

Michael Kumukauoha Lee
Pro Se
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BOARD OF LAND AND NATURAL RESOURCES

State of Hawai'i

In The Matter Of A Limited Contested)
Case Regarding A Request To Amend)
Conservation District Use Permit OA-2670) DLNR CC OA 11-02
To Construct A Marina Entrance Channel)
Located At Honouliuli, Ewa, Oahu,) DECLARATION OF
Plat (1) 9-1-012 By Haseko To Reduce The) MICHAEL KUMUKAUOHA LEE
Size Of The Marina.)

DECLARATION OF MICHAEL KUMUKAUOHA LEE

I, MICHAEL KUMUKAUOHA LEE, under penalty of perjury hereby state:

1. I am competent to testify to the matters herein, and unless otherwise indicated, I make this declaration based upon personal knowledge.

2. I am Hawaiian. My mother is Hawaiian and my father was Hawaiian.

3. My Hawaiian grandfather Kino Valentine taught me about limu. My grandfather was born on January 22, 1908 and was taught by his Hawaiian mother, Anna Kanamu Ka'aimoku and her sisters. Anna Kanamu's mother was taught by her grandfather Kalulu and her mother Kuwe'e. My grandfather's grandparents planted seaweed in Miloli'i in the 1880's as Queen Lili'uokalani did elsewhere.

4. My grandfather fished for 60 years and picked seaweed off 'Ewa Beach and elsewhere. I remember my grandfather fishing off the pier at Hana, Maui, bringing up red fish that looked like

red leaves under the blue water. I remember buckets full of opihi. My first encounter fishing on the reef with my grandfather Kino was in 1963 off of Paul Fagan’s property at Diamond Head. This was a vivid, yet painful, memory because of my small legs fell through the reef, slicing into my skin. My grandfather kept on fishing as if nothing happened. He was from the old school where pain was good for you because it toughened you up. His old car smelled like limu. He always had jars filled with different limu—like limu kohu, līpoa and manaua in the refrigerator. My grandfather blessed canoes and kept an herb garden in the back of his house. He salted limu kohu to keep it longer. He taught me about limua, or Ke Akua, in the limu which made limu sacred.

5. In 1960, my grandfather identified on a map of O‘ahu the areas where he picked seaweed. The map was part of a class project on Hawaiian seaweeds by my first cousin Robert Guerrero. This document shows that my grandfather picked seaweed off of ‘Ewa Beach.

6. Planting and gathering limu are long-standing Hawaiian traditions. The basis for gathering limu can be found in the Kumulipo chant. According to Place Names of Hawaii, Queen Lili‘uokalani planted seaweed in Hilo’s Wailuku River.

7. Walter Kamana taught me about limu. He taught me over 280 Hawaiian names for the limu and the use of mixing them for medicine. He was taught by his grandmother, a kahuna, from Ni‘ihau. He taught me how to place a seaweed lei on a canoe for protection.

8. I can identify approximately seventy different types of Hawaiian limu by sight.

9. I have lived in the Moku of ‘Ewa for over 13 years. I have used the area of One‘ula to gather limu and teach others. I also perform cultural practices related to communicating and honoring my ancestors.

10. I am a Papakilohōkū and a Native Hawaiian practitioner of limu medicine and a practitioner of the Hā.

11. My knowledge of Hā comes from Aunty Alice Holokai.

12. I possess knowledge of the 2102 lines of the Kumulipo.

13. I was compelled to come forward to reveal certain facts regarding significant Native Hawaiian cultural sites due to the threat of imminent harm, alteration, and destruction of these sacred sites.

14. In April of 2010, I was present in the OHA office of Compliance Manager Kai Markell, along with another OHA beneficiary, also a kāula, or seer.

15. The other kāula was able to communicate with the remains of the Ali‘i wahine.
16. She eventually identified herself as well as parts of her story.
17. Her name is Kaomileika‘ahumanu and she died from blood loss giving birth to twins.
18. She was the Chiefess of Kalanikūpule, King of O‘ahu.
19. She gave birth to twins, the female twin being La‘amea and the male twin being Kauikeaouli, commonly known as Kamehameha the III.
20. Kaomileika‘ahumanu is the true mother of Kauikeaouli, not Keopuolani, as commonly thought by historians.
21. That Kamehameha is the father of Kauikeaouli (Kamehameha III).
22. One‘ula is a Royal burial area and a Leina a ka ‘uhane where souls ascend into the next world.
23. Other well known ali‘i buried at One‘ula, include, but are not limited to, Ka‘eokūlani, Kalanikūpule, Kualī‘i, Pele‘ioholani, Keali‘iahonui, and others associated with the O‘ahu line of ruling chiefs as well as Maui and Kaua‘i.
24. These sites are associated with Kalanikūpule and his wives.
25. These sites are associated with Kaumuali‘i and Kahekili.
26. These sites are associated with Captain Henry Barber and the ship Arthur.
27. These sites are associated with the Battle of Kuki‘iahu and Kaekūlani.
28. These sites are associated with the aftermath of the Battle of Nu‘uanu Pali in 1795.
29. Many of these sites are depicted in Figure 1, Project Area and Site Locations, Phased II(a) Data Recovery, Field Work and Interim Report Archaeological Mitigation Program, ‘Ewa Marina Communication Project, PHRI Project 93-1387, by PHRI, Paul H. Rosendahl, Ph.D., Inc. have been identified through traditional cultural practices by myself, my ‘ohana and other cultural practitioners.
30. When asked if other iwi kūpuna were present in the area of her discovery, the proposed ‘Ewa Marina entrance channel, Kaomileika‘ahumanu responded in the affirmative.
31. On April 14, 2010, the O‘ahu Island Burial Council (OIBC) voted unanimously to recognize an ali‘i burial complex at One‘ula and recommended to the SHPD that this area be identified and protected.

32. That as of today, June 20, 2011, the SHPD has not affirmatively acted upon this recommendation of the OIBC.

33. My father, Randolph Martin Lee Jr. is the eldest son of Randolph Martin Lee, Sr. who is the eldest son of Mary Ann Newnes who is the eldest daughter of Annie Kaho'owaha Kekuewa who is the eldest daughter of John Meek (Kalawaia) who is the eldest son of Eliza Meek and Kauikeaouli (Kamehameha the III), who is the biological son of Kamehameha the Great and Kaomileika'ahumanu Kamahanakapu Leimakali'i, who is the daughter of Kalola II (Kumukoa) and Ke'eaumokupapa'iahiahi. Kalola is the daughter of po'olua fathers, Kahekilinui'ahumanu (King of Maui) and Chief Kumukoa (Molokai).

34. The iwi of Chiefess Kaomileika'ahumanu Kamahanakapu was found at Waipouli, a karst system underground at One'ula in January of 2001.

35. Waipouli is mentioned in Sites of O'ahu in the Legend of Namakaokapo'o on page 36, regarding how Namakaokapo'o's mother was made Mo'i of O'ahu.

36. This Waipouli burial cave is referenced in "Burial of the Last Prince of Kaua'i" taken from the Annual Report of the Hawaiian Historic Society, Volumes 1-21, by the Hawaiian Historical Society in 1893.

37. Mikahale Kekauonohi a granddaughter of Kamehameha the Great, and his 5th wife of her Uncle Kamehameha II, buries her second husband, the Prince of Kaua'i, Keali'iahonui, the son of Kualii'i, in the caves at Pu'uloa, 'Ewa.

38. A vision I received in October of 2004 at One'ula showed me one of the two Waipouli burial caves being broken into and breached by Haseko, 'Ewa, Inc. construction activities and a ki'i of Pelewahine and other funerary objects being taken and removed from my families' burial site.

39. Being a kahu, or keeper of my families' iwi kūpuna Ali'i 'Aimoku, it is my responsibility as keeper to ensure the safety and proper return of all objects of my families' burial complex. The iwi of my 5th great grandmother, Kaomileika'ahumanu Kamahanakapu must be put back into its proper resting place at Waipouli and sealed permanently as well as the ki'i and any other funerary objects taken by Haseko, 'Ewa, Inc.

40. A kahukahu ritual must be performed to restore the rights of the iwi kūpuna by myself as the kahu iwi kūpuna Ali'i 'Aimoku.

41. The Native Hawaiian cultural practices of communicating with the deceased, especially ancestors, is well documented through the practices of ulaleo, hō‘ailona, akaka kū, ‘ike papa lua, moe ‘uhane, and other documented practices as outlined in the Nānā I Ke Kumu series by Mary Kawena Puku‘i.

I declare under penalty of perjury that the foregoing is true and correct.

DATED: Honolulu, Hawaii, June _____, 2011.

MICHAEL KUMUKAUOHA LEE

On this _____ day of _____, 2010, before me personally appeared Michael Kumukauoha Lee, to me known to be the person described in and who executed the foregoing instrument and acknowledged that he executed the same as his free act and deed.

Witness my hand and seal.

Notary Public

My commission expires: _____