Public Meeting regarding whether the Federal Government should reestablish a government-to-government relationship with the Native Hawaiian community

PUBLIC MEETING

King Kamehameha III Elementary School
611 Front Street
Lahaina, Hawaii 96761

July 7th, 2014
6:00 p.m.

Moderator: DAWN CHANG

Recorded and Transcribed by:
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PUBLIC MEETING

MS. CHANG: Is there any kupuna who like to speak first? Please feel free to come up to the mic now before I call from the other -- the list.

Auntie, Uncle, Auntie, would you like to speak?

MS. KAINA: Aloha.

AUDIENCE: Aloha.

MS. KAINA: My name is Orpha Uihani Kinney Kaina. My momma is from Hana and my father is from Kauai. I'm so pleased to be here and I would like to take the time to say a -- show my appreciation for these people that have come in spite of the [inaudible] that they have to face.

First of all, most important, is that I would like to say a'ole to all of those questions that was asked of us and to [inaudible] a little of my feelings and manao.

As we were forming the [Hawaiian word], my heart looked forward so anxiously looking into finding ways to come home and go mauka to prepare, to clean up there so we could have our resources back: our opae, our O'opu, our [Hawaiian word]. And to enjoy the beautifully [inaudible] the flowers and to shape our [Hawaiian language spoken], so we could take these things into the classroom to share with our pau hana, so they could feel the essence of how our people and what our people had, so they could have the same lessons that they had. But we were told not touch them, not to take them home. They
take the [Hawaiian language spoken].

A'ole. My momma was here today, she would say,

These people so na'aupo. The pohaku has benefits that if you
look down when you're down at the beach and you see a pohaku
that you feel you wanna take home and -- and use it, then you
have that right to do. I am -- I just want to say that.

Thank you so much. Thank you.

MS. CHANG: Thank you, Auntie.

Do I have another kupuna who would like to come up?

(Applause.)

MS. CHANG: If not, I'm going to the first five
names. Dennis O'Shea, Kahu Richard Malele DeLeon --

Jovena, I hope you don't mind, we're gonna -- Okay.

Mahalo.

Sharon Cornelio and then after Sharon is Alana
Kapuni.

MR. O'SHEA: My name is Dennis O'Shea. I live here
in Lahaina. In fact, the last time I was in this room my son
was graduating from fifth grade.

The Department of the Interior has asked us five
questions. My answer to those questions are no, no, no, no,
and no. This is just another feeble attempt to get the Akaku
Bill through and declare Hawaiians an Indian tribe. And we
know what the Department of the Interior has done to the
Indian tribes. Hawaiians are not an Indian tribe. We are a
sovereign kingdom. I'm pau.

(Applause.)

MS. CHANG: Thank you.

I have Richard DeLeon, Sharon Cornelio, and Alana Kapuni.

MR. DeLEON: Aloha kakau.

AUDIENCE: Aloha.

MR. DeLEON: To our panel, mahalo. I know it's hard to face all of us because we're a spiritual people, so when we speak, it comes from the heart and deep within that the [Hawaiian word]. You have broken our Queen's heart, but there's one thing that you never did, was shatter her spirit. And that's what brings us here today so we can finish the good fight, but with aloha.

Two scenarios: Russia went to premiers, same thing about sovereignty, Secretary Terry Randall ran over there to assist them. Saddam Hussein went into Kuwait, sovereignty issues, President Bush ran over there to assist them. And yet in his backyard, where are they? [Inaudible.]

AUDIENCE MEMBER: Aloha.

MR. O'SHEA: Difference, there was violence in those countries, but yet they still went there. Here we have aloha, love, where are they?

So a'ole, a'ole, a'ole, a'ole, a'ole. No to all five questions. [Inaudible] on the paperwork. Also, no to
the other nine that's in the shadows. Yes? Because the words that was put forth is a double-edged sword. We learned from the First Nations when you offered them their sovereignty, but it wasn't the supreme sovereignty because now they don't have their natural resources, it has been invaded by all the other countries, fracking, everything else that goes with it.

So today our people, we have to understand the language that is used and be careful of how we -- we say it because it can mean one thing. We have the same thing which is the county, but it was always about love. It makes the difference and set aside who we are as people. So mahalo. Mahalo Ke Akua. Blessed to my sister-in-law, [Hawaiian name]. And I'm here to represent 579 of my immediate family under the house of Keakealani and Kanaloa [Hawaiian name].

MS. CHANG: Mahalo.

(Appause.)

MS. CHANG: I have Sharon Cornelio, Alana Kapuni, and Ke'eaumoku Kapu.

MS. CORNELIO: Aloha. My name is Sharon Cornelio. I've been watching you folks for about these past two weeks and it's very, very painful to watch our people come up to the mic and express their feelings, you know, actually pouring out their hearts, pouring out their hearts to fight for what is ours that was illegally taken away from us. I just have to speak for my [Hawaiian word] and the keikis
behind us. [Hawaiian language spoken.] Thank you.

(Applause.)

MS. CHANG: I now have Alana Kapuni, Ke'eaumoku Kapu, and Kehu Kapaku, and then Blossom.

MS. KAPUNI: Yes. My name is Alana Kapuni and I'm from the Upcountry area. And I have seen the Hawaiian culture suffer for many, many years, you know. I have seen them work their whole lives just to get taken advantage of, just to hear more and more lies, replicas of another solution with different words. You guys have a lot of play in your wording, you know, like this word "should" here, everything is should. You only give us five questions, so are you giving us an option? Is it a suggestion that you're giving us?

Really, technically, I don't agree with any of these. I really, really don't. I mean, as you said, it's just a framework for the U.S. and these people don't want to be a part of the U.S., they want to be independent, they want to have their own. And we are not Indian, so how are you gonna put us in the same category as the Indian culture when our technique of war is different, our language is different, our daily lives have its differences. They live in teepees, we live in huts. They're on the mainland, we live in the middle of the ocean.

My great-grandmother, [Hawaiian name] Kapuni always said that Hawaii will have their day and that day will come
soon enough. Mahalo.

MS. CHANG: Thank you.

(Applause.)

MS. CHANG: Ke'eaumoku Kapu, then Kehu Kapaku, then Blossom Feiteira, and then Walters. Walter.

MR. KAPU: Aloha mai kakou.

AUDIENCE: Aloha.

MR. KAPU: I've been in front of -- doing testimonies out in the county, state, you know, in front of many people. This is the most complicated time for myself right now, because the issue that we're talking about basically to me represents genocide. And the five questions that is imposed upon us is really, really a question that I think really hinders the heart and soul of our people, to force them basically to make a determination of our existence as kanaka. So I use the word kanaka maoli, yeah, because the definition of the Native Hawaiian, that's not us.

So the questions that was imposed upon us, all those five little questions, I say no to all of them. But I also want to kind of encourage the panel up here to find Ke Akua in yourself. When you go home to Washington, yeah, you tell those people up there that we want to be left alone to make our own decisions as kanaka [Hawaiian language spoken]. This is our decision, this is our choice. We don't need people coming over here and trying to tell us this is the role that
we need to choose. We have chosen our own role, we have
chosen our own right, so [Hawaiian language spoken].

When you have to make that decision in front of
those people, those big people up there, think about us, yeah.
Don't think about what gets written down on the paper because
everything that's written in the paper is coercive, it's
deceitful, it's libel, it's shameful, and that's not us.
We're a different caring kind of people. We're alive, we're
living, we're kanaka maoli. [Hawaiian language spoken.]

Aloha.

MS. CHANG: Mahalo.

(Appause.)

MS. CHANG: Kehu Kapaku, Blossom, and Waters.

MR. KAPAKU: What I'm about to say might not be the
most popular thing tonight. Washington Irving, considered
America's most prolific storyteller, said this, "Villainy
wears many masks, [but] none so dangerous as the mask of
virtue."

I look at among ourselves, we're blaming the United
States of America because they wear the masks, but no one
blames ourselves for putting ourselves in this predicament.
It didn't happen in 1893, it happened way before that. We
Hawaiians have to own up and man up and take responsibility
because we are just as much fault in the overthrow than what
we have learned from history. And history, as we always say,
is one-sided, sure, depends on which side you're on. And you've only got a taste of one part of history, one side of the coin, but what about the other side? We had corruption in our government since 1810. We wear the masks of virtue and that's why we're screaming at you guys, because we're virtuous and you're not. And you're looking at us and saying, No, we're virtuous. And, see, that's the reason why we fight, because both sides are virtuous. When both sides are right, that's why we fight.

Here's the answer: Take the mask off. You take your mask off, we take our mask off, and we will see exactly who we are. And we are a nation. We are not some semi-nation, we are a nation. And your president said we never gave up that sovereignty. So if we were to talk, let's take the masks off and make tonight be the beginning of a process in which something was made right. Mahalo.

(Applause.)

MS. CHANG: Blossom and then Waters, Orpha Kaina, DeeAnn Kaina, and Silla Kaina.

MS. FEITEIRA: Aloha mai kakou.

AUDIENCE: Aloha.

MS. FEITEIRA: Okay. So I already submitted my testimony online, but I just wanted to bring out a couple of salient points.

There are -- many of us in our community wear many,
many hats as a way to try and meet the challenges and 
obstacles that we find in our community. Two and a half years 
ago I served as the president of the Association of Hawaiians 
for Homestead Lands. Our purpose was to do advocacy work that 
would address the needs of the 27,000 Native Hawaiian 
beneficiaries of the Hawaiian Homes Commission Act who are 
currently awaiting an award for land. I also served as 
executive director of Friends of Moku'ula, a nonprofit 
organization working towards preserving the history of 
Lahaina, including the restoration of our sacred sites, the 
island of Moku'ula and Loko o Mokuhinia, listed on your 
national list of historic places.

Moku'ula and Lahaina is significant in our 
conversation here today as it is also the place where under 
Kaikeaoili, Kamehameha III, our constitutional monarchy was 
found and served as the original capitol of the Kingdom of 
Hawaii.

Mahalo, Secretary -- Assistant Secretary, for 
providing us with this opportunity to present my testimony in 
favor of developing a procedure for reestablishing a 
government-to-government relationship with the Native Hawaiian 
community. I would also like to take this time to extend my 
thanks to President Obama for providing this.

My name is Blossom Feiteira. I'm a Native Hawaiian 
and a lifelong resident of Hawaii. I was born and raised in
Lahaina, Maui, [inaudible] to Kaupō to Hana and Kipahulu. I give you my background as proof that the existing federal statutes has played and will continue to play an integral role in helping our people navigate their way to success.

So in regards to the five specific questions, I just wanted to relate my manao to the first one. So in order to reestablish this government-to-government relationship, we must look at the original relationship and determine what happened. So your historical background contained in your notice recognizes the role of the United States and the devastating effects it had on our people. The relationship was not just broken, it was violated when the United States of America overthrew my government, replaced it with a puppet government, and then you took my country.

In our quest — in your quest to address the effects of your involvement in the overthrow, the United States have instituted over a hundred thirty — fifty federal statutes that assist in addressing the social and economic disparities that exist in our indigenous community here in Hawaii. Until those disparities are adequately addressed, the current relationship must continue. So while the members of our community continue to work at restoring our independence, it is important that our current relationship stay in place. Facilitation of the development of new rules that recognize kanaka maoli as a distinct indigenous people of Hawaii, that
is a necessary step to preserve this current relationship and
is the first step to the path of political recognition,
whatever that may be.

So in closing, Assistant Secretary, I would
reiterate my theory that continuing the existing relationship
with the United States is necessary to continue our success in
addressing the disparities that exist in our community. I
would actively support the development of new rules that,
number one, recognize the native population of Hawaii as the
ture indigenous kanaka maoli of Hawaii; number two, recognize
that the role of the United States in the overthrow of the
Kingdom of Hawaii created this special and unique trust
relationship with us; number three, the federal statutes
created to benefit the kanaka maoli is in recognition of this
trust relationship; and number four, that this relationship
does not and will not prohibit or restrict the ability of the
kanaka maoli in pursuing their right to self-determination and
self-governance. Mahalo.

MS. CHANG: Mahalo, Blossom.

(Applause.)

MS. CHANG: Now we have Waters and then Orpha and
DeeAnn and Silla Kaina.

MR. FIN: Thank you.

Aloha. Good evening, everyone. I am Waters Omar
Fin, Jr. I am flattered and it is important that you come to
Lahaina to seek an opposition to the Department of Interior's official questions, its process, and conditions. I am the grandson of Mrs. Lucien [Hawaiian name]. She was born in Kahana in 1881. She was the daughter of Kahiku and [Hawaiian name]. My grandmother knew and spoke to me about the events of 1893. She lived to be 100 and luck -- fortunately, she lived often with us and so what I know is -- what I say here is true.

My family said no to the Committee of Safety and to the provisional government, we said no in 1895 to the Kaua Kuloko, we said no in 1897 to annexation and signed the Hui Aloha 'Aina petition here on Maui and in Honolulu, and on August 12th, 1898, we had signed the [inaudible], but we said no. Years later I asked my mother, how did she vote in 1959 to the question about Hawaii becoming a state, and she said no. Now, we know our history, we know our -- what happened here in 1893, and we know that we are not an Indian tribe and not to be treated as such. Thank you. Thank you very much.

MS. CHANG: Thank you.

(Applause.)

MS. CHANG: We have DeeAnn, Silla Kaina, and then Zeke Kalua.

MS. KAINA: Aloha mai kakou. My name is DeeAnn Kaina. And we welcome all of you to [Hawaiian name], the site of the capitol of the Kingdom of Hawaii. And we also admonish
you to remember the fact that this is the place where
Kauikeaouli signed our Hawaiian Constitution.

How many of you took the time prior to your arrival
here in [Hawaiian name], have taken the time to place and
bring [Hawaiian language spoken]? How many of you have taken
the time -- if any of you have taken the time to go to Wailoa
to pay your respect to our Queen Liliuokalani, as well as
[Hawaiian name]? And if any of you have taken the time to put
some sort of a lei on the bust of our -- of Kauikeaouli at the
entrance of our office of this school? If not so, then this
is an example of why we are not on the same page, we are not
on the same thought.

The 1993 Apology Bill 103-150 is the referendum --
based upon the referendum. All of a sudden in 2011 Act 195
comes out where -- where was the Department of Interior --
Office of Hawaiian Nations within the Department of the
Interior? Where were you? 2008 your president came to the
world of being born in our country of Hawaii nei [Hawaiian
language spoken], should he -- shouldn't he be impeached?
That is a solution.

The CEO of the Office of Hawaiian Affairs, Mr.
Pouhana, proposes a simple, yet legitimate question to your
Secretary of State, John Kerry, all of a sudden you show up
throughout Hawaii.

Why isn't the Office of Hawaiian Nations within the
Department of Interior cracking down on the state for crimes committed in violation of international law? The state has intervened many times in our livelihood. On many occasions they've added regulations after regulations to do -- based upon our fishing, agriculture, and have abused our livelihood in interrupting our traditional methodology by changing our values, using our language as well as 'aina for purpose of commodities for their gain. Who is supposed to be monitoring this? The state has added restrictions on our natural resources. We are asking you -- laws are set up, attempts have failed for criminal reasons within the state interfering, interrupting, as well as interfering -- intervening in our livelihood. We need your assistance by advising the governor to stay out of our business; therefore, we can get where we need to be as a people.

It is no -- it is no coincidence that the [Hawaiian word] is way out there. And they're doing it for the spirit of the people because of their belief and faith in all of kanaka maoli [Hawaiian language spoken]. That is a tremendous example that we, the people, can stand firm as our queen has mentioned and reminded us [inaudible]. We hold you accountable as you have taken upon yourself an oath based upon your fiduciary duties. Somehow along the line you have failed us.

In closing, if for any reason there is anything that
has been said that I have offended any and each and every one of you, forgive me.

(Applause.)

MS. CHANG: I have Silla, Zeke, Kaniloa Kamaunu, and Waylen.

MS. KAINA: Aloha. I'd like to state for the record my name is Drucilla Kaina. My moku is Kaanapali, my ahupua'a that I grew up and raised is Honokohau, also now living in Napili and [Hawaiian word] of this moku of Kaanapali.

I'd like to make it a statement there are 13 -- 19 questions answer -- stated and I want you to know that I would say no to the 19 questions. And specifically these five questions. The first one, we have a royal place here, Kauikeaouli, Kamehameha III, wrote our Hawaiian Constitution right here. The power, the mana, still lives in this place, and I'm so grateful to live it. And at times I don't, but it keeps me grounded. On the other hand, there are important things that I've seen my people. We stood for our chiefs and the oles of our chants. Piilani did, so did our dynasty of Kamehameha, Kauikeaouli, our queen in the dynasty of Kalakaua, Liliuokalani.

I would have to say no to the five questions. I would also like to say that we don't need a government to a government. Our people speaks for themselves. We need you to listen. We need you to see what is productive in your kuleana
that we can be [inaudible] of who we are.

Also, just to let you know that the questions 2, 3, and 4, and 5, you know, my mom's quoted this in a legislature of 'Aha Moku in 2007, she says, Put our poi, our [inaudible] poi back on our dinner table that we will come together as one. Our poi is here, but you know what we need, and we all know that he lives, [Hawaiian word]. Our kanaka maoli lives and we will stand as our na kupuna have stand and we will continue to be who we are, a nation in our own islands to live our elements, to practice, to perpetuate the importance of who we are. And if it wasn't for our na kupuna, I would not be here. Mahalo.

(Appause.)

MS. CHANG: I have Zeke, Kaniloa, then Waylen, and then Sarah Nakihei.

MR. KALUA: Aloha mai kakou.

AUDIENCE: Aloha.

MR. KALUA: My is Ezekiel Kalua, son of [Hawaiian name] Kalua, grandson to [Hawaiian name] Kalua and [inaudible]. Originally from the island of Oahu and a resident of Maui County for almost 26 years now.

I think what it comes down to is, is trust. The Committee of Safety was formed because they did not trust that they could do commerce in Hawaii in the beginning. And under the threat of genocide then of our people and gunfire from
Pearl Harbor, our queen ordered all of us to peace so that one day you would have the opportunity to right the wrong.

In what you've presented in the five questions, you've really left us no -- no other ability but to say no. And it's not because the lawyer that wrote them wrote them inappropriately, it's because you didn't involve anybody in Hawaii when you did write them.

(Applause.)

MR. KALUA: For the record, I have to say a'ole to all five of the questions. And deep inside my heart I don't want to, but because you believe that Hawaii is already under U.S. rule, how are we coming to the table? Nobody in this room brought weapons, but look all the security you guys brought.

(Applause.)

MR. KALUA: I think the bottom line is what you give is what you're going to get. And unless you come to the table and start right from the very beginning, that's all that's going to happen is no, no, no everywhere.

And if I'm guilty of wearing a mask tonight, it's to say what, that maybe Kamehameha and the chiefs before him were curious about who their enemies were, curious about guns, curious about the Western products of educating our people? Why? So we could better understand how you would abuse us?

You guys have not been stewards of our land the way
that we would because our ahupua'a brings water from the
mountain to flourish everything below it all the way to the
ocean. For our trust in you, because you bomb [Hawaiian
name], you bomb [Hawaiian name], you destroy the water system
in Waikane and Waihola Valley, you bomb Kahoolawe.
(Applause.)

MR. KALUA: This is real talk, this is real talk.
This is not about trying to give you guys a hard time, but
understand that when they beat the religion and beat the
'olelo out of our people and outlaw the hula and cut our hair
and told our kupuna, If you don't speak English, you no can
work and make money; that's why we are where we are. Mahalo.
(Applause.)

MS. CHANG: We have Kaniloa Kamaunu, Waylen, Sarah,
Albert, and Kalei Kauhane.

MR. KAMAUNU: Aloha. My name is Kaniloa Kamaunu. I
come from the moku of Wailuku. I come from the area called
Waihee Valley. Sorry to jump in on you guys tonight, but I
can't come tomorrow.

SO my thing is you talk about your oath of office
and what you guys are bound to. In April of 1900 the 56th
Congress found there were a group of people in the Hawaiian
Islands who refused to take -- to take an oath of allegiance
and thus were not citizens of the Republic of Hawaii. On
August 12, 1898, the U.S. Congress found that those who were
not citizens of the Republic of Hawaii on August 12th, 1898, were not citizens of the United States. Therefore, those who refused to take the oath of allegiance to the Republic of Hawaii remain as subjects of the Kingdom of Hawaii on August 12th, 1898, and all of the benefits, privileges, and rights granted -- guaranteed protection under the laws of the Kingdom of Hawaii continue to remain in effect today.

So if you do bound yourself by the law, the 56th Congress, 1900, bound you to this. So if you're not the -- if you're not the entity that we should be speaking to, then you should actually excuse yourselves. Because according to this, we are not the Native -- and I make this disclaimer, I am not a Native Hawaiian and part of the Native Hawaiian community. I excuse myself. I cannot answer your questions because the entity you're asking that is not present at this time. The Native Hawaiian community is not present, so I cannot participate in your questioning because it doesn't allow me to.

According to this, I'm not a United States citizen. According to Act 195 that you clearly state that a Native Hawaiian [inaudible] 1778 is a United States citizen, then I excuse myself under the act of Congress in 1900. Congress 56 has already excused me of this process and anybody else that is here. So not only I make the disclaimer for myself that this does not -- and it says right here, this is your -- as to
what you bound your office to. So I'm binding you to the
office to take the action that's correct, because they already
stated, Congress already stated, 1900. 1993 they reinstated
that, 103-150, they stated the same claim. The Akaka Bill,
same claim.

So the thing is I bound you by your laws. Act
according to the laws that you say you represent and I hold
you to that today. So prove to me anything in writing that
says negative to this, that states that I am your United
States citizen. If you can do that, then, fine, I'll play
your game; otherwise, step aside because you're breaking the
law. Thank you.

(Applause.)

MS. CHANG: Thank you.

I have Waylen, Sarah, Albert, and Kalei Kauhane.

MR. KAHAIALII: Aloha, everyone.

AUDIENCE: Aloha.

MR. KAHAIALII: My name is Waylen Kahaialii. I live
in Waihee Hawaiian Home Lands, but Lahaina is my home, that's
why I came out here to share my manao with you guys.

You know, it's hard watching all that's been going
on in our state, in Hawaii, in our 'aina, and watching you
folks receiving all this from our kanakas, but it has to be --
it has to be said, you folks need to take this home. I just
hope you folks don't go home with deaf ears and blind eyes.
So what has been shared with you folks, take it to heart. All the passion that the people share right now is real.

I understand you're over here to quote laws and whatever happened in the past, you had a lot of that education already. A lot of us had a lot of that education this whole week through all the mokus. You know, it's a -- right now it's not -- it's not -- it's not a coincidence we're here today with everything that's happening around the world and happening in our moku right now.

You know, my question to the kanakas right now --

I think this going to be two minutes. I was thinking how in two minutes am I going to get everything in?

Anyway, the last time I was over here, [inaudible] in one talent show and that was back in the '70s, guys. We were all like this and I see a lot of faces over here. But that tells you how far we've come, you know. I was playing over there in [inaudible]. I'm [inaudible] now. It tells you where we're going as kanakas.

We know who we are already. We don't need anybody else to tell us who we are, yeah. But my question to you guys now, kanakas, it's time to stop acting like kanakas and being kanakas. All right? [Inaudible] today and tomorrow, be kanaka. Okay? And take [inaudible] when you go home to sleep tonight, when you lay your head on your pillow, and you dream of your kupuna, when you open your eyes tomorrow, be kanaka.
Okay? Aloha.

(Applause.)

MS. CHANG: I have Sarah, Albert, and Kalei.

MS. NAKIHEI: Aloha. Thank you for coming. I'm [Hawaiian word] to Na Kupuna O Maui under the direction of Auntie Patti Nishiyama and all her kupuna. They said no to all the questions. With grace, you know. It is -- it is offensive to them. Again, you have offended this population of our community which we treasury to the utmost highest. They come under Akua and, yeah, they said no. So thank you.

(Applause.)

MS. CHANG: Thank you, Sarah.

I have Albert and Kalei Kauhane.

ALBERT: Aloha kakau.

AUDIENCE: Aloha.

ALBERT: I introduce my daughter, Kalokei Okalani.

AUDIENCE: Aloha.

ALBERT: My generation [inaudible]. Speak English. If not, gonna go no place. I lost contact with my 'ohana and my Hawaii. Why? In fear at that time. All we -- all we were taught was English. I was born 1949. We're the generation that was left out of everything Hawaiian. I'm one of them, I'm one of those individuals. Okay? I came back from Nam and if it wasn't for my cousin Kaimoku, I wouldn't have the culture he made that I have now.
I asked my tutu, Why is like this? 'Cause they like everything, they like everything Hawaiian here. They took away my Hawaiian life as a small boy. Why? Talk English. My grandfather, Filipino; my grandma, pure Hawaiian; they talk Hawaiian, Filipino, even Japanese. But as soon as they walk in the room, English. I never learned nothing when growing up. You guys took away my life as a kanaka. I had to come back from Vietnam, come back home, and learn of who I am and why I -- why I'm here.

I'm here, I'm here for my grandparents that are not here, for my grandparents that would suffer and I am still suffering. Look at my daughter. If you guys now sit down and [Hawaiian word] with the nation of Hawaii, it ain't gonna happen. Not in my time, her time. The fact is all the five questions, we say no. Why? 'Cause you guys no like share. You only like take.

(Applause.)

ALBERT: All my life you take and look what I get. All I get is my Hawaiian culture and I am a practitioner of my culture as of now. So I stand for all the people of Hawaii nei, [Hawaiian language spoken]. You go back, you tell that guys, all that guys that turn away from Hawaii, we are the people of Hawaii nei and we stand here for our freedom, our whole nation's freedom. We don't want nothing else, we don't want your war. Why? You know, to this day, American history,
always had a D. I asked my tutu, How come, Tutu, I cannot do the Gettysburg Address? I cannot do this why? Wasn't meant for me, American history, and today same thing. The Civil War? A'ole, I don't like.

But I tell you what, if you guys no sit down and talk story our people, yeah, we gonna start without you guys. That's not going to happen. And that's what you guys no like. But, what, nobody listening. Why? I'm 64 years old and you still the same place. You never move, you guys never move. You guys keep taking and taking and taking.

But my daughter has one word for all you guys. Okay?

Tell 'em.

DAUGHTER: E ho'i i ka nani.

ALBERT: Tell 'em what it means.

DAUGHTER: Let the glory return.

(Applause.)

MS. CHANG: I have Kalei Kauhane, Wainani Wendt, and Nani Robinson.

MR. KAUAHANE: Kalei Kauhane from Lahaina.

For the past 2,000 years our peoples lived in harmony and freedom, and for the past 200 years our people have lived in imprisonment upon your flag, upon your laws.

Okay. Gonna keep it nice, gonna keep 'em nice, gonna keep 'em nice. [Inaudible], but I gonna keep 'em real
nice.

Past 200 years what you guys did to us, America? What did America do to Hawaii? Kill our people, rape our land, steal our water, and steal to -- and lie to the world. You guys believe that? Do you believe that? You believe that's the truth? For real, do you guys believe that's the truth? Because it is. That's all you guys did for us. You guys never do nothing positive for us, nothing. Okay?

And for all of your questions you guys get, I say no 400,000 times.

(Applause.)

MS. CHANG: I do appreciate it, Kalei. I know how hard it is, but I do appreciate the courtesy.

So next I have Wainani Wendt, Nani Robinson, Jon Kinimaka, and Kale.

MS. WENDT: Aloha kakou. My name is Wainani Wendt and I'm here to speak for all of our kupuna who are hurt, who can only come up and scream and cry about our beautiful land that we call home. I am from the 'ohana Wendt from Wailua Nui on the [Hawaiian name], but I currently reside in Honokohau. But doesn't matter where I'm from because Hawaii is my land and this -- no matter where we go, our 'aumakua and our kupuna will be standing firm before -- beneath our feet.

And you can come with our laws and try to make us think differently about what is going on, but there are the
educated ones. I am younger, I -- you know, and for my
kupuna, who are not able to speak in 30 years, I know this is
a chess game and we're only the pawns. We are just fighting
in this rally forever. And I just hope as you go back to the
U.S.A., you can tell them that they have Hawaiians, we have
young people who are here to fight. And all we want to know
is what our kupuna has to offer us. We are going to stand
firm for our -- and I say no to all of the questions.

We are so smart, we learned how to do everything in
our lives. We did everything ourselves. We never had anybody
come and then try to tell us what to do because we're
Hawaiians, we learned -- we do everything with what the gods
tell us to do. We plant the land and it gives back to us, we
don't take. If you're gonna take, we give back. And I just
hope that you see that, that we have people here in Hawaii
that will keep pushing.

And even though it is a chess game, I will be here
and I know all of my fellow people who are my age will be here
once our kupunas pass away. And it's just gonna get worse if
we don't -- we're going to go with our kupuna no matter what
and we're gonna keep fighting. And do you want this chess
game to go forever or do you wanna settle it? Do you wanna
let us have a government?

It's very sad to hear -- like I heard many say our
kupuna kept -- they told us to speak English and not Hawaiian
back in the days. But as a young Hawaiian, I went to Seabury
Hall, which is known as a haole school in Hawaii. So if we
have to speak English, but follow our culture, that is what
we'll have to do. And if we have to come up with our acts and
our rights and all of our laws, our kupuna are still here
fighting and they're crying and they don't know how to come
back to everyone. But as a young generation we're learning
and we're becoming part of Western society as well as the
Hawaiian culture. And I hope you realize that we are just
getting smarter. And the roots under us will never leave.
You can take our 'aina away from us, but our kupuna and our
'aumakua will be there and we'll keep fighting no matter what.
Mahalo.

MS. CHANG: Mahalo.

(Appause.)

MS. CHANG: I have Nani Robinson, Jon Kinimaka, and
Hana.

MS. ROBINSON: Aloha kakou. My answer to your
proposed administrative rule changes is no, as all the
children of Hawaii has -- have told you. My birth name was
given to me as Nani Hololani [Hawaiian name] Robinson.
[Inaudible] the meaning of this is [Hawaiian language spoken]
and Wakea and I am a third generation Kamehameha.

We have heard that your Department of the Interior
to be assisting CNAK and OHA in stacking up the written
testimonies with the names of the dead and [inaudible] persons
who have not given their consent to make it appear that the
majority of people in Hawaii accepts your federal recognition.
For the record, is what we're hearing true?

In 1842 there was a kanaka, his name was Timothy
McKenzie Haalilio, who went to Europe on a mission for the
king, my great-grandfather, Kamehameha III. His mission was
to obtain international recognition for independence for the
Kingdom of Hawaii and he was successful. There is an article
that was printed in the newspaper of 1923, Honolulu
Advertiser, talking about his trip and his mission in Europe.
What he brought -- what he brought back was a design that was
to be the kingdom's code of arms. What it shows is four
countries. An alliance was made to give Hawaii the
independent recognition as they had wanted. He returned in
1843.

Our Father in Heaven gave his earth to the sons of
men, as he knew all men need a place to call home. This
teaching was taught to us by our chiefs and also by our
[inaudible] Jesus, who your missionaries called [inaudible].
The Hawaiian Kingdom is neutral in politics and you can
understand why. That was a -- that was also -- there was also
a revolutionized by the relatives of the -- well, by the
collective of the Anglo Saxon, whose great zeal for the Lord
was outnumbered by their greater zeal to acquire Hawaii for
the United States. So our Hawaii is a small inherited taro patch, but we love our country and we know that you love your greater country.

An executive agreement was made by one head of state, Lili'uokalani, with President Grover Cleveland and it has not yet been resolved and that's what we're awaiting. It will be pono, a good balance, to also answer the question that was posed by CEO of OHA, executive officer Dr. Crabbe that was sent this year. Mahalo.

(Applause.)

MS. CHANG: Thank you.

I now have Jon Kinimaka, Uilani Kapu, and Keahi.

MR. KINIMAKA: Aloha, Hawaiians.

AUDIENCE: Aloha.

MR. KINIMAKA: My name is Jon Kinimaka and I'm here to state for the record no to all five of your hypothetical questions, no to the -- no to the illegal overthrow of the Kingdom of Hawaii, no to the illegal and invalid annexation of our kingdom, no to the illegal and fake State of Hawaii, no to the de facto government, no to the illegal occupation of our kingdom, no to human rights violations, no to oppression, no to genocide, no to Monsanto.

(Applause.)

MR. KINIMAKA: And, America, it's time to [inaudible] Hawaii. It's been enough already, 121 years. You
know, our people are united. I'm so proud of everybody here. I feel so much unity. It's coming together. We're going to do a self-determination. We don't need them.

(Applause.)

MR. KINIMAKA: I'm so proud of everybody. Akamai, our keiki, our kupuna, everybody, I love all of you.

And according to the international law, the only remedy for crimes of this magnitude is restitution and restoration, you know. Time to pay up and start figuring out an exit strategy, that's what you need to do. Take that back to your commander in chief, tell him come talk story to our nation right here. Free Hawaii. Aloha.

(Applause.)

MS. CHANG: I have Hana, Uilani, and Keahi and Richard McCarty.

Is Kalei here?

MS. MALAQUI: Aloha. Mahalo Ke Akua [Hawaiian language spoken].

I also say a'ole. I've seen so many testimonies and heard so many heartfelt -- talked with so much people in regards to everything, regular proposed rule changes back and forth and your five questions and your 19 questions and --

I've been involved in many groups and organizations and myself as an educator, as a [Hawaiian word], as [Hawaiian word], our kuleana is Hawaii. Our kuleana is our kupuna that
sit before you to pass on the knowledge that they pass on to us. Our kuleana is to pass on to our keiki and which we are fulfilling today. We are raising a nation.

We are a nation, we have never been taken away from that. We are true to who we are. We believe in everything that is around us, our nature. We listen, we watch. We are sensitive. We are caring. Everything that you put in your proposal, we know who we are, we don't have to explain it.

We want to know -- the question that was asked, all we want is the answer. Are we a kingdom? We know we are, but that question was proposed to you, to who you work for. All we want to know is we want to be recognized as who we are so we can be proud of who we are, even though we are proud of who we are. That's why we're all here as one. Hana, Kipahulu, Kaupo, Wailuku, we are all here as one to tell you a'ole, to allow us to do what we believe is right, and to show that we can do it ourselves. We are doing it ourselves. We sustain ourselves and our lands and our waters. We raise our children the way we feel that they should be raised. A lot of them are homeschooled because we don't believe in the system. So allow us that pride, allow us to be recognized as kanaka maoli.

Mahalo.

(Applause.)

MS. CHANG: Uilani and then Keahi and then Richard.

MS. KAPU: Aloha mai kakou.
AUDIENCE: Aloha.

MS. KAPU: I'm a Hawaiian national. I'm a descendent of people who came over from Europe. My great-grandfather became a naturalized subject of the Hawaiian Kingdom under King Kalakaua. And my grandmother, my maternal grandmother was born in Honolulu in 1880 before the U.S. came in.

My claim to fame is not only that my -- who my kupuna were, but mostly 20 years ago over in Anahola, Kauai, I went to jail because I was supporting some Hawaiian families. It lasted only one day of jail, they were -- they didn't like us, I guess, so they -- they kicked us out. But I remember we had the choice, anybody who would post bail, you can leave now. Well, two other women and I, Reverend Ray Sexton and [Hawaiian name], we said, No, we're going to stay. I thought -- my reason was, Well, if we go into the courtroom and I'm in change -- chains, that's going to be more of an impact.

But, anyway, I want to say that King Kamehameha III did not wear a mask. He sent his envoys to Europe and to the United States of America to get the Hawaiian Kingdom recognized as a member of the Hawaiian -- of the nations of the world and he succeeded and that's why we're here. And since the countries that supported the Hawaiian Kingdom bid for equality of nationhood with the other nations -- the three
countries were Britain, France, and the United States of America. The United States of America agreed that Hawaii was a kingdom. And so I don't know why you're here because you know you shouldn't be here. It's just the state department.

(Applause.)

MS. KAPU: Dr. Crabbe of the OHA sent the message to John Kerry, Secretary of State, that's different from the Department of the Interior. So that's what I have to say.

(Applause.)

MS. CHANG: Thank you.

Richard. After Richard, I have Honu and then Taimiroa and then Mahinalani.

MR. McCARTY: Aloha.

AUDIENCE: Aloha.

MR. McCARTY: I'm Richard McCarty and I have -- I hope that nobody takes offense by my speaking here today. You might have guessed I'm a non-Hawaiian.

And I would say no to all of your questions, but I have a question for you to take back to Washington. There are a lot of people who have put in a lot of time, effort, and thought, historians, legal scholars, who have come to the conclusion that the United States of America has committed crimes against the Hawaiian people. If that is the case and you're the Department of Justice, you have full capacity to look into that and make your own decision. If that is the
case, then you are asking all of us to be aiders and abetters in these crimes and you yourselves are aiders and abetters in the crime by participating if it -- if it goes forward. So I think you need to get back to the basic premise of what happened when and was that right.

And I'm a non-Hawaiian, but I need to be proud of myself too. And I cannot be proud of sitting here and listening to the agony of all these people and knowing that people who looked like me have put them in this position. And I hope you agree that you are people who look like me and that you have some reparation to do. Mahalo.

(Applause.)

MS. CHANG: Thank you.

I have Honu, Taimiroa, and Mahinalani.

MR. LAFITUGA: Aloha, everybody.

AUDIENCE: Aloha.

MR. LAFITUGA: Howzit?

You guys is here for help us to be one government, but everybody clearly here said no. Our government is our land, our 'aina, so if you give that back, then I'm pretty sure that we can show you -- and not just you guys, but the whole entire world. [Inaudible] in going around the world and they're promoting sustainability, so I'm pretty sure when they come back, the world will be looking at us to show them how to be sustainable, so we gotta make sure we're ready.
I say a'ole to all 19 of your questions. You guys asked us 19 questions, but only want five answers. So a'ole to everything.

Mahalo to everyone for showing up. You guys can call me up any time. You guys need help, you guys can call on me, I promise that. Aloha.

(Applause.)

MS. CHANG: I have Taimiroa and then Mahinalani.

MS. PAJIMOLA: Aloha. My name is Taimiroa Pajimola. I was born in Anahola Homestead in Hawaii. I was raised in Kealakekua and [Hawaiian word] and I now reside in Maui in Waikapu.

To all your questions I'd like to say a'ole. A lot has been said already. If you don't understand by now, I'm not sure you'll ever get it. Everyone has put it so beautifully and I just want to say mahalo for everybody for showing up today. It's so beautiful to see so many people together. Once again, a'ole. Mahalo.

(Applause.)

MS. CHANG: Mahalo.

I have Mahinalani Kealakai and then -- oh, Mahinalani, would you mind, since you spoke -- thank you so much. I really appreciate that, so thank you.

Next I have Kahele Clark, Ernie Cruz, Jr., and Dana Gibson.
MS. CLARK: Aloha. I wanna thank anybody for listening to me and listening in general.

I look and I'm just confused when I look up there. I feel like every Hawaiian national has to stand behind their nation. And if you don't want to stand behind your nation, then you have to find another place to go, go declare your citizenship, go make a [Hawaiian word]. But, you know, this is our land and we have to stand here, stand for it, stand for our kupuna, stand for our ali'i, stand for our kingdom. There's no question in that, it's documented everywhere, so there's no excuse. You don't have to speak Hawaiian to know that.

I'm upset that there's not transparency. I heard about these meetings in April from friends who'd heard about things going on in D.C., yet the dates weren't put out until two weeks before all the meetings began. So we were traveling in America and we could not be there on Oahu, so -- we had a family emergency, we were on the Big Island. We had to drive from Hilo to Kona today, fly from Kona to Kahului, and drive here, because that's how important this is to us.

(Applause.)

MS. CLARK: That being said, I want to mahalo all the people of Maui, the kupuna and everybody who is here today, for letting me speak during your time in your moku. But I -- my name is Kahele [Hawaiian name] Clark.
And I believe in your kuleana and I believe when you come here, you engaged with me, like we have a kuleana together; right? I acknowledged you, you acknowledge me, if you don't remember me, remember everybody else, but, remember, you have to do something. You don't just listen, there's action, and hopefully it's the right action. I don't know, I can't make that choice for you. But it's that give-and-take thing that we've been talking about, a lot of people have mentioned it.

If you want to help, I believe the first thing you should do is to give formal recognition. Not the Apology Bill, but you write a letter and you make it public to everybody in the world that Hawaii is still a kingdom and we're working to get away from the United States. And we will take as much time as we need and we will use as much resources that we need from the United States to do that because we've been -- all the things that have happened monetarily, spiritually, physically, they owe that to us. So everybody who's scared of what the next step is, they owe us time, they owe us money, all of that. But please do a formal recognition to the world of who we are.

I guess I should end, 'cause the pau sign is up, but I -- but I think that's, at the very least, a great starting point so that everybody can start getting educated and we will have a better platform to address everything we need to
address. Mahalo.

(Applause.)

MS. CHANG: I have Ernie and Dana Gibson.

MR. CRUZ: Aloha [inaudible].

AUDIENCE: Aloha.

MR. CRUZ: A special aloha to Esther, I know her [inaudible]. Another special aloha to the Kekoa. I've been watching all the testimonies, good job, man, for keeping it flowing.

First of all, I want to say my grandmother, she was pure Hawaiian. She was born and raised in [Hawaiian name], Maui, in 1907. She passed away June 5th, two thousand -- no, June 15th, 2005, she was 98. Her name was [Hawaiian name]. She married Japanese, but that's how we roll around here.

And, anyway, [inaudible] I got a lot to say, so I'll try to keep it organized so I'll at least try to go till the pau sign comes up.

But I personally feel I'm federally and state recognized already because every week when I get my paycheck from Matson, I check the back, deductions, and the first two deductions is FIT and SIT, that means federal income tax and state income tax. They recognized how much I made last week, they recognized how much I owed them, and they take it without asking. So anybody who has a job, basically, you know, in -- you know, as a way to say you're federally and state
recognized, check the back.

So what I'm trying to say is we don't need federal and state recognition, what I believe we need is for [inaudible] 150 statutes that were federally given us as Band-Aid to cover the [inaudible] in 1893. Quit pulling the Band-Aid. Have one law that just says, Do not sell any land till we decide what we wanna do, you know, that's a good place to start. Two, don't let any American or any international being, any haole, by that I mean foreigner, come to sue us because they think we're racists or we're unconstitutional, 'cause that's a lot of bull.

And then in closing, I want to say that you value -- you guys are here, you value America and you say you've never -- I've heard over and over again that you're never gonna give it back. [Inaudible.] Well, tell your people we value what you value times a thousand. Mahalo.

(Applause.)

MS. CHANG: Mahalo.

I have Dana Gibson.

MR. CRUZ: And five a'ole.

MR. GIBSON: Aloha. I came here to talk about the royal patent, I came here to talk about the mineral rights and about the [Hawaiian word]. But I already submitted a packet to all of you, you guys can go through. Okay?

So I was born in Lahaina. I go by Gibson, but I'm
actually a [inaudible]. I come from Maui Village right down the road. I come from a family of 13. I'm the 12th child.

Okay?

Now I want to talk about something that's so different. I want to talk about the men and women who serve for this country, the Stars and Stripes. Now, you put yourself in my shoes and you fought for a flag that you were such -- into it as a patriot and now you know the circumstances of what's going on today and you [inaudible] yourself, then you know where I am. I'm not happy, I'm very unhappy, and so would you. But I'll let you sit on that.

When I look out here, I see all kanaka maolis. I see more than that, I see my 'ohana. You're my 'ohana. You need to get beyond. Hey, we all need to create it, that's what we need to get back to. Mahalo.

(Applause.)

MS. CHANG: The next speakers, Meakiekie, Luwella, and Sandee, I hope you don't mind, but we'll let those who haven't spoken first.

Then I have, it looks like -- is it Kaku Lansford?

Number 79.

AUDIENCE MEMBER: Kekoa.

MS. CHANG: Kekoa, I'm sorry. Kekoa. And then after Kekoa, Kahu Lyons Naone, and then Hinano Kaleleiki.

MR. LANSFORD: Howzit. Kekoa Lansford. I'm
speaking on behalf of my grandfather, Charles Makekau, and our
family and I just want to say no to all your questions. And I
think, like everybody else said, until you guys come clean,
it's always going to be no, you know. And that's all I got to
say. Thank you, everybody.

(Appause.)

MS. CHANG: Thank you.

I have Kahu Lyons Naone, Hinano Kaleleiki, Raenette
Kahaialii, and then Foster Ampong.

MR. NAONE: Aloha.

AUDIENCE: Aloha.

MR. NAONE: First I'd like to apologize to you for
how we are, but you need to understand who we are. I'm in my
seventies. I was born in Hana. My mother is from Lahaina,
she's a Lake, and my mother is -- my father is a Naone. I
lived in Lahaina in 1947 after the tidal wave wiped out our
house in [Hawaiian name].

My grandmother asked me once, Why? Why are you in
the military and why did you go to Cuba and why did you go to
Laos?

And I said, To fight for freedom.

She said, Whose freedom?

I said, I don't know. Because when I look at the
man I was shooting at, he wasn't my enemy.

But, you know, Barack Obama is the first president
that offered us a seat at the table. No other president before that offered us a seat. The problem is, it's the wrong questions. It is the wrong questions and it's because maybe you folks just don't understand who we are. You heard that we are this, we are that, we are -- but I'm gonna try to in my [Hawaiian word] way, I'll explain who we are.

(Hawaiian song.)

MR. NAONE: It means that when you take my blood and the DNA, there is a definite thing there. We are real, there is -- we are maoli.

I asked my doctor once, Can you take my blood and I wanna know how much percentage of America I have?

And he said, That's not possible.

America, like Canada and like Australia, it's only an idea. [Hawaiian word], we are native. [Hawaiian word] 'aina, which means we're from the land. You see all these people here, they work the land, they are part of the land. The land is their kupuna, their -- we are the children of that, that's who we are, pulapula. We have ancestors, we are the descendents of our ancestors and we are ancestors of our children right here, which means you have a kuleana. This is about kuleana. We just cannot give up. We just cannot give up. We'd love to come to the table and talk to our brother Barack Obama, but there's gotta be different questions.

Again, I'm sorry for taking too much time. And,
again, I'm sorry if we offended you in any way. Mahalo.

(Applause.)

(Hawaiian song.)

(Applause.)

MS. CHANG: I now have Hinano, then Annette, then Foster Ampong.

MR. KALELEIKI: Aloha, kanakas.

AUDIENCE: Aloha.

MR. KALELEIKI: My name Hinano Kaleleiki. I think you guys said it already, so, you know, all I can say is action, we need action, you know. A'ole to all your questions, you know. I still don't know what that unique relationship is or what relationship we have, I haven't figured it out yet. Nobody's ever given a clear picture on it.

So believe, kanaka, yeah. Believe in yourselves and do it right for all your [Hawaiian word], your kingdom laws are intact.

We need action. Aloha. Thank you.

(Applause.)

MS. CHANG: Mahalo.

I have Raenette and then Foster.


AUDIENCE: Aloha.

MS. KAHAIALII: I'm sorry, the last time I was here
I was small and we all know that was a long, long time ago.

(Laughter.)

MS. KAHAIALII: I came up here, I came here with my dad, and I'm here again.

So basically, five questions, no. And that's for everybody. And just for the record, 1,167 Kahaialii said no. And the reason why we say no is 'cause that's some really sorry questions that you guys came up with. And, I mean, this came from a government that prior to the overthrow in 1852 sent Colonel Spalding over here undercover to check out Pearl Harbor. [Inaudible] didn't overthrow itself.

You know, you guys came up with some pretty good stuff. You know, you guys -- you guys took the harbor from Hawaii, you allow all of our fathers and grandfathers to fight in the war, then when came time to look for them for their land, all of a sudden they was deceased and you guys couldn't find them, but you guys could find them for the draft, that I don't understand.

And I only say that because, you know, when I grew up, when I was growing up, we was all about work, go to school, do better for you so you can do for you and your family. Come to find out the country that we was so proud to be from and study for was the one who took everything away from us. And my dad served this country, yet when you guys was selling his land to one company that was going to give you
guys more money than you guys can -- I don't know, I think more than you say today, nobody could find him. And, you know, I just wanted to bring that up. We're not stupid about the whole Pearl Harbor thing. We aren't really [inaudible]. And my two minutes aren't your two minutes. So I'm just saying that you need to come to us, come to us in the family, the people, because we are, we always have been. We never gave you guys stars. We grow -- we grow and plant things by the moon. You guys never had teach any of us that, we did that all by ourselves. We know [inaudible], who we are and where we are from because our 'ohana taught us that, our kupuna taught us that.

(Applause.)

MS. KAHAIALII: So you go back and you tell them either come up with better questions or come up with one better panel to answer those questions for us that we have for you. Aloha.

(Applause.)

MS. CHANG: Thank you.
Raenette and then Foster. After Foster, I have Junya and then Nameaaea.

MR. AMPONG: Aloha, panel. My name is Foster Ampong. Like many of the testifiers before me, I was born and raised in Lahaina. My ancestry goes back let's just say 20 generations from here. So the land that we're on, gathered
here today, is my [Hawaiian word] to my ancestors and to myself.

I would like to give context. There's injury, there's betrayal, there's mistrust, but there is remedy. The reason why you've experienced the hurt and the pain from so many testifiers, you came here and within two weeks you travel to five islands, you've held 13, tonight being the 14th of 15 meetings. The people that you see here represent a portion of the larger community of we, of kanaka, of Hawaiians that have never been consulted. They were left out of the discussion about whether we wanted a government-to-government relationship, whether we wanted federal recognition, etc., etc. That's why you have the passion and the hurt and the pain that has been expressed upon you. But, more importantly, they've been injured, injured in 1893 and injured today because they were not consulted, contrary to what you may have been told or where -- you know, what you may have been lead to believe. That is why the people are suffering and hurting, that's why you feel their 'eha, their [Hawaiian word], the pain.

The remedy is for you, the panel, to go back to Washington, D.C., confront those individuals that you say were the leaders in the Native Hawaiian community that came to Washington, D.C., to seek for this federal recognition, this government to government, amendments to the administrative
rules and regulations. Go to them and tell them to come back
to the islands. If you could come here in two weeks' travel,
five islands, and hold all these meetings; they can come back
here and talk and consult with us first. That's what needs to
take place. That's what has never taken place.

As I said, we gather here on this [Hawaiian word].
My family comes from Hawaiian [Hawaiian word], that's the
ahupua'a that the local, the local [Hawaiian word], where the
[Hawaiian word] sits in. Right above on the puu, on the
hillside, as you came into Lahaina today, you saw the big L,
right, for Lahainaluna, on top of that rests David Malo. And
for any of you who aren't familiar, David Malo is one of our
first scholars that graduated from Lahainaluna. He was
educated by the missionaries, but, more importantly, why he
was buried there, he was buried there because he wanted to be
above the rising tide of the haole, the haole being the
foreigners. Not because he was racist, but because he could
foresee the coming of all the big fishes to the shores, these
very shores here in Lahaina.

My ancestors was all part of the creation of the
laws of the Kingdom of Hawaii. I stand here before you for my
ancestors and all we ask is that you talk to us first.
Whatever you do when you go back, whatever decisions you make,
please keep in mind, we as a lahui, as a people, were never
consulted. Only a very few people went there.
And, quite frankly, we feel betrayed. So it doesn't matter if federal recognition is a good thing or not, it doesn't matter if the amendment is a good thing or not, the point is we want to be included into the discussion. It is our kuleana. You have kuleana -- and let me just say, part of having the kuleana and carrying it out is respecting other people's kuleana, so, please, respect our kuleana. Mahalo.

(Applause.)

MS. CHANG: I now have Junya Nakoa, Nameaaea Keahi, Makana Haia, J. Polinahe Haia-Shim, and D. Lawakua Haia-Shim. Are they here? Okay. The last person I have is Kailani Ross. Okay. I have now gone through the list. I'm going to go through -- there have been those who have signed up who made comments in other meetings, so I'm now going to go through and permit them to speak.

Mahealani Wendt. Is Mahealani here?

AUDIENCE MEMBER: He left already.

MS. CHANG: Okay. After Mahealani, I have --

AUDIENCE MEMBER: What about the people you called?

MS. CHANG: Oh, please, come up. I'm sorry.

MR. NAKOA: Aloha kakou.

AUDIENCE: Aloha.

UNIDENTIFIED SPEAKER: [Hawaiian language spoken.]

You know, I've been thinking like, you know, 121
years, 121 years, yeah, been trying to -- these people was trying to -- these people was trying to deface, yeah, decolonize our people, yeah. And I think on that, you never -- you're not going to make determinations for us, yeah. Our people never not -- or never surrendered to those ideas, yeah.

And this letter that [Hawaiian name] wrote not to you guys -- you guys talking about the message for [inaudible], yeah. This is the 121 years that we've been dealing with, yeah, the genocide, the homelessness. We wanna talk about those things, yeah. You guys can take 'em back to United States and you tell 'em what we've been through, 'cause us, yeah, we've been surviving on our own.

We are working on this 'aina and some of us cannot work on this 'aina because it was taken away, yeah. And what gives you guys the right to do that? And you guys come, occupy the space, you know.

I have so much things in my mind that I want to say, yeah, but those things, that is not for you, it's for the Secretary of State. When he come, I'll be ready, yeah. For you guys, yeah, I think you guys should just go back home. Just go back home and deal with their affairs over there, yeah. But when that guy come, yeah, tell 'em, we're waiting, yeah. We're all waiting over here, 'cause [inaudible], yeah.

My grandfather fought, yeah. Now he's gone, yeah,
so our generation, my uncle guys' generation, my 'ohana's
generation to fight, yeah, to the very last kanaka. Mahalo.

MS. CHANG: Mahalo.

(Applause.)

MS. CHANG: I have Junya Nakoa, Makana Haia,

MS. ROSS: [Hawaiian language spoken.] I'm Kailani.

[Hawaiian language spoken.]

And mahalo to you folks. Is it Justin Hirsch? No?

MS. CHANG: Smith.

MS. ROSS: Smith. Okay. Mahalo. And, Esther,
mahalo for being here. And Rhea Suh, mahalo. Jennifer,
mahalo for your time in coming and listening to us. And
mahalo your good intentions, all your good intentions and
everything that you intend to do with this information.

First of all, the questions imply that the United
States has superiority over the kanaka maoli and that's why
it's hard to answer for me, 'cause I don't agree with the
question and to answer the question is to agree with your
implied superiority.

I assume you're all aware of Public Law 103-150;
correct? You've all read the Apology Bill and you understand?
I would hope so, because that's paramount to your role here.
It's an apology that recognizes the role of the missionary
decendents, the businessmen, the United States government in
capturing the land and moving it over to the United States and
the United States participating in that theft by a joint
resolution rather than annexation. There was no treaty
between two nations. And that is why the United States is
part of this. Of course, you know that.

So Question No. 1, Should the secretary propose an
administrative rule? To me, the only role that you should
have is in declaring a moratorium on all land sales ASAP.

(Applause.)

MS. ROSS: Stop the bleeding, stop the land sales,
stop the construction. Okay? The big five who overthrew the
queen are still operating, they're still bleeding the kanaka
maoli of their lands. Okay?

And we all know you only have two minutes.

You've reinforced the war declared on the kanaka
maoli. Okay? It's in the Apology Bill. There's an active
war, it continues. We are in an active war right now and
you're continuing -- you're perpetuating that war against the
kanaka maoli and our ability to live off the 'aina, be
self-sufficient. Okay?

Kanaka maoli, we need to unite. Forgive one another
for whatever it is. Brother, sister, cousin, uncle, and
[Hawaiian word] kakou, know your kuleana, know your [Hawaiian
word] all the way back as far as you can go, know where your
kuleana lands are if you have kuleana lands. Know if you are
a noble, because it's the nobles -- according to the law of
1864 and back, which is still current law, if you're a noble,
you are responsible. And final kuleana, okay, know your
[Hawaiian word].

One more thing, one more thing, the Bayonet
Constitution of 1887 nullified all laws beyond that. 1864 is
where we are. Okay? And the other thing was just know your
kuleana.

Kuleana Consulting, [Hawaiian name] is in the house, see him if you don't know where your kuleana lands are. He
will find it free of charge and that's the way to get back to
your 'aina. Mahalo.

(Applause.)

MS. CHANG: So I have gone through everybody who has
signed up who has now spoken and I'm now going to go over
those who have signed up and spoken before. The first one is
Mahealani Wendt.

Did she go home?

Okay. Next I have -- is it Hana, Hana Malaki? And
then after Hana, I have Aukele Hill.

(Inaudible comment.)

MR. MALAKI: As James Kaulia once said, "Agreeing to
annexation is like agreeing to be buried alive." Yeah?

Hana Malaki, representative of the lawful Hawaiian
government, District 4, [Hawaiian language spoken] here on
Maui.

I'm going to share a brief history overview for you guys and for everyone out there who just might not know. On March 13, 1999, the kanaka maoli people successfully reinstated the formal offices of the lawful Hawaiian government of the Kingdom of Hawaii. The primary purpose for reinstating the formal offices of the lawful Hawaiian government is to acquire proper [inaudible] status and reclaim the inherent right that the lawful Hawaiian government does possess is the right to reclaim all Hawaiian -- all government and crown lands that were illegally confiscated on January 17, 1893, and are currently maintained illegally by combined [inaudible] of the United States, State of Hawaii, and the various county governments.

The goal of the lawful government is to acquire independent sovereign nation status. To accomplish that goal, the Hawaiian people have to reinstate the formal lawful Hawaiian government to represent the critical authority of the sovereign Hawaiian Kingdom. This was achieved by applying due process of law, international law protocols, and the international law principle of perfect right.

The principle of perfect right is this: Every sovereign nation does not have to ask other sovereign nations what it can and can't do. Obviously this principle does not grant the right -- a sovereign nation the right to break law,
but to protect its right as a sovereign power. The former Hawaiian nation was recognized as a sovereign nation and possessed perfect right. That perfect right was never relinquished due to Queen Liliuokalani's protest letter, thereby reserving the perfect right for the kanaka maoli to compel the fulfillment of all their corresponding obligations, which include the perfect right to reclaim our sovereignty and sovereign power.

The opposite principle of perfect right is the international law principle of imperfect right. Imperfect right appears when the occupied people ask the occupying government to return the sovereignty instead of reinstating their sovereignty on their own. The supporters of the Akaka Bill, Act 195, [inaudible], the panel of the Department of the Interior is a prime example of executing imperfect right. The occupied Hawaiian people is asking the occupier, the United States and the State of Hawaii governments, to recognize the formal sovereignty that will be totally controlled by the United States government and their laws.

The question is: Where in the civilized world does the perpetuator of an admitted criminal of a crime get to dictate the terms and conditions -- terms and conditions to the judgment? Welcome to America. Yeah?

Now, we can all sit back and let this madness continue or we can step to the plate and participate in the
lawful Hawaiian government's perfect right to reclaim our
Hawaiian nation.

I've got two more paragraphs [inaudible]. Okay?

We, the Hawaiian nationals of the lawful Hawaiian
government, have worked diligently to prepare and construct
the process of sovereignty that is sincere in their support by
all kanaka maoli people and others who desire to participate
in the lawful Hawaiian government and the pursuit of justice.

We, the Hawaii nationals of the lawful Hawaiian government,
humbly encourage all kanaka maoli to come to the [inaudible]
and participate to reclaim our God-given inherent right of
restoring our rightful station as an independent sovereign
nation. As our queen once said, "Love of country is deeply
rooted in the breast of every kanaka, no matter what their
station." Yeah?

Now it is time for the people of Hawaii and the
world to see what these islands are and who is the true,
proper claimant. As James Kaulia once said, "Forever protest
the annexation of Hawaii until the very last aloha 'aina."

(Appause.)

MR. HILL: What's up, everybody? Hey, hey, hey. As
Gabby say, I say, I say. That's why [inaudible], give it to
me one more time. Hey, hey.

But we know the problem; the solution, our queen,
our queen. The 39,000, the ku`e petition of 39,000, she
didn't stop that. We don't need OHA to try and sell us out like [inaudible] or whatever and cockroach bill and all that. We know what the United States is trying to do, they're trying to sell us down the river, again. But now we been educated, so what we're gonna do is we're going to continue the 39,000, you don't need to make any list, because we have her list. We can reunite like that 'cause we can all -- you know, we're against annexation, the ku`e annexation bill. I mean --

Anyway, I'm sorry. By the way, this is my son. [Inaudible.]

Anyway, so the future is in your hands. So if we do that, if we get all the petitions, we can go to the White House to visit our Hawaiian friend Barack Obama [inaudible] get the letter. And we will say, Here you go, brother, set your people free, set your people free.

(Applause.)

MR. HILL: All right, okay. Oh, wait, wait. One thing -- I got like 30 seconds there. I can go fast.

(Singing.) Oh, say can you see a lot of freakin' haoles who came over here and forgot to go home. Now pollution in the air, no more fish anywhere, [inaudible] and forgot to go home. Oh, say thank you, sir, for my minimum amount of wage, stole our sovereign queen -- that's [inaudible] we still get them -- now the home of the slave. Okay, all right.
(Applause.)

MS. CHANG: Okay. Next I have Meakiekie, Luwella Leonardi, Ka'iulani Mahuka, and Sandee Pa.

MR. KAUA: Aloha.

AUDIENCE: Aloha.

MR. KAUA: This is the second time I've seen you guys. I'm from Hana and so forth.

And 'ohana, hearing the 'ohana, hearing the 'ohana is so special. In Hana, we see everybody get together and say what they said and you get to hear what they're saying today.

The military guys, military, that is -- is the veterans. They're buried in the cemetery. I can say brothers' names, decendents -- our decendents go so, so far. It's not -- it's not one, it is millions of people, 'cause the blood, blood. Why? Pure-blooded Asian, Chinese, Japanese, Korean, Filipino, you name it. You got European, Portugee --

AUDIENCE MEMBER: Portuguese.

MR. KAUA: And Portuguese. Yes, Auntie. Thank you. And hearing what she said [inaudible], it's true. You know, hear uncle, it's true. You guys been hearing this over and over again, the whole thing. [Inaudible.] Why? Why is it this right now? Because the guys at Akaku, I go there all the time, once a month, just to do something, a public notice to tell people, Put it on the YouTube, put it on Facebook, put everything so information gets straight out and
parties know. Because our bloodline is so far, so deep, we are made of millions. Maoli, pure-blooded maoli, pure-blooded Asian, pure-blooded Portuguese, and pure-blooded [inaudible], pure-blooded [inaudible].

And all you guys heard that last night, that's why I was looking to you and loved it, I hear that your name is Smith. Sovereign, service, caretaker, descendent, Smith, [Hawaiian language spoken]. That's who we are.

What is worse is that, like I said earlier, they come to a place and they take, they take, they take. And guess what? Auntie from Kamehameha line, Kamehameha named all his chiefs all the areas that needed to be taken care of. You know what Kamehameha did, Three? He gave away [inaudible] Halawa, Big Island, to Nakoakoa family line and my family 'ohana, that Arthur Akina Wood, Nakoakoa bloodline. And guess what? All they did was steal it. They killed my great-great-grandmother, poisoned her on her land. And immigrants, my grandfather [inaudible] and Japanese, Chinese all saw that happen.

The thing is, is everything a'ole, as I said last night, and will continue to do that again. They supposed to be on TV on every single channel, every channel you can hear everything that everybody said. That words will go so far and so [inaudible] this room, I guarantee you [inaudible] are gonna pick this up and it's gonna get better for all of us.
Thank you and God bless you guys.

MS. CHANG: Mahalo.

We now have Luwella Leonardi and Sandee Pa.

MS. LEONARDI: Oh, that brother so sweet. He's so awesome.

Anyway, I am my father's daughter, his name is Kanaka O'o 'Niaupio. My name is Luwella Leonardi. My local [Hawaiian word] is Ko'olaupoko and I am a resident of Waianae. I'm here and I will be here [inaudible] tonight to bear witness of our people. It is because in Waianae there was so much confusion, there were many yeses in Waianae. So when I go home, I will have to deal with the problem when I go home. But I just want you to know that Waianae, even though we cannot see you on the -- on the -- on that camera, I'm getting phone calls all day and while I'm in this meeting, but they can't see you. But that is why I'm here to bear witness to the truth.

I also want to mention that Alexander Alt, Andrew Alt, and my grandpa Alt sleep at Oahu Cemetery and they -- and I'm here because of what -- the work that they did with the ku`e petition. If you look and you do your search, you will saw -- see four delegates, one of them was Alt. We never, never, the Alt family never stopped acknowledging the ku`e petition. We just did it within ourselves, within our community, and within our church. My grandfather's known as
Brother Alt and my grandmother's known as Sister Alt here in Lahaina.

Pono Kealoha was supposed to be here, he was supposed to broadcast you and send you out, send your word, your voices out, but, you know, coming from the island of Oahu, lots of tricks were being played, so that is the reason why I'm here. We're going to have a whole lot of damage control on the island of Oahu, which was intentionally done to us.

But I want you to know, each and every one of you that spoke, your voices of your kupuna, even though they cannot see you on that camera, they feel you, they hear you. So I want to say thank you to all of you.

And as far as a'ole to our panel, 1 to 19 is a'ole.

Yesterday, today, and tomorrow, a'ole.

(Appause.)

MS. CHANG: Thank you, Luwella.

I now have Ka'iuulani Mahuka and then Sandee Pa.

MS. MAHUKA: Aloha from [Hawaiian language spoken]. I'm Ka'iuulani from Kauai. And if you want to know what federal recognition is like, come to Anahola where one person controls all the resources.

I just pretty much came -- I've been going to a lot of the meetings and I want to just share how hopeful I am to see all of us, person after person, to stand up and say no, to
stand up to the bullying tactics of the United States.

And I hope that you are hearing. The gentleman told me that he's not allowed to think, he's not allowed to have an opinion, and he doesn't have a personal opinion, that's what you said to me in Kapa'a the other night. So I sure hope that that's not true. I sure hope you have a personal opinion and I sure hope you have been listening.

Anyway, I just wanted to come from Kauai and tell you all that we stand with you, Maui, as we stand with all the islands. So mahalo for letting me speak. Aloha.

(Applause.)

MS. CHANG: Mahalo, Ka'iulani.

I have Sandee Pa and after Sandee --

MS. PA: I want to direct my attention to all the people here that really count. My name is Sandee Phillips Pa. My great-grandfather is David Kalohala Pa, my great-grandmother is Kathryn Rome Pa, my grandmother is Maryann Pa, my grandfather is Frank Moniz, and I feel them all here tonight.

I want you to know -- you see this color skin? My tutu said, Because this color skin, you're going to be a great chameleon for our Hawaiian nei. And you know what, though, I always did it with aloha. But I could hear what they were saying because they thought I was one of them. Okay? And I am not a racist, but I can tell you this, you know when
corroboration, I worked at very high levels, oh, big deal, but I never forgot who I am.

And one thing I know about panels, the hierarchy, you have a kuleana and a responsibility to give the upward flow of communication that is the true voice of the majority of the people, not to kind of go squash and say, Oh, unless you got written testimony, it doesn't count. This counts, they count. They took their time, resources, and some of us hana hou a couple more times. Mahalo for the hana hou. But I will tell you something, we do not want division and we don't want money to divide us, 'cause we know there's billions of dollars floating around. You're not here for just one thing. We will not be a nuclear zone for your war games anymore.

(Appause.)

MS. PA: We know what is going on. You know the conservancy, little boundary they're making, it's to keep us from seeing what's really going on.

But I am so proud because I'm here for my mo'opuna. I'm so proud of the young people, you guys are strong. You're going to do it, because you know why, it's the right thing to do. And we want aloha as an example of peace throughout the whole wide world. It is not a coincidence that Hokulea is doing what they do and it's not a coincidence here that you're here with the big, big guns out there. But we are not afraid. We took the F out of fear and now we can E-A-R, hear in our
pepeiao. Our pepeiao is not a pepeiao [Hawaiian word] anymore. It's a pepeiao with Akua speaking through us. You know why? Because we love who we are and we love everyone who loves who we are. They become our hanai 'ohana, our extended 'ohana, because you know why, they count.

So you, you only counting everything that you're doing in high academia, because I went to high academia, I sat with those people. You need to do the right thing. Okay?

And sometimes age, Esther, doesn't have it's real experience, but experience the heart of your people and speak the heart of your people.

You too, Dawn. You're older, you should know better. And I know how much money went in there and solar is a big deal right now with you. You don't make like you don't know. Okay? Because you like you don't know [inaudible].

I will summarize. I'm gonna summarize [inaudible].

Anyway, we're with you. Dig for the truth. There is a hidden agenda. It is not [inaudible], because our [inaudible] has aloha. Okay? And find out what is really going on. I'm glad you said everything you did. All that history brought us here today. Now we have to imua forward and we will do it. And you know what, if this is the last thing I do today, yeah, and I don't wake up tomorrow, just remember, you [inaudible] the side of your face, you young ones, that's all of us saying, Keep going. We love you, keep
going. Aloha.

(Appause.)

MS. CHANG: Aimola. [Inaudible.]

MR. CHEE: [Hawaiian language spoken.]

I'm glad to talk in front of you today, in front of Lahaina. My family is the Mailoa family from Lahaina. I live on Oahu now, but my grandfather was from this land, my tutu [Hawaiian name] was from this land, they're all buried in this land. I came from Hana with my mom's family, but that's my dad's side. And I'm glad to say that Hana, a hundred percent said no, a'ole, a'ole.

(Appause.)

MR. CHEE: And I'm here to speak today for my 'ohana, whether they're here or not, I'm speaking for them. [Inaudible.]

People, I had a conversation with someone that's a friend from when I was little and she said this thing is not a personal thing, but the truth is we all make personal decisions in our life. We all decide if we're going to side with our queen, our government, because our government legally still exists today. We don't have the power because the United States stole our government, but we decide who we're going to side with, if we're going to side with our government, because we are Hawaiian nationals. They cannot steal our citizenship from us.
They told us we was Americans as we grew up, but we are not American, none of my blood is American, none of my 'ohana, my kupuna was American. They're Portuguese, Chinese, and kanaka. So I have no link to America for them to claim that I'm an American citizen. And people make personal decisions about whether you're going to be for the kingdom or against the kingdom. And under the laws of the kingdom, which today still exists, you either for the kingdom or you're causing treason against the kingdom. And that's all a personal decision to make. You're either working for the Kingdom of Hawaii or you're working for the enemy.

The [inaudible], the enemy, that's what that song says. And it says we'd rather eat rocks, we would rather eat [Hawaiian word] pohaku than to give in to them and their lies and their schemes, that's what these things are about. They're about stealing your 'aina, that's what OHA is about, coming and trying to get consolidation of our people and consensus of our people to steal our 'aina, to steal our land, to steal the sovereignty that we legally still are in possession of to this day. That's what these people are here for, because they know we legally never gave it to them. They might have power, but they're occupying us as a military occupation illegally.

(Applause.)

MR. CHEE: And I tell you, kanaka, never sign that
paper, never give in to them. As our kupuna said, stand up against them, stand up against these people. And teach your children this, teach all your kids that, never give into them, to those who betray us, betray the hui, betray the kingdom. Because that's our 'aina, that's our kingdom, and they need to restore to us what they stole from us.

That's what I say to [inaudible]. A'ole to everything you said. Yes, it is a personal thing. And, yes, I know some of you are good people, but, however, you need to make right decisions or you're going to pay the consequences. And the consequences for genocide, the consequences for coming and doing destruction to our 'aina, and the criminal war crimes that have taken place and the people who have made decisions [inaudible] and are perpetuating these lies to our people. Because the Americanization of the kanaka maoli is a war crime, is an international war crime.

(Applause.)

MR. CHEE: And people should be held accountable and people should be tried for that and people should go to jail for that. Mahalo.

(Applause.)

MS. CHANG: Thank you. [Inaudible.] I have Yolanda Dizon.

MS. DIZON: [Hawaiian language spoken.] Simply said, when I invite someone into my home and feed you and
spend time with you, talk story with you, and you stay a few days, that's [Hawaiian word], 'cause that's our way. Any time somebody come to our house, we make sure we feed them, make sure they full before they leave. But when that person I invite into my home tell me later on, This is not your home anymore, it's my home. You eat what I tell you to eat. That yard out there is mine, it's not yours. And I'm thinking to myself, Wait, how did this -- or why is that person saying that? That's not right.

One time I ask the judge when I went to court for legal -- for land issues, and I say, Judge, I have to explain everything because no matter what, we charging with anarchy, with our land, but the other -- the developers win, you know, adverse. They say, But they're right, the developers are right, they can have that. So this person in this house, what the judge is telling me, they can steal or annex this government, can come in to my hale, steal it, and under their jurisdiction, it's okay.

Well, I'm sorry, it's not okay. We want to be treated like United States government. We want to have treaties. We want to be on the same level that the United States has with other countries, not be on the bottom and you guys just wanna -- holding us down and speaking for us. We just want to be on the same level and treated as such with respect. Because that's not right that the United States
government came into our hale and tell us that they can steal everything or I can have this whole cake and I can feed the crumbs and that's all you having. Because right now, that's all we're getting, is the crumbs. Well, baby, I don't want more crumbs, I want the whole cake. Okay? Mahalo.

And one more, it may not be personal for you all, because, you know, your work, right, this is your business, but for everyone here, we take it very personally. Mahalo.

(Applause.)

MS. CHANG: The last person tonight I have is Malu.

MS. KEALAKAI: You forget me.

MS. CHANG: Oh, no. You signed up too; right?

MS. KEALAKAI: [Inaudible.]

MS. CHANG: No, come on up. I'm going to let you come up right now. Come up now.

MS. KEALAKAI: [Inaudible.]

MS. CHANG: No, no. You come up. You come up.

MS. KEALAKAI: Aloha.

AUDIENCE: Aloha.

MS. KEALAKAI: You know, in 2006 the legislature okayed with OHA, 2006 it was OHA that recognized our government. In 2008 it was the legislatures. Okay? The sad part is that you want us to be government to government when you don't have a government because you have a corporation. And know that our presidents are supposed to know that they
were supposed to take care of us sovereign people. It's going
to be said that he's gonna come home one day, whether he's not
president or he is, and how is he going to feel if he doesn't
correct this situation? It's way overdue. This is a war
crime. [Inaudible] our people that we have treaty with.
There is a DVD that they have claimed that the U.S.A., the
corporation, has committed war crime.

And thanks to Keoni Sai, he said we were -- are not
ready. He had no right to say that because we are ready.

I went to Waimanalo, I went to Nanakuli, and I
went -- I came here also, and I went to the State Building to
listen. And it was said because I don't think you folks are
listening. You started with six people on your panel. Now,
if you're not leaving here and asking Akua if you had offended
us by words, actions, by thoughts; you'd better do it, because
what goes out, comes back and it's part of faith. Okay?

I don't want anything happening to you people, but
this is faith. What happened to the other male haole that was
doing most of the speaking? In the State Building he spoke
strong, but as the days went on, I watched him getting -- so
know that this is way overdue. Okay?

And if I have offended you in any way by my words,
my actions, and by my thoughts, I humbly ask you to forgive
me. Thank you.

(Applause.)
MS. CHANG: I now have Makani Haia, Polinahe Haia-Shim, and Lawakua Haia-Shim.

[CHILD 1] HAIA-SHIM: I am Lawakua Haia-Shim and my answer is no.

[CHILD 2] HAIA-SHIM: [Inaudible] and my answer is no.


AUDIENCE: Aloha.


[Hawaiian language spoken.] My answer is no.

MS. HAIA-SHIM: Mahalo.

Aloha.

AUDIENCE: Aloha.

MS. HAIA-SHIM: [Hawaiian language spoken.] My answer to your question is no, a'ole. Thank you for coming out. What everybody has spoken, they've spoken their heart. I just hope that you guys can not only hear, feel, but as you're putting on a good responsibility and do what you guys had vowed to do as the chair of where we -- you know, what you sit on. And just take it to heart that everybody here shares their hearts and it's our life. It's our life that we're talking about, it's not our job, it's not our -- you know, we go home and not think about it. But we go home and this is our life, this is who we are, and we're sharing our hearts, so hear it, feel it, and do it. Thank you.
MS. CHANG: Mahalo.

(Applause.)

MS. CHANG: My last speaker is [Hawaiian name].

UNIDENTIFIED SPEAKER [a child]: Aloha.

AUDIENCE: Aloha.

UNIDENTIFIED SPEAKER: Aloha.

AUDIENCE: Aloha.

UNIDENTIFIED SPEAKER: You know, here you are, then, for hundreds and hundreds of years trying to convince us on who we are and where we are and the role you play to support us. Kahoolawe is like a place in point. We are a sovereign entity which wanted to be a government and we said let's look at the people, each and every one is a sovereign, inherent.

I was a resident in '77 and then I realized and woke up as the political prisoner and economic hostage and slave believing that I was always an American. I [inaudible] dual citizenship and feel like those 80 years old, kupunas in their seventies, who was born in 1890, they were raised as three-year-old national Hawaiian citizens of Hawaii and all the way to getting arrested on Kahoolawe.

Here we have stopped the bomb and here we have 400 million trying to look at an island when the world came to desecrate it, burn it, bomb it, [inaudible] our fishing koa, and yet we're trying to peacefully with 400 million build a trustful relationship, with respect, to return with military
money again creating another state government with military
money who is supposed to have left 20 years ago when no longer
needed [inaudible]. The military left, but the State stayed,
spent $30 million and want to stay for more years, 50 years
out bomb. [Inaudible] years, not ten, 70, and [inaudible]
another hundred years.

We could've build with [inaudible] million dollars
[inaudible] canoes for each and every island. Build all of
our canoes, divide [inaudible] with millions of dollars to
provide. I mean, you could tell them they need to leave. You
could recommend $400 million for [inaudible] to try and have a
hooponopono to try and rebuild the relationship, the trust and
the respect that we have.

You cannot do something that you cannot do. It's
like [inaudible]. You have [inaudible] will always be and
then you have an 'ohana which can't be. It's a wanna be which
can never be.

(Laughter.)

UNIDENTIFIED SPEAKER: I'm just saying that.

I was lucky. From the [inaudible], 78
Constitutional Convention [inaudible] book one, book two, from
the presidential apology all the way to the settlement, $400
million [inaudible] that they took, the military took 370.
[Inaudible] five years later in '98 and [inaudible] 2003 till
they left. They said [inaudible] they were finished. The
military left, but the state didn't leave and they spent the
30 million which was supposed to be given a portion to each of
the islands for sovereign -- not for governments, but just
people to begin a discussion about trying to restore an
island. We don't have many in our archipelago.

So, you know, the Interior, I know what [inaudible].
You know, we're lucky that we were able to get our [Hawaiian
word]. We were cultural [inaudible] our sacred [inaudible].
We are very fortunate and lucky, but we are the last, nothing
but the best. And I have to say [inaudible] if you want to do
something, then you need to stop, because you cannot do what
we can't do. I can show and tell you, but never do what only
you can do. I no can do that part.

So you're trying again to convince us because the
[inaudible] sovereign have died, all the grandchildren are now
here, and some have become who they said [inaudible] not to
become without realizing it, the [inaudible] government. And
I say that we need more discussion and you can try and listen
to the sovereigns, you have to. And I know [inaudible] you're
trying and I know there are others who will come after you,
because something happened that you have to undo, the whole
ponopono. That's why we created one ponopono, so we can
engage in this discussion to bring back the pono and start
with one island.

We [inaudible] the world [inaudible] washed up on
our shores [inaudible] the flies, the worms, the disease. Who
brought all of that? Including killing an island, desecrating
the watershed, burying the reef and coral and fish. And now
[inaudible] the forest is gone and it like stay [inaudible]
supposed to be there.

So I'm just saying that you can't do what you're
trying to do. And I think we need to look at the sovereign
and the people first before the government. You should
understand the division of church and state. Okay? We're not
the government, we are the people, [inaudible]. You should
take care of the people first 'cause you need the people.
[Inaudible] the people lose their trust and respect again.
And I think, you know, give us 400 million [inaudible]
settlement, give the people one chance with canoes and have
their final [inaudible] to begin to discuss this on
[inaudible] really has happened, on why you here, and what
you're doing.

Three questions: Why did you come here? Where do
you think you're going? And what [inaudible]?

[The speaker's following comments were
untranscribable.]

(Hawaiian song.)

(Meeting concluded at 8:49 p.m.)
CERTIFICATE

STATE OF HAWAII       )
) SS.
CITY AND COUNTY OF MAUI )

I, Sandra J. Gran, Certified Shorthand Reporter for the State of Hawaii, do hereby certify:

That on July 7, 2014, at 6:00 p.m., the Public Meeting regarding whether the Federal Government should reestablish a government-to-government relationship with the Native Hawaiian community, was taken down by me in machine shorthand and was thereafter reduced to typewriting under my supervision;

That the foregoing represents, to the best of my ability, a true and correct transcript of the proceedings had in the foregoing matter.

I further certify that I am not an attorney for any of the parties hereto, nor in any way concerned with the cause.

This 76-page transcript dated July 7, 2014, was subscribed and sworn to before me this 22nd day of July, 2014, in Makawao, Hawaii.

Sandra J. Gran, RPR
Hawaii CSR 424