a system that is desperately needed by the indigenous people of Hawaii, the host culture of Hawaii that has experienced almost total deterioration of their culture, lands and ocean practices as well as destruction of precious watersheds, decimation of coral reefs and the decline of endemic marine and terrestrial species – all described in Section 1 of Act 288.

We see the frustrations of the legislature in their search for solutions to comply with the needs and turbulence of a culture that has only just found a way to give their people the needed voices within government policies that are of a collaborative nature and not an adversarial one. Aha Moku has been successful in that those voices have been brought forward many times within the Department of Land and Natural Resources (DLNR) divisions although never with publicity. The people just wanted to do the work.

The merging of native Hawaiian protocols which differ amongst the 606 ahupua'a within the Pae'Aina with western governmental policies can seem to be problematic. But it is not! The existing bill, written in 2012 has shown through the past nine years the areas that have caused confusion. The Aha Moku was always meant to be a living document that would need to be adapted through the years as the natural resources evolved. We hope to ease the frustrations of the Legislature by offering amendments while offering explanations of why we feel amendments are needed at this time.

First, the spiritual foundation of the Aha Moku was never fully explained or written as the traditional Hawaiian culture itself is an oral and not written one. But its foundation was restored through the translations of ancient chants, some of which I had the honor of contributing. However, they were not listed in Act 288 and that needs

to be done as the spiritual and physical components of the Hawaiian culture are symbiotic – one cannot exist without the other.

Second, the Aha Moku Advisory Committee (AMAC) as listed in the Act is not within the traditional Aha Moku System. There was no AMAC in the ancient sustainability practices of natural and cultural resources. This is the true process of what the Aha Moku is: The people and families within an ahupua'a are the ones that sustain the resources. They worked the land under the konohiki of the ahupua'a; who worked with the Ali'i Ai Moku, who was responsible to the Ali'i Nui. In lieu of those traditional terms, and because we no longer live under the ancient monarchy system, we now use the terms "Aha Kupuna", "Na Kahu O Ka Ahupua'a (the caretakers of the ahupua'a), Na Kahu O Ka Moku (the caretakers of the district). **Additional language is listed in bold and underlined.** Stricken language is shown in (brackets with a line through the words.)

Section 1, Paragraph 2.

Native Hawaiian culture has knowledge that has been passed on for generations and is still practiced for the purpose of perpetuating traditional protocols, caring for and protecting the environment, and strengthening cultural and spiritual connections. It is through the (~~aha moku councils~~) **traditional spiritual foundation that all native Hawaiians lived by** that native Hawaiians protected their environment and sustained the abundance of resources that they depended upon for thousands of years. **The belief and practice of Malama Ke Akua (Honor and care for the God), Malama Ka 'Aina (Honor and care for the land), and Malama Na Iwi Hanau O Ka'Aina (Honor and care for the people born of the land) is the foundation of Aha Moku.**

Note: In reflection of the traditional aha moku process where the Ali'i Ai Moku would gather, we prefer to call the people in charge of the different moku to use the term Kahu or caretakers. Because the actual structure of the Aha Moku System was never put into the Act, we are now in the process of clarifying it.

Section 1, Paragraph 10

The purpose of this Act is to formally recognize the aha moku system and to establish (~~the aha moku advisory committee~~) **the Aha Kupuna** within the department of land and natural resources, which may serve in an advisory capacity to the chairperson of the board of land and natural resources. (~~The aha moku advisory committee~~) **The Aha Kupuna** may advise on issues related to land and natural resources management through the aha moku system, a system of best practices that is based upon the indigenous resource management practices of moku (regional) boundaries, which acknowledges the natural contours of land, the specific resources located within those areas, and the methodology necessary to sustain resources and the community. The aha moku system will foster understanding and practical use of knowledge, including native Hawaiian methodology and expertise, to assure responsible stewardship and awareness of the interconnections of the clouds, forests, valleys, land, streams, fishponds, and sea. The moku system will include the use of community expertise and establish programs and projects to improve communication, provide training on stewardship issues throughout the region (moku), and increase education. The establishment of (~~this committee~~) **the Aha Kupuna** does not preclude any person's or organization's right to provide advice to the department of land and natural resources.

Section 2, Paragraph 2

§171- (~~aha moku advisory committee; established~~). **Aha Kupuna; established.** (a) There is established (~~the aha moku advisory committee~~) **the Aha Kupuna with the guidance of the Ka Mea Ho'okumu** to be placed within the department of land and natural resources for administrative **fiscal** purposes. (~~The committee~~) **The Aha Kupuna** may advise, **through the Aha Moku System** the chairperson of the board of land and natural resources in carrying out the purposes of this section.

~~(b) The committee shall consist of eight members appointed by the governor and confirmed by the senate from a list of nominations submitted by the aha moku councils of each island. Oversight of the aha moku advisory committee shall be by the chairperson of the board of land and natural resources. The committee members shall select the committee chairperson from among the members. **Per the traditional aha moku system, the Aha Kupuna shall consist of kupuna of each island and shall be responsible to that specific island.**~~

(c) The members shall not receive compensation for their service, but shall be reimbursed for necessary expenses, including travel expenses, incurred while participating in meetings and events approved in advance by the chairperson of the board of land and natural resources.

~~(The aha moku advisory committee)~~ **The Aha Kupuna may hire (an executive director) a Luna Alaka'i** who shall be exempt from chapter 76. ~~(The executive director)~~ **The Luna Alaka'i** may hire a **Mea Kokua** to assist ~~(the executive director)~~ **the Luna Alaka'i** in accomplishing the purposes of the ~~(aha moku advisory committee)~~ **Aha Kupuna.**

(d) ~~(The aha moku advisory committee)~~ **The Aha Kupuna** may provide advice on the following:

- (1) Integrating indigenous resource management practices with western management practices in each moku;
- (2) Identifying a comprehensive set of indigenous practices for natural resource management;
- (3) Fostering the understanding and practical use of native Hawaiian resource knowledge, methodology, and expertise;
- (4) Sustaining the State's marine, land, cultural, agricultural, and natural resources;
- (5) Providing community education and fostering cultural awareness on the benefits of the aha moku system;
- (6) Fostering protection and conservation of the state's natural resources; and,
- (7) ~~(Developing (an))~~ **a traditional native Hawaiian** administrative structure ~~(that oversees)~~ **that contains the traditional foundation of the aha moku system.**

(e) ~~(The committee)~~ **The Aha Kupuna** shall submit an annual report in /English and Hawaiian to the legislature and the chairperson of the board of land and natural resources no later than twenty days prior to the convening of each regular legislative session. The annual report shall include a list of all recommendations made by the ~~(committee)~~ and the resulting action taken by the department over the course of the prior year.

Section 3. There is appropriated out the general revenues of the State of Hawaii the sum of ~~(\$76,500)~~ **\$150,000** or so much thereof as may be necessary for fiscal year ~~(2012-2013)~~ for administrative costs related to carrying out the duties of the ~~(aha moku advisory committee)~~ **Aha Kupuna.**

The sum appropriated shall be expended by the department of land and natural resources for the purposes of this Act.

Section 4. New statutory material is underscored.

Section 5. This Act shall take effect on July 1, 2021.

In 2004, the beginnings of the restoration of the Aha Moku System began with the translation of ancient oral chants dating back to the 9th century by spiritual Kahu called *Ka Mea Ho'okumu* and included John Kaimikaua, John Keola Lake and myself. The need to bring the voices of traditional and generational practitioners forward to benefit the Pae'Aina, or Islands of Hawai'i Nei is still extremely relevant. Our purpose is to collaborate with government in sharing ancient and traditional methods of natural and cultural resource sustainability that is unique to each ahupua'a, moku. These distinctive methods are significant because the natural resources of each place are unique, therefore government policies regarding these resources need to also be specific to each ahupua'a and moku.

Each Island is exclusive with their own protocols and practices that have been shaped by the natural resources over untold centuries of adaption and evolvement. Such as nature evolves, so do the practices and people adapt to ensure sustainability of the resources. Further, each island is protective because the people are “iwi hanau o ka ‘aina”, born of and belonging to a specific ahupua’a on a specific island.

I am the last *Ka Mea Ho’okumu*. I am here to lead, direct and guide on a voluntary basis. This is essential because as the *Ka Mea Ho’okumu*, I deeply believe in our foundation.

The Hawaii State Aha Moku is the direct implementation of Kapa’akai, the Hawaii Supreme Court law¹ that is so prevalent in state law today.

In 2016, the International Union for Conservation of Nature (IUCN) World Congress was held for the first time in the United States, in Hawaii. Their mandate stated that ecosystem and environment sustainability could only be achieved with the integration of traditional wisdom into government policies. In the United States, only Hawaii was able to achieve this through the Aha Moku.

Now, SB 713 seeks to abolish the entire Aha Moku resulting in the loss of decades of the work of kupuna to bring the voices of native Hawaiian practitioners forward in a way that was not open to them before; to take away the vehicle used as the implementation of a Supreme Court law; and to waste the ‘ike and knowledge of the last Ka Mea Ho’okumu – all this with no explanation why, and no contact with the Hawaii State Aha Moku.

Because of this, I who speak for the Hawaii State Aha Moku oppose SB 713 in its present form, and only pray that the members of these senate committees can accept our willingness to address past issues and through our stated amendments show that we are clarifying and strengthening the Aha Moku Act as it needed to evolve. It does not deserve to be thrown away with no explanation by the very Legislature that adopted it to be part of the fabric of Hawaii State policy. Our native Hawaiians deserve more than this.

Again, we oppose SB 713 and ask that our amendments that reflect our willingness and need to evolve be accepted and adopted by the Senate Water and Land Committee, and the Senate Hawaiian Affairs Committee.

Respectfully and humbly yours,

Kawaikapuokalani Hewett, Lehua and Founder
Hawaii State Aha Moku
(808)382-6043
kahalelehua@outlook.com

¹ Ka Pa’akai O Ka’Aina v. Land Use Commission, State of Hawai’i, 2000, Supreme Court of Hawai’i

Testimony of
Leimana DaMate

Before the Senate Committee Water and Land
Before the Senate Committee on Hawaiian Affairs

Wednesday, February 9, 2021
1:00 PM

In Opposition to Senate Bill 713
Relating to the Aha Moku Advisory Committee

Aloha Chair Inouye, Vice Chair Keith-Agaran and Members of the Senate Water and Land Committee,
Aloha Chair Shimabukuro, Vice Chair Keohokalole and Members of Senate Hawaiian Affairs Committee,

Thank you for the opportunity to offer Testimony on Senate Bill 713.

I Oppose this measure and ask that it be deferred. This bill repeals the Aha Moku Advisory Committee on July 1, 2021 and is effective on June 30, 2021.

Act 288, SLH 2012, the Aha Moku Bill was signed into law in 2012 by Governor Neil Abercrombie after many trials, meetings and deep and intense discussions by the native Hawaiian kupuna and practitioners of many different traditional customary functions. The language and protocols of this Act came from the need of the indigenous people of Hawaii to find a way to share their generational knowledge of the natural and cultural resources with Hawaii State policymakers to help protect the precious ecosystems and environments of their ahupua'a, their lands watersheds and oceans, their homes.

The Aha Moku has been successful since it originally became an Act in 2007 through Governor Lingle, Act 212, SLH 2007. However, it was due to sunset in 2009 and originally was called the Aha Kiolo Act. When Governor Abercrombie signed the Aha Moku Act into law via Act 288, SLH 2012, it took a year before the office within DLNR, to whom it was attached, happened. Once it became attached, it became more and more successful through the years as the people were able to connect to DLNR divisions in mitigation on natural resource issues that were important to them. And although DLNR has always been open to the Public Trust, there was not a direct line to the native Hawaiian generational families who could assist in the protection of the ecosystem and environment of specific ahupua'a.

The Aha Moku is a compilation of ancient native Hawaiian customary protocols that were brought forward from the 9th century through the translations of prehistoric oral chants of sustainability methods dealing with natural and cultural resources. These protocols were handed down generation to generation and are based on empirical knowledge that came from constant observation and knowledge – Hawaiian science.

It is well-known that there have been challenges and tribulations with Act 288 for a number of reasons but I believe the main reason is that although the process was stated, the actual foundation of the Aha Moku was not as John Kaimikaua, who began this journey for the Hawaiian people, died before that could be shared. The structure was left, but not the foundation. Of all the spiritual Kahu who brought forward the translations and mo'olelo of this ancient sustainability natural and cultural protocol, Kawaikapuokalani Hewett is the last. Only recently, his own life circumstances have allowed him to take his place as our *Ka Mea Ho'okumu*, the last founder of the Aha Moku, who now leads, directs and guides us all in a voluntary basis because he lives and believes in the true restored Aha Moku foundation which is:

Malama ke Akua (Honor the God)
Malama Ka 'Aina (Honor the Land)
Malama Na Iwi Hanau O Ka 'Aina (Honor the people born of the land)

Under Kawaikapuokalani guidance, we are strengthening and clarifying the Aha Moku. We follow Ke Akua and use the Kapa'akai Analysis in our resource mitigations as Aha Moku was always meant to be the implementation of that Hawaii Supreme Court Law.

Aha Moku is a living breathing law where native Hawaiian protocols and generational knowledge guided by the *ike*, wisdom and knowledge of the kupuna is shared. However, just as the natural resources evolve in nature, Aha Moku must evolve with it. Now, with Kawaikapuokalani Hewett's *ike*, we are evolving where balance can finally become pono, where all are welcome to participate, where *Ho'oponopono* prevails, where the necessary *mihī* (sincerely asking for forgiveness) can take place and where our foundation can shepherd us all.

I ask the Legislature to give us this chance. Please do not kill this opportunity for all of us to integrate traditional wisdom into government policy through this important law and the only one of its kind in government structure – something that has not happened before. When the Aha Moku was created by this legislature, it was stated that Aha Moku was to be part of the fabric of State Policy. Please do not rip this fabric away.

I oppose SB 713 as it is written, and support our *Ka Mea Ho'okumu*, Kawaikapuokalani Hewett and his amendments as stated in the Hawaii State Aha Moku testimony for this measure. I believe this will clarify all the areas where there have been questions. Please defer this bill for the reasons I have stated and give us the time to further solidify this important Act.

Respectfully yours,

Leimana DaMate
Phone: 808-640-1214
Email: Leimana.k.damate@hawaii.gov



KO`OLAUPOKO HAWAIIAN CIVIC CLUB

Senate Committee on Hawaiian Affairs Senate Committee on Water and Land

Tuesday, February 9, 2021, 1:00 p.m., Conference Room 016

SB713 Relating to the Aha Moku Advisory Committee Repeals the Aha Moku Advisory Committee

TESTIMONY IN OPPOSITION

Nancy Davlantes, Government Affairs Chair
Koolauloko Hawaiian Civic Club

Chairs Shimabukuro and Inouye, Vice-Chairs Keohokalole and Keith-Agaran, and Committee Members:

In our testimony in opposition to SB712, also being heard today and which would place the executive director of the Aha Moku under the supervision of the state, we stated our objections to that bill.

Because SB713 would take effect only if SB712 is approved, we naturally oppose it as it would eliminate the Aha Moku Advisory Committee altogether.

It seems that when the Aha Moku Advisory Committee was created through Act 288 in 2012, there may have been some who were opposed to it from the very beginning and took the opportunity to repeal it now, some nine years later.

Because SB712 and SB713 are joined at the hip, both should be deferred so further discussion and consultation can take place

These bills and what they entail carry an implication that Native Hawaiians are incapable of carrying the responsibility given to them in 2012/

Thank you for the opportunity to testify.

The Koolauloko Hawaiian Civic Club was established in 1937 and is a not-for-profit community organization dedicated to preserving and perpetuating the history, heritage and culture of Native Hawaiians. One of the largest of the Hawaiian Civic Clubs, its membership is open to people of Hawaiian ancestry and those who are "Hawaiian at heart".

P. O. Box 664 * Kaneohe, HI 96744 * Ph. (808) 235-8111 * www.koolaulokohcc.org

LATE

SB-713

Submitted on: 2/8/2021 3:34:55 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
James E. Coon	Testifying for Ocean Tourism Coalition	Oppose	No

Comments:

The Ocean Tourism Coaliton speaks in Strong Opposition to SB713.

Act 288 (The Aha Moku Bill) was signed into law in 2012. This was to give the indogenous poeple of Hawaii a way to share their generational knowledge of natural and cultural resources and stewardship with Hawaii State plicymakers to help in thier protection of these resources.This bill seeks to undo all of this. Please do not pass this bill that would eliminate the imortant function of integrating traditional wisdom into government policy.

Sincerely, James E. Coon, President

Ocean Tourism Coalition

LATE

SB-713

Submitted on: 2/8/2021 2:55:08 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Bridget Hammerquist	Testifying for Friends of Maha'ulepu	Oppose	No

Comments:

Aloha Committee Member,

In our experience on Kauai, the Aha Moku advisory committee, its Ahupua`a representatives, its Moku and island Poo representatives have succeeded in helping to preserve the health of our natural resources. We have responded to several issues dealing with proposed development that would have threatened our fresh water aquifer, the ocean and its reefs. With the help of Aha Moku members with generational knowledge, we have been successful in avoiding several serious threats to our natural resources. Without the information from Aha Moku members, we would not likely have been as successful. Since Aha Moku Advisory Committee was established, it has cost the State very little money while being of great benefit to all the people of Hawaii. Covid-19 has caused widespread economic loss. It has left many with significant concerns and worries about their health and the health of the environment. Now is not the time to add more negative and pass what could easily be interrupted as sinister legislation, looking for a way to silence those with generational knowledge of the traditions and customary practices that helped to keep our State clean and beautiful. If you're looking to silence those who know the land and our watersheds, passing this bill would have that effect. On behalf of more than a thousand Kauai members of Friends of Maha`ulepu, please oppose SB713.

Bridget Hammerquist,
Board President, Friends of Maha`ulepu
Co-Founder Kia`i Wai`o Wai`ale`ale

SB-713

Submitted on: 2/8/2021 12:57:35 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Karen Poepoe	Individual	Support	No

Comments:

This effort has not worked well. We need to find another way to accomplish what the original kupuna founders of the Aha Moku intended, which was to have indigenous community involvement in protecting resources. What has become of this act has been the very thing they feared taking place- too much government and too little people. The act needs to be repealed before more damage occurs.

I support this bill.

SB-713

Submitted on: 2/8/2021 1:03:54 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Faye-Starr Melemai	Individual	Oppose	No

Comments:

I oppose SB 712 and SB 713 because dissolution of the Aha Moku would lead to dismembering the Hawaiian people and culture for the land and the waterways.

DHHL was created by the government to assist the Hawaiians with homes, which is not working because I know of people still waiting 30 years or more for a home. Prince Kuhio was specific in detail of what should be done to assure and assist the Hawaiians with a home. DHHL has leased or sold land to foreigners and to the state because of the state's inability to financially support its budget.

The Aha Moku has been incredibly successful and instrumental in providing guidance and support to maintain the Hawaiian culture, community and the livelihood of the Hawaiians.

We don't want government intervention or interference with the Director of Aha Moku and the board.

Again, I respectfully oppose SB 713 and SB 712 for the stated reasons.

Hawaii is the only state that has a monarchy and a palace, which the British government and President Clinton acknowledged AGAIN the improper overthrow of the Hawaiian monarchy. The least lands to the state still has not been fully paid or properly swapped for the proper value exchange.

If the state has control again with the Aha Moku, then the Hawaiian people and culture will be destroyed, devastated and mutilated because their rights to the land and waterways will be denied; hence, decreasing the livelihoods of the Hawaiian people and culture. We need a Hawaiian board of Hawaiian members to continue making the proper and effective decisions for the land and waterways for generations to come.

Lord, You have given the Hawaiian people these lands and waterways to take care of. Please persuade this hearing to oppose the dismembering of the Aha Moku that has been protecting the islands and waterways in the best interest of your creation.

Respectfully oppose SB 713 and SB 712.

Faye-Starr Gasper Melemai

LATE

SB-713

Submitted on: 2/8/2021 1:07:01 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Bronson Kainoa Kiyoshi Azama	Individual	Oppose	No

Comments:

Aloha mai kākou,

My name is Bronson Azama I am a youth and kama'āina of He'eia. I would like my opposition to be noted toward this bill. The 'Aha Moku councils have the potential to serve great insight to managing our lands and resources, with the advice of Native practitioners who have firm roots in the 'āina they would be representing. It would be foolish that any initiatives/projects in a respective area do not receive advice from these individuals who have inherited such place-based knowledge.

Therefore, I express my deep support toward the 'aha moku and its potential to help bring about proper stewardship of our lands and resources. I stand by the testimony of Auntie Rocky Kaluhiwa, Frank Kawaikapuokalani Hewett, and Leimana DaMate, all of whom have continued to fight that the 'Aha Moku be enacted. These initiatives by our kāpuna to revive a system that has worked for centuries ought to be accepted into our current system, our elected officials should not consider repealing or altering the continuation of something that works. Do not try to fix what does not need fixing.

Multi-generational knowledge is valuable and is often what is missing in today's decisions, I encourage that the elected officials on these committees stand with our practitioners and defer this measure, killing it. We are in interesting times where are culture is in resurgence as many seek to return to practice our old ways, therefore let us bring about some inclusion in the process and push that the 'Aha moku be a functioning entity within the Department of Land and Natural Resources as asked by the kāpuna.

I as an 'āpio have a kuleana, responsibility to see that their dreams come true and that our 'āina is left in good hands to steward, therefore we must not allow the 'aha moku to be repealed but rather supported to full functionality.

Aloha nā ,

Bronson Azama

SB-713

Submitted on: 2/8/2021 1:22:37 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

LATE

Submitted By	Organization	Testifier Position	Present at Hearing
Donna K Santos	Individual	Oppose	No

Comments:

Aloha,

I ask this committee to OPPOSE SB 713.

For those kupuna who met in the early days of the puwalu and fought for this right for many years, including family members, and whose kuleana I carry on today, I have to stand in opposition to SB 713.

Mahalo piha,

Donna K. Santos

Puna Moku, Manokalanipo (Kaua`i)

LATE

Testimony in support of:
SB 713: RELATING TO THE AHA MOKU ADVISORY COMMITTEE

Submitted by:
Cassandra Park
1129 2nd Avenue
Honolulu, HI 96816

Aloha Chair Inouye, Vice Chair Keith-Agaran, and Members of the Senate Water and Land Committee,

Aloha Chair Shimabukuro, Vice Chair Keohokalole, and Members of the Senate Hawaiian Affairs Committee,

Aloha Chair Rhoads, Vice Chair Keohokalole, and Members of the Senate Judiciary Committee,

My name is Cassandra Park. I am a graduate student and employee at the University of Hawai'i at Mānoa. I write to you today to ask you, as a Kanaka Maoli, to oppose SB 713.

This bill requires the governor to appoint the Executive Director of the Aha Moku Advisory Committee. However, this bill undermines the self-determination of na Kānaka 'Ōiwi, the people of Hawai'i. I would like to remind the State of its promise to "protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778" as defined in the Constitution of the State of Hawai'i. The role of the Aha Moku is to integrate Indigenous resource management knowledge into modern legal and regulatory structures to promote the well being of the Indigenous People, na Kānaka 'Ōiwi, and the land we share with all the residents of Hawai'i.

As an Indigenous framework, the Aha Moku is critical to understanding proper land management and conservatorship. The Aha Moku Advisory Committee needs more time in order to build the relationships and support necessary to their objectives. I humbly ask for your vote to OPPOSE SB 713. Thank you for your consideration.

Mahalo nui,
Cassandra Park

LATE

SB-713

Submitted on: 2/8/2021 9:57:55 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Joshua DeMello	Individual	Oppose	No

Comments:

I whole heartedly oppose this bill. The intent of this bill is tantamount to a father telling his kids "if neither of you can play nicely, I'm just going to throw the whole thing away.". This is often a useful threat on children but normally deals with minor things like the tv, food, or video games. What this bill is asking is to throw everything away that means something to practitioners, cultural users, and the indigenous people of Hawaii. So there is some disagreement, all families do. But, there is hope because the original act lays out the processes and the AMAC adopted it's own rules of procedure. These processes and rules just need to be followed and enforced.

One thing this bill should address is how ineffective the AMAC has been because of where it is within the government. The intent was for the AMAC and the island aha Moku councils to provide insight, advice and recommendations on issues affecting their livelihoods. Under the DLNR/BLNR system, they are just another box to checkoff, if even that. Perhaps the AMAC doesn't belong there and should be an advisory group to another agency such as OHA. This would provide insight and advice to the agency that is supposed to advocate for the native people and culture. It doesn't bar the AMaC from testifying at BLNR, but provides the weight and administration of OHA behind it. Other agencies like DBEDT runs similar advisory groups like the marine and coastal zone advisory committee that meet and discuss issues and DBEDT passes on their advice to the appropriate agencies. AMAC under DLNR is stifled by being a cog when it should be the whole machine.

Let's not get carried away and throw the baby out with the bathwater, instead let's change the water or the entire tub so the baby can finally get clean and be nurtured to grow healthy and strong. AMAC needs support now more than ever. Please defer this bill or amend with the suggested changes. Mahalo

LATE

SB-713

Submitted on: 2/8/2021 10:51:43 PM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Kara Kelai	Individual	Oppose	No

Comments:

I fully support the AHA MOKU ADVISORY COUNCIL and oppose bill SB713.

LATE

From: Terrie Hayes <terriehayes@gmail.com>
Date: February 8, 2021 at 3:07:42 PM HST
To: Senator Ron Kouchi <rdkouchi@hawaii.rr.com>
Subject: Oppose SB712; Oppose SB 713

Aloha and Mahalo for taking our Call.

As LONGSTANDING members of Aha Moku and AMAC, we strongly OPPOSE the rushed SB 712 and SB 713. Why the rush, and what is the reason for such an effort?

WE support and concur with the testimonies sent in by Leialoha Rocky Kaluhiwa, Leimana Demate, and Founder of Aha Moku Kawaikapuokalani Hewitt.

As the Kona Moku and acting Po'o of Mano Kalinipo, I speak for Kupuna.

DO NOT UNDERMINE THE WORK THAT HAS BEEN DONE.

I am a cultural practitioner with passionate concerns for our resources and environment.

I have plenty to say but, little time for this testimony!
PLEASE OPPOSE SB 712, and SB 713, and or Defer so that others might be able to testify!

Mahalo,
Llewelyn 'Billy' Kaohelaui'i
and Terrie Hayes
(808) 742-9575

LATE

SB-713

Submitted on: 2/9/2021 10:48:31 AM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Brittney (Kulanui Naliipoaimoku) Perez	Individual	Oppose	No

Comments:

I Brittney Kulanui Naliipoaimoku of Kauai, originally from O'ahu and my ancestors from Hawaii Island strongly oppose SB713 on the ground of it being a blatant attack and erasure of significant hawaiian culture. We have a right to religious and cultural freedom. Hawaiian culture and religion is the most overtly micromanaged of all religions and cultures in Hawai'i with the state constantly under the misconception that they have determination to what and how we practice our religion and culture or deem what is our religion and culture. This is in direct violation of the American constitution and the constant erasure of our culture systematically and cultural genocide is indeed established as a war crime by the United Nations and a human rights violation. Being that Hawaii has been established as an independent nation under illegal occupation this current government is committing acts of war and war crimes against the Hawaiian people.

LATE

SB-713

Submitted on: 2/9/2021 11:30:47 AM

Testimony for WTL on 2/9/2021 1:00:00 PM

Submitted By	Organization	Testifier Position	Present at Hearing
Sandee Moniz Ps	Individual	Oppose	No

Comments:

Please consult Lehua Kawaikapuokalani Hewitt one of the original kÅ«puna creators on this Aha written plan of practice who knows the cultural intent and protective outcome results to be continued for future generations