DEPARTMENT OF INTERIOR
BUREAU OF INDIAN AFFAIRS

TRIBAL CONSULTATION

ADVANCED NOTICE OF PROPOSED RULE MAKING
PROCESS FOR REESTABLISHING A GOVERNMENT-TO-GOVERNMENT
RELATIONSHIP WITH THE NATIVE HAWAIIAN COMMUNITY

Taken at 10200 Quil Ceda Boulevard
Marysville, Washington

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REPORTED BY: Kristin M. Vickery, CCR, CLR 3125
MR. BEETSO: Good morning, everyone. If we could, I would like to ask everyone to take their seats. If you haven't had a chance to do so, I would ask you to please sign the sign-in sheet. There's a sign-in sheet at the front table, and there's also a packet of materials that we'll be discussing this morning a front table as well.

My name is Derrick Beetso. I'm a counselor to Assistant Secretary Kevin Washburn in Indian Affairs. The is initially scheduled as tribal consultation which is mandated by the Department of Interior to have discussions about policies that may or may not have an effect on Indians in the United States.

So Executive Order 13175 requires the Department of Interior to facilitate any tribes that become policy may or may not affect Indian tribes. So those -- the purpose of this morning's meeting -- I know we have a lot of folks outside of the federally recognized Indian community. We have a lot of Native Hawaiians here. And we have spoken with tribal leadership, and so the meeting is open for everyone in the room. So I just wanted to make that known on the record.

We have a court reporter here today. She'll be
transcribing everything that's said today. So later on when
we move into the comment phase of this morning's session,
please be sure to speak clearly. State your name before
every statement that way she can have it down for the
record. And the transcripts will be available later.

So this morning we're here to discuss of and
Advanced Notice of Proposed Rule Making. We wanted to start
by asking Vice Chair Deborah Parker from the Tulalip Tribe
to give us a welcome this morning.

DEBORAH PARKER: (Native language) Deborah Parker,
Board of Directors for the Tulalip Tribe. Good morning,
friends and relatives. We welcome you here to dxwlilap.
That's our traditional name, and the name comes from
landlock bay.

And I am -- my indigenous name here is (native
language) and that's my grandmother's name seven generations
back. And so on behalf of my family and on behalf of our
tribe and our nation, we welcome each and every one of you
here today. And we pray -- we pray that wherever you come
from that you enjoy your stay here and that you have safe
travels back.

We welcome my good friend here, Derrick Beetso. I
know he's a hard worker for Indian Country, and we're very
proud that you're here today and that it's being hosted in
our traditional lands here.
I was talking to Derrick about the sensitive issue of recognition and who you are. And I've always been taught who you are is where you come from, is -- is you -- they say home is where your heart is. But to me it's wherever you carry yourself. It's how you carry yourself. It's your language. It's your whole being.

We talk about the fabric of life and how it's woven together. And that's each and every one of you, each and every one of us, and even this morning how we all come together today to share our words. And I just hope and pray for each one of you that you share your own truth with they government. They need to hear your truth.

You may not all agree, and that's healthy. That's how -- that's how we grow together, that's how we learn. On council there's seven council members. And my first year of council, I was the only female, so you can really feel sorry for me. It took a lot of patience for me to work with my male counterparts, but we did it and we worked together. And now there's three females and four males on the board. And it's always interesting on how we come together with different generations and male/female, the belief, our own traditions within our home and how we work together.

So it's an exciting time to learn and grow. Each of you carries a beautiful spirit within you, and I just hope and pray that today you -- as my mother would say, you
put it on the table, and you speak your own truth. And that's how we're going to move forward with our own truth. Don't hold back. Someone may -- even if someone thinks you're right or wrong, that doesn't matter. That's your truth. Be in your own element today. And so I'm grateful that these consultations are here because it's important to listen to our people.

Then you've got to sort through all of it. And that's something each and every day tribal leaders, our leaders of the country, and across the nation and across the world that's what we have to do, is we have to sort through all of the energy, all of the words, to come up with the right decision.

And so for me, I hope and pray that -- that you continue to that aloha spirit. We have some of our tribal members here who are of Tulalip and Hawaiian ancestry so we really honor those families here today. They bring us a lot of aloha. They bring their traditions from here and they bring that love and that feeling of ohana, that feeling of love to us.

And so they really -- they really add to the fabric and to our -- not just -- not just only to our history, but who we are today. So today we're much a blended family, and so I'm very grateful for this day today and for each and every one of you. Again, it's -- I know
these meetings can be intense. They can be -- people have different beliefs on where they stand. But I truly believe that if you just respect each other in that way and continue those traditional teachings that we have that we'll find that common ground.

And so that's my prayer for you today, that's the medicine that my grandmother has taught is me that love and respect and we approach everything from the doorway in to the doorway out we respect each other in that way. So, again, much love to each and every one of you on your travels and your day today.

We -- Tulalip Tribes, we'd like to come visit you, and I think leadership needs to start. So if you hold a consultation there, I'd like a personal invite. But anyways, just once again, much love and welcome, and we hope you enjoy your stay here and visit us any time. We're a great casino. Thank you.

MR. BEETSO: Thank you, Vice Chair.

So good morning, everybody. We'd like to thank you the Tulalip Tribe for hosting this morning's session. It's a very special place. I came in yesterday. It's just amazing. It's a beautiful area. It's my first time here, so thank you, Tulalip Tribes.

So I wanted to start out by giving everybody an introduction of the federal team here. Since this is a
federal consultations, I wanted you guys to know who the federal officials are here. I'll actually introduce myself. My name is Derrick. I'm counselor to Assistant Secretary Washburn. And I'll let Jennifer introduce herself.

MS. ROMERO: Good morning, everyone. I'm Jennifer Romero. I'm a senior adviser to Secretary Jewell at the Department of the Interior.

MR. BEETSO: I know out front, if you guys signed in, you met the wonderful Annette Romero. She's in our Department of Regulatory Affairs. And we have Craig Dorsett around here as well too. Craig Dorsett's in the Office of Policy Management and Budget. So those are the federal folks this morning. I know we have a trial leader from Puyallup. Would you like to introduce yourself, sir?

BILL STERUD: Thank you.

Thanks again for the Tulalips and their beautiful place and allowing people to come here and visit. My name is Sterud. I'm the chairman of the Puyallup Indian Tribe. We're out down there by Tacoma, Washington. I have some Hawaiian friends, and I was just over in Hawaii like last week visiting some of my Hawaiian friends.

And the concern that my Hawaiian friends was that these hearings taking place and why are the Indian tribes having comment into your internal personal tribal world. Well, I'm here to say that we do not have a place in your
internal tribal world and that you have some very important questions that you have to ask. You have some important things you have to say. Indian tribes over here don't have any input into that process. I'm just saying that for the record. This is your world; this is your fight; this isn't the tribal over on the mainland's fight. We'll support what you come up with, guaranteed, but this is your fight. And I just want you people to hear that I want to Interior to hear it as well, that this is your fight, this is your government and this is your world. Thank you.

MR. BEETSO: Thank you, Chair.

So with that statement, I guess so this is -- you know, I'm here on behalf of Indian Affairs. We've been working, you know, as federal team on this matter. And just a little bit of background behind why Indian Affairs is involved.

And you know, the short of it is when the -- when the concept of acknowledging the government-to-government relationship with the peoples was brought up and the Department of Interior Indian Affairs was -- you know, we've been doing this since the 1930s. So I kind of see our involvement in this matter as more like a technical assistance involvement. It's definitely not trying to swoop Native Hawaiian's under the umbrella of Indian Affairs. But it's more when we look at this issue, Indian Affairs has a
long history with the Indian Organization Act, Oklahoma
Indian Welfare Act, Alaska amendments to the IRA, the
federal acknowledgment process, all of those different types
of ways that tribes come into being, we have reaffirmation
processes that we go through for tribes that were
administratively left off the acknowledgment list. It was
kind of mistake by the Department of Interior. So we have a
lot of analysis that we go through to acknowledge that
government-to-government relationship.

So I think when this initiative was set forth I
think the thought that was since Indian Affairs has dealt so
much with acknowledging that government-to-government
relationship that we should be kind of at the table. And
the consultations, I see them more tribes being able to give
their input as to what works from processes that they've
been through.

We have a lot of only tribes that have been
acknowledged through the federal acknowledgment process. We
have several that have been acknowledged through
reaffirmation. A lot of tribes are IRA tribes. A lot of
tribes in Alaska were organized under the Alaska Amendments
to the IRA. And so just their history of it -- it's not --
we're going through -- right now we're also doing separate
rule making for federal acknowledgment process. And in that
rule-making process, that's -- that's for continental United
States folks that are petitioning for federal acknowledgment.

And so if the thought was to swoop Native Hawaiians into Indian Affairs, then we would have probably lumped it within that federal acknowledgment process, but this is separate and distinct and that's something that you're here today. That's not the federal acknowledgment process it's not the reorganization process.

When you look at those two processes, they might have components of theirs that might assist in any type of potential framework that we might be looking at future in the future that addresses Native Hawaiians.

So with that, I wanted to turn it over to Jennifer to give a little bit of background, and you know, we initially framed this presentation for tribal leaders in case, you know, there's a historical, I guess, information that needed to be told to tribal leaders for them to understand why we're here today and why we're talking about federal acknowledgment possibly for the Native Hawaiian community. So that's why you see, Brief discussions on Native Hawaiian history.

So I'll turn it over to Jennifer. I think she's going to kind of abbreviate that portion of the presentation, but...

Jennifer Romero.
MS. ROMERO: Thanks, Derrick. Good morning, again, to all of you. Thank you so much for being here.
And on behalf of the Department of Interior and Secretary Jewell, we welcome you and thanks again for taking time out of your schedules to come and listen.

Before I begin the overview of the Advanced Notice of Proposed Rule Making, let me give just a little bit of brief background on Native Hawaiian affairs. Native Hawaiians, like Native Americans and Alaska Natives on the mainland are distinct indigenous who lived and exercised sovereignty over their lands centuries before European contact and the formation of a federal government.

Native Hawaiians continue to maintain their national identity as distinct people with a unique language, history, culture, and ancestral land base. Yet despite these attributes, they're the only indigenous people of the United States that do not currently have a government-to-government relationship with the federal government. So no federal recognition -- no federal regulations currently exist for recognizing a Native Hawaiian government.

So with that, let me tell you what I'm here to do today. I will be giving you an understanding of how the Advanced Notice of Proposed Rule Making -- and I'll abbreviate that to ANPRM -- how the ANPRM was developed and
why. I'll also briefly go over the five questions that we've asked the Native Hawaiian community and other stakeholders in the ANPRM.

Let me begin with a little bit of background on the development of the ANPRM. When was this document released? And I believe you have in your materials the five questions as well as some more information on the proposed rule making. But on July 18 Secretary Jewell announced a first step to consider reestablishing a government-to-government relationship with the Native Hawaiian community and the United States.

The ANPRM was posted in the Federal Register shortly thereafter. And after the publication, the federal team of Interior and Justice officials, including myself, and embarked on a nearly three-week journey to the Hawaiian Islands.

We conducted 15 meetings on all major Islands in Hawaii. We collected over 45 hours of oral testimony during these community meetings -- but in addition to those meetings we also had smaller community meetings, smaller stakeholder meetings in between the larger once. We collected written submission testimony based on the ANPRM and also heard directly from some small community organizations.

Those organizations -- and we did meet informally.
These were not on the record. It was strictly talk story with these organizations which included the Office of Hawaiian Affairs, the Department of Hawaiian Homelands, homestead communities, rural societies, the Ali'i Trust in settings really just like this one. It was an open forum. And we at the Department of Interior felt that it was critically important that we hear directly from the community and we have a robust dialogue with the Native Hawaiian community and that we really heard from the people directly. So that was -- that was our goal. We set out to have these public meetings, 15 of them, throughout the islands, but we always wanted to meet directly in the community to talk story and to really understand people's feelings about the ANPRM.

So that was -- that's the timing of the ANPRM. And let me talk about why we undertook this process. So a lot of the questions we got and the feedback we got in these smaller community meetings had to do with why are we here, who asked us to undertake this process, so let me flesh that out a little bit.

The ANPRM responds to requests from both the Hawaiian Congressional community and -- the Native Hawaiian community, rather, and Hawaiian Congressional delegation, your Native Hawaiian's elected political leaders and then the local and at the national level for the Department of
Interior to consider developing an administrative process to create an option for the Native Hawaiian community reestablish a government-to-government relationship with the United States.

The process really builds on the 1993 policy resolution. In case you're unfamiliar with that, in 1993 the United States Congress formally apologized for its role in the overthrow the Hawaiian Kingdom and acknowledged that throw was illegal. In 1993, once that resolution was passed, it kicked off a reconciliation process.

And in the year 2000 -- or rather in 1999 a another federal team of Interior and Justice officials set out and went to Hawaii on a much smaller scale and had meetings with the Native Hawaiian community. And those meetings really centered on issues close to the Native Hawaiian community: Education, employment, healthcare. These -- these types of issues that Native Hawaiian community really felt was important to self-determination and self-governance of their community.

And as a result of those meetings that happened in 1999, a year later a report came out. It's called the reconciliation report. And that report gave, as its top recommendation, its highest priority, its recommendation to the United States was that the Native Hawaiian community be given the opportunity to reestablish and reorganize and
petition the United States for federal recognition.

So based on those two critical moments in time, we at the Department of Interior hearing from local and national leaders over the past few decades decided to lay the groundwork for the ANPRM and this important undertaking.

So that's sort of the who of what's behind the ANPRM and why we were asked to undertake this process. So let me, then, now address the why.

Why was the ANPRM proposed? The United States -- excuse me -- the United States has a special and political -- political relationship with the Native Hawaiian community based over 150 statutes conferring benefits on the Native Hawaiian community. Specifically Congress has established Native Hawaiian programs in the area of healthcare, education, loans, and employment. And two very prominent examples of these benefits codified in statue is the Native Hawaiian Healthcare Improvement Act and the Native Hawaiian Education Act. The United States has also enacted a statute to preserve Native Hawaiian culture, Native Hawaiian language and historical sites.

So as I said before, the ANPRM is really proposed to give Native Hawaiians the option of strengthening self-determination and their self-governance by reestablishing government-to-government relationship, but really another -- another key reason is to better implement
these federal benefits that the Native Hawaiian community already has.

So as I said before, Native Hawaiians are the only indigenous population in the United States and the largest one that does not have a government-to-government relationship with the United States, but it does have a special and political relationship already with the United States. So with that let me talk the ANPRM and what does it do.

The ANPRM asking five threshold questions. The first question is the big one: Should the Secretary propose an administrative rule to reestablish a government-to-government relationship with the Native Hawaiian community? If the answer is no, then there's really no need to consider any of the other questions. But that is really the big question here. Does the Native Hawaiian community -- would they like to reengage? Would they like to reestablish, reorganize as a formal government and petition for the United States for acknowledgment?

Again, as I said, if the Native Hawaiian community prefers the status quo, then the Department of Interior will take no action. But if the answer is yes, then the next two questions concern facilitation of a reorganized government.

The second question asks, really: Should the United States facilitate? Should it have a role in the
assisting the Native Hawaiian community in reestablishing
the government? If the answer is yes, then what process
should the United States use in facilitating the
reestablishment of this government? We're asking your
opinion. We're asking for your expertise and your thoughts
on the process. Those are second and third questions.

The final two questions consider federal
recognition. The Question No. 4, should the Secretary wait
for the community, with the assistance of the State of
Hawaii, to complete its nation building that's already
underway and rely on that reorganization process? So if the
answer is yes to No. 4, then the final question is: How
should the Secretary acknowledge this new government once
formed and go on to establish a government-to-government
relationship with the Native Hawaiian community?

So those are the five questions. There are other
questions in the ANPRM that are causing a bit of confusion.
Some people say, you know, these are five threshold
questions, but there's actually 19. Well, yeah. But the
five threshold questions are threshold questions. The
remaining 19 questions are really there to assist commenters
on -- on thinking through these questions and maybe coming
up with ideas on how to address the five questions.

So you'll see in -- later in the ANPRM towards the
end these other questions that really are meant to flesh out
and assist. And they're not additional questions. So just wanted to make that clear they're just the five questions that we're asking.

So let me conclude by talking a little bit about what the ANPRM does concern and what it does not concern. I think this is really important for the community to understand.

The ANPRM does not concern four things: No. 1, it does not concern international law. Nothing in the ANPRM would alter fundamental political and trust relationship between the Native Hawaiian community and the United States that's been established by Congress and codified through those 150 statutes that I mentioned earlier. So it does not concern international law.

The second thing it does not concern is membership. Presumably a Native Hawaiian government, once formed, would exercise its sovereign prerogative. And operating under the constitution or other governing document could define its membership criteria. There is a seminal case on this matter with respect to Indian tribal membership, and it's called Santa Clara v. Martinez. And in that decision the United States Supreme Court determined that membership in an tribe is an internal matter. So the United States does not have a role in defining membership. So the ANPRM has nothing to do with membership.
The third thing the ANPRM does not concern is land. The ANPRM does not address land whatsoever. Any federal rule that results would not have any direct impact on the status of Hawaiian homelands. There's a separate statute that concerns Hawaiian homelands, and we are not -- the ANPRM process does not concern that particular issue.

The last thing that this ANPRM does not concern is reparations and compensation for past wrongs. The 1993 policy resolution preserved these claims, but the ANPRM does not address them.

So let me end my presentation by emphasizing that there's been a lot of hard work that's come that we really that -- the Native Hawaiian community, the Native Hawaiian Congressional, the Hawaiian Congressional delegation, the local leaders, the state legislature did a lot of hard work in getting this to point.

It's only been 21 years since the Native Hawaiian community has had a voice in steering a path towards self-determination. The 21-year mark is really a nod to the 1993 Apology Act. That's really when we feel that the reconciliation process the between the United States and Native Hawaiian community was kicked off. And the there's been so many things that have happened during those little over two decades. But so far these important building blocks -- the apology resolution, the reconciliation report,
and the federal recognition legislation that was proposed by
former Senator Akaka -- these efforts were important, but
ultimately the legislative effort for federal recognition
for Native Hawaiian community failed.

When Senator Akaka retired, no other Hawaiian has
taken up the mantle and introduced similar federal
recognition. There's a host of reasons why legislation on
that -- that particular path is -- is something that may not
be prudent at this time because of the, frankly, toxic
political environment that we're in right now. But we feel
that it is important -- I know that the Obama administration
feels strongly in its -- in its commitment to attempt to
carry forward the -- to fruition the goals that were set in
motion by Senator Akaka and the other Hawaiian Congressional
delegation and their leaders to work towards giving the
Hawaiian community an option to pursue self-determination
and self-governance in their lifetimes.

But let me just underscore that this effort is
ultimately the community's decision, this decision on how
and whether to move forward towards self-determination and
self-governance. The United States is simply here to
facilitate and support that choice.

So the -- so the comment the deadline on the ANPRM
is August 19. We would encourage you to submit written
comments at regulations.gov. The information is up on the
screen here. You can also mail your comments in directly to
the Office of Secretary by United States mail or if you have
your comments here with you today, I'm happy to take that
back to DC with me.

I think that's all I have. Should we open it up?

MR. BEETSO: Yeah. Thank you, Jennifer.

So just real quick before we open it up to
comments or statements, I just want to remind everybody we
have a court reporter here. So before you make your
statement or ask you question, please state your name
clearly for the record so we can have an accurate record of
discussion of what went on this morning.

So we have a lot of people here which is great.

We're going to have a lot of comments this morning. We're
going to work through a lot of items that we just discussed
here. So before we start, I just want to say if everybody
could be respectful, that we have a lot of people in the
room, so we want to get through and make sure everybody has
a chance to comment first before we go second comments by
individuals and so please try to limit your comments between
three and five minutes, I guess. I guess, at this point,
we'll open it up. We really want to hear from you guys.

So is there anybody in room that would like to
make the first statement?

DANIEL KAOPUIKI III: Thank you.
My name is Daniel Kaopuiki III known throughout the Pacific Northwest as Uncle Danny. I am ethnic Hawaiian, born and raised on the Island of Hawaii. My -- to response to your Question 1: Should the Secretary of DOI advise the administrative rule? I'd say yes, definitely yes.

I appreciate the fact that for the years that we have been trying to gain recognition, that with the Hawaii legislature's act 195 and now with you what you're offering, that the door for me is open. And the thing I want to make sure is that we don't close it on ourselves.

Question 2 was, What role should DOI play in this? And my thing to you is that -- that advise, assist, make recommendations. We may not be Native Americans, but you have gone through the process of helping Native Americans create a self-government. And I think it its time that we kind of said, Hey, let's learn from the mistakes, take advantage of the things that work. And this is to me, again, where DOI needs to step into the matter.

For me the most critical, I think, I ask of DOI is that you -- we have a notorious representation among Native Hawaiians to be kind of not timely. And my thing would be -- I would say to DOI, from me, the most critical thing you can do is to create a realistic date/time frame where things can be done. Otherwise, we're going to be meeting again five years from now. So my thing, again, that would
be, again, I think the one function, especially -- for the Hawaiian community, I think that the critical thing right now is creating a role, identifying those of us who are qualified to be in the process of creating the self-government.

As to eligibility, I've heard pros and cons going to HH, to Hawaiian Homes Act of 1927 which creates some criterion for who are Native Hawaiians.

Act 195 by the State of Hawaii creates more criterion about who Hawaiians are. Again, I think the criterion is there and I think -- but you know, for all the advice and recommendation that DOI makes, I think, the ultimate thing is that eventually the decision has to be ours. What process we use to create this government, what process we use to identify qualified Hawaiians should be ours, not feds.

Question 17 -- and I think kind of asks about your role and the working together to create this -- the constitution and the government. And I think the question kind of boiled down to: Should it be what Hawaiian communities say in Hawaii and working through DOI. My thing is the one thing I really would like to be sure we don't do is get caught up the federal process. We have such a divisive Congress that we would never get any place. So my recommendation would be, certainly, that DOI be involved in
that process.

I think Question 18 was whether you should have approval/disapproval authority, and I think you should. If you're going to be responsible for setting up the process, I think, eventually, you should have the authority of to approve/disapprove actions, recommendations that are made. Ultimately, though, there should be a caveat that the decision-making is not yours but ours.

I think, in conclusion, again, I appreciate everybody coming here. And I know that it's complex and complicated process. It's not going to be done tomorrow. And there a lot of pros, a lot of cons. I understand that some of your reactions back in Hawaii were not the most positive, but I think, again, most of us really are looking forward to a self-governance system. And I appreciate, again, the fact that you're opening this up to all of us and to the Hawaiian community. But, again, eventually I say DOI, Go ahead and make recommendations; you've done this; you've seen how it works, how it doesn't work with the Native American things. And we don't need to reinvent the wheel. To make recommendations on how you think it could work for us but -- again, eventually, let us make that decision.

Again my name is Daniel Kaopuiki III, Seattle, been away from Hawaii for 40 years, so I have kind of
different perception of -- I am concerned mostly about our people, especially the elders. I want to make sure, again, that we are given every possible benefit that others enjoy. Thank you very much.

MR. BEETSO: Thank you.

ULULANI ROBBINS: (Native language) Ululani Robbins. I'm pretty sure the Department of Interior representative does not have a certified interpreter to interpret what I just said. But we do not answer to Department of Interior or the Department of Justice. You really have no jurisdiction over us, the Hawaiian nationals nor the Hawaiian Kingdom. We only answer to Queen Lili'ukalani.

If you were genuinely interested in the nation-to-nation relationship, Secretary of State John Kerry would be the sole person to represent the United States. Do not insult Native intelligence using the same talking points used to enslave our black cousins as well as our indigenous cousins.

My concern is that the elders and the (native language) which is the grandchildren will be enslaved from birth until they're elders.

With -- I am in real state, and I work with real estate with tribal members as well. Their lands are held in trust. They are not private property and that's not what I
want for Hawaiians nor especially for Hawaiian children.

That's a lifetime of slavery.

The Council of Native Hawaiian advancement, the Department of Hawaiian Homelands, the Office of Hawaiian Affairs, they do not speak for us. We speak for ourselves. We speak for (native language) nor do they have jurisdiction over us.

The United States has no say in what happens with the Hawaiian kingdom and their Hawaiian nationals, this includes the (native language) that's my number one concern is the (native language). Once they're enslaved like our indigenous cousins, there's no turning back. And most of the Hawaiians that I know do not have enough money for legal representation nor to retain an attorney. And I know Derrick's here, and he graduated from UH Law School but most Hawaiians I know are unable to afford an attorney, to retain an attorney to fight this.

So strongly urge other to people here to reconsider because once the (native language) are on this path, they will not be able to break free. Look at our indigenous cousins, Puyallup, the children, that's not what I want.

So we do not answer to the Department of Interior. But for me personally, no to fed rec. It will wreck our (native language) and as Uncle Danny has said, he's
concerned with the (native language). Well, what about the (native language) and the (native language). The (native language) are the -- the youth, the young kinds are our future. I do not want the them to be enslaved.

And I think you had made a comment that it's not about the lands. It has everything to do about the land. I'm a land expert. What the Akaka bill tried to do, the Democrats actually wanted it to pass through. Fortunately this time the Republicans were right. They have shut it down repeatedly, and I hope they continue to do that because once you lose your land, we will lose our roots. So I'm glad for that, you know, occurrence between the Democrats and the Republicans.

And another point that you had mentioned that is about, it's not going to -- it has nothing do with reparations. We don't want reparations. We want to be left alone. That's the point. We, clearly -- at the first meeting on June 23, I don't think you were in attendance there because I don't recall you.

MS. ROMERO: I was there.

UNIDENTIFIED SPEAKER: Yeah. On June 23 the Department of Justice and Department of Interior "bread and circuses" nearly 95 percent to 97 percent of those 143 people who testified told the panel no. They have repeatedly said no. The people of Hilo overwhelmingly [sic]
majority 95 percent plus said no, in Maui as well, as well
as Molokai, because some people were fortunately videotaping
as evidence that the majority have said no.

And I hope you is respect that and be mindful of Hawaiians. Just leave us alone and we can resolve our own
problems. We're very, very capable of resolving our own
problems. Mahalo.

SAMUEL DWYER POKALA LONG: (native language).

Good morning, everyone. Samuel Dwyer Pokala Long. The Hawaiian spelling is P-O-K-A-L-A.

I'm here today -- first of all, I wanted to thank the Tulalip nation for hosting this important event. Very appreciative of having this time to speak. And also welcome to DOI here to Washington State.

I'm here today to speak in opposition of federal recognition and the question -- the answer to the first question is no, so therefore I'm not going to go with the other questions.

All right. And also I'm here to represent my movement for Aloha No Ka Aina. The organization director is Dr. Jonathan Osorio.

To start off my prepared statement, we're the U.S. today under its own domestic laws rather than international law, government-to-government relationship with kanaka moali Native Hawaiians it would be violating, once again, the
sovereignty of the Hawaiian kingdom which has never been legally obliterated in so much as the U.S. has never conquered us. The Kingdom resisted takeover using diplomatic not military means. No one executed a valid treaty of annexation with us which either one of which was recorded in the 1898 for an annexation to be valid under international law.

The U.S. has no legal authority over our nation and no right to incorporate us a its native people. Since 1893 the U.S. has perpetuated numerous crimes against our people including a determinative role in the overthrow of Queen Lili'uokalani's lawful constitutional government, the rapid appropriation of lands, waters, and other resources; the attempted erasure of our history, language, and our culture. The strangling of our diplomatic relationship with the other nations of the world.

These actions violated our rightful existence under international law in the 1890s and now violate our collective right of self-determination and individual human rights?

Setting up rules for a federal relationship with a Native government entity would be the latest item in a long list of violations and demonstrate the U.S. government's utter unwillingness to take responsibility for the crimes against our nation.
What the U.S. government ought to between now the restoration of our full independence is to officially recognize the interim trust relationship with the kanaka moali in so much as they close our land resources thus depriving us of their benefits.

Indeed, the United Nation imposes this international trust relationship on countries like the U.S that hold territories which are denied self-right to determination or prevent from governing themselves. As we are not at this moment able to exercise our sovereignty in our own country, the U.S. must ensure that the Hawaiian people do not lose the rights and prerogatives, however inadequate, that have been garnered by Hawaiians since the American takeover.

In other words, the U.S. shouldn't -- should inflict no more harm as the Hawaiian nation continues to unify and strengthen itself. The U.S. may also be bound by some domestic laws, specifically the 1993 Apology Resolution in which the U.S. recognized its complicity in the loss of our government while committing itself to an unspecified process of is reconciliation. The imposition of the status of a claimed state under kanaka moali is another aggression and not reconciliation.

Consequently, no federal agent should cooperate with state initiatives like Act 195, roll call
that would limit the Hawaiian nation's effort to restore its government.

Finally, the U.S. needs to understand that an increasing number of people believe that restoration of our independent government is not only viable and reasonable but inevitable. This makes a political climate, the future of Hawaii, very different and somewhat more precarious than in 1959 when Congress declared Hawaii a state or even in 1993 when tens of thousands of Hawaiians were seeking limited self-government.

The Department of Interior and the State of Hawaii should not attempt to influence or interfere with the nation-building that has been ongoing among kanakas for the last 30 years. The good will and aloha shown by Hawaiian activists will quickly sour if either the U.S. or the State of Hawaii uses tactics to divide and alienate our people from one another.

We believe the Hawaiian Sovereignty movement can and will produce a peaceful and just resolution of political and legal problems created by the U.S. if it is not prevented from growing at its own pace and according to its own ideals. We do not want just any government body. We want the restoration of our independent government, and we deserve nothing less than that.

Through our patience and our nonviolent
persistence, we are earning the faith of those who inhabit these islands alongside us, and we will not disenfranchise others nor deprive them of their rights. We do insist, however, claiming our rights as a sovereign people and on the U.S. and state policymakers keeping their hands off of our efforts. This does not mean that the U.S. does not owe reparations to the Hawaiian nation for its use of our national lands, waters for its own benefit and security.

Between June 23 and July 8 the U.S. Department of Interior held 15 hearings in Hawaii state seeking input from kanaka moali on possible rule change in federal law that would allow for a government-to-government relationship with Native Hawaiians.

Throughout these packed hearings, you witnessed an outpouring of love of patriotism as testimony after testimony rejected the proposed rule change, rejecting federal recognition and reaffirming over and over that the Hawaiian -- the Kingdom of Hawaii still exists as a subject of international law. And it is through international law that we expect to move forward to restore justice to our people, lands, and government.

The passion, love, and acknowledgment at these hearings was awe-inspiring and had touched a new era of unified dedication to justice amongst our people.

We call on the Department of Interior and
the Obama administration to move forward under the principles of democracy, heed the voice of the people of Hawaii and cease any further support for U.S. federal recognition of Native Hawaiians despite whatever these particular individuals who claim to represent our people may say or are pushing on the contrary.

After weeks of oral and written testimony in nearly unanimous opposition to federal recognition, the only moral action for the Office of Hawaiian Affairs to take is to add -- abandon Act 195. But we learned that OHA is indeed proceeding with the status quo providing that they do not represent the concern and hopes of the Hawaiian community.

The Department of Interior should not assist the Native Hawaiian reorganizing our government of facilitate the establishment of a government-to-government relationship. The Department of Interior also should not be involved, itself, in support with current state of Hawaii driven efforts to establish a government entity. We base our position upon the following principles:

One, we believe the nation building cannot be initiated, controlled, or monitored by the occupying state or state representative of a nation or local level.

Two, we believe that any nation-building effort must start with us. The (native language) kanaka
larger Hawaiian community from the bottom up, not top down.

Three, we believe the terms of reconciliation
must be set by those who have been injured, not by the
offending party.

Four, we believe the cause and conditions
granting the United States sovereign immunity and
indemnification upholds ultimate power with the U.S. and
prohibits true reconciliation.

We reject and condemn any offers or models
that do not uphold these principles and the legal problems
created by the U.S. if we are not [sic] prevented from
growing at our pace and according to our own ideals.

In closing, I just wanted to acknowledge and
thank everyone for being here today. The Department of
Interior hearings -- these hearings not matter what side of
issue you took, under international law today stand here as
the movement for a (native language).

Our message to the (native language) is to
remain steadfast, heed the call of the queen, and (native
language). We call on the (native language) organize your
families, your neighborhoods, and your (native language), to
hold your own public dialogues and educational forums,
continue to have full faith in yourselves and in your
communities and in your (native language). We'll continue
to speak for ourselves in a clear, educated, and unified
voice.

We know who we are. We are kanaka moali. We are Hawaiian nationals. We are not Americans. The U.S. has no legal authority over our nation and we will continue to challenge them to prove otherwise. Again, thanks for the Tulalip nations for having this meeting on native lands. Aloha.

MR. BEETSO: Thank you.

I just wanted to touch on a couple of things. The comment was made earlier about land being taken into trust. And I want to reiterate what Jennifer said is, this process that we're asking questions about would, down the road, conceivably create a government-to-government relationship with Native Hawaiians. That doesn't necessarily mean the Native Hawaiians will be lumped in like American Indians. So the regulations that allow the Secretary to take land into trust for Indian tribes, we don't see that automatically applying to a government-to-government relationship.

I know there's been some debate, you know, about private property versus trust land property. Even that's, you know, even within the Indian community that's back and forth between which process is preferred.

I just want to clarify that any type of rule that we're considering or we would consider would not
automatically incorporate that Indian tribes have.

UNIDENTIFIED SPEAKER: We don't want to go down that path. That's why we're adamantly saying no. It is all about the land. The same talking points used to facilitate our Black cousins (inaudible) and our indigenous cousins, it's the same talking points that I'm hearing from the Department of Interior. We're shutting it down. We're saying now.

MR. BEETSO: Okay. I just wanted to clarify that. One does not equal the other. And also --

UNIDENTIFIED SPEAKER: Of course, but it's always -- when American -- everything the American government touches, they destroy. It's always about the land.

I don't -- I have been in real estate for ten years, real estate and real estate law. It's always about the land. You displace the native people, you displace their (native language). We're not going to stand for that.

With all due respect to tribes, the Puyallup, as well as to Tulalip, we don't want that. We have evolved to relearn from our indigenous cousins. We have learned a lot.

I have friends who are members of this tribe as well as Puyallup. I have learned a lot from what they say. It's about the land. We're not willing to lose our roots, that's why we're saying no. Absolutely not.
MR. BEETSO: Okay. Thank you.

And I also want to state that we're the Department of Interior, so the questions that we ask are only within the scope of the Department of Interior. We understand it's an emotional issue. There are a lot of different perspectives, some that incorporate international law.

To the degree that you can, please try to, you know, state your comments within a framework of the Department of Interior's jurisdiction. We have no say in what Secretary of State or what the State Department would do in this instance. And so when we hear those comments, it's not within the scope of the Department of Interior. So I just want to clarify that.

And also I wanted to clarify that if you have long, written statements, please submit them to the regulations.gov, but just today, for the purposes of the discussion, please try to summarize your written statements, if you have them, you know, get your top points and summarize them so that we can make sure that everybody has a chance to comment.

So right now in the queue, we have right up here and then right here. Sound good?

UNIDENTIFIED SPEAKER: How do you establish the queue?

MR. BEETSO: They ask. They raise their hands.
UNIDENTIFIED SPEAKER: It's on the list, one, two, three, four, five, six, seven. The list. Pardon me. I -- that's what I thought the list was for, was the queue.

MR. BEETSO: I was just asking if anybody.

UNIDENTIFIED SPEAKER: The list doesn't establish it --

MR. BEETSO: I will establish it right now. If you raise your hand and you haven't made a comment, then answer -- I'll try to get you the mike in the order that hands are raised. Once everybody's had an initial comment, then we'll go to second comments. Okay? So right now, we have.

UNIDENTIFIED SPEAKER: Actually, Trustee would like to give the folks the opportunity to speak.

MR. BEETSO: We'll go here, here, and then here.

So one, two, three. Okay.

KAILANI KAPUA (PHONETIC): Aloha (native language). Good morning. Mahalo for coming together, creating a forum to bring people together. My name is Kailani Kapua (phonetic) and I am a kana moali. I'm a Native Hawaiian and not by that legal definition but under the definition of the Kingdom of Hawaii which continues to exist. It is currently occupied by the United States which is illegal under international law, under U.S. law, and under Hawaiian kingdom law.
I am here because as a kanaka moali it is my
(native language) it is my responsibility to speak out
against this forum. This is not the appropriate forum. The
appropriate forum would be the Department of State and would
be between the nation and another nation which is the
Kingdom of Hawaii. So this is an improper forum. So I do
not agree to make any comments on the questions because I
don't want to be interpolated into this framework which is
corrupt and immoral, just on foundation of it.

And we have to ask the question: Why are we being
called to provide commentary with the Department of the
Interior and not the Department of State. That presumes
that the burden should be on us as kanaka moali, but the
burden actually should be on the United States. Can the
United States prove that the kingdom does not exist? And if
you cannot, then -- then why are we even here? Why are we
wasting U.S. tax dollars to provide this kind of forum when
it's improper?

And also I think it's important for kanaka moali
living on Turtle Island or the continental U.S. to speak out
not only against the U.S. occupation in Hawaii but
militarism in general across the globe and how it's being
used to dispossess native people in other parts of the
world. And so I'm here to speak out, speak in opposition to
continuing militarism and continue military built up.
And I also want to acknowledge my elders, Uncle Danny in the front, Uncle Stan. I see a lot of my elders. My dad served in the U.S. military for many years, so that's the reason why I'm ended up here. He didn't have employment opportunities back home so he joined the military. Next thing you know, you ended up here in Washington State.

But I grew up in (native language) Oahu which is known for being a very impoverished area in Hawaii. And I watched my grandma and I watched my auntie and my uncles work so hard to put food on the table. Okay? And struggled to make rent or paid the mortgage and to pay for all the food to feed the ohana, to feed the family. And they had very limited resources. Their land had been taken away from them. And they inherited that legacy. They inherited that real politic -- there's a real politic here. There are real pressing issues. It's not just an ethical concern, but there are real everyday issues that kanaka moali are having to endure not, as the case may be.

I'm here to speak out against the continuing U.S. occupation of Hawaii, and I'm also here to speak in support of my elders who didn't have the opportunity to question the illegal occupation of the U.S., who were brainwashed in many ways to join U.S. empire building projects across the world. I'm here to give to voice to that as a (native language) as (native language) myself. And I want to teach
my students at the University of Washington about the real
history and what it means to be a real American patriot
would mean that they would support the deoccupation of
Hawaii. And so mahalo.

MR. BEETSO: Thank you.

MARY ALICE KAILUANI MILHAM: My name is Mary Alice
Kaiulani Milham. I'm a kanaka moali and a resident of
Portland, Oregon, board of Kekikui Foundation and a member
of Kalei Maile Ali'i Hawaiian Civic Club of Honolulu.

I want to thank the Tulalip for hosting this
meeting and for their great generosity to the Hawaiian
people of Pacific Northwest. Our foundation has been
blessed with support from the Tulalip. That's been very
welcomed.

Hawaiians living on the continent have
historically not been eligible for benefits that come from
the Office of Hawaiian Affairs. Many of the programs,
grants from Ali'i Trusts are not available to Hawaiians
here. So we really appreciate this part of the Native
Americans of this area. And I think that's probably the
case throughout the continent is that we've had -- as
Hawaiians, we've had great support from Native American
people.

And I want to thank you folks also for having this
meeting and just the opportunity for us to share our
thoughts about the future of our people and our lands.

But my response to the questions is no. Others have already talked about historical reasons why the sovereignty of our nation that endures. But the reason I want to -- that I want to share is that it would simply be unsustainable for the process of federal recognition and the proposed government-to-government relationship, for our people and our lands and our waters.

Clearly, we Hawaiians are not Native Americans. America is 2500 or so miles away from our islands, but we are very much like Native Americans. Our connections with our lands is profound. Chief Seattle was one of the Native people that really spoke out eloquently about the interconnectedness of all things and understood, and Native American people understand these things very, very well.

And then we're also very different from Native Americans for the fact that we are island people. And our island dwelling makes it especially unsustainable for us to continue the current relationship with the United States of America because that relationship -- the existing relationship has caused great devastation to our home.

Some of you probably heard that Hawaii is the extinction capital of the world. The only lands that the federal government has agreed to turn over to our people is the island Kahoolawe which was used since the Second World
War for bombing practice. And it's been a little over ten years of clean-up effort there and $400 million. It's just 10 percent cleaned up now.

Other examples that Makua Valley a place where there are 40 endangered species has been subjected to live fire training, and people who live there were evicted. They even put a target on a church and blew it up. And there have been -- as a result of the training going on, there have been 250 fires.

There are other parts of our islands also Pohakuloa where depleted uranium which is very questionable about the impacts is used.

There are ongoing disturbances -- because we are island people, our ancestors are buried all throughout the island and there are ongoing disturbances of our ancestors' graves under the current relationship. I don't know of anywhere else in United States where it's okay to go and dig up people's ancestors all the time.

RIMPAC, biannual, I think it is, every couple of years the United States hosts military exercises off our waters, invites all of these other countries to come and do their war games, sinking ships, torpedoes, the whole -- you know, you can imagine what's involved there. So -- and you can imagine the impact to our marine life, our fisheries. But I saw photo the other day of a whole bunch of dead fish
washed up on a beach in Hawaii during the RIMPAC exercises which are concluding today. I think they had -- this time 22 nations, 55 vessels, 200 aircraft, and 25,000 personnel practicing war in our waters.

Under the current relationship with the United States, Hawaii is considered ground zero for GMO test fields, so our once productive islands that fed over a million people by themselves and now has to import 90 percent or more of their food. And if there was an interruption of our food supplies due to a natural disaster or war or something, we would be out of food in three days.

And now our agricultural lands are used for GMO experimental field tests and that involves -- because we have such a wonderful year-round growing season and isolation and everything else that they've chosen the Hawaiian Islands to be the world center, all the biotech companies are there.

When they grow GMO crops, they dump tons and tons of pesticides, restricted-use pesticides included, that have been found to cause birth defects of children where they're spraying these pesticides right next to schools. That's -- that's so horrendous to know that that permanent damage is going to be done to our lands, our waters. Everything that comes down in those pesticides goes into our land, goes into our waters, and affects everything.
The Jones Act, under our relationship with the United States of American, we're subjected to the Jones Act of Hawaii which means that everything that's imported from -- I believe, it's Asia but it might be other parts of world, but instead of coming directly to Hawaii, it has to go to the West Coast of America and then back. So it now did 5,000 miles as mandated by the United States government laws. And then the prices of what Hawaiians pay for things that are imported like oil -- just oil alone, they are paying $4,000 a year for that extra transportation. Every Hawaiian.

And our sacred mountain Mauna Kea is completely overrun with observatories and telescopes and there's plans for more telescopes. And it's -- it would be like someone, I guess, putting antennas or something over Notre Dame or some other sacred place that the world recognizes but not ours. Under the current system, it's not recognized as a sacred place and that continues.

And one final point -- no. I'm not going to -- so I can't see that if federal recognition or government-to-government relationship with the United States of America would be good for Hawaiians because history has shown us that the United States of America is not taking care of our islands. We need to take care of our islands. And I think we island-dwelling people, who evolved on these
islands for thousands of years, know best how to take care
of islands.

This is -- America is, you know, sea to
shining sea, right? I mean, they took the whole continent,
essentially, of North America. And that was the -- that's
the mentality. That was the mentality. And I think it kind
of still is. You know, that -- that frontier mentality
where there's always more.

There's not always more when you're an island
people. And I don't think it's sustainable and I'm very
much opposed to anything but our total independence for our
Hawaiian people, and our lands and future depends on it.

MR. BEETSO: So just a quick point. I know you're
next, and I do have a couple of other folks here, here, and
then here in the back. And we'll do three at a time.

You bring up a good point about the State -- the
Office of Hawaiian Affairs and the benefits not being
available for folks on the continental U.S. And I just
wanted to say from my perspective, I'm a tribal person. I'm
Navajo from the Navajo nation. And I didn't always live on
a reservation. And I lived in Maryland when I was younger.
I lived in Los Angeles when I was younger, but my tribal
citizenship always went with me.

You know, even right now I can apply for absentee
ballots to vote, the education assistance when I go to
school, and just, you know, the framework for having self-governing entity that has a government-to-government relationship almost broadens the scope of that.

And I just want to make that point is that right now the Office of Hawaiian Affairs is embedded within the State. It's a State entity, and so there's limitations on, you know, the types of benefits they can provide to folks on the mainland. You know, I just want to make that point about, you know, the government-to-government relationship and the, you know, from my perspective. Okay.

MAILE UNO-BATURA: (native language). My name is Maile (native language) Uno-Batura. And I come from the (native language) ohana. I see my auntie back there, and I see a lot of people I love and respect in this room. And so I also just want to say thank you to Department of Interior for hosting this, because I can't imagine this is easy to do and I respect that. And I really want to just -- I'll make it brief.

I (inaudible) I don't have no written speech or nothing, but I just wanted to be here to represent my ohana who is actually divided on this completely. So we don't even agree, and that's just part of life, right? And so what we're going to have today -- and I'm sure through all these meetings -- is people who don't agree. But this is an option, and I think it's not -- it's imperfect maybe right
now but that's the whole point of collecting these comments.

And so I just wanted to be a representative voice for that and say, you know, our family, when we go back to Hana, because that's where we're from, they say, Oh, you're going back to America. Have fun in America. And it's funny because, you know, a lot of them believe that. It is very divided.

I think that the thing that we all agree on that is common ground for our ohana is that we love our family and we love our culture. And we want what's best, so whatever that is, whenever shape that takes, whatever form it goes, just (native language) it (native language) it.

I don't -- any of this business about being so divided that we cannot agree, it's we have to get it all out there and that's why I appreciate all the different points of views. And that's why I think that I'm supportive of recognition because I think that we do need this for our (native language).

You know, I see my dad, a hundred percent Hawaiian. You're right. It is extinction. These guys are going to be (native language) and then I have my daughter, and they'll have kids and then what's for them? We've got to think about all those points, very good points brought up today. But I support it because I do think that it will move us forward.
If we have input on it like we're doing today, I think we can make it right. And if we stand up and have a voice, we can make it right. I have full confidence in our people, full confidence in aloha. It's brief. I just wanted to say that but mahalo.

MR. BEETSO: Thank you.

I just wanted to follow-up on a point that she said, is that us at Interior see this whole process as an option. You know, it's not -- so the difference between a statute and a regulation is that the statute, you know, a lot of tribes get recognized through a statute. And that's Congress acting saying this is an Indian tribe and -- but by statute, you know, Congress has acted to recognize that tribe.

A regulation can sit on the books for years and not be used. You know, so what we're presenting is like an opportunity that when and if Native Hawaiians decide that they want to exercise this opportunity, they can do that. You know, but it's not forcing anything on the Native Hawaiians. It's just there. It's like -- it's been described in Hawaii as a door, you know, a door for the future.

As Jennifer said earlier, we have a small window in time right now where we have a president that's supportive. You know, this administration has been
supportive of this initiative. And we don't know what the future is going to hold. We don't know who's going to be elected next, and we don't know if they're going to be supportive, if this is going to be a priority for them. And -- but whatever we can accomplish during this administration, if it's setting up an option or a door that never gets used, at least it's there. That's kind of how we see. 

The question was asked, you know, why are we here? Well, this is the Department of Interior acting. We're stepping forward, and we're trying to act and ask questions about how the best way to more forward with this initiative is. If State Department steps forward and they act, that's a different -- that's a different situation, you know, but we're here and we're representing Secretary Jewell for the Department of Interior. And these are just questions that we're asking. 

And also I want to emphasize that there's nothing written at this point. The Advanced Notice of Proposed Rulemaking is an optional font-end part to the rule-making process. So usually an agency will draft a rule and they'll put it out and they'll ask for comments on that rule. It will be a draft rule. But we haven't even drafted a rule yet. So these are really just questions, scoping questions. And I just wanted to reiterate that.
And we'll go ahead and move down the line.

HERBERT AKAMU KAI: I got two minutes. I'm going
to read. Normally among First Peoples it's oratory (native
language). Funny thing is I'm Hawaiian but I got -- I went
to school Durango, Colorado, so I got to sleep, live in,
rest in (native language) and you remind me so much of my
brother back there, my Navajo brother.

As a visitor, please pardon my tribal protocol
omission. I'm not versed in your cultures, so sorry for
making mistakes. Aloha. Raise my hands. I raise my hands
to all elders, brothers and sisters of First Peoples around
the world.

To consolidated tribes of Tulalip, thank you.
Thank you for this opportunity to come and (native language)
your land, to sit with you in Indian Country here in this
fine house. If it's not in (native language) in the museum,
at least it's in this fine house that former resident Sam
Askew is the manager. We'll -- all of them.

I raise my hands to the canoe families of past.
Twenty-one years and to the paddle to Bella Bella, 2014.
Frank Brown started this 21 years ago. He is my mentor in
justice, in native justice. Those of you from the Pacific
Northwest you understand what Frank Brown went through when
he went off in isolation.

Kanaka moali, sovereignty. To my Suquamish
friends -- Suquamish, I live in Poulsbo, Washington. The Suquamish Tribe is five miles from where I live. They have been guiding me for nine years in several governance. I sat on the committee when they did the consultation, government-to-government with the military beyond that.

Also, I raised my hand to the recorder [sic] because without her, we're going to have difficulty going forward.

My brothers and sisters in Indian Country, we are not here for your assets. We are here for our rights, land rights, native culture rights, indigenous peoples' rights which America at first did not agree to back in I forgot when. I'm 71, but I forget when. But finally it got approved.

My brothers and sisters of First Nations, I appreciate your encouragement as we Hawaiians continue our journey on several governance. I praise that you're examples to the world's indigenous peoples. You really are because, look, how many tribes are in the Department of Interior? Over 200. Each of you is an independent nation.

I raise my hands to you.

It is important, however, to let the Hawaiian community work this out. Our brother from Puyallup says we're leaving you alone. That's your battle. Thank you.

I am Herbert Akamu Kai, Jr. I'm 50 percent
Hawaiian blood, 50 percent Chinese blood. I'm over the hill. I am an awardee of Hawaiian homes because I don't have ohana to pass it on, descendants. I don't have successorship. Good topic. Think about it. And so I pass it off to my brother who's 50 percent.

So I think I speak with wisdom. Besides, my grandfather was the one who helped those in Kailua Kona following the Kuleana Act, write the deeds in Hawaiian and insert subject to Native rights. So my brother from Kona, he understands what we're talking about. There was a time the Hawaiians couldn't -- but irregardless.

I'm a '61 Kamehameha school's alumni, active member of Moku'aina A Wakinekona Hawaiian Civic Club soon to be also member of Kuhio Hilo.

I advocate getting the Hawaiians per HHAC 1920 to Hawaiian homes lands first and foremost. See, the way it worked.

To the Department of Interior, U.S. federal administrative oversight of Native Hawaiians and 200-plus Native Americans, Native American tribes. I raise my hands that you are concerned and arranged this meeting in Indian Country. This is right. DOI and DOJ -- DOJ is the mediator -- bringing us together under one roof, united but still separated.

To Director Sally Jewell of Renton, Washington,
one time president CEO of REI, one of the best co-op
companies in America can get people to work together.

Anyway, to Director Sally Jewell of Renton, I thank you for
the five threshold questions, June 2014 and then the
follow-up 19 which came later.

I know that President Obama 2009 Executive Order
13175 directed DOI to promulgate the rules, rules for
consultation. And DOI would like to get its job on the
books before former Hawaii resident President Obama retires.

I say DOI should channel energy and talent to the
actions recommended in DOI-IG audit -- you know, the book
from Mauka to Makai, the other book the Hawaiian homes DOI
report task force -- I've forgotten in 1998 -- before more
federal and state regulations take our assets. And our
beneficiaries of Hawaiian Homes Act 1921, like me, go
(native language).

I would prefer to explore and keep all options
open. You know, like read John Osorio's Dismembering Lahui;
Native Indigenous Rights by Melody MacKenzie; Who Owns the
Crown Lands of Hawaii by John Van Dyke; Gavan Daws, Shoal of
Time; Keanu Sai, Awaiting International Court Decisions;
Mililani Trask, former OHA secretary; your local Hawaiian
civic club; check you Hawaii tax maps; Bureau of Conveyance

GABRIEL MAKONANI REYES-GOMEZ: Aloha, everybody.
My name is Gabriel Makonani Reyes-Gomez. I am born and raised (native language). Nice to meet you all. Aloha. (native language) over here.

First of all, I would say mahalo to the Tulalip Tribes and also to the indigenous people of the continent here. This is your peoples' land. Thank you for welcoming us. Thank you, too, for taking down our words for it's a real hard job you have because we all speak kind of angry at any time. But mahalo, yeah.

So a couple things I would like to address -- or want to address. Sorry. Change in and out of proper English and Pidgin because when you're around family that's all.

I guess, first, I would like to address is this meeting here. Today we came here to learn about this process and to discuss it. Yet, when you came in here, you presented the way we talk about this, the talking points, five talking questions, although there are 19, and although the other half of those 19 are supposed to help us influence our decisions and help us speak out about our feelings, influence those things. We didn't discuss any of those things. We didn't discuss any of those other 19 questions on there. A lot of which you told us not to talk about in the beginning.

It talks about Hawaiian the role. It talks about
the Hawaiian lands. It talks about all those things, but we're not supposed to talk about that. I think it's hard to have faith in DOI and the processes that are going on now if it's confusing, if the meetings that we come to are confusing. And while I don't agree with federal recognition, I do admire what is being done now here.

And I do ask that if we are gonna have meetings like this, there's much more preparation to be had because this is almost a slap in the face to our people, not on the behalf of you guys, by all means, thank you for being here. You know, thank you for being respectful and trying to speak on your guys' behalf because honestly you've had a longer relationship with the United States than we have.

I've been blessed. The minimal I've been up here, blessed to hear a lot of testimony from various nations all across -- all across over 566 -- oh, no -- 566 right now federally recognized nations, yet somehow none of us really learn about them. Federal recognition is supposed open up a door. To what? Nothing.

Whether the people of the country, the branch, you know, that is extended, the Department of Interior, when are you going to tell the rest of country about those 566 federally tribes? I'm 27. This is 2014. I don't know any of them. More and more I learn. And the more I come up here, the many learn your own citizens don't even know about
them. And so that's why we are afraid and that's why we respond variously. Some of us want federal recognition. Some of us don't want federal recognition. But it's confusing. And for us to have any kind of trust in you or any process like this, we need to be honest. Be honest. I know we have good intentions but be honest.

Obama administration, I can understand there's some people that, like, really do want to help the -- the Hawaiian people but, for real, he was born and raised in Hawaii; doesn't speak up about it; eighth President to visit a tribe. How long this country exist already? I cannot take that serious. And for that I say no.

And because I say no, according to the way we set this up, that means the other questions somehow go out the window because we didn't prepare to come up with a plan. If I say no to that, then that I have to shut up or all of sudden my words don't mean anything because I didn't speak in the proper form that you would actually listen to us?

And I understand you guys' job is hard because after this you've going to take plenty words what we said, pull it down to about a page, or couple pages, and then report that to your boss, yeah?

So that's really all I have to say. Mahalo to everybody here. Hopefully we can continue through this and if there's a second day, maybe we can address some of other
questions and concerns that we have. Mahalo to you and
mahalo to everybody else.

MS. ROMERO: I'd like to respond to the
gentleman's comment. Thank you for that.

The 19 questions, we answer this is a confusing
process. The 19 questions are really there as guideposts.
As you know, the Department of Interior is the lead agency
on Native Americans and Alaska Native and other indigenous
communities in the United States.

There are over 200 years of expertise at the
agency. When we were devising the ANPRM, we merely were
brainstorming about how can we assist the Native Hawaiian
community and others who are interested in this process and
get them into thinking about how they can have a role and a
leading role in developing their own government.

And those are real just guidepost questions, and
you point is well taken, sir, about how I said that the
ANPRM isn't about some things but those questions relate to
precisely those things. It's really about nation building.
And land, yes, it is important to nation building, but the
ANPRM would not affect the status of Hawaiian homelands. So
that's really my point there.

And I'll also like to address the fact that the
Obama administration, it is -- President Obama is a son of
Hawaii. It was the -- it took so much hard work and
determination for us to get here, but we wouldn't be here without his full support. He is the first president in our history to be the friendliest president towards indigenous rights and Native American, Alaska Native sovereignty principles in our nation's history. We have to start somewhere, and President Obama is doing that.

I come from Santa Clara Pueblo. My nation is north of Santa Fe, New Mexico, and we're a very, very small tribe. We've had a government-to-government relationship with the United States officially since 1934. And that's the date of the Indian Reorganization Act.

My elders tell me that the process of reestablishing a government-to-government relationship or establishing one at that time was so fractious, people couldn't decide. Families were torn apart. People we -- we talk a kiva. We talk a small little house, and we hash things out. And it was very, very difficult for my elders to decide to enter into that, to take that step, to move forward in order to have a government-to-government relationship.

And in a lot of ways, that's the reason why I'm here. That's the reason why my culture has been preserved and my language exists and my children will be able to participate in my traditions is because my tribe has been able to exercise their sovereignty and have a seat at the
table with the United States over negotiating with the
respect to the disposition of land and natural resources,
with the preservation of languages, using federal funds to
get the job done, to preserve our culture, and to make sure
that my community stays intact for the next seven
generations and the next seven generations and on and on.

So I really thank you for your words. And I hear
a lot of passion, and I respect that. And I think Derrick
and I both have a personal stake in listening to these -- to
these stories that you have. So again, thank you.

JEAN RASON: My name Jean Rason I may look very
haole, but I am Hawaiian. I'm five generations Kamehameha
schools. My ancestors were chiefs of (native language) the
Big Island and Hana (phonetic) is part of (native language).
Family of mine, Hana.

Okay. I never prepare because -- because I let it
come from ancestors that day. Today I've heard you talking
about Mauna Kea. Mauna Kea most sacred mountain in the
entire Pacific. And during the time of our ancient chiefs
about the 6,000-foot level if you were not born from the
right families and you crossed that line, you were killed.
Each pool on the mountain had different classes of kahunas,
and they would kill you.

Enough on Mauna Kea because the depleted uranium
is right. I sat on the Mauna Kea advisory board for almost
seven years. And depending on who the base commander is, things change.

Okay. You also mentioned the pesticides and all the chemicals they've dumped on us. And because of that, okay, yes, Agent Orange used -- before we were in Vietnam 90 percent of it Monsanto used on the Island of Kauai. The rest of it was on the Island of Oahu. And guess what? To this day, they have not disclosed every area that they used Agent Orange. So we've had kids playing in (native language) and they get sick and nobody knows why. A lot of my really close friends from a (native language) family in (native language) we see have the church over there on the (inaudible) side of the highway. He was a Vietnam vet. He died about four years ago from Agent Orange that he contracted fighting wars for this country.

Okay. Now, and before I go far off the track. Another part Hawaiian Homelands, do you know when Prince Kuhio -- even though he's a representative technically doesn't have a vote, but he made the initial offerings -- do you know what original offering for Hawaii Homeland was, the quota? 1/32. But do you know why?

It is because in the early 1500s right off from the place where my mother and aunts and my family were born in (native language) a Spanish ship sank. It got caught in a Kona storm. Worst weather in the Pacific for the Hawaiian
Islands. Hurricanes, that's like somebody going (makes noise) compared to a Kona storm. They can last for months. And in that particular time, three Spanish ships got wrecked in the Kona storm. One of them and probably two because on the story and who told the story they appeared -- I mean, two weeks later after the storm had subsided off the (native language) and the beach over there is called (native language) because two descendants of the captain crawled ashore a little boy and a little girl. And that's why in Kona for ones that know (native language) people from south Kona (native language) red hair and green eyes because those ships belong to Cortez who was a (native language) and they were redheads not black hair. Okay.

Because of all these things, what happened to this 1/32 that Prince Kuhio wanted. No. The federal government U.S. Congress made it 50 percent, immediately creating another separate class of Hawaiians. It doesn't matter. We are Hawaiians. Whether you have one drop or you're 100 percent, our (native language) our ancestors as far back as they can go to (native language) are Hawaiian. It will never change. Okay.

Now, I wanted to address -- mahalo for having us here. Navajo, my first cousin spent 40 years -- and she's still there as medical -- she married a Navajo. She went there to be a medical tech. And she stayed there and she's
still on the reservation to this day. I just saw her at a
family reunion. Her husband died shortly after, but she's
been there for over 40 years now and she loves it.

My half bothers, five half brothers born on
Montana reservation for the Assiniboine. So another Native
Peoples contact. My two oldest sons are descendants of the
Trail of Tears Indians, the Cree and the Choctaw that walked
2,000 miles to Oklahoma and most of them died. So yes,
I'm -- I feel for all of you because you're in the same
predicament.

But now the difference and only because of what
happened to the -- what the United States did to us they
committed the -- what's the word? -- on the day that our
Queen was forced to leave the throne when 120 or so Marine
and Navy marched up with howitzers and field pieces and
rifles in front of her palace to remove her from office, and
in order to not break a law and create a reason for a war
and a reason to -- for them to physically take over, she
acquiesced and said, I will let -- wait for it to be settled
by the United States government.

Well, have they settled it yet? (native language)
and this is why we're all here now. We're coming back to
this same thing. And again, we're beating the same (native
language) what is going on?

We know who we are. We know what belongs to us.
In 1959 my mom raised us that -- you know, now the using the word "no grumble" but I grew up with no vote no grumble. She said, You have to go and vote any time that election is. If you don't vote -- she didn't use it -- the no vote, no grumble, the latest -- but that basically was it. 1959, the very morning, I got up in the morning and I went, Mom, how come you're not going down to vote?

And you know what her answer was? Very simple. There's nothing on the ballot for me. They didn't offer us any choice then.

But not even, you know, because now the new generation, they don't even know what happened in 1959. So very simple things. And like I said this was -- this is my (native language) and my ancestors speaking. Nothing prepared. I just listen to notes, and I knew what I had to say. In fact, as I came this morning, I wasn't even going to speak. I was just going to listen, and then, you know, (native language) with whoever was here and let it go at that, but these were important and it had to be done. Okay. Mahalo.

GEORGE KAWANOE: Aloha. My name is George Kawanoe. I've been living in Washington State for, I guess, over 20-something years. But anyway, I would like to give my mahalo to the Tulalip tribe and thank you for hosting this gathering today. I would also thank the DOI for what
you're doing today. I really appreciate it. I am Hawaiian.

Okay. (native language) born on the island, raised on the island, and then I left over 40 years ago. I've never been back since, except just on small occasions. All right.

One thing I recall after I graduated from high school. I went to work with my dad. He was a construction worker. And we were going home to (native language) one day, and my auntie was on the road holding a sign, protesting the building of Luie (phonetic) Valley. And my dad said, Look at Auntie. What the hell she is doing? She don't know what she doing. And we when home, right.

Couple days later, he told me, You know what, your Auntie only was backing us up. You know, and my dad never spoke too much. He was kind of quiet, but I always admired. I only had one hero my whole life, that was my dad.

Anyway, on behalf of my father and my children and for Hawaiian benefits, issues that we're losing, I say, yes, to federal recognition. Although I agree with sovereignty, as long as we keep fighting for sovereignty and we don't protect the rights we have remaining, we are going to lose it. We're going lose it, period.

So you want to fight for sovereignty, fine. I'll back you all the way. I am an old soldier. I'll go with you. But on the same regard, we need to protect whatever we have left before it's gone. I appreciate being enlightened
by what happened in the past, but what I care about is what
we have now, what's remaining for my children, and my
(native language) the rest of our nation. That's what I
care about. Okay.

When we need to fix it. And like Uncle Danny
said, all he's asking is let us determine it, right. But in
your regard, we need to move as quickly as you can to get
this done, okay.

Again, I appreciate you coming over. I appreciate
everybody else's comments. Mahalo to all. And I'd also
like to bless this meeting and bless the Tulalip Tribe. And
after this all over, let's go back home safely. Mahalo to
everyone.

MR. BEETSO: Thank you.

REIDAR SMITH: Aloha (native language). My name
is Reidar Henry Reinhart (phonetic) Kuipo (phonetic) Smith.
I want to talk to you before I start. I want to ask Akula
(phonetic) or what or whatever spiritual people that you
believe in to bless us in this meeting. And I want to
welcome a discussion from anybody here, no matter the sands
of your birth. And I want to hear or help all of you in the
sound of my voice to listen to what I have to say.

I've three things -- well, before I do that, I
want to mahalo the people that held this meeting for us
Hawaiians to discuss our future.
There's three things I want to talk to you about. First, what we Hawaiians were; second, what we are now; and third, what can we do for our future. What is the decision we have to make.

First, what were we? When Kamehameha conquered all the islands, he really established a sovereign nation. Now, thank you to all the Native American tribes, but that's a different political situation than yours. We love and we thank you for your support, but we had a different political situation.

What is a sovereign nation? There's three things: You have a fixed border. You have a definite population identified. And you have international recognition.

That Hawaiian Nation had all three. It had a fixed boarder, island chain from Big Island all the way to Midway including Palmyra and Johnson island to the south, that's our border.

International recognition, 39 nations, including the United States of America recognized us as a sovereign nation.

Third, we had a definite population. Were they all indigenous? No. To -- one of them is my ancestor, Issac Davis. He was Hawaiian. He didn't have koko. The way a lot of you say you have to be Hawaiian, you have to have the blood. No. Kamehameha said, No. They're
Hawaiian.

After Kamehameha died things got changed. But then Kamehameha the Third came along, and he did something that was different. Kamehameha the First was an absolute monarch. Everything he said was law. He made every decision. When Kamehameha the Third came up, he did -- formed a constitutional monarchy. If you go and read that constitution, it's great. It's almost the same as the United States of America. All right. And it included other howleys. Nobody -- some of them, no Hawaiian blood, but they were included; they were Hawaiians. All right.

Now, we're coming to the last part. Actually Kalakaua signed the Bayonet Constitution that reduced the power of the (native language) when it came and gave it to the legislature. So when Lili'uokalani came back and tried to reestablish the power of King, she was, quote, overthrown. By who? Primarily American businessmen that were elected to the legislature. All right.

I call that regime change. That it's not overthrow. Overthrow implies you're gone, that political is no longer there. But if it's regime change, you are under international law because you have relationship to other nations and an adjudication for what happened is in the international court not the Supreme Court of United States.

I read the preliminary things you put out for us
and you tell the truth mostly, but not the whole truth. You said in the paper that the Republic of Hawaii ceded lands to the United States. Well, the who the hell was the Republic of Hawaii? Who voted them in charge of Hawaii? Did any of your ancestors vote? They declared themselves the ownership of Hawaii.

Well, that's funny because that same illegal government asked the United States to be annexed as a territory. That's the truth. And for four years the Republic -- the United States said no, for four years. But then the Spanish-American war came up. And from that conflict the United States says, We need a coaling station because we're fighting in the Philippines and you can't sail all the way to Philippines from the West Coast. So by voice vote of Congress, they accepted the annexation.

Now, there's a question: Was that a legal acceptance? You had one legal recognized international country annex another. Well, is there a dispute who adjudicates that? It's not the U.S. Supreme Court. It's the world court. Okay.

Now, let me talk about that overthrow. In the paper you provided, it starts to define who we are as Hawaiians. We have a problem. The ceded lands wasn't owned by that Republic. They belonged -- they were really owned by the Crown, whoever was King. They had government lands
that was supposed to be for the people of Hawaii. Well, who
was the people of Hawaii? It was kanaka moali, other
citizens or subjects of the monarchy. All right.

Now what? Is that the only ones? What about all
the tourists that came in? What about the other people that
flowed into Hawaii? They were what? Under 20,000 people?
Most of them subjects of the monarchy. So products of the
ceded land should go to them. But what about the rest of
the people coming in from the United States? They move and
live in Hawaii. Do they get their benefits of the ceded
land? That's what the court said. All right.

Now, let's look at that. What are we going to do
about that? There was something else that came about. When
they wanted to define who the Native Hawaiians were, pass a
law, federal law from the United States, 50 percent blood
quantum. Look around. Who has 50 percent blood quantum in
here? But guess what? None of my children, none of
grandchildren are Hawaiian by that definition. All right.

So what are we going to do about it? We have
to form some government to make our claims to identify who
Hawaiians are. Now, you have a problem here because a lot
of people say, You can have the koko. And I say, No. I
say, Any person that was a subject of the monarchy is
eligible to be part of this new Hawaiian nation we want to
form.
So in answer to your question, I say no. And I don't want to be part of any Department of Interior to help us write a constitution. We can do it ourselves. We did it before, twice -- three times actually. We can do it. We don't need your help.

Another thing, warning to those of you who are going to be part of that organization that's proposing to be a nation, a Hawaiian nation. It's not native nation. It's Hawaiian nation because of the way I just told you. You are open to -- people are eligible if they are descendants of anyone, no matter what the koko is, that descended from one of the subjects of the monarchy.

So again, in answer to DOI, no. We don't need your help. We need to form our own government with our own people and decide. Now, when that nation forms, they can write their own constitution. They have to determine who is Hawaiian.

Because if you go to that koko then you're back to becoming a Native Hawaiian again. And in that case, you should ask the DOI for help because it -- look at the paper they sent out. They're there to help Native Hawaiians forms their government. Keyword is native. What's the definition? 50 percent blood, koko. Well, wait a minute. They've gone through the process before, and the process is not race, blood. It's whoever you decide is part of your
nation. Isn't that right? And if you do that, if you insist on the koko in the blood you might as well go the way they're recommending. But whoever forms our government, you have to decide. Which way do you want to go?

Now, let's get back to reconciliation. No ands, ifs, or buts. We have to reconcile with the United States. You have to. Don't bring in any anything else. The military, and the GMO, don't worry about that's beyond your pay grade. Let's talk about Hawaiian nation and your relationship to the United States of America.

If we form our government. I want them to first ask -- I want government-to-government relationship, but I want government-to-government relationship between us and the State of Hawaii. Why? Because they control the ceded lands. They are the trustees. What are you doing with the ceded lands? Where is the income that's flowing from that? Does it belong to everybody in Hawaii or to our Hawaiian nation.

Secondly, what about the ocean between the Big Island all the way up to Midway. If we owned almost half of land, which is the ceded land and the government land, shouldn't we own half of the ocean? That's rule. Who owns the ocean? The United States of America, not the State of Hawaii. So you have to have some reconciliation there. How do you do that? You have to form your own government
and follow the court procedures. That's the way you have to
go, and it's going to be long and hard because we don't even
agree on among ourselves out here much less when you get a
bunch of them back together in Hawaii. But that's what has
to be done.

So I leave that to all of you to ponder.

Think about. You can go back to the sands of your birth or
wherever you come from. And I hope you have the support of
(native language) in making your decisions. Mahalo.

STANLEY DAHLIN: Mahalo to the consolidated tribes
Tulalip for hosting us and mahalo to the panel of the DOI.
I watched many of the testimony on video, and I know it
calls upon all your powers of patience and aloha to be
listening all of my cohorts.

I look to my fraternal side to my
great-grandmother (native language) from (native language)
for my culture roots as a Hawaiian. I come from the (native
language) on the island of Oahu. My name is Stanley Charles
Dahlin. I came today only to (native language) to listen,
but I'm called to (native language) to speak. I'm really a
realist, and I follow the -- the sovereignty and movements
for many, many years like Maile said, there is division in
my ohana, my older brother.

It's been the Hawaiian kingdom movement since 20
years. He's listened a controller, I think, for the
secretary of treasury for that kingdom. He's near death, and nothing has happened. We haven't had our sovereignty. As a realist, I know that we have to take every door or have every door opened, not close doors and not move forward. And so to the first question, absolutely yes. I -- we should -- we should allow the facilitation to take place, whether we take it or not is immaterial. I'd much rather have that door open and have the choice whether to walk through it than not have it and have it closed and never approach it.

Like I said, I followed the sovereignty movement for many, many years. Listened to tons and tons of presentations of how we can move forward (native language) but we haven't. And until we have some -- some opportunity there, that's going to be the big -- the incentive for us as a (native language) to come together and do something. But if we continue to have a kingdom movement Akaka bill or whatever model that we have, we're never going to move forward. And so I do support that.

I think that Act 195 in the state of Hawaii is giving us a possible solution, but you can (inaudible) at least it sets up a roll, so we know who we have. My (native language) in Georgia and Montana, they're all over it, but they still claim cultural ties to Hawaii. And I want them on the rolls and I want them to have a voice and I want them
to have that option of choosing what kind of government,
what constitution, what kind of decision -- decision of what
makes a Hawaiian. We need that process, and we need them to
do that. I want them to remain culturally tied to Hawaii.

And so in summary, I will have a more detailed
comment that supports the DOI facilitation on it, but I
certainly have lots of caveats on the guidance that you can
follow in the facilitation process. Mahalo.

MR. BEETSO: Thank you.

KAWIKA VILLA: Aloha. My name is Kawika Villa. I
live on Oahu currently. I wasn't able to make any of
hearings on Oahu. I'm traveling here for business, and I
was happy to hear that a hearing was going to be -- or a
meeting or whatever was going to be arranged while I was in
Washington.

It's difficult for me to -- I'm one of the people
it's difficult for me to make a decision. I don't know, you
know. I hear what a lot of people are saying about
different things and -- and for me I'm just -- not -- either
way.

I'm not too familiar with what kingdomhood [sic]
is except for the fact that when I drive around the island I
might see some -- some (native language) up around and when
I have talked to some of the people who have been there, I
got people telling me that they supposed to be king, you
know. I cannot get behind that. You're not my king, man.

And when it comes to these meetings that we've had on Oahu, I mean, you can see that if you -- you can go online and watch the hearings at different Web sites online. But you see that there are hundreds of people who showed up. And, you know, like right now, I see people going over the three minutes or the five minutes or whatever. And they're being allowed to because we're in a smaller forum.

But back there it was two minutes, and they were trying to get people to stop after two minutes. It's because there was a lot of people that wanted to talk, and we have to respect the time of the -- of the people on the DOI. But to me, the meetings were setup already in a culturally insensitive way in a sense where you're limiting people to how long they can express their opinions on this topic, and that's not how it would have been done.

I don't believe that that's how it was done when Grover Cleveland sent his people down and they came to the decision that Native Hawaiians did not want to be annexed to the U.S. and that they should remain a kingdom. And if that President couldn't get it done, then I have a hard time believing even Obama can get it done.

I feel like the hearings were held from June to August. And now on August 19, all decisions have to be made. I don't feel like that's enough time. There -- as
people have mentioned there are many atrocities that have been committed against Native Hawaiians that are unsettled (native language) and all that stuff. I feel like, in this process, we're being told that you can ask us permission of whether you can determine your own self-governance. You can ask us permission is what I feel like this process is about.

And I understand the people who are strong in (native language) movement saying, I'm not going to ask you nothing. I feel that sense too. I don't feel like I've really got to ask you whether I can be Hawaiian or not. I don't feel like I've got to sign up for a roll call so that somebody can tell me that I'm Hawaiian.

I feel like -- I don't feel like even if I moved somewhere out of the country to the United -- to Germany or whatever it was, I can still be Hawaiian. You cannot tell me when and where I can be Hawaiian.

And I especially agree with blood quantum that it -- it only divides Hawaiians, and that is not conducive to us moving forward. There's so many different opinions and groups that even to make a decision on this right now is untimely because we haven't come together to decide what it is that we want for ourselves as a whole. And that process is going to take a long time.

I hear (native language) back on Oahu saying that they want to see a decision in their lifetime. And that
would be great, but I don't believe I would see a decision
in my lifetime, you know. It's been talked about OHA and
OHA is a State agency and, you know, even their benefits
don't reach the people, the natives or kanaka on the
continent or elsewhere in -- but in Hawaii. But their
benefits don't reach but their decisions reach, you know.
The rules that they create, those reach, but their benefits
don't reach.

I think, you know, we've had a problem in finding
the kanaka that are -- would be really good leaders. And
I'm unaware of who those kanaka are in my generation, in
their 30s. I'm unaware of who they are. I don't know who
it is going to be after us. I think that's important for us
to find out who those people are because I don't agree with
a lot of things that OHA is doing right now and how they're
representing the Native Hawaiians.

You know, I want benefits that currently exist for
Native Hawaiians to continue, but it's difficult for me to
answer yes to the question because of how the question is
being proposed to me. It's difficult for me to say, yes, I
would like you to grant me permission to determine who I am
and who my son will be and who his children will be. I find
difficulty in that. And I feel like I would fight to
preserve whatever those benefits are anyway whether we exist
as a nation within a nation or whether we maintain who we
are right now or whether we became our own sovereign people.

I would fight for those benefits either way, no matter what.

The federal status of the U.S. is on Native Hawaiians.

But I think one -- one thing I'm appreciative of for the DOI and all of this is that it has caused me to learn and think more. And I think that's what it's doing for a lot of Hawaiians. And I hope that's what it's doing for younger Hawaiians, because this really is something that's going to affect us for long time.

And the topic of land, how this doesn't address land, is again, inherent problem in the whole -- is inherent problem in the whole process because land is everything to us. If we're not talking about land, then what are we talking about? If we're not talking about who's going to control the land, then we're not resolving anything at that point. The land means everything.

You know, when I talk to my friends that are Irish or English or whatever they are, they cannot understand the concept of having love for my land (native language) they're, like, my family's from Ireland, but I don't know anything about it. You know, I can trace my ancestry to a plant, you know. If I go by the (native language) I came from the ground. So it's tough to have these discussions with people who don't understand a mindset, to me. And, therefore, I feel like there's more education that needs to
happen on both ends in order for us to even approach this topic that we're discussing right now.

I don't have an answer for this, and probably won't have an answer by August 19th, but I don't feel like I need to give an answer. Thanks.

MR. BEETSO: So I appreciate all the input. I think we're having a really good discussion here and I just wanted to say, like, when we were putting this together, this is our best effort to try to reach out and ask questions first and to get responses.

So, you know, you mentioned if it doesn't involve land, then what is it doing? You know, what we would urge you to do is in the written comments give us suggestions, you know. We're asking so instead of framing a question, if you guys have ideas or thoughts about, you know, anything put it an affirmative statement and say you guys you should do this, you guys should do that because we don't know everything. I meant, there was a team of us at the federal government that, you know, there's like maybe or eight or nine people drafting this and it took forever just to get anything out the door. You know, so we realize there's time constraints.

I just want to say we appreciate the discussion and, you know, I'm just happy to hear everybody speak their mind.
KAWIKA VILLA: If I have to give a comment on or suggestion, my suggestion about what to do with the land, my simple suggestion is give it back. Give it back to them.

PAUL GUMAPAC: Testing. Oh. It worked. Hello. My name is Paul Gumapac. And actually everyone says beautiful things. When this woman came up here fighting for sovereignty, a lot of strong power there. I love that. That's awesome. And the fact we can discuss what steps to take.

(Native language) was right when she said (native language) just go forward and we haven't -- Uncle Danny said we haven't closed that door yet. Take an option. Take a choice. We want the benefits of OHA, you know, (inaudible) the housing for the land. We applied. I cannot even pass it on to my wife. That blood quantum, if you guys can go to Congress and force them bring it down to 1/32 you've already fought in our favor, put Hawaiians on the lands. That's what we want, right?

So when you guys are in the government, Department of Interior, I would vote yes to start the process. I'm not against sovereignty. I'm for sovereignty. You can fight on both angles. It doesn't stop us from moving forward as a people. Okay.

So you take this thing. You say, Okay. It's a good vehicle. We have all good vehicles. It's just not
being operated properly OHA is not a bad vehicle. It can be worked. It's just that they're too -- what's the word? -- no, don't go there. That's strong. They're conservative. We want them to be super liberal. If you have Hawaiian descendancy [sic], you deserve a home. You deserve to be put on that land. We're the descendants.

And the bothers -- Reidar said, Who's to say koko is enough? That's true. There's fact that it says Native Hawaiian. It could be a political trick. Like he said, Hawaiian nation. All those in their hearts who love Hawaii who want to learn the language, the border, the culture. That's us.

And you cannot shut out the sovereignty guys, the movement guys. We can move as a two-prong force. Let them both go. I say, let's move like Maile said (native language).

We all want the benefits. Where's the money going to come from? We're all afraid of change, but that's not really change. It's transformation. Give the right people the right chance to get in right places.

Our state government is an entity, right. If we could tell these guys who are in state, I'm a Democrat, I'm a Republican. BS. Stop. We're Hawaiian nationals. No one asked them, can you step in us, for us to be our proxies talk government to government.
Now, I know you said either yes or no. Anything after that is an opinion. I will say yes to open the door. You never shut a door because could you always go, I like this door. I like being American, but I also love being Hawaiian. That's who I am.

If I see my flag -- I brought my flag here. I said, this is me. I like Hawaii. I like America. I like football, baseball, whatever, but I am Hawaiian. You know, whether I have blood quantity or not, the attitude that you love the place you at, you allegiance yourself, the land, the songs, the stories. Everything that we are, we're Hawaii.

So this two-prong attack is you take what they have at the Department of Interior, go to Congress, please bring that quantity down. If you can prove for those who are home, 1/32 like Prince Kuhio said. Why not? You guys have power. Go get the legislators to change that blood quantum, bring it down, put Hawaiians on the land. Isn't that what you want? That -- a part -- a portion of governing, that's a two-prong attack. You have a vehicle, an entity, and a need to be moved in the right way.

Anyway, I'm babbling. Aloha.

SHELLEY ROBERTS: My name is Shelley Roberts. I am -- well my husband is Hawaiian, my husband of the past five years. And so I've been brought into the culture
through him. I've worked the past 35 years in Indian Country as paralegal and as the executive assistant to the chairman of a tribe north of here.

I have gone through all the issues with enrollment, with government, with sovereignty. I understand your distress with this. I agree with this gentleman here that, yes, you need to vote yes on the administrative rule and keep that door open, and then you can work within yourselves to establish what it is you want to do.

I do not agree that they only give you two months to make your decisions. I don't agree with you that you need to respect the time of the Department of Interior. They need to respect your time.

I believe that not only should they have done the meetings in Hawaii, they should do them in every single state in the mainland and give the notice to all Hawaiians to come together and hear this and comment. The only way I was able to find about this was working for a tribal leader and getting a notice that went to tribal leader for tribal leader consultation on a Hawaii issue.

That's all I have to say.

MS. ROMERO: Thank you.

KU'ULEI KAWANOE: Aloha. My name is Ku'ulei Kawanoe. And I am Hawaiian from Hawaii, born and raised. I am with my husband, moved through military, and ended up
being in the military and ended up here in Washington. I have family in Hawaii. And my concerns are for my family and also my (native language) and also my (native language). Okay.

You know, we're getting old and I feel a lot of (native language) say I want to go home, I want to go home. But they have no place. Okay. I am for that because I wanted to reach people who are in the continental United States. I want them to be able to go home to Hawaii like we want to go home, but we have no place. Okay.

So I am for recognition. I want to reach everybody. I want my (native language) to know, yes, I am Hawaiian. I can go to Hawaii. I am part of Hawaii. They are always reaching out to me. Okay. I have a granddaughter that when she was young she felt out of place going to school. She said, I'm going home because I know King Kamehameha loves me. That, I will never forget. She know where she's from. Okay.

They're opening a door for us. We need to go. We need to move on. We need to move forward. My family, my ancestors, they are on that petition. They signed it. They fought their battles. I have a (native language) who went to jail because he stood with the Queen. I am so very proud of him. I want him to be proud of me. We need to move because we're not going to move anywhere by keep fighting
and fighting. Let's get into the government. Let's setup our government and we rule ourselves. We make our own rules. We want to change the blood quantum to 1/32, then let us make the rule that change it. And we're not going to make the rules if we just stand here and say, No, no. Shut the door. That is the only opening we have, and we need to take it. Time is of essence.

We've never had a President to support as we have now. 2016 he's going to be out. So it is important that we move fast. It is important that we go ahead, move forward. It may not happen in my generations, but I want my (native language) to it have it. I want them to have it.

So I ask that, hey, you look around, read things up, read your histories, and yes, this is what happened. And we cannot have it all that way it used to, but let's move forward and try and get what we can get and establish our own government for us to protect our interests. Okay. Protect our interest take care of the Hawaiian people.

Thank you. And I thank you all for being here and bringing this meeting to us.

ELI YIM: My name is Eli Yim. I'm Native Hawaiian. I live up here in Seattle now with my wife and children. And first I want to start and say mahalo to the Tulalip for hosting today and giving this opportunity to meet with one another and speak. And I also want to thank
the DOI for hosting the meeting here today.

I think it was in the opening comments that Ms. Romero talked about the -- the toxic political environment that we are in now. And I think she was referring to the Obama administration and the toxic environment that exists between Democrats and Republicans. And it's funny because I see the toxic political environment as one between insiders and outsiders and empowered people and disempowered people. And I think those are the dichotomies that indigenous people are very familiar with. And so what I'm hearing and what I've read of -- of "the who" and "the why" behind the proposed rule-making is just not satisfactory for me.

You know, whether, you know, we talk about the Hawaiian Congressional delegation. I see it is as the Hawaii Congressional delegation. The OHA trustees, these are people that are voted on solely and elected into offices solely by current residents of Hawaii. So I don't have a voice in that, in those people and their place in office.

And the refrain I'm hearing, I think, historically is the same that we've always heard, right, trust us, we know what's best for you, or you know, we have a small window in time here. You know, it's an old sales tactic, right, that if you walk out the door the deal may not be here anymore, you know.
And so, you know, as a community, we can't risk everything just to claim something, right. We can't -- you know, who -- has -- we want to (native language) something but for what, right. Who has something to lose here? And the answer is Native Hawaiians. Who has something to gain? To me answer my answer right now, based on what I've seen and heard and read is, you know, people who are positioning themselves politically to gain, you know, but not the people. And what exactly is there for the people to gain? We don't know. Okay.

So, you know, I'm skeptical about it. You know, I have nothing but love for people on both sides of the issue, you know, people who love Hawaii and who carry Hawaii in their hearts, you know. I -- this is empowering for me just to be in a room people who share that love.

But a valid claim is a valid claim. A valid claim now will be a valid claim ten years from now. And I know people don't want to hear that, but I don't believe that we should adhere to someone else's process or someone else's timeline just for the sake of expediency. I'm not saying don't risk to move forward. But I am saying if we're the only ones bearing the disproportionate risk, that we better make sure that it's right. And so I say (native language) no to all five questions.

MICHAEL ALVAREZ: Hello. My name is Michael
Alvarez. I'm -- first of all, I want to acknowledge the indigenous people on whose ancestral lands we are now visitors and, yes, thank you. I hope you don't mind if I sit. I wasn't planning to speak and it's easier for me to read my chicken scratch if I sit.

I am a citizen of the United States. I'm here as a member of the general public, and I'm here -- I'm sad to say -- as a citizen of an occupier nation. As a nonNative Hawaiian, ultimately, I will defer to what the majority of Native Hawaiians say about this issue.

But based on the research I've done and the comments I've heard what I've been learning and that's on ongoing process, the learning process, I would answer the first threshold question in the negative, no, because there's an ongoing illegal occupation of the Hawaiian kingdom by the United States.

So the proper discussion is not about reestablishing the government-to-government relationship. And that's more accurately stated as government within a government relationship. Government to government is kind of a sneaky phrase. It seems like there's parity where there's a conversation among equals.

The proper discussion is about reestablishing a nation-to-nation relationship. And, of course, the proper parties on the behalf of the U.S. for this conversation
would be Secretary of State, not the Secretary of Interior.

All of these arguments have been laid out brilliantly by Native Hawaiian scholars and activists. I don't need to go over them. Native Hawaiians can obviously speak for themselves and they do so brilliantly and passionately, intelligently.

And so my message to my government is we need to listen to them but not in this forum not from this framework, not as a master listens to the grievance of a slave, not as a king listens to the grievances of its subjects. As an equal listens to an equal. We need to listen as one nation listens to another nation.

If we listen -- for example, I used to think that the U.S. had legally annexed Hawaii. I always knew that it was an immoral overthrow, but something can be immoral and yet legal. But again doing research I've come to realize that's wrong. To use the analogy that noted Hawaiian scholars, the U.S. is claiming to have adopted Hawaii. But they can't produce the adoption papers.

I used to also think that things have been this way so for so long that it's just impractical to go back, why look backward. It's not a realist's position. Again, I was disabused of this notion just by listening to Native Hawaiians. It's easier than you might think.

So let's not disregard these truths, these
statements about the illegal occupation. Let's not brush them aside as saying -- by saying they're not within the scope of this framework. Well let's fix the framework. Report to your superiors and tell them, Hey, we weren't the proper arm of government to be having this conversation.

There's been a lot of talk about doors also. Well, you do not merely open a door for someone without expecting to herd them through it. That's what this feels like, a railroading that door's not be closed. That door is a settlement. That's what the U.S. wants, so they're not -- that door is never going to be closed. It's their way out. They have tough burden to meet. The U.S., we can't meet that burden. We can't produce those adoption papers.

Mahalo. Thank you.

MS. ROMERO: I want to address a couple of things. Just let me just underscore, government is a powerful thing. What does it mean to have a government-to-government relationship? And maybe this is going to be helpful to flush this concept out.

The United States has a relationship, a government-to-government relationship with 566 tribes in the United States. We've heard a lot of feedback from folks both from the mainland as well as in the islands. Well, what does that means for us a community? What does it mean to organize as a government?
Well, my response is it means a lot because it gives a community, if they organize as a government, power. It gives them a power to have a seat at table on equal footing with the United States to negotiate over very important things. What are those things? The disposition of lands, the disposition of natural resources, things that are important to the inherent nature of the native born community.

Right now, the native born community, they are not organized as a government, so they don't have that seat at the table. They don't even have the option of taking a seat at to talk the United States about these very, very important issues. Issue that are so very critical to -- to essence of the Native Hawaiian community. I'm not saying that because I know. I'm saying that because this is what I've learned from the community of going out the islands, hearing the individuals speak their truths and talk about how -- why that is so very important to them.

So I -- I just really feel like it's important to get it out there and to talk about how forming as a government doesn't mean you're giving up anything. In fact, when my tribe formed as a government, it had a government-to-government relationship with the United States. It didn't mean that we ceased to exist as a people. We were just better organized, and we were -- had seat at
the table to negotiate over our lands.

So I'm not saying that that makes it right. I'm just saying that it's important to recognize that it's -- it's a -- being a government is a powerful thing. It can be a tool in order to exercise self-governance and self-determination over the things that are important to the Native Hawaiian community.

The other -- the gentleman that spoke before, that spoke before the last speaker talked about timing and that Native Hawaiians should -- why should they be the ones bearing the risk? The Department of Interior is not forcing anything on the Native Hawaiian community. We're simply presenting options.

It's our understanding that Native Hawaiians have been seeking to organize as a government for a very long time. It is -- at this moment in time, it's this critical juncture in -- during the Obama administration that we've even come to point where we can have this conversation with the Native Hawaiian community. Before now, there's been no dialogue. And I think that it's incumbent on us -- and I'm speaking as a federal official of the Obama administration -- that we present the option to the community because that's all it is.

And if the option is promulgated and a rule is proposed, it will be on the books until a Native Hawaiian
government, whatever that looks like, because it's going to be steered by the community -- the United States won't have a role -- whatever government is formed can then knock on the door, just knock on it. Right now you can't even knock --

UNIDENTIFIED SPEAKER: That's problem.

MS. ROMERO: We're not herding anybody through any door. It's simply an option.

UNIDENTIFIED SPEAKER: That's the problem. We're asking for a seat at the table, but we own the table. We asking if we should walk through the door, but that's building --

UNIDENTIFIED SPEAKER: If we de-occupy, everything you said holds true and then some.

MS. ROMERO: So this is a path. There are many paths that can be taken. It's not for the United States to determine what path the Native community -- Native Hawaiian community want to go down. It's just one path of perhaps many paths.

UNIDENTIFIED SPEAKER: Why is there no mention of land? I mean, if you have this government entity, what -- why should we believe that it's just not gonna continue on? Say, for example, the Department of Hawaiian Homelands now only has 200,000 acres to allot to Native Hawaiians who are determined to be Native Hawaiians under the 50 percent
Initially when that Act was passed, right, Prince Kuhio was trying to get it to -- was trying to allot 800,000 acres, right, but then when they went to Congress then that was reduced 200,000 acres, right. So what do we have -- like Auntie said, she wants to have a place back home, right, as native Hawaiians or Hawaiians subject -- as Hawaiian nationals, you know, want to have access to land, but why should we believe that we actually have access to (native language) to land and that we can afford housing and all of these things based on what you're telling us?

It just sounds like, well, there's the 200,000 acres that is governed by the Department of Hawaiian Homelands. What about the 800,000 acres? What about the 1.8 million acres of Crown land, right? You're not even mentioning anything about this in -- in the, you know -- in kind of how you structuring this. So well -- I don't like the nods either because it feels like you're interpolating.

MS. ROMERO: I'm saying I understand.

UNIDENTIFIED SPEAKER: You speak really eloquently and lovely and nice, and you give really nice smiles, you know. And you're convincing a lot of Hawaiians in the audience that, you know, we are your friends, you know. But it's kind of like, you know, somebody getting you to do drugs for the first time. You know, it's like, you know,
Come, you're going to love it. It's going to be great. You know, but then when you take it, you end up (native language) you know, or you have a really bad trip or something like that that's what it -- you know, it's, like, really problematic.

I meant, the whole framework, it's not a lovely, like, you know, we're going to have a seat at the table. You're going to have parity with the U.S. government. You know, I think it's great that your people of 1934 was able to establish, you know, at seat at the table. But we have our own table. That's what we're trying to establish.

We're trying to get kanakas to understand. We have a table and it's made out of koa. You know, this, like, junk kind Ikea pine, you know, or petrified wood but it's actually koa.

So why are you trying to ask for permission, when you are already have the power? You already have the (native language). So why are abdicating that (native language) to an institution or to a framework that really wants you to disappear. They want you to disappear vis-à-vis blood quantum, the 50 percent blood quantum. As Uncle was saying you never had to have blood quantum in order to be determined Hawaiian, you know.

So why are you abdicating your own (native language) for an institution that really wants you to
disappear? You know, they want you to concede to U.S. rule so they can say all claims are closed. Hawaiians have made their decision. You know, what, there's no problem now. We can just do what we want. (inaudible) that means it's going to be continuing -- occupation of the (native language) the same hardships. It's going to be the prison industrial complex. It's going to be all of these things. It's going just gonna continue.

MR. BEETSO: Thank you.

Just because we're real short on time, we want to sure that everybody that hasn't had a chance to speak, has an opportunity to speak. So is there anybody that hasn't spoken yet that wants to make a statement?

No? Okay. We'll move to second statements.

GABRIEL MAKONANI REYES-GOMEZ: My name is -- pop back over again. My name is Gabriel Makonani Reyes-Gomez, if you wasn't here earlier. Okay.

So I wanted to thank you for your responses to my concerns earlier and, for real, I know it gets tense in here but -- outside of this room, as an indigenous person, much respect. Inside of here, though, you are functioning as an extension of the Department of Interior. And for that, I don't think it is your place to give your opinion on how federal recognition can benefit us, because it's confusing.

You are a part of the government. And for that, we can't
trust you. That just can't work like that. We cannot trust somebody that's been kicking our ass for so long. And even though you are an indigenous person within an overpowering institution, that's great. If you can climb it and dismantle it, awesome, you know. But it's so hard. It's so hard to take those things seriously.

And I think a larger concern for a lot of people, quantum, all that kind of stuff and sovereignty, I'm glad that you brought up that we can fight for federal recognition and also for sovereignty. It's great to expand the way we think of Hawaiian independence and Hawaiian -- Hawaii's future as a people.

I still -- yeah, we come back to this, the process. It is weird. The continuous interruptions of why you think that federal recognition could benefit us, still confusing. A lot of our people here keep talking about doors opening and closing, but -- and that we need to rush now while we have a president in office. But back when our Queen had begged the United States, there was a president in office who liked us and then when he got out of office, the door closed and we got messed up with.

So what is to say that that's not going to happen to us again? What is to say that when we get federal recognition and Obama is out and the administration is out that the next President won't take the same type advantage
of our federal recognition to continue their shadiness? We see. We don't have to talk about it in theory, in books, and watch it on TV. A lot of us grew up watching our lands being destroyed, watching politicians take what they like, watching people come in and how we got a framework and think about each other and talk about each other and do all this kind of stuff.

Mahalo to the guy back there. I forgot your name. Thank you for speaking up on behalf of the United States because even the United States itself cannot acknowledge and just simply say, We messed up with more -- more than the Native Hawaiians, all the indigenous people of this country. There's so much more healing to go on. And to continuously talk about it as if it's a positive process or that it's humbug but we keep pressing forward and it's great for everybody. It's not.

There's ridiculous stuff like buy-back programs for the Department of Interior. Any of you guys know that? What, you've got to buy back your land, buy back the land that got stolen?

Right now you guys are in here. You're listening to as an extension of the Department of Interior. Everybody is saying this is taking too restrictive of a time, August. Take that. Take those suggestions. Stop telling us that, Oh, okay. Well, we know, you know, federal recognition
could benefit you. We know that. Some of us know that; some of us don't. And we can learn from each other. Right now this is what we're saying. We're confused. We'd like more time. And we're thankful for the opportunity but don't keep telling us the door is going to close or whatever, that kind of stuff, you know. There's -- if there's going to be a door closing, then why are you even there? Is there supposed to -- is it a revolving door? Are we -- are we going to use different types of ways of describing our relationship here? It's confusing.

SHELLEY ROBERTS: I'd like to just note that the question is should they propose an administrative rule that would facilitate the reestablishment of the government-to-government relationship with the Native Hawaiian community.

This is just an answer they need should they do a rule, then the community can decide if you want to be federally recognized. And what your -- your -- as the tribal nations do, your enrollment processes would be, your base roll that you would set. That would be your decisions, not the government's. They're just asking to make the administrative rule to facilitate if you need that and that would keep the door open if you needed them to help you. That is the basic question that I see on the first five questions.
And working with tribal nations, you make your own decisions. You establish your government, or if you want to go back to a kingdom, you establish that. You establish all your rules and regulations. They are just wanting to know if an administrative rule should be set in place to facilitate if you want to open the door and ask them to help facilitate.

MR. BEETSO: We have like three minutes, so please keep it short.

ULULANI ROBBINS: Ululani Robbins, I also have my own firms in Clearwater, Florida, and Kirkland, Washington. And I just wanted to, you know, mention that the Hawaii Homes Commission Act has been in effect since 1920. Ask yourselves, it's been 94 years and you still don't have a house in Hawaii. So really think about what -- you know, what direction you're going to. You still don't have a house in Hawaii, and Hawaiian Homes Commission Act has been in force and in effect since 1912. That's 94 years. So what do you consider -- and I'm a real property expert. It's something that's serious because, obviously, a lot of Hawaiians and non-Hawaiians who are Hawaiian nationals live outside of home which is Hawaii. Mahalo.

UNIDENTIFIED SPEAKER: Final word, quick. I've read your handout that you put out there. Okay. And every word that always says "Native Hawaiians." I told you
before, Hawaiian nation did not include all Native Hawaiians. And that's the difference. You can choose who you are by the -- by the proposition that you have. And we can choose nonblood quantum by the rules. But you cannot, as part of the -- the Department of Interior, expand land that is out there. According to your input that I read, you cannot, so why should we go through you? That's my final thought.

MR. BEETSO: I know we have a lot of people that want to make comments, so if we can just promise to keep them really brief just to close up. Okay.

UNIDENTIFIED SPEAKER: Just really quick. I really appreciate that President Obama wants to do something, and it recognizes that there is a -- a history of injustice. But to borrow some of his words from his campaign, yes, we can. We can be an independent country. There is a process of de-occupation under international law. There are experts that will tell us, you know, how this can happen. It's a unique situation that Hawaii has, but we can do it. We don't have to settle for what they're telling us, you know, we might be to able to have. We can be an independent nation. Look at South Africa how they overthrew apartheid. Look at how in this country -- I mean, major changing are -- they happen. You just have to believe.

MR. BEETSO: We'll take two more.
UNIDENTIFIED SPEAKER: Just a little clarification for -- to show that there weren't only Hawaiians. The minister of, I think, finance under Kalakaua his name was Chun Afong, pure Chinese, and who became the Magoon family who own huge parts of Diamond Head and got very rich but direct descendant of Chun Afong. In fact, I think his cousin Eaton wrote the play "13 Daughters," if any of you are old enough to remember that play. In fact, you know the song "Puka Puka Pants"? It was on Broadway and from a pure Chinese family initially. Mahalo.

MR. BEETSO: Thank you.

DANIEL KAOPUIKI III: I started this morning. Ours is not a perfect world, and this is not necessarily the perfect option. But a big thing is to make this world of ours as perfect as we want it to be, we need to be involved. And my only comment to all of you is get involved.

Whether it's pro or con, we have to be involved.

We can't look back and say they made us do that. No. We need to make ourselves. Again, mahalo to all for coming and, again, get involved.

MR. BEETSO: Okay. Thank you. We started this morning, Vice Chair Deborah Parker came in from Tulalip's tribe. She spoke to all you guys. She opened the session and said she hopes that everybody speaks with their hearts and their truths. I think everybody did.
And we appreciate these chances to come and convene and hear from you guys. And it's a really important process. We'll -- you know, what we're putting out there. It's really important for us to come out here and to hear what you guys are thinking and what you guys are thinking and what you guys -- and what's in your heart about the proposal out there, and so we appreciate it.

And we know it's a workday for a lot of you guys. So if you took time off of work -- the gentleman here said he's traveling. So he had other duties, you know, for his job but this was important enough for him to make the time to come here and so we appreciate it and acknowledge it.

You know, right now, August 19 is the date that's out there. We hear you loud and clear, you know. We've heard a lot in the sessions that we've had, you know, that the timeline is short. And so we will -- we'll go back and acknowledge that. And we'll tell our superiors, you know, like you noted that August 19th is a short time frame and that's what we've been hearing. Again, once again, thank you for coming out.

MS. ROMERO: Derrick, before we end the session, we have a couple representatives from the Office of Hawaiian Affairs here who would like to take some time to say a few words.

HULU LINDSEY: (Native language) thank you so
much. It's been such a pleasure being here. I am Carmen Hulu Lindsey, and I'm here in the capacity as a Trustee of the Office of Hawaiian Affairs.

When we were invited to come up, we were really coming up for a tribal consultation. I am just so overwhelmed and thrilled to see all of you Hawaiians here. It's such a pleasure to hear personally from you all to know how you feel. It's so important to us.

This is a very difficult mission for us. There's a fence all over the place, and we're sitting on that fence trying to make the right decisions for our (Native language).

I'd like to turn the time over to a member of our staff our chief advocate Mr. Kawika Riley. He's going to share the position of the Office of Hawaiian Affairs.

KAWIKA RILEY: Mahlo, Trustee (native language) I want to mahalo the consolidated Tulalip Tribe leadership for the opportunity to be here, for welcoming all of us and giving the chance to have this conversation on your sovereign land. I want to mahalo the other tribal representatives and leadership. And aloha and mahalo all of the Native Hawaiians. It's a pleasure to be here with you. And to everybody in attendance, in fact. As Trustee said, you know, we -- we are honored to be part this conversation.

My name Kawika Riley. I'm the chief advocate for
the Office of Hawaiian affairs. I was born in Kohala and
raised in Kohala and then later in Kona. I spent 12 years
on the continent before I had the opportunity to bring my
family home and play my role as a public servant with the
Office of Hawaiian Affairs.

And, you know, just speaking personally, if I may,
you know, we struggled to -- to make that opportunity
happen, to move home. I went to college on the continent
because it's something that my ohana wanted me to do. And
they wanted me to do that because they said they wanted
better opportunities for me. They said go and then decide
if you want to come back. I always wanted to come back, but
it took 12 years.

You know, I'm lucky to have an education, to have
an undergraduate's degree, a mater's degree. I'm lucky to
have fallen in love with another kanaka on the continent who
had a law degree. And even with all of those privileges, it
took us years to bring our family home. And I believe that
part of that is because we, as Native Hawaiians, don't have
the right opportunities. We don't have under the -- with
the power of the force of law, the opportunities to make the
kind of decisions that we deserve to make in our Hawaii, to
make Hawaii a place that is friendlier for its indigenous
peoples, that makes opportunities for its first people. And
that's part of why I feel so grateful to get to have a role
at the Office of Hawaiian Affairs.

This is the third consultation on the U.S. continent that I've been able to participate in. And everywhere that we've went we've seen Hawaiians from the continent come to listen, to speak, to learn.

In Rapid City, South Dakota a mother drove all the way from Littleton -- having lived in Colorado for four years, I know that's a long drive from Littleton, Colorado -- just to listen, just to listen and to bring her daughter so her daughter can hear and choose to be part or of the discussion.

You know, it's made me think about how much of our community is now here on the continent and why. And what so many of us want to do to make it a choice but not something that we feel like we're forced into to have to leave our own soil, the land where our I (native language) is buried -- sorry -- and -- and it's also caused me to think about the limits of what's constructed in the place that I'm so privileged to work for.

The Office of Hawaiian Affairs was born in 1978. It was an amendment through the State's constitution to try to address some of the issues that our community suffered. But from the beginning it was an attempt to address those issues through what was available at the State level. So even at the very beginning, the first 20 years when OHA's
elections were determined by the Native Hawaiian people, so they chose the trustees who stewarded, who are the fiduciaries of the Native Hawaiian trust. It was just those of us who were in the state. From the very beginning, our brothers and sisters who were on the continent weren't able to be part of that self-determination because it was a state-level solution.

In 2000, as many of you know, the Supreme Court Rice v. Cayetano things were changed even further. And even those of us on the island became a minority vote in determining who stewarded Native Hawaiian trust. Only one out of five eligible voters for the OHA elections are the Native Hawaiians who are the beneficiaries of the Native Hawaiian trust that work to steward. But that's the construct that we're in right now.

And for those who feel like OHA doesn't do enough on the continent, I hear you, but it's what's constructed right now. You want to have a say in how the Native Hawaiian trust is used. You want to have a say in how those assets are utilized and the policies that are given. You have an opportunity to do that through the construct that's being discussed today, through the government-to-government relationship. You don't like what OHA is doing, you can put us out of business in that respect.

You know, we've looked at and we've learned from
the other nations over 560 of them Potawatomi Nation, most
of its legislators, in the way districts itself, most of its
legislator do not live within the reservation land. They
did that because it reflected the value they placed
including their citizens where they were and most of their
citizens weren't there on the original land. That option
should be on the table for us. All Native Hawaiians,
wherever you are, you're Hawaiian. You should have a say in
how our assets are used. This is a chance to do that.

For that reason and for others, the position of
the Office of Hawaiian Affairs has decided, through our
trustees, is to strongly support moving forward in this
conversation, to have the opportunity, to see what you come
forward with.

Right now we're in the ANPRM, was that Jennifer
used. They're not coming to the table with a proposal.
They're asking us questions. The next stage is that they go
back, they review (native language) and they come back with
the proposal. I want to see what that looks like. So I can
make an informed decision as an individual, so that Hawaiian
organizations can make informed decisions and say yes or no
to something specific, not no to continuing the
corveration.

I want to see what's on the table. the Trustee has
identified that this is a viable opportunity to protect
Native Hawaiian assets, rights, resources, and programs of public and the private level, including those that were preserved by our Ali'i and stewarded through generations as well as the federal programs that are available which provide many benefits.

This is also an opportunity for Native Hawaiian to have control over those resources. So that it's not Washington D.C. bureaucrats who are deciding how the $30-plus million and the Native Hawaiian education program is administered. No, it should be Native Hawaiian through a vehicle they created, that they determined, and Native Hawaiian governing entity.

And so for these and for other reasons OHA's position is one of strong support. We hope to continue the conversation and see what the U.S. government has to offer.

Mahalo, again, for you all, for your time. It's a privilege to be here with you.

MR. BEETSO: I want to thank everybody, again, for coming out here. We appreciate everything that we've heard. And at this time, I guess, we're adjourned. Thank you.

(Proceedings concluded at 12:12 P.M.)

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CERTIFICATE

I, the undersigned officer of the Court and Washington Certified Court Reporter, hereby certify that the foregoing proceeding was taken stenographically before me and transcribed under my direction;

That the transcript of the proceeding is a full, true and correct transcript of the testimony, including questions and answers;

That I am neither attorney for nor a relative or employee of any of the parties to the action; further, that I am not a relative or employee of any attorney or counsel employed by the parties hereto, nor financially interested in its outcome.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this day of , 2014.

_________________________
Kristin M. Vickery
Certified Court Reporter, 3125