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

TRANSCRIPT OF PUBLIC COMMENTS

Waimanalo Elementary and Intermediate School
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Moderator:
DAWN CHANG

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MS. CHANG: So the first person is Bumpy. Then I've got Brandon Maka`awa`awa. Then I have Maurice Rosete. Then I have Ululani Beirne and Paul Richards.

MR. KANAHELE: Hi, aloha. Aloha.

AUDIENCE: Aloha.

MR. KANAHELE: My name is Dennis Bumpy Kanahele. I'm here to testify on behalf of my family, my ohana.

Recently I've joined forces with the Native Hawaiian Roll Commission. I'm also one of -- recently I've joined forces with the Native Hawaiian Roll Commission, and I'm also one of more than 125,000 Hawaiians who signed up for the Native Hawaiian created by Act 195 in 2011. I've been participating and engaging with the Hawaiian community in the process of self-governance for over 20 years, and this is the first time since the passing of the Apology Law that I see so much activities amongst Hawaiians, young and old, getting more educated, getting more involved. Of course technology has a lot to do with that, too.

At this time they should be no need for the federal government to interfere with the nation-building process of the Native Hawaiian Roll. The last time the federal government was involved the
Akaka Bill was created. No joke. And I know because I was a delegate on the political process in 1996.

Lessons in history. 1945 was another process, decolonization process. Hawaii was listed under the UN decolonization process under article 73. The Native Hawaiian people were colonized and robbed of their right to self-governance under international law. That's another political process that was violated. The 50th state of the United States of America was created instead and that's the big problem we have right now.

Now in 1996 the state of Hawaii had another process, a political process sanctioned by the state. That was also cut off. That task force -- that was cut off. The funding, the political barriers we had at the time was really bad.

2001 funding was cut and Senator Inouye at that time created the federal task force. Now that task force became the co-writers of the Akaka Bill. And it's really important that you understand that because it's putting us more and more under a bubble, but yet you still got the crime to deal with.

Now, U.S. Public Law 106-1 -- I mean 100-606, the Genocide Act, the political, economic, social and cultural conditions of the Native Hawaiian
people have been subjugated or subjected to the international crime of genocide that took place over 121 years ago. It continues today.

According to U.S. Public Law 103-150, President Obama can observe, protect and fund this political process. In the spirit of this hearing, please take this message back to your president, our keiki o ka aina, Barack Obama. Sincerely, Bumpy Kanahele.

(Applause.)

MS. CHANG: Mahalo. I also wanted to reiterate, if you have a written statement and you want to leave it, please do so as well. So the next person is Brandon and then Maurice.


AUDIENCE: Aloha.

MR. MAK`A W`A`: I do not support the proposed rule making by the Department of the Interior to administer a government-to-government relationship between the United States and the Native Hawaiian people. I ask that the United States support Act 195 which created the Native Hawaiian Roll and its nation-building efforts because it is a fair and unbiased path to self-determination for us, which was
developed by Native Hawaiians for Native Hawaiians to
protect Native Hawaiian rights and claims. Act 195
proposes a constitutional convention the Native
Hawaiians would convene in in order to draft an
organic document to be the basis of our new
government. The convention will be a fair process
that will allow our people to debate and convene
freely without the interference of either the U.S.
government or the state of Hawaii.

In the past the Native Hawaiian people
have suffered the manipulation of our rights to
self-determination on numerous occasions. Our rights
were not considered during the illegal annexation by
joint resolution in 1900, the Statehood Act of 1959,
where the territory of Hawaii pushed adamantly for
statehood, and the 1959 plebiscite where they
deliberately left out an option for independence.

Once again, our inherent sovereignty and
right to self-determination are being undermined by
these DOI meetings. It is our political right to
govern ourselves. The Native Hawaiian people have
already begun the process and should be allowed to
finish it without the interference of the U.S.
government. By disregarding the Native Hawaiian Roll,
which currently has more than 125,000 verified Native
Hawaiians who are ready to take the next step in self-governance, the Department of the Interior has bypassed our right to self-determination and undermined an effort by Native Hawaiians to freely practice our inherent sovereignty, which we have never relinquished.

In conclusion, I propose that the Department of the Interior cease its meetings in Hawaii and deliver to the U.S. government the clear message that the Native Hawaiian people stand ready to complete the process initiated by Act 195. We must exercise out right to self-governance and self-determination without interference by the U.S. government. If not our rights will be disregarded once again. Mahalo.

(Appause.)

MS. CHANG: Mahalo. Next I have Maurice, Ululani and Paul Richards.

MR. ROSETE: Aloha. My name is Maurice Rosete. Okay, first of all, we are a nation and we're still under Hawaii Kingdom law and there was no treaty with America and the annexation was illegal like the Soviet Union is doing to the UK and Crimea right now.

Nobody is talking about the Great Mahele of 1839 to 1857. And the Great Mahele, it was put
together by -- in London by Great Britain and France when we made our constitution of 1843 under King Kamehameha's rule, the III. And you guys make like you own us because King Kamehameha III put together everything and all the laws and what you see over here. All you guys did was come over here like the Soviets, bust into all our government buildings, put everybody at gunpoint and tell them, you know what, gonna be our way or the highway or everybody gonna lose. And everybody did lose in that battle.

But what I want to say is patents are the superior land patents of the land. It goes back to allodial titles, Magna Carta, the great -- the Magna Carta is with the Catholic churches back in the 12th century when they formed their first government. That's what we fall under, the international law, the common law, and that is our patents, yeah. Thank you.

One more thing. There's another name for the patents. It's called allodial titles, allodial titleship, and if you understand allodial titleship, which a Medieval terminology, what it says is the royal patents that we have cannot be sold, mortgaged, willed, trust because those are all junior titles, okay. It cannot even be sold by its own person, it has to be heired down.
If you want a good example of that, look at Tonga. Tonga followed the Hawaiian nation and then we lost our nation but they still have their government. If you could Google Tonga government and you will see how the Hawaiian nation was run and is still run because we still run this place. Okay? Aloha.

(Applause.)

MS. CHANG: Mahalo. Next I have Ululani and then I have Paul Richards and then I have Kealohanui and then Shaun Young.

MS. BEIRNE-KEAWE: Aloha mai kakou.

AUDIENCE: Aloha.

MS. BEIRNE-KEAWE: The food was ono, by the way. If you folks haven't eaten, go eat.

You know I find it ironic that the Department of Interior has stepped forward now after months of our people getting out there and trying to get everybody to come and register to vote, you know. And so you know way back in 1995, I had the opportunity of going all the way over to Geneva, you know, and listen to this issue being talked about in the Geneva Convention. And after many, many years, more recent years, the United Nations finally, finally recognized the Native Hawaiian people as an indigenous
people of the islands.

So, you know, it's like round robin. In 1993 we had all this Apology Bill. Then we had all these hearings that went on and nothing came out of it, you know, with the federal government. And I even forget what department came out at that time, but now we have you folks, you know, that have come to listen.

And do we want rule changes? I think it would be very, very sticky at this time if we said -- if we all said, yes, let the Department of Interior do the rule changing, because we can talk and we can go through a hearing and you can have all these comments, but by the time you go through everything, it changes anyway. You know, it changes from what we originally wanted. So it's very sticky for us as Hawaiians.

But more important I'm here because you're having all these hearings on Oahu, but no more hearings on our side. I'm from Kahana Valley, so the whole North Shore, all the way around Haleiwa side, no more meetings. So since I missed the capitol, I'm here, and I just want to say very, very sticky to be involved, you know, with any kind of rule changing because it just might come our not what we want as Hawaiians. Thank you.

(Applause.)
MS. CHANG: Mahalo. Paul Richards, Kealohanui, Shaun, Luwella, Eunice, Jade and Frances.

MR. RICHARDS: Aloha. Honorable Assistant Secretary Suh, also Sam from the Department of Justice. My name is Paul Richards. I'm the president for the Waimanalo Hawaiian Homes. I would like to also welcome all our Waimanalo residents, our lowercase native Hawaiian and our uppercase Native Hawaiians.

We wanted to note that we did submit to our written testimony on behalf of the five threshold questions, so you can go ahead and take the matter into your hands and take a look at that.

But we would really like to address the fourth question, and the fourth question we adamantly submit a no. We do not feel that the state or any Native Hawaiian community organization should facilitate the process in which we should be able to determine a government-to-government relationship.

We also feel that the Department of Interior should be the one that should take the role, go out, get the funding for us to do the work that we need to do to get our government back into shape and hopefully to recognize that. It may not be our opportunity, us, here, now, but it may be our kupunas
or actually our mo`opunas two generations from now who will probably establish this government, but we want to make sure from our homestead association that we have the ability to at least open the door for them. And this is our testimony. Thank you very much.

(Applause.)

MS. KEALOHANUI: Aloha kakou.

AUDIENCE: Aloha.

MS. KEALOHANUI: This is a declaration in opposition to the United States Department of Interior's proposed government-to-government's relationship between the United States and the Native Hawaiian community. Acknowledging our deepest aloha and gratitude for the wondrous achievements of our Hawaiian Kingdom kings, Queen Liliuokalani and our kupuna, we, the undersigned Hawaiian nationals, hereby proclaim that we object to and protest against the United States Department of Interior's presence in Hawaii to convene scheduled hearings in June and July 2014 for the purpose of considering measures to establish a government-to-government relationship with the Native Hawaiian community, as intervening in the internal and domestic affairs of the Hawaiian Kingdom in violation of international law, the laws of
occupation, United States Constitutional law and the laws of the Hawaiian Kingdom.

   The Hawaiian Kingdom's existence as an independent state among the family of nations is undisputed, affirmed and many times reaffirmed by the conclusion of treaties, including treaties with the United States. Until relevant evidence of its extinguishment is established, the continuing of Hawaiian Kingdom as an independent state is resumed, thereby strictly prohibiting said interference in the affairs of the Hawaiian Kingdom by the United States Department of Interior.

   Accordingly, we call upon and demand that the United States DOI cease and desist the convening of all scheduled community hearings in Hawaii and all actions, including all legislative, internal administrative, or executive actions in the furtherance of or to conclude the proposed government-to-government relationship between the United States and the Native Hawaiian community.

   By affixing our signatures to said proclamation, we affirm the memorial of the Hawaiian Patriotic League filed with the United States Hawaiian Commission for the creation of the territorial government in August 1898. To wit: Whereas, by
memorial of the people of Hawaii have protested against the consummation of an invasion of our political rights and have fervently appealed to the president, the congress and the people of the United States to refrain from further participation in the wrongful annexation of Hawaii. And whereas, the Declaration of American Independence expresses that governments derive their just powers from the consent of the governed, therefore, be it resolved that the representatives of a large and influential body of Native Hawaiians, we solemnly pray that the constitutional government of the 16th day of January AD 1893 be restored under the protection of the United States of America. Signed this day on the 21st of June, 2014.

I have petition -- a petition around asking you to sign. It's exactly what I've just said. If you care to, please sign it and return it to me.

Mahalo.

(Appause.)

MR. YOUNG: Shaun Kamakea Young.

(Speaking in Hawaiian.)

Since I have another minute, I'll translate into English.

I mahalo you folks for sympathizing with
us, but I'm still a little nervous as to the integrity of this process being that the Department of Interior was sent here instead of the Department of State, being that the Department of Interior deals solely with matters of the interior, which would be under the purview of the United States, and Hawaii, being an independent nation, should be dealing with the Department of the State, which is where our letter was first filed, but yet America has sent us the Department of Interior to kind of file this suit.

So I'm still very kind of ha`alulu as to the integrity, although you guys stated you're going to trying your best, but it would have meant a lot if the Department of State would have been here to show an actual interaction between two foreign entities rather than trying to put us under the interior of the United States. Mahalo.

(Applause.)

MS. CHANG: Thank you. Next I have Luwella, Eunice McElroy, Jade Danner, Frances.

MS. LEONARDI: Okay, two things for the panel I want to mention is Martens clause, M-A-R-T-E-N-S clause.

The second thing I want to mention is I'm not liking the word "indigenous." (Inaudible) used
the word aboriginal and I think that's the correct
to be used if you want to address us.

Okay. I also want to make it clear to
you, I am -- our people are prime, so in this
plan-to-plan we are the prime. We are not a
subculture. So I just wanted to make that clear with
the panel.

I am my father's daughter. My father's
name is Kanakao`o Niaupio. My father went to this
school. I went to this school. I graduated from this
school in 1963. And so did my father's great
grandchildren and great-great grandchildren went to
this school. My tutu man's name is Edward Niaupio.

Living here in Waimanalo I watched my
father heart break over the years before -- as a
matter of fact, Tap Pryor stood right there as he said
to us in the audience, those of us who were kids back
then, that he's going to feed the world. My father
cried because of Sea Life Park. It was a heiau.
Today it has a wedding chapel on Sea Life Park.

Makai Pier, that was a co-op, that was a
coop, people, and the pictures are there. Everything
I talk about is cited. That was destroyed and Makai
Pier is there. Queen Liliuokalani's Pond looked up
into the hole of the -- our mountains. 1,450 acres
belonged to Hawaiian Homestead, that's up for grabs. If we lose those acreage, Waimanalo, then you lose your hydro water. You need to be -- one more, you need to be a little bit more deeper and ma`a to what you're talking about and what you're thinking. Spreckelsville, does Spreckels have the pink paper? A`ole. So who owns the farm lots?

Now, if this panel goes through, if this DOI goes through, this drunken DUI, they will turn around and make Spreckelsville owner in history, and I heard you earlier, I heard you say you want to represent us in international court. Today I heard you say it earlier, it's on film, it's interesting. And secondly, secondly, you can look at me in my eye, and secondly -- no, I'm going to let that stay. It was quite interesting to look at you. So thank you.

(Applause.)

MS. CHANG: We have Eunice, Jade and Frances.

MS. McELROY: My name is Eunice (spelling not provided) McElroy. Don't let the McElroy fool you. I am 100 percent Hawaiian. My children are half.

(Applause.)

MS. McELROY: I'm here -- I'm here
because, like the rest have spoken, we are told that the people want to hear our voices, and so I thought I would sign up and when I see me on TV, I can hear myself on TV, because on TV you don't sound good, and I blame this stuff here.

But most of us, I can see the pain we're going through because I've been interested in all kind of histories, mostly Japanese, and I stopped there. I never know I had a Hawaiian history until I went to McKinley High School and there all chaos blew up in me that I wasn't even taught to speak Hawaiian in school. But that was all right, my parents didn't speak Hawaiian to us at home. They spoke to each other, but to the children, to me and my brother, no, we were forbidden to speak the language. All those that have already spoken, please, listen, listen with your heart, not your brains, and as I speak, please hear my voice. Mahalo.

(Applause.)

MS. CHANG: Mahalo. Jade.

MS. JONES: Aloha.

AUDIENCE: Aloha.

MS. JONES: Again, my name is Jade Danner Jones. This is my son Alapa'i, and I'm a homesteader here in Waimanalo.
The American history in Hawaii is a terrible one, marked by violated treaties, unlawful acquisitions, mismanaged resources and the suppression of the inherent sovereignty of my people for more than 120 years. As a direct result we feel disenfranchised. We hurt for our kupuna and we long for control in our own affairs. Many of us have lost all faith that the United States and its will to make right.

While I will also submit written comment, let me say yes, the secretary should engage on rule making so that a long shut door to Native Hawaiians can be opened. It is time for parity in federal policy. It is time to open that door.

I want to thank President Obama, Secretary Jewell, and the Administration for acknowledging that the Native Hawaiian people have a continuing right to self-governance. The ability to exercise some portion of our inherent sovereignty will change lives.

I will give you one small example. My son Alapa‘i was given to me by my brother. In Hawaiian we call this hanai and he is every inch my son. In our way he remains my brother's son as well. (Spoke in Hawaiian). Halea is my daughter by birth,
and she and Alapa`i are equally my children. The state of Hawaii says that if I want to ensure this relationship is honored under the law, Alapa`i cannot be my brother's son. Conversely, if he is legally my brother's son, then he cannot be legally mine. Our Native Hawaiian government could pass adoption laws that honor our cultural laws and our family would not have to choose between what is legal and what is right.

Our people are succeeding in many areas, education, health, culture and the arts, but our efforts are stifled by regulations not made for us or with our ways in mind. A federally recognized Native Hawaiian government could begin to exercise authorities that enable our traditions in our own communities, empowering us to once more to determine our own collective future. Me ka aloha, mahalo.

(Applause.)

MS. CHANG: Next I have Frances -- is it -- I think it's Single, and then I have Joe Tassil, Peter Kama, and Kuilani Mahoe. Is there a Frances? Am I not saying your last name correctly?

Okay, uncle Joe, and then I have Peter Kama and Kuilani Mahoe.

Uncle, why don't you stay there. We'll
bring the microphone to you.

    MR. TASSIL: No, that's okay.

Aloha kakou.

    AUDIENCE: Aloha.

MR. TASSIL: I'll dispense with the name, you already know.

    I'm in favor of an independent nation. I present my testimony, and I use the word "testimony" with one word, that you have constantly been using comment. It is my understanding when one makes a comment, it's just a comment, but when one makes testimony, one is asked to, under oath, by swearing of gods that you will tell the truth, the whole truth and nothing but the truth, so help you God.

    My question is very simple, how much weight will the word "comment" be when you will address making solve that issue that faces the Hawaiian community today? Versus if I was under oath, how much weight would my testimony hold when it comes to making solve the issue that we face today. Thank you.

    (Applause.)

MR. KAMA: Aloha.

    AUDIENCE: Aloha.

MR. KAMA: My name is Peter Kama. You
know, I live in Waimanalo. I'm a native that grew up in Hawaii and 17 years old I left and gone for 40 years. Served in the military for 21 years, fought in the wars, and came home to Hawaii. The first thing I encountered was homeless Hawaiians. In 1990 the state did a survey and said there are 10,300 homeless people, 50 percent of them were Hawaiians and 50 percent of them were 50 percent Hawaiians. That was a dilemma that continues today.

My question really is associated with the queries that you present. I would say yes to all of these things, in deference to the fact that even though we were overthrown illegally, that's not the issue with this board. The issue is what can you do for us in organizing, in making things better for the Hawaiian people.

I challenge you that are we indigenous people? If we are, then let the indigenous people take charge of their own problems. If we were the indigenous people and we can organize ourselves through the help of the Bureau of Interior, then we can take care of the lands instead of us -- instead the state treating us like we're children and they take 80 percent of the money comes in and they give us 20 percent and they don't give us the 20 percent
sometimes for 20 years.

Now, what is the role of the Bureau of Interior? Are you providing oversight? If not, why not? The state is supposedly providing oversight, but they change directives every time the governor changes. No continuity. What are you doing in regards to continuity in seeing that the Hawaiian program for Hawaiian Homestead is monitored, is elevated, is raised to a program where it helps instead of keeping -- we have, in this community, lands that are sitting empty, one for maybe -- when is the last time had the hurricane, it's empty for that long.

Again, in summary, what can you do for the Hawaiians in Hawaiian Homelands? Are we indigenous people? And can you be an oversight?

(Applause.)

MS. CHANG: I have next Kuilani, and then after Kuilani I have Kamakana, Kimo Kaleohano and Ilima Lastimosa.

MS. MAHOE: Aloha. Aloha panel. Being from Waimanalo and being young, I want to see us as Hawaiian people to work hand in hand with the federal government, but on our terms. Not on your terms, but on our terms. It would be only fair because we had
our own nation before you guys came here. So our
people deserve to be the forefront of our building of
our nation. It's there. We just gotta put it into
motion and make sure that all us Hawaiians understand
what our role is in building our nation back, not
having it taken away, because our identity as
Hawaiians was ripped away from us and used as tourist
money makers out there and to me a`ole on that.

I feel that our children should benefit.
Yes, it might take two generations, three maybe, but
that's the beginning. We are starting the beginning
of making our motion to have our rights back to us
Hawaiian people, native people to this land. We have
no other place to go but here. This is our land. We
belong here. We don't belong any other place but
here, and I hear the frustration from our kupunas, our
keikis, of losing our identity, and for me I'm going
to fight for that identity and make sure that all of
us know and understand where we come from. Mahalo.

(Applause.)

MS. CHANG: Kamakana, Kimo, Ilima, and
Joseph, Meleanna.

MR. AQUINO: Aloha. My name is Kamakana
Aquino. Aloha, my name is Kamakana Aquino. Aloha mai
kakou.
AUDIENCE: Aloha.

MR. AQUINO: Aloha Department of Interior and Department of Justice representatives. Mahalo for the opportunity to share this testimony with you.

I reside in Waimanalo Homestead Association and have been an active community member in my community since high school. I graduated from Kamehameha Schools and have been involved in various community organizations. And this community involvement stems from my grandparents' and parents' involvement in school and community.

After reading this notice, particularly the background information, there are several -- I feel that there are several incorrect and biased statements regarding our history here in Hawaii. All of these citations refers to federal and state codes, regulations and statutes. As a young Hawaiian scholar, I'm working towards my Ph.D. in education, and this is where it should begin, with education.

The notice also mentioned that the Republic of Hawaii ceded its land to the United States and then a joint resolution by Congress annexing the islands in 1898, not the Hawaiian Kingdom. And as the frequently asked questions mentioned, that there has been no formal organized government since 1893, so one
of the questions is how did this Republic of Hawaii become a legitimate government after the overthrow, and by whose authority did they cede back to the United States?

So the United States Congress has enacted more than 150 statutes that created programs and services to the Hawaiian community and we thank you for your help. Just one comment regarding the first question. Yes, there should be an administrative rule to help facilitate the reestablishment of a government-to-government relationship, but proposing an administrative rule, there needs to be clarity, education and factual information with our history.

I'll just skip to the end.

Just thank you for sharing my mana'o, and I encourage you to, before making a decision, to listen to the (inaudible), the voices of our people. I encourage you to read about our history and learn about our culture and language, and I encourage you to all ask questions, to seek information, and to become familiar with our understandings, our perspectives, our ways of life, our ways of knowing and being.

Mahalo.

(Appplause.)

MS. CHANG: Okay, next I have Kimo,
Ilima, Joseph Kahalewai, and Meleanna Meyer.

MR. KALEOHANO: Aloha mai kakou. My name is Kimo Kaleohano. I'm kanaka maoli, and this is my testimony regarding the specific questions posed by the secretary of the interior.

Number one: Should the secretary propose an administrative rule that would facilitate the reestablishment of a government-to-government relationship with the Native Hawaiian community? No, the secretary should not. That would simply be another agency in the United States federal government participating in and furthering the prolonged and illegal occupation of the Hawaiian Kingdom by the United States.

Should the secretary assist the Native Hawaiian community in reestablishing its government with which the United States could reestablish a government-to-government relationship? No, the secretary should not. We already have a process for establishing our government laid out by the Hawaiian Kingdom Constitution.

Number three: Should the secretary instead rely on the reorganization of a native Hawaiian government through a process established by the native Hawaiian community, and facilitated by the
state of Hawaii, to the extent such a process is
consistent with federal law? The secretary should
rely on the Native Hawaiian community, both kanaka and
non-kanaka, for the reestablishment of our government.
However, it should not be facilitated by the state of
Hawaii and it should not have anything to do with
constraints of federal law.

If so, what conditions should the
secretary establish as prerequisites to federal
acknowledgment of a government-to-government
relationship? It is my understanding that any issues
regarding government-to-government relations between
the Hawaiian Kingdom and the United States is a
responsibility of the State Department.

Finally, with regard to the question of
tribal status, I'd like to say that we love, honor and
support all of our native brothers and sisters. That
being said, we are not now, nor have we ever been, a
native tribe. We are Hawaiians, descendents of the
original inhabitants of the Hawaiian islands. We are
citizens, both kanaka maoli and non-kanaka maoli, of
the internationally recognized sovereign Hawaiian
Kingdom. Thank you.

(Appause.)

MS. HO-LASTIMOSA: Aloha.
AUDIENCE: Aloha,

MS. HO-LASTIMOSA: My name is Ilima Ho-Lastimosa and aloha welcome to all of you. All I need to say is that I represent my kupuna who have passed long ago and have fought for sovereignty for many years, and whatever happens in this, I just want it to be a blessing to everybody, especially to our children who are not here. Mahalo.

(Applause.)

MS. CHANG: Joseph Kahalewai and then Meleanna Meyer. And is it Charlene Kalama and Colette Machado. Maybe Joseph? Meleanna?

MS. MEYER: Aloha mai kakou.

AUDIENCE: Aloha.

MS. MEYER: (Speaking in Hawaiian.)

Mahalo, Waimanalo, but, you know, Kailua no ka oi, yeah? Just kidding. But you guys get the best beach, okay. So that's all I gotta say.

I just want to say that I have read and studied and studied and read enormous amounts of material, and I would like to let you all know that we all know. And the complexities of U.S. law are extraordinarily difficult because the system is against our being who we already know we are, which is sovereign. So the issues really aren't about
sovereignty because, you know, as I read, what I find out is that what we really seek is our freedom to exercise our rights. And freedom is different because if you're already sovereign, the conversation of sovereignty is kind of ridiculous if you think about it. Okay? So this whole notion of all of you here tonight is what really moves me the most, because you all, we all make the difference. We are the ones who can make the difference. We can choose, we can go forward, because we know, we are getting educated. I am so proud of our people, but you know there's so much need in our community and that's what the United States needs to know. There's been no handout that could -- that could support any kind of illegality that has already gone on historically.

So you guys need to know up there that we're makaukau, we are getting ourselves ready to do all the things that we need to do, and I'm confident in the people. And you guys need to know that we do not want to talk to Department of Interior people. We want to talk to the State Department because we already exist, we want to talk on an equal footing.

Thank you very much. Mahalo.

(Applause.)

MS. CHANG: Next I have Charlani. And
then I have Colette Machado and then Kawakine Kamake-Ohelo after that.

UNIDENTIFIED SPEAKER: Aloha. Charlani Kalama is my kumu hula and she had to leave to take care of some Waimanalo Village business. Aloha aunties. And so I am borrowing Waimanalo for Kalihi because that is where I come from, and the only meeting they had in Honolulu was this morning and I was working, so I sneaked some computer time and got to hear some of the meeting's proceedings.

I am saying no to inquiries and to your questions, and one of the reasons I am saying no and the only thing that I will sign is a Ku`e Petition. That is the only thing that my kupuna signed and that is the only thing that I will put my name to. I will not put my name to a roll call that tells me if my name is not there then I lose everything for my children and all of my descendents. I don't think that that's fair. I'm so sorry for those of you that support it. I support you, but my name is not going on that list.

The other reason I do not support this is because in one breath the state of Hawaii Department of Education gave the director, or whoever she is, the president of the Board of Education a raise. In the
next breath the Hawaiian charter school that my kids attend, that teachers are here in the audience, got told they going to shut down. How can they have money for one thing and not money for the other thing. This is why my answer is no.

I love seeing all the Hawaiians here. It got me so excited and I really feel, I really feel a lot of aloha for all of us, not for just you but for all of us. And I hope this inquiry goes the way we want it to go. Meleanna is right, we are already a people, we are already a nation, there is no need for this, for this route. Mahalo.

MS. MACHADO: Aloha to all of you. This is my hana hou speech because this morning at the state capitol I -- I got yelled at and booed, but let me begin by saying, aloha maika`i. I am Colette Machado and I serve as the chair of OHA at the pleasure of the board of trustees. That means that they elect me to represent them, all eight of them.

Let me begin by saying OHA is a quasi-autonomous entity, a trust established by the people of Hawaii through our state's constitution. During OHA's first 20 years, the reconciliation process between Native Hawaiians and the United States was bolstered by the 1993 Apology Law and the Mauka to
Makai Reconciliation Report issued by the Department of Interior and Justice in 2000. That report acknowledged that as a matter of justice and equity the Native Hawaiian people should have self-determination over their own affairs within the framework or federal law as do Native American tribes.

The process to establish a government-to-government relationship between Native Hawaiians and the United States government is an essential step to ensuring that schools, scholarships, care homes for elders, service for at-risk youth and other similar programs serving Native Hawaiians can flourish and that our Hawaiian trusts and related programs will be protected for the -- from further legal challenges. Our trustees have vowed to protect these programs in perpetuity.

I stand here as OHA's chair to strongly urge that the federal government move forward with a process to reestablish a government-to-government relationship with the Native Hawaiian people. I also urge that it be a pathway that is open to that direction of when and how to walk down that path and to let -- wait, Dawn, let me finish, one more paragraph, that four more sentences -- that path is left to our people. Such a path could complement the
nation-building framework approved by OHA earlier this year.

Okay, so that's it.

(Applause.)

MS. CHANG: Next we have Kawakine Kamake-Ohelo and then after that we have Earl Kawa'a, Bernard Kalua, Kihio, Paul Akau and Wynette McMillan.

THE WITNESS: Aloha kakou.

AUDIENCE: Aloha.

MS. KAMAKEA-OHELO: My name is Radine Kawahine (spelling not provided) Kamakea-Ohelo, and this evening I represent the present, which is myself, and my sisters and brothers, my ancestors representing the past, along with my children and grandchildren as our future. My ancestors answered the five threshold questions listed from, kala mai, for proposing an administrative rule in facilitating the reestablishment of a government-to-government relationship, to establish a prerequisite to the federal acknowledgment of a reorganized relationship is presumptuous of the part of the Department of Interior or the United States of America. Imaginary or not, the U.S. government continues, even to this day, with the military and economic threat over these islands. Once upon a time they tried ignoring the
injustices and historically attempt to erase the
Native Hawaiians from existence. The if's are the
threats in the form of fear, weaponry, economics, and
power by the federal government plays a big role in
the suppose. The U.S. were to leave, we might be
taken over by another country, we will lose all
financial support, no reparations, we will lose the
so-called entitlements, as mentioned in the advanced
notice of proposed rule making.

    The arrogance written on how Congress
enacted more than 150 statutes over many decades
recognizing the Native Hawaiian community was not
given to us on a silver platter. We, the Native
Hawaiian, through the tenacity and recognition by our
elders and our youths, wholeheartedly believe wrong is
wrong and no right can be begotten without a total
quality of state of being determined by the native
Hawaiians.

    I'll be real quick.

    The rhetorical illusion continues as a
series of public hearings being held to see how the
special political and trust relationship that
currently exists between the federal government and
Native Hawaiian community under federal law, not
Hawaiian sovereign law. It is another form of the
colonist structure that the settlers moved to
innocence in settling the guilt and collusion in the
illegal occupation of Hawaii. Like our native
American cousins, we, the indigenous Native Hawaiians,
have the intellect and heartfelt competence in
developing our future. We cannot and should not be
treated as Native American tribes. We continue today
to have a connection to our land, our epistemologies,
ontologies and cosmologies in determining and defining
ourselves beyond theorizing decolonization from the
U.S.

In conclusion, decolonization will take
on a different context; however, Native Hawaiians must
be able to exercise unilateral control over our own
policy instruments and the issues that are important
to us and to operate without outside influence in our
internal and external affairs. And secondly, the
Native Hawaiian governing structure needs to be free
to determine our own affairs regardless of our
government indifference to our choices.

To do this, the return of our lands
occupied by the federal government and to have the
federal government pay rent for these lands will be a
start in the decolonization and self-determination
process. Mahalo.
MS. CHANG: If I may, I apologize in advance that I ask you to speed it, only because we are on number 73 and we have 154 people. So that's why I -- so e kala mai, if I tap you, you are really close.

So I've got Earl Kawaa, Bernard Kalua, Kuhio, Paul Akau, and Wynette McMillan.

MR. KAWAA: (Speaking in Hawaiian.)

When I was a young boy, I heard my father and my great grand uncle talk about this day, the day when Hawaiians would be gathering about to take matters into their hands to lead the nation. I have a written report to follow this, so I will make it short because I don't want her tapping me and I don't want that young man over there showing me the sign, but what I can also tell you is that I have a long list of things that I brought with me, but I won't.

(Applause.)

MR. KAWAA: In short, it should be like this: Let your report go back to whomever that you're going to report to and say to them we are amazed by the intellectual ability of the people that we have just come to see.

(Applause.)

MR. KAWAA: Second on that report would
say is they are capable of leading themselves. And the third report it says we bow out and let them tell us what they -- what we need to do. Mahalo.

MS. CHANG: That was Earl Kawaa.

MR. KAWAA: Oh, I'm Kawaa.

MS. CHANG: I now have Bernard Kalua, Kuhio, Paul Akau, and Wynette McMillan. Thank you.

MR. KALUA: Aloha, everyone. I have a question that was asked many years ago by our queen to have her Kingdom reinstated. Apparently, no president since the past when she asked Cleveland have rectified what happened to us Hawaiians. And we had 37,000 Native Hawaiians that signed a Ku`e Petition, whom I am a descendent of.

So as was said earlier, the only list that I choose to have my name represented in international court and amongst the United States is that I want to place my name behind my kupuna and have you folks go back to your leaders and please send the right people, because I am in favor of nation-to-nation, if our Kingdom -- in fact Kingdom-to-nation, if our Kingdom is still alive.

Our (spoke in Hawaiian), the CEO of OHA, had written a letter to John Kerry. I don't know if we got one answer yet. There's been many questions
asked throughout history and it seems like the important questions never get answered. So if you can go back and get back to me and our people here about our queen being reinstated. She's not here anymore. We are the product of that hewa. We are disenchanted with things that go on because of that, and until you can rectify something that was done in the past, go back that 100 years and right what was done to our ancestors, our kupuna and our queen, then we never gonna be whole. We never gonna be pono. So mahalo for your time.


MR. AKAU: Aloha takes forever. And we have to mahalo as well. You know, uncle.

So first of all, I want to say my name is Paul Akau. I've been a resident here in Waimanalo since I was that small. And mahalo to Esther, who has helped to perpetuate some of our resources around the islands and around the nation and mahalo to you.

And it's an opportunity to mahalo because we know that many things have happened in the past and then in the present we stand here -- I was not going
to testify partly because I thought I have nothing to say, but I do. I'm a native person. I'm an aboriginal, and yet (spoke in Hawaiian), yeah. So the word pono in Hawaii, it's not just doing things righteously, but living righteously and being righteous and doing the thing.

    So my comment with Esther and how she's been doing her things, the point was there's some things in our lands that need to be cared for, and we the people need to stand together in that caring as well. But in the opportunity of reconciliation, acknowledge that we are people have already things established, how we are to malama and take care, and in the organizing of our people, that we know what we need to do, we know how to do, and you know who to speak with.

    We need to also be educated in our, how can I say, in our ways and allowing our educational ways to be acknowledged, that what we know and what we do as we express it is acknowledged by the government in all that we do. And e kala mai again, excuse me, because I wasn't prepared, but I am, as a Hawaiian, ready to stand up as an educated Hawaiian to share. Mahalo nui.

    (Applause.)
MS. CHANG: Is Wynette here? Then I have Kalai Waa, Ricky Bermudez, I may be saying it wrong, DeMont Conner. After DeMont I have Shane Pale, Kanoe Cheek, and Kukana Kama-Toth.

MR. CONNER: Aloha. Saw you guys earlier today at the capitol. Was awesome because everybody said a`ole, except for the puppets.

Anyway, I here to want to let you know that you recognize what you looking at over here? You're in God's country. I come from Kalihi, I live Nanakuli, but I love coming to Waimanalo because if you look in the audience, all you can find is beautiful and gorgeous people, because this is God's country. So recognize that when you come over here. Right there, uncle Joe, Waimanalo, I love coming to Waimanalo.

You know I came in the door while you was speaking, Esther, and I don't know if you didn't catch my message earlier today, but it's offensive for you to come here and tell us you want to help to fight for us to get our self-determination, but then on the other hand, out of the other side of your mouth you talking about within the context of the federal government. There is no such thing as that. That's a false premise, okay, because there is no such thing as
self-determination if you controlling 'em. Self-determination means I control, okay. So you need to stop using that term because what you doing is you're lying to us straight to our face and we no like that, you know what I mean?

So maybe you can go back and tell your boss that, a`ole, we no like this. What we like is for, again, for those of you who was there at the capitol, yeah, what I said, return the car. Aloha. (Applause.)

MS. CHANG: Kukana, Remi.

MS. KAMA-TOTH: Aloha. My name is Kukana Kama-Toth. Honestly, kind I'm not here for really speak to you folks, I here to speak to you folks, okay. You know, for 30 years of my life I walked around with my eyes shut, yeah, because we get busy, yeah, us Hawaiians, we getting busy. We gotta pay our bills, we gotta make pathways for our children, we gotta try and find our way through the mess that we live in, you know. And, you know, for me I have a hard time listening to something like this because it's like as long as there's -- like you guys talking about one Hawaiian Kingdom, but then there's a state. So it's like where the state gonna go? You know what I mean? Like why even have one state if we get our
Hawaiian Kingdom. You know what I mean? So that's something that, you know, just puzzles me.

But anyway, like I said, I'm here for you guys, right? We gotta be maka`ala. We have to know what's happening. We cannot just be sitting on top our Facebook and just reading what other people saying. You know what I'm saying? We gotta dig. We gotta learn. We gotta educate ourselves. And you know what the white man says education is one degree, but us say education is just knowing. We gotta go to the kupunas' feet. We gotta go and dig into the laws, yeah? We gotta do something. We gotta know. You cannot fight something if you don't know, you know.

And so I'm here to say that I'm a maka'ala, Native Hawaiian, kanaka maoli of this land, you know, and I'm maka`ala. I watching you, all of you. Make sure you guys watch too, 'kay? Mahalo.

(Applause.)

MS. CHANG: After Remi we have Ben Keliholokai, Kalani, and then I have Constance, Keoni and Dexter. Please state your name for the record because I'm only saying first names.

MR. ABELLIRA: Aloha.

AUDIENCE: Aloha.
MR. ABELLIRA: My name is Remi Abellira. My Hawaiian name is (spelling not provided).

What I have to share is these people, I commend you once again, like I did this morning, for coming. But they're really innocent. I'm speaking to our people. Why are they innocent? Is because they're pawns in a global strategic strategy. The America that our queen addressed is no longer this America today. It is a global agenda that usurped the true America by a global banking community known as the International Bankers and the Federal Reserve. We cannot expect them to honor our Kingdom Constitution when they don't even honor theirs. So think.

Now, once again, I commend you, and within the jurisdiction of your federal government, your department can do certain things. That is a pathway that you're commissioned to come here and decide. But you've heard the voice of the Hawaiian community. We can stand on our own, our own knowledge base, our own principles passed down by our kupuna. We can do it on our own. Your federal jurisdiction that you operate under has no jurisdiction over us. If Kerry can fly to Iraq on the news and deal with independent nations, he can stand here before our people and deal with us. Why do Iraq, Afghanistan
have governments operating independently when we
don't? And we've been waiting patiently with aloha,
love, for 120 years. Much aloha and mahalo.

(Applause.)

MS. CHANG: The next is Ben Keliiholokai, Kalani, Constance, Keoni and Dexter. Is Ben here?
Are you Ben? Are you Kalani? Come up, Kalani, and if
you can state your name.

MR. KAHUIA: Don't start the time, yeah, brah. Okay. You guys can hear me? Okay. Aloha mai
kakou.

AUDIENCE: Aloha.

MR. KALIMA: I'd like to greet everyone
who came to support the Hawaiian nation in this time
of redress to voice concern over the spontaneity of
this visit or to question the authority of this panel
of whom may be instrumental, or detrimental, in
correcting the past wrongs done upon our moi, Her
Majesty, our Queen, Liliuokalani, and her ancestors
that preceded her, our nation and all of its natural
resources that allow us to sustain ourselves since
before America was born, and our people, the kanaka
maoli, who are the first peoples who settled these
islands from Tahiti.

Aloha. My name is Kalani Kalima, and I'd
like to formally welcome you to our ahupua`a of Waimanalo. In the moko of Koolau poke, in the moko puni of Oahu, here the majestic Koolau mountain with the peaks of Lanipo and Puu o Kona above us, here blows the Limu-li-pu`upu`u and the `Alopali winds, here falls the `A`ala-honua rains, from the springs of Kapunu kane and Kapunu wahine to the waves of Awawamalu and Makapu`u, aloha.

Our people at one time was at peace with nature. The ocean was full with its bounty of sea life, limu and life-giving salt. Our water was clean and flowed from the mountain to the sea, traversing the different landscapes and taro terraces to the fish ponds that are unique to Hawaii. Our foodstuff were plentiful and it sustained us because of aloha `aina, or the national resource management that we had. There were houses for all, while crime was almost nonexistent. We had a vibrant civilization.

Now we fill your prisons and drug rehabs. We fill your hospitals and cemeteries. No longer are we in charge of saving sea life to sustain a future for a thousand generations. We fight for the bits and scraps that are left in the ocean. We fight the current governments, both federal and state to survive. We are the many on government assistance.
We are the many on the beaches as homeless. Our elected officials, especially the legislative branches in the county, state and federal governments, have been integral to our continued meager existence.

I urge this panel to assist us as we move on towards nation-building. I urge my people to stand together because it is at these times that we would be able to do what our kupuna wish, and that is, to change our Hawaii for the betterment of all. As the question proposed, I think you can assist but not facilitate the reestablishment of a government. We can do that ourselves. No, you cannot assist in reorganizing the government that we create, we'll do that ourselves. When we reestablish our government, we'll make another constitution or whatever else we choose to govern the people. No, we do not want the state of Hawaii involved in the process. We will deal with them at another time. Prerequisites: Just move aside and let us come together.

And in summary, you know, in court they use prior precedent in order to guide decisions or to strengthen a case. Our queen did the same thing. On February 14, 1843, George Paulet took the sovereignty away from His Majesty King Kauikeaouli. He didn't use violence as a means to retrieve that sovereignty, but
bided his time until it was returned on July 31st, 1843, known as La ho`iho`i ea. It is at this time that he said, "Ua mau ke ea o ka aina i ka pono," or the sovereignty of the land will be perpetuated when the sovereign is pono.

Another noteworthy event for our nation was Ka La Kuokoa on November 28, 1843, when, through the Anglo-Franco proclamation, our sovereignty was recognized by France, Britain, amongst others. All these events happened because of his practice of nonviolence. Our queen believed that, like La ho`iho`i ea, the United States would right the wrong as Britain had done 50 years prior.

As Kaleakoa says, "We're all in the same canoe." That's right. All of us. The many ways that we have been divided over the years, we're all in the same canoe. We will either sail together or we will sink together. Kanaiolowalu separates us even more. Only those that sign up will build a nation, leaving the rest of us behind. That, no can. It's about kakou. It's all of us or none of us. It should never be some of us. Let us not stray from the future that our keiki deserve. Let us not stray from the nation of our ancestors. Let us not be divided by this or any other process that they throw at us.
Yeah, we pau. It's time. (Speaking Hawaiian.)

The elitist and the powers that be will be humbled. The meek will rise. Each individual shall unite and defend any aggression from abroad.

Mahalo.

(Appplause.)

MS. CHEEK: Aloha. My name is Kanoe Cheek. I descend, my ohana descends from Kamehameha I through his first wife, Kanekapolei. On that basis, in answer to question number 1 is a`ole. In English it means no. I just wanted to -- I'm going to write a paper to mail to you. I wasn't going to speak tonight, but something really struck me that I need to share my manao.

Far be it from me, for me to tell you how to do your job, but Department of Interior, surely you can write a letter and say it's out of my hands, Department of State. And the Department of Justice, oh, my, gosh, Department of Justice, you surely can investigate where is our Hawaiian money? All the money we promised that we never receive.

Esther, you sit there like you not one of us. I don't understand, but, you know, that's not my thing right now. I prefer, I don't know -- even know
why you're here, but I prefer talking to who is in charge, and I don't mean John Kerry and I don't mean Obama. I mean who is in charge of this almighty dollar? This dollar here, this is United States, but over here, this all China, what the heck happened to the money? Now you trying to come to us and tell us like -- like we're stupid? No, a`ole.

(Applause.)

MS. CHANG: Next I have Constance, Keoni, and Dexter. Is Constance here? Okay. Keoni Kuoha. And then after that is Dexter Kaiama, and then after Dexter I have Pete Crackel. State your name.

MR. KUOHA: Ekala hui aloha aina, aloha.

AUDIENCE: Aloha.

MR. KUOHA: My name is Keoni Kuoha. I stand here for myself, my brother Ikaika and my brother Kaulana. I would get more ohana behind me, but I, you know, didn't have much time to organize myself this evening. I just have an answer for your questions 1 and 2. And to question 2, no, thank you. We don't need anyone else's work in our -- the work of our lahui. I think we have a lot of work ahead of ourselves, and this is where the conversation really should be happening.

But since you are here and you're
representing the United States government, to your question 1, I have a very qualified yes. And that's because if I understand this correctly, you're asking about a government-to-government relationship, and so if it's a true government-to-government relationship, you have nothing to do with this side of the government, right, our government, but I would like you guys to work with the state, the Department of State, and figure out all the rules, all the policies, and be ready when we come back and tell you what we want as a lahui.

And that's my main point. Mahalo.

(Applause.)

MS. CHANG: Dexter Kaiama. And after Dexter again we have Pete Crackel, Lahela and then Kawai.

MR. KAIAMA: Aloha mai kakou.

AUDIENCE: Aloha.

MR. KAIAMA: Aloha, board members.

Esther, good to see you again. I'd like to start out with first thanking you, Esther, for at least having -- how would I say, the effort to be transparent about this process. I know that's always been something that I can always say I trusted about you, is that you allow us to be transparent.
That being the case, I also thank you for setting up the convening of these hearings because what you've done is you've awoken the people and thank you for awaking the people. And I can tell and I understand from the testimony today that what you heard articulated in many ways but very well was a resounding no to your questions. And I kakou and I join in that resounding no. And you know why we join in that resounding no, because we are aware and we follow and we adopt the questions that was asked by Kamana`opono Crabbe.

But the thing is we already know the answer to those questions and we've been telling you that we do know the answer to that question. And the question is the Hawaiian Kingdom does continue to exist as an independent nation among the family of nations. We continue to have our Hawaiian Kingdom, which has never been extinguished under international law, and until such time that the United States can show that it's been extinguished, the continuity is presumed. And therefore the Department of Interior, respectfully, actually has no place here.

The Department of Interior, I must ask to cease and desist the further convening of these hearings, because what you are doing is you are
interfering in the internal domestic affairs of the Hawaiian Kingdom in violation of international law, the laws of occupation and Hawaiian Kingdom law.

What we also know it is Hawaiian Kingdom law that will protect all of our rights, all of our entitlements. No federal law can protect our rights and entitlements. So it is that awareness that our people are becoming better and better aware and we continue to become better and better aware. And as we do, we become stronger as a lahui, and we collectively will tell them, thank you, but a`ole.

(Applause.)

MS. CHANG: Thank you. I have Pete Crackel, Lahela, and Kawai, D'Angelo, Palani Vaughan, and Captain Milton Coleman. I missed your name, why don't you come up.

MR. BERMUDEZ: Aloha (speaking Hawaiian). My name is Ricky Bermudez. I'm here to just to -- I've been here many times just through the process. Basically we're spiritual people here and we really love the land and want to take care of the land here. We want to take -- we are people, kanaka. We have a process that's already been in place for a very long time. The Hawaiian government, the Hawaiian Kingdom here, we always been here. I am sovereign. I do not
belong to the United States.

I do not understand the voter registration. You have to be a U.S. citizen to vote. That means most of us aren't voting, so you're not hearing our voices. It's very important that we need to change this. If you're talking about the process, this is the first process, the voting process needs to be changed.

It should take -- and plebiscite, too, we've never had the third opportunity of our own sovereign government. Our government is divided, the Kingdom is divided into judicial, executive and the legislature. It's divided into mokupuni, ahupua'a, the mokus, that's the way it's always been divided and it's ran by the local mo'ī or the ali`i and then it goes down to the people. So it's always been there and we're still living that way.

I still live that way. I don't go to your stores. I go up in the mountains. I work with my fisherman friends, my farmer friends. We grow taro. I have taro for a whole year. I can eat from my yard for a whole year. I have food sustainability. I take care of the land. We have dirty land here. We have to take care of -- all the military bases over here aren't paying any land -- any money. How come
they're not paying any money? We need to get some of that money back. We have 550 with OHA, we need -- that's part of our money. We have alodial trust title. We have benefits. We have all the money we need, we just don't have the government. The government has always been here, the Hawaii Kingdom, you folks changed it illegally.

So we need to work on -- I think some of the process we need to define things like the state of Hawaii, U.S. citizenship, education. And number one, too, we need to go to UN, like the Nazis, and address the war crimes, the genocide and the treason that's been here. That's one of the things. We need to get the UN here and the State Department here.

So, yeah, the thing is I don't understand this new state coalition because you involve the governor. The governor has no genealogical ties to us. He's a foreigner and he's running our nation here, our state here. That's illegal. So everything that's going down is illegal after crime after crime after illegalities.

Thank you for your time. Aloha.

(Applause.)

MS. CHANG: D'Angelo. After D'Angelo, Palani Vaughan and Captain Milton Coleman and Ruth
MR. MCINTYRE: Aloha. My name is
D'Angelo McIntyre. I am not Hawaiian. I am
African-American, Native American. And the reason
that I caught the bus out here from Ewa is because as
a part Native American this rings a bell with me, and
I love and I feel sorry for my brothers sisters here
in the Pacific and I wanted what the Hawaiian people
want, and I hear a lot of them saying no to this.

And from my own research, from what I've
been -- what I've looked up, this is eerily
reminiscent of what is called the Dawes Act of 1886,
which authorized the United States to divide tribal
land amongst individuals, and I don't want anything --
I don't want the United States to determine anything
for brown people. I'm tired of the United States
determining what happens to brown people.

I think since we weren't able to
determine what was done for ourselves as I was stolen
from Africa and my Native American ancestors were
killed by the Anglos, that the Hawaiian people should
have the right to determine what they want for
themselves and to have you have the United States
government out of their land.

From what I understand, this is an
illegal occupation, and so the only thing that rings
sound to me is from Kaulana Na Pua, in the English
version, which my favorite verse is: "We do not value
the government sums of money, we are satisfied with
the stones, the astonishing food of the land."

Thank you.

(Applause.)

MS. CHANG: I have Palani Vaughan,
Captain Milton Coleman and Ruth Bolomet.

MS. BOLOMET: Aloha kakou.

AUDIENCE: Aloha.

MS. BOLOMET: I'm sorry I had to come
back. Two minutes wasn't enough time for me to be
Portagee enough, so that's half of me.

Anyway, the reason I came back is because
I see that we can keep talking about who we -- who we
are and try to get permission and recognition for who
we are, but we already know that. What I want to do
is start looking at rolling out a plan, and one of the
things that I see that we're all having problem with
that goes to court fighting for our lands, our kuleana
lands, is that your court people refuse to apply the
proper laws. We have cases after cases where we go
into court, we give them the laws, we follow the
rules, and yet little by little you find little
techniques to skirt the laws and to take away our lands that are -- we are the vested lineal heirs to.

All of our lands are given to us in perpetuity or to the awardees and we only have a lifetime interest, which you keep giving to foreigners, despite all the efforts that we make, all the money that we pay and we keep showing up to summons. It's like you go through the motions of pretending that you're serving us, when all you're doing is having us show up to say, you know what, you guys, we're taking it from you anyway. You've all seen this, right?

AUDIENCE: Right.

MS. BOLOMET: So what we need you guys to do is to get your judges off our benches, because those courtrooms are on our lands. You guys are trespassing onto our lands, applying your laws to things that belong to us. We need you to take care of that. That's not anything we need to take care of. We need to get our people, who are very intelligent, you can hear how everybody here knows the laws, knows our rights, all I'm saying is let's get everybody -- get your people off and our people moved on. Thank you.

(Applause.)
MS. HOLMWOOD: Aloha mai kakou. Gosh, this is a fabulous crowd. I love it. I've never seen anything like this in Waimanalo before. This is wonderful. Lahela Jarrett Holmwood, you can just say Lahela Jarrett, native Hawaiian, born and raised here, not in Waimanalo. But currently I live on the Big Island, but because I work here on Oahu part-time, I am here and I am here to give testimony tonight. I would normally be giving it in Waimea.

Question number 1, I say yes, the secretary should propose an administrative rule on a government-to-government basis, as we heard prior to this. 2 and 3, no, don't interfere with us Hawaiians trying to make our own rules and get our own things going. We know what that is. And questions 4 and 5, yes, rely on us as Native Hawaiians to know what we want and to go after what we want and to actually write what we want in a constitution that we agree on, not that the federal government agrees on. Okay, that's it.

(Applause.)

MS. CHANG: Next is Palani Vaughan. And then after Palani Vaughan I have Israel, Sabu, is it Karl, Kealohilani, Joshua, Kawika and Kanoa Wong.

MR. VAUGHAN: Aloha, I saw you all this
morning at the capitol, and I would have sung then but
Liko Martin did such a wonderful job with his
composition Red Ribbons.

I grew up in Waimanalo, and was always so
wonderful to be Hawaiian and be here (inaudible). How
many of you even heard of Gabby Pahinui and the Sons
of Hawaii? He was -- the Sons of Hawaii originated
out here in the Waimanalo sugar plantation, that's
where the name was coined, and they were supporters of
our King Kalakaua. The Sons of Hawaii continue today
through all of us, but we're now sons and daughters of
Hawaii.

I grew up not knowing anything about the
overthrow. I learned -- the honest truth is I learned
it while I was playing with the Sons of Hawaii and
singing Queen Liliuokalani's songs, and this elderly
Canadian couple in the audience pulled me down to talk
story, and said, "You love to sing her songs."

I said, "Yeah, she was a beautiful
composer."

"Do you know anything about the
overthrow?"

And I said, "No, I don't." And I learned
from them, they gave me the Queen's book, Hawaii's
Story by Hawaii's Queen. And so I composed this song
in remembrance of our queen.

How long must Queen Liliuokalani wait for 121 years of injustice to terminate?

How much longer will America take to act upon its 1993 Apology Law and return the Kingdom of Hawaii to our queen that it took from her on January 17th of 1893 with illegally landed blue-jacket U.S. Marines?

How long? How long?

And I want you to just remember we ask that question how long must our queen wait? How much longer for the injustice to be corrected? And that's all I'm asking, and it's -- I think we're also demanding it in our way, in our voices. We Hawaiian people are very soft and you'll see us smiling and the passion is inside our hearts. Mahalo.

(Applause.)

MS. CHANG: I have Captain Milton, and then after I have Israel, Sabu, Karl, Kealoha, Joshua, Kawika and Kanoa Wong.

MR. COLEMAN: Aloha kakou.

AUDIENCE: Aloha.

MR. COLEMAN: A hui kanaka. My name is -- I put the captain in there so it would get your attention. So the captain, just put on the fasten
seat belt sign. Buckle up.

You know, I know that's not too much time to share, there's a lot of things to share, but really what I want to say is that I watch body language a lot, you know, I got to read people in that way, and I know you feel a little uncomfortable, but I want you to know that, you know, our people feel uncomfortable in our own home, and that's something that's not right. I know you feel comfortable because you get paid, you getting paid to be here. Well, guess what? God has humbled me and I haven't been paid. I'm not being paid to be here.

But what I would like to ask is that you really search the truth, the truth, the historical truths that took place here. And don't use what they give you, don't rely on the books that are given to you, you need to get the books that are being written now after research has been done and the facts. You know, you'll see it, it's nothing emotional, it's factual. It's based on research, dissertations, Ph.D.s, people have been tested, it's -- there's no question about this. So I would ask you, you know, to please use the truth as your rod. You know, don't go based off of what you heard or what people told you. You need to find out for yourselves.
And I'm sorry that — I know you had a
little gathering, Esther, I didn't get to meet you. I
actually passed you. We were out sailing our wa`a on
Saturday, yeah.

You know, a lot of people know that the
school that I'm associated with, that I work for,
we're the ones teaching this history to our students.
And what happens? They try to shut us down. It's
kind of ironic, but we've gotta keep going. Like our
queen said, like Kamehameha V said, onipa`a, we're
going to stay true to our an ancestors.

Even all of our an ancestors, Christians,
yeah, you need to understand this, they were
Christians, and they understood that they had to stand
up for truth. They were against annexation, but they
were Christians and Hawaiians. You need to find out.
There's research that was done. They dug up all the
papers, all of their writings, they believed in the
truth. That's what they were formed on. There was
nothing to be avoided. You have to stick with the
truth. Please. The truth, that's what we want to
answer to, there's nothing else.

You know, I just want to tell you that I
have family that worked for the Department of
Interior, and if they were alive today, I know that
they would stand with us. I know that for sure. If you'd like to talk to me about that some more, I'm open.

Please don't let your emotions or everything that you learn, please look for the truth. That's all I'm asking. We have a lot of children that are coming up, they need to know the truth. They're learning the truth and they feel better about it. It's not about blame. It's about truth. That's what's going to be the deciding factor in the end, yeah, the truth. Mahalo.

(Applause.)

MS. CHANG: Do we have Israel? Sabu?

ISRAEL: I know you guys might have seen me earlier today. Aloha. I felt it was more sincere that I bring my keiki, my son. Once again I'm a father of seven. This is just the oldest. And the reason why I brang him was because he is already experiencing problems with, like, DLNR already. Like they made him cut the net, all that kind stuff. They told me that it was a lesson for him, a good lesson to learn, but I looked at it as it was like something I not going to discourage him from ever doing it again. So the reason why I'm here is so he can voice his opinion, but for me definitely no to administration
rule change. The DOI, we don't want it, a`ole.

UNIDENTIFIED BOY: Aloha. (Spoke in Hawaiian).

AUDIENCE: Aloha.

UNIDENTIFIED BOY: Kanaka maoli (spoke in Hawaiian). I come from Kukaniloko, and I don't like DOI.

ISRAEL: And that's pretty much why I'm here, just to -- I figured it would be more sincere, and I see you guys have the comments on the paper, I don't if that means anything to you guys because back then it didn't mean anything, palapala never meant anything, so I figure it would be better if it was verbal. Thank you for letting me speak.

(Applause.)

MS. CHANG: Thank you very much. Next I have Sabu, Karl, Kealohilani. Oh, just you. State your name.

MR. KEKOANUI: Aloha. You guys probably saw me from earlier today at the state capitol. My name is Sabu Kekoanui again. And I'm just here to say no to the administrative rule change.

I just wanted to let all you kanakas know, we all gotta stand together and we gotta fight together. Thank you.
(Applause.)

MS. CHANG: Is that Karl? Okay.

MR. AHQUIN: Aloha.

AUDIENCE: Aloha.

MR. AH QUIN: 'O ko`u inoa Karl (spelling not provided) Ah Quin. I came here today to say a`ole DUI -- I mean DOI, oh, that too. No administration rule change. (Speaking Hawaiian). Mahalo.

(Applause.)

MS. CHANG: Joshua Kaakua, Kawika Souza, Kanoa-Wong. Okay, we have gone through 189. I have greatly appreciated your courtesies. Oh, these are the children? Oh, okay.

MS. CHANG: State your name for the record.

MR. SOUZA: Aloha mai kakou.

AUDIENCE: Aloha.

MR. SOUZA: (Speaking Hawaiian.) I'm here tonight to show you folks that one big thing I hear about is, you know, oh, you guys all divided and you guys gotta come together and you know, look at this, this is my people, our people, different walks of life, different organizations together as one saying no, we no like this. It's no good for us. It's no good for our keiki. Sorry, getting a little
bit emotional, make my heart sore, make me sad. You
know, I see this kind of stuff, I see what's happening
to our people. The state motto, Ua mau ke ea o ka
aina I ka pono, right, the life of the land should be
perpetrated only in righteousness. Our land is dying,
so our people is dying, because we are part of the
land. You know what I mean? Oh.

Anyway, my name is Kawika. Thank you for
letting me speak. Aloha everybody.

MS. CHANG: Thank you. Do I have some
children, some keiki that want to come up? You want
to come up? Did you sign up? Did I miss -- what was
your name?

MR. PALE: Shane.

MS. CHANG: You must have gone outside
while I called your name, but I do remember calling
your name.

MR. PALE: Aloha, everyone. My name is
Shane Pale from Molokai. I live in Kulioo now. Aloha
to the staff as well as the Waimanalo community.

To the five questions: No, no, no, no, and no. That's the short answer. Basically I just
wanted to just state that what you should be
supporting is true self-determination which was
defined by the Declaration on the Rights of Indigenous
Peoples, where native -- indigenous peoples have the right to freely determine our own political status, our own culture, economics, as well as our -- I forget, but it's in there.

But I just wanted to just point out one thing. There's a lot of issues that we as Hawaiians need to discuss before we even get to this point. We have all these different proposals for sovereignty, independence, and these are things that we really need to discuss as a Hawaiian community.

One thing I wanted to point out that really gets over -- over -- missed, and this is one issue that I wanted to express tonight, is tourism. You know, in spite of the land, land issues, the military, tourism is really important for Native Hawaiians in this sense, is that the whole industry makes billions and billions of dollars off of Native Hawaiians. And the way they do that is they exploited Native Hawaiians by our culture, our language, our people. They make billions and billions of dollars. The state of Hawaii -- Waikiki basically is run by multinational corporations that benefit from Native Hawaiian identity, Native Hawaiian culture. We need to put a stop to that, and that is exactly what I wanted to bring up.
MR. PALE: A lot of times all these issues does not get covered. We hear a lot of stuff from everybody coming up talking about laws, the Kingdom laws and whatnot, when we really look at what's really going on, the tourist industry is something that we've really got to look at, as well as the military. Billions of dollars coming into Hawaii, all this money does not stay here, it goes outside of Hawaii. We, as Hawaiians, by virtue of our right to self-determination, we need to address that, that one issue. Billions of dollars, and if you look at all the issues that we have, it really come down to money.

I felt the tap. I see the sign.

But basically that's what I want to share with you tonight. The short answer, again no, no, no, no and no. Aloha and thank you for listening.

(Applause.)

MS. CHANG: Okay, I have Kanoa Wong. And then after Kanoa Wong I have Leona Kalima.

MR. WONG: Aloha. Aloha (spoke in Hawaiian), aloha.

AUDIENCE: Aloha.

MR. WONG: First I'd like to say welcome to our islands and our home, and I hope you guys can
open your ears, open your hearts, open your minds to
the manao or the thoughts that are going to be shared.

To question 1, I say yes, with one
clause. You should be working
government-to-government with our Hawaiian Kingdom
government. And it should be on our terms. 2, 3, 4, 5, a`ole loa. We are an ohana, now residing in the
ahupua`a of Kailua and coming back home to Waimanalo.
We love our land. We've seen the desecration that has
happened to it for the past how many years. I can
only imagine it getting worse unless we do something.
I hope that you guys can help us do something. Listen
to the voices of the people because we all come to
talk, to share our aloha for our `aina.

My keikis have a few things to say. This
is Puamana, this is Kealoha `aina, and this Haipo.

UNIDENTIFIED GIRL: Aloha `aina. (Spoke
in Hawaiian).

UNIDENTIFIED BOY: Aloha `aina.
MS. CHANG: I now have Leona Kalima.
MS. KALIMA: You got my testimony this
morning, but all of you, okay, I want the federal
government to recognize Hawaii's true history. Yes?

AUDIENCE: Yes.
MS. KALIMA: I want the federal government to pay for the process for us to get our nation back.

AUDIENCE: Yes.

No way.

MS. KALIMA: Dexter, they gotta go around, man, they gotta hear our people's voice, they really do. All islands, and I think they'll get the same consensus, okay?

What I'm concerned about is the consultation with native Indians, Native Americans, what's that about? We got to convince them? They gotta like us? What is that about? And then if you guys can hui together, send me, I want to go listen to this, we should be listening to what they talking to the native Indians about, and it shouldn't be behind closed doors. So be concerned, ask for money, I am. Okay. Send us. Send some of our people to go listen what's happening over there, okay, and that I haven't heard in this morning's hearing and tonight. Okay, people?

And you know what? We really gotta have a process, because with the coming of Kakaako, our demographics are going to change, gang, and no more we're going to be the one fourth minority already, so
get your acts together, imua.

MS. CHANG: Okay. The last person I have is S.L. Frank. She's going to close us tonight.

MS. FRANK: Aloha mai kakou.

AUDIENCE: Aloha.

MS. FRANK: Esther, I salute you. I know sometimes you probably have been receiving negative things, but that's okay, it comes along with all the good, okay.

And thank you, all of you, for coming. I really don't remember you by name, I just kept hearing the DOI. See I'm from DOE, so DOI.

Anyway, I had -- I really had no intentions of getting up here, but as I listen to all of our ohana, I realize I needed to say little bit. I know you realize that we have a diversity of opinions, okay, we talk a lot about other stuff other than what you've requested of us, and that's because we've been suppressed for so long, we're taking advantage of the fact that we actually have you folks here. So we hope that you gonna listen. Okay?

My little comments on this is I kind of thing that, number one, that I would like to have this thing happen, I really would, but I really don't know what government-to-government relationship with the
Hawaiian community is, okay? Because I wasn't around when we had it. I'm not really well versed in all of this back history, I really am not. That's not my bag, but I like to see this happen.

Should the secretary -- no, they don't need to help us. We can do 'em, right? We can do 'em. Okay.

And then should the secretary also rely on the reorganization and blah, blah, established by us, I totally agree with my ohana in that, yeah, they should do that, but we can stand on our own feet, okay, and I'm going to -- I just reiterating what was said earlier, we are well capable of taking care of ourselves, you've just gotta give us the space, the time, we'll find a place.

And then the last line, should the secretary -- on what conditions should the secretary establish, no conditions, we gonna do that part. I really have to reiterate what other people said, we still can do it, okay, we have enough of us who are street smart, intelligent smart, any kind of smart that when we get together we will come up with the actual plan and we will tell the government, namely, DOI, what to do, okay, for us, because we don't need anybody to come in here to tell us what to do. We are
well capable of thinking for ourselves on our own feet, right?

AUDIENCE: Right.

MS. FRANK: Mahalo.

MS. CHANG: I want to applaud you. We went through 212 of you and there's many, many more of you here. Mahalo to all of you. I know you got my little tap on the shoulder, I appreciated all of your courtesies to me, to the panel and to each other.

I wanted to tell you that there are numerous opportunities for you to comment on this ANPRM. One of them is at tonight's meeting. Another one is listed -- we have 13 more meetings. If you can attend, tomorrow we're in Nanaikapono, Wednesday Heeia, and then Thursday we're in Kapolei.

All of the citations listed in the draft ANPRM will be available on the Department of Interior's Office of Hawaiian Relations website.

Wait, could you please wait. I'm going to ask Rhea or Sam if they want to make some closing remarks, but please check the websites because the transcripts will be on there.

(The proceedings adjourned at 8:44 p.m.)
CERTIFICATE

I, Jessica R. Perry, Certified Shorthand Reporter for the State of Hawaii, hereby certify that the proceedings were taken down by me in machine shorthand and was thereafter reduced to typewritten form under my supervision; that the foregoing represents to the best of my ability, a true and right transcript of the proceedings had in the foregoing matter.

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

DATED this 23rd day of July, 2014, in Honolulu, Hawaii.

_________________________
Jessica R. Perry, RPR, CSR No. 404