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

PUBLIC MEETING

NANAIKAPONO ELEMENTARY SCHOOL
89-153 Mano Avenue
Waianae, Hawaii 96792

June 24, 2014
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Moderator: DAWN CHANG

Recorded and Transcribed by:
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PUBLIC MEETING

MS. CHANG: I'm going to call the first five. Lillian Wakinekona, Joe Tassill, DeMont Conner, Black Hoohuli, Samson Kama, and I have Kuulei and Claude Laanui. So if you can, please come up to the speaker on that side.

MS. WAKINEKONA: Aloha kakou. I am Lillian Uilani Wakinekona, kanaka maoli. And I'm glad to see everybody out here today to support us.

The response to your five issues that you have brought to us, a'ole. I say no.

I applaud you for being here. It's a tough job. But you guys, you got backbone; especially you, Esther.

Okay. I tend to question the agenda of those who are promoting their various versions of government. The word sovereignty is bantered around and I'm afraid that most people may not have dissected the true definition, and the United States has definitely not honored it. A supreme law-making authority must be made absolutely clear and this supreme law-making authority should be the selection of the persons that are in this community and it feels trustworthy to elect those persons from our own community.
We are kanaka maoli. We are respected and we loved our monarchy, and we have a government. Our government is established. We just need to have you, kanaka maoli, step up and take the responsibility to take care of the person in front of you, to the left, to the right and behind you and stand united, ku'e.

Aloha. Mahalo for letting me speak.

MR. TASSILL: Aloha kakou. Waianae is known to have a video program called Hiki No. Give us the chance and we will hike no. Hiki no? Can do. Nation within a nation, nation alongside a nation, nation that stands alone, a combination of some if not all. But give us the opportunity. Hiki no. We can. Thank you.

MS. CHANG: Mahalo, Uncle Joe.

DeMont?

MR. CONNER: Aloha. My name is DeMont Conner, as you already know. I was with you yesterday. I'm the son of Katherine Emily Manaole Connor. She married my father. Born and raised 100 percent Hawaiian in Kakaako, and I stand in the gap for my mom who passed away in '96. Aloha, Esther. Aloha to you.

So my comment is that we have no reason to
trust what you're doing, because we see from the
past 200 years what you've done to the Native
Americans and that they have no sovereignty. They
have no ability for self-determination, except for
the few crumbs that you allow them to do.

If I have true self-determination, then I
have the ability to tell you pack up your stuff and
leave. Because I cannot do that, what you selling
us is a bill of rotten goods. So please, please --
I understand what you're trying to do here, but it's
not what we're looking for. What we're looking for
is for you to put in your reports --

The Department of Justice is here.
Department of Justice, you do investigate crimes;
right? There's a crime that's committed upon my
people. Investigate that. And say to the
President, You gotta be held accountable. United
States has to be held accountable for what they did.
We need to pack up and leave Hawaii and let the
Hawaiians determine for themselves what they need.
Aloha.

MR. HOOHULI: Aloha everybody. I no like
speaking over here. Aloha, guys. Good to see you
guys here. Everybody make you guys scared, yeah?
You should be scared.
Anyway, my thing is a little bit different from what's going on with this kingdom and everything.

Number one, I like know why you guys send out something like this when our people don't even know what the hell is going on.

Number two, our Department of Hawaiian Homes, I wonder if they know what's going on, because we didn't know nothing from the Hawaiian Homes.

And I think you guys gotta step on the gas and figure out who is the beneficiary and who is the Native Hawaiian. I hope you guys know. Everybody in the house, you guys know who's the Native Hawaiian? Who's the beneficiary? How many of you guys [inaudible]? Now I know how many beneficiaries in the house. We better step up on that.

The other thing is, when you guys get this kind of program like this, we sure need to know what the hell is -- what's going on. Because I tell you, as much as you guys trying to get something on us, the same thing with us, we trying to know what's going on or how this thing came about. Why are we doing this? Only you folks know.

When you say government-to-government with...
the Native Hawaiian community, which community are
we talking about? When you say Native Hawaiian
community, you talking to me. It's the general
public. It's the whole state. And there goes my
beneficiaries still wrap up in the corner. Nobody's
paying attention to them. Aloha.

MS. CHANG: Mahalo, Uncle. Thank you.
The next speakers are going to be Samson Kama,
Kuulei, Claude, Maurice Rosete, Kamahana Kealoha and
Kanani Kama.

You know, I have a little style about me
and I hope it's not offending anybody. As you get
closer to your time is up, I'm going to put my hand
close to you. If I put my hand on you, that
probably means your time is up. Okay? I apologize
in advance if I offend anybody, but I'm trying to be
very diplomatic.

MR. KAMA: Aloha to all in attendance, to
the Department of the Interior and Justice.
Welcome. My name is Samson Kama and I am a proud
kanaka maoli of the islands of Hawaii.

To you, the Department of the Interior, on
your questions, all of your frequently asked
questions that's on your form, the answer is no.
And you gonna get no everywhere you go here in the
For me, I have a question for you, because you being here is the answer that was asked of John Kerry by Kamanao Crabbe; are we still recognized as an international government or country. We know the answer. But do you know the answer?

The other thing is, the word trust like DeMont said, trust -- can we trust you after all was done to us? Do you think you have the best interest for us, the native and indigenous people here in the islands? The answer is no. If it was yes, you would pack up your things, take it away and you would have corrected the wrong that was done to us back in the days of 1893, the illegal overthrow.

From the children of the missionaries that came here -- and the root word for missionaries is mission. You're on a mission here, sent by the Department of the Interior, to confuse the people. So what we need to do is get clarification of why we need your recognition for who we are under international law.

Thank you very much. And I wish you could answer that question here tonight for all the people in attendance.

MS. CHANG: Mahalo.
MS. KUULEI: Aloha. My name is Kuulei. I just have some information that I would like to share with everyone. I'm a descendent of the aboriginal Hawaiian, an heir to all what my parents were an heir of.

In the genealogy, my mother by birthright from the senior line, not the junior line, the senior royal bloodline Leilani, by birthright name, Leilani Kiaa Kaui Kaliliokalani Kalaeloa, mother of the islands, earthly daughter of air, fire and water, living descendants of Umi-a-Liloa, most beloved of ancient native kings -- lies the history of our Hawaiian people.

My mother, also, the founder and the creator of the Office of Hawaiian Affairs, sealed, certified, registered here in the early 1950s. When she established this agency of this foundation here, she had made it for the Hawaiian people, her people that she loved. She had created this foundation, strongly believed that we are not welfare recipients. No. We are stockholders in our own country and in our own islands, in our own lands.

Her goals was to set aside a trust fund bank account set aside for all Hawaiians, that they could have their own checks every month from the
revenue sharings and to protect our crown lands under our Hawaiian kingdom, and also, for every foreigner coming to our islands to stay, every dollar they make through all these hotels and business, to take out fifty cents, half of every dollar set aside in a trust fund bank account and to keep the education for our Hawaiian language and our culture alive for our children and our people and much, much more.

OHA, what it is today, a state agency, which my mother never dreamed of, that has neglected the Hawaiians and signed up -- mother never signed up for that to happen.

And the Department of Hawaiian Homes said -- who only gives us land if we buy a house from them. Who has 300,000 in their wallets? What Native Hawaiian has that kind of money? They have appointed themselves to represent us without our knowledge, without full understanding and without our consent. They have restricted our -- redirected our monies elsewhere, selling our lands without our authorization, appointing themselves as trustees and representatives, getting their hands in the cookie jar while we go without.

MS. CHANG: Can you summarize?
MS. KUULEI: The State has constantly been stealing from the Hawaiians, their agencies and entities.

We've had a Hawaiian kingdom, a nation that was just as equal to the United States, with our own treaties. Now, you as the federal government --

Don't be rude and interrupt me. I'm almost done. Thank you for your patience.

All we want to do is be independent economically and develop our own. This is a matter between us, the Native Hawaiians here.

MS. CHANG: Could you summarize?

MS. KUULEI: -- and to the state and federal government to restore and give back our freedom and our identity to run our own country and our own islands, to restore back for what was done wrong to us so long ago and make it right with the Hawaiian people.

We are aboriginals from the bloodline from the roots of the family tree, not from the leaves of the tree, but from the roots, and our properties and our land is not for sale.

Whereas a claim for repair of these wrongs on behalf of the Hawaiian aboriginals, that this
issue must be corrected here and now, whereas the
beliefs and faith that the right of man not -- comes
not from the generosity of the United States, but
from the hand of God Almighty. We dare not forget
today that we are heirs and proud of it.

MS. CHANG: Excuse me.

MS. KUULEI: -- [inaudible] and still
maintaining our blessings as dignified and humble
people, friendly Hawaiian people.

My mother was a kahuna pule, a healer, a
chiefess [inaudible].

I thank you, the federal, for traveling
from afar to be here today with us to witness this
very important matter. You have a task at hand --

MS. CHANG: Kuulei, excuse me. E kala
mai.

MS. KUULEI: This information is for fact.

Today of our Lord, June 24th, 2014. God bless each
and every one of you, our Hawaiian race and our
Hawaiian Islands. Mahalo and malama pono.

MS. CHANG: E kala mai. I realize that
there's not enough time to say what you have to say,
but I have 125 people here who have signed up to
speak, so I would ask for your courtesy, your
courtesy to all the others here who have come to
So the next person to speak is Claude Laanui, Maurice Rosete, Kamahana Kealoha, Kanani Kama and Auntie Alice Greenwood.

So Claude Laanui is next. Is Claude here?

Then we will go to Maurice Rosete.


I get something heavy on my heart. My name is Maurice Kealohaainanamokueha Rosete. My dad, Emilio Rosete, died on the beach in Waianae as a homeless Hawaiian and a proud homeless Hawaiian. He told me -- when I made it in my life and I became a man and I got married, I asked my dad to live with me, and he told me, Nah, I'd rather live with the Hawaiians down the beach, you go live in the haole world. And he died in 2009, Waianae beach, heart attack, and I just want to thank you guys for taking care of him.

And this is my auntie over here from OHA. You know, I was so pissed off with OHA, because they American politicians and they for the State of Hawaii. And the State of Hawaii got took over just like the Soviet Union getting taken over by the
annexation. Crimea is getting taken over by the
annexation and UK. They going into the government
buildings. They shooting everybody. They putting
guns to their head and they're saying, This is the
Soviet Union now.

This is what America did. 'kay? But you
gotta understand that OHA was aloha before. They
was a nonprofit organization and their main purpose
was to stop the bombing on Kahoolawe, and they did.
And that was my mother's generation.

Our generation now, we get OHA. You know
what? Even though they one state representative, I
still love my Auntie Machado and I still -- I still
love my cousin, Dana Ona, who represent Kauai and
Niihau, and I'm proud of him and the whole family is
proud of him. He's a monarch. He's a monarch. But
you know what? He get one job for do, and everybody
does. No hate them, because they only people and
they Hawaiians. Mahalo.

MS. CHANG: Mahalo. Next I have Kamahana.

MR. KEALOHA: Aloha mai kakou. Aloha, Ms.
Kia'aina. I want to start with you, if it's okay.
And I say all of this with aloha. But sometimes it
comes a time to say the truth. Okay?

You say you do not have the power to
restore the Hawaiian Kingdom's independence, but you can go back to your bosses and impress upon them that they are in violation of international law and influence the Secretary of State to enter into discussion about our demands, can't you?

Oswald Stender said it's too late to turn back the clock and restore independence. However, Greece achieved its independence after 400 years. The British restored Hong Kong to its proper political status after 150 years. [Inaudible]

Excuse me. I have aloha for you, but it's time for the truth. Yeah?

You're pushing a federal recognition through Kana'iolowalu, and Na'alehu Anthony -- the other day -- is a commissioner on the Native Hawaiian Roll. That's called conflict of interest. You guys should not be testifying here. They should throw your testimony out.

On 5/29, Rowena Akana said, No wonder everyone thinks all Hawaiians are idiots, and then asked that if federal recognition is not our choice, what is it, and then she walked out of the room as we gave our options.

Now this is my option: I propose an indefinite moratorium on all stolen crown and
government lands. I propose education regarding the two [inaudible] occupations and political status of the Hawaiian Kingdom be institutionalized along with the Hawaiian language in all schools. We must be given unlimited use of Hawaii facilities and funds to provide for nationhood advancement where everyone can have a seat at the table and we can work this out. I believe this is our legal right.

My answer to every single one of your questions, for the record, again, is no, no, no, no, no. And you have no jurisdiction. This is a belligerent occupation. Go home. Leave us alone. Gives us our assets back.

MS. CHANG: All right. Next I have Kanani Kama, Alice Greenwood, Inez Larson, Poki'i and Karen Abersold.

MS. KAMA: Aloha mai kakou. My name is Kanani, and I wasn't gonna speak today, but I want to be heard. And my answer is no. That's it.


MS. GREENWOOD: Aloha. I'm Alice Greenwood, and this is my thing:

Yes. That's for number one, question one.

Yes, please. We need effective implication or trust
relationship to ensure we, the native people of Hawaii, is given a voice upon our lands, culture and relationships, not only through the federal government and Native Hawaiian community, but most of all to ensure everyone is given a voice, not a chosen few.

Number two, yes, please. We need to hear the voices as well as to entrust and ensure that everyone is given a voice and a time.

OHA and other Native Hawaiian organizations should ensure we have small community meetings, not be marred by others who tend to take over. Many times person/persons tend to walk, talk over the voices of those who are shy. We need a common ground to ensure everyone is heard and listened to.

Number three: Under the direction and principles of our justice system, government officials and lay persons to draft a process, the final resolution, they and the voice -- votes -- the voice and the votes of the Native Hawaiian people.

Question to number four: Department of Hawaiian Home Lands was based on the federal law and federal initiative, but much corruption concern has been done and still exists 'til today. The
Secretary should be a driving force. Our state in itself has been known to be corrupt itself.

Number five: To work in a common understanding so our children can set their rights based on the historical ties to our islands, their culture, their language and a traditional way that is rightfully theirs.

Thank you.

MS. CHANG: I just want to remind you if you have a written comment and you want to leave it here, please feel free to leave it here, as well.

Next is Inez, Poki'i and Karen. Inez?


I would just like to say no to the proposed rule change as far as making the Hawaiians Native American tribes. We're not a subculture. We have heirs. I myself have dual citizenship. My father is an American from Omaha, Nebraska. So there are heirs.

When the monarchy was overthrown, as I'm sure you know, they were forced with American citizenship, but they were still alive. When the queen was overthrown, she became an American citizen. So the family is still alive.
The tribunal and the congress and the council of chiefs, they maintained their devotion to the kingdom and it was perpetuated generationally. It's only been four generations, so the stories go into grandma was affected by this, you know; great grandma and stuff. The stories in the house are like that.

So there are enough people to maintain a kingdom to have relations with America for America to occupy. The conversation can be had. And that's my stand. I would like to see that.

As an American citizen, I don't want my citizenship. I want Hawaiian citizenship. I don't want to have to go to Italy to become a citizen. I want Hawaiian citizenship, and as an American, I'm ready to forsake my -- I don't want my citizenship. So as the inhabitants, we're entitled to full benefits of the occupying force. So whatever the occupying force has to give to us, I'm ready to receive that. I need that. I need that help while you guys are occupying us, and I use the help.

And that's all. Thank you.

MS. CHANG: Poki'i, who I think has stepped down, so mahalo. And I have Karen. After Karen, I have Polly Grace, Paulette, Paula Aila and
Lancelot Lincoln.

MS. ABERSOLD: Aloha. Can you hear me?

Thank you very much for the opportunity to come here. Can you hear me now? Sorry. How's this?

Can you hear me now?

All right. So I really need you folks to help me understand that this process that you call a time frame for rule making process, that it's within your guidelines, it's within your confines, as many people have said here. So when you're going to, you know, take a discussion -- this is a dialogue -- and everyone is not represented here, obviously, because there hasn't been a timely and also a rule making process notification, you know. Everyone has not been notified in the proper manner and the proper time so that we can prepare. So.

I wasn't really prepared to come here to, you know, to give this testimony and/or comment and/or questions. It's really upsetting, truly very upsetting, and there's a lot of passion here because it starts with the overthrow. That's where it starts from. So that's why we feel very passionately, very emotionally about this matter. So you need to start -- please, understand, start from there.
So no, to all of the questions. Insofar
as should the Secretary be in some kind of
administrative rule capacity? No.

Should it be in terms of assisting? Not
necessarily. I'm saying no in terms of yes, if
there's an apology, which an apology bill has been
recognized with Bill Clinton, then there should be
on that basis we form -- and I'm asking the
capacity, the role you play would be to go back to
the Congress and say, Based upon restitution being
made, so that we can form a reorganization.

So the other question was: Can you --
what role can you play? How can you help us
reorganize? Because the monarchy was overthrown and
it's been -- an apology bill made. Okay? So based
upon that, you should go according to that's your
real role, your capacity, yeah, operate and --
operate in that capacity.

Insofar as how can you help? Help in
terms of restitution compensation. Help in terms of
helping us to reorganize. Okay? Based upon that,
that's what I'm saying, you know, and it's going to
make a lot of people happy in terms of that there is
a real genuine apology.

And that's how you show concretely you're
genuine in this time frame rule making process that you have us under. Yeah?

Because if there is going to be 15 other meetings, what does it mean no action? What have you done prior to this? What recording do you have that you've done? That's basically what I'm trying to say, is that if you are really here to do something genuinely -- because you said this is dialogue and discussion, then that's where it starts from. Make the apology in a concrete manner. Thank you.

MS. CHANG: Next I have Polly Grace. Is Polly here? And then I have -- is it Paulette? And then I have Paula Aila and Lancelot Lincoln. Are you next? If you can state your name --

MS. GRACE: Aloha kakou. My name is Polly Grace, better known as Granny from Lanikuhonua Cultural Center to Kaena.

When I was in high school 60 years ago, I learned about Prince Kuhio Kalanianaole and I learned he went to Congress three times for the Native Hawaiians and three times -- I see you guys doing that -- yeah, he was denied. So I'm here telling you make the wrong right.

MS. CHANG: This is Paulette? Okay.
Could I have Paula and Lancelot come up?

MS. DIBIBARA: Good evening and thank you for coming to our community to hear our voices. My name is Paulette Dibibara.

You stated earlier about the Native Hawaiian changes, yeah, and if the Native Hawaiians would want you folks to play a part in our changes, but you're not here to change the Hawaiian people, who we are. I think you have the gall to say that, make that statement, because America has made changes in the Hawaiian people and it started from way back, in the time of the monarchy and the reigns and before that. Hawaiian people was mistreated, stepped on, misused and abused by the white man. So why cannot the United States confess to that wrongdoing, the mistreatment, and give back to what they have done to the people of the islands?

It's like the people of Kauai -- many of them do not recognize themselves as members of the State of Hawaii. They do not recognize themselves as people of the United States of America, and they have every right to do that and I do applaud the people of Kauai. A lot of the old-timers I've met and talked to, they stand on their grounds, and I applaud that island. Too bad all the islands cannot
be like that. We all stand and we have to ku'e.

Thank you.

MS. CHANG: Mahalo, Auntie.

MS. AILA: Aloha. I'm Paula Aila. I grew up on Waimanalo homestead and I'm a resident of Ewa Beach now, so west side resident.

My testimony is that legislators at the city, state, federal levels and trustees of the five trusts have had decades and generations to correct the injustice. Yet the injustice continues. I have two minutes. I don't think that's enough time, but I'll take it, compared to your generations of trying to fix this.

I'll start with what I don't want. I don't want another generation to go by without complete recognition, commitment and complete and total compensation to correct the injustices forced upon Native Hawaiians.

My family is seven generations into this discussion already and it's time that we just move it forward and accelerate it. Two generations have passed already. I don't want self-appointed and self-serving individuals and factions existing within our Hawaiian community, portraying themselves as representatives of the entire Hawaiian community,
and I wanted you to hear that, because they do not represent me and my ohana.

And I think there are factions that have had separate discussions with your team members that I don't appreciate, because we don't have privy to that discussion. So I object to that.

What I do want to help guide this solution along, and I specifically am addressing question number four --

And by the way, there's 19 questions, not just five, so I would take a look at the Department of the Interior website.

-- finish off where the apology fell short after 1993. I walked in that march. We didn't do it because we were just killing time. Finish it off. You have the resources and you have the money to do it, so do it. It's pretty simple. You fund a lot of other things throughout the nation and throughout this state. Take the money that is in our trust and help our community to finish this.

Assert and recognize the uniqueness of the Native Hawaiian community through real legislation, not postural legislation. Return all assets, ceded lands, associated monies, including trust money, back to Native Hawaiian individuals.
The federal government needs to shift the mindset that our history and ancestry is the same as Native American Indians. So why not use that model, because it's easy; right? That's an easy path, but that's not our path. It's well-documented of their history and I don't want to be a part of that. The federal government needs to disassociate the Native Hawaiian situation from the Native Indian process. We are not the same. We are not Indians and we are not a tribal people.

Dismantle factions like Kana'iolowalu. That was a mess. It was -- strategy was flawed, at best. The commissioners, along with the financial support from OHA, was just -- there were millions of dollars spent on that and where are we today? They got a sliver of people signing up for that. They led us down the wrong path and I don't agree with that. I --

Lastly, because I see some trust members in the house, Kamehameha Schools, OHA -- there's others -- I want all the trusts to step up their game to participate in nation building. I don't see them participating in this. They receive millions upon millions of dollars of our trust money. And what are they doing for it? They're very selective
in their process, and that separates the community. Kamehameha Schools in their selection process separates our community. OHA with their funding separates our community. OHA, Kamehameha Schools -- I forget the other one, but they're separating our community with the process that they have in place. So please move us forward as quickly as possible.

MS. CHANG: Could I have the next speakers, Lancelot Lincoln, Reginald Kalahiki, Eric Wahilani, Glen Kila, Leilani Basham and Ileana Ruelas? Could you please come up here so we can move it right along? Thank you.

MR. LINCOLN: Aloha kakou. My name is Lancelot Haili Lincoln. I'm a direct descendent of Kamehameha I and I have my mo'o ku'auhau -- you know what that means -- genealogy to prove this for a fact.

First of all, before I make a statement, I want to ask you a question, Attorney General. You're the Attorney General, so you should -- as I do from studying law -- that it takes the votes of at least two-thirds of 38 states to change the law. You can answer that later.

All people on military installations here
on our Hawaiian Island Kingdom of Kamehameha I lands may not come out of their installations and/or base, being we kanaka, Hawaiians, are not allowed onto their installations. They need to pay the Hawaiian Kingdom one trillion per year to continue their operations within our land, air space, ocean and ocean basin, and protect our kingdom from all intruders wanting to cause the kanaka Hawaiians any type of harm, including themselves, the United States of America.

Department of the Interior's job is to identify indigenous people, the needs of those people and provide resources for them. To place one Hawaiian group here in the Hawaiian Islands over all other Hawaiian groups, like mine, Na Keiki O Hawaii na hui, is to me a form of discrimination and injustice. I'm sure you know what that means, attorney.

We kanakas, Hawaiians, say no to the government-to-government relationship with the United States of America and the Hawaiian Islands Kingdom of Kamehameha I. However, we do support a nation-to-nation relationship with America and all other countries. Mahalo.

MR. KALAHIKI: Aloha, everybody. My name
is Reginald Kalahiki. I'd just like to thank the
Department of the Interior for coming down.

But really, the truth -- what is the
truth? The truth is what everybody is seeking, and
if the truth come out, declared, the truth will set
everybody free to the point that what was wrong
could be made right and what was right can be made
in the future more right for our Hawaiians,
non-Hawaiians.

Filipinos at work telling me, Are you
going to kick me off the land when all of this go
through? I said, No, we need you folks. They're
part of the land. They're part of Hawaii. They're
part of who we are. But I think once the truth come
out that America did what America did --

First, let's step back. Provisional
government did what provisional government did.
First let's go back. Missionary reformists did what
they did, as far as the children of the
missionaries, not the missionaries themselves. It
was their children.

So if the truth come out, I think the
first answer will help us move to the next one; how
do we get to the next forum of forming the
government. But the truth must come out and America
must know that what they did was wrong.

   And I only got 30 seconds, so I just wanted to thank you. And the truth come out, that's what all the people want, the truth.

   The next question is: How we gonna get everybody from pulling down everybody in the cooler and put our minds together and govern for the next -- for our children's children's children, so that we can get something, who's to say, not in the trillions? Because if America wasn't or didn't do what they did, who's to say we would be Kingdom of Hawaii still yet?

   Okay. I gotta leave. But if it is true we gonna be set free, we gonna know the truth that -- Hawaiians, we can do it, but we gotta do it together.

   MS. CHANG: Eric, Glen, Leilani.

   MR. WAHILANI: Aloha mai [Hawaiian language spoken]. My name is Eric Wahilani. I came up here to show my mana' o to the panelists. A'ole, no to your questions.

   But everyone that testified yesterday at the State Capitol, at Waimanalo, here in Nanakuli, Kapolei, where you folks are going, I guarantee you 99 percent gonna be a'ole. And all the people that
come here, our people -- the Hawaiian Kingdom was a multi-ethnicity group. It was a kakou thing. So being that, Native Hawaiians -- yes, I am Native Hawaiian. I'm one Hawaiian nationalist.

But like brother Reggie said, we all should work together. One commonality we get, to right what was wrong. Yeah? I seek justice for my people, for my kupuna, for my children in the future, for my grandchildren. I seek restitution of the wrongs that was done to our people. We never ask you folks for come over here. We was here already, you know, so -- and as of --

Sam, the Department of Justice, I seek justice for our people.

That's all I have to say. And a house divided cannot stand. Okay? I see all my people over here, all my people, everyone. We get different backgrounds, but we belong to one kingdom. That's the Hawaiian Kingdom. Okay? So aloha everybody.

MR. KILA: Aloha mai, panel, and to the community. My name is Glen Makakaulii Kila and I'm a lineal descendant of Kaena Waianae, our home for the last 2,000 years.

My question to the panel is very, very
simple, and that is to follow the federal and
international law, and that's where you would have
the answer. Give back our kingdom. Mahalo.

MS. CHANG: Next is Leilani and then
Ileana.

MS. BASHAM: [Hawaiian language spoken.]

According to Emma Nawahi in 1898, she
stated [Hawaiian language spoken], pushing back
against, resisting against, using the word ku'e,
which is to oppose, to stand against, and kupa'a,
which is stand firm. She spoke of it in the present
tense, saying, We are standing firm and opposing
what you are asking of us. And here we are, 120
years later [Hawaiian language spoken].

To each of your questions, I say a'ole --
at least to the first five, because I haven't had a
chance to read the other 14. Mahalo to whoever that
was before highlighting that there are more
questions in here. We haven't had enough time to
answer these -- to look at the questions, much less
answer them.

But what we do know is that we can
resurrect our nation. Not even resurrect -- we are
our nation. Our nation still exists, and we don't
need anyone else, a state government, a federal
government, an internalized government, we don't need OHA, we don't need Kana'iolowalu to tell us who we are. [Hawaiian language spoken]. Mahalo.

MS. CHANG: After Ileana, I have -- if you could come up -- Melva Aila, Karen Awana, Kalehua Krug and James Kelii.

MS. RUELAS: Aloha mai kakou. My name is Ileana Haunani Ruelas. I'm from Maili.

And my answers, to be clear, to each of your questions is: No, no, no, no and no. A nation within a nation or government-to-government relationship framework benefits the overseeing nation of America, just as colonies benefit an empire.

According to you, our power would be proscribed by the federal government's needs and desires. For example, that means the overseeing nation of America, in this case, would have ultimate control and power over our natural resources in our own nation. This means that any economic structure that benefits the nation of America would be maintained even if it was not in the best interest of Hawaiians. So I say no.

Just as the military training, dumping, environmental devastation, the diversion of water
for endless developments is maintained because it contributes to the profitability of America is maintained. It maintains at the expense of the Native Hawaiian community. So my answer is no.

The history and current state of a nation to nation -- within a nation framework as managed by the DOI has been pretty deplorable. So I also think that the relationship of just with the Native Hawaiian community is odd, because our history of the Hawaiian kingdom, it was a multi-ethnic nation. And so this marginalizes our story and disconnects us from our potential future of Hawaii. So to be clear, my answer is no.

And I did propose one or two solutions that maybe you could go back and propose to your departments. The first is that you return crown lands, stolen lands. The second is perhaps that you would work with the military defense to actually pay the current real estate value until such time as a moratorium on those resources can be alleviated.

To sum up -- Andre asked a very important question: Does this process close our pathway towards autonomy? And from my understanding, the answer is yes, and so my answer to you is no. Thank you.
MS. CHANG: We have Melva, Karen Awana, Kalehua Krug, James Kelii, Andre Perez, Timothy Troxell.

MS. AILA: Aloha. My name is Melva Aila. Aloha to the panel and to -- a big mahalo to you, Esther, for all your efforts and hard work.

I feel this administrative rule the Interior is proposing is a pathway to justice.

Question one: Should the Secretary propose an administrative rule that would facilitate the reestablishment of a government-to-government relationship? I say yes. If this process can achieve federal recognition to Native Hawaiians, then most definitely yes, if by saying yes prevents attacks on Native Hawaiian entitlements such as health care for kupuna and Hawaiians, education for keiki, scholarships for adults going to college and then going to get their master's; also, our Hawaiian Home lands, not having our homes or land taken away. It's a no-brainer, my answer is yes.

Question two: Should the Secretary assist the Native Hawaiian community in reorganizing its government? Yes. They should assist by supporting, giving resources and funding so we can organize our Native Hawaiian government. But no way should they
ever try to control the process.

Question three: If so, what process should be established? We have Act 195 in place. The Native Hawaiian government should develop their -- that process.

Question four: Should the Secretary instead rely on the reorganization of a Native Hawaiian government through a process established by the Native Hawaiian community? Yes. Being consistent with federal law is a hard pill to swallow, but it is a start. Who knows as we near the end of this process we'll have a different outcome.

Question five: If so, what conditions should be established? Conditions is for our Native Hawaiian government to decide.

Mahalo for this time to speak.

MS. AWANA: Aloha ahi'ahi kakou. Good evening, everyone. I'm State Representative Karen Awana and I also serve as the Economic Development Chair for the National Caucus of Native American and Native Hawaiian State Legislators, so I'm quite familiar with the issues that our Native American brothers and sisters are enduring. Thank you to the Department of the Interior and your staff for coming
to Hawaii to hear the comments from our Native Hawaiian community.

Events spanning 121 years have taken place in which questionable actions of the United States government adversely affected the Native Hawaiian population. There was an opposition to the overthrow by then-President Cleveland in 1893. The recognition of the coup d’etat through the Apology Resolution from Congress and President Clinton. 100 years later, in 1993, the request for recourse from Senator Akaka from 2000 to 2012. And President Obama expressed his support during his run for the presidency in 2006.

And as stated in your recent press release, in 2000, the Department of the Interior and the Department of Justice jointly issued a report on the reconciliation process, and since this report, reconciliation has been afforded to other ethnic groups. Meanwhile, the Native Hawaiians have waited patiently while being pushed to the end of the line.

Actions are being taken at the Hawaii state level to rectify this situation, where Governor Abercrombie signed into law Act 195 in 2011, which was introduced and passed by the Hawaii State Legislature to recognize Native Hawaiians.
And now I share with you my insights as a Native Hawaiian whose family roots have extended back to the 1800s in this community, a neighborhood with the highest concentration of Native Hawaiians in the world.

One with a sense of reason can only question why the interest at this time. A cloud of doubt has been cast over the intentions of the U.S. when the momentum is beginning for Hawaiians and now the DOI expresses interest. This is not the first time inquiries were made on this issue. We've waited for over 100 years. One sponsored the bill for reconciliation while the other was the chair for the Senate appropriations committee, one of the highest ranking members in the U.S., the third in line of the presidency. Did it not reach the level of significance back in 2011? Your presence has forced us to become closer to realizing and attaining our goals.

Native Hawaiians, take heed. This issue has now become important to the federal government and you know what you need to do. Mahalo.

MS. CHANG: After Kalehua is James Kelii and Andre Perez and Timothy Troxell.

MR. KRUG: Aloha kakou. [Hawaiian
I want everybody to understand this: For me, I deal in education. I deal in language revitalization, and when it's professed that we're gonna have control of educational issues -- this is just, you know, another reason why we gotta ku'e, because none of the Indian tribes are exempt from No Child Left Behind or ESEA of 2001, even though NALA and the Native American Language Act contradict ESEA.

So for me, in my profession and what I do to revitalize the language within our population, which is going to ultimately build identity for our people, which is the true heir, I have to make people understand that without this exemption being put into a relationship with the federal government will always keep us connected to federal law.

And if you ask the immersion schools, if you ask educators now what is the number one issue that we're facing, it's federal accountability -- federal accountability. So we cannot revitalize our language, we cannot educate our children properly if we're continuously linked to the federal government and we -- because your philosophy and ours aren't the same. [Hawaiian language spoken.] It's not political. This is educational.
I believe it's a lie when you say we have control over our educational views, of our educational [Hawaiian language spoken]. We don't, and neither do the Indian tribes that keep going to Washington to make changes to ESEA. [Hawaiian language spoken.]


My mom is up here and I told her say something real quick.

MS. KELII: What I really want to say is they have no determination over here to clarify Native Hawaiian community. Here in Hawaii, Japanese, Filipinos, Portuguese, Koreans, you name 'em, Hawaiians got 'em. They in the Hawaiian. They are Hawaiians. Are we talking about the blood quantum our Hawaiian people? Are we talking about all the Hawaiians that is mixed with all these cultures? Look how many different cultures over here. We are the melting pot.

But there is no clarification over here in native community Hawaiian. What Hawaiian are you talking about? Is it the blood quantum or is it everyone that is here? We are a melting pot. You
need to clarify what Native Hawaiian you talking about.

MR. KELII: My testimony is focused mainly on how can you have an honest conversation in a safe environment with the person that you don't trust? I don't -- we don't trust the United States. So how can all these questions pertain to the United States of America and such a hypocrisy?

You know, when Putin, president of Soviet Union, with that issue with Ukraine where they're wanting to secede Ukraine, and then I hear all the congressional politicians in Congress saying, Oh, let the Ukrainians decide -- we never had a choice. So how hypocritical that they are criticizing Putin, who is taking over Ukraine, when the United States did exactly that to us.

So my question is: When you say an honest conversation -- you got police here. You know, I remember a testimony of a lady, Hawaiian lady, who was yelling, and she said, I tired, I tired. She tired of going to meetings and saying the same old, same old, same -- and she was, it appeared, very abrasive, but her point was -- I mean, you would think she belong in the Kekela ward or Kahi Mohala. But that's the frustration we have.
Now, if I was to be honest, all kine cuss words would be coming out, all kine. Because the truth is this is very frustrating and deep for us Native Hawaiian people, or Hawaiians. But again, it boils down to how can you respond to questions from the person that lie, cheat and steal? You have no trust in that, no credibility. So I no like talk to the same person who I don't have trust in them. So there's gotta be a level of trust.

And you know what is the trust, how -- do the right thing and restore what was ours. That's the bottom line. All these questions is all Band-Aid remedies. You have to restore, restitution, and give back the original of what the Kingdom of Hawaii was. Until that occurs, all you're doing -- the outcome is the same.

So bottom line is the Hawaiians no trust each other. We talk about trust with the United States. Hawaiians don't even trust each other. You know, they back-bite each other.

So in summary, we gotta learn to trust each other before we can trust the United States. So before we can build our nation, we gotta learn to agree, disagree, believe, not believe, but trust each other that we have good in us and stop back-
biting, back-stabbing each other, Hawaiians.

Mahalo.

MS. CHANG: The next I have is Andre, Kalani Asam, Kahu Manu Mook and Mahinalani.

Now, somebody asked outside -- they wanted to know outside what number am I at. Andre is number 63 and we have signed up 140. Okay? So again, I know -- I really appreciate and I apologize if I offend, but two minutes. Mahalo. Andre.

MR. PEREZ: Aloha 'aina kakou. [Hawaiian language spoken.] I'm here to speak on behalf of my ohana, an organization called Mana Movement for Aloha No Ka Aina. We organized for Hawaiian self-determination, sovereignty and independence.

I just want to take a quick moment to remind everybody why we're here. If you're here to say yes, then say yes. But if you're here to say a'ole, make sure you say a'ole. I'm hearing tons of testimonies where people are talking about a lot of things, but you're not saying a'ole. It's going down on the federal register, on the record. We must say no. Don't forget to say no. If you talk story and you walk away and you don't say no, poho.

Okay. So with that said: Should the Department of the Interior propose this rule,
question one? I say no, a'ole.

For the record, if you say no to the first question, the rest no matter.

Since 1993, the Apology Bill, the call for reconciliation, Hawaiian self-determination and nation building has been driven only by the State of Hawaii and a small oligarchy of Hawaiian leadership at institutional levels, without any consultation, without any involvement from us, the lahui kanaka, those who will be affected. That's the problem. There's been 12 years of Akaka Bill forced upon us without any hearings, consultation. Almost $20 million of Office of Hawaiian Affairs trust money wasted.

I have a question for you folks, for everybody right now to bear witness. How many of you in this room participated in the process that said you wanted the Akaka Bill, that you gave your free prior informed consent? Raise your hand right now. Okay. We got two. Maybe that's the oligarchy I'm talking about.

Okay. I'm gonna summarize real quick.

MS. CHANG: Mahalo.

MR. KELII: We also have Act 195, Kana'iolowalu USA and the OHA nation building plan.
How many of you participated in the process to say -- to give your free prior informed consent to say, This is what I want? Raise your hand right now. Did you ask for Act 195? Did you ask for Kana'iolowalu USA? A'ole. We never. Because there was no process or consultation. It was a state-driven process.

I'm gonna wrap up. I'm trying to go as fast as I can.

Also, for the record, I want to say many people will come out and say I'm part of the 125,000. There is no 125,000. Kana'iolowalu only signed up -- I know, because I have friends who work in there, as well as enemies. Kana'iolowalu only signed up 30,000. It's a false -- it's a false roll. The other 70,000 came from the Kana'iolowalu [inaudible] nation list.

I'm wrapping up. My final paragraph.

To the Department of the Interior: You should not involve yourself or support the current State of Hawaii-driven efforts to establish a governing entity, and I base this position on the following points -- the following principles of nation building, not -- four points.

One, we believe that nation building
cannot be initiated, controlled or monitored by the occupying state or representatives at the national or local level.

Two, we believe that any nation-building efforts must start with us, the lahui kanaka, the larger Hawaiian community, from the bottom up, not from the top down, because we are the ones who are going to be affected. We are the nation.

Number three, we believe that the terms of reconciliation must be set by those who have been injured, not the offending party. Because remember, they want to -- they want to initiate indemnification, sovereign immunity. That doesn't give us any negotiating power.

Last one, we believe that clauses or conditions of sovereign immunity and indemnification only serve to uphold the power of the US. Therefore, we reject and condemn any offers or models that do not uphold these principles.

The current State of Hawaii, the Department of the Interior involvement in nation building do not uphold these principles. Mahalo.

MS. CHANG: Timothy -- if you could come up, we can move -- Timothy, Kalani and then Mahinalani. And I really would appreciate if you
could keep it to two minutes.

MR. TROXELL: Aloha. Before I begin, I'd like to read a quote from our queen, Liliuokalani. She stated the government of the United States of America shall on facts being presented to it undo the actions and reinstate the Hawaiian Kingdom. Those are the words of our queen -- and find the injustice in this great wrongdoing. It's been a great wrongdoing. A lot of years our people have suffered.

Your question about should the Secretary propose an administrative rule -- no, they should not propose or attempt any administrative rule to facilitate us. Under international law, the United Nations declaration and rights of indigenous people, this would be an illegal and unlawful act on your account. We are very wise people who were self-sustainable for thousands of years prior to foreigner contact.

Question two: Should the Secretary assist the Native Hawaiian community in reorganizing its government with which the United States could reestablish a government-to-government relationship? Well, some assistance, yes, because a lot was tooken, so we're gonna need some of that back. Your
assistance would be welcome as long as we're talking about an internal-facing government-to-government relation, meaning that we have full right to self-determination, not an external-facing government-to-government relations, where external government has a say in our destiny, kind of like babysitting, yeah. An internal-facing G-to-G relationship may work to keep these things balanced, keep things good, keep our GT -- government-to-government relations pono. You need to know that we are a nation amongst nations and refuse to be a nation within a nation, and we will consider and review the internal government-to-government relationship options. If so, what process should we be establishing for drafting and ratifying and recognize Hawaiian -- Native Hawaiian government constitutions? Hawaiian Kingdom laws and constitution until further notice. We will update it to today's international laws and constitutional standards. If you seek, you will find that the Hawaii State Constitution almost mirrors the Hawaiian Kingdom Constitution.

MS. CHANG: Please summarize.

MR. TROXELL: This is the last one. I get
one more.

Should the Secretary instead rely on the reorganization of the Native Hawaiian government through a process established by the Native Hawaiian community and facilitated by the State of Hawaii to the extent such a process is consistent with federal law?

The first half of this question sounds nice and proper, sir, sounds pono. Yes, you should let us decide what we gonna do.

The second half of your question is asking if the state or the federal government of the United States should facilitate the kanaka process? Isn't that what we're here for?

MS. CHANG: Can you wrap it up?

MR. TROXELL: This is the end of my thing, Auntie.

The whole process is about our own self-determination and destiny controlled and decided by the first nation indigenous kanaka maoli. We as a nation will uphold and follow Hawaiian Kingdom laws and constitution, international laws, UN laws, humanitarian laws and the laws that pertain to all nations. Keep world peace -- world peace.

We're not a warring nation. The Pacific
is peaceful.

This is the end of my thing, Auntie, right here. I know I said enough for your ears, but --

The federal government -- world peace. This is not a federal government to federal government relationship. So we have a federal government, yeah. If it is, then why would we need another federal government to facilitate our federal government? We might need assistance in some areas, but we will let you know where that is needed.

If so, what conditions would the Secretary establish as prerequisites to federal acknowledgment --

Right here, Auntie.

Let's begin with binding and unbreakable peace treaties and go from there. It's a nation -- I just get this. It's a nation -- okay. No. It's a big no. I'm just trying to explain to the people what you guys are trying to do here.

MS. CHANG: Would you mind --

MR. TROXELL: I'm sorry.

MS. CHANG: Thank you. Again, I apologize in advance, but we have one hour and I've got 100 people who want to speak. So I want to be courteous to them.
The next person is Kalani Asam, Mahinalani Kealakai, Kaili Kamai, Kapua, Lokana and Celeste.

MR. ASAM: By the way, nice and simple --

two Christmases ago, a gentleman from Kalihi Valley made me this apu. Apu is used for having awa before ho'oponopono and truth. Nobody comes near me that's gonna think that they're gonna lie to me. I won't stand for it. I travel with my own apu. It was so beautiful, I made it into a necklace and I'm always ready for truth.

This is not truth up here. Simple. This should end. Once again, no treaty, no law, no land says it all, period.

And as we were blessed to have Dr. Guanson -- I just saw her here a little while ago -- Dr. Guanson, along with Dr. Kaleo Patterson are the two that contributed to the blessings, if you can call it a blessing, of the apology bill by Mr. Clinton, President Bill Clinton. Pacific Justice and Reconciliation Center said it all. Make it pono for the queen. Hawaii's story by Hawaii's queen says it all.

It also says how racist the system that we perfected -- because they taught us how to do it so well, we perfected being white plus. We need to
come back home to being right plus and righteous, the righteous people that we are, spiritually, not by way of Ph.Ds and manmade degrees. Simple. Indigenous peoples of the world. We are pono. We are inextricably connected to the source, the Creator.

These are not -- they were not from the source of the creator. The USA is not our source, never ever has been and never must continue to be. Nice and simple.

Learn our own history first, history and genealogy. We're intact and we are pono. Not as defined by them. As defined by our culture, by this piko in the universe. We are it, not them.

MS. CHANG: Mahalo. Thank you. Can Kaili Kamai come up, Kapua Kamai, Lokana Pua, Celeste? Please come up.

KAHU MOOK: Ke Akua, Jehovah God, Jesus, look down upon this sacred place. We need you tonight, a very important night to make what is right wrong -- what is wrong right, I mean. But anyway, give us the pono tonight that everybody going to be tonight steadfast and to remember before they just do any new office, city, state or military, what the promise was to Ke Akua, to take
care and be accountable for what Ke Akua was meant -- wanted to do for our people. So just be accountable to Ke Akua.

   Aloha ia 'oe, our people of the 'aina and nation. Aloha ia 'oe, panel and members and everyone that's here tonight. We're making history. Aloha ia 'oe also means I love you. But after tonight, you might not love me, because I'm going to tell you the truth, almighty truth from God.

   I'm speaking for myself and the many kanaka maoli people who can't be here and can't find the words with compassion to say what they want, especially our queen, that's still in captivity, and our kupuna and our children who died waiting for our 'aina and freedom.

   I've known and heard and studied about the Department of the Interior and I know you've had a bad track record, very strong. You can show me some proof what you did good, I pono that. But I say no, because our brothers and sisters, like the American Indians, for 200 years they've been on the trail of tears. We 125 years on the trail of tears. So please don't make what is already -- add more insult to the injury, please.

   Because make what is pono in your hearts,
because our children and grandchildren going to say, Grandpa and grandma, what's happening, did you speak up, why didn't you speak up, and I gonna say -- and all of you say we're going to speak up for what is pono. So everybody be steadfast. Either you American or you Hawaiian. And if you American, go to America and take the Americans with you.

But please, Ke Akua, bless us all tonight.
Let's go with love and forgiveness.

MS. CHANG:  Mahalo. Mahalo.
Kaili and Kapua and Lokana and Celeste.

MR. KAMAI:  Aloha ahi'ahi kakou. O wau'o Kaili Kamai, noho au i ka awawa 'o Wai'anae
[Hawaiian language received in typewritten format from the speaker by court reporter].

I am in total and complete opposition to your presence in this process. However, I also support those who are in favor of it.

The American government is famous for not keeping its word, breaking its treatises and basically doing what it wants, when it wants and to who it wants. I believe you federal department officers are doing this backwards. The Department of the Interior and the Department of State should both contribute $10 million each to fund a real
Hawaiian governance process that is led and controlled by our elected leaders. Once a consensus is made by our leaders, presented and ratified by us kanaka maoli, we will inform you, the DOI, the DOS, of our decisions, our process and our timeline. Then we’ll invite you to come kukakuka with us. Mahalo.

MS. CHANG: Kapua?

MS. KAMAI: Aloha ahi 'ahi kakou. You know, mahalo to you folks for coming, but really, wrong place, wrong time. So no, we don't need your interjection in this process.

What we do need is their money, their money that belongs to us. Okay? Because they have the purse strings, but it's really our money. So we need the money so that we can do what we need to do, just like what my husband said. We need to bring it together. We need hui pu. We need to onipa'a. We need to kupa'a.

In a kanaka Hawaii, [Hawaiian language spoken] Samoa, Filipino, kepani, popolo, haole, [Hawaiian language spoken.] We just need the money that belongs to us so that we can do the process amongst ourselves, people. We don't need the thieves watching us, controlling us.
We don't even need to answer their questions. How rude of them to come into our house and tell us what they want to hear. We tell them, You're in our house, welcome, this is what we're gonna talk about, because this is what we need to do, kanaka Hawaii. We need to engage each other, those ohana that don't know -- for some reason, they still don't know. But we need to bring them in.

And so all of the nationalists who always come out to these meetings, call your meeting. Don't monopolize these meetings. Call your meeting so that we can learn at that point. But when we have these, let's listen to them and listen to each other.

So I got the word. Mahalo nui.


MS. KELIIKOIA-PUA: Aloha. Lokana Keliikoa-Pua. You know, I just want to thank you for being bold enough to come here, although that is your job as the Department of Justice.

We stand here and we feel that we have been done the injustice. We are the oppressed and continue to be oppressed, and though we are of a nation to nation, we still want to stand ku'e and
want to know and holomua. We need, as she said, those monies so that we can build our nation.

We thank those organizations who may have helped us to build the nation. We may not agree in every capacity, but someone has taken the step to start that, and so I don't think -- you know, and it's just my opinion -- a lot of this is we have not been given ample time. We have not had the public notification. We need the education. Some of us don't know. We are in our corners because we're tired of being the ones screaming and yelling and no one listening.

You know, so we do want to be a part of the process and not just be a spectator, but be a participator. And we ask that you allow us to do that by giving us those monies that do belong to us.

So therefore, my answer to the question is no, I do not agree.

And as we have been told and informed right outside, there are 19 questions, of which only five has been brought to our attention. So people, we need to be informed.

So I just want to say, as our queen did, we know that the injustice was done back in 1893. We took that march in 1993. Was very -- that was
the best part that I did, that I was able to help to contribute.

But what we need to do is make the wrong right. Thank you.

MS. CHANG: Mahalo.

MS. KAMALU: Aloha. My name is Kamalu, and I wasn't supposed to speak tonight, but I thank you for the opportunity.

Like sister them was saying, you know, I say no to everything. Yeah, all 14 questions, I say no.

You know, before we here, our kupunas lived on the islands without the help of the federal government, without the help of the state government. We had our own government that we ruled ourselves. We took care of our own self without the help of the United States. So as for me, I say no.

And like sister was talking about the monies -- you know, we no like the help with the federal reserve money, yeah, because that's just federal reserve notes. We do want our money that is real silver and gold given back, restitution, given back to us, the people, because we had our own money that was made out of silver and gold, not federal reserve notes that is just paper with no backing.
But mahalo tonight, and I do say no to everything. Aloha.

MS. CHANG: I have next Zeona, William Aila, Luwella, Mahealani, Momi Conner and Bessie Pregana; if you can come up.

MS. NAHOOKAIKA: Aloha. One more time. Come on. I know we get aloha. One more time. Aloha. Thank you. We thank you for coming, though we really don't want you here. You do know that.

Okay. So for the answer to the first question, the answer is no. We got financially genocide by you guys, financially genocide by you. Shame. And you think we don't know that? We know that. The National Geographic got that report from my son, that you financially genocide all of us.

Homeless Native Hawaiians in Hawaii -- excuse me? When we've got so much land, so much water? They won't even give us water to even take a bath, wash our clothes, you know, feed us, when you can make one simple A-frame that sleeps six comfortably with one chair outside, cook outside, two sinks to wash clothes, wash dishes, as well as getting something.

You owe us over a trillion dollars. That's $1 million per person.
Look how you guys treat your own veterans and your soldiers. Is that how you guys gonna treat us? Help the Native Hawaiians that are homeless in Hawaii. I say no. One trillion dollars is owed to all the Native Hawaiians, $1 million per person. We say no to the Secretary establishing -- okay. Someone's trying to turn off my mike.


MS. NAHOOIKAIKA: Thank you.

MS. CHANG: You've got 30 seconds.

MS. NAHOOIKAIKA: 30 seconds. Yeah. I've heard that they have -- want us -- okay -- sorry about that -- to keep us under control and in slavery. Our keikis are thrown from the bush to the beach to the bush to the beach and those are the ones working and living in cars, and you're not taking care of them.

But you take care of your 50 percent homeless that are coming from the mainland, dying in our waters because of cancer and they are trying to decide whether or not they can get indigent kind of burial. Shame on you guys. Shame. Aloha.

MR. AILA: Aloha mai kakou, everyone. Mahalo Sam, Rhea, the other folks on the panel.
Esther, mahalo nui loa for having the courage, the courage to be here tonight. I'm going to speak a little louder. I wanted to mahalo Esther for having the courage to be here tonight. And I also want to mahalo this wahine right here, who's trying very, very hard. Okay?

So I'm sitting in the back and I'm wondering what is wrong with the logic. So for all the brothers that are wearing the shirts and the signs up there, Sam couldn't answer your question, but I'll be happy to answer your question.

There is nothing in this process that prevents the independence movement from going forward. I'm going to repeat it. There is nothing in this process that stops any independence movement from going forward.

AUDIENCE MEMBER: It depends on their approval.

MR. AILA: No, it doesn't. Stop and listen. Listen, brother.

AUDIENCE MEMBER: No lie.

MR. AILA: I never interrupt you when you spoke. Okay?

AUDIENCE MEMBER: I never lie.

MR. AILA: I'm not lying. Okay? So let
me finish. I'm not lying. I gonna repeat it one more time. There is nothing in this process that prevents this from going forward.

He did not say that. You better go back and check the record. Okay?

(Multiple inaudible speakers).

MR. AILA: He said he doesn't know. He said -- stop, everybody. He said he doesn't know. Okay. So I'm going to go forward. Would you let me finish, brother? I never -- hey, I sat there quietly. I never interrupt anybody. Okay? So kupuna watching. Have the common courtesy. Have the common courtesy. You may believe what you wish to believe, brother.

So understanding this, I would like to provide the testimony through the eyes of a father and a grandfather. Okay? My worst fear is that in five to ten years, the Republicans in Congress and the Grassroots Institute of Hawaii are successful in overturning the 150 federal laws and eliminate the budget line items that currently provide, okay, our children with scholarships, our kupuna with coverage and all of those other things that help us live in today's world.

(Multiple inaudible speakers.)
MR. AILA: I never interrupt anybody.
Come on. I never interrupt anybody. Come on.
Okay?

I want you to understand the 'eha that comes from more than 100 years and that's being expressed here tonight. I understand it. Okay?

These 150 laws protect Hawaiian education, Kamehameha Schools, scholarships for higher education, QLCC, youth training, Lunalilo Homes, caring for kupuna, protect Hawaiian health care, the protection of NAGFRA and its protection of Native Hawaiian iwi kupuna, the protection of the National Historic Preservation Act and the protections that come with the mitigation that comes from the required things that these laws continue. Okay?

So I'm gonna summarize.

MS. CHANG: See, I have equal treatment to everybody, even to him.

MR. AILA: I'm going to summarize.

I don't want to look into the eyes of my grandchildren and tell them the story of June 24, 2014, a day when we had an opportunity to protect the existing political relationships, while some of us move on with independence, okay, and that we failed and lost those protections. For these
reasons --

AUDIENCE MEMBER: Traitor.

MR. AILA: -- I say yes, yes, yes, yes and yes. [Inaudible] as one Hawaiian to another, I love that you get to express your opinion. Aloha.

MS. CHANG: Okay. I have Luwella, Mahealani, Momi and Bessie. And if you can come up -- we're at number 84 and I've got 100 and I'm going to finish at nine. So with that, Luwella, your turn.

MS. LEONARDI: It would be me. I got -- I have to put this on the record. First of all, Kia'aina, last night you mentioned 1983, Kinau Kamalii. I was there through the whole process. In fact, I'm somewhere in between the pages of the book that's yay big. I spoke to Kinau just before she passed, and I don't know why, but I took it to heart what she said, and what she said, that that 1983 report was undermined by the democrat congressman. So I just wanted to let you know that I particularly saw you reaching out through these cameras to the audience with that, and I just want to put that on record.

The second thing I want to bring up tonight -- and I sorry I have to do this, but I just
want the security people to understand -- my
relationship with Dawn, I have none. I have no
relationship with Dawn Chang. It has a lot to do
with the fact that the environment -- the
gov was here. Feds were here for two years
and I attended their meetings. But Oahu took a step
back because Molokai and Lanai showed up on our
island, on our Oahu and at the meetings, and we
stepped back and we let them speak.

The deadline for our testimonies for our
energy reuse is coming up on July 16th -- or 14th,
around there. We need to get our testimonies in.
The reason why is because we've got Kahe Point right
down the street. We've got the electrical company
right down the street. And we've got Dawn over
here, Dawn Chang -- she comes into my community,
which is Waianae Valley.

I have to wrap it up.

AUDIENCE MEMBER: This isn't related.

MS. LEONARDI: I have to wrap it up.
Sorry about that.

This is what Dawn did: In the middle of
the process, she lines her pocket with a company
from Florida and she's gonna put 200 solar energy
panels in my community, which will deny us the
opportunity to put solar on our -- on our roofs. E kala mai. I had to get this on the report so that you all understand my relationship as far as I'm concerned. They need a new monitor if this is to be true, if the integrity is going to be here.

Now, Andre said to say, one to fourteen, a'ole. Learn the word. Sleep with it. Thank you for listening.

MS. CHANG: I have Mahealani, Momi and then Bessie.

MS. MAHEALANI: We should give a hand to Dawn. Mahealani. Aloha, Sam. Aloha, Esther. Twenty years we're friends. Anyway, I hail from Papakolea, live on the homestead at Papakolea. I am the head of state of Aupuni o Ko Hawaii Pae'aina and I wanted to bring two things to your attention.

How many of you guys believe in the Hawaiian Kingdom government? Raise your hand. Raise 'em high. There were two entities that was involved in the Kana'iolowalu. John Waihee gave me a call and 12 of my officers met with him and he told me there was not going to be any registration; Mahea, all we're gonna do is just gonna kukakuka. I said, You sure, John. He said yeah. Well, that was not truth, of course. Later on, there's this
registration came up.

I need to show you this, because I don't know if Karen is still here, Awana. But the Hawaiian Kingdom government was recognized on April 16th, 2008, and it's in here. You guys want to see it, ask me. I'll send you guys a copy. It's in here. April 16th, 2008, the Hawaiian Kingdom government.

Karen Awana, the representative from Nanakuli -- and I saw her earlier -- she's the one who wrote a letter -- let me try pull that letter up. Aw, shoots. It's in my other folder.

But anyway, OHA is the second one. OHA recognized the Hawaiian Kingdom government which I represent as the head of state and it's here. This is the letter, September 8th, 2006. Here is the check for $10,000, so that you guys know. They already recognized the Hawaiian Kingdom government. We're the one who operates on the Iolani Palace. We're the ones were arrested --

And let me apologize right now to the people in the back of me, the DLNR, namely Bill Aila, Randy Awo, Guy Chan, Joe Self and -- let me see -- Tsuha and also to Kealoha.

And I'm gonna tell you this -- okay? Just
give me another minute. Right? Okay.

MS. CHANG: Pau.

MS. MAHEALANI: So I just want to share this with you. We're the first person who they arrested who still love them and aloha them, because that's what Hawaiian is all about.

But just to let you guys know, you don't have to find out whether you Hawaiian or not. You are Hawaiian. The kingdom is here. Do what I do. We exercise it every single day of our life. So don't ask for anything from them. They mean well.

And I'm not here to offend you. I love you guys.

But the bottom line is it is here. Know what you have. Know who you are. And it ain't Native Hawaiian. It's maka'ainana or hoa'aina, because that's the title holders under the Great Mahele. Remember that. You're not a Native Hawaiian. You're maka'ainana.

Because under Title 42, it says a Native Hawaiian is a U.S. citizen. You're not a U.S. citizen. Go check it out, Title 42, under public health and welfare. Aloha.

MS. CHANG: Momi and then Bessie. And then after that could I also have stepping up James
Manaku -- is it Tanitei Tehotu? I'm so sorry -- 
Kealii Mackenzie, Amber and Johnnie-Mae.

   MS. KAILIANU-CONNER: Aloha, everybody.

   My name is Leimomi Kailianu-Conner.

   I've been following this since being able to go to the first governance meeting that they had two, three months ago, and I learned a whole lot of things that I didn't know. We are one people. We all belong to this 'āina.

   Thank you very much. We really would love you to help us in the job that you actually are here for. I am a leasee on Hawaiian Home lands. I was told that the Department of the Interior has a job or an obligation to take care of us people on Hawaiian Home lands. So as far as that job, yes, we need help.

   But as far as trying to make us people figure out who is the native, because I'm not a native -- I'm just Hawaiian -- no, thank you. So that's all I got to say. God bless everybody, yeah. Just remember Akua first. And thank you.

   MS. PREGANA: This is a long meeting. I went to the one yesterday. That drove me nuts because I watch everybody fighting with each other. This thing is not about us fighting with each other.
This is about us fighting together. These people is here to try and tell us how for do it.

We say we know how for do it, give us the opportunity to do 'em ourselves without being governed by you. You guys say you're trying to help us. I see different. I see we going back, we gonna tell 'em what we got to say. Really? What about what we say? Take out the ones like this with the check-off, not her, oh, not him. They do 'em li'dat. I know they do 'em li'dat.

I watch my father fight years and years and years for the rights for the people here, and we lost all of it. And maybe not five years, maybe not seven years -- ten years down the road, oh, we decided seat belts is a necessity. My father stop everybody on the road that was on a bus that never have one seat belt because they said we couldn't drive without us having seat belts, so my father made sure the bus guy couldn't go.

This is what's happening to our laws and our rules and our life. It goes from one little bitty sand on the ground and turn into one mountain or one -- let's put it this way, one beautiful ugly hotel. Take our beaches. Tell us we cannot swim. Sorry. We own this beach. You gotta go over there,
girlfriend. Oh, you cannot even come on our
property now because get gates and at 10:00 you're
out. I not used to that. I born and raised here.
I only know here. This is my life. This is the way
I am. I no like nothing else.

But I like my kupunas know that before
they go, they got their natural right and kingdom
back. Aloha.

MS. CHANG: James Manaku, Tarita, Kealii
and Amber.

MR. MANAKU: Good evening. James K.
Manaku, Sr., concerned parent, grandparent and great
grandparent.

Wow. All of these generations, yeah.
And look at all the rest of this generation. I give
you guys credit. I mean, really -- you know, I was
born 1946. Amazing all of the things that I seen
through my whole lifetime.

America was a beautiful thing. I'm not
against American or America, but I think, you know,
when we look at -- like I tell everybody, when we
look into a history book, there's not just America
there. But then, you know, all these countries,
these people here that live in all these other
countries, they have a choice, though, and the
choice would be America.

What's happening here? Why isn't America backing us up? I seen them go all around the world. I've seen getting killed -- well, I seen them have people that governing their own property -- their own countries killed. Yeah. And yet what's happening here?

I'm glad the justice department is here and not just the agriculture -- I mean, you know, Interior, because there must be some kind of justice here. Look at all these people. They've told you all of our life history, and yet we're still confused. No. Really. We're confused because of all the countries in the world -- when I was younger, I was worried about Russia, I was worried about China. But now we're actually -- we're worried about America.

What happened to the greatness of the country that helped the people that were oppressed? We have been oppressed for over 150 years. Where is the justice, yeah? So please, look at it -- I mean, come on. What do we have to do to convince you folks that what is happening here was illegal and not right? Thank you.

MS. CHANG: Thank you, Manaku. I have a
Tarita, Kealii, Amber, Johnnie-Mae, Van and Dianne.

Please state your name.

MS. TEHOTU: My name is Tarita Tehotu. Aloha. Before I begin, Ua Mau Ke Ea O Ka 'Aina I Ka Pono. That means the life of this land has been perpetuated in righteousness.

Earlier I asked you a question if you are -- this was a proposal for a change, and after reading it, it looks like a proposal for a change. But based on the basics of a couple weeks ago, Dr. Kamanaopono Crabbe asked one question, and it still hasn't been answered yet. So I think before all of this -- yes, we did share our mana'o. Yes, we did share and we appreciate you giving us the time to do that. But I think for the beginning, the root starts is answer the question that Dr. Kamanaopono Crabbe answered [sic] first. And it has not been answered from there until tonight.

And so I don't know at what point does the Department of the Interior has -- what sense are you here for, if that has not -- that question has not been answered? It has not been answered a few weeks ago and it has not been answered tonight. Can you answer that tonight? Are you able to answer that?

MS. CHANG: Right now we're just taking
comments. I'm sorry.

MS. TEHOTU: Well, I'm basing it on that other -- on that question. And again, mahalo, it has not been answered, so I don't know why are we doing this unless that is answered. That is really the root to why we're all here. And therefore, I vote no.


MR. MACKENZIE: Aloha kakou. I want to say welcome to the panel. My name is Keali'i Mackenzie.

I want to reiterate that these hearings have been very important and as I'm sure you, the panel, can tell, they've provided an opportunity for the community here in Hawaii to voice our opinions and frustrations.

In regards to question one and all the questions, I can honestly say no to each and every one of them, especially, I believe the Secretary of the Interior should not propose any administrative rule to facilitate the reestablishment of a government-to-government relationship between the Native Hawaiian community and the United States.

And my reasoning is that it is highly
inappropriate for the Department of the Interior to
do such an act. Rather, a conversation should occur
between us and the State Department. After all,
according to your own record of information, the
United States overthrew the Kingdom of Hawaii, and
with that in mind, a government-to-government
relationship, especially one similar to those
existing with many Native American nations on the
continent does not address the wrong committed, the
loss of our nation.

For a true relationship to exist, it must
be based on the restoration or reestablishment of
the nation, something we have been waiting for over
120 years to see happen.

In 1897, some of my ancestors signed the
petition against annexation, a petition that helped
defeat the 1897 Treaty of Annexation, as did many
other people's ancestors in this room. It is in
their memory that I and many of those present today
say no. We want our country back and we do not just
speak for ourselves, but we speak for the dead
mouths of those who came before us.

MS. CHANG: Is Amber here? Johnnie-Mae,
Van and Dianne.

MS. PERRY: Good evening. Thank you for
I don't mean any disrespect to any of you, but I'm seeing that people have made -- is following this panel around the island. But we, as the host community, Waianae coast, need a chance to speak. That's only pono. We come here to speak. And there's others that has spoken, so this is -- our community is the host community. Let us speak first.

We have an opportunity from now through Thursday. I would suggest all of you look into the 150 laws which William Aila refers to. I don't know what it is. I would have to look. So then come up with a plan, a written form plan for the panel to take back. Because I believe if you don't like what they present, then come out with our plan.

I'm the chair of Waianae Coast Neighborhood Board, but I come here as a seventh-generation resident. And oftentimes people come to our community and say, Here's the plan, take it or leave it, take it or leave it, because it's supposed to better our community. We have a chance tonight to put something in writing for the next meeting, which is Thursday, in Kapolei. So if we
want to be organized, then get to it. Thank you.

MS. CHANG: Van, Dianne? We'll go through -- are you Dianne? Okay. Dianne Hoapili?

MS. HOAPILI: I'm Dianne K. Hoapili. I'm also known as Ku'uleimomi of the house of Pa'ahau, spirit of the spirit of the spirit of my ancestors, my ancestors kanaka maoli of Hawaii from the past, present and yet to come.

Martial law is here, depriving us of our rights to establish our own government. We are being told what to do and how to do it by foreigners, both discriminately and indiscriminately. Confusion. It is not about the numbers. You do not get to decide based on the numbers. We are a sovereign nation by sovereign bloodline, no more, no less, and certainly not labeled Hawaiian or labeled tribe.

Finally, only the heir can determine our status and jurisdiction. A hui hou. Malama pono.

MS. LOPEZ: Aloha kakou. First of all, I want to thank the panel for coming. I agree with several speakers. I think it does take courage and I know folks in the audience don't think that's the case.

But the thing that I remember most from growing up and my tutu -- my family originally hailed from Waimanalo. I'm happy to be a Nanakuli resident, living on the homestead and raising my own grandson here in, I believe, one of the most beautiful communities in Hawaii nei. And that's something that I want people to really know, because I think many people don't see that here. And it is a very beautiful place; passionate people, who really care with our na'au, our heart and our head.

What I want to say is this: And for those who want to discredit what I have to say, that's okay, that's your right. Okay? But our history, as shared tonight, I believe is indisputable. People are correct. They've done their research. They know what injustice has been done in the past. What we hear often in the sessions, and not just today -- in so many hearings that community members attend -- is 120 plus years of hurt and pain, and people keep talking and they wonder who and when is somebody
actually going to listen. And I understand that.

I hope when I do whatever work I do, that I listen, and I think that's all the rest -- that's part of the start, is hear what we have to say. You peel away everything else and hear what we really have to say. What so many, if not all, kanaka maoli know, deep in our na'au is that Hawaii nei is a very special and blessed place.

Our ancestors were guided here in a vast ocean of hundreds of thousands of miles in the middle of what people would believe is nowhere and they found it. They found it. Do you know why? Because they weren't searching with just their head, okay, using instruments just with their head. They used their na'au to find one of the most beautiful places in the world.

And I believe that the people who come from these lands are very beautiful people.

Yes. I will try to wrap it up. I know people are wondering what's the point that I'm trying to get to.

I guess my point is this: That our stewardship of Hawaii nei as provided to us by our ancestors, our stewardship is not our right. It's our responsibility. And it's because of that
responsibility that I say -- my own personal responsibility as an individual, nothing more than that. I don't pretend to be anything more than I am, just Kealii -- that I say the following: I have so much love and aloha for everybody. I love this community. I love Hawaii nei. But yesterday and tonight, it hurt my heart that many of you out there, kanaka maoli or not, who say we should, we should be the ones to determine our future, our nation, not the feds, nobody else, because we know what's right for us, I -- I believe that. But when we choose, when we choose to not listen, not let each other speak -- there are people here who are going to say stuff you don't like and you don't agree and you think they don't know what they talking about. You know what? You have an opportunity to educate 'em. But when you shut them down and you shout and don't let people speak, I say auwe. That, too, is hewa. People like to throw that around a lot.

But we're shutting down our own people. They're not the ones. They didn't tell us to be quiet.

Okay. Dawn, you are telling us we got our two minutes and wrap up. I'm wrapping it up.
The only reason I'm bringing it up is like so many of you, I want to be part of making a difference, but you gonna make people afraid to talk? You not gonna hear from their heart and their na'au, just because you don't like what they're saying or you disrespect where they come from? Come on. That's all I'm saying.

And guess what? I don't know my answer yet for one, two, three, four through nineteen. I still trying to figure it out. Anybody out there who wants to be productive and help me learn and understand, I'm open to hearing.

But don't shout people down. Let them hear. Afterwards -- let other people finish talking first.

MS. CHANG: After is -- I have Nalani, George, Shane, Timothy, Sam and Kimo.

MS. KEKUMANO: Aloha ahi'ahi. [Hawaiian language spoken.] I thank you all for coming to listen to us kanaka maoli people.

I have reviewed all the literature. This is my second meeting and I have to say after studying federal Indian law in the Supreme Court library and the track record of the Department of the Interior and being wards under 562 Indian
tribes, I have to say that my answer to all of your questions are no.

I love my people. I am proud to live in Pokai Bay and be from Waianae. I'm a proud Hawaiian. I have traveled all over the world. I spent 25 years in France, in Egypt, through the Middle East. I've stayed in the Navajo nation. But your track record in making the horror that my people would be federal wards, with no vote, with no --

I mean, the Curtis Act, the Hatch Act, I studied these downtown in the Supreme Court library, and my fear is -- I'm sorry. I cannot acquiesce. I cannot do anything but say no.

And my people, they're hurt. They're hurt from the injustices of 121 years, the piracy and treason of the USS Boston that came in and took our queen hostage in the coup d'etat, the premeditated treason and piracy under Article 1, Section 8 of your Constitution and Article 9 of the Articles of Confederation that were used before the Bill of Rights of 1791.

All I'm saying is that my people are in pain and they deserve to have reparations under the 2nd and 4th Geneva Convention. These are war
crimes. And then not to mention the Nuremburg Tribunal Charter of 1946, Article 6, Section A to J.

Now, these are crimes, premeditated crimes. April 30th, 1900, when the Organic Act came with no metes and bounds under Section 2, that Organic Act made laws. Those laws have no jurisdiction, as well as the Admissions Act.

Now, my people are suffering today because all that money -- we have the wealthiest trust in the world, a trillion dollar trust. Our people are suffering because only the few of the U.S. government and OHA and other people have accessibility to our trust.

Our lands are the most expensive lands in the world. We're wealthier than the Kuwaitis. I've been to Kuwait. It's all in the bank. All I'm saying, our people, they need this. They haven't had any of it. Anyone that has had a benefit, I'd like to know. Because our people -- I live in Waianae and I see the homeless. And these trusts and these lands and our trillion dollar trusts, they belong to us and our people. Mahalo nui loa.

Sorry.

MS. CHANG: It is 8:45 and I am on 103 and I have got up to 156, and we're gonna close at -- so
that's why when I ask you to kind of keep to two
minutes, it really was in respect to everybody else.

The next person is Harold Levy. After
Harold is Nalani, George, Shane and Timothy. Please
come up.

MR. LEVY: My name is Harold Levy and I'm
a fourth generation homesteader. My great
grandparents had a homestead, my grandparents did,
my parents did and I do.

To answer those five questions, the answer
is really no, no, no and no. The reason why is
we're not American Indians. We shouldn't come under
the Department of the Interior. We do not wish and
have a desire to be wards of the federal government.

The government has in trust -- had this
Hawaiian Home Lands trust. It laid it on the State
to do it. They were very poor stewards of the
trust. Even though I am a homesteader, it took me
far too many years to get my homestead.

Quite honestly, sovereignty is an issue
that we all share as Hawaiians. It is a God-given
right. No paper, no law, nothing the United States
can tell us will give sovereignty to us. God gave
us sovereignty to who we are. It is God who gave us
the right to self-determination. No country,
including the United States, can tell us, You can have sovereignty now. We have always been sovereign and we have never yielded that sovereignty. We are and continue to be a free people.

But how can we be free if we're still under the hedge of the federal government? How can we be free when the same country that took over our country is telling us that we are sovereign now or we can let you -- we can help you be sovereign? That's not freedom. Freedom is when we can choose what we want and we can determine who we are as a people. No federal government and/or law can ever, ever do that.

All we ask is the right for us on our own to determine who we are, the form of the government that we take, and then we speak as equals as a nation to the United States. Aloha.

MS. CHANG: Mahalo. Nalani -- could George, Shane, Timothy and Sam come up?

MS. AIPOALANI-TUAOI-TO'O:O: Aloha and talofa. My name is Nalani Aipoalani-Tuaoi-To'o'o, and I stand here not just for myself but also for my nine children. I was born and raised here in Nanakuli, on Hawaiian Homestead. Unfortunately, I am not a leasee of the homestead.
But what I do want to share is what is on my heart, the answers to the first three questions. It may be upholding or appalling to some of you, but I vote yes. For number four and five, we need to come to some kind of agreement where we have other different organizations come and not just kukakuka, because a lot of people like to talk the talk but not walk the walk.

We have different entities and different organizations within this nation, and how can we say, oh, this one group is gonna get it, when we have like 20 or 30 different groups that's all fighting for the same thing, but they're not with each other.

For myself and my family, especially my children, I know I won't be able to see it, but -- please excuse my language -- but I'm damn certain my kids are gonna get what they deserve. What was taken from our ancestors way back when, yes, it was a travesty.

I walked in the 1993 walk. I did everything that I possibly could and now I can't just do it for myself. I have to do it for my children.

I worked on a reservation, teaching at an
elementary school, which is Chief Leschi Elementary, and to see how the Indian people ended up from what they had before to what they have now, I want that for my people. I want my people to be given the assets, given the monies, because they do have different organizations that they already -- they have already formed and they're incorporating now. Please help them.

And for this I thank you for coming here and I know you didn't have to and I know it wasn't you who did the injustice to our people. But it was the ones that came before you, and for that, I thank you again and I apologize. Mahalo. Sorry.


MR. KAPOI: Aloha kakou. Sam Kapoi from Waianae. I came to speak on behalf of my ohana.

Real simply, I just wanted to say no against the proposed rule change, simply because a lot of us, you know, we're saying no, saying yes -- because for me, three days coming in and saying
we're going to have this meeting was kind of out of the blue, when -- when I get kuleana, yeah, when for just aloha 'aina, aloha kai. But for come out of the blue and just say, We're gonna have this meeting to make these changes and all this stuff, that's kinda nuts, and not really give us maka'ainana, regular people, that just [Hawaiian language spoken] for dive into the technology kind stuff so for really understand what this whole thing is trying to do for our people.

But anyway, simply kine put, a'ole. So mahalo.

MS. CHANG: Mahalo. The last five I have is Momi Fernandez. I missed Mr. Couch. Let's see. Is it Kang, Kendra Kang? Georgette Myers. That's the last. So Momi?

MS. FERNANDEZ: Mahalo Ke Akua and kupuna and na 'aumakua. Mahalo for being here, because your presence allows us to hear each other and to address not only the questions but to learn from each other, as well. My name is Momi Imaikalani Fernandez. I'm going to make this as fast as I can. I say no to questions 1 through 13. Number 14, I say the drafters of any constitution involving Hawaiian people need to be drafted by
Hawaiian people for Hawaiian people. No to number 15 through 18, and a'ole to number 19, because I don't believe the authority resides at the state level.

I have a hard time trusting and engaging in a conversation regarding a trust relationship when there's been so many injustices in the past and in the present. I even question whether you know how many Native Hawaiians there are. The U.S. Census Bureau even has conflicting data.

Aloha, Esther. I'm sorry. I should have said aloha to you, always aloha to you. And I know you know this. Those that are displaced, those that are homeless, those that are incarcerated, medically institutionalized or living in care homes are especially not counted in the U.S. Census, because either other people fill out the census for them, they don't have the opportunity to fill it out themselves. Those that serve in the military -- and we have many men and women that are Hawaiian serving in the military in foreign lands -- they never get to fill out their census.

So our nation is much larger than what I think you think. We know who we are. We know where our families reside and I think we have a better
idea. Because of that reason, I propose that we have our own Native Hawaiian census. When we need to count our own people, as we have historically -- and we've done 100 percent in the past, in the 1400s, 1500s. That far back we have a history.

Okay. There's a discrepancy from ACS, or American Community Survey, three year estimates of Native Hawaiian population. It's 5,959 less than in 2010 in the Native Hawaiian alone and in combination category.

I'm speaking because I saw my kupunases' names on the ku'e petition, and I hope my ohana in the future, the generations, my seven grandchildren will not have to do this. I say no, and I say yes to Hawaiian Kingdom. Mahalo.

MS. CHANG: George?

MR. NAWELI: Aloha Ke Akua. My name is Reverend George Kaleokaapu Naweli. I stand here before you with my almighty God Jehovah and Jesus Christ as my Lord and Savior. It was necessary that the word of God should first have been spoken to you, but seeing he pulled it from you and judge you himself unworthy of everlasting life, no return to the gentile, for they've been ignorant of God's righteousness and going about to establish their own
righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believe. If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God has raised him from the dead, thou shall be saved. For with the heart men believe onto righteousness and with the mouth confession is made onto salvation. For we must come to Jesus. There's no other way. He's the only way.

For you are my people. I have chosen you. For there is no other people on this road than the Hawaiian people, with a lot of aloha. How shall we escape if we neglect so great of a salvation? For it is the power of God unto salvation to everyone that believes. For we must repent, for the Kingdom of Heaven is at hand, and be converted that your sins may be blotted out when the times of confession shall come from the presence of the Lord, and be baptized in the name of Jesus Christ. Thank you. Just come to Jesus.

And I like say to all the sovereign groups and all the ohanas and the halau, we walk by faith and not by sight. Faith does not respond to two targets. You got to zero in on the right one.
People are quick to follow someone or something that is exciting. Just give God the glory. Okay. I know I'm through now. But I'd just like say, May the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

MS. CHANG: Mr. Couch, if you could, keep it to two minutes or less.

MR. COUCH: Welcome to the ohana of the leeward side, and welcome, group. Esther, thanks for coming.

Folks, my tutu man, Reverend David Hauolihaa, from the Lamb of God, ministered to me as I was growing up, and he said, Boy, we need people to take care of the Hawaiians, because the homeless shall be great down this side. For the past 14 years, God put it in my heart to minister to the local people in the bushes and all throughout the Waianae coast and the island. We're growing, folks. The homeless is growing. The homeless is growing. Hawaiians, we need to put your ohana together.

My tutu man used to say -- even OHA, Dr. Crabbe and all of you -- all the groups come together, come together. My tutu man would say, Why one climb the coconut tree and the other Hawaiians
pull him down? Why not we all climb the coconut
tree?

Why not release the monies so we can all
come together as ohana of Hawaii. God bless.

MS. LUCERO: Aloha. My name is Arleen
Lucero. I'm from this homestead, seventh
generation. Thank you for coming here tonight. I
know it was a mandate by our President Obama, who's
looking for resolution before he leaves office. And
I know it's not easy to be here to hear the
complaints, the shouts and the bickering, but I know
that our people remember our kupuna and the aloha
that they have that we can find resolution to all of
these problems.

All the questions, I say yes, if by
definition your Native Hawaiian community is the
original language of our Kuhio, who says 1/32nd
percentage of blood makes our native people. If we
all can come together as an organization of a people
with a common goal and a common love, then we can
accomplish great things.

For me -- [inaudible] told me no cry, so
I'm not, and she's out there. When I remember
working in the Native Hawaiian communities with the
Native Hawaiian Health Care Act of 1988, the Waianae
Coast Comprehensive Health Center was written out of the Native Hawaiian Bill to put in direct services to the people of the islands. Instead, we became a native information and referral organization. And yes, it did great things, because we had more Native Hawaiian doctors, and thank God for that, because I have a nurse who's Native Hawaiian working at Queen's.

But for me, as a people we need to be able to work -- and it's evident tonight, and I know everywhere you went, that we have a hard time working and even talking to each other tonight. Because we cannot allow each other to be hurt, because --

And I went to my kupuna Maunakea, because that was the only last grandma I had alive, my mom's hanai grandma. And I told her, Grandma, why is it that the Hawaiians always have to fight each other, why can't we work together? And that was on the Native Hawaiian Health Care Act. And she told me: Baby, the hurt runs deep, from generation to generation we carry a hurt we don't even understand. That's why our jails are full. That's why we're the lowest paid, can't go to college, because we don't have money. Raising families that we do care about
-- not that we don't care.

   Basically, for me, I say we can come
together. And I'm gonna leave this short note,
because I want you to remember what our prince said
in 1987 [sic]. Within this century they have
dwindled from 400,000 healthy, happy children of
nature, without care and without want, to a little
more than a tenth of what -- of that number of
landless, hopeless victims to the greed and vices of
civilization. Year by year these footprints will
grow more dim along the sand of their reef-sheltered
shores and fainter and fainter will come the sing-
full songs from the shadows of the palms, until
finally their voices will be heard no more.

   But I tell you tonight, people, we are
here. Your voices have not ceased and our prince
would be happy. Thank you.

   MS. CHANG: This is the last three for
tonight, Shane and then Karen and the children.

   Please state your name.

   MR. KAHANAOE: I thought I wasn't going to
be able to speak, but -- aloha everybody. Thank you
for letting me speak. My name is Shane, 39 years
old, kanaka maoli, and I have six kids, all
Hawaiian. Born and raised in Waimanalo. Moved to
Nanakuli.

I just had a question I wanted to ask. And why is it that we have to pay tax on land that belongs to us? And I mean, I don't understand. I don't understand. I just wanted to ask that question. And I wanted to give you an example. Imagine living in a house with 24 people, trying to survive, welfare, food stamps, and we gotta pay for live on our land. That no make sense to me. I mean, where is the justice in that?

And, you know, while we waiting and everybody pointing finger, that person did this, this person did that, and right now is our time for come together.

And I never had the chance to write anything down. This is off the top of my head, so excuse me. But that's just how I feel.

You know, a lot of us -- me, I grew up not knowing how to speak my own language, and that's shame. You know, a lot of us do. That's why we not speaking today, because, you know, we don't even understand our own language. Isn't that genocide? Who is responsible for that?

You know, in the meantime, while we're waiting for you guys to do something about it,
people are dying, get diseases. Health and
education is, I don't know, something else.

But I'm here because I want to see
something happen and -- aloha everybody. Thank you.

MS. CHANG: Mahalo. I'd appreciate if you
could keep it short.

UNIDENTIFIED SPEAKER: I think this whole
system stinks, because it's like a hit and run. You
go here, you go there, you go here and there, end by
nine, everybody gets two minutes. We used to get
five back like a couple of decades ago. But, you
know, it's like if you miss it here, oh, you gotta
come all the way out here and maybe get -- maybe you
get to get heard, okay. And it makes us all crabs
in a barrel. I don't like that. I don't trust a
system that does that to us. Why should we trust
Department of the Interior if they're going to do
that to us, make us feel like crabs in a barrel?

Okay. I say no, obviously. Okay. But
this whole thing is written in a very demeaning way.
It says government-to-government, and then it says,
U.S. government to Native Hawaiian community. Okay?
Not Hawaiian Nation. It's not even addressing the
people as they are. Okay?

The second one -- I'm just going to go
through this -- I only have one minute. I'm going
to go through the second one. Okay? Why should we
trust a government to help us reorganize that cannot
even -- that should be reorganizing itself? Okay?
They go around. They kill here. They --

Why should we want even the university
degrees, when all they create is Agent Orange and
that kind of poisons, you know, funding for things
like Agent Orange? No. We don't want that. Okay?

And then, they cannot even uphold the
kanawai mamalahoe which is in the state
constitution. Okay? The first law of the land in
Hawaii is kanawai mamalahoe. It is in the state
constitution. It's that little green thing. It's
in everybody's -- on all the police badges. It is
not even being upheld.

There are bills being passed -- or
scheduled to be fast-tracked this week, Bill 42, 43,
44, which will make it illegal to even sit on the
sidewalk. How is that safe? How is that safe?

MS. CHANG: If you could keep it really
short, I'd appreciate it.

MS. LARSON: [Language of El Salvador
spoken.] I am not a Hawaiian. I am from Central
America, and I witnessed similar things what is
happening in Hawaii in my country of El Salvador, okay, when they trying to convert us from Salvadoranians, republicans to communists. So you folks, you need to speak up. You need to stand up and keep doing what you are doing here today. Let your voice be heard.

I am a mother of three. One was born and raised in here. And I am a grandmother of six. They were all born and raised over here. I am an ex-military wife and I've been here since 1984. I love Hawaii. I'm not going to take more time. I want others to have the time. Okay? So aloha and I love you and God bless you.

UNIDENTIFIED SPEAKER: You guys heard it. Right? We need to fight, brothers and sisters. There's no time for us to be bickering about small potato things. Okay?

Now, I don't know how much time I talk in front of the federal people. But I thank you folks. I was told that you guys were brought by Obama, same color like us. You know, he loves us and we love him, too.

But the thing is that in the Act, brothers and sisters, in the Act, it doesn't say we need to pay for property, in the act, Homestead Act. It
doesn't say we have to pay for water in the Act.

But what it does say that is the most important
thing for all of us, brothers and sisters, I tell
you guys right now --

I'm a lady of action. I've been doing a
lot of work in my community. I walk the streets for
37 years, never got paid a penny. But you know
what? My Nanakuli homestead, Hawaiians, they
strong. Nobody comes in through our door, nobody,
until we say so. Isn't that right, Nanakuli? You
guys know that. Nobody comes in through our door,
nobody, until we say so. Isn't that right,
Nanakuli? You guys know that. Nobody comes in our
door until we say so.

So I'm gonna tell you folks the most
important thing of the Act that you must do, and
that is your job for us natives, the most important
thing, brothers and sisters, is the fact that they
need to rehabilitate us. They supposed to get us to
the highest nationality. And who is that? That's
the Japanese that get all the high-paying jobs.
They supposed to get us to that part. We are on the
bottom, like worms. No more already. Enough with
this kind of stuff.

If you promise us, you follow the Act.
Like Obama has brought you here for us. If you follow the Act on that, then we all going to be saved.

We need to help them. We need to follow them. We need to make sure that they don't forget about us. We need to constantly make sure they see our faces and hear our hearts. Do you understand, people?

Okay? So remember that. That's the most important thing. We gonna -- that's what we seek for. We seek to get the highest. Yes? That's right. Thank you.

MS. CHANG: Okay. This is our last comments of the night. It's the children.

KAMUELA: Hi. My name is Kamuela. I am proud to be a kanaka maoli. I came here all the way from Kukaniloko just to say that.

MS. CHANG: Thank you.

UNIDENTIFIED SPEAKER: I will be speaking in 'olelo Hawaii. [Hawaiian language spoken.]

MS. CHANG: Mahalo.

UNIDENTIFIED SPEAKER: Mahalo Ke Akua and aloha Ke Akua from us to you. Aloha.

MS. CHANG: Mahalo, Nanakuli. Mahalo.

This is the end of the comment period for this --
tomorrow night we're gonna be at Heeia. Please come and join us. Remember there's all the different ways to make your comment. So mahalo.

(Meeting concluded at 9:19 p.m.)
CERTIFICATE

STATE OF HAWAII )
) SS.

CITY AND COUNTY OF HONOLULU )

I, SUE M. FLINT, Notary Public, State of Hawaii, do hereby certify:

That on June 24, 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 103-page transcript dated June 24, 2014, was subscribed and sworn to before me this 6th day of July, 2014, in Honolulu, Hawaii.

SUE M. FLINT, RPR, CSR 274
Notary Public, State of Hawaii
My Commission Exp: July 23, 2015