

**[EXTERNAL] Interview with Roslyn Cummings RE Knudsen 50 Lots Project - Final**

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 1 attachment (182 KB)

Roslyn Cummings (INTERVIEW)\_ Knudsen 50 Lots.pdf;

## FORMAL RECORD AND TESTIMONY

Submitted to:

Honua Consulting, LLC

On behalf of the Knudsen 50 Lots Project

Conducted by Fern (Interviewer)

Prepared by:

Roslyn Nicole Manawaiakea Mālama mare Cummings

Known as Roslyn Cummings and Manawaiakea

Trustee, Ho‘oilina, Hoa‘āina

Subject of the Hawaiian Kingdom

Submission Title:

Interview Response and Lawful Testimony Regarding the Knudsen 50 Lots Project

Interview Date: November 22, 2024

Updated and Affirmed: June 1, 2025

Project Area: Kōloa, Weliweli, and Adjacent ‘Āina

Moku: Kona

Mokupuni: Kaua‘i

Hawaiian Kingdom Jurisdiction

Purpose of Submission:

This record serves as a lawful and spiritual testimony under Hawaiian Kingdom law, exclusive equity jurisdiction, and customary rights. It documents the firsthand knowledge, standing, and opposition of Roslyn Cummings to the Knudsen 50 Lots development project on ancestral lands and waters, and asserts the kuleana, genealogy, and inherent rights of native tenants and lineal heirs.

This submission is made not as a participant in a permit process, but as a lawful heir, spiritual practitioner, and subject of the Hawaiian Kingdom. All content contained herein is protected by law, equity, treaty, and ancestral right.

“We did not stand by. We stood.”

#### **DISCLOSURE & LEGAL NOTICE**

This testimony and document are submitted under exclusive equity jurisdiction and the protection of Hawaiian Kingdom law, customary law, trust law, and international treaty law, including but not limited to:

- The 1849 Treaty of Friendship, Commerce, and Navigation between the Hawaiian Kingdom and the United States;
- The Constitution of the Hawaiian Kingdom (1840–1864);
- The Kuleana Act of 1850;
- Article XII, Section 7 of the Hawai‘i State Constitution;
- The Native American Graves Protection and Repatriation Act (NAGPRA);
- HRS §1-1 affirming Hawaiian usage and custom.

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- Breach of fiduciary duty
- Cultural misrepresentation
- Intent to desecrate
- Criminal trespass
- Conspiracy to defraud
- Fraudulent conveyance of title
- Unjust enrichment

This document shall stand as a public record, lawful notice, and evidentiary foundation under Hawaiian Kingdom law and equity jurisdiction. It shall remain binding and in full force across all administrative, legal, and spiritual forums.

# Interview with Roslyn Cummings RE Knudsen 50 Lots Project

Interviewee: Roslyn Cummings

Date: Nov 22nd 2024 updated on June 1st, 2025

Project: Knudsen 50 Lots

Interview by Fern on behalf of Honua Consulting hired by Developr: Knudsen

1. *Please provide your name.*

Roslyn Nicole Manawaiakea Malama mare Cummings known as Manawaiakea known as Roslyn Cummings

2. *What is your profession?*

My kuleana is not a profession — it is a spiritual and lawful inheritance. I am a practitioner and protector of living tradition, rooted in our ancestral law and spiritual obligations.

I serve as:

Mana Lomi Practitioner – carrying on the sacred healing traditions passed down generationally.

Kahu – spiritual guardian and caretaker of ‘āina, iwi kūpuna, and sacred spaces.

Kilokilo – practitioner of celestial and environmental observation as law and guidance.

Kahea – one who responds to spiritual call and protects wahi kapu. One who can summon and or awaken.

Kakau and Documentation Keeper – preserving oral, legal, and genealogical records that uphold rightful claims and equity law.

Kumu and Makaha – transmitter of ‘ike and keeper of ancestral knowledge.

I do not perform these roles under a license of the State, but as a living vessel of Hawaiian Kingdom law, trust law, and customary law, which remain in force under international law, protected by the U.S.–Hawaiian Treaty of 1849, the Apology Resolution (Public Law 103-150), and Article XII, Section 7 of the Hawai'i State Constitution. The state has no right to take away a right not given by the STATE OF HAWAII- I do not consent! Never did and never will.

3. *Where were you born and raised?*

I was born in Waimea, the land of the setting sun, and raised in Kekaha, known as Pōki'ikauna, where the sands hold stories and the winds carry ancestral memory. My early years were deeply rooted in Kona Moku, on the west side of Kaua'i — I continue to reside in this moku to this day.

After my makua divorced when I was six, I lived for a time in Lāwa'i, then part of my youth in Kona on Hawai'i Island. We returned to Kalaheo, and I experienced the impacts of Hurricane Iniki while living there. Throughout high school, I moved between Kalaheo and Lāwa'i, always grounded in my connection to this land.

The majority of my life has been lived in Kona Moku on Kaua'i, where I have practiced, served, and protected the wahi pana, wai, iwi kūpuna, and cultural protocols of my ancestors. My presence here is not incidental — it is intentional, inherited, and enduring.

This lifetime of lived kuleana — from Kekaha to Kōloa — has forged an unbreakable spiritual and genealogical bond to the Kōloa Ahupua'a. It is within this ahupua'a that my ancestral connection remains active. I trace my genealogy through burial caves, waters of Kāne, and mo'olelo embedded in the stones and mountains.

I return to Kōloa not as a guest, but as a native tenant (hoa'āina), lineal heir (ho'oilina), and lawful steward, grounded in the traditions, customs, and jurisdiction of the Hawaiian Kingdom. My authority and kuleana are not granted by the State — they are inherited through birthright and expressed lawfully through Hawaiian Kingdom Kanawai law & civil codes, trust law, and customary practice still in effect.

4. *Where do you live now?*

Kalaheo Ahupuaʻ, Kona Moku, Kauaʻi Mokupuni

5. *What is your association, if any, with the Project Area?*

Roslyn describes that area as part of Koloa Ahupuaʻa and bordering Weliweli. She explains that her responsibility to that area extends from her understanding of Ike papalua the burials and cave systems in Moku of Kona. The way the water traversed above and below the surface, When she became aware of the current Koloa projects, she became aware that they were impacting the artesian water punawai pure spring waters that is traveling through these cave systems which also impacts burials of our ancestors and native species- maoli. These cave systems and underground waterways connect what is currently Koloa, Weliweli and Paʻa across to Haupu Mountain and Kalaheo and Hanapepe (they connect the adjacent districts (ahupuaʻa's). The relationship and association comes from Pele, from Wakea, from Papa who created this land aina, and the water wau traveling above ground and below ground is within Our responsibility to protect, preserve, and restore. Her name, Manawaiakea, literally means the mana that the water represents, which feeds the land. As a hoʻoilina of Kealiiahonui Kaumualii III whose legacy and leadership are shared among us through blood koko, kuleana, and memory.

6. *Are you aware of any cultural resources in the Project Area or near the Project Area?*

My association with the Project Area is ancestral, spiritual, and lawful under Hawaiian Kingdom law, treaty law, and customary usage. The lands fall within the Kōloa Ahupuaʻa, bordering Weliweli, situated in the Moku of Kona, Kauaʻi. This region is intimately tied to my birthright, name, and lineal inheritance through the legacy of Kealiʻiahonui, son of Kaumualiʻi, the last sovereign King of Kauaʻi.

I am not a permittee. I am a lawful heir and native tenant, known as a hoʻoilina and hoaʻāina, with direct kuleana to protect iwi kūpuna, water systems, and sacred sites across this region. My name — Manawaiakea — reflects the mana of the wai, and the spiritual responsibility I carry to defend ancestral waters, lands, and memory.

Through ʻike pāpālua, I know that this area contains subterranean cave systems, burial chambers, and underground freshwater flows connecting Kōloa, Weliweli, Paʻa, Haupu, Kalaheo, and Hanapēpē. The punawai, or artesian spring waters, traverse these caves beneath the surface and above, feeding native ecosystems, ancient trails, and the moʻokūʻauhau of those buried in these areas.

This land — the land targeted for development — remains under fraudulent title held by descendants of Valdemar Knudsen, who never lawfully obtained title under Hawaiian Kingdom law. The Knudsen family acquired land during the overthrow and occupation period through fraudulent conveyance, without lawful Royal Patent, Land Commission Award, or proper subject matter jurisdiction. No legitimate jurisdiction under Hawaiian Kingdom law or U.S. treaty law ever authorized those transfers.

The developers — Knudsen— are engaging in unjust enrichment by building on lands to which they hold no lawful title, profiting from burial desecration, water diversion, and historical erasure. The fraudulent chain of title that enabled these land deals violates the trust law principles embedded in the 1840 Hawaiian Constitution, Kuleana Act of 1850, and Kanawai no ko Hawaii Nei (the Hawaiian Penal Code).

I formally challenge the subject matter jurisdiction of any State or County agency that attempts to approve, mitigate, or fast-track this development. The Bureau of Conveyances, DLNR, LAND COURT, HAWAII SUPREME COURT, FIFTH CIRCUIT, the GOVERNOR of THE STATE OF HAWAII, ATTORNEY GENERAL, US DEPARTMENT OF STATE, and PRESIDENT OF UNITED STATES OF AMERICA have all received constructive notice that the land remains under the jurisdiction of the Hawaiian Kingdom and subject to ancestral trust principles. No agency has rebutted this claim — thereby defaulting in silence and operating in administrative fraud.

My kuleana is not conditional or granted by a permit. It comes from Pele, Wākea, and Papa — from the elemental ancestors who created this land. These waters and burials are not abandoned — they are defended by those of us who still live by their memory, carry their name, and invoke their protection.

Development must stop — not only because it desecrates — but because it lacks lawful foundation, spiritual consent, and legal standing.

Let it be clear: Ko Hawai'i Pae 'Āina is not for sale. It is not "State land." It is sacred, inherited, and governed by laws still in force. And my presence is the lawful, living expression of that truth.

*7. Are you aware of any traditions or customs that may take place near the Project Area or are otherwise associated with the Project Area?*

Roslyn explains that although vegetation has been cleared from the area, one of the most enduring and significant traditional practices that remains is that of kilo — the deep observational discipline rooted in Hawaiian knowledge systems. Kilo is not only the act

of watching nature; it is a practice of relational memory, mapping, and orientation — connecting place to purpose, name to function, and land to the heavens.

Through kilo, practitioners memorize the location of heiau, burial grounds, springs, and the alignment of the land with the sun, moon, and stars. These practices are foundational to Hawaiian navigation, stewardship, and cultural memory. Even in areas where physical features have been altered, the cultural imprint remains — because kilo is not dependent on vegetation, but on presence, pilina (relationship), and 'ike (sacred knowledge).

Roslyn emphasizes that this area still holds immense cultural significance as a point of orientation to the island, to the surrounding mountain ranges, and to the rising and setting of celestial bodies. She acknowledges that while her role is to mālama specific practices, there may be other customary and traditional practices — carried by other lineages — still active or remembered in this place. The clearing of the land does not erase its sacred function. Instead, it increases the need for protection, education, and lawful assertion of kanaka kuleana to continue kilo and uphold ancestral connection to land, sky, and story.

8. *Is there anything about the project area that's particularly significant you would like to share?*

Roslyn mentions that there is important genealogy, descendents, heritage, legacy and heirs to consider about this area. This history is significant especially for those extending from the 1800th century, because these areas are connected to inherent land rights and responsibilities to manage this area. Also, the land transfers- title (land acquisition)

9. *Are there any stories associated with the project area we should be aware of?*

Yes — this land holds deep, ancestral stories tied to ali'i lineages, seating houses, and customary governance systems that long predate the current ahupua'a structure.

Roslyn names Kukona, Manokalanipō, Kawelo, Kuwalu-paukumoku-moku, Papa-hānau-moku, and Kamawaelualani — not only as figures of oral tradition, but as genealogical anchors whose presence affirms continuous kuleana across generations. These are not just names; these are nā ali'i noho, whose seating houses (hale noho ali'i) still resonate in the spirit and structure of this land.



She emphasizes that these kūpuna were not confined to ahupua'a boundaries — they were navigators, chiefs of mokupuni (islands), and stewards of entire moku, with ancestral jurisdiction spanning the breadth of Ko Hawai'i Pae 'Āina and beyond, to Honua, the larger world.

Of particular importance is George Kaumuali'i Humeleme (Kaumuali'i II), son of King Kaumuali'i, whose remains were desecrated by the Kukui'ula Development — a spiritual and legal transgression yet to be remedied. His seating house is in Kōloa, as is the legacy of Kukona, and Roslyn's direct ancestor, Keawe, the eldest son of Kamakahelei, ali'i nui of Kaua'i. These chiefs are not distant memories — they are lineal ho'oilina, and their names carry enduring rights and obligations that remain alive through descendants like Roslyn.

This project sits on contested ground — both physically and spiritually. It is also part of a larger pattern of fraudulent title transfers, unjust enrichment, and violations of Hawaiian Kingdom jurisdiction, particularly by the Knudsen family, who played a central role in the mass dispossession, desecration, and commodification of ali'i-held and Royal Patent lands.

Roslyn states clearly: the Knudsens must be held liable, and so must any parties — including developers, trusts, investors, and permitting agencies — who profit from this legacy of theft. To proceed without confronting this truth is to participate in an ongoing occupation, ignoring the unresolved legal status of the Hawaiian Kingdom and the living claims of its heirs.

*10. Are you aware of any resources that may be impacted by such a project? What might those impacts be? Can you think of ways in which any potential impacts can be minimized, mitigated, or avoided?*

Yes, there are many critical resources in this area that are directly impacted by this project. The most important to me are the underground cave systems — the iwi, the sediment layers, the blue rock, the fresh spring water, the aquifers, the aqueducts. These are not just geological features; they are sacred pathways, part of the hydrological and spiritual systems that feed our 'āina from mauka to makai. When these get disturbed, desecrated, or redirected, we are not just talking about one piece of land — we are talking about the collapse of an entire system of life, of knowledge, of cultural integrity.

If these areas continue to be developed without restraint, the impacts will reach far beyond the project site. Our agricultural viability is at risk. Our aquaculture systems, which have supported generations, will suffer. The fishing areas are already showing signs of stress, and that's because the forests and rain cycles are being destabilized. The rain comes from our ability to care for the forest, which depends on healthy water systems. These changes affect not just the plants or fish, but also our gathering practices, our mo'omeheu — the very traditions and materials that define our culture.

I want to emphasize the importance of waiwai — not just water as a physical resource, but as a sacred source of wealth, knowledge, nutrients, and spiritual imprint. Waiwai is our abundance. It is what our kūpuna protected, and it is what we are called to protect today. When developers bulldoze through this land, they aren't just destroying terrain — they are erasing that waiwai, piece by piece.

We are behind in so many areas. Our solid waste management is failing. Traffic has never been worse, and there's no real evacuation plan if we have a fire or natural disaster. These are not just inconveniences — they are serious risks to life and well-being. Flooding in this area is already a problem, and we're also seeing how wastewater systems are failing. Human feces is leaking into the ocean, into our groundwater, into our sacred places. That is a violation of both human rights and ancestral trust.

And let's be honest: the increase in fire hazards is tied directly to greed. The more we strip the land, the more we remove the protective vegetation, the more we overload the infrastructure without respect or care — the more we put everything and everyone at risk. Fires are no longer a distant threat. They are becoming a consequence of bad planning, overdevelopment, and the refusal to listen to the people who know this 'āina.

What's even more disturbing is that both DHHL and the Knudsen family are aware that this land was supposed to be part of the inventory under the Hawaiian Homes Commission Act. Instead of protecting that legacy, the State made it easy for its depletion. They chose to prioritize the private interests of the Knudsens — a foreign settler family with a long history of land theft and profiteering — over the rightful heirs, na kanaka maoli, the native tenants of this land. That's the truth.

Rather than taking the land back and returning it to its lawful beneficiaries under the HHCA and the Hawaiian Kingdom, the State continues to push forward with so-called "affordable housing" — where the average price still exceeds \$500,000. Who is that affordable for? Certainly not our people. This is not housing, it's displacement. It's legalized erasure, rooted in criminal intent to harm the Hawaiian race — known legally and genealogically as nā kanaka, kanaka maoli. This is not oversight. It's systemic.

The county, the state, and federal agencies have continued to overstep their bounds. They act as if their authority supersedes the kuleana and jurisdiction of the original heirs and caretakers of this land. But it does not. There is no legitimate jurisdiction when it comes to desecration, fraud, and the continued undermining of our inherent, inherited rights. These lands are not subject to ordinary permits or zoning when they carry the memory and remains of our kūpuna. What is happening here is a failure to recognize our nation, our laws, our people — and we will not stay silent about that.

*11. Are you aware of any traditions or customs that may be impacted by such a project, including your ability to access cultural resources? What might that impact be? Can you think of ways in which any potential impacts can be minimized, mitigated, or avoided?*

Yes, absolutely — I am deeply concerned about the impact this project has on traditions and customs that are not just important to me, but to the broader line of ancestral practice that I come from. These practices are not optional for us — they are inherited kuleana. My relationship to this place is not recreational, it is genealogical, it is spiritual, it is lawful.

My ability to access burial sites and engage in the traditions of honoring my kūpuna is already being limited, and with this project, that harm would only increase. These are not just physical places — they are sites of prayer, of ceremony, of connection to our ‘aumākua and ancestral lines. When I say access, I’m not talking about parking lots or trails. I’m talking about being able to stand where I need to stand to kilo, to observe, to make offerings, to receive guidance from the land and my ancestors without interference.

Kilo is one of the oldest traditions of our people. It is the foundation of our navigation systems, our planting, our healing, our protection. This land — this ahupua‘a and the larger moku it’s connected to — contains ancient vantage points for orientation to the stars, the tides, the seasons. If you develop over that, you erase it. You don’t just block the view, you sever the relationship. That relationship is not symbolic — it is functional. It is how we remember who we are and how to live.

When these traditions are disrupted — when we are fenced out, when the terrain is altered, when noise, lights, or structural change interrupts the quiet and the space required for kilo or ho‘okupu — it doesn’t just inconvenience us. It dishonors our ancestors. It cuts us off from the spiritual channels that have guided us for generations.

To minimize these impacts, the first step is to stop assuming these lands are yours to develop. There must be a full halt on the project until a proper cultural inventory — rooted in Hawaiian Kingdom law, not just State procedure — can be done in good faith, with lineal descendants and *hoa‘āina* at the center. There must also be permanent, legal protections for access that do not require State permits or private landowner permission. Our rights to these places are not granted by developers — they were never relinquished.

True mitigation is not about compromise. It is about restoring and protecting what has already been harmed. That means legal remedy, return of access, cultural easement, and cessation of development until full review by *kanaka maoli* who can speak from ancestral memory, not from policy handbooks.

This place is living memory — and if you cut us off from it, you’re not just removing dirt, you’re erasing lineage. I cannot allow that to happen.

*12. Do you have any recommendations for conditions or best management practices for the project, should it proceed?*

There are no conditions, best management practices, or mitigation measures that can adequately prevent or offset the deep and lasting cultural, spiritual, and environmental harms that would result from continued development in this area. This place is not just land — it is sacred *‘āina*, it is home to *iwi kūpuna*, and it holds generational practices that are still alive today.

The proposed project itself — by its very nature and location — poses an inherent and unmitigable threat to the integrity of what must remain protected. It violates the principles of *pono* and *kuleana*, and no amount of proposed mitigation can restore what would be desecrated or lost.

There should be no development here. None.

This stance is not based on personal preference — it is grounded in law, in truth, and in duty. Under common law, civil law, and maritime admiralty law, our rights to protect this *‘āina* are upheld by the rule of evidence and rule of law. These rights are not granted by the United States or the State of Hawai‘i — they are inherent, they are birthrights, and they are protected by the following authorities:

- Article XII, Section 7 of the Hawai‘i State Constitution,
- HRS §1-1, affirming Hawaiian usage and custom,

- The Native American Graves Protection and Repatriation Act (NAGPRA),
- And the 1849 Treaty of Friendship, Commerce, and Navigation between the Hawaiian Kingdom and the United States — a treaty still in force today.

Further, any effort by the County of Kaua'i or its departments, the State of Hawai'i, or affiliated agencies to permit or support this project would constitute direct violations of these laws and would implicate them in:

- Breach of trust,
- Breach of treaty obligations,
- Criminal trespass,
- Intent to harm,
- Fraud,
- Unjust enrichment,
- And the obstruction of rightful heirs — the kanaka maoli, ho'oilina, and hoa'āina — from fulfilling their sacred and lawful kuleana.

This land is not a development opportunity — it is a sacred trust. To proceed would not only be a desecration, it would be a criminal act against the legacy and law of this kingdom and its people.

I cannot and will not consent to that.

### *13. Is there anything else you would like to share?*

Yes. There are longstanding conditions previously imposed by the State Land Use Commission (LUC) upon the County of Kaua'i that must be met prior to any further land development or project implementation. However, I have personally observed that these conditions have been bypassed, neglected, or outright undermined by multiple agencies and officials within the County of Kaua'i—including the Planning Department, Department of Public Works, and Department of Water.

KIUC (Kaua'i Island Utility Cooperative) and DLNR's State Historic Preservation Division (SHPD) have also repeatedly failed to fulfill their fiduciary, cultural, or legal responsibilities. SHPD, in particular, has a pattern of issuing "no cultural

significance” findings in areas of deep ancestral and historical relevance—decisions often based on archaeological reports submitted by contracted firms who lack cultural training and do not engage with community practitioners or lineal descendants. These findings are not only erroneous, they are dangerous.

Federal, state, and county agencies involved in the permitting and development process—including CWRM (Commission on Water Resource Management), DCCA (Department of Commerce and Consumer Affairs), USFWS, DOI, and DHHL—have all failed to uphold their public trust obligations to the Hawaiian people and to the sacred water and land systems that sustain life.

I further assert that the Knudsen Trust holds no lawful title to Kōloa Ahupua‘a. Their claim is based on a 1920 land grant to Anne Knudsen, which does not withstand scrutiny under Hawaiian Kingdom law. Furthermore, this land was part of the original inventory meant to be included under the 1921 Hawaiian Homes Commission Act (HHCA), reserved for the rehabilitation and return of native beneficiaries—not for private gain, speculation, or exploitation. The State of Hawai‘i, instead of reclaiming this land for native people, enabled its depletion and desecration—prioritizing Knudsen interests over the rightful heirs, native tenants, and true stewards of this ‘āina.

This is criminal intent. And it is ongoing.

Water—waiwai—is not a commodity. It is a birthright, a sacred trust. For more than a century, it has been diverted, polluted, and mismanaged, in direct violation of spiritual law, natural law, and fiduciary trust. We see the consequences in the dying streams, the dry lo‘i, the altered weather, the erosion of our coastlines. This is not theory—the ‘āina is speaking.

Fraud vitiates everything. Any title, permit, or claim based on fraud, omission, or illegal alienation is null and void from the start—void ab initio.

I stand here as a ho‘oilina, a hoa‘āina, a wahine maoli, and a subject of the Hawaiian Kingdom. I do not recognize the jurisdiction of the State of Hawai‘i or any private interest that claims dominion over this land and water. I stand under exclusive equity jurisdiction as affirmed by Hawaiian Kingdom law, treaty law, and ancestral custom.

This is not political. This is kuleana and I will continue to protect, preserve, and restore ‘āina and wai through pono e pili pa‘a loa—the sacred and unbreakable bond to our land, our ancestors, and our truth.

*14. Is there anyone else we should talk with about the project or the Project Area?*

Yes, I believe you should speak with Ted Blake's son. Their family carries generational knowledge and deep kuleana to this 'āina, and their voices matter when it comes to protecting it and beyond that, I want to make sure something is remembered clearly—for na keiki the children, the mo'opuna, and those who are not yet born kupuna.

Everything I have said, everything I have stood for, and every affidavit or testimony I give—is not just for today. It is for the future generations who will one day walk this land and drink from its waters.

I want them to know: I did not stay silent. I did not stand by. I used every lawful and spiritual means I had to speak truth, to protect the 'āina, to restore pono, and to leave a record that we were here, we cared, and we tried.

Let them look back one day and see that their kupuna did not abandon them. We stood, even when it was hard. Even when we were outnumbered. Even when the world tried to erase us. We remembered who we are.

I want them to stand taller because of that.

*15. Is there anything in this interview you would like us to omit from the summary?*

No.

And let this be lawfully noticed: I affirm that everything shared in this interview is true, to the best of my knowledge, memory, belief, and ancestral record. I do not consent to any redaction, misrepresentation, or paraphrasing that alters the intent or meaning of my statements. I expect this record to be preserved in full and submitted into all decision-making proceedings, reports, and disclosures related to this project.

Furthermore, any person, agency, contractor, consultant, developer, or entity—including but not limited to Honua Consulting, LLC—who knowingly submits, supports, or facilitates false, misleading, incomplete, or culturally uninformed reports, assessments, or permit applications in connection with this project may be held legally and lawfully liable.

You are now on notice that:

Cultural misrepresentation and exclusion are forms of fraud.

Submitting contracts or recommendations that ignore ancestral, burial, and ecological concerns constitutes intent to desecrate and unjust enrichment.

Anyone complicit in these processes—through active contribution, omission, or denial—may be named in future legal filings for breach of fiduciary duty, criminal trespass, conspiracy to defraud, and fraudulent conveyance of title.

The Knudsen family trust and their beneficiaries, as well as any subcontractors, lessees, or buyers, are not exempt. This includes County and State officials who knowingly bypass HHCA responsibilities or public trust obligations.

This testimony shall serve as public record and evidentiary foundation under Hawaiian Kingdom law, equity jurisdiction, and international customary law. I leave this not only for today's process but for future generations to know: this was never done in silence, and the truth was lawfully and spiritually recorded.

I stand by everything I have shared. Let this serve as notice, testimony, and commitment to 'āina and our people.