

JOSH GREEN, M.D.
GOVERNOR | KE KIA'ĀINA

SYLVIA LUKE
LIEUTENANT GOVERNOR | KA HOPE KIA'ĀINA



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

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FIRST DEPUTY

CIARA W.K. KAHAHANE
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
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MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES
ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARK

Testimony of
RYAN K.P. KANAKA'OLE
Acting Chairperson

Before the House Committee on
WATER & LAND

Tuesday, February 10, 2026
9:00 AM

State Capitol, Conference Room 411 and Via Videoconference

In consideration of
HOUSE BILL 2218
RELATING TO THE DEPARTMENT OF LAND AND NATURAL RESOURCES

House Bill 2218 authorizes the Department of Land and Natural Resources (Department) to enter into community co-management agreements, establishes qualifications for eligible community co-managers, and allows for the disposition of public lands through such agreements. **The Department submits this testimony in strong support of this measure and offers the following comments.**

This measure responds to long-standing structural limitations that prevent the Department from forming meaningful, long-term partnerships with community organizations that are essential to the stewardship, education, and care of public lands. Across the Department's divisions, existing legal tools—such as short-term permits, rights-of-entry, revocable agreements, or concession contracts—do not adequately support community-based co-management models and do not align with public trust principles or on-the-ground realities.

The Department manages vast and diverse public lands with limited staff and resources. These lands require ongoing stewardship, education, restoration, cultural access, and monitoring that cannot be met by the Department alone. Community partners regularly step forward to fulfill these roles on a volunteer or nonprofit basis, without seeking commercial benefit. However, current mechanisms do not allow for secure, long-term agreements that reflect the true nature of these partnerships.

In some cases, the Department has been unable to implement community co-management because existing legal tools are either too restrictive or inappropriate. For example, leasing

arrangements that grant exclusive control have been found to conflict with public trust requirements, while concession agreements are designed for commercial activity and are not suitable for non-commercial stewardship or cultural partnerships. As a result, the Department has been limited to short-term or revocable agreements that fail to meet long-term management and restoration goals.

These short-term arrangements also make it difficult for community organizations to obtain funding or invest in long-term projects. Financial institutions are reluctant to support programs where agreements are month-to-month, revocable, or lack long-term security. Community partners must repeatedly seek renewals, creating uncertainty and administrative burden that undermines sustained engagement and capacity-building.

House Bill 2218 would allow the Board of Land and Natural Resources to enter into community co-management agreements through direct negotiation, without recourse to public auction, with qualified community-based organizations. This authority would create a more appropriate and transparent pathway for long-term partnerships that support stewardship, mālama ‘āina, and public access.

Under this framework, the Department would continue to require compliance with all applicable laws, including Chapter 343, HRS, and would ensure community outreach and environmental review where required.

Many community organizations lack the capacity to meet the financial, bonding, and environmental testing requirements associated with long-term commercial leases. Co-management agreements would allow these largely volunteer-based groups to provide management, maintenance, education, restoration, and cultural programming without being subject to requirements that are unrelated to their mission or activities.

For lands managed for conservation and resource protection, such as Forest Reserves, Wildlife Sanctuaries, Natural Area Reserves, and Nā Ala Hele trails, long-term agreements are especially critical. Restoration, ecosystem recovery, and cultural practices require time horizons that extend well beyond the limits of short-term permits. A co-management framework would allow for sustained collaboration, trust-building, and continuity of care.

In addition, many public lands—such as forest reserves—do not generate sufficient revenue to cover management costs. Community co-management agreements would allow partners to generate revenue, where appropriate, to help offset operational and stewardship expenses while maintaining public access and trust protections.

House Bill 2218 provides a long-term, secure, and flexible framework that protects the public trust, strengthens relationships between the Department and community partners, and supports collaborative mālama ‘āina principles. It fills a critical gap in existing law and enables the Department to more effectively steward Hawai‘i’s public lands for present and future generations.

Mahalo for the opportunity to provide comments in strong support of this measure.



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, Land, Culture and the Arts

Testimony by
Hawaii Government Employees Association

February 10, 2026

S.B. 3247 – RELATING TO HAWAIIAN AFFAIRS

The Hawaii Government Employees Association, AFSCME Local 152, AFL-CIO opposes S.B. 3247, **specifically section two, subsection (d) on page 6 line 10 to 15**, which allows the commission to employ staff exempt from chapter 76, Hawaii Revised Statutes.

While we have no objections to the establishment of the Royal Mausoleum Commission within the Department of Land and Natural Resources, we do have concerns for the need to employ staff that would be exempt from civil service law. Employees exempt from civil service law do not have the same rights compared to civil service employees as they are considered “at-will” by the employer. Furthermore, exempt employees do not go through a merit-based hiring process which increases the likelihood that unqualified individuals could be hired, and/or could lead to patronage hires. Over these past few years, we have seen an increase in the use of exempt positions which in large part is due to an inefficient hiring process, and the State’s unwillingness to increase civil service pay to a competitive market rate. Additionally, it is apparent that more state managers seek to assert more control over their employees by hiring individuals that have not applied through the civil service process.

Furthermore, should any existing employees be negatively impacted because of this measure, those employees shall be reassigned without loss of any rights and benefits, and salary.

Thank you for the opportunity to provide testimony in opposition of exemption of employees within S.B. 3247.

Respectfully submitted,

Randy Perreira
Executive Director



ROYAL ORDER OF KAMEHAMEHA I

COMMITTEE ON HAWAIIAN AFFAIRS
Senator Herbert M. "Tim" Richards, III, Chair
Senator Rachele Lamosao, Vice Chair

COMMITTEE ON WATER, LAND, CULTURE AND THE ARTS
Senator Chris Lee, Chair
Senator Lorraine R. Inouye, Vice Chair

SENATE BILL 3247 RELATING TO HAWAIIAN AFFAIRS
Tuesday, February 10, 2026, 1:00 PM
Conference Room 224

Aloha Chair Richards, Vice Chair Lamosao, Chair Lee, and Vice Chair Inouye, and members of the Committees.

On behalf of Ali'i Sir Alike Desha, Ali'i Nui of the Royal Order of Kamehameha I, Ali'i Sir Arthur Aiu, Ali'i Aimoku of Moku O Hawai'i Chapter 1, and the entire Royal Order, the Royal Order of Kamehameha I is in STRONG SUPPORT of Senate Bill 3247 Relating to Hawaiian Affairs and specifically to establishing a Royal Mausoleum Commission within the Department of Land and Natural Resources (DLNR).

The Royal Order of Kamehameha I was established by King Kamehameha V in 1865 to honor his grandfather King Kamehameha I. Today, the organization continues to guard, maintain, and preserve the rituals and the memory of the ruling Chiefs of Hawai'i.

When established, the Royal Mausoleum Commission would develop and implement policy for the preservation, operation, and outreach of Mauna 'Ala in consultation with

Native Hawaiian organizations including the Royal Order. This would go a long way to establishing proper protocols governing access by visitors, researchers and practitioners, ceremonial and ritual practices, curation and interment of remains, and a succession plan for the selection of an official *Kahu* to ensure continuity of traditional practices. This will raise the level of collaboration on such an important historical and cultural matter with the aim of being *pono*.

In summary, SB 3247 represents a thoughtful, culturally grounded approach to honoring and safeguarding one of Hawai'i's most sacred cultural sites. By creating an inclusive, knowledgeable commission positioned to guide Mauna 'Ala policy, this measure strengthens both cultural preservation and community stewardship for future generations.

For these reasons, the Royal Order of Kamehameha I respectfully urges the Committees to PASS SB 3247 AS IS.

Mahalo.



DAUGHTERS AND SONS OF THE HAWAIIAN WARRIORS

(Mamakakaua)

Honolulu, Hawaii

P.O. Box 1285
Honolulu, HI 96807

SB 3247, RELATING TO HAWAIIAN AFFAIRS:
Establishes a Royal Mausoleum Commission Within DLNR

Senate Committee on Hawaiian Affairs
Senate Committee on Water, Land, Culture and the Arts

Tuesday, February 10, 2026; 1:00pm
Room 224, State Capitol
415 S. Beretania Street

Aloha Hawaiian Affairs Chair Tim Richards, Vice Chair Rachele Lamosao; the Water, Land, Culture and the Arts Chair Chris Lee, Vice Chair Lorraine Inouye, and Members of the Hawaiian Affairs Committee and Water, Land, Culture and the Arts Committee.

I am Coline Aiu, the Kuhina Nui of the Daughters and Sons of the Hawaiian Warriors-Māmakakaua (DSHW-Māmakakaua), a genealogical society whose origin began during the Hawaiian monarchy. I am here to testify in opposition of SB 3247 which seeks to establish a Royal Mausoleum Commission.

The DSHW-Māmakakaua opposes SB 3247 to establish another State agency, a Commission, under DLNR with seventeen (17) members to solve this problem that the State itself created.

Before any new legislation is introduced or any amendments made to existing Hawai'i Revised Statutes concerning Mauna 'Ala, the honored and sanctified position of Kahu at Mauna 'Ala must be restored.

Of the 170 State Commissions and Boards appointed by the Governor and requiring Legislative confirmation, the average attendance of an average ten meetings per year is 50%. The Hawaiian Homes Commission, established in 1920 with no waiting list, today has a

"E ike i ka hoa kanaka, he mamalahoa ke kanawai"

waiting list of over 48,000 people though efficient measures to inventory and verify applicants exists. The land awards are delayed and withheld. The Land Use Commission, created in 1961, has been heavily criticized for causing major delays caused by duplicated processes and legal challenges, and have discouraged projects, specifically those for affordable housing.

Historically, Commissions in Hawai'i are flawed and tangled in bureaucracy that has slowed down the efficient service that was again well-intentioned. The commission proposed by SB 3247 will be dependent on unstable funding and bureaucratic issues.

SB 3247 is a proposed solution to the deafening public outcry from the community in response to the May 13, 2024, announcement of the current curator at Mauna 'Ala by the Department of Land and Natural Resources (DLNR). The controversy over the DLNR hire is the central argument for the establishment of this bill.

From 1967 when the DLNR assumed the kuleana of the Royal Mausoleum until 2015, a period of over 54 years, there was a successful working relationship between the State of Hawaii-DLNR, the Kahu of Mauna 'Ala, and the Governors of Hawai'i, specifically John A. Burns, George Ariyoshi, and John Waihee.

The following Kahu were all members of the DSHW-Māmakakaua: Iolani Luahine (1960-1964), Lydia Namahana Taylor Maioho (1965-1995), and William "Bill" Maioho (1995-2015). Furthermore, Kahu Maria Kahea Beckley (1891-1915) was appointed to that position by Queen Lili'uokalani, who was a member of DSHW-Māmakakaua herself. Fred Malulani Beckley Kahea (1915-1946), William Bishop Taylor (1946-1956), and Emily Kekaula Taylor (1956-1960) were also members of the DSHW-Māmakakaua. Each Kahu was supported, vetted, and approved by DSHW-Māmakakaua, the Royal Order of Kamehameha, and the Hawaiian community. Kahu Naholowa'a (1888-1891) was also a supporter and later a member of DSHW-Māmakakaua. His daughter, Maka Woolsey, was a member of DSHW-Māmakakaua, and her daughter, Naholowa'a's granddaughter, Matilda "Tillie" Norton, served as Kuhina Nui of DSHW-Māmakakaua until her death in 1965.

Only two of the ten kahu after Keano, the personal kahu of Kamehameha IV and curator of Mauna 'Ala, were not vetted, confirmed and approved: Kai Maioho (2015-2023) and the current appointee (2024-present).

The Hawaiian community is united in its concern over the current curator's inability to demonstrate those particular Hawaiian qualities that direct and dominate the position as kuleana, not an 8am-4pm government paid job. The Daughters and Sons of the Hawaiian Warriors, Māmakakaua does not agree to the solution that SB 3247 purports.

To advance SB 3247 without more discussion to share historical precedence and hui our unified Hawaiian 'ike separate from mandated directions of the Hawai'i State DLNR is to repeat the process that caused this current crisis and the well intentions of SB 3247. Once again, we will be back at the State Legislature to continue to stop government overreach.

History has shown us that divided authority is never successful, whether leading an army to unify Hawai'i or navigating a canoe.

We don't need another layer of a State-formed agency within the State to use our limited State funds to financially support an already flawed proposal which does not guarantee success.

Moving forward without restoration of the Kahu, vetted, confirmed and approved by the Hawaiian community, will continue to cause more hihia (entanglement), pi'ipi'i'ōlelo (words of anger), mistrust of the government and the continued disrespect of our kuleana.

Please consider a return to the root of this pilikia: the vetting process of four finalists that began on February 5, 2024 and February 6, 2024, and re-vet them again, if they are still interested.

We have the ability to hui (gather) our Hawaiian 'ike to choose the best Kahu and restore peace and pono to Mauna 'Ala.

Let us move forward with practical wisdom (li'u), foresight (na'auao 'ike) and good judgment (noiau).

‘O wau no,

/Coline Aiu

Coline Aiu
Kuhina Nui
February 9, 2026



February 10, 2026

TESTIMONY OF THE ASSOCIATION OF HAWAIIAN CIVIC CLUBS
To the Senate Committee on Hawaiian Affairs and
Committee on Water, Land, Culture and the Arts
In Support of

SB 3247 - RELATING TO HAWAIIAN AFFAIRS

Aloha Chair Richards, Chair Lee, and members of the committees:

The Association of Hawaiian Civic Clubs submits testimony in **support** of SB 3247, which establishes a commission to manage Mauna‘ala.

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 a handful of organizations with direct cultural and familial ties to Mauna‘ala, committed to honoring, preserving, and advocating for the respectful stewardship of this sacred site.

Since the transfer of Mauna‘ala to the state in 1967, cultural practitioners, ali‘i trusts, and Native Hawaiian organizations have consistently raised concerns about state management decisions and the integration of traditional practices in the care and access of the site. The proposed commission includes representatives from these organizations, including the Association of Hawaiian Civic Clubs, to ensure decisions about Mauna‘ala incorporate stakeholder voices.

Founded by Prince Kūhiō in 1918, the Hawaiian Civic Club movement is the oldest Native Hawaiian community-based advocacy movement. The Association of Hawaiian Civic Clubs is a not-for-profit confederation of 60 individual and autonomous Hawaiian Civic Clubs and 3,500 members located across Hawai‘i and across the continental United States.

We appreciate your favorable consideration of this measure.

SB-3247

Submitted on: 2/10/2026 1:26:56 AM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Manu Powers	Testifying for Daughters of Hawaii	Support	Written Testimony Only

Comments:

TO: Committee on Water & Land

AND TO: Committee on Judiciary & Hawaiian Affairs

FROM: The Daughters of Hawai'i

DATE: Tuesday, February 10, 1:00 pm

RE: In Support of SB 3247 — Relating to Hawaiian Affairs

Aloha Chair, Vice-Chair, and Members of the Committee:

Mahalo for the opportunity to provide testimony in support of SB 3247 which proposes the establishment of a Royal Mausoleum Commission within the Department of Land and Natural Resources to guide the stewardship and preservation of Mauna 'Ala, the Royal Mausoleum of Hawai'i.

1. Cultural and Historical Significance of Mauna 'Ala

Mauna 'Ala holds deep cultural, historical, and spiritual significance for Native Hawaiians and for all of Hawai'i's people. As the sacred resting place of ali'i from the Kamehameha and Kalākaua dynasties, it is a wahi pana imbued with mana and represents an enduring link to our ancestors and our history. Preservation of this site must honor traditional protocols, genealogy, and the cultural values that have guided Hawaiian stewardship for generations.

2. Need for Focused Stewardship and Community Engagement

Since the transfer of Mauna 'Ala to the State in 1967, concerns have been consistently expressed by cultural practitioners, ali'i trusts, and Native Hawaiian organizations regarding state management decisions and the integration of traditional practices in the care and access of the site. SB 3247 responds to these concerns by establishing a dedicated commission with cultural and genealogical representation and the authority to develop a comprehensive management plan with community input.

3. Inclusive and Representative Governance Structure

The Royal Mausoleum Commission would include representatives from ali'i trusts, royal societies, the Association of Hawaiian Civic Clubs, island burial councils, and lineal descendants of those interred at Mauna 'Ala. This ensures that decisions about Mauna 'Ala reflect the voices of kūpuna organizations, cultural practitioners, and community stakeholders with ancestral ties to the site.

[Insert organization's kuleana to Mauna 'Ala]

4. Long-Term Protection and Public Education

Beyond cultural stewardship, the commission's mandate includes advising on conservation, visitor access, ceremonial protocols, and educational outreach. Establishing clear policies through engagement will strengthen protections and public understanding of the site's significance, helping ensure that Mauna 'Ala is cared for respectfully and sustainably into the future.

5. Accountability and Reporting to the Legislature

The requirement for the commission to report annually to the Legislature enhances transparency and accountability for the preservation and operation of Mauna 'Ala. This reporting structure promotes thoughtful oversight and ensures that implementation aligns with both statutory intent and community expectations.

SB 3247 represents a thoughtful, culturally grounded approach to honoring and safeguarding one of Hawai'i's most sacred cultural sites. By creating an inclusive, knowledgeable commission positioned to guide Mauna 'Ala policy, this measure strengthens both cultural preservation and community stewardship for future generations.

For these reasons, we respectfully urge the committee to PASS SB3247.

Mahalo nui loa for your consideration,

Manu Powers, Regent

Daughters of Hawai'i



TESTIMONY IN SUPPORT OF SENATE BILL 3247
RELATING TO HAWAIIAN AFFAIRS

Senate Committee on Hawaiian Affairs
Senate Committee on Water, Land, Culture and the Arts
Hawai'i State Capitol

February 10, 2026

1:00 PM

Room 224

Aloha e Chair Richards, Chair Lee, Vice Chair Lamosao, Vice Chair Inouye, and Members of the Committees on Hawaiian Affairs and Water, Land, Culture and the Arts:

The Office of Hawaiian Affairs (OHA) provides **SUPPORT** for SB3247, which would establish a Royal Mausoleum Commission under the Department of Land and Natural Resources (DLNR) to help ensure the respectful stewardship, preservation, and culturally appropriate management of Mauna 'Ala.

Mauna 'Ala (also known as the Royal Mausoleum State Monument) is a uniquely sacred wahi pana and the final resting place of Hawaiian royalty, including ali'i from the Kamehameha and Kalākaua dynasties. Historically, the care of Mauna 'Ala has been understood as a sacred lineal kuleana (responsibility), rooted in traditions that pre-date the State of Hawai'i. Since 1865, the majority of Mauna 'Ala kahu (curators) have been descendants of High Chief Ho'olulu and Hoapili, who were entrusted by Kamehameha I with the care of his remains, and whose descendants were later entrusted by the Kamehameha line to serve as kahu of Mauna 'Ala.

In 2024, DLNR's selection of a new Mauna 'Ala curator generated significant concern across the lāhui because the appointment was viewed as a departure from long-standing cultural practice. At the time, leaders of the royal societies and the Association of Hawaiian Civic Clubs requested to be included in the selection process to provide their vital cultural and historical insight but were ultimately left out.

The continuity of the care of Mauna ‘Ala is a deeply sacred and important trust responsibility to Native Hawaiians, and it requires cultural ‘ike (knowledge) of mo‘okūauhau (genealogy), protocol, and a spiritual kuleana that is transmitted intergenerationally and cannot be replicated through standard state management processes alone. Establishing a Royal Mausoleum Commission that includes representation from the ali‘i trusts, royal societies, the Association of Hawaiian Civic Clubs, and lineal descendants, provides a culturally appropriate mechanism to help ensure that the continuity of care and cultural protocol are meaningfully considered in stewardship and decision-making for Mauna ‘Ala going forward.

OHA supports the proposed management structure of SB3247 and respectfully requests inclusion as a member of the Royal Mausoleum Commission. As the constitutionally established entity charged with protecting and promoting the rights of Native Hawaiians, OHA brings broad experience engaging with diverse Native Hawaiian communities, organizations, and state agencies through its advocacy efforts to help ensure the protection of wahi pana and iwi kūpuna. OHA’s participation would serve to augment the foundational perspectives of ali‘i trusts, royal societies, lineal descendants, and other cultural practitioners by providing a broad trust and consultation framework to support the culturally grounded stewardship of Mauna ‘Ala.

For the reasons stated above, OHA respectfully urges the committee to **PASS SB3247.**

Mahalo nui for the opportunity to testify on this critical issue.

Kainoa Daines

kainoadaines@gmail.com

Testimony in Support of SB 3247

Aloha Chair Richards and Members of the Committee,

My connection to Mauna ‘Ala is deeply personal. Some of my fondest memories are of sitting with Bill Mai‘oho, the late kahu. Uncle Bill shared stories of this sacred site, stories of his family and their generational kuleana to care for these iwi ali‘i, as well as his concerns for the future of Mauna ‘Ala. In recent years, the sanctity of the Royal Mausoleum grounds has been disturbed, and in Uncle Bill’s memory, I felt compelled to put forward something that honors both his aloha and my own aloha for this wahi pana.

I stand in **strong support of SB 3247**, a bill to establish a dedicated Royal Mausoleum Commission within the DLNR to care for Mauna ‘Ala, the sacred royal burial grounds of our ali‘i. This wahi pana and pu‘uhonua embodies the deep cultural, historical, and spiritual legacy of the Kamehameha and Kalākaua dynasties, and of the many kūpuna who shaped our lāhui.

Our ali‘i gave life, guidance, and hope to their people, and they continue to do so. To honor them is to mālama our history, uphold generational mana, and ensure that the memory, legacy, and lineage of our noble ancestors are preserved with the respect and traditions they merit. This commission will provide the focused stewardship and cultural oversight necessary to protect this sacred place now and for generations to come.

Please support SB 3247 — for our ali‘i, for our people, and for the future of Hawai‘i.

Mahalo nui loa,

Kainoa Daines

Author of SB 3247

TESTIMONY SB 3247

SB 3247 aims to implement Native Hawaiian understandings to ensure the cultural wellbeing and spiritual lifeforce of Hawaii's Royal Mausoleum, Mauna 'Ala.

It is imperative we all remember that Mauna 'Ala is the paramount "Burial Grounds" of the Native Hawaiian people. It is the "piko," which in Hawaiian means "umbilical cord" – a tether that binds us to the ancestors, to the land, and to the beginning of life. But "piko" also means "navel" or "center" of things—like the top of a mountain, a gathering place, or points connecting mind, body, and spirit, representing balance and lineage across past, present, and future. Indeed, Mauna 'Ala is both an umbilical cord and a navel. It is the story of Hawaii's cultural and spiritual past as it flows into the present and eventually into the future. Mauna 'Ala also marks the core of Hawaiian cosmology, which retains – and allows us to express – the "ike" of our collective Hawaiian experience.

"Ike" is the Native Hawaiian World View. Thru this cultural lens, Native Hawaiians perceive and understand the world in which we live. The concept of "ike" pools together all the morays that Native Hawaiians have honed over the course of millennia, ultimately defining our understanding of the Hawaiian lifeforce. "Ike" is the knowledge that we are Hawaiian.

Mauna 'Ala can become the exemplar of Hawaii uniting in 'ike. Mauna 'Ala offers a unique point of cohesion of cultural knowledge and spiritual understanding. At once a site of repose of regeneration and of reverence, it is both a foundation and a pinnacle of the Native Hawaiian World View.

This is the reason that we, Native Hawaiians and all of Hawaii's citizens, need to collaborate in finding a harmonious way forward – as distinct cultures living together and respecting each other, embracing our similarities while honoring our differences.

SB 3247 provides the means to achieve a joint goal of cooperation and guidance, for the nurturing of Mauna 'Ala as a site of preserved and living history. SB 3247 creates a commission that will function as a hui of Hawaiian cultural experts, sharing their 'ike to carve constructive paths forward for Mauna 'Ala. Bringing together a range of important perspectives and expertise, this hui will assist in perpetuating the lifeforce of Hawaii's host culture at Mauna 'Ala. By establishing this hui, SB 3247 will help to define, raise and uphold the essence of Hawaii's World View for all the people of Hawaii.

Ua Mau Ke Ea O Ka 'Āina I Ka Pono.

The Life of the Land is Perpetuated in Righteousness.

Please see attached suggested amendments to SB 3247, on page 4, Lines 7-12.

Deletions are striked-through and additions are highlighted.



KIA'I IWI ALAKA'I

James J K C Maioho

Kahu of Mauna Ala | Founder, Kiai Iwi Alakai

808-459-1313 | James@HoilinaStrategies.com

Aloha Chair, Vice Chair, and Honorable Members of the Committee,

I submit this testimony in SUPPORT of SB3247, relating to the establishment of a Royal Mausoleum Commission for the stewardship and protection of Mauna ‘Ala, with important amendments for your consideration.

First, I wish to acknowledge and commend the Legislature for recognizing the profound cultural, historical, and spiritual significance of Mauna ‘Ala. The creation of a dedicated body focused solely on the protection, management, and cultural integrity of this sacred wahi pana is a long-standing need. Establishing a commission that centers Native Hawaiian values, ceremonial protocol, and genealogical responsibility is a meaningful step toward restoring trust, balance, and appropriate stewardship.

The intent of this measure — to ensure culturally grounded oversight, management continuity, and proper protection of iwi kupuna and royal burials — is both necessary and appropriate. For that, I express my support.

However, I respectfully offer two areas of gentle caution and recommended refinement:

1. SIZE AND STRUCTURE OF THE COMMISSION

While broad representation is important, the commission as currently structured is quite large. A body of this size may face challenges in efficiency, quorum, decision-making timeliness, and operational cohesion.

A balance must be struck between representation and effectiveness. The sacred nature of Mauna ‘Ala demands governance that is nimble, *trusted*, and able to act with unity.

2. PROTECTION AND CODIFICATION OF THE KULEANA OF HO‘OLULU

Equally critical is the need to explicitly recognize, protect, and codify the kuleana of the Ho‘olulu line and its descendant caretakers.

The Ho‘olulu family holds generational, genealogical, and ceremonial responsibility to the iwi and ali‘i interred at Mauna ‘Ala. This kuleana is not symbolic — it is functional, cultural, and spiritual in nature, carried forward through lineage and practice.

While the bill references lineal descendants and kahu families, it does not specifically safeguard or define the standing role of Ho‘olulu descendants within governance, access, protocol authority, and caretaker recognition.

Therefore, I respectfully urge the Legislature to:

- Codify the Ho‘olulu line as hereditary or lineal cultural stewards; and/or
- Guarantee designated representation or decision authority tied to that lineage; and/or
- Advance companion legislation to formally establish and protect this kuleana in statute.

Without such codification, there remains risk that future administrative or political shifts could marginalize or dilute generational caretaker authority that predates State involvement.

In closing, I reiterate my support for SB3247 and the creation of a Royal Mausoleum Commission. This measure represents progress toward culturally grounded governance and the restoration of appropriate Native Hawaiian oversight at Mauna ‘Ala.

With thoughtful refinement — particularly regarding commission size and the explicit protection of Ho‘olulu kuleana — this bill can become a durable, respectful framework that honors both institutional stewardship and ancestral responsibility.

Mahalo for the opportunity to testify and for your commitment to safeguarding one of Hawai'i's most sacred resting places.

Respectfully submitted,

A handwritten signature in black ink, consisting of the initials 'JJCM' in a cursive, flowing style.

James Jay Kaleimamahu Crowningburg Maioho,
Ho'olulu Descendant and Kahu to the Iwi interred at Mauna Ala,
The Royal Mausoleum State Monument



Robert K.R. Quartero
Lineal Descendant of Ho'olulu | Member of, Kia'i Iwi Alaka'i
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WRITTEN TESTIMONY ON SENATE BILL 3247 (2026)
RELATING TO HAWAIIAN AFFAIRS - ROYAL MAUSOLEUM COMMISSION | MAUNA 'ALA

POSITION: OPPOSITION, UNLESS AMENDED; TESTIMONY WITH PROPOSED
AMENDMENTS ATTACHED HERETO

Chair and Members of the Committee:

Thank you for this opportunity. My name is Robert K.R. Quartero. I respectfully submit this testimony in opposition to Senate Bill (S.B.) 3247 as currently drafted, unless amended to include enforceable protections for kuleana-based traditional and customary practices at Mauna 'Ala and Hale Ho'olulu. Proposed amendments are attached hereto.

Mauna 'Ala is a wahi pana and the resting place of the ali'i of the Kamehameha and Kalākaua dynasties, among other high chiefs. Stewardship at Mauna 'Ala is inseparable from the customary practice of mālama iwi kūpuna, ceremonial protocol,

and the continuity of kuleana responsibilities carried through lineage. Hawai'i's Constitution (*Article XII, section 7*) and Hawai'i's Hawaiian-usage exception in HRS §1-1 require affirmative protection of those traditional and customary rights.

I testify as a lineal descendant of High Chief Ho'olulu (*son of Kame'eiamoku, one of two sacred royal twin brothers featured on the Hawaiian Kingdom Coat of Arms*). Ho'olulu was entrusted by Kamehameha I with the sacred responsibility of secret burial and care for the King's iwi. Passing thru Kame'eiamoku and Ho'olulu, my lineage proceeds through the union of William Charles Malulani Beckley and High Chiefess Kahinu (*daughter of Ho'olulu*), who's daughter Maria Angela Kaha'awelani Beckley Kahea, is the first resident Kahu-Curator-Caretaker of Mauna 'Ala and Hale Ho'olulu as personally appointed by Queen Lili'uokalani (*cousin to Maria A.K.B. Kahea*) in 1893. Thereafter, the kuleana of having oversight and appointment for the selection of Kahu-Curator-Caretaker has remained in our family since 1893. This genealogy is offered for one reason: kuleana at Mauna 'Ala is not abstract - kuleana is an unbroken duty and authority, passed through lineage and practice. The recent changes implemented by the Department of Land & Natural Resources (DLNR) in 2025 by hiring a 'Curator' for Mauna Ala without regard for the family's kuleana has resulted in an

attempt by DLNR to regulate traditional & customary practices out of existence. Therefore, and for the reasons stated below and provided in the proposed amendments, I strongly recommend S.B. 3247 be amended before accepted and passed.

In its current version, S.B. 3247 will create a Royal Mausoleum Commission with independent policy authority and Chapter 91 rule making. That structure can improve transparency and continuity. But without statutory guardrails, the Commission's authority could still be exercised in ways that substantially burden protected practice(s) - through non-binding "consultation," protocols adopted without findings, or rules that effectively regulate a protected practice out of existence. Here, the relevant expression of kuleana includes residence and stewardship: a long-standing unified Kahu-Curator-Caretaker role whose duties differ materially between daytime and nighttime and are inherently religious, cultural, and protective in nature, which include the historic caretaker residence contained within the grounds of Mauna 'Ala named Hale Ho'olulu.

The attached proposed amendments restore and clarify the bill's legislative intent by adding enforceable findings, due-process safeguards, and lineage-consistent cultural stewardship protections - while still preserving legitimate health, safety, and resource-protection needs. With these amendments, the measure becomes aligned with Hawai'i's constitutional and

statutory protections for traditional and customary practices.
Accordingly, if amended as proposed, I am in strong support.

For these reasons, I respectfully urge the Committee to pass S.B.3247 only if amended as set forth in the proposed amendments attached hereto as 'ATTACHMENT A.'

Mahalo nui loa,

/s/ Robert K.R. Quartero
Robert K.R. Quartero
Lineal Descendant of Ho'olulu

February 09, 2026
Date

ATTACHMENT A

PROPOSED AMENDMENTS (DRAFT BILL TEXT)

Drafting note: The text below is provided as exact language to add/replace. Convert to chamber drafting style (underscoring/bracketing) as needed. The new section number is shown as §6E-__ to match the bills' drafting conventions.

1) ADD definitions to subsection (a)

ADD the following to §6E-__ (a) immediately after the sentence defining "Commission" (or as a new unnumbered paragraph at the end of subsection (a)):

For purposes of this section:

'Lineal descendant' means a person who can document direct descent from a person interred at Mauna 'Ala.

'Kahu family' means the lineal descendants of the historically recognized Kahu responsible for the customary care of the burial and/or remains of nā Ali'i o Hawai'i and stewardship of Mauna 'Ala, specifically Ho'olulu 'ohana lineal descendants whose kuleana is associated with the secret burial of King Kamehameha I as well as the Kahu-Curator-Caretaker duties at Mauna 'Ala and Hale Ho'olulu.

'Traditional and customary practice' means a practice protected by article XII, section 7, of the Constitution of the State of Hawai'i and established by Hawaiian usage within the meaning of section 1-1, Hawaii Revised Statutes, including cultural and religious access, ceremony, mālama iwi kūpuna, and customary stewardship practices at Mauna 'Ala.

'Substantially burden' means to materially restrict, condition, deny, penalize, or unreasonably interfere with the exercise of a traditional and customary practice.

'Hale Ho'olulu' means the on-site caretaker residence

historically associated with customary stewardship at Mauna 'Ala.

(Rationale: Clear definitions reduce ambiguity, constrain agency discretion, and strengthen enforceability of the rights-protection and due-process provisions)

2) REPLACE subsection language (subsection (b) (8))

REPLACE §6E-__ (b) (8) with the following:

(8) Three members as follows:

(A) One lineal descendant representative of those interred at Mauna 'Ala connected to the Kamehameha dynasty;

(B) One lineal descendant representative of those interred at Mauna 'Ala connected to the Kalākaua dynasty; and

(C) One member who is a lineal descendant of High Chief Ho'olulu and a member of the Ho'olulu Kahu family, selected pursuant to a written process established by the Ho'olulu 'ohana lineal descendants; and

(Rationale: The current structure heavily weights institutional stakeholders and does not guarantee Kahu-family voting representation. A guaranteed seat mitigates capture risk and aligns governance with customary stewardship)

3) ADD new paragraph at the end subsection (b)

ADD a new paragraph at the end of §6E-__ (b) (after reimbursement language) to read:

Any final decision of the Commission that (1) appoints or removes the official Kahu-Curator-Caretaker, or (2) adopts a rule or protocol that substantially burdens a traditional and customary practice, shall require an affirmative vote of a majority of the voting members and shall include the affirmative

vote of at least one member appointed pursuant to subsection (b) (8) with respect to a lineal descendant/Kahu-family member.

(Rationale: This is a corporate-governance safeguard: it prevents decisions that impair descendant/Kahu practice from passing without at least one descendant/Kahu vote, strengthening legitimacy and reducing kuleana rights exposure)

4) REPLACE subsection (c) (2) (D) (Unified Kahu-Curator-Caretaker; Residential Stewardship)

REPLACE §6E-__ (c) (2) (D) with the following:

(D) Appointment, duties, and removal for cause of the official Kahu-Curator-Caretaker of Mauna 'Ala, including continuity of traditional and customary practice and, to the extent feasible and consistent with safety and stewardship needs, residential stewardship at Hale Ho'olulu;

(Rationale: Replacing 'Kahu or curator' reduces the risk that the customary Kahu role is narrowed into a purely administrative curator function and supports continuity of customary stewardship)

5) REPLACE subsection reporting language (c) (6)

REPLACE §6E-__ (c) (6) with the following:

(6) Submit a report of its findings and recommendations, including any proposed legislation, a summary of the condition of the site and the activities of the Commission, and financial statements, to the legislature no later than twenty days prior to the convening of each regular session; provided that the report shall also include:

(A) A summary of traditional and customary practices identified under subsection (h);

(B) A description of any rules, protocols, or decisions adopted

that affected access or practice, with the written findings required by subsection (h); and

(C) A summary of contested cases requested and resolved under subsection including any mitigation measures implemented to protect traditional and customary practices (i), with identifying personal information redacted as appropriate.

(Rationale: Reporting requirements create ongoing transparency and a compliance feedback loop, which is standard best practice for boards with sensitive cultural and civil-constitutional rights impacts. C(6)(b) refers to addition of new subsection (h).)

6) ADD new subsection (c) (7) ethics/recusal language

ADD the following sentence to §6E-__ (c) (7) as a new subsection:

(7) Governance; ethics; open meetings. The Commission shall comply with chapter 92 (sunshine law) and chapter 84 (state ethics code). Each voting member shall disclose actual or reasonably foreseeable conflicts of interest and shall recuse from decision-making where required by chapter 84 or where participation would create an appearance of undue influence. The Commission shall adopt bylaws addressing quorum, voting procedures, and public participation consistent with this section. Any member with a direct personal, familial, or a pecuniary interest in a matter before the Commission shall disclose the interest and, upon a majority vote by the Commission, shall be recused from deliberation and voting on that matter.

(Rationale: Explicit governance controls strengthen legitimacy, reduce capture risk, and help defend the Commission's actions against procedural and civil-constitutional rights challenges)

7) ADD new subsection (h) (rights-protection findings; no regulate out of existence)

ADD a new subsection (h) to §6E-__ to read as follows:

(h) Protection of traditional and customary practices. In adopting any rule, protocol, management plan, or decision under this section, the Commission shall protect all rights customarily and traditionally exercised for cultural and religious purposes to the extent feasible and shall not regulate such rights out of existence. At least thirty days prior to adopting any rule, protocol, or decision that may substantially burden a traditional and customary practice, the Commission shall make written findings that:

(1) Identify the cultural, historical, and natural resources at Mauna 'Ala that are the basis of the practice, including the extent to which the practice is exercised;

(2) Identify the identity and scope of the affected practice and the persons or groups who exercise it;

(3) Evaluate the extent to which the proposed action will affect or impair the practice; and

(4) Identify feasible measures, conditions, or alternatives to reasonably protect the practice.

The Commission shall provide advance public notice and a reasonable opportunity to be heard before adopting any action under this subsection.

(Rationale: SB3247/HB2460 authorizes protocols and Chapter 91 rules affecting access and ceremony. This subsection requires the Commission to affirmatively protect practices and to create a reviewable record before materially burdening them)

8) ADD new subsection (i) (due process; contested case)

ADD a new subsection (i) to §6E-__ to read as follows:

(i) Due process; contested cases. The Commission shall provide reasonable notice and an opportunity to be heard before taking any final action that substantially burdens a traditional and customary practice or that appoints, removes, or disciplines the official Kahu-Curator-Caretaker.

Upon written request by a directly and substantially affected lineal descendant or Kahu family member received within twenty days after notice of the proposed final action, the Commission shall conduct a contested case hearing pursuant to chapter 91. A final decision and order shall be issued in writing and shall include findings of fact and conclusions of law. Judicial review shall be available pursuant to section 91-14.

(Rationale: Appointments/removals and material restrictions on practice are high-stakes governmental actions. A contested-case pathway and written decision reduce arbitrary action risk and strengthen civil-constitutional rights defensibility)

9) ADD new subsection (j) (DLNR may not unilaterally designate stewardship roles)

ADD a new subsection (j) to §6E-__ to read as follows:

(j) Exclusive protocol for designation of stewardship roles. The department shall not appoint, designate, recognize, or contract for any person to serve as Kahu, Curator, Caretaker, or any substantially similar stewardship role for Mauna 'Ala except as provided by Commission protocol adopted pursuant to this section.

(Rationale: The bill places the Commission within DLNR for administrative purposes. This clarifies that DLNR cannot bypass Commission protocol in the very area the bill is intended to regulate)

10) ADD new SECTION 3, renumber pre-existing sections (transition; interim protections)

ADD a new SECTION to the bill (renumber pre-existing sections 3 and 4 as SECTION 4 and SECTION 5 respectively) with the newly added SECTION 3 to read as follows:

SECTION 3. Transition; initial implementation.

(a) Within one hundred eighty days after the effective date of this Act, the royal mausoleum Commission shall:

(1) Conduct at least two public meetings to receive testimony from lineal descendants, Kahu families, Native Hawaiian organizations, and ali'i trusts regarding stewardship and customary practice at Mauna 'Ala; and

(2) Review any existing appointment, designation, or arrangement for Kahu/Curator/Caretaker functions at Mauna 'Ala and make written findings consistent with section 6E- (h), Hawaii Revised Statutes (as added by this Act), regarding continuity of traditional and customary practice, including residential stewardship at Hale Ho'olulu where feasible and safe.

(3) Publish interim operating protocols that preserve existing practitioner access and customary stewardship practices pending final rules; and

(b) Any interim operational needs during the transition shall be managed by the department only in a manner consistent with subsection (h) of section 6E- , Hawaii Revised Statutes, as added by this Act.

(Rationale: With legislation responding to long standing controversy, a transition clause is necessary to avoid entrenching in controversy while empowering a newly formed body dedicated exclusively to the protection and management of Mauna 'Ala and Hale Ho'olulu)

SB-3247

Submitted on: 2/7/2026 11:14:57 PM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
M. Leilani DeMello	Individual	Support	Written Testimony Only

Comments:

Aloha,

I KĀKO‘O this bill, please ensure the iwi of our kūpuna are taken care of with the highest regard and aloha.

Mahalo,

M. Leilani DeMello

‘Ōla‘a, Puna, Hawai‘i

SB-3247

Submitted on: 2/8/2026 10:01:28 AM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
cheryl burghardt	Individual	Support	Written Testimony Only

Comments:

Aloha Chair and committee members

I SUPPORT SB 3247 which establishes a Royal Mausoleum Commission within the Department of Land and Natural Resources to develop and implement policy for the preservation, operation, and outreach of Mauna ‘Ala. Allows the Royal Mausoleum Commission to make rules as necessary, employ staff, and receive private or federal funds. Requires the Royal Mausoleum Commission to report annually to the Legislature. Requires the Legislature to appropriate sufficient funds to support the Royal Mausoleum Commission.

While the "State" has taken control of this area, the policies, paths and direction for Mauna Ala should be with the people of this place. This Bill, 3247 provides for those people to make determinations for that sacred space. It is not a park or recreational spot, nor is it a tourist area. Again, it is sacred and the people on that commission as designated in the bill have the lineage, tradition to ensure that Mauna Ala’s best interests are held.

The State has overseen Mauna Ala since 1967. It is time that this changed and Mauna Ala, the sacred wahi pana will continue as a place of aloha and respect for the people of this place, the ali‘i and the future.

Mahalo

Cheryl Burghardt

Nuuanu Oahu

Written testimony on H.B. No 2460

Aloha Chair and Honorable Members of the Committee,

Mahalo nui loa for the opportunity to submit written testimony regarding H.B. No. 2460. I also wish to express my sincere appreciation for the work that has already gone into this bill and for the thoughtful care being taken in addressing the future stewardship of Mauna'ala, a sacred wahi pana.

'O ko'u inoa 'o Kristine Kualii Chong Kainoa, and I am the third great-granddaughter of Maria Angela Ka'ahwelani Beckley Kahea. I offer this testimony not only on my own behalf, but in honor of my kūpuna and the generations who carry the responsibility, memory, and kuleana entrusted to our 'ohana. I speak with ha'aha'a and deep respect for those who came before us and for those who will carry this kuleana forward.

I respectfully emphasize the importance of maintaining the kuleana of Mauna'ala with the lineal descendants of Ho'olulu and the lineal keeper of our Iwi Ali'i, and I request that this be clearly acknowledged within the context of H.B. No. 2460. Mauna'ala is not merely a historic site or a place of burial. It is a wahi kapu—sacred and deeply rooted in Native Hawaiian genealogy, protocol, and spiritual practice.

The kuleana to care for the Ali'i iwi interred at Mauna'ala is not symbolic. He kuleana ola kēia—this is a living responsibility—practiced, taught, and upheld through generations. It is inseparable from genealogy, 'ike kupuna, and ancestral obligation. For this reason, it is critically important that this House Bill acknowledge and protect the long-standing tradition of having a Kahu at Mauna'ala who is genealogically connected to those buried there. The role of the Kahu is one of mālama, kuleana, and spiritual guardianship, grounded in lineage, trust, and cultural responsibility.

While I am supportive of an oversight committee that includes trusts, stakeholders, and 'ohana connected to Mauna'ala, I am cautious about the expansion of government oversight or the appointment of a chairperson who lacks a true understanding of why this place must be protected. Nā 'ōnaehana o ke aupuni komohana—Western systems of governance—do not always align with Native Hawaiian cultural ways, values, or decision-making processes. Leadership that is disconnected from the cultural, spiritual, and genealogical significance of Mauna'ala risks undermining the very purpose of its protection.

Responsible oversight, transparency, and meaningful collaboration with trusts, relevant stakeholders, and connected 'ohana are essential to ensuring

the protection and perpetuation of Mauna‘ala. A committee grounded in cultural understanding and aloha ‘āina supports thoughtful stewardship that honors both accountability and tradition. Such stewardship benefits everyone who seeks to honor, mālama, and respect this sacred place.

H.B. No. 2460 presents an important opportunity to establish a balanced and culturally grounded framework—one that provides responsible oversight while honoring Native Hawaiian governance, ancestral stewardship, and the kuleana of lineal descendants. I respectfully urge the committee to ensure that this bill centers these values, affirms the necessity of a genealogically connected Kahu, and preserves Mauna‘ala in a manner consistent with Hawaiian cultural practices.

Mahalo nui loa for your time, consideration, and commitment to protecting Mauna‘ala and the living traditions tied to this sacred wahi pana.

Me ka ha‘aha‘a,

Kristine Chong-Kainoa
Mamo o Maria Angela Ka‘ahwelani Beckley Kahea

TO: Committee on Water & Land

AND TO: Committee on Judiciary & Hawaiian Affairs

FROM: Kawehi Apo, Secretary - Daughters of Hawai`i

DATE: Sunday, February 8, 2026

RE: In Support of SB 3247 — Relating to Hawaiian Affairs

Aloha Chair, Vice-Chair, and Members of the Committee:

Mahalo for the opportunity to provide testimony in support of SB 3247 which proposes the establishment of a Royal Mausoleum Commission within the Department of Land and Natural Resources to guide the stewardship and preservation of Mauna `Ala, the Royal Mausoleum of Hawai`i.

1. Cultural and Historical Significance of Mauna `Ala

Mauna `Ala holds deep cultural, historical, and spiritual significance for Native Hawaiians and for all of Hawai`i's people. As the sacred resting place of ali`i from the Kamehameha and Kalākaua dynasties, it is a wahi pana imbued with mana and represents an enduring link to our ancestors and our history. Preservation of this site must honor traditional protocols, genealogy, and the cultural values that have guided Hawaiian stewardship for generations.

2. Need for Focused Stewardship and Community Engagement

Since the transfer of Mauna `Ala to the State in 1967, concerns have been consistently expressed by cultural practitioners, ali`i trusts, and Native Hawaiian organizations regarding state management decisions and the integration of traditional practices in the care and access of the site. SB 3247 responds to these concerns by establishing a dedicated commission with cultural and genealogical representation and the authority to develop a comprehensive management plan with community input.

3. Inclusive and Representative Governance Structure

The Royal Mausoleum Commission would include representatives from ali'i trusts, royal societies, the Association of Hawaiian Civic Clubs, island burial councils, and lineal descendants of those interred at Mauna 'Ala. This ensures that decisions about Mauna 'Ala reflect the voices of kūpuna organizations, cultural practitioners, and community stakeholders with ancestral ties to the site. The Daughters of Hawai'i is a nonprofit organization dedicated to preserving and celebrating the rich history, culture, and traditions of the Kingdom of Hawai'i. As caretakers of Hānaiakamalama - Queen Emma Summer Palace, Hulihe'e Palace in Kailua-Kona and the birthsite of Kauikeaouli - King Kamehameha III at Keauhou Bay, we also have a commitment to honoring our ali'i. Queen Emma, Kauikeaouli and other royal members of the Kamehameha and Kalākaua Dynasties are all at their final resting place at Mauna 'Ala.

4. Long-Term Protection and Public Education

Beyond cultural stewardship, the commission's mandate includes advising on conservation, visitor access, ceremonial protocols, and educational outreach. Establishing clear policies through engagement will strengthen protections and public understanding of the site's significance, helping ensure that Mauna 'Ala is cared for respectfully and sustainably into the future.

5. Accountability and Reporting to the Legislature

The requirement for the commission to report annually to the Legislature enhances transparency and accountability for the preservation and operation of Mauna 'Ala. This reporting structure promotes thoughtful oversight and ensures that implementation aligns with both statutory intent and community expectations.

SB 3247 represents a thoughtful, culturally grounded approach to honoring and safeguarding one of Hawai'i's most sacred cultural sites. By creating an inclusive, knowledgeable commission positioned to guide Mauna 'Ala policy, this measure strengthens both cultural preservation and community stewardship for future generations. **For these reasons, I respectfully urge the committee to PASS SB3247.**

Mahalo nui loa for your consideration.

Kawehi Kala`au Apo

SB-3247

Submitted on: 2/9/2026 11:37:47 AM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Bobby Camara	Individual	Support	Written Testimony Only

Comments:

I support, unequivocally, the establishment of a Royal Mausoleum Commission.

SB-3247

Submitted on: 2/10/2026 7:17:25 AM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Dana Keawe	Individual	Support	Written Testimony Only

Comments:

Support SB 3247

Dana Keawe

SB-3247

Submitted on: 2/10/2026 8:50:13 AM

Testimony for HWN on 2/10/2026 1:00:00 PM

Submitted By	Organization	Testifier Position	Testify
Nawahine Lanzilotti	Testifying for ‘Ahahui Ka’iulani	Oppose	In Person

Comments:

Aloha kākou– Chairs, Vice Chairs, and members of the presiding committees.

My name is Nawahine Lanzilotti and I am testifying today on behalf of the Hawaiian Organization ‘Ahahui Ka’iulani in opposition to SB3247.

For the first half of 2024, the Royal Societies, OHA, and the Association of Hawaiian Civic Clubs, all raised concerns about the lack of transparency and involvement from the customary Hawaiian Royal Societies in the vetting process for the curator at Mauna ‘Ala. Throughout this time DLNR leadership insisted that there was no problem in the hiring process despite this vocal outcry.

It is ‘Ahahui Ka’iulani’s position that establishing a royal mausoleum commission under DLNR for administrative purposes introduces more unnecessary complication, confusion, and bureaucracy. Respectfully, such action further delays responsibility and resolution rather than address the concerns raised for the last two years about the vetting process itself.

We humbly ask that the committee vote against the passage of SB3247.

Mahalo for this opportunity to testify.

Mālama pono