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STATE OF HAWAII | KA MOKU'ĀINA 'O HAWAI'I
DEPARTMENT OF LAND AND NATURAL RESOURCES
KA 'OIHANA KUMUWAIWAI 'ĀINA

DIVISION OF STATE PARKS
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FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

Testimony of
DAWN N.S. CHANG
Chairperson

Before the Senate Committees on
HAWAIIAN AFFAIRS
and
WATER AND LAND

Tuesday, February 11, 2025
1:00 PM
State Capitol, Auditorium

In consideration of
SENATE BILL 4
RELATING TO THE ROYAL MAUSOLEUM

Senate Bill 4 proposes to require the Department of Land and Natural Resources (Department) to transfer the stewardship of the Royal Mausoleum, Mauna 'Ala, to the Office of Hawaiian Affairs (OHA). **The Department appreciates the intent of this measure and offers the following comments.**

Mauna 'Ala, the Royal Mausoleum State Monument, is the final resting place of many of Hawai'i's prominent Ali'i and is one of the most revered and sanctified wahi pana in Hawai'i. This legislation and discussion will now be part of the historical fabric of this 'āina.

The Department is open to discussions on the stewardship of Mauna 'Ala lands as we are currently engaged with OHA on the transfer of Kahana Valley. We are engaged in a thoughtful, phased approach to the land transfers. We mutually agreed to a clear process for sharing of relevant documents, permitting OHA ample opportunity to conduct due diligence, and engage with the community. The Department believes that starting with Kahana will provide an opportunity to develop best practices, governance structures, and management capacity before considering additional lands, including Mauna 'Ala.

HISTORY

- Plans for the Royal Mausoleum began with King Kamehameha IV and Queen Emma in 1862 and after the death of King Kamehameha IV in 1863 was continued by Queen Emma and King Kamehameha V in 1864. The Royal Mausoleum was completed in 1865, and the keys were turned over to the Minister of the Interior.

- In 1893 Queen Lili‘uokalani and Robert Wilcox petitioned Congress to provide for the protection of the Royal Mausoleum from all land laws, transactions, and other uses other than a royal burial site, and permission to fly the Hawaiian flag unaccompanied by the American flag. Mauna ‘Ala’s supreme spiritual, historical and cultural value was recognized 125 years ago by the Congress of the U.S. through Public Resolution No. 28 on May 31,1900, proclaiming that the Royal Mausoleum be withdrawn from the “*sale, lease, of other disposition of public land laws of the United States.*” This has been interpreted as meaning it is sovereign land, **but** it was clearly government’s intent to protect Mauna ‘Ala in perpetuity.
- The subject area covering 3.341 acres, which includes R.P. 1983, L.C. Aw. 237 and a portion of the ‘Ili of Kawanānākoa, Honolulu, O‘ahu, Hawai‘i, TMK: 2-2-21:12, was set aside by Governor’s Executive Order No. 998 on February 22, 1943, for the Royal Mausoleum to the Territory of Hawaii’s Public Works.
- Act 254, Session Laws of Hawai‘i, effective June 6, 1967, Section 4 mandated that as of July 1, 1968, all State historic areas and buildings under the Department of Account and General Services was transferred to the DLNR.
- In 1972, the Royal Mausoleum was placed on the National Register of Historic Places.
- In April 1979, the Executive Order 998 was rescinded and Executive Order 2966 then again set aside Land for Public Purposes to the DLNR, Division of State Parks.

COLLABORATION BETWEEN THE DEPARTMENT AND ALI‘I TRUSTS

The five crypts and tombs at Mauna ‘Ala protect the iwi of members of the Kalakaua and Kamehameha Ali‘i Dynasties and some of their close advisers. The last person to be buried there was Princess Abigail Kawanānākoa, who died in December 2022 and was interred in her tomb in 2023.

Between 2006 and 2012 there have been several joint projects with the Ali‘i Trusts and the Association of Hawaiian Civic Clubs on various renovation and improvement projects at Mauna ‘Ala. There is a Memorandum of Understanding that was executed between DLNR and the Ali‘i Trusts in 2014 that allows for the collaboration of the financing and execution of projects needed to maintain, renovate, and repair the tombs, gravesites, chapel, buildings, and landscaping at Mauna ‘Ala.

Currently, there are three imminent projects being funded by the State Parks Special Fund to renovate the John Young Tomb, re-position the entranceway and curbing in order to install a support for a branch of the historic kamani tree planted by Queen Emma that hangs over the entrance, and to restore the front fencing and finials.

MAUNA `ALA CURATOR

There has been a series of caretakers, originally called “Keepers” who were assigned the stewardship and oversight of the royal iwi. The majority of the Keepers over time were descended from Ho‘olulu, who was assigned, along with his half-brother Hoapili, to sequester the bones of Kamehameha I to Kaloko to protect them. There have been breaks in the Keeper’s genealogic line.

The Curator is assigned to Mauna ‘Ala, a civil service exempt position – the only exempt hire State Parks has. The Curator supports and coordinates visitation, greets the visitors, manages the special use permits for events that require written authorization due to size and significance, conducts huaka‘i if asked, by the various Royal Societies, Kamehameha Schools, Hawaiian Civic Clubs and other organizations. The Curator guides the occasional visitor or local resident that has an interest in the history of Mauna ‘Ala to ensure the sanctity is honored. The Curator also supports in grounds and comfort station maintenance and the day-to-day management such as opening and closing the gate and raising and lowering the flag. Additional State Parks maintenance staff

provide weekly routine maintenance of the grounds and comfort station. Labor, utilities and maintenance costs in 2024 were: \$135,713. The Curator’s cottage is undergoing extensive repairs and remodeling funded by State Parks Special Fund revenue and this cost is currently at \$325,000. Due to nearby homeless encampments, State Parks installed a security system that has cameras directed at various parts of Mauna ‘Ala and is manned at night by a private security company that is contracted to contact the HPD if they see activity after closure.

The report below provides insight on Mauna ‘Ala’s diverse patronage.

USAGE REPORT: May 15, 2024 – February 3, 2025

By Category	Period of 5/15/24 to 8/09/24	Period of 5/15/24 to 8/31/24	Period of 5/15/24 to 11/13/24	Period of 5/15/24 to 1/31/25	+/- for period of 5/15/24 to 1/31/25
Ali'i Descendants/ Family	21	25	31	31	----%
Ali'i Trust Organizations (Count is derived from SUP permits or manual count of groups smaller than 25)	2272	2632	3101	4876	+57%
Contractors	37	62	231	410	+44%
Cultural Practitioners/Artists	115	130	130	151	+14%
Educational Institutions/ Educators/ Professors/Teachers	95	209	294	982	+70%
Dignitaries	52	52	52	67	+22%
General Public	626	720	1161	1968	+41%
Government Agencies and Officials (i.e., Legislature, C&C, DOCARE, HFD etc.)	53	65	145	204	+29%
Native Hawaiian Organizations (i.e., Civic Clubs, Volunteer Groups)	25	71	153	329	+53%
Religious and Church Groups	12	20	22	22	----%
Total	3318	3986	5190	8987	+33%

Place of Origin	Period of 5/15/24 to 8/9/24	Period of 5/15/24 to 8/31/24	Period of 5/15/24 to 11/13/24	Period of 5/15/24 to 1/31/25	+/- for period of 5/15/24 to 1/31/25
International	96	51	85	112	+44%
National	102	171	247	339	+37%
O'ahu	3055	3526	4576	8084	+43%
Neighbor Island	65	142	282	452	+60%
Total	3318	3986	5190	8987	+33%

Mahalo for the opportunity to provide relevant information on the Department’s current stewardship of Mauna ‘Ala.



**TESTIMONY IN SUPPORT OF SENATE BILL 4
RELATING TO THE ROYAL MASOLEUM**

Senate Committee on Water and Land
Senate Committee on Hawaiian Affairs
Hawai'i State Capitol

February 11, 2025

1:00 P.M.

Auditorium

Dear Chairs Inouye, Richards, Vice Chairs Elefante, San Buenaventura, and Members of the Committees on Water and Land and Hawaiian Affairs:

I submit this testimony to express the Office of Hawaiian Affairs (OHA's) **STRONG SUPPORT for SB4** and to express my personal connection to Mauna 'ala as OHA's Senior Director of Hawaiian Cultural Affairs.

Under Hawai'i Revised Statutes Chapters 10 and 10H, OHA is mandated to assert leadership on critical matters that preserve and protect Hawaiian cultural practices, protocols, and wahi pana. To this end, OHA is committed to leading the stewardship of Mauna 'ala to ensure that the Hawaiian community remains connected to and has a voice in how we care for the final resting place of our Ali'i.

OHA has grave concerns about the Department of Land and Natural Resources' (DLNR) ability to adequately steward Mauna 'ala and has expressed these concerns to the department numerous times including that:

- Mauna 'ala comprises just 3.5 acres within the vast 1.3 million acres of State lands, beaches, and coastal waters under DLNR's jurisdiction, including 750 miles of coastline.
- Over the past several decades, DLNR has been derelict in its duties, requiring millions of dollars in restoration and renovation projects while relying on the Ali'i Trusts to establish a co-stewardship MOU to hold DLNR accountable for ongoing repairs and maintenance.
- DLNR has publicly admitted that it is under-resourced and may not be the best steward of all lands under its control.
- OHA possesses the administrative capacity and cultural competence to elevate and amplify the care and sanctity of our iwi Ali'i, working alongside the Ali'i Trusts.
- One of the critical concerns raised by the Hawaiian community—including OHA—is that DLNR did not consult with Hawaiian organizations, trusts, or community members during its recent curator selection process.
- Mauna 'ala IS NOT a State park, and it should not be stewarded as such. Rather, it must be treated with reverence and respect befitting its sacred status as a wahi pana.

OHA has demonstrated its capability in stewarding sacred sites through its ongoing care of Kūkaniloko—the Ali‘i birthing stones—another revered wahi pana. In fact, it is only fitting that OHA steward Mauna‘ala, ensuring continuity from the birth of our traditional Ali‘i at Kūkaniloko to the final resting place of our Mō‘ī and Ali‘i at Mauna‘ala.

Therefore, OHA proposes to maintain the current co-stewardship structure already in place with the Ali‘i Trusts, with the key distinction that OHA would replace DLNR as the state steward of Mauna‘ala. OHA supports the transfer of stewardship kuleana of the state, including title and all current appropriations provided by the legislature to DLNR State Parks, to OHA for the purposes of repairs, maintenance, and personnel costs.

Personally, I have had a deep connection to Mauna‘ala since 1992. I was very close with Auntie Nāmāhana Maioho and her son, the succeeding Kahu, Bill Maioho. I had firsthand exposure to both the challenges and successes of Mauna‘ala’s operations. I was present when Auntie Nāmāhana announced her retirement and expressed her desire for her son, Bill, to succeed her.

During my tenure at Kamehameha Schools, I was present for the execution of the 2014 Mālama Mauna‘ala Memorandum of Understanding (MOU), which was codified by the Ali‘i Trusts, the Department of Land and Natural Resources (DLNR), and Kahu Bill Maioho. It was Bill Maioho who sought the assistance of the Ali‘i Trusts to establish this MOU due to the long-standing neglect by DLNR. Until my retirement last year, I even served as a representative of Kamehameha Schools on Mālama Mauna‘ala, providing mana‘o and guidance for the sacred grounds.

Furthermore, I was at Mauna‘ala on May 1, 2023—the day after the departure of Kahu Kaihe‘ekai Maioho—to bless the cleanup process and workers. What I witnessed was shocking: the living quarters were in deplorable, unsanitary, and unlivable conditions, in direct violation of the dignity and respect deserved by our Mō‘ī and Ali‘i. It was a source of great hilahila (shame) that such sacred grounds had been so poorly maintained. Now, the cost to renovate these living quarters for the second time in 10 years—\$300,000—directly due to DLNR’s lack of oversight and engagement with the former Kahu.

In closing, it is imperative that Mauna‘ala be properly cared for by those who understand and respect its significance. The Hawaiian people deserve to have a voice in its stewardship, and OHA stands ready to assume this kuleana to ensure that our Mō‘ī and Ali‘i are honored as they deserve. Respectfully submitted,



Hailama Farden hailamaf@oha.org
Senior Director of Hawaiian Cultural Affairs



HAWAII GOVERNMENT EMPLOYEES ASSOCIATION
AFSCME Local 152, AFL-CIO

RANDY PERREIRA, Executive Director • Tel: 808.543.0011 • Fax: 808.528.0922

The Thirty-Third Legislature, State of Hawaii
The Senate
Committee on Hawaiian Affairs
Committee on Water and Land

Testimony by
Hawaii Government Employees Association

February 11, 2025

S.B.4 – Relating to the Royal Mausoleum

The Hawaii Government Employees Association, AFSCME Local 152, AFL-CIO opposes the purpose and intent of S.B.4, which transfers the rights, powers, functions, and duties of the Department of Land and Natural Resources (DLNR) regarding the stewardship of the Royal Mausoleum to the Office of Hawaii Affairs (OHA).

The DLNR is responsible for managing and preserving state parks and other natural and cultural landmarks, including the burial place of Hawaiian Royalty. The Royal Mausoleum is a state monument which should remain with all other cultural landmarks within the DLNR. Furthermore, it appears there is only one position within the Royal Mausoleum and by transferring the position to the OHA, the incumbent will lose their collective bargaining rights under Chapter 89, Hawaii Revised Statutes. Specifically, the incumbent employee(s) will lose rights and benefits under their applicable collective bargaining agreement, including overtime and pay differentials, specified leaves, rest periods, and negotiated wage increases, among others, should this employee be transferred to the OHA.

Thank you for the opportunity to submit testimony in opposition of S.B.4.

Respectfully submitted,

Randy Perreira
Executive Director



DAUGHTERS AND SONS OF THE HAWAIIAN WARRIORS

(Mamakakaua)

Honolulu, Hawaii

NĀ LUNA NUI

Kuhina Nui Coline Aiu

Hope Kuhina Nui Colin Kalama Malani

Kū'auhau O.Lee Puake'ala Mann

Mālama Mo'olelo L. Pu'uhonua Tavares-Jumawan

'Ā'īpu'upu'u Dr. Kathleen Luana Durante Moniz, M.D.

Kīa'i 'Īpuka'ī Yvonne Kaulukane Lefcourt

P.O. Box 1285

Honolulu, HI 96807

January 21, 2025

Dear Chairperson Keoni Souza and members of the Committee on Investment and Land Management:

My name is Coline Aiu and I am the Kuhina Nui of the Daughters and Sons of the Hawaiian Warriors, Māmakakaua. I am providing written testimony regarding Action Item ILM25-02: Approve the completion of due diligence and to coordinate the land transfer of Mauna'ala, Nu'uaniu, O'ahu to the Office of Hawaiian Affairs.

The Daughters and Sons of the Hawaiian Warriors, Māmakakaua (DSHW), is **AGAINST** Action Item ILM25-02: Approve the completion of due diligence and to coordinate the land transfer of Mauna'ala, Nu'uaniu, O'ahu to the Office of Hawaiian Affairs.

On July 5, 2024, at OHA's invitation I attended a confidential meeting at Nā Lama Kukui with other Hawaiian societies. I was asked if the DSHW would support OHA's assuming the responsibility of Mauna'ala. I said I could not give an answer until it was discussed with the DSHW members. Since that time, OHA has not had any further conversations with DSHW regarding our support.

At our DSHW general membership meeting on January 11, 2025, it was confirmed that Senator Lorraine Inouye was planning to introduce a Senate bill to transfer stewardship of Mauna'ala to OHA.

On January 15, 2025, Senator Inouye introduced SB No. 4, Relating to the Royal Mausoleum. On January 16th, DSHW discovered SB No. 4 was referred to the Senate's Hawaiian Affairs Committee and passed the first reading.

On January 17th, I downloaded Board Packet: IV. New Business, B. Action Item ILM 25-02: Approve the completion of due diligence and to coordinate the land transfer of Mauna'ala, Nu'uaniu, O'ahu, to the Office of Hawaiian Affairs.

After reading the Board Packet, the Daughters and Sons of the Hawaiian Warriors, Māmakakaua, is **AGAINST** the land transfer of Mauna ‘Ala to the Office of Hawaiian Affairs.

If Mauna ‘Ala is important and is “one of Hawai‘i’s most revered and treasured places, embodying the spiritual, cultural, and historical legacy of the Hawaiian Kingdom,” why is it being amassed with other land transfers and is not a single item being discussed?

Why hasn’t OHA used its monthly publication, Ka Wai Ola O OHA, from July 2024 to the present time to provide its readership and the Hawaiian people with information, such as:

- history of Mauna ‘Ala, its Ali‘i and tombs, its chapel, its caretakers; its relationship with the Daughters and Sons of the Hawaiian Warriors, Māmakakaua, and with Hawaiian societies, civic clubs and community groups;
- history of Mauna ‘Ala under Public Works, under the Department of Accounting and General Services, and under the Department of Land and Natural Resources (DLNR);
- the controversy and adverse reaction of the DLNR’s selection of the curator/ administrator and the Governor’s approval;
- the development to transfer Mauna ‘Ala to OHA.

The majority of our kūpuna and mākuā do not have the time or capability to access online information and are unaware of OHA’s interest in Mauna ‘Ala. Has this been publicly stated or was it just placed in the Board Packet? Why does OHA want to urgently assume the stewardship of Mauna ‘Ala when OHA is already taxed with many other issues?

The Daughters and Sons of the Hawaiian Warriors, Māmakakaua, is **AGAINST** the land transfer of Mauna ‘Ala from the Department of Land and Natural Resources to the Office of Hawaiian Affairs because more time is needed for information on this matter to be shared and discussed in the Hawaiian community. Without information, how could anyone be expected to make a supportive decision of OHA’s desire to steward Mauna ‘Ala. It is crucial that our people deliberate the matter of Mauna ‘Ala because whatever decision is made will have tremendous impact for generations to come on how we care for our Ali‘i. We must kūpono and not rush the process.

Mahalo for the opportunity to address the stewardship of Mauna ‘Ala, a matter of vital importance to our people.

‘O wau nō me ka ha‘aha‘a,

/s/ Celine Aiu

Celine Aiu
Kuhina Nui

February 11, 2025

Aloha Chair Richards, Chair Inouye, and Members of the Hawaiian Affairs Committee and the Water and Land Committee,

My name is Coline Aiu, and I am the Kuhina Nui of the Daughters and Sons of the Hawaiian Warriors-Māmakakaua.

The Daughters and Sons of the Hawaiian Warriors-Māmakakaua is in opposition to SB4.

WHO ARE THE DAUGHTERS AND SONS OF THE HAWAIIAN WARRIORS-MĀMAKAKAUA

- 1) The Daughters and Sons of the Hawaiian Warriors-Māmakakaua is a genealogical society who were family and friends of the Ali'i.
- 2) They were royalists and patriots who supported and often advised the Ali'i.
- 3) The 'ahu is our main regalia.
- 4) Our 'ahu does not reflect service to or rank within our organization
- 5) The designs on the 'ahu are unique to each wearer's genealogy.
- 6) In the early years, Māmakakaua wore 'ahu fashioned of crepe paper.
- 7) On December 12, 1912, the first formal investiture of officers was celebrated.
- 8) In 1917, the DSHW-Māmakakaua was chartered and registered in the Territory of Hawai'i allowing lawful gatherings.
- 9) Queen Lili'uokalani, Prince Jonah Kūhiō Kalaniana'ole and his wife, Princess Elizabeth Kahanu's names are included in the old records of our 'Ahahui.
- 10) Māmakakaua membership genealogies continue to be affirmed to Ali'i, Kahuna, and Warriors who fought with or against Kamehameha I. Most members share fifth and sixth generation lineal relations to the Ali'i and Pūkaua buried at Mauna 'Ala.

HISTORY OF THE DAUGHTERS AND SONS OF HAWAIIAN WARRIORS- MĀMAKAKAUA WITH MAUNA ‘ALA

- 1) The earliest documented tie with Mauna ‘Ala is through Naholowa‘a (W), the sixth Caretaker prior to 1888.
- 2) Naholowa‘a’s (W) descendants have remained members of the DSHW-Māmakakaua.
- 3) Fred Beckley Kahea, member of DSHW-Māmakakaua, served as Kahu of Mauna ‘Ala after his mother, Maria Kaha‘awelani Beckley.
- 4) In 1946, William Bishop Kaiheekai Taylor, a member of the DSHW-Māmakakaua and Fred Kahea’s younger cousin, became Curator of the Royal Mausoleum.
- 5) In 1956, Emily Kekahaloa Namau‘u Kekaula Taylor, a member of the DSHW-Māmakakaua, succeeded her husband, William Bishop Kaiheekai Taylor, as Kahu of the Royal Mausoleum. She was **NOT** a Ho‘olulu descendant.
- 6) In 1961, Iolani Luahine, a member of DSHW-Māmakakaua and legendary dancer, served as Custodian of Mauna ‘Ala until 1965. She was **NOT** a Ho‘olulu descendant.

- 7) In 1966, Lydia Namahanaikaleleokalani Taylor Maioho, a member of DSHW-Māmakakaua, was named Kahu of Mauna ‘Ala and served in this position for 28 years.
- 8) With the support of the DSHW-Māmakakaua’s Kuhina Nui Healani Doane, William “Bill” Kaiheekai Maioho, a member of DSHW-Māmakakaua, succeeded his mother, Namahana, upon her retirement and became the 14th Kahu of Mauna ‘Ala in 1995.

- 1) In 1968, Ida Naone, a member of the DSHW-Māmakakaua and ‘Iolani Palace Curator, was told that the biers of King Lunalilo and his father, Charles Kanaina, were deteriorating. She contacted Namahana Maioho, the Kahu of Mauna ‘Ala, and with Kuhina Nui Healani Doane, the DSHW-Māmakakaua restored the biers and relocated them to Mauna ‘Ala.
- 2) In 1969 when ‘Iolani Palace closed for renovations, the DSHW-Māmakakaua relocated their annual birthday tribute for King Kalākaua held every November 16th from the Throne Room of the Palace to Mauna ‘Ala.
- 3) In 1970, under the leadership of Kuhina Nui Healani Doane, the DSHW-Māmakakaua spearheaded, organized, and rallied the Hawaiian community and the State of Hawai‘i to join in their project to restore the Chapel at the Royal Mausoleum at Mauna ‘Ala. The project began under the State leadership of Governor John A. Burns and completed under Governor George R. Ariyoshi, a tremendous effort of millions of dollars and hundreds of thousands of donated hours and expertise. To this day, the restored Chapel has been enjoyed for over 35 years by kama‘āina and malihini alike.
- 4) In 1976, Hoonani Maunaala Mai Na Mamakakaua was formed to coordinate the restoration, and actively solicited State grants and donations from private individuals.

- 5) On November 23, 1987, the “Rededication of the Royal Mausoleum Chapel” was held. Kuhina Nui Healani Doane presented to Kahu Lydia Namahana Maioho two sets of keys: one to the Chapel and one to its entry gates.
- 6) In March 2012, DSHW-Mamakakaua contracted the cleaning and restoration of eight kahili at Mauna ‘Ala.
- 7) On November 16, 2019, the DSHW-Māmakakaua commemorated its 50th anniversary at Mauna ‘Ala honoring the birthday of King Kalākaua.
- 8) On November 16, 2024, the front gates to Mauna ‘Ala were locked, denying the DSHW-Māmakakaua and our lāhui the opportunity and privilege of bestowing aloha, gratitude and respect to King Kalākaua on his 188th birthday.

THE OFFICE OF HAWAIIAN AFFAIRS
FINANCIAL MISMANAGEMENT AND CONTROVERSIES

- 1) Unauthorized and questionable spending
- 2) Lavish expenditures
- 3) Mismanagement of trust funds
- 4) Fraud allegations
- 5) Trustees' misconduct
- 6) Legislature and legal fallout
- 7) Internal conflicts

These issues have not only undermined public trust in the Office of Hawaiian Affairs but also diverted critical resources away from programs meant to benefit Native Hawaiians, such as housing, health, and education.

While OHA has acknowledged the need for improvement and implemented some changes, **challenges persist in ensuring long term accountability and fiscal responsibility.**

MAUI COMMUNITY MEETING/MAUI FREE PRESS

- 1) At the August 6, 2023, Maui Community meeting (YouTube) hosted by OHA two days before the one-year anniversary of the Lahaina, Maui fires, testifiers were heard with urgent concerns regarding:
 - a) \$5M aid affecting Lahaina fire victims
160 Maui fire victims received payments of either \$4,000 or \$9,000 each--totaling \$970,000. This is 2.5% of OHA's total expenditures.
 - b) health
 - c) education
 - d) burial grounds protection affected by the Wailea Grand Hotel and the MOA signed by OHA in 1991

- 2) As recent as Friday, January 24, 2025, the Hawai'i Free Press highlighted the OHA check register 2023-24:
OHA's payroll totals \$15.9M. This is 40.7% of OHA spending.

The issues of financial mismanagement and controversies surrounding OHA are unsettling and must be corrected.

A more immediate concern is the possibility that OHA, a semi-quasi agency of the State of Hawai'i formed in 1978, will be granted complete and total control over Mauna 'Ala, a historical burial site of our Sovereign Ali'i.

The OHA Board Action Item ILM #25-02 discussed at the Committee on Investment and Land Management, January 22, 2025, demonstrates the failure of OHA to understand the spiritual significance of Mauna ‘Ala and the importance of providing information so the beneficiaries and the people of Hawai‘i can make an informed and educated choice to transfer Mauna ‘Ala to OHA.

The Daughters and Sons of the Hawaiian Warriors, Māmakakaua, submitted written testimony against this OHA Board Action Item ILM #25-02 for their Trustee meeting on January 22, 2025, and it is included here.

REQUEST, RECOMMENDATION AND PROPOSAL

So that informed decisions can be made in good conscience about SB4, the Daughters and Sons of the Hawaiian Warriors-Māmakakaua asks you to consider these requests:

- more public informational briefings
- opportunities for more public testimony
- talk story sessions
- more time to allow information and education on Mauna ‘Ala

We recommend that OHA implement its Action Item ILM #25-02,

VI. Alternatives

A. Take no action. Cease all further efforts.

The Daughters and Sons of the Hawaiian Warriors-Māmakakaua proposes that the collective Hawaiian ‘ike be employed:

- to agreeably solve the process and selection;
- to write the broad guidelines of stewardship along traditional cultural kuleana practices;
- and to vigilantly watch over DLNR’s action or inaction.

DLNR stewardship has been a problem for years and it can be resolved from the selection process to land management. With the DLNR stewardship failures we have uncovered this year, we are in agreement that there must be improvement and change.

In respect to the historical legacy of the Hawaiian Kingdom and the spiritual mana of each kanaka, allow the community to decide the future of Mauna ‘Ala so that our lāhui, as we have done in the past, can celebrate the person who has accepted this great kuleana.

The Daughters and Sons of the Hawaiian Warriors-Māmakakaua is not in agreement and does not want SB4 to move forward.

We believe OHA does not have the experience in managing sacred lands.

We need to pule.

Mahalo for this opportunity to address Chair Richards, Chair Inouye, and Members of the Hawaiian Affairs Committee and the Water and Land Committee. I am available for questions and am happy to meet with you.

Respectfully submitted,

/s/ Coline Aiu

Coline Aiu

Kuhina Nui

Protecting our Iwi and Mana Matters

In the past year, almost 15 months since I was appointed Kahu of Mauna Ala by the former Kahu, my first cousin Kai, as was done in accordance, not only to our Ohan's tradition but in our wider, well-established Hawaiian/ Polynesian tradition, so many of our people have come forth with support and of course their mana'o and questions.

As we approach the upcoming meeting (July 31st, 2024 "Restoration Day") it is appropriate that I clarify some things and share my understanding of why these lineal appointments, the protection of ALL of our Iwi and how our **Mana** ties into our belief system.

I write this as the Kahu of Mauna Ala, (though some with self-interest or who are otherwise under educated, have argued that bloodlines and lineal transfer of authority aren't relevant anymore, these are few and far between). I am NOT currently an employee of the DLNR nor am I the Caretaker or grounds keeper there. I do remain however, Keeper of the Bones.

I will, for the sake of brevity, paint this with broad strokes as it is a deep topic that can be discussed for hours (and has been), the foundational basis as I understand it, of our own spiritual believe system as well as numerous others I have studied, having spent time with various Shamen, Elders etc. of the many indigenous people I have spent time with, all over the Continent from the North woods to the Southwest, Mississippi Valley to the Yucatan, Central America and the Caribbean. What I have learned is that that all of us as indigenous spiritual practitioners share the same basic mechanics in how our pule's work, though protocols and ceremonies may vary, the mechanics work the primarily the same. Strong similarities in our reverence/worship/care of our ancestors and how we protect and commune with the world beyond the veil of which we cannot see, but only experience in any number of other ways.

The belief that we transfer genetic information down to the next generation is not only well accepted by these cultures, but western Science has codified this as well. We and some cultures also practice and believe that not only does our gene sequence get transferred, but also the accumulated lke and life experiences of the parent who carries the lke of all of our past, and direct ancestors.

Others call this spark, knowledge, information our "life force" we call it Mana. It is also shared by many cultures that inherently some genealogical lines inherit MORE Mana and knowledge than others.

Westen Science is now able to quantify this transfer and measure/track in a "scientific" way.

This information is passed to the next generation through mitochondria. Where do we produce these mitochondria? That's right, in the BONE MARROW. Western Science now

“proves” what hundreds of generations of our people and practitioners have inherently known.

Our Mana IS produced and remain in our BONES.

Most of us know to what great links our cultural has gone to protect the bones of each of our Ohana’s Kupuna. Each family has traditionally chosen it’s protector or “Keeper of the bones” utilizing any number of factors, but in a lineal sense, the MANA of the Keeper was at least equal to the Mana of the iwi they were protecting. This is important.

Such has been the case for the protection of our Iwi Ali’i.

When Kamehameha chose Ulumaheihei (Ho’apili) and his younger brother of 19 years, Ho’olulu, he chose carefully. As sons of Kameeiamoku (whom Ho’apili replaced as one of the great Kona Chief’s) they were not only of sufficient Mana but of relation to KI.

Thus the Kuleana to the care of our Dynastic Ali’I (and all others buried at Mauna Ala and Pohukaina**) began. In following our belief system, you now have generations of accumulated Ike, though previous transfer and added life experience, down to the present day.

This is why , even in our modern era, it is still of the utmost importance that the care and protection of these particular Iwi be under a descendent of Ho’olulu.

The charge of the Kahu of Mauna Ala is a narrow one, it is simply to protect and CARE for, be a companion to, our Kupuna there. There *is* a lot to be said of how that is done, and I may write about that as I can in the future- but not necessarily germane to this greater point.

In the old day’s that means guarding a secret spot perhaps (Kamehameha I in our case) from discovery and physical desecration, being made into fishhooks etc. But also, to commune and care for their spiritual essence which resides and mingles amongst us. As stated earlier, this should be done by someone of equal or greater Mana. This should also be done by someone who has the benefit of this accumulated Ike as transferred from generation to generation along our lines.

My charge as Kahu of Mauna Ala is to fulfill this sacred duty. Right now, in modern terms, it also means protecting the Mana of our Kupuna from being leveraged for purposes not pono to them. It means protecting them from State overreach and disregard for their essence and spirit as they continue to dwell at Mauna Ala (though they travel, come and go as they please and manifest in any number of ways).

My experience with a couple people at the top of the food chain at the DLNR has led me to believe that they don’t want to be bothered with such ancient practices and beliefs, certainly not from our knowledge base.

There are other little talked about ancient practices that have to do with the full transfer of ike from one Kahu or Kahuna (in any kine practice). This is in addition to the inherent transfer at birth. This can occur between two still living practitioners or from kupuna that have passed, which is my personal experience primarily from Uncle Bill, (who hasn't been released yet and who remains with me in my hale) but I also have the inherent benefit of all my ancestors.

At Mauna Ala, what most people experience are the major event days. There are only so many and though they are beautiful, and many groups perform their own protocols, often with the Kahu present, what they don't experience is what happens there the other 95% of the time. There is a relationship formed between the family/the Kahu and the Kupuna. In my case it's a very familial and familiar one due to not only my Ho'olulu genealogy, but my Crowningburg genealogy which *is* the continuation of the Lunalilo Dynasty. Parts of this genealogy have been published numerous times, in various places for well over a hundred and fifty years. We have the pala pala that clearly defines how close my line is to each of the Ali'i buried there. They recognize me/us-my Ohana as family and as equals for we are the modern day representation (in general) of ALL of the past Kupuna in our individual lines.

At the risk of sounding self serving, My father, my brothers, myself, my cousins were all born with this great mana. I didn't choose this any more than I chose the geography of my birth, but I accept it and the GREAT responsibility that goes with it.

One can also cultivate their Mana and increase it by their own individual practice, which is what I have done over decades of study of not only our own culture but the similar practices of other cultures.

The story of Mauna Ala is imbued, woven into the story of my family. It is something my immediate Ohana, my Beckley cousins, have been taught since we were small keiki and though a Beckley Kahu has not resided on the grounds since 1946 when Fred Beckley (powerful practitioner) went into Lunalilo home, many of my contemporary cousins have still cultivated their own knowledge and are deeply connected to Mauna Ala and our Iwi kupuna there.

My father made sure my two younger brothers and I were introduced to Mauna Ala and the Kupuna prior to our first year luau's and made sure we spent time there often. It is also the only place I ever resided on Oahu until 2023. We all have relationships with the Kupuna there to varying degrees. Our family discussions always centered around Mauna Ala, it's stories, the stories of the Kupuna and things connected.

Until recently, (with all the pilikia going on), walking onto the grounds was like having a warm blanket wrapped around me or a big bear hug from one of your Aunties. The energy is different now and a palpable animosity exists which is not pono to our Ali'i Kupuna. Hopefully, we can change hearts and minds enough to convince people to put the Kupuna first, ahead of personal ambitions, ahead of proposed "re-branding", ahead of QR codes

staked in front of the crypts, ahead of renaming the Hale O' Ho'olulu into the "Heritage Center" and ahead of unrelated Parks employee's controlling access to our ancestors and Dynastic families.

Mauna Ala at night can be very different and an experience that few have had. Why is it important for the Kahu to be there at night?

One, in our cultural and again, shared across many others, the Kupuna *are* more active at night. The Hawaiian day starts at dusk. There were even Ali'i in our past that carried such a high Kapu that they could be active and outside *only* at night, so sacred were they.

My Tutu had rules- what do you do when you hear your name called on the wind? Etc. Again, the Kahu of Mauna Ala has the charge of protecting the essence and spirits of the lwi, at night they are more active, yes... but they are not the only spirits or essences that come in the night. There are a pantheon of different types, some are tricksters, some are very dangerous. My belief, to protect them, one must be of sufficient Mana in addition to understanding what these other visitors are in order to be able to defend them and the grounds. Those qualities inherently exist at the base of all Ho'olulu ancestors, but not all are cultivated or 'read in" to everything Mauna Ala. This by no means declares that only Ho'olulu's understand these things in the spirit realm, there are still powerful practitioners upholding their own Kuleana, in their own areas, but it IS of primary importance to Mauna Ala and I would argue Pohukaina and Lunalilo as well.

My Ohana and I meet with the DLNR this July 31st to discuss. We will go in with open hearts and minds, but honestly, I've seen nothing but road blocks and obstacles to this (by really only a couple folk at the DLNR). I do firmly believe that this eventually gets corrected, but it is evident that we must make our voices heard and remind these unelected State Administrators that they have reached beyond the parameters of their role in Mauna Ala, which has been simply fiscal oversight and the application of tax dollars to the maintenance and upkeep of their portion of assets at Mauna Ala- the lawn mowing, the Lua's , the oval, the hale. These are all paid for and therefore owned by the Taxpayer or built with tax funding.

It is *not* within the power of the State or any other entity or body to intervene or try to erase a family's lineal Kuleana, not in ANY family or in ANY historic cultural practice. This is what has occurred here and it MUST , MUST, MUST be made pono.

The Mana of the lwi at Mauna Ala, the Mana our my Ohana who have resided and passed over there on the grounds or down at Kapena permeates every pohaku, every blade of grass every square inch of the grounds. We and everyone who visits also leave traces of their essence and what they carry with them onto the grounds emotionally. This is why one should always strive to enter the grounds with Aloha in their heart. Empty as if a child. We should refrain from visiting if we are in a tumultuous state of mind. (bringing problems and seeking guidance is fine but we should do that with Aloha and gratitude as well)

As always, I'm happy to answer questions as I can, and time allows. Feel free to email me-
james@hoilinastrategies.com

James Jay Kaleimamahu Crowningburg Maioho

Outline for testimony regarding Royal Mausoleum State Monument to OHA. James Jay Kaleimamahu Crowningburg Maioho

SB4 which we are discussing in committee Tuesday Feb 11, 2025, proposes a wholesale transfer of Mauna Ala, it's budgets employees, operations and all materials related to RMSM (Mauna Ala) from DLNR to OHA. Effectively removing it as a State Monument and away from control of the State Parks System.

I testify as the spokesperson and Kahu/ representative of the body of Ho'olulu Descendents as has been traditionally practiced in our line for generations. I am also the Kahuna Kuhi Kuhi Pu'uone of the Moku O' Hawaii Chapter (Chapter 1) of the Royal Order of Kamehameha Ekahi and lineal protector and heir to the Lunalilo Dynasty and Crown Lands (see SR109 of the 1976 legislative session)

I am the eldest Mo'opuna of the longest serving and most revered Kahu, Lydia Pi'ia Namahanaikaleleokalani Taylor Maioho and was taught by her, Uncle Willian John Kaihe'ekai Maioho and my father who also lived at Mauna Ala with my Great Grandmother, learning the role for 5 years. I am the 7th generation Mo'opuna of High Chief Ho'olulu and a direct descendant of his eldest child Kaihe'kai who carried Kuleana for all Royal Iwi starting around 1844.

This testimony will address the following areas:

Why/ How are now here debating this language?

Brief introduction to the role of Kahu of Mauna Ala

Brief history and application of the Organic Act of 1900 pub. L. 56-539, 31 stat.141 enacted April 30, 1900

Pros and Cons of transferring to OHA under the language currently proposed.

Viable Options for a long-term solution to the proper management of RMSM (Mauna Ala)

Background:

May 2023 Current Kahu- Kaihe'ekai Maioho resigns as a "DLNR/Parks" employee but NOT as Kahu of Mauna Ala* see transcript and selected quotes of Curt Cotrell, Head of Parks Division (attached)

James JKC Maioho is named successor and brings his father, (traveled from Michigan) Paterfamilias of the Kaihe'ekai line of Ho'olulu descendants and Ranking Crowningburg (Lunalilo) line to meet with DLNR head of Parks following emails with Chair Dawn Chang. Succession is discussed. My Father is convinced determination to remove the line of Ho'olulu from residency is already pre-determined.

I (James) as the named successor, return my father to Michigan and quickly divest myself from all projects and incomes, resign multiple advisory Board positions and resign as a City Commission. I then relocated to Oahu to wait for the hiring process to begin.

Over the summer of 2023, James and some Beckley Cousins (Ho'olulu Ohana) along with Archeologist Holly McEldowney spend 8 hours every weekend organizing and sorting the archives,

paperwork and object collected or gifted to my family over several generations in anticipation of putting them in a renovated archive room, made available to the public.

I (James) also am performing the traditional role of Kahu AND Caretaker, providing tours, advising on projects and needed repairs, giving lectures on Mauna Ala related subject matter.

Late November of 2023 applications are posted publicly for the role of “Caretaker”

James and Holly are banned from further work in the archive. James is banned from “spending too much time at Mauna Ala” and from access to his Ohana’s property.

Though much politicking and recruiting is done behind the scenes through these many months and several candidates outside of the bloodline are floated and recruited- it is determined that letting me be “onsite” would give me an “unfair” advantage.

During this period James (a final four candidate) did have several in person conversations with Curt Cotrell, head of Parks Division and multiple texts and emails.

In short, CC convinced James everything would be pono and the Kuleana of Ho’olulu would be upheld.

Prior to interviews starting, Cotrell even offered me the interview questions, which I did NOT take and in the interview itself it was proven I didn’t need them. The questions were detailed and very specific to Mauna Ala and truly NO candidate outside of our family nor one who hasn’t lived there (my only residence on Oahu for over 50 years) could have answered sufficiently.

A plethora of applications were received.

Jan. 2024 first round of interviewees numbered 10.

A surprise “second” round of interviews were held several weeks later. This already is outside the Civil Service hiring guidelines the DLNR normally functions under

During this period there was NO communication to the multiple candidates who applied for the position, even if they weren’t chosen for an interview NO candidate was informed of any status of process until the final decision was announced.

A second round of interviews was held, again weeks later, four final candidates. Myself (the only bloodline representative) two Kumu Hula of some public recognition and one unknown candidate.

The decision was announced, first to the applicants after session closed (Preceding Friday after 5:00 PM) and then publicly announced the following Monday, the hiring of Dawn Chang’s’ niece- Doni Chong who has no blood or cultural ties to Mauna Ala and never trained in any of its Kuleana.

This decision caused immediate controversy and since this was announced (conveniently) after session closed, we are only able to properly address this now in 2025.

The role of Kahu of Mauna Ala or “Keeper of the Bones” is a traditional role that all kanaka families have generally had. The charge is a simple and narrow one, “Spiritually and Physically protect the Iwi from Harm” The Kahu of Mauna Ala is unique because of the level of Mana possessed by the Iwi of our Kings and Queens. As tradition holds, Kamehameha the Great commanded , his family (and

by appointment of Liliuokalani of Mariah Beckley in 18930, the Kalakaua Cousins and Dynasty as well). Our line via Kaihe'ekai has carried Kuleana for all Royal Iwi since the mid 1800's including Lahaina, Pohukaina and elsewhere.

*See my attached white paper on the importance of Mana to this role.

There are three issues to address concerning the DLNR:

- 1.) Organic Act of 1900 and Mauna Ala status as a Park.
- 2.) Hiring malfeasance of the Parks Division/DLNR
- 3.) Operational/ Cultural and project issues under DLNR stewardship.

The Organic Act defines the removal of Mauna Ala from the public Domain and restricts its sale, lease or other disposition of the parcels that comprise greater Mauna Ala. It specifically sets the land aside FOR THE ROYAL FAMILY to use as a family burial ground.

It also assigns oversight for budgeting purposes to the Department of Interior. In no way did it give any Cultural Authority or oversight to the Government, nor does it allow for its use as a State Park or Monument. The admissions Act is mute on this topic, and I believe general inferences are the basis for allowing the migration and transfers between State Agencies.

The DLNR has violated that language in practice by placing Mauna Ala into its Park Division Inventory now it's attempting to control, obfuscate or eliminate traditional Cultural practices at Mauna Ala. Mauna ALA is NOT a Park. It remains a family burial ground that was never open to the public until 1947.

It is further violating the language of the Act by its new policy of Modernization, spearheaded solely by the Head of Parks. It has removed any mention and history of Ho'olulu and the lineal Kuleana from the place, even renaming the Hale from Hale 'O Ho'olulu (Built by Charles Reed Bishop and named so at the request of mt Great Grandfather who WAS his Hanai son) to the "Cultural Center."

Several discussions over placing QR codes, YouTube videos etc. have been active for nearly two years. There has also been discussion about trimming important trees etc. to provide better access to larger vehicles and inviting more tourists to come on to these sacred grounds.

Knowing the personnel of the DLNR and the BLNR the way I do, this is clearly one man's mission and very personal in nature. The near entirety of DLNR staff were surprised and appalled by this hiring decision.

The hiring process:

I have the insight and experience of building or managing P&L for several Companies and advising on a couple hundred more, this was a confusing and unusual hiring experience that in my opinion was pre-determined to remove the obstacle to modernization (Ho'olulu Kahu and Ohana) and place a politically neutral and compliant caretaker in place that help facilitate these efforts.

From internal emails, texts and conversations I have had with several DLNR/Hr and State employees it is my assertion this was a political appointment not based on the merits and qualifications of the individual selected, but again to facilitate the ambitions of the Park's Division to make Mauna Ala the "gemstone" of the Parks system. **RMSM**

My experience with the State has been one of disrespect, disingenuousness, obfuscation and likely illegal practice in hiring law.

The hired candidate does not have training or substantial knowledge about Mauna Ala. Much had come from reading my Uncle Bill Maioho's book.

She IS the niece of Chair of DLNR Dawn Chang (ex-husband Barry) so in my opinion could not have provided adequate answers for the position compared to the other three final candidates.

The State also failed to do its due diligence in its hiring or perhaps more seriously knew of undisclosed employment issues from Ms. Chong's most recent position. Having been fired by an emergency meeting of that employers Board (during the time of this hiring process (Dec 2023))

With language sent for a TRO against Ms. Chong for Misrepresenting herself and another HR episode regarding a benefit situation to a former co-worker. Sadly, this type of behavior was brought to the DLNR and Mauna Ala by MS. Chong as there have been several internal and multiple public complaints made against her that have been largely ignored by Parks according to other DLNR employees.

The language of SB4 tries to deal with the transfer of personnel in multiple paragraphs, but it is unnecessary.

Firstly, it is NOT a Civil Service position. It was removed from Civil Service in 1956 by Gov Wilder-King. It is an "At will" position with a yearly renewable contract.

There is only ONE person whose sole assignment is RMSM-that of the caretaker to my understanding. No other personnel are budgeted for salary solely to the property.

Operations:

Traditionally, the operations were managed by the lineal Kahu, who also undertook spiritual and cultural responsibilities. This arrangement changed in May of 2024. Currently, there is no structured Cultural Oversight. Contrary to what may be communicated by the DLNR, this is not under the purview of the Ali'i Trusts. Input from myself and the extended Ohana is often disregarded, and our suggestions are frequently countered.

During discussions about establishing a "Second Cultural role," I made significant efforts to define functions and collaborate with Ms. Chong and Curt Cotrell. However, they were uncooperative and did not want my presence on the grounds. This issue has become so contentious that for months, whenever there was advance notice of my tours or visits, DOCARE officers were stationed on the premises at considerable public expense, and I was often monitored while performing my duties. Additionally, any permit application bearing my name has been denied. For instance, my attempt to

obtain a proper permit to give a historical lecture in the Chapel about the Chapel was denied. According to DLNR employees, Curt Cotrell was heard laughing as he rejected my requests.

This is NOT behavior that reflects concern over the best interest of the grounds NOR the Iwi Ali'i which is why the place even exists.

The annual budget of the Park is less than \$200,000.00, usually no more than \$150,000 including salary, for grounds and maintenance, however the new Caretaker got a salary that more than doubled what was paid previously. The ground crew (Virgil has been there over 23 years and also has Sand Island).

The DLNR has an existing funding agreement made in 2013 with the Hui of Ali'i Trusts. This defines responsibility and how major repairs etc. will be handled.

The DLNR, in its testimony, is likely to try and take credit for some of the project funding in the past. My information shows that in the last 20 years especially, most of the funding that has gone into these projects has been funded by K.S/ Pauahi Trust.

Abigail Kawanakoa's Trust also directly paid for several needed repairs in preparation for her burial in Jan of 2023. I have attached the MOU for your review.

There ARE very costly yet undisclosed needed repairs. There is a serious drainage issue that has NOT been dealt with. Diamond head/Makai corner fill with pools of water and often overflows into the neighbor's property, which has prompted them to file multiple complaints over several years (Mortuary). This is NOT a quick fix. Not only are there a lack over proper drains, the issue is primarily caused by a inadequate paving job (managed by DLNR but not necessarily funded by DLNR) The runoff is improper and as the paving has no crown for example, water does not flow to designed cutout's and continues to collect on the lowest point on property. This will require Milling, Paving, boring of new line, new drain caps and proper removal of material. The last paving job, done not that long ago, the Contractor dumped the over burden WITHIN the grounds, creating false elevation of asphalt chunks and debris that was then was seeded over. There are undisclosed Iwi under this material, likely from the battle of Nuuanu. The total documented count I have for burials there is over 100 individuals, far more than you'll find on Wikipedia or the markers themselves.

Abigail's monument is already very high maintenance and will require constant observation and repair as it already leaks and is settling into the Aina unevenly. Likely stress fractures will result.

More information is available upon request.

Options to correct and pro's/cons:

- 1.) Transfer to OHA using original language of SB4
- 2.) Transfer to OHA using modified language to ensure proper oversight and check and balances *attached.
- 3.) Leave inventory in DLNR but remove oversight from Parks and contract directly with Ho'olulu Ohana for operations and oversight or a third 501c3 associated with the family.
*see white paper attached.

- 4.) Executive review and correction of actions taken by DLNR (should happen concurrent to these discussions regardless)
- 5.) Transfer the land inventory to an alternate State agency such as preservation and contract out the operational management.
- 6.) Do nothing and let problem fester within the public and wait for escalating public outcry to force a re-visit..

OHA:

A transfer to OHA can accomplish some positive things. It would remove the property from the abuse experienced under the Parks Division, which is positive, and place under control of a State Agency whose Charter is to “hold in trust” such property and who was founded to protect Native Hawaiians, which itself is a charged and controversial term. Perhaps “Kanaka” would be a better guiding definition.

Oha has resources and administrative structure. **But nothing prevents OHA from reinventing the wheel**, which if their due diligence reveals anything, several at OHA want to do. Mauna Ala is *not* a parade ground. It hosts only a few high-profile celebrations a year. Beyond that most everything is done outside the public eye and foot traffic/cars are easily manageable.

The budget and coordination of the place are pretty straightforward and the budget for operations is small by comparison and easy to project and manage.

I am hopeful in the new leadership of OHA, however they have not included any outside input into their Due Diligence, so I remain nervous without some codified oversight in place.

OHA could be very positive if we can properly manage the current public mistrust of OHA and limit their role in any attempted overhaul of the purpose of the place, which remains a family burial ground on land set aside for the Royal Family.

Option 2 is to transfer to OHA with the modified/amended language attached. If we were to combine that and legislate the role of Kahu/ Keeper/ Steward by a separate 1099 or Contracted role that would solve a lot of concerns.

- 1.) It gets around the State hiring regulations the DLNR will recite as part of their testimony as they continue to obfuscate the issue.
- 2.) It provides a mechanism for checks and balances over OHA and that of the Kahu, by the OHA Board as well.
- 3.) Having the Kahu in support of this language and presenting such to the Lahui will help with OHA’s credibility and trust issues.

Option 3: Leave the property in DLNR inventory, removed from Parks and contract in a similar manner to the proposed OHA amended language. This accomplishes the same, without having to manage OHA’s current public image problem.

Option 4: Executive review of DLNR followed by a forced correction- unlikely and messy- but DLNR needs to be held accountable for its actions.

Option 5: May be the safest for all the stakeholders. It can transfer and preserve the resources allotted to the DLNR, remove from the Paks Division, correct the issues that started this process, reinstates Lineal Overwatch to residency and through say, Preservation, taking only DLNR Kuleana-leaves the agreement with the Ali'i Trusts basically unmodified. An advisory Council exists with our Ohana (Ho'olulu descendants) and can be expanded to hold representatives from the various Royal Societies, Civic Clubs etc. The Ali'i trusts have their own HUI and have a seat for the Kahu-actually that has been unfilled for nearly two years.

Option 6: Do nothing as a legislative body and allow the issue to fester as we now start to re-engage the public in this issue.

Please accept this testimony and attach the supporting documents as part of my written testimony.

- 1.) SB4 amended language prepared by Sen. Rhoads.
- 2.) White paper-restoring the dignity...
- 3.) White Paper- Mana And Protecting Our Iwi Still Matters
- 4.) Designation of James Maioho as Kahu by prior Kahu
- 5.) Partial Transcript of Ho'olulu meeting with DLNR July of 2024
- 6.) James Maioho genealogy
- 7.) Organic Act original language

I would support passing through committee with the modified SB4 language providing "Checks and Balances" on both OHA and the Kahu or any alternate State department for budgetary purposes.

In the interim, please reach out with any questions.

James Jay Kaleimamahu Crowningburg Maioho

Lineal Kahu of Mauna Ala and Spokesman for the Ho'olulu Descendants.

Mauna Ala: Reclaiming The Dignity of our Iwi Ali'i

Jan 14, 2025

In May 2024, under the direction of the DLNR Chair, the Head of the Parks Division took the unprecedented and unexpected action of removing the Ho'olulu Line's lineal stewardship. This decision disregards the kuleana entrusted by Kamehameha the Great to Ho'olulu, who was charged with safeguarding not only his iwi but also those of his family and descendants. According to kūpuna familiar with DLNR leadership, the responsibility for "caretaking" — or more accurately, "park administration" — has now been shifted to a new family, that of the DLNR Chair.

This announcement was released only days after the close of session, thus any potential actions by the BLNR Board, Senators, or Congressmen that were appalled by this brazen and intentional act, were delayed until now.

During this time, we, the descendants of Ho'olulu, have actively collaborated with all major stakeholders and the BLNR, while also engaging the Lāhui, to develop a comprehensive plan to address and rectify this hewa action.

After much discussion, I and my family have an agreement with the Governor's Office and Staff to correct this egregious action that provides for proper lineal oversight, as intended by both Kamehameha The Great and our beloved Queen Liliuokalani.

Let me first clarify the position and authority from which I write:

My full name is James Jay Kaleimamahu Crowningburg Maioho. I am the eldest grandson of Lydia Namahanaikaleleokalani Taylor Maioho, daughter of William Edward Kaihe'ekai Bishop Taylor, the eldest son of Lydia Keomailani Crowningburg Taylor. Lydia was the daughter of Miriam Kekāluohi Crowningburg and Jessie Crowningburg, who was of the Prussian royal line, his father being Wilhelm Frederick von Königsberg of Prussia.

Kekāluohi II, who is buried with Grandpa Taylor and Lunalilo at the Kawaiaha'o Church family plot (which includes Lunalilo's father), was the daughter of Kaihe'ekai, the eldest child of High Chief Ho'olulu (son of Kameeiamoku and grandson of Keawepoepoe) and Namahana, daughter of Peleuli II. Namahana was the great-granddaughter of Keeaumoku and Namahanaikaleleokalani I and the granddaughter of Kaleimamahu and Pi'ia Namahana (sister to Ka'ahumanu).

This lineage represents the convergence of the sacred lines of Keoua, Keawepoepoe, 'Umi-a-Līloa, Lonoikamakahiki, and Moana, which trace directly back to Pili and beyond to Hawai'i Loa, combined with the Maui lineage of Pi'ilani, the first to unite Maui. It symbolizes a true union of the sacred kapu lines of Hawai'i, Maui, and Kaua'i.

When my mo'okū'auhau is chanted, it includes Lunalilo's lineage. Codified by SR109 of the 1976 Hawai'i Legislature, the Crowningburg line is recognized as the continuation of the Lunalilo

Dynasty—Lunalilo being the highest-ranking Kamehameha by bloodline at the time and moving forward. Before his death, Kamehameha chose to replace the Ohana of Na'ihe as “Keeper of Bones” of Kahu by charging Ho'apili and Ho'olulu with the secreting of his bones. A child born to Ho'olulu (Kaihe'ekai) was named as a marker to the secret cave in which Kamehameha lies. Kamehameha is hidden and not lost. I can tell you the cave has never been breached.

As Kaihe'ekai matured, he was entrusted with the kuleana over all iwi ali'i, encompassing sites such as Lahaina and Pohukaina. This responsibility was conferred through royal edict by a sitting monarch and has never been revoked. Kaihe'ekai was present for the historic procession of Kamehameha's remains to Mauna 'Ala from Pohukaina on October 31, 1865. Shortly thereafter, he passed away, transferring this sacred kuleana to our Crowningburg line.

This responsibility, assigned by two monarchs, has never been rescinded and, in the absence of a reigning monarch, cannot be revoked. Furthermore, no individual, including my Kalākaua and Kamehameha cousins, can hold a higher lineage or authority to challenge this kuleana. This Kuleana remains perpetually intact.

Transfer Of Operations Mauna Ala to Hui Mahi'i Aina

This plan retains the budget and asset within the DLNR/State inventory while transferring operational control and personnel oversight to a well-established and trusted 501(c)(3) organization already working closely with the State and Administration. The proposal complies with the Organic Act, preserves the budget, and ensures continuity in critical services, such as groundskeeping. The current staff, led by Virgil, has maintained Mauna 'Ala for over 20 years with outstanding dedication.

Key Milestones

November 2024

- James Maioho meets with Blanche McMillian of Hui Mahi'i 'Āina (a Waimānalo-based 501(c)(3)), Governor Green, and key members of his cabinet.
- A working agreement is established to transfer operational authority to Hui Mahi'i 'Āina.

November/December 2024

- James Maioho engages representatives from major Mauna 'Ala stakeholders, including the Royal Societies, Civic Clubs, and Ali'i Trusts.
- Secures stakeholder support for the transfer of operational control and ensures proper rights for domicile in Hale 'O Ho'olulu.
- Reestablishes critical nighttime oversight of Mauna 'Ala, addressing the absence of residential presence since May 2023, a period when the site is most active and in need of sacred care.

This plan strengthens stewardship over Mauna ‘Ala, honors its cultural significance, and ensures its continued protection and respect for generations to come.

Ensuring the Protection and Sovereignty of Mauna ‘Ala: A Legal and Cultural Imperative

Finding a workable, legal solution for the stewardship of Mauna ‘Ala required careful consideration. The Organic Act of 1900 explicitly prohibits the sale, lease, or use of Mauna ‘Ala for purposes other than its intended sacred function. This legislation set aside 3.3 acres from the Public Domain and assigned maintenance responsibilities to the Department of the Interior. Upon Hawaii's Statehood, oversight transitioned to the Parks Division under the DLNR.

Until 2024, no attempt had been made to undermine the sanctity of what many citizens regard as Sovereign Soil. The Organic Act's language prevents transferring Mauna ‘Ala out of State inventory. However, legal precedent demonstrates that an operational agreement can be established between a State entity and a 501(c)(3).

Our plan is founded on this precedent: to transfer operational control from DLNR to a qualified 501(c)(3), restoring the critical spiritual and cultural care of our Ali'i. This ensures oversight by descendants of the Royal Family and reaffirms the site's "sovereign" stewardship, as acknowledged by the Governor's office.

Call to Action

The Governor or Legislature must direct the DLNR and its current Administrator to enter into this operational agreement. DLNR's ongoing resistance to correcting or clarifying its actions has only exacerbated concerns. Instead, it has moved forward with efforts to “rebrand” Mauna ‘Ala as the Royal Mausoleum State Monument (RMSM). These plans include increasing tourism traffic, installing QR codes, and erecting billboards—initiatives that threaten the sanctity of the site.

Alarmingly, the DLNR has already renamed Hale ‘O Ho‘olulu—home to my family since 1893—as the “Heritage” or “Cultural” Center. This blatant disregard for historical and familial ties underscores the urgency of restoring Mauna ‘Ala's oversight to its rightful cultural stewards, ensuring its sanctity and spiritual significance remain intact for generations to come.

Preserving the Sanctity and Stewardship of Mauna ‘Ala: A Clear Path Forward

The ongoing situation at Mauna ‘Ala has raised significant concerns about transparency, process integrity, and cultural stewardship. Over the past year, decisions affecting the site's oversight have created confusion and frustration among stakeholders. It is essential to ensure that the actions taken preserve Mauna ‘Ala's dignity and sanctity while fostering trust and cooperation among all involved parties.

As someone deeply connected to this process—from the resignation of my cousin, the former Kahu, to the present—and with extensive experience as an Executive Strategist and Political Consultant, I am committed to proposing a constructive path forward. This plan addresses the challenges while safeguarding funding, relationships, and the sacred ‘āina.

Three Options for Consideration

1. *Leadership Review*

A potential step is to review the leadership within the DLNR and Parks Division to ensure alignment with the Governor's directives and the community's expectations. The process itself is not inherently flawed, but administrative decisions and actions warrant closer examination.

2. *Operational Agreement with the Ho'olulu Line*

Retaining Mauna 'Ala within the DLNR's inventory and preserving its budget can be coupled with an operational agreement with the Ho'olulu family. This approach ensures proper cultural care while maintaining funding and honoring existing agreements with the Ali'i Trusts.

3. *Transfer of Oversight to OHA*

An alternative option is to transfer Mauna 'Ala's oversight to the Office of Hawaiian Affairs (OHA), a State entity with a deep commitment to Hawaiian cultural preservation. This would ensure stewardship is rooted in cultural values and traditions.

Each of these options offers a viable path forward. The goal is to protect Mauna 'Ala's legacy while fostering collaboration and upholding its cultural and historical significance.

Restoring the Sanctity and Stewardship of Mauna 'Ala: A Call for Immediate Action

Leaving the care of Mauna 'Ala under the direct control of the DLNR is no longer tenable. Despite assurances the DLNR may offer in this coming session, the reality is deeply concerning. The situation has reached an alarmingly dire state, as evidenced by thousands of emails and letters flooding various offices. In my recognized role as Kahu and protector, I have managed to delay protests and a potential occupation. However, this is a tenuous balance, and the risk of spontaneous action from the community remains high. This issue has been simmering for over a year and a half.

While a transfer to OHA is preferable to allowing Mauna 'Ala to remain vulnerable under the Parks Division, it is not without challenges. OHA currently lacks an operational plan, as noted by Hailama Farden, and no formal agreement with the Ali'i Trusts has been established regarding future partnerships.

The agreement I have with the Governor's Office provides a comprehensive solution. It addresses all these concerns, carries the backing of the Lāhui, and honors the will of our Ali'i. It removes Mauna 'Ala from the political quagmire it has been caught in and restores its care to a family with generations of training and knowledge, passed down in the Hawaiian way by former Kahu. This plan has the support of key stakeholders, and as a member of the Royal Order of Kamehameha I and the Founding Honolulu Civic Club, I can affirm their continued endorsement.

Additionally, this proposal offers practical benefits: expanded hours for our kūpuna and Lāhui, reducing permitting barriers, and increased opportunities for education and access. Unlike other

departments, my 'ohana holds the trust and confidence of the people as the rightful and irrevocable caretakers of Mauna 'Ala.

I humbly ask for your support this session to help resolve this critical issue. Mauna 'Ala is not just my family's burial ground—it is, as my Tūtū would say, "the Piko," the center of the Hawaiian Kingdom and the core of Hawaiian spirituality, rooted in our concept of Mana. There is no other place like it on Earth. For the sake of the public trust and the proper care of our Ali'i, the obfuscation of the past 18 months must be brought to light, and the stewardship of Mauna 'Ala must be restored in perpetuity.

I am available to provide further details and answer any questions on this matter. Please feel free to contact me via email or on my cell at 808-459-1313. I will also be reaching out to your office soon.

Sincerely,

James Jay Kaleimamahu Crowningburg Maioho

james@hoilinastrategies.com 808-459-1313

TRANSCRIPT: July 31, 2024 DLNR-Dawn Chang, Curt Cotrell, Ryan Kanaka'ole- Ho'olulu Ohana

CURT COTRELL, HEAD OF PARKS

1:47.58 You guys are genetically hardwired for this Kuleana, even down to the mitochondria and bone marrow. Not only poetic it has a scientific basis. So that was a good post.

We don't own Mauna Ala. We don't consider it a park, but we are stuck in Western style government.

1:48.46 I totally agree the spiritual bandwidth is not what State Parks does. We are property managers and we are people managers.

With us, what you see is what you get

1:50.03 We are talking about reconciling western hiring practices with Cultural, foundational Kuleana.

They don't mix and we... ya know...are dancing around that.

I've had a lot of talks with Ardi and Kai when I was trying to help Kai out.

What I did make sure, and you know this, is that I did make sure he knew this. I said Kai, you are resigning from the State, not resigning as Kahu, right?

I made that very clear, so when I got the letters, like I'm, I can.

I can't do this due to my health but I am still the Kahu of Mauna Ala, which was keeping with the cultural connection you guys are talking.

And then there was the affidavit that named James as successor, so from a non-western, cultural, lineal flow...it went that way .

But we are trying to reconcile now. I'm sorry , I know

Curt Cotrell, cont.

1:151.45 In regards to the two positions, I can't really wrap my head around it. I don't really see how two would work.

Although there is a hybrid that would work where the Kahu lives there and the Curator didn't. And there was a kind of two lanes.

1:52.14 and In regards to who has it... that's not for me to say. If everyone agrees that OHA should have and that's the will of the people, that's how it should go or if it becomes some hybrid of something different, that's not mine to say. We are just the Stewards at this moment in time.

(end)

This is a true and accurate transcript. Cont. next page.

This is a true and accurate transcript of statements made to the members of the Ho'olulu Ohana regarding the stewardship of Mauna Ala, held at the Kalanimoku Building, July 31, 2024 between the DLNR and the representatives of the Ho'olulu Ohana.

James Jay Kaleimamahu Crowningburg Maioho

January 20, 2025, Honolulu, Hawaii

Notary:

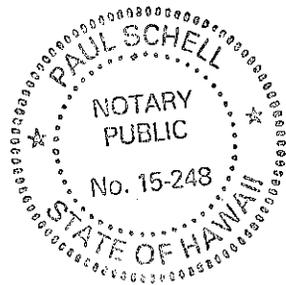
INDIVIDUAL ACKNOWLEDGEMENT

State of Hawaii }
City and County of Honolulu } SS.

On this 14 day of August, 2023, before me personally appeared
Date Month Year

John Hart

to me known to be the person(s) described in and who executed the foregoing instrument, and acknowledged that he/she/they executed the same as his/her/their free act and deed.



Paul Schell

Notary Public, State of Hawaii

My commission expires: 07/19/2027

NOTARY CERTIFICATION

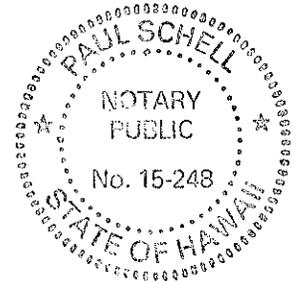
Document Description : Statement to succeed

Document Date : 08/14/2023 Number of Pages : 1

Name : Paul Schell First Circuit

Paul Schell
Signature

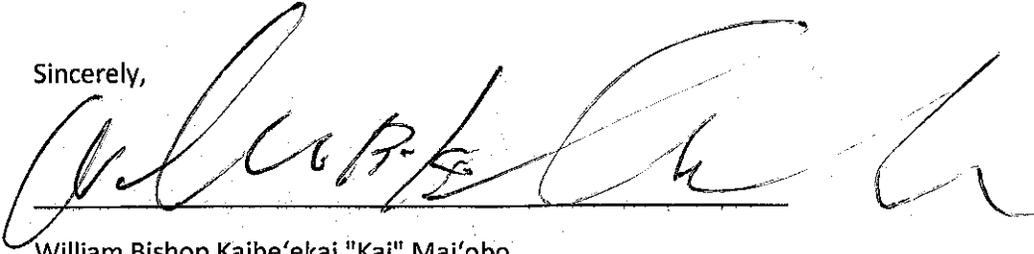
08/14/2023
Date



To whom it may concern:

I, William Bishop Kaihe'ekai "Kai" Mai'oho, as my father and grandmother before me, designate the Kahu to succeed me at Mauna 'Ala. They are James Mai'oho. They are the blood of my family, from the Taylor line, and are qualified to be my successor.

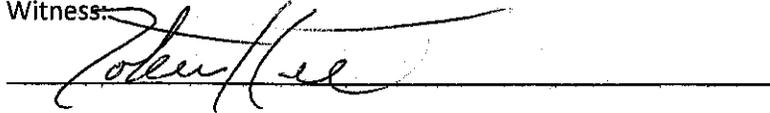
Sincerely,



A large, stylized handwritten signature in black ink, written over a horizontal line. The signature is cursive and appears to read 'William Bishop Kaihe'ekai 'Kai' Mai'oho'.

William Bishop Kaihe'ekai "Kai" Mai'oho

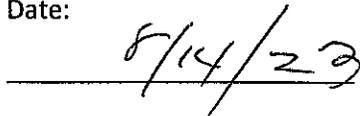
Witness:



A handwritten signature in black ink, written over a horizontal line. The signature is cursive and appears to read 'John Hart'.

John Hart

Date:



A handwritten date in black ink, written over a horizontal line. The date is '8/14/23'.

FACT SHEET #1 CONCERNING AUHEA KEKAULUOHI II

In the testimony of S.B. Dole and A.S. Hartwell before the Supreme Court on 27 December 1878, they said there was also a report relating to Ke'elikōlani's and Pauahi's relationship in Bingham's Record Book on page 49. Those two haole lied. Nothing about their relationship is even mentioned there.

Auhea's Chiefly Ancestors

Her Relationship to Kekauluohi through Kaheiheimalie.

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
Keawepoepoe	Kumahiku	* Keeaumokunui
Keeaumoku	* Namahana I	* Kuakini first
		* Kaahumanu
		* <u>Kaheiheimalie</u>
		* Hakuole
		* Namahana II or Piia
		* Kuakini (second)
Kalanimamahu	Kaheiheimalie	* Auliamanu
		Kekauluohi
Kaaukuu	Auliamanu	Namahana III
Kaiheekai	Namahana III	* Auhea
<u>Lunalilo's</u>		
C. Kana'ina	Kekauluohi	

Notes. - by this genealogy table it is seen that Auliamanu and Kekauluohi have the same mother. Auliamanu is the first born and Kekauluohi, mother of King Lunalilo, is the youngest. Therefore Auhea is closely related to Kekauluohi, wife of C. Kana'ina, and to Lunalilo, their child.

Auhea's Relationship to Lunalilo through Kalanimamahu,

grandfather of Lunalilo.

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
* Keoua	Kamakaheikuli	* Kalanimamahu
Kalanimamahu	Kaheiheimalie	* Auliamanu
		* Kekauluohi
Kana'ina	Kekauluohi	* Lunalilo

Notes. - This Keoua is the father of Kamehameha I, of Kalola (female) and of Kalanimamahu. The First Fact Sheet reports: Auhea's relation to C. Kana'ina through Ilikiamoana's issue. Auhea's relation to Kekauluohi through Kaheiheimalie. Auhea's relation to C. Kana'ina through Moana (female). Auhea's relation to Lunalilo through Kalanimamahu. In this exhibit, Auhea is related to Kana'ina and some other chiefs above. It is right that she become an heir for all the estates placed upon C. Kana'ina and Lunalilo's estates.

Auheha's relationship to C. Kana'ina
 Ilikiamoana's issue and birth of Auliamanu

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
Manua	* Iliki a Moana	Ahumaikealakea
Keawepoepoe	Ahumaikealakea	* Kamoakeawe
Keoua	Kamoakeawe	Kekuiapoiva
		* Kalola
Keaweopala	Kalola	* Auliamanu (PELEULI)
Kaaukuu	Auliamanu	Namahana
Kaiheekai	Namahana	* Auhea

Notes. - the asterisks mark relationships to C. Kana'ina. Peleuli is another name of Auliamanu.

In this table, Auhea's direct relationship to only Kana'ina.

Auheha's relationship to Kana'ina through Moana (female), daughter of Ilikiamoana.

Moana's marriage.

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
Palila	* Moana (female)	* Kauwa (female)
		Naea
		Kepooku (i)
Kapalahaole	Kauwa	* Kana'ina
Kana'ina	Kekauluohi	* Lunalilo

Notes. - If proof of these exhibits are requested, they are found in C. Kana'ina's book of Chiefly Genealogy. This was abbreviated. Eia is another name of Kapalahaole.

FACT SHEET #2 CONCERNING AUHEA KEKAULUOHI II

Auhea's Relation to Kamehameha

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
* Keawepoepoe	Ahumaikealakea	Kamoakeawe
* Keoua	Kamoakeawe	* Kalola
Keaweopala	Kalola	* Auliamanu
Kaaukuu	Auliamanu	Namahana
Kaiheekai	Namahana	* Auhea

Notes. - This is the Keoua named Kalanikupuapaikalaninui, the father of Kamehameha I. Below is Kamehameha's Genealogy.

Kamehameha I relation to Auhea

Keeaumokunui	Kamakaimoku	* Keoua
Keoua	Kekuiapoiva	* Kamehameha I

Notes. - In this genealogy Auhea's close relation to Kamehameha I and his children and deceased grandchildren Kamehameha IV and V is seen. She is eligible as an heir for all the properties of the Kamehameha passed to Keelikolani and Pauahi through Kekuanaoa, the father of Kamehameha IV and V and father of Keelikolani. Whereas Kamehameha is a brother to Kalola through Keoua and Auliamanu is a niece for Kamehameha I, therefore it is clear that within this Princess flows the blood of the Kamehameha and Auhea Kekauluohi II is a grand niece of Kamehameha I.

Auhea's Relation to Kinau and her children through Kamehameha I and Kaheiheimalie.

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
Kamehameha I	* Kaheiheimalie	Kamamalu I
Kalanimamahu	Kaheiheimalie	* Kinau
Kaaukuu	Auliamanu	* Auliamanu
Kaiheekai	Namahana	Kekauluohi
Kekuanaoa	* Kinau	Namahana
		* Auhea
		Kamehameha (first born)
		Kekuaiwa
		Kamehameha V
		Liholiho K. IV
		Kamamalu

Auhea's relation to Kekuanaoa, Keelikolani and Pauahi Bishop through Kanainanui, grandchild of Ilikiamoana.

Kahanaumalani	Naheana (dau. of Lushine ^m & Hiku ⁿ)	* Kanainanui
Kanaina	Kalanikaualalaa	* Kiilaweau
Kiilaweau	Inaina	* Kekuanaoa
Kekuanaoa	Pauahi	* Keelikolani

Naheana is the dau. of Lushine^m & Hikuⁿ.
 The ancestor of Mrs. James Kamamoa Kiuiki Buffardlan Topolinski.

FACT SHEET #2 CONCERNING AUHEA KEKAULUOHI II

DUPLICATE WITH PENCIL NOTATIONS

FACT SHEET #1 CONCERNING AUHEA KEKAULUOHI II

DUPLICATE WITH PENCIL NOTATIONS.

Kaoleioku
Kekuanaoa

Kaoleioku
Paki

Keoua (female)
Pauahi

Luahine
Konia

Pauahi
* Keelikolani
* Konia
* Pauahi Bishop

This is where Auhea is related to Pauahi Bishop through Kanainanui, grandchild of Ilikiamoana and Hakau, great-great-great grandmother of Pauahi.

* Kanainanui
Hao
Kaoleioku
Paki

Hakau
Kailipakalua
Luahine
Konia

Hao
* Luahine
* Konia
* Pauahi

Notes. - Fact Sheet #2 makes known.

- 1) Auhea's relationship to Kamehameha I.
- 2) Kamehameha I relationship to Auhea.
- 3) Auhea's relationship to Kinau and her children through Kamehameha I and Kaheihein.
- 4) Auhea's relationship to Pauahi Bishop through Kanaina and Hakau, the great-great-great-grandmother of Pauahi.
- 5) Auhea's relationship to Kekuanaoa, Keelikolani and Pauahi Bishop through Kanainanui.

By this genealogy it is right that all the properties of Konia, passed to Pauahi Bishop, be passed to Auhea Kekauluohi II.

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
* Kekaulike	Haalou	* Namahana I o Kekuamanoha
Keeaumoku Kalanimamahu	Namahana I Kaheiheimalie	* Kaheiheimalie * Auliamanu
o Kekuamanoha	Kamakahukilani	Kalanimoku or Paalua Poki
Kinau	Wahinepio (Kahakuakoi)	o Wahinepio Kahalaia
Levi Haalelea	Kekauonohi	o Kekauonohi

Notes. - Kekaulike, King of Maui in 1707. Namahana I was the first born, the grandmother of Auliamanu who was the grandmother of Auhea. Kekuamanoha the last born is the grandmother of Kekauonohi, wife of Levi Haalelea.

Auhea is truly related to Kekauonohi and a direct heir for all the properties of Kekauonohi passed to Levi Haalelea. As proof of this, it is seen in Bingham's Record Book, page 80.

The circles are Kekuamanoha's relationship up to Kekauonohi.

Auhea's Relation to Levi Haalelea through Moana (female), daughter of Ilikiamoana.

Uaua	* Moana (female)	* Ahumaikealakea
Ahumaikealakea	Haaleleaina	* Kipa
Haalou	Kipa	* Levi Haalelea

By this genealogy, Auhea is properly related to have the entire estate of Kekauonohi which was bequeathed to Levi Haalelea passed onto her. As proof of the Chiefly Genealogies of Auhea Kekauluohi, they can be seen in the Genealogy Books of the Chiefs, except for the books made for Kekaukeaouli (his were corrected only for himself). In the book of C. Kanaina, H. Kalama, R. Keelikolani, S.M. Kamakau, Kepookulou and D. Malo are correct testimony concerning this chiefess. Auhea is one of the chiefs living. They recognize her chiefly status and her true relationship to the above stated chiefs.

Auhea's Chiefly Ancestors and Her Relation to Kamaipuupaa

Husband
Kuhailii
Keaweopala
Kaaukuu
Kaiheekai

Wife
Kumukoa
* Kalola
Auliamanu
Namahana

Children
* Keaweopala
* Auliamanu
Namahana III
* Auhea

Kamaipuupaa Relation to Auhea

* Keaweopala
Awili

* Naheana
Kaunihi

* Awili
* Kamaipuupaa

By this genealogy Auhea's relationship to Kamaipuupaa is seen through Keaweopala, the father of Auliamanu, and Naheana, the mother of Kanainanui, the grandchild of Ilikiamoana. Therefore it is right for all of Kamaipuupaa's properties and the properties passed unto her by Kamehameha V and all of the property of the Princess Kamoemalie awarded by the Supreme Court upon Kamaipuupaa in 1870 or 1871 and passed on by Kamaipuupaa to Kahapulaliilii, child of Fred and Emma Beckley in 1874 or 1875 (I forget, near to that time.) It can be found in the Supreme Court Records of those years, to pass on.

Auhea's Chiefly Ancestors from Ilikiamoana

* Keoua
* Keaweopala
Kaaukuu
Kaiheekai

Kamoakeawe
Kalola
Auliamanu
Namahana

* Kalola
* Auliamanu
Namahana III
* Auhea

Akahi's Chiefly Ancestors

* Keoua
Kalaiwohi
Pauelua

Akahi II
* Kailipakalua
Kaluai

* Kalaiwohi
Pauelua
* Akahi III

This genealogy makes known the genuine relationship of these chiefs Akahi and Auhea. It is right for Akahi's properties passed on to Pauahi Bishop to be passed on. Not only because of Akahi's relation to Auhea but Auhea's relation to Pauahi Bishop. (As seen in Fact Sheet 2)

* note:

Naheana^w is the daughter of Luahine^m & Hiki Kuolons^w. She is also the sister of Mrs Anne Kamamoo Kuali'i Buffandeau Topolinski's Kahanui & Kahaopulani

x check w/ Paoli & Simonson

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Auhea's Relation to Emma Kaleleonalani

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
Kalaninuiiamamao	* Kamakaimoku	* Kalaniopuu
Keeaumoku	* Kamakaimoku	* Keoua
Keoua	Kamoakeawe	* Kalola
* Keaweopala	Kalola	* Auliamanu } (grandmother of Auhea)

Emma Kaleleonalani's Relation to Auhea

* Kalaniopuu	Kalawahineuli	* Kalaipaihala
Kalaipaihala	Kalikokalani	* Kaoanaeha
Olohana	Kaoanaeha	Fanny Young
Naea	Fanny Young	* Emma Kaleleonalani

Through Kamakaimoku, Kalaniopuu is an older brother to Keoua. Kalaniopuu is Emma Kaleleonalani's ancestor and Keoua is Auhea's ancestor. By this genealogy Auhea's genuine relation to Emma Kaleleonalani is seen which would qualify that all of Emma's property bequeathed to Kakalaika and other people be passed to Auhea. (Kaoanaeha said he was by Keliimaikai, but it's not true. Kalaipaihala was the husband and passed on and that's how it is reported in all the genealogy books.)

Auhea's Relation to A. Paki

<u>Husband</u>	<u>Wife</u>	<u>Children</u>
* Kekaulike	Haalou	* Namahana I
Keeaumokunui	Namahana	* Kaheiheimalie
* Kalanimamahu	Kaheiheimalie	* Auliamanu (grandmother of Auhea)

Paki's Relation to Auhea

* Kekaulike	Kekuiapoiwa I	* Kamehamehanui
Kamehamehanui	Kekumano	* Kalanihelemailuna
Kalanihelemailuna	Kuwao	* Paki

FACTS SHEET #4

- 1) Shows Auhea's relation to Kamaipuupaa. Kamaipuupaa's relation to Auhea.
- 2) Auhea's relation to Akahi through Ilikiamoana.
- 3) Auhea's relation to Emma Kaleleonalani through Kalaniopuu.
- 4) Auhea's relation to Paki.

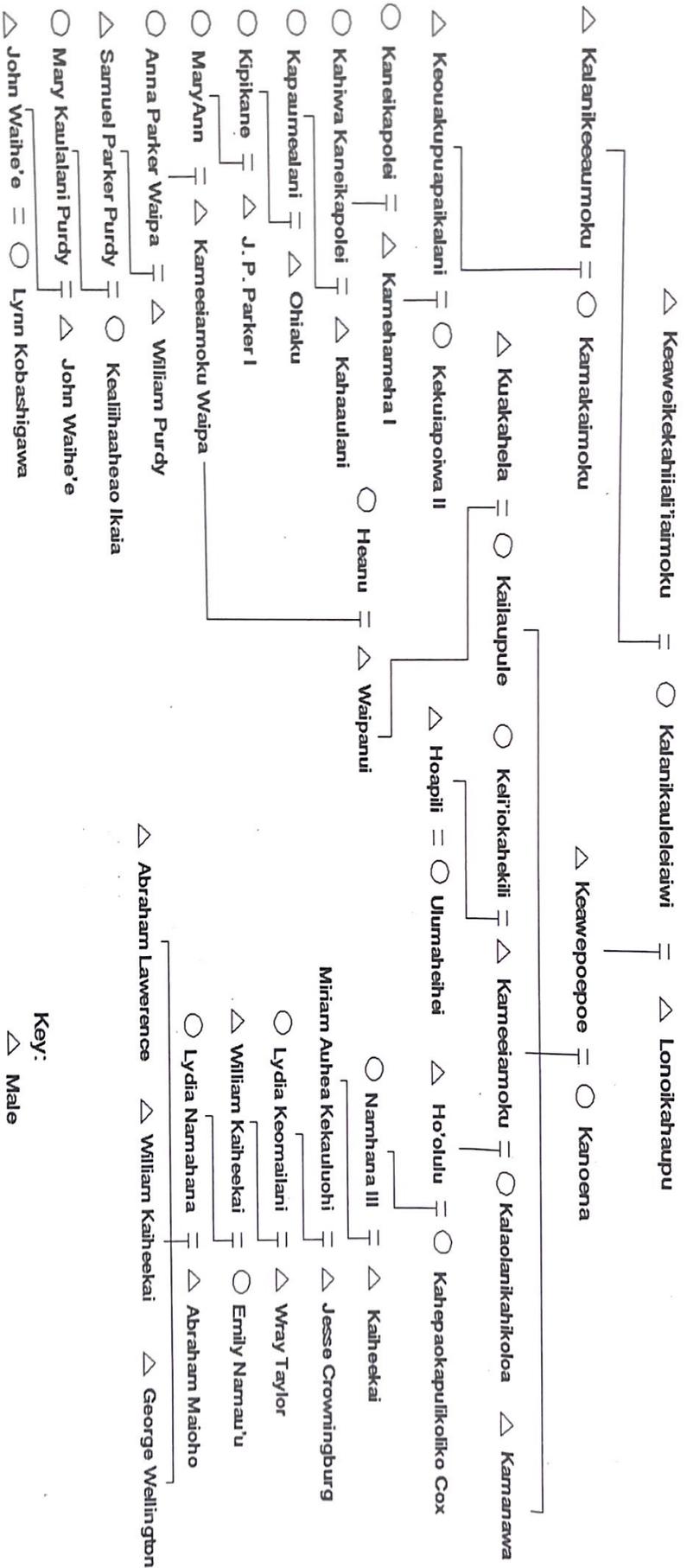
Here it is seen that Kamehamehanui is a brother of Namahana I, they having the same father Kekaulike, King of Maui. Auhea has a genuine relation to Paki and that all his estate passed on to Pauahi Bishop should pass on to Auhea Kekauluohi II.

Auhea's Chiefly Ancestors from Ilikiamoana

Akahi's Chiefly Ancestors

This genealogy makes known the genuine relationship of these chiefs Akahi and Auhea. All of Akahi's properties bequeathed to Pauahi Bishop should be passed on. Not only because of Akahi's relation to Auhea but also because of Auhea's relation to Pauahi Bishop. (It can be seen in Fact Sheet #2.)

There is some confusion regarding the authenticity of Akahi's Will whereas Akahi died on Hawaii. This matter should be properly investigated and the question opened in Court.



Key:
 △ Male
 ○ Female

Certified by: *[Signature]*

Date: Feb 15, 1993

February 11, 2025

COMMITTEE ON HAWAIIAN AFFAIRS AND COMMITTEE ON WATER AND LAND

Sen. Tim Richards, Chair; Sen. Joy San Buenaventura, Vice Chair; and Committee Members
Sen. Lorraine Inouye, Chair; Sen. Brandon Elefante, Vice Chair, and Committee Members
Public Hearing, February 11, 2025 , 1:00 p.m. – Auditorium, State Capitol

TESTIMONY OF WILLIAM F. ANONSEN
MANAGING PARTNER/PRINCIPAL OF THE MARITIME GROUP
IN SUPPORT OF SENATE BILL 4 - TRANSFER OF THE ROYAL MAUSOLEUM TO OHA

Aloha mai kākou,

My name is William F. Anonsen, the Managing Partner/Principal of The Maritime Group and I strongly support SB 4, which proposes the transfer of the stewardship of the Royal Mausoleum, Mauna Ala, from the Department of Land and Natural Resources (DLNR) to the Office of Hawaiian Affairs (OHA).

Mauna Ala is a sacred resting place for Hawai'i's ali'i, including King Kamehameha II, King Kamehameha III, King Kalākaua, Queen Lili'uokalani, and other revered figures of the Hawaiian Kingdom. This sacred site holds profound historical, cultural, and spiritual significance for the people of Hawai'i. It is only fitting that its care and stewardship be entrusted to an entity that has both the expertise and cultural understanding to properly mālama (care for) this wahi pana (sacred place).

The stewardship of Mauna Ala is more than just land management, it is about honoring the past and protecting the future. This transfer represents an opportunity to ensure that the sacred site receives the respect, cultural stewardship, and dedicated resources it deserves. By passing SB 4, the State of Hawai'i affirms its commitment to the preservation of Hawaiian heritage and the empowerment of Native Hawaiian leadership in managing cultural and historical resources

Reasons for Support:

1. Cultural and Historical Responsibility:

OHA, as the designated agency for advocating for Native Hawaiian interests, possesses a deep-rooted commitment to the preservation and respectful care of sacred sites such as Mauna Ala. OHA's leadership ensures that the Royal Mausoleum receives the highest standard of cultural stewardship, aligning with the values and traditions of Native Hawaiian heritage.

2. Dedicated Resources and Expertise:

While DLNR has done its best to maintain Mauna Ala, its scope of responsibility covers a vast range of land and resource management duties. OHA, however, focuses specifically on Native Hawaiian culture and well-being, allowing for more targeted resources and specialized care for Mauna Ala. This transition would improve the site's management, ensuring it remains a place of honor, learning, and reflection for future generations.

3. Alignment with Self-Determination:

The transfer of stewardship to OHA is a step toward self-governance and self-determination for Native Hawaiians. It aligns with efforts to restore Native Hawaiian oversight of sites and institutions that are integral to Hawaiian identity and sovereignty.

4. Preserving the Dignity of the Ali'i:

The ali'i buried at Mauna Ala played crucial roles in shaping Hawai'i's history. Their final resting place must be maintained with the utmost reverence and care, ensuring it is preserved, protected, and accessible to the Native Hawaiian community and the broader public in a culturally appropriate manner.

5. Ensuring a Seamless Transition:

SB 4 provides a clear framework for the transfer, ensuring that all necessary resources, personnel, and administrative functions transition smoothly from DLNR to OHA. The provisions within the bill protect the rights of current employees and maintain continuity in operations, preventing any disruption to the care of Mauna Ala.

I urge the committee to pass SB 4 and support this crucial step in safeguarding the dignity and integrity of Mauna Ala. Mahalo for the opportunity to testify.

Respectfully ,

William F. Anonsen

William F. Anonsen
Managing Partner/Principal
THE MARITIME GROUP

HO`OMANA PONO, LLC
Mamua Kānaka

Attn: Honorable Herbert M. "Tim" Richards, Chair, Hawaiian Affairs Committee
Honorable Joy A. Buenaventura, Vice Chair, Hawaiian Affairs Committee
Honorable Les Ihara, Jr., Member, Hawaiian Affairs Committee
Honorable Jarrett Keohokalole, Member, Hawaiian Affairs Committee
Honorable Samantha DeCorte, Member, Hawaiian Affairs Committee

Honorable Lorraine R. Inouye, Chair, Water/Land Committee
Honorable Brandon J. C. Elefante, Vice Chair, Water/Land Committee
Honorable Stanley Chang, Member, Water/Land Committee
Honorable Angus L.K. McKelvey, Member, Water/Land Committee
Honorable Samantha DeCorte, Member, Water/Land Committee

February 4, 2025

Re: **SB4 RELATING TO THE ROYAL MAUSOLEUM**

Aloha Chairs, Vice Chairs and Members of the Hawaiian Affairs & Water/Land Committees!

We **STRONGLY OBJECT** to continued control over the management of our Royal Mausoleum, that sacred place of our Nā Ali`i.

Like Mount McKinley, The National Cemetery at Arlington, etc. Mauna`Ala is sacred to Nā Kānaka Maoli, those of us who have remained true as the True Patriots, Aloha `Āina Mau a Mau to Kō Hawai`i Pae `Āina.

As is evidenced by the fact the United States Flag does NOT and Cannot fly on the grounds of Mauna`Ala nor on `I`olani Palace, this is because these are **SOVEREIGN** lands.

DLNR is NOT a Sovereign Agency. It is an Agency of the "State of Hawaii". The State of Hawaii is a State within the United States of America. Neither the State of Hawaii, nor its DLNR Agency have any right to control our Sacred and Sovereign Lands.

Therefore, it is time that the State of Hawaii relinquishes control of Mauna`Ala.

While we are not fully comfortable with even OHA having control over Mauna`Ala, since it to is a State Agency, and especially since the decision in **Rice v. Cayetano**, 528 U.S. 495 (2000), OHA belongs to all Hawaii.

However, within the laws that govern OHA, is Hawaii Revised Statutes 10H-2, the State Legislature recognizes the rights of native Hawaiians, when its stated:

HO`OMANA PONO, LLC
Mamua Kānaka

§10H-2 Purpose. *The purpose of this chapter is to provide for and to implement the recognition of the Native Hawaiian people by means and methods that will facilitate their self-governance, including the establishment of, or the amendment to, programs, entities, and other matters pursuant to law that relate, or affect ownership, possession, or use of lands by the Native Hawaiian people, and by further promoting their culture, heritage, entitlements, health, education, and welfare.* [L 2011, c 195, pt of §2] (***Emphasis Added***)

It is because of this acknowledgement by the Hawaii Legislature, and the fact that today, we finally have both an OHA Administration headed by Ka Pouhana Stacey Kealohilani Ferreira, as well as under strong leadership by the Board of Trustees & my friends Chair Kai`ali`i “Kai” Kahele who continues to make his father proud, as well as Vice Chair Keoni Souza. We believe that stewardship of Mauna`Ala will be in better hands for Nā Kānaka, and in the enduring words of our beloved Queen Lili`uokalani:

“Now, to avoid any collision of armed forces, and perhaps the loss of life, I do, under this protest and impelled by said force, yield my authority **until such time**...”

While our beloved Queen has long since passed, her “Authority” over her loyal subjects remain true Aloha `Āina Mau a Mau! When we can reclaim our Nation, we will reclaim both Mauna`Ala and I`olani Palace.

Whereby, we implore this august body to continue to live up to its words and purpose of HRS 10H-2, by doing the right thing. Release control of Mauna`Ala and place it into the hands of people through OHA.

Please amend this bill to remove DLNR from having any control over Mauna`Ala and allow OHA to become the sole authority over Mauna`Ala. Let’s Hui Pa to get this done. Mahalo.

De Mont Kalai Manaole

De MONT Kalai Manaole, Co-Manager
Ho`omana Pono, LLC
86-044 Hoaha St.
Wai`anae, HI 96792
Phone: (808) 726-5753
Email: Hoomanaponollc96792@gmail.com

Good afternoon.

I **oppose** this bill for the following reasons:

- 1) DLNR is the state agency solely responsible for managing all State lands, the lands of the Royal Mausoleum included.
- 2) Why now, after all this time do you want to move this responsibility to OHA? OHA's main responsibility is to look after the needs of Native Hawaiians. How is the management of this place a Native Hawaiian need?
I can only conclude that your committees are looking for an excuse to renege on its budgetary responsibility to this piece of 'āina. If that is one of the reasons you are hearing this dumb bill, think again. **You will be taking away much needed funds from the Hawaiian people!**
- 3) It appears that due to the "controversy" that blew up last year over who should be the curator for the Royal Mausoleum that you are also looking for a way to avoid facing opposing opinions on this issue. Let DLNR manage its own personnel responsibilities.

Please do your jobs and let DLNR manage the Royal Mausoleum land as they are statutorily required to do!

Mahalo,

E. Emalia Keohokalole
Native Hawaiian
Registered Voter, 24th Senatorial District

SB-4

Submitted on: 2/7/2025 8:44:41 AM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Lu Ann Mahiki Lankford-Faborito	Individual	Support	Written Testimony Only

Comments:

strong and complete support

SB-4

Submitted on: 2/7/2025 8:45:34 AM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Kenneth Faborito	Individual	Support	Written Testimony Only

Comments:

Put this kuleana in the hands of the Office of hawaiian affairs, strong support

SB-4

Submitted on: 2/9/2025 10:20:44 AM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Regina Gregory	Individual	Support	Written Testimony Only

Comments:

support



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SB-4

Submitted on: 2/10/2025 12:19:15 PM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Starr Kalahiki	Individual	Support	Written Testimony Only

Comments:

Aloha I am Starr Kealahaleokalani Kalahiki, Aloha `aina resonator and co- producer of The Lili`u Project Film and I am only one voice, and I am here to exercise the right to use my one voice in this arena to formally stand for Hawai`i specifically the protection of our Iwi Ali`i.

I have had beautiful, healing moments in my engagement with Mauna Ala and I am grateful and honored to remind you, in deep aloha, your responsibility as stewards of Hawai`i. The Ho`olulu ohana have been assigned this kuleana to malama Mauna Ala and our iwi ali`i since 1819. We are grateful for all lessons learned in this process of reclamatin and with aloha we ask you do what is pono and remove Mauna Ala from the inventory and hands of those at the DLNR and Parks department who seek to use Mauna Ala for their own personal gain. As any kanaka, i WANT to believe the Office of Hawaiian Affairs also do what is pono, and yet i hear many with deeper responses than my own refusing to believe that the office has the affairs of Hawaiians in their best interest. With that noted, i will do my best to keep all office accountable.

Please, move this bill through and find the best place for Mauna Ala.

me ka ha`aha`a,

Starr Kealahaleokalani Kalahiki



**TESTIMONY IN SUPPORT OF SENATE BILL 4
RELATING TO THE ROYAL MASOLEUM**

Senate Committee on Water and Land
Senate Committee on Hawaiian Affairs
Hawai'i State Capitol

February 11, 2025

1:00 P.M.

Auditorium

Dear Chairs Inouye, Richards, Vice Chairs Elefante, San Buenaventura, and Members of the Committees on Water and Land and Hawaiian Affairs:

I submit this testimony to express the Office of Hawaiian Affairs (OHA's) **STRONG SUPPORT for SB4** and to express my personal connection to Mauna 'ala as OHA's Senior Director of Hawaiian Cultural Affairs.

Under Hawai'i Revised Statutes Chapters 10 and 10H, OHA is mandated to assert leadership on critical matters that preserve and protect Hawaiian cultural practices, protocols, and wahi pana. To this end, OHA is committed to leading the stewardship of Mauna 'ala to ensure that the Hawaiian community remains connected to and has a voice in how we care for the final resting place of our Ali'i.

OHA has grave concerns about the Department of Land and Natural Resources' (DLNR) ability to adequately steward Mauna 'ala and has expressed these concerns to the department numerous times including that:

- Mauna 'ala comprises just 3.5 acres within the vast 1.3 million acres of State lands, beaches, and coastal waters under DLNR's jurisdiction, including 750 miles of coastline.
- Over the past several decades, DLNR has been derelict in its duties, requiring millions of dollars in restoration and renovation projects. At times DLNR has relied on both the Ali'i Trust and OHA under established MOUs to pay for the cost of ongoing repairs and maintenance.
- DLNR has publicly admitted that it is under-resourced and may not be the best steward of all lands under its control.
- OHA possesses the administrative capacity and cultural competence to elevate and amplify the care and sanctity of our iwi Ali'i, working alongside the Ali'i Trusts.
- One of the critical concerns raised by the Hawaiian community—including OHA—is that DLNR did not consult with Hawaiian organizations, trusts, or community members during its recent curator selection process.
- Mauna 'ala IS NOT a State park, and it should not be stewarded as such. Rather, it must be treated with reverence and respect befitting its sacred status as a wahi pana.

OHA has demonstrated its capability in stewarding sacred sites through its ongoing care of Kūkaniloko—the Ali‘i birthing stones—another revered wahi pana. In fact, it is only fitting that OHA steward Mauna‘ala, ensuring continuity from the birth of our traditional Ali‘i at Kūkaniloko to the final resting place of our Mō‘ī and Ali‘i at Mauna‘ala.

Therefore, OHA proposes to maintain the current co-stewardship structure already in place with the Ali‘i Trusts, with the key distinction that OHA would replace DLNR as the state steward of Mauna‘ala. OHA supports the transfer of stewardship kuleana of the state, including title and all current appropriations provided by the legislature to DLNR State Parks, to OHA for the purposes of repairs, maintenance, and personnel costs.

Personally, I have had a deep connection to Mauna‘ala since 1992. I was very close with Auntie Nāmāhana Maioho and her son, the succeeding Kahu, Bill Maioho. I had firsthand exposure to both the challenges and successes of Mauna‘ala’s operations. I was present when Auntie Nāmāhana announced her retirement and expressed her desire for her son, Bill, to succeed her.

During my tenure at Kamehameha Schools, I was present for the execution of the 2014 Mālama Mauna‘ala Memorandum of Understanding (MOU), which was codified by the Ali‘i Trusts, the Department of Land and Natural Resources (DLNR), and Kahu Bill Maioho. It was Bill Maioho who sought the assistance of the Ali‘i Trusts to establish this MOU due to the long-standing neglect by DLNR. Until my retirement last year, I even served as a representative of Kamehameha Schools on Mālama Mauna‘ala, providing mana‘o and guidance for the sacred grounds.

Furthermore, I was at Mauna‘ala on May 1, 2023—the day after the departure of Kahu Kaihe‘ekai Maioho—to bless the cleanup process and workers. What I witnessed was shocking: the living quarters were in deplorable, unsanitary, and unlivable conditions, in direct violation of the dignity and respect deserved by our Mō‘ī and Ali‘i. It was a source of great hilahila (shame) that such sacred grounds had been so poorly maintained. Now, the cost to renovate these living quarters for the second time in 10 years—\$300,000—directly due to DLNR’s lack of oversight and engagement with the former Kahu.

In closing, it is imperative that Mauna‘ala be properly cared for by those who understand and respect its significance. The Hawaiian people deserve to have a voice in its stewardship, and OHA stands ready to assume this kuleana to ensure that our Mō‘ī and Ali‘i are honored as they deserve. Respectfully submitted,



Hailama Farden hailamaf@oha.org
Senior Director of Hawaiian Cultural Affairs

LATE



February 11, 2025

TESTIMONY OF THE ASSOCIATION OF HAWAIIAN CIVIC CLUBS
To the Senate Committees on Hawaiian Affairs & Water and Land

SB 4 - RELATING TO THE ROYAL MAUSOLEUM

Aloha Chair Richards, Chair Inouye, Vice Chairs, and Members of the Committees:

The Association of Hawaiian Civic Club **supports** SB 4 which transfers the stewardship of Mauna‘ala from the Department of Land and Natural Resources to the Office of Hawaiian Affairs.

Our connection to this place is profound as the founder of our Hawaiian Civic Club movement, Prince Jonah Kūhiō Kalaniana‘ole rests here. Further, members of our O‘ahu Hawaiian Civic Clubs clean and care for the chapel on a monthly basis. The Association of Hawaiian Civic Clubs is one of the five remaining membership organizations with direct cultural and familial ties to Mauna‘ala, committed to honoring, preserving, and advocating for the respectful stewardship of this sacred site. We acknowledge that through recent discussions among these membership organizations and the Office of Hawaiian Affairs, there is a mutual commitment to preserve the sacredness of Mauna‘ala and to establish a stewardship model that respects both cultural practices and historical protocols.

At our 65th Annual Convention in November 2024, our delegates adopted Resolution 2024-40, Urging the Transfer of Title, Stewardship, and Appointment of a Curator for Mauna‘ala, the Sacred Historical Burial Site and Royal Mausoleum of Hawai‘i, to the Office of Hawaiian Affairs. We find that SB 4 aligns very closely with this resolution.

We appreciate your favorable consideration of this bill.

LATE

SB-4

Submitted on: 2/11/2025 8:09:28 AM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Tara Rojas	Individual	Comments	Written Testimony Only

Comments:

I only SUPPORT the version that the linEAlly-appointed Kahu - James Maioho - provides/supports.

James is the ONLY one to whom the KulEAna was passed on to at Mauna 'Ala by Ali'i Kūpuna and thus is who needs to be hEArD and listened to - what he says, goes.

Respect the land you are on AND respect the decisions of the Ali'i. Reinstate James Maioho immEdiAtely.

Tara Rojas

SB-4

Submitted on: 2/11/2025 12:08:49 PM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Robert Quartero	Individual	Support	Written Testimony Only

Comments:

Aloha to the Chairs, Vice-Chairs and members of the Committee of Hawaiian Affairs and the Committee of Water & Land,

As lineal descendant of Ho‘olulu endowed with the kuleana at Mauna ‘Ala thru traditional and customary practices, I support SB4.

Mahalo nui loa,

Robert Quartero

SB-4

Submitted on: 2/11/2025 12:26:44 PM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Kathleen Moniz	Individual	Oppose	Written Testimony Only

Comments:

I do not support the Transfer of Mauna Ala to OHA based on OHA's lack of care for our ancestors and their misuse of our funds. I feel that they are unable to care for our Ali'i with the reverence and respect that they deserve.

SB-4

Submitted on: 2/11/2025 12:48:52 PM

Testimony for HWN on 2/11/2025 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Cristina Bacchilega	Individual	Oppose	Written Testimony Only

Comments:

Aloha,

i humbly write in opposition to this proposal to transfer the stewardship of the Royal Mausoleum, Mauna Ala, to the office of Hawaiian affairs. There has not been enough information circulating about the reasons for the transfer or its benefits. Mauna Ala's historical and spiritual significance are such that communities--the Native Hawaiian one foremost--in Hawai'i need to be consulted and recognize the value of this transfer. How can there be a stewardship that is pono without this process?