

July 3, 2017

Testimony of Leslie Kuloloio

Infrastructure and Environmental Management Committee (IEM-33)

Aloha Chair Cochran and members of the Committee.

My name is Leslie Kuloloio. I have been advising Maui Lani on cultural issues since 1993. As Maui Lani's cultural advisor, I have participated first hand in archaeological monitoring activities, wrapping iwi, and preparation of preservation sites to ensure the proper and respectful treatment of our Na Iwi O Kupuna. In addition, I have remained very active in our community by providing representation for our native Hawaiians in groups and organizations such as:

- **Wailuku District representative for the Maui/Lanai Islands Burial Council - 1991 to 2007.**
- **Community and Cultural Representative for Honokahua Burials at the Ritz Carlton for Kapalua, Office of Hawaiian Affairs, State of Hawaii and Hui Alanui O Makena - 1987 to 1990**
- **Member of the team to develop State Burials Program Law, as a result of the Honokahua burials - 1991**
- **Chair of the State Ahu Moku Advisory Committee via Act 288 advising the State DLNR on cultural and historic issues (June 30, 2017)**

Since the discovery of the Honokahua Burials, I have made it a mission in my life to assist in developing and improving the protocols for the protection of our Na Iwi O Kupuna, and to educate future generations on our culture and its connection to the aina and the preservation of this history. The Burial Council is part of a state program that was established with my help to create laws for the preservation of our Na Iwi O Kupuna, but also to provide balance with our ever growing and developing community.

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Leslie Kuloloio

The Maui Burial Council is the strongest and most effective program of all the islands in the state, and I credit such founding members as Dana Hall, Charles Maxwell, as well as many others. The Burial Council, with guidance from our Kupuna and especially my mother, the late Alice Kuloloio, and in cooperation with the State Historic Preservation Division, has successfully facilitated the preservation of numerous burials throughout the Island.

Maui Lani is the top of the state in developing protocols and construction monitoring procedures that have been integrated into our Burials Program. This is only because they have been a willing participant in working with the Burial Council to minimize disturbances to our Na Iwi O Kupuna, and in taking the lead in moving roads and redesigning subdivisions to preserve burials.

Recently, a couple of members of the community have come forth suggesting that the Maui Lani Project District is culturally significant. Maui Lani is a small dot within the landscape of a sand dunes complex that stretches from Kealia to Waihee to Paia. Moololo of the Waihee area with its heiau and other features is culturally significant. This does not exist in Maui Lani. Let's not make up stories.

Modern day or "white man" maps cannot tell you the story of Na Pu'uone (Sand Dunes). Oral history tells us that Maui was a complicated island, divided into large units of land called moku. These moku, which could be compared to districts, were then further divided into ahupua'a. Each moku was controlled by an ali'ai'moku. Within each Moku, there was understanding of the uniqueness of resources through knowledge of life on land, water, shoreline, and ocean. Moku were delineated by topographic features and/or climate. Based on my research, there appears to be no oral history or even maps to indicate that the area of Wailuku/Kahului was ever a moku. The obvious reason is that the area was comprised of uninhabitable wind blown sand dunes. The data collected to date in Maui Lani supports this theory. There have been no findings in Maui Lani indicating habitation or any type of occupation in the area. It is interesting to note that there have also been **no findings indicative of a battle**. The burials that have been found represent men, women, children and newborns with no weapons and no battle trauma. This finding disputes the theory of a battle in the area.

I, as an individual and in partnership with Maui Lani, will continually be looking for new ways to ho`okaulike (to balance) the needs of our growing community, and malama (safeguard) our culture and history. I am proud to give my mana`o to Maui Lani and their new community, because they have always been committed to this balance.

O wau meka ha`aha`a,
Yours,

Leslie Kuloloio