U.S. DEPARTMENT OF THE INTERIOR
PUBLIC MEETING

RE: WHETHER THE FEDERAL GOVERNMENT SHOULD REESTABLISH
A GOVERNMENT-TO-GOVERNMENT RELATIONSHIP WITH THE
NATIVE HAWAIIAN COMMUNITY

TRANSCRIPT OF PUBLIC COMMENTS

Thursday, July 3, 2014
10:00 a.m. - 1:00 p.m.
Waimea Community Center
65-1260 Kawaihae Road
Kamuela, Hawai'i 96743

Facilitator: DAWN CHANG

Reported by: KIRSTEN REHANEK, RPR, CRR, CSR NO. 481
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U.S. DEPARTMENT OF THE INTERIOR PANELISTS:

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JUSTIN SMITH, Assistant Section Chief of Law and Policy, Environment and Natural Resources Division U.S. Department of Justice
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9:57 a.m.

[Opening remarks.]

ASSISTANT SECRETARY SUH: So with that, we want to really truncate, you know, our conversation because it's really about your conversation with us. And again to each and every one of you that have shown up, to each and every one of you in the communities that are watching, that are communicating about this, we really appreciate the time and attention and the deep passion that you have on these incredibly important issues. Thank you very much.

STEPHANIE LINDSEY: A point of clarity, please?

FACILITATOR CHANG: Yes?

STEPHANIE LINDSEY: Because it will save all of us a lot of time, we would like your interpretation, your legal interpretation. You keep on saying "Native Hawaiians," and in these Hawaiian Islands, we have Hawaiians and Native Hawaiians. Are you only addressing the Native Hawaiian, and if that is so, what is the interpretation of a Native Hawaiian?

SENIOR ADVISOR KIA'AINA: Native Hawaiians that we're referring to under this document is inclusive
of all Native Hawaiians.

STEPHANIE LINDSEY: I just told you there's two different --

SENIOR ADVISOR KIA'AINA: Yes.

STEPHANIE LINDSEY: There's Hawaiian and Native Hawaiian.

SENIOR ADVISOR KIA'AINA: There's two definitions of Native Hawaiians under state and federal law: one, the lower case "n" for the Hawaiian Homes Commission Act, and the larger "N," which traces ancestry back to 1778. This process is inclusive of both Native Hawaiian beneficiaries.

STEPHANIE LINDSEY: Clarity? There are Hawaiians that are not U.S. citizens in these Hawaiian Islands. Are you addressing us?

ASSISTANT SECTION CHIEF SMITH: The comment period is open to anyone. So U.S. citizen or non-U.S. citizen, you're welcome to comment. You actually -- if you read the announcement, the proposal is about Native Hawaiians, but even those with no Native Hawaiian ancestry are also welcome to comment.

STEPHANIE LINDSEY: That was not my question, and you have not clarified for me and many, many of us. I am not a U.S. citizen. I am a Hawaiian national. Is this meeting for me?
FACILITATOR CHANG: Yes, Aunty, it is. I mean this meeting is intended to be for everyone. My understanding of this process is they're not here to decide who's going to be part of the future. They're just here to listen, to ask you do you want them to be part or to assist, and I -- you know, e kala mai. I do not intend to be offensive. I guess you're asking really good questions that probably should be part of a comment.

STEPHANIE LINDSEY: Not comments. It has to be at the beginning because there has been a waste of my time at these meetings. She already said, and I quote -- and is this being recorded?

FACILITATOR CHANG: Yes.

STEPHANIE LINDSEY: And may we access this recording?

FACILITATOR CHANG: I think it's going to be on -- yes, it's going to be on your public TV. What is the -- is it --

UNIDENTIFIED SPEAKER: Na Leo 'O Hawai'i.

FACILITATOR CHANG: Na Leo 'O Hawai'i. Okay.

STEPHANIE LINDSEY: Okay. This is where there's a lot of confusion and a lot of anger. So if we could have clarity at the very beginning that the federal government recognizes that for the Native Hawaiian which
are U.S. citizen Hawaiians under your interpretation, these are the options that they have and that for the Hawaiian, who is a political difference, that is, we're not U.S. citizens, you already told our Native Hawaiians that they have -- they do not have today any remedy or recourse. You have said that. I don't believe that me as a Hawaiian comes under that statement.

All I want from you is clarity, and if the answer is "I don't know," would you please put it in the matter of record so when we speak, we can tell you who we are and you do not assume that we're U.S. citizen Hawaiians.

FACILITATOR CHANG: And, Aunty, I -- how would I say this? I think at this point in time, if you can -- you can make your comments however you want, and if you don't mind, I'd like to move into the comments so that we can take comments from everybody. We were in Keaukaha last night, and I'm sorry we didn't get to everyone. So they're trying to keep their comments short, and I'm sorry. I know that that's not satisfying, and I don't mean to offend you.

STEPHANIE LINDSEY: No. It's not clear. See, you come to these meetings. We have given up jobs. We have been taking this walk. Our ancestors took the walk. You do not clearly state who you are talking to.
You say everyone, but you only talk about the Native Hawaiian rights, and if that is so, you must say that at the very beginning so us here that are not U.S. citizens can understand that it does not relate to us.

And I tell you I will yield and be quiet if when people come to ask you questions, they state who they think they are -- "I am a Native Hawaiian U.S. citizen" -- and then make their comments. But I want a real distinction that there are some among us that are not U.S. citizens no matter how many times we're told that we don't exist in our own islands. Can I ask that?

FACILITATOR CHANG: You can ask it, but I think I'd like to move on to comments if that's okay because I think everybody came here to make a comment. I think you can -- when you come up here, you can say whatever you want, and you can introduce yourselves whichever way you want.

What I'd like to do is I'm just going to go over what I call just kind of brief protocols for the comments. I have a court reporter who can only take one person at a time. This is the mic. Please come up to the mic when I call you. Please state your name because sometimes I'm not pronouncing it correctly, so please state your name.

If you want to make your comment in Hawaiian,
please feel free to do so. I apologize that we do not
have a translator here, but if you want your testimony
translated in English after your Hawaiian, we can take
the audio back and have that translation.

If you are uncomfortable giving an oral
comment, coming up here, as Rhea said, there's numerous
ways for you to comment. At the registration table, you
can fill out a comment. You can put it in the box. You
can mail it. You can email it. You can fax it. You
have up until August 16th to make your comment.

As we've been doing in the other meetings, I
have -- I know I'm going to have a lot of people that
want to comment, and I don't want to run out of time.
But we're going to ask you -- and I know it's hard for
two minutes, and I'm going to apologize in advance that
two minutes isn't enough to tell how you feel. But I
would ask that you be respectful of that time because
every time you take more time, less time for the next
speaker.

So I'm going to have a timekeeper here who's
going to show you up and say, "One minute." My style is
when you're getting close to your time wrapping up, I'm
going to get closer to you. If I lightly put my shoulder
on you, that means your time is pau. Okay? And that
seems to have been working out. But again I do not
intend to offend anybody or get in your space, so I'm
going to try to be as gentle as possible.

This is another thing that we also have as a
protocol is we've had many people who have come to
different meetings and provided comments. We want to
make sure we're trying to hear from everybody at least
once. So for those of you who have commented already, I
would ask that you permit those who have not spoken first
to speak first, and then after that if time permits,
we'll take you for a second round.

Again unfortunately because we've got a lot
of people, we're not going to permit anybody to yield
their time to somebody else. That has been a request
that has come up to you. So the order of people is going
to be how you signed up. So if you did not sign up,
please go ahead and do so. I'm going to call people, and
I'm going to try to call three people at a time. To
facilitate this, the first three come up here and be
ready to make their comment.

So the first three that I have is I have
Lloyd Case, Ski -- Sky? -- and then I have Hana. Is it
Hana Drake? No. I'm probably pronouncing it wrong.
Kanealii. Okay.

LLOYD CASE: Good morning, ladies and
gentlemen. Aloha, Department of Interior. Excuse me.
They want to sing "Hawai'i Pono'i" first before we start.

[Singing of "Hawai'i Pono'i."]

LLOYD CASE: Well, again my name is Lloyd Case, Native Hawaiian. I hope the things that I have to say will answer many of your questions. As far as the government, I believe our government should be restored so our people can make the decisions about the land and about the use of our lands and natural resources.

And I also want to say that we don't want to be classified as Americans, Native Americans. Native Hawaiians is what we are. And I also want to see a delegate from the Hawaiian Kingdom represent us on the United Nations. That is the first step. The rest of the world is watching what's happening here today because the United States supposed to be a land of freedom and justice for all. So let us see that. Reinstate our government, what is rightfully ours as a people, so we can continue to live as our ancestors did in total harmony with the land.

You know, I only get two minutes. I wanted to say a lot, but I hope that I made myself perfectly clear. Thank you.

FACILITATOR CHANG: Mahalo.

SKI KWIAITKOWSKI: Mahalo for coming. You all sitting there are lightning rods. Unfortunately that's
where the lightning going to strike. My name is Ski Kwiatkowski, and despite the fact that I am an American by default, I'm a proud American. I have served this country both in a civic and a military way. I'm a Vietnam veteran, two combat tours, two Purple Hearts. I bled for this country, but I'm Hawaiian first.

We as Hawaiians should not have to be recognized by anybody. We know who we are. We should be having talks, as you pointed out, with the Department of the Interior? No, with the Department of State, nation to nation. Just setting up a nation doesn't mean we have accomplished anything unless we are free from being under the thumb of the Department of the Interior. We Hawaiians are not a tribe. We are a people. Hawaiians differ in the paths to the reestablishment of the kingdom, but let us do it by ourselves without interference.

Lastly, before any substantive talks can take place, the Apology Resolution signed by President Clinton doesn't go far enough because it does not address the illegal procedures which brought about this illegal annexation. So all the lands that have been brought into the sphere of the United States influence in 1898 have been given back their sovereign rights and their countries, all except one: Hawai'i. Too many uninformed
people think this is about money. It's not about money.

It's about our lands, our sovereignty. [Hawaiian language spoken.] Mahalo.

FACILITATOR CHANG: Mahalo. I have -- is it Hana Kanealii? Lunakanawai?

LUNAKANAWAI HAUANIO: Coming.

FACILITATOR CHANG: Okay.

UNIDENTIFIED SPEAKER: [Inaudible.]

FACILITATOR CHANG: Oh, I'm sorry. I'm sorry. You're right. Okay. Lunakanawai, Alena, Maggie, and is it Alea Mahi? I am sorry if I'm pronouncing everybody's name wrong.

LUNAKANAWAI HAUANIO: Stay out of Kona.

1095. Sorry.

Aloha kakou. [Hawaiian language spoken.] Lunakanawai Hauanio [Hawaiian language spoken]. My mom is Kinilau of Waimea and Kahukapu 'o Kawaiuka. My father is Hauanio from Kalapana, and my grandpa Keali'i kanakaole from Kapapala, Ka' u. I grew up in Hilo, Lanakila Housing. Eo. [Hawaiian language spoken.]

When I graduate, home. Surprise. I went into the military, and I learned how to kill people. I came home, and I started working with the Kona Sheriffs, and I executed court orders like bench warrants, repos, evictions, and arrests, and most of 'em was Hawaiians. I
took a different turn after seven years, and I started to
do one take the probations, take the community service
and the at-risk youths, and we took them down to my
father's place down Hoona located at oceanfront Kona
International Airport. My father is Alena Kamakakama
Kaiokekoa [Hawaiian language spoken], and he would teach
me two things.

He said even though our president is up there
in the United States and he not doing what we feel that
he should be doing, we got to love him anyway. Even
though any of you guys that representing the United
States, you guys doing what you guys doing. We don't
think you're doing like what would benefit us. We still
got to love you guys. It's not what it say inside these
papers, but I know Aunty Dawn coming. I'm bailing.
Mahalo.

FACILITATOR CHANG: Mahalo. I appreciate
that. I have now Alena, Maggie Mahi, and is it Aka Mahi?
Maggie Mahi, and is it Alea Mahi? E kala mai. I'm
having a hard time.

UNIDENTIFIED SPEAKER: My father will
testify.

FACILITATOR CHANG: Okay. He's going to be
there the whole --

MAGGIE Connor: Aloha. Thank you for coming,
and thank you all for coming. My name is Maggie Connor.
I am not koko, blood, but I do call Waimea home. I call Hawai'i home, and this is tough for me because it's a very emotional subject obviously. But I want to speak for my family hanai and my teacher, my kumu, both of whom have passed, and they told me what Hawai'i has to teach the world is aloha.

And so that's why I stand with the Hawaiians and to see a Hawaiian nation on this Earth again rise to its exalted stature amongst nations. I believe it's what Hawai'i is here to do, and I just thank you. Thank you all for teaching me and sharing your aloha with me and all the world.

FACILITATOR CHANG: I have -- is it Aka Mahi, and then I have Gale Perez, Noelani Mason, Maxine, and Lahilahi. That's okay. You just go ahead and start.

GALE PEREZ: Okay. Don't count my two minutes until I start. I want to finish my statement. My name is Gale Kuulei Baker Miyamura Perez. I am pili hanau, kanaka maoli, and not American. I will read my statement for the record. I just was crying, so my eyes.

After the January 1893 illegal overthrow, Richardson became a Wailuku delegate of the anti-annexation organization Ka Hui Hawai'i Aloha Aina in February of 1897. He was sent by that organization along
with James Kaulia, David Kalauokalani, and William Auld
to Washington as royal commissioners to present
anti-annexation petitions to the U.S. Congress and
preserve and maintain, by all legal and peaceful means
and measures, the independent autonomy of the Islands of
Hawai'i nei.

I am here to represent my 'ohana and to be
the voice of the past of my ancestors, who are at my back
as I speak, and my tutu kane, David Kalauokalani. I am
motivated by the past. I and others did do our homework.
My kane and I have been in genealogical research for over
25 years. I have learned how remarkable our ancestors
were, and they live on through us every day when we speak
their names. I am proud of our ancestors, and it is my
heart's pleasure to stand as they stood for our beloved
nation no matter what the obstacles may be.

I'm here to say 'a'ole, or no, to all of your
questions. Our beloved Queen Lili'uokalani set a
foundation under the Law of the Nations for our people,
and I want to say to you that she prepared the way for us
to reinstate and continue to live independently in our
Hawaiian Kingdom. However we work it out, it is our
kuleana, and your understanding of all the hurt and
distrust would be appreciated.

Someone said we are the people of aloha. I
say do not make mistake. Do not mistake aloha for weakness. We are fully capable of carrying out leadership roles under our Kanawai laws and terms. We may have disagreements, but one thing is sure. I and my 'ohana want to remain what we are, a sovereign independent nation, not a tribe or a nation within a nation.

In 1999, the lawful Hawaiian government was reinstated. I recognize that government. So you have something real to deal with, not a nation within a nation, not a matrix state that is a dark shadow over us now and has never done right by us, the kanaka maoli, and all who have respect of Hawai'i nei. I look forward to the day when my mo'opuna learn in all schools, hear proper and truthful history of their beloved Hawaiian Kingdom and its leaders, and the lies will end, and that Hawai'i was not annexed, and they will never again be void, be told to get over it -- this is what my mo'opuna was told -- by their ignorant teachers and never again be reprimanded for the pledging allegiance to the American flag -- for not pledging allegiance to the American flag because they are taught the truth by their kupuna.

Mahalo.

NOELANI MASON: Aloha [Hawaiian language spoken]. To the panelists, I want to welcome you to
Waikoloa. Here isn't only Waimea or Kamuela as we all know it to be at the post office. My inoa is Noelani Batalona Mason. My kupunas or my genealogy research for the record, I've done 35 years of mo'o ku'auhau research. For many of us is to say that [Hawaiian language spoken], and for the 'aina, we are -- continue to be stewards here.

Today all of you that come from Washington D.C., District of Columbia, many of us understand that the District of Columbia makes us alien. Are we but in fact alien [inaudible], and whether we derivatively are called Hawaiians, kanaka maolis, I remember as a researcher learning the word from Tutu Pukui. She always mentioned kanaka maoli. Hawaiian nationals, yes. We are recognized to be such because now there's jurisdiction.

So here are the panelists. Are -- this is a proper venue for jurisdiction?

And by the way, it is going to be 'a'ole, no, no, for all the queries, all the questions that has been written. And maika'i loa for all your presence because right now, I'm acting like a so-called tourist at one of these wonderful breakfast places that I would want all of you to come because it's really maika'i, and pau means mahalo, Ke Akua. 'Amama. 'Amene.

FACILITATOR CHANG: I have Aunty Maxine. I
have Lahilahi, and I'm sorry. The people outside -- and
I know we have an overflowing crowd outside. So if you
know anybody outside there, I have Lahilahi, Pomaikai
Brown and Ron De la Cruz.

MAXINE KAHAAULELIO: Aloha. My name is Maxine
Kahaulelio, "the man who fell off the horse." That's
what my name means.

I kind of want to -- I going fast. I just
want to read a document, you know, here. It's from 1778,
and it was the relationship between the United States and
the Native Hawaiians. This is 1978 [sic], and it says
here, "The Native Hawaiian people lived in highly
organized, self-sufficient, subsistence social --" they
were culturally. They were smart. That's what it says
here in 1778. We are not dumb. They said here we are
smart. Go print it out. Go print it out. This is what
we -- they're smart. They're farmers. They're workers.
They're planters. We are what we are.

So the questions that has been prepared --
one minute? Your watch wrong. That questions that you
folks have on that paper, I don't know who wrote it, but

Okay. The other thing is the Department of
the Interior is the oversight for the Department of
Hawaiian Homes. That screwed us, right? It screwed us.
Every time we want land, we no can get. We wait 40 years. We wait 40 years because the Department of the Interior -- you should turn that thing upside down. It makes us wait and wait, and then half of our people are dead. We're dead.

Okay. And then, too, let me tell you what happens to the Department of Interior. E kala mai. I know you got to take it to the president or whoever, but they divided us. They divided us. Some get plenty. Some no more. Some get this. We no more. I have been a product of -- oh, God, I'm pau already. Okay. I've been a product of testimony last year at the Department of Hawaiian Homes. I had to fight for five acres so my horses can live. Yeah, Uncle Lloyd? We get pigs. We get horses, but okay. I know I'm pau.

Last conclusion: I have a CD. I wish I had all for give you guys. This states that one of our officials -- this is his testimony saying, "Hey, developers, what would you like with 184,000 acres of the Hawaiian Trust land to be developed?" Here it is. I wish I had all. I could have give you. That's what he said, and that's your governor. Here it is. It was given to me by a precious man, a precious Hawaiian kanaka maoli. 184 acres [sic]. Mahalo. Oy, the word pau.

FACILITATOR CHANG: Okay. I have Lahilahi,
Pomaikai, and Ron De la Cruz. And remember you can always supplement your comments in writing.

LAHILAHI DESOTO-MCCOLLOUGH: Aloha. LahiLahi ko'u inoa. I got all emotional Aunty Maxine, I tell you. But you know, everybody, Ski, everybody that came up earlier, they said what it is. I mean I don't got to say much. Three minutes is good enough.

All I know is I remember when I was in the sixth grade at Makaha Elementary School, and I got paddled by the teacher for speaking Hawaiian. And, you know, it wasn't of no choice of ours that we had to speak English, and, you know, we're losing our lands now. We hardly get any, and this is something we need to address because we as Hawaiians, this is ours. It's not you guys'. It's not everybody else's. It's ours.

And the thing is, is we don't have any access. Look this morning. My mo'opuna got scared because heard the bombing. You know, the house went shake, the bombing. Why? We never bother nobody. You know, so give us back what belongs to us, and that's Hawai'i, you know.

My mama help, according to Senator Inouye, got Kaho'olawe back. Why can't we stop the bombing up here? Huh? We got one whole island back. Why can't we get Pohakuloa back? So really you guys got to give us
back our lives. We are -- the Hawaiian people are Hawai'i nei, and this is what you need to take to your president and tell him that. They no own us. We own ourselves, and our children own whatever we leave behind for them because that belongs to them. So anyway I'm just emotional because it is a very emotional thing, and I see our people all over here. I love you guys. Mahalo. We got to stick together. Thank you.

FACILITATOR CHANG: Pomaikai and then Ron De la Cruz.

POMAIKAI BROWN: Mahalo to the Department of Interior for allowing me to testify today. Mahalo to the Department of Interior for coming to Hawai'i. Mahalo to the Department of Interior for -- for what? I sat home this past week and listened to testimony online from my fellow kanaka maoli, Hawaiian subjects and Hawaiian nationals, thanking you for coming, showing you our aloha, or maybe we're locked into our own Stockholm Syndrome.

I was taught by my mom to look for the positive in all things, a glass being half full. How could there be possibly any positives for you being here today? After watching testimony from Honolulu, Waimanalo, Waianae, Kaneohe, Kapolei, Lana'i, Moloka'i, Waimea, Kaua'i, Kapa'a, and Keaukaha, I came to the
realization that we have a lot, as kanaka maoli, as Hawaiian nationals, to be thankful for.

Allow me to express my thanks because your being here allows us, kanaka maoli, Hawaiian nationals, to gain more knowledge about your intent to keep us enslaved by way of your brochures. Your being here allows us to see which Native Hawaiians, by your definition, have no desire for true independence. Your being here allows us to remain united as a nation and keep mindful that being a Hawaiian national is not race-sensitive. Your being here allows us to rally together to further the cause of U.S. de-occupation. Your being here allows us to hear again indisputable evidence that the U.S. has no legal jurisdiction over these Hawaiian Islands.

I wear the name of my great-grandfather today, who signed the Ku'e Petition in 1897. His name Charles Peleiholani. My name Pomaikai Brown. I'm a kanaka maoli, a Hawaiian national, and I say no, no, no, no, and no to all of your questions. Here's one last thought.

FACILITATOR CHANG: Go ahead.

POMAIKAI BROWN: Why is it that Kana'iolowalu brags about their 125,000 signatures, but as of all the way up to today, only 14 people showed up? Maybe all the
rest live in Kona and they're going to testify tonight.

FACILITATOR CHANG: I have Ron De la Cruz.

After Ron, I have Iaukea Bright, Nancy Honda, and then after Nancy, I have Iokepe -- Iokepa. Okay.

RON DE LA CRUZ: Aloha, my brothers and sisters. I speak to you. I made a statement earlier by singing "Hawai'i Pono'i." There's been some great, great information and some statements today, heartfelt, about who we are. I didn't want to lose the two minutes, so I'm just -- I'm up here to say a few things. There's a lot I would like to say. I know we all have but two minutes. One hundred twenty years, we get two minutes.

Department of Interior, as was said earlier by Brother Pomai, no. You should go home. We need negotiate as a nation, as a national nation, as a state with a state. You need by the power of the president of the United States to reinstate the Hawaiian Kingdom. He's been using his pen a lot lately. He has also claimed to be of the Hawaiian Islands. He should have something in his [Hawaiian language spoken]. So take that to them.

Your presence here actually is illegal against the American Constitution, International Constitution, and the Constitution of the Kingdom of Hawai'i. This should not be here. You should not be
here speaking. I am not represented properly as a kanaka, and by circumstances I guess I am -- hold dual citizenship, but all governments since 1893 does not exist except the kingdom.

To my brothers and sisters, we continue.

Aloha to all of you, and God bless the Kingdom of Hawai‘i.

FACILITATOR CHANG: I have Iaukea, Nancy, and Iokepa.

IAUKEA BRIGHT: Aloha. Aloha, Waimea. My name is Iaukea Bright, and I'd like to share a story with you. Personally I call my generation -- not all of us. Most of us, though. I call us the lost generation. You see, my parents, my grandparents, uncles, aunties, they all spoke Hawaiian, and my mom and dad would speak Hawaiian, especially when they didn't want to know what me or my siblings -- what they were talking about. Now today my children and my grandchildren leo 'olelo, especially when they don't want me to know what they're talking about. Well, no excuses. That's on me.

When I went to grade school, this was the routine: We stand. We place our hand over our hearts, recite a pledge of allegiance to a flag that's not our flag. We sang patriotic songs that's not about Hawai‘i. The history we learned was American, not Hawaiian. But
the good part about this is the education that I have received. Today I'm able to read, write, and speak a foreign language, which means that I am better able to read and understand your laws.

I find it curious the Secretary chose not to answer Dr. Crabbe's questions, but yet you folks are here to pose more questions. So I will do you the courtesy of answering all your questions. My answer to all of them is no. Pau.

FACILITATOR CHANG: Mahalo. Nancy, and then I have Iokepa, and then I have Tony De la Cruz. Tony? And then I have Collin Kaholo, Kalaniku.

Iokepa, why don't you come on up, and then I think Tony -- oh, Tony, you're here? Okay.

IOKEPA KAOLULO: Before we start the time, let me just aloha everybody, kanaka maolis, kanaka e's, Hawaiian nationals. Eh, it's a beautiful sight last night in Keaukaha. We showed numbers, showed support, showed that God is here, God is great. So mahalo to all you guys before we get this thing started.

Okay. So furthermore, you know, we always have this misunderstanding that you guys send the Interior over here to answer these questions that they're not qualified for, no? So at the same time, we seek Senator Kerry, and even if he's not willing to come,
Deputy Secretary William J. Burns. He deals with these kind of problems, this very problem that we're talking about right here, right now. And if he's not allowed to come, we have Counselor Thomas A. Shannon, Jr. He deals with the hewa, major problems, and this is a major problem for all the misinformation and all this Americanization with education purposes that we do. And we're here, and we're developing all these new skills, so we'd like to at least show a little bit -- a little revising of the history.

We're going through a little accumulation of aboriginal assessments, which anger you see amongst us. Anger is developed upon dishonesty, mistrust, and most of all suppression, and it comes with acceptance after what we're coming through rips right here to understand, yes, this is hewa. We identify it. We're reflecting on it, and we're managing it now. We developed a bunch of kanaka maoli, kanaka e's, Hawaiian nationals, and we've become problem solvers in these past 25, 35 years. And along with that comes -- we start to bring it back to Akua, praying, bringing it back to the center. Not only that, now we're being able to speak the truth, only the truth, and not, never, accepting lies whether it was intentional or not.

Right now we're rebuilding, and this is what
you get, a lot of problem solvers in here. You see everybody? Problem solvers. And you're going to have this for many, many, many more moons. Mahalo to the Ku'e Petition, our queen, and of course our nationals, kanaka e's, kanaka maoli. This is not over, and it never will be until justice is served and Akua allows it to heal. Mahalo everybody for coming. It's a beautiful sight.

FACILITATOR CHANG: Mahalo. I have Tony, and then I have Collin, and then I have Kalaniku.

TONY DE LA CRUZ: Aloha, everybody. My name is Tony De la Cruz, and I'm a small farmer from Honoka'a. Thank you for coming to hear our concerns. I would say no to your guys' proposal for a government-to-government relationship. Hawai'i has always been a sovereign nation with proud kings and queens. We'd like to reinstate our monarchy and our constitution. We are a nation and have been recognized worldwide as such.

I am against any effort to put Hawaiians in the same category as the Native American Indians. We know how things went for them. There is a lot to discuss. Moving forward, we accept America to be deeply generous with reparations. Native Hawaiians have lost. We have lost so much. Once again, 'a'ole. No to your guys' proposal. Thank you.
COLLINS KAHOLO: Aloha. My name is Collins Kaholo. Okay. I'm a dual citizen, meaning I was born in 1945. In 1959 the state -- Hawai'i became a state, so now we hold a dual citizenship of Hawaiian nation and the United States. This is where I'm at. Because of that, when we state we are Native Hawaiians or Hawaiians, we need a definition for it because being a dual citizen, I don't know what I am.

My reason for stating this is when we were young, like brother said, you go to school. The first thing you do is place your hand, pledge allegiance to the flag. I fought for that flag in Vietnam too, got two Purple Heart, Silver Star fighting for that flag. But we never pledged allegiance to our flag, the Hawaiian flag, which we are proud of, and we are a nation of Hawaiian people, Native Hawaiians. We're born and raised in the islands here. If you're from here, you understand what we're saying. If you're not from here, you cannot feel it with inside because you're not part of us. We are what we are from with inside, not from outside. When we say the aloha, it comes from within.

Thank you very much. [Inaudible.].

FACILITATOR CHANG: Mahalo. I have now Kanani and then Keone Aole and then Sumner Blaisdell.
First of all, I'd like to say my name is Kalaniku. I say no to all of your questions. I did some research on your website, the Department of Interior, your mission statement. It says, "As our nation's principal conservation agency, the U.S. Department of Interior has responsibility for most of our nationally owned public lands and natural resources." Responsibility to us is your kuleana. My kuleana is to tell you that you guys have no right to even determine what our public lands are. Maybe in America you have that right, not here.

You also say that you recognize a legacy of injustice and broken promises that has shaped the history of the federal government's relationship with the American and Indian -- American Indian and Alaskan Native people, and that's great. I think that's awesome that you guys are recognizing that, but there is no justice in that. There is no -- there is no ramifications for us. It's for you. It's your way of making it okay that you guys feel that, "Oh, we're giving them some voice to be heard." But really we don't have -- we don't need to be telling you guys this, and I'm sure you've heard it from numerous testimony.

In essence, I'd like to say that your -- the Department of Interior, you ask us to help draft rules by
which we, as Native Hawaiians or Hawaiians kanaka maoli,
go backwards, ignore the existence of the Hawaiian
Kingdom, ignore the failure of the United States to
acquire the Hawaiian Islands, and ignore the effective
occupation of the Hawaiian Islands by the United States,
and we are supposed to give you a stamp of approval for
what you guys have done to us over the past 120 years.
Mahalo.

FACILITATOR CHANG: If any of you have a
written statement and you want to leave it, please feel
free to do so. I now have Kanani Kaakimaka and then
Keone Aole and Sumner Blaisdell.

KANANI KAAKIMAKA: Aloha. I too am a native
kanaka maoli, and I'd like to say no to all of your
questions. And I'm very concerned with the future of our
Hawaiians, our lands that you have no business occupying
it. It's kind of frustrating to see us being categorized
as a tribe. We're not a tribe. We're Native Hawaiians.
Hawaiian is a nationality, not a race. Kanaka maoli is
an ethnicity, not a nationality. I'm nervous.

And thank you folks for coming and
supporting, and don't forget to say no to all the
questions when you come up. Say no. Okay? Because it's
going to be put on record. Okay. And that's all I have
to say. Thank you for coming.
FACILITATOR CHANG: Thank you.
I now have Keone, and then after Keone, Sumner, and then Ka'ai Spencer. Please come up.

KEONE AOLE: Aloha. I had stuff written down, but my name there is not Aole. I put down Aole because this is negative. My tutu lady always used to tell me you get plenty of white blood in you, but you have Hawaiian, only a little bit, but that puts you one haole.

And I've been accused of always answering a question with a question. So my question to you is, is there an annexation? And if there's not, then everything is moot. Ask any policeman. You can't enforce a law if you didn't get it, and it can go on and on. Kerry never answered the question. You have Dexter Kaiama, who's a very knowledgeable man. He pulled out all kind of facts to the United States. Not one has been answered by you people. Why? Because you cannot. 'A'ole.

And I leave you with two words that comes from the Geneva Convention. It's called restitution and reclamation, and all us Hawaiians got to remember that because America, you owe us big time, and it's coming.

FACILITATOR CHANG: Mahalo.

I have -- is Sumner here, and then Ka'ai Spencer.
SUMNER BLAISDELL: Aloha, everyone. My name is Sumner Blaisdell. I was born in Honolulu, raised on Moloka'i. I reside on this island now. I'm an American citizen but only because you guys get more ganja than us. You know in your hearts the overthrow illegal, you know. No more such thing as a legal overthrow. And you guys know that, you know.

I like ask you -- when you ask me that question, I like ask you, "What you think?" You know, "What you think we feel?" You know, you came here. You take our land, and that's okay to you guys. But yet Saddam Hussein go invade Kuwait. You guys go to war to free that place because in your hearts, you know that Saddam Hussein did wrong, so you went war. But now Russia go into the Crimea, you know. What? You make sanctions. Why? Because Russia get just as much ganja as you guys, you know.

And, you know, when I first learned about the overthrow, I was kind of young. I never gave it much thought except to ask my mother, "How come we never kill 'em?" And my mother told me to kill 'em is not to be a Hawaiian, you know, because we're not li'dat.

But I'm not going to even answer your questions because, you know, to give you one answer is to legitimize the question, which you guys have no right to
ask. You know, and all I can say is give us back the land, you know. Right the wrong. Make your atonement. Look in your hearts, you know. You guys don't want nobody do this to America. Don't do it to us.

FACILITATOR CHANG: I have Ka'ai. After

Ka'ai --

KA'AIMALANI SPENCER: That's hard to follow.

[Hawaiian language spoken.] Aloha. [Hawaiian language spoken] Ka'aimalani Spencer. [Hawaiian language spoken.]

I come from a lineage of kanaka maoli and Hawaiian nationals. I'd like to start by saying mahalo for coming, but you guys have no jurisdiction here. But since you're here, you're bound to all this information you guys are being fed. Okay.

So much of the truth has been kept from not only us, po'e Hawai'i, but the rest of the world. Factual and legal Hawai'i is key, and people have been getting miseducated with revisionist history. Americanization and indoctrination is still in full effect. Check out the flag flying above ours. Listen to the language we're speaking in here. Indoctrination. Americanization. Listen to those words.

I can bet a majority of the people outside of this building right now, if we was to go ask them if they know about any of this, they're clueless.
Indoctrination. Americanization. All of the people in
here had to educate themselves. We never learn 'em in
school. Like how uncle said, "I pledge allegiance to the
flag." Shit, I not even 30 years old, and even I did
that. It's still happening. I can hear it when there's
school right on the other side of that bushes right over
there. I can still hear 'em: "I pledge of allegiance."
Yeah, yeah, all that stuff. Okay.

Some people are a little bit behind. Okay.

You see that? Truth: Hawai'i is in the International
Criminal Court, only which sovereign nations can enter
into, not want-to-be nations. So chew on that for a
little while. Okay. To show support to a semi-sovereign
governance and Act 195 is a treasonous act. It makes no
sense. Let us not forget that there is such thing as
Hawaiian nationals, a judicial system, a taxation system,
and a protocol to re-nationalize as a Hawaiian subject.
The main determining factor is allegiance. That's a
heavy word right there.

Now, the U.S. must prove that the annexation
of Hawai'i was legal -- almost pau, Aunty -- by digging
up the treaty. Where is the treaty? No more. Where is
the adoption papers? You need. Okay? There are laws of
occupation. Follow them. You're breaking international
law. You're committing war crimes. You're going against
Hawaiian constitutional law, and you're breaking your own U.S. Constitution.

Hawaiians, factual and legal education is key. We're on the right path. [Hawaiian language spoken.] Mahalo.

FACILITATOR CHANG: I have Number 43, Kukauakahi. Is he or she here? Did they give comments at another meeting? Okay.

KUKAUAKAHI: I did.

FACILITATOR CHANG: You did?

KUKAUAKAHI: [Inaudible.]

FACILITATOR CHANG: But you know what we're going to ask is we're going to let those people who haven't spoken first speak if that's all right, and then I'm going to take you last.

KUKAUAKAHI: I don't know if that's all right, but if you guarantee that I will be able to speak before the end of this, I will --

FACILITATOR CHANG: Uncle, I'm not going to guarantee everything -- anything because I'm going to try to make sure we --

KUKAUAKAHI: I have heard empty promises before, Dawn.

FACILITATOR CHANG: All right. All right. I'm going to let uncle speak two minutes.
KUKAUAKahi: The answer to the questions are no, no, no, no, and no. It is interesting that some organizations that are supposed to be Hawaiian went to D.C. and convinced you guys to come here or something. I don't know what -- we don't know what happened, but we're glad you're here because we have had a chance to talk among us, see who's who, and know better who you are.

So this continuity between those who are at the trough and the people you see here is wide. In D.C., you all have a view of Hawai'i. I'm glad you've come here to see what's on the ground, grassroots. In fact, for your next trip, changing the rules, I would suggest that you create a process for de-occupation. We are in the kingdom. Where are you? Do you know where you are? Do you think you're in the so-called state of Hawai'i?

Well, if you think you are, will you show us some documents, documentation that that is where you are.

And for the keiki who may not understand what I'm driving at, it's this: the Admissions Act, 1959. Since then, the state of Hawai'i is where the Territory of Hawai'i was. But when you look at what the Territory of Hawai'i was, the legislation says more about where it was not. And so if the Territory of Hawai'i is not located, the state of Hawai'i isn't either, and you are in the Kingdom of Hawai'i. Welcome.
FACILITATOR CHANG: Thank you. I have Julie Stowell, M. Kalani Souza, and Camille Stafford, Noble Ahn, Hualalai.

JULIE STOWELL: Aloha. To your questions that you have asked, I say no, no, no, no, and no. I am an American. I first visited the islands in the late '60s as a small child. Our family came every few years as I was growing up. I moved to the Big Island in 1989 at the age of 23, and I became a student of Aunty Margaret Machado and have since made my way as a lomi lomi practitioner.

I live in a house that I am paying for and has all of the implications -- and has by all implications been rendered illegitimate, perhaps even illegal. I paid escrow for a clear title on a home that cannot guarantee it is actually mine. Where do American citizens go? What do we do? If this is all true -- and I believe it to be -- what do I do? This is a tenuous position somewhere between what appears to be a legal obligation of some small part of a larger legal injustice, wherein all other acts of commerce and contract are null and void.

This is hard to comprehend. Have American citizens been defrauded by the banks, misled by the state, defrauded by the federal government, which
apparently has knowledge of this illegal and illicit
possession of these islands by that very United States?
What are we to think? Did the United States have prior
knowledge of the unjust occupancy? Are we collectively,
unconsciously complicit in breaking the law? Am I to be
held accountable while the system itself deny its own
questionable existence?

I have been living with my husband on the
Hamakua Coast, and I know this is a Hawaiian community, a
local community, in the best sense and in every way.
Hawai'ì deserves its self-determination. We as Americans
should support the principles of justice and law by our
own laws. By our own admission, we are doing something
wrong. Let's make it right. Tomorrow is the 4th of
July. How ironic is that? We are going to be
celebrating our independence as we illegally occupy this
nation. Shame on us.

FACILITATOR CHANG: M. Kalani.

M. KALANI SOUZA: To everybody, aloha. Aloha
kakou. Sorry. I couldn't help. I was crying so much I
had to eat three chocolate eclairs because it's so
bitter, you know. We drink coffee, we eat chocolate
because we got to equal out all the bitterness. And so
for my kids, no, no, no, no, no. Five nos.

And just to clarify, I mean even President
Cleveland said give back Hawai'i, and he sent James Blount to come and do the report. And even James Blount did the report, and he said it was illegally seized. So when the new president came in, what he did? Nothing. So and then Clinton apologized that it was illegal. So kind of looks what it looks like, you guys. So if we can talk to somebody better, then you guys can de-occupy Hawai'i, then that would be great for our kids. Mahalo.

FACILITATOR CHANG: Thank you. Noble, and after Noble, I have Hualalai. And I am sorry if I'm going to mispronounce this. Is it Nawahine Kahoopii and Michael Hoodson -- Hudson.

PUA'ENA AHN: Where'd Justin Smith go?

Where's Department of Justice? How come the Department of Justice isn't here while I'm saying this? No, really. Can I let somebody go until the Department of Justice comes back because I'm not saying nothing until he's --

FACILITATOR CHANG: [Inaudible.]

PUA'ENA AHN: Yeah, I prefer. I'm not going to say nothing. I'll let folks go until the Department of Justice gets here because I'm here for him.

UNIDENTIFIED SPEAKER: Aloha, everybody.

Rule-making. This rule-making is for you guys, right? That's not for us. You're making the rules as how you want to proceed in dealing with our people nation to
nation. Our nation still exists. It's our government that doesn't. We're getting represented by the State of Hawai'i. That's not our government, so obviously we need to reestablish our government. Our government represents our nation, so we cannot have a nation-to-nation relationship unless we have one government because the government is our mouthpiece for our nation.

So I understand this rule-making. This is for you guys to create one rule or one policy or one procedure so that we can go to you guys and have that relationship because we don't have that right now. I know DOI and DOJ have procedures already with Indian country, Alaskan Natives. We don't have one ourselves.

Cannot be one minute.

We don't want you to help us to make our own government. We know how. Now, we might not be able to do it as one state, the whole islands, because everybody different. The Hawaiians in Waimea, we're different than Waianae Hawaiians. We're different than Ka'u Hawaiians. So we want to make right here, Waimea Nui -- we want to be able to organize our people, our kanaka maolis, right here so that we can go and be recognized as an independent nation with you when we form our government and get ready to rock and roll, but not try to get the whole state together because that ain't gonna happen.
Even Kamehameha had a hard time getting make that happen.

Okay?

So if this is a procedure because Akaka Bill, whether you're for it or against it, never passed, to create the recognition, if this is the procedure that the president's creating so that we can bypass Congress's B.S., you know, with the Republican Party, that we can actually have one procedure to our government to work with your government and we became a nation, then for that, I'm for that.

PUA'ENA AHN: Awesome. Welcome. Thank you very much. Okay. My name is not Noble. That's actually -- I'm here in my official capacity. My name is Pua'ena Nicholas Ahn. I was elected to the lawful Hawaiian government, House of Nobles, back in 2011 in accordance with international law.

Miss -- Mrs. -- Ms. Kia'aina, i mua, I'm also a Kamehameha Schools alumni, 13 years, 2003, so howzit? I also worked on Bob Marx's campaign, so no hard feelings.

But real quick, I'm going to jam through this as quickly as I can because, you know, I got points, and I got homework for Mr. Smith over there. Nice to meet you. Welcome. Okay. So real quick, just so everybody else knows what I've got in here -- and you will be
served notice of all these things.

Okay. Kiobel versus Royal Dutch Petroleum, United States Supreme Court, 2013. That's the paradox of extraterritoriality. Here is something from "Dateline" about the Native Alaskan Claims Settlement and what Inouye was trying to pull off. Here is an actual quote of what Neil Abercrombie said back in Congress about that 1.8 million acres of ceded -- sorry -- seized crown government lands. Here is the Declaration of Rights of the People and the Chiefs, the Magna Carta of the Pacific. This is the memorial of the 1897 Ku'e Petitions.

Let's see. This is a notice that we served to the legislature back in 2011 of Act 95 -- sorry of -- yes, of Act 95 back in 2011. Ah, here is the cover sheet for State of Hawai'i versus OHA, et al., also the brief for Albert Ha'a, Jr. I'm sure you folks all know him. This is from the bepress Legal Series about native tenant rights. Let's see. Here's some things from Keanu guys and Tom Anthony guys.

Okay. Alien Tort Statute. United States Code, Title 18 [sic], Section 1350. Ah, the district courts have original jurisdiction over any civil action by an alien for a tort only committed in violation of the law of nations or a treaty with the United States.
Ah, also here is Dr. Keanu Sai's paper, 1893

Cleveland-Lili'uokalani Executive Agreements, the U.N.
Declaration of Rights of People and Chiefs. Okay. I'm going to get into some points because you guys get -- see, that's only halfway through.

Okay. This -- how much time do I have left?

KEKOA KALUHIWA: Ten seconds.

PUA'ENA AHN: Okay. All right. Australia, Chili, Colombia. Okay. Half of the U.N. Security Council is here. You know, okay. I'm not just going to give you guys this paper after, but I'm going to bring up the point that if the state of Hawai'i insists that Barack Hussein Obama was born here, then that means that the president of the United States was born in a foreign country, and he is thereby ineligible to hold the office of POTUS. That's right. And Barack Hussein Obama went to where? Punahou, Oahu College. Who came from Punahou? Lorrin Thurston and Sanford Dole, so he's doing it on purpose because he knows what's up. He did it on purpose. [Inaudible.]

FACILITATOR CHANG: Okay. I have Nalei.

After Nalei, Hualalai.

NALEI KAHAKALAU: E kala mai. I gotta put on my glasses. I've been involved with this a long time.

My eyes getting blurry, yeah? So after 35 years, it's
been a long time. [Hawaiian language spoken.] I am Nalei Kahakalau. I live in Ahupua'a Kukuiaele in [inaudible] Hamakua. It was too far to go to Hilo, so I opted to come here today, and I'm definitely not going to Kona tonight, yeah?

So anyway my two minutes are running, so here we go. A resounding no to all five of your questions. My mana'o is that we should be looking at questions like when shall the independent nation of Hawai'i be reinstated and things like that. Those are the kind of questions you should be asking. I know there was a report that was put out in 2010. I knew nothing about it until I went online and saw it, the Mauka to Makai report that talked about reconciliation between the federal government and Native Hawaiians.

When we look at the term "reconciliation" or being reconciled, it basically means to settle, bring together, resolve, merge, patch up, appease, yeah? Appease means to pacify or to make people quiet, yeah? Put people back on friendly terms, end conflict, make somebody accept something, make consistent or compatible.

I prefer the term "reestablishment" or to reestablish. When we look at the term "reestablish," it means to reinstate, to restore, to return, to give back. It means to succeed in getting or having something again.
So what we're imploring is that we have again our nation of Hawai'i. All the atrocities that have happened to us, the Native Hawaiians, the oppression, suppression, repression, depression is because of the fact that we are a member of the United States unfortunately.

In my travels throughout the world, I've been fortunate to travel through many nations, international nations and also Indian nations. First and foremost, the Indian nations aren't too happy with the Department of Interior, so again I don't know why you're here. We should be talking to the Department of State. That's who we should be talking to.

So again as far as myself, I'm representing -- although I am affiliated with many Hawaiian organizations, I'm representing my ancestors who did sign the Ku'e Petition back in 1897, also my extended nuclear familiar and also myself because, myself, I need to stand as an independent person, part of a collective group as an independent person in the nation of Hawai'i.

I would like to end, though, with a statement by Henry David Thoreau. This is from his book Civil Disobedience, and basically he says, "All men recognize the right of revolution, that is, the right to refuse allegiance to and to resist the government when its tyranny or its inefficiencies are great and unendurable."
And believe me, the inefficiency and 
unendurability definitely exists here in Hawai'i and 
throughout the world. Mahalo for making us a target. 
Mahalo nui loa for everything. I do appreciate that you 
guys have been here, catching the ihes and being the 
[inaudible] today, and again you're going to get more 
ihes as the nights and days go on. [Hawaiian language 
spoken.]

HUALALAI KEOHULOA: Aloha mai kakou. My name 
is Hualalai Keaweoluna Keohula, born on the island of 
Moloka'i, raised on Moku O Keawe, and this is -- you want 
to say your name, Maku?

LAMAKU KEOHULOA: You talk so fast.

HUALALAI KEOHULOA: This is my son Lamaku, 
and we just came here today because we're just really 
proud of everybody, and I wanted to show my son face 
first that the nations, they are here, yeah. You know, 
our ancestors, we traveled on canoes, yeah, catamaran, 
trimaran, fastest hull designed in the world to this day, 
yeah, from Polynesia, yeah. On top of the canoes we 
transported plants from all around the world. 
Anthropologists called it career suicide, yeah, to the 
center of the most isolated land mass in the biggest 
ocean on earth, yeah.

So basically all I'm here is just for support
for our nation because, you know, even under occupation, 
under genocide, everything, we've held American jobs. 
We've been activists. We've raised families. We've been 
doing it very well. So people come from all around the 
world, including our communities here, for teacher 
trainings and stuff, and they try to figure out how are 
we so successful. But the bottom line is we're on little 
islands with small -- with little resources. You tend 
to -- you tend to figure it out one way or another, or 
you're not going to make it, yeah.

So I'd just like to mahalo our kupuna, our 
Mauna a Wakea, and give a little advice. Two real 
important things, maybe three, yeah. No build the TMT, 
yeah. That's one. Stop the bombing of Pohakuloa, yeah. 
That's two. And stop using Hamakua as a geothermal 
testing site, yeah. That's number three. We can teach 
our own kids. We can teach our people, and I'd take 
advantage of the time you're here right now and listen to 
all this mana'o because we can show you how to build a 
nation. Mahalo.

FACILITATOR CHANG: And then after, I have 
Kaleo Ka'ae.

NAWAHINE KAHOOPII: Aloha. My name is 
Nawahine Kahoopii. I'm here to represent my 'ohana. No 
to the five primary questions and also no to the fourteen
secondary questions. We had no input into the information of these questions or your reason for these meetings. We also had no input into the Akaka Bill, Kau Inoa, Bill 195, or Kana'iolowalu, none of which my 'ohana supports. My 'ohana did end up on the roll of Kana'iolowalu without signing up and without our consent, so I question the validity of the roll.

Although you profess to find your duties to our first people as a sacred trust, your actions do not match your words. The way these proceedings are set up, for myself, has been insulting. After so many years of mismanagement, I can only conclude it is the intention and that you do not possess the will or the need for correction. After 120 years, you come here with almost no notice, offer a meager two minutes for presentations, offer documents that you yourself have described as gobbledygook.

Last night you turned away almost half of those who came to speak and who spent precious time preparing testimony and sat for hours only to be turned away in the presence of armed security. There was no access provided for Livestream so that our 'ohana and other [inaudible] could participate, and there was no interpreter for first language speakers of our 'ohana.

You state the Native American people enjoy
the benefits of a relationship with you. But when I did just a little bit of research, I found that to also be questionable. The Elouise Cobell versus DOI brought about the misuse of almost 300,000 trust accounts of Native Hawaiians, and the settlement was $3.4 billion. It resulted in a 34-page judgment described by the judge as the DOI being filled with bureaucratic blunders, flubs, goofs, foul-ups, peppered with scandal, deception, dirty tricks, outright racism, and villainy. E kala mai, that reminds me of OHA.

This year the DOI partnered with national parks to take a substantial amount of the Pineridge Reservation land base as a national park and to force the eviction of the Native Americans on that reservation, who are ranchers and homesteaders, and using the federal weapon of eminent domain.

In closing -- I can see you're getting closer to me -- in 90 years, you have not managed to get all the kanaka maoli onto Hawaiian Home Lands. Ninety years, and we still have people waiting on the list. My father died on the list. My father died on the waiting list. Three months after he died, his award came in the mail. That's just unbearable. It's unbearable.

So e kala mai, we don't need you. We don't need your help. I don't think you're here to help
because of you've had 90 years to do that. You still haven't managed to get that done. We'd like you to leave, and I mean that respectfully. I don't want to hurt your feelings personally. We have a nation. It's still standing. De-occupy Hawaii.

FACILITATOR CHANG: I have Kaleo Ka'ae.

After Kaleo --

KALEO KA'AE: Aloha. Welcome for coming.

I'd like to say that I think the sentiments of everybody was already spoken. It's loud and clear about de-occupying Hawaii.

But here's one of the wonders that I wonder, you know, the great wonders that I saw. As I went to Washington, I saw something in the Capitol Rotunda that was amazing. The forefathers that created America was -- all their busts was in this rotunda. One of the things that was so amazing to me was in that rotunda had Kamehameha the Great in that rotunda. He has nothing to do with America, you know. It was so amazing to see that in this place of America, and we're not even part of America, but the mind set is that they try to make Hawaii part of America. And that's all I got to say. Just give back Hawaii to the Hawaiians.

FACILITATOR CHANG: Mahalo. Next I have Waimakalani, Tammy Harp, E. Kalani Flores, and B. Pua
WAIMAKALANI IONA: Aloha to the representatives of the Department of the Interior, and aloha to my community. My name is Waimakalani, and I speak in behalf of my 'ohana.

In response to your questions, my reply is 'a'ole, 'a'ole, 'a'ole, 'a'ole, and 'a'ole. I would also like to add comment. No, we do not need or want your assistance from your secretary in the organizing our government.

I was born when our kingdom was under U.S. territory. In my lifetime, I have seen many changes under your governance that has left our people and our resources in despair. Left on our own accord, our people are more than capable in maintaining their villages. It is the U.S. that has brought in those invasive species.

Your government's propaganda that I grew up with stated a democracy, a land of the free, a voice of the people, and that same propaganda has also fed inaccuracies portraying our people as incompetent, divided, and people who survive off of your government's handouts. You have forced us to beg for what is ours when in actuality, we are very wealthy. We have resources that are our kuleana. We are a brilliant and intelligent people, not only in our mind, but we are also
intelligent in our na'au. This is our inheritance. We
will speak for ourselves.

I have watched our people ask your Office of
Hawaiian Affairs question after question after question
with no response. Please, I ask that you go to your
government and you tell them that your government
organizations and offices will not be making decisions in
our behalf. Your ploy to slide our names onto your proxy
cards is a failure. Please tell them the next time that
the U.S. comes, it will be under proper protocol and
respect. The tide is changing, and tables are turning,
and the U.S. will be answering to our questions as our
resources will be returned to us, our great kingdom, and
remember, everyone, that it is the people who make the
foundation of any nation.

FACILITATOR CHANG: Thank you. I have next
Tammy Harp, E. Kalani Flores, and B. Pua Case.

TAMMY HARP: Aloha, everyone. I'm Tammy
Harp. I support all five comments from Isaac Harp last
night, especially Number 2, the 1 percent allocation from
the DOD annual base budget for deposit into a trust fund
each year.

These are my comments: No for Number 1, 2,
and 3. We need a response to Dr. Crabbe's letter. Do
allow legal experts like Dr. Keanu Sai, et al., to
examine the failed 1901 and 1902 Lili'uokalani v. United States of America, and why did the queen lose? Native Hawaiian should be defined up front. Kana'iolowalu roll is invalid.

No to Number 4 and 5. We, along with our natural resources, have been mismanaged and exploited to the brink of no return in some cases by our respective local, state, and federal government, and we are supposed to entrust our trust in them? Redress Lili'uokalani to her lawful authoritative status as queen of the Hawaiian Islands Archipelago. What is the difference between the large and small "n" in native? What about those who are not Hawaiian blood but are Hawaiian? Mahalo.

FACILITATOR CHANG: Thank you. Do I have E. Kalani Flores and then Pua Case and then Kapulei Flores and Kaleo Lindsey.

E. KALANI FLORES: [Blowing of conch shell.] [Hawaiian language spoken.] We arise, our people, arise like ali'i have given us examples of, arise in the piko, in the aloha of Ke Akua because it's in our DNA. It's in our lands. It's in the air and the mountains to the sea.

And so what we have here today, we are kanaka maoli. My name is E. Kalani Flores, a member of the Flores-Case 'ohana. And basically when you said that you guys are providing options, you didn't provide all the
options. That's one of the concerns that you see: the
options, the other options. You only provided a small
box of options. You want us to stick our necks in and
stick a box -- stick us in this little box. That is not
the option that we people want if you heard from all the
hearings. The option is more than that because you
failed to recognize the other options.

We say 'a'ole, no, to all the questions.

What it's been is occupation, and the occupation has
caused destruction, desecration to our lands. You've
allowed those who are here occupying these lands from the
mountain to the sea, and if you go to the top, it's the
most sacred place in all these islands. Our ancestors
and our kupuna recognize Mauna a Wakea, the mountain of
Sky Father, also known as Mauna Kea. You've allowed over
13 nations and corporations to desecrate and destroy our
country -- I mean destroy our sacred lands. These
countries include the United States, Canada, France,
United Kingdom, Netherlands, Japan, China, South Korea,
Brazil, Australia, Chile, Taiwán, Argentina, and also
want to come here is India. You've allowed that to
happen on our sacred mountain. Why has nothing been
occurred?

You also allowed to come onto our lands with
the military and ongoing right now, the RIMPAC. Almost
the same countries, you allowed them to come and destroy our lands and destroy our lands, our oceans, our seas, our waters, our lands, and our people. All this is occurring.

We go back to what happened with the so-called occupation and illegal overthrow -- and I'm going to close right now in 10 seconds -- is that United States saw that Hawai'i was significant for its military position. That's why United States came to these islands. They would have not come to these islands otherwise. And others who had saw business opportunities here came to here, and that's really the base of it, and that's why it's still here.

In the end, our people and our queen at the time of the overthrow said we'd rather eat the rocks of the land than sign that petition or sign anything else that would take away our rights. So I say to our kanaka, if we have to, 'ai pohaku.

PUA CASE: Aloha mai kakou. I'm Pua Case, and I'm born and raised here in Waimea. Most of you -- so I'm just going to say 'a'ole to anything and everything, and then I'm going to really address my own people because, you know, Waimea, if you come from Kohala, Waimea, Hamakua, or wherever you came from, I'm so proud to stand with you today. I've been proud to be
of this place and to stand for Waimea, and today I am
even prouder.

Many of you know me as a teacher. I've been
teaching at the same school for over 20 years. Many of
you know me now because I'm standing for Mauna a Wakea,
but not just Mauna a Wakea, for everything, from the
mountain to the sea. And why am I standing? I'm
standing because on page 36, my great-grandma, Emma Pa'a
from Kohala, signed her signature when she was 14 years
old as well as many of my other relatives, and I stand
here in her strength. Because she signed, I am able to
stand, and because I stand, my daughter can stand, and
all the generations below me will be able to stand
because we all have stood today.

And I'm one of those teachers for the past
three years, although I didn't learn this history myself
going to school just as many of you, I've been holding
this Ku'e Petition one-act play with many of you in this
community for the past three years. So let us not say
that our children will not learn their history. They
will learn their history in Waimea even though I am
leaving my school teaching because I have to do more. I
have to stand strong. I have to stand for the mountain,
and I'm asking you. I'm asking you to stand with me.
And I'm so happy I have hope today, and that's why I
thank you. I thank you because you have awakened us. We
are standing stronger than ever because you are here, and
if you had not come, we would not be here.
And I'm going to close by saying if any
indication of how we are being treated today is an
indication of what would happen in an exchange, then
really I say 'a'ole. This room is way too small for us.
We have people, myself included, standing in the back
there. We have children sitting on cold floor. We have
kupuna sitting in here in a place that is too small. And
I know how to take care of my community, and if you had
asked me, you can guarantee I would have got you a bigger
room. I would have been here early with water and food
for my people because I know how to take care of my
people, and we know how to take care of each other. And
this is not pono for us to be standing in the back and
for our people to be standing outside when we have plenty
places in Waimea that could have accommodated us today.
So if you want to extend yourself in a pono way, then you
should have come in more pono and just made sure that
this accommodation was going to fit all of us.
Maybe you figured that Waimea wouldn't show
and this room would have been enough. I don't know. I'm
not saying that, but I know I'm pau. But to my
community, we should all be sitting. We should all be
comfortable in our own place in Waimea. And so I not
going to apologize for that because I had nothing to do
with that, but I want to recognize that, that we are
sacred beings, and we are still native, and we should
have at least had a building that would accommodate all
of us.

And my daughter has her two minutes, but
she's just going to take her little 30 seconds so her dad
can close. So Kapulei Flores, what do you say today? Do
you vote yes, or do you vote no?

KAPULEI FLORES: I vote no, and I always
will, and I'm very sad that my town has to fight for
them, for ourselves. I don't understand why we have to
fight for our homeland.

PUA CASE: Eo.

E. KALANI FLORES: Let me just close with
[Hawaiian language spoken]. Mahalo.

FACILITATOR CHANG: I have next Kaleo
Lindsey, Kalena Lindsey, and then Lopaka.

KALEO LINDSEY: I hope you'll come back to
address the inoa genocide, yeah. So nice to see our
young children with first names 'olelo Hawai'i. When we
were born, it was illegal to name our child born with
Hawaiian 'olelo.

STEPHANIE LINDSEY: And register them.
KALEO LINDSEY: That was illegal until 1964, so that's just another thing. You got to -- Kapulei, you got to remember. This is what happened to us, just another thing.

Okay. I'm here on behalf of myself. Tonight I'll be over there on behalf of Papa K, Sylvester Kepilino, Ka'e Kupuna Tribunal.

This was in 1893. You tell me if anything has changed. This was between Mr. Blount and Mr. Damon. You remember Damon where the airport is? Damon Tract, M Road. M Road, anybody? Okay. M Road.

"Mr. Blount: What is the aspiration of the native mind as to the form of government?

"Mr. Damon: Answer, I think their ambition is to obtain the power through the vote. They have tasted what it is to hold the control by the vote, and they are very tenacious of that right. They are to a certain extent clannish in that idea; but the trouble comes in that they have not used that power wisely, and it is the fact that the Polynesian combining in their votes to retain the power and forgetting the intelligent power of the Anglo-Saxons, even when in a minority, that has caused the problem.

"The real break in the Hawaiian system of government commenced at the time of Kamehameha V, when he
took away their old constitution and gave them a
constitution of his own making. That started
revolutions. Now, the Hawaiians from that date, or
within close proximity to it, commenced to feel what it
was to have the vote and what influence they could exert,
and naturally the Hawaiian, as the weaker race, have
attempted to, in every succeeding Legislature, to work
together, but there has always been a disintegration in
every Legislature. They could not hold themselves
together compactly as a body. Whenever they have had the
opportunity to exercise this power, it has not been at
the level of the intelligence of Anglo-Saxon."

I just have this last part that I'm going to
read. Okay? And my wife is only going to take about 30
seconds.

"It has chafed the Anglo-Saxon. He would not
tolerate it. He has found that he could control it
indirectly, if he could not directly, by his superior
education and intelligence. The Hawaiian had grown to a
feeling of independence, and in company with the Queen,
they wanted to throw off the Anglo-Saxon domination,
which has been with them and controlled them all these
years. When it came to that point that they felt they
could do it, then the clash came. Of course there are
other reasons which brought it about, but it is the
clashing of two nationalities for supremacy."

Exactly. A hundred, what, fourteen years later, it's still going on. Thank you.

KALENA LINDSEY: I just want to speak for my 'ohana, my children and my grandchildren. It's no to everything you have to say, and I want to say that I'm sorry, ashamed of the United States government, and I come from the United States government. I love Hawai'i.

I've lived here for over 30 years, and it's my home.

STEPHANIE LINDSEY: Before I tell you a story, do not approach me. When my time is done, do not approach me. Thank you.

Aloha, everyone. As we inhale and exhale, that is what the United States is afraid of, that ha of the spirit. You have all said eloquently what my brother and I have been -- we've been saying for over 20 years and some of you for 50 years and our ancestors way before you. And when we started in our walk, we were told by people that worked in the FBI that my brother and I were on a list of people they didn't want to have around. So what we did, we went right to the federal -- FBI with all the cameras and sent a statement to them.

But I'm going to tell you how successful the United States has been. I graduated from Kamehameha Schools in 1966. In 1965, I was elected to be student
body present. I was always so proud to be a Hawaiian. I went to the school that I thought would reinforce that. So I got together with our future leaders, and I said, "I want to wear the apparel of our kupuna, our ancestors." So I went and met with the Bishop Museum. We got the kahilis. To this day, they take office the way we did, but let me tell you my experience.

So we walk in at the state -- well, it was the football field, boys' school. The entire student body started laughing at us. The entire student body started laughing at where we came from. Gladys Brandt was the principal. There wasn't one -- not one adult stood up to quiet an entire student body. I walked up to the mic, and I tore up my speech, and I said, "How dare you? How dare you know where you're going until you know and proud where you came from?"

Our ancestors look upon us this very day.

They're so proud. I'm so proud of you. I don't know if you've noticed. But, anyway, I quieted this entire student body. When I asked Mrs. Brandt years later -- she tells this story to everybody that will listen. I said, "Why didn't you stand up, say something?" She said, "My dear, you didn't need help." And she was just a token Hawaiian put in the position of principal, brought from Kaua'i. She had no power. The power is in
all of you.

Twenty years ago, when some of you stood in
this journey, our own people laughed at us. Our own
people attacked us. My brother was thrown in prison,
standing up to speak for our people and protection of the
courts. I am so proud of all of you. Mahalo. Mahalo
nui. They have awoken -- they have awoken the people of
Hawai'i, and I say to you mahalo nui.

Look at their faces. Have you been watching
them? I really feel sorry for you. Not one look from
any one of you was one of joy or surprise or I'm sorry.
You have a scowl on your face. You have a frown between
your eyes.

UNIDENTIFIED SPEAKER: You're not sleeping.

STEPHANIE LINDSEY: We're not sleeping.

Mahalo nui. Aloha, family. Aloha. Wait, wait, wait,
wait, wait, wait. When I say "aloha," what do you say?

AUDIENCE MEMBERS: Aloha.

STEPHANIE LINDSEY: Mahalo. Thank you.

FACILITATOR CHANG: The next person I have is
Lopaka.

LOPAKA EGE: All I have to say is no to
everything.

FACILITATOR CHANG: Thank you, Lopaka. Now I
have Stephen Lindsey. Stephen Lindsey is Number 82.
Next I have Kamana Beamer, and then I have Kaipo Freitas and Lili'uokalani Ross.

BRUCE LINDSEY: Hello, everyone. Aloha. My name is Bruce Lindsey. I was in the days -- I'm 62 -- when our fathers couldn't even name us Hawaiian names, you know. Shame on us. But you know what? My name doesn't mean I'm not Hawaiian. I am Hawaiian. I don't have to change my name to one Hawaiian name. I am Hawaiian.

But my dad, who's Steve Lindsey, his dad James Fay Lindsey, born and raised in Kamuela, he moved to Moloka'i, and my dad and his siblings were born and raised in Moloka'i. Our family, my sister, my brothers, were all born and raised in Honolulu, but we are all Hawaiians. Of course I only have three-eighths Hawaiian, so I can't get any Hawaiian Home Lands, but that doesn't stop me from helping our Hawaiian Home Landers to gain what they can.

You know, even though the state is in charge, you know, thanks to the federal government, you know, which one of the questions really should be should the state still be in charge? The answer is no. But needless to say, we still work with the state until that time where our government can thrive and make our own decisions again. But we're going to leave it in the
hands of the federal government for now. You folks can ponder on that, but what I'm saying is that doesn't stop us from working as a community to gain what we can from the state, from the federal government, whatever it is.

But, you know, we still got to stay positive because our families live here. We still have to sign contracts with the state so that we can drive freely through the roads and we can do -- and we can't even park in our community parking area. What's up with that? We got to really get rid of the DLNR and their power to control us. You can start by sharing that with the federal government and our president, which is from here. Mahalo, everyone. Hey, stay positive now.

FACILITATOR CHANG: I have Kamana, Kaipo, and Lili'uokolani.

KAMANA BEAMER: Okay. Aloha 'aina kakou. [Hawaiian language spoken.] Aloha. I'm Kamana Beamer. When I was leaving early this morning, my kids were a little sick, so I told my wife I going to try and give my testimony and come back and help her. And she said, "Well, if you need to stay till the bitter end, you stay till the bitter end," and I thought, ah, I'm tired of being bitter. I want something joyous for us, right?

But sitting here today, hearing the aloha and passion that we have for our place and the keiki that
talked about how we got to stand up, if we got to inu i ka wai 'awa'awa, if this is our time to drink the bitter waters, then give it to me. I'm going drink with all of you.

I wanted to say to each of you, armed only with my words, the stones of our kupuna on the quest for aloha 'aina, I'm submitting testimony today regarding the role of the Department of Interior in Hawaiian affairs. I want to begin by saying I've attended and watched previous hearings that you've held in our islands. I've seen the passion, debate, and felt the hurt that has presided over much of your visits to our islands. Given the very short notice of these hearings and the importance of the issues you are witnessing, I assume that you're getting the results that you expected.

In addition, to the extent that you're here as individuals with intentions of assisting and achieving justice for Hawai'i and Hawaiians, I would like to thank you. However, with a little over a week's notice to prepare and offer my thoughts on a relationship that would affect my children, unborn generations of my family, and the natural and cultural resources of our islands, I must answer no to all the questions that you've asked me to address.

Hawai'i's complex political history as an
independent state and constitutional monarchy as well as
the admitted violations of international law by the
United States and the overthrow, the political astuteness
of tens of thousands of Hawaiian nationals in resisting
and defeating the Treaty of Annexation in 1897 require
deeper analysis and fact-finding to continue prior to the
establishment of any government-to-government
relationship between Hawaiians and the United States.
I'll wrap up real quick.

The first thing you need -- there are two
things you can do for us, so I mahalo you guys. Get John
Kerry to answer those questions. It's going to help
every situation. No matter what the political fallout
will be, if we know the truth, we can move forward. And
the second thing is in the midst of the occupation, you
folks can come up with a role to protect our Ali'i Trusts
and assets. These are under attack by Americans under
race-based issues that these trusts were established
prior to America having any involvement here, and if you
guys can help us with that, I would mahalo you.

And lastly, no matter what happens with this,
we get recognized, we're not recognized, I'm just going
to say for me and my family, [Hawaiian language spoken].
As long as there's a stone in these islands, we will
endure. Thank you.
FACILITATOR CHANG: Mahalo. I have Kaipo Freitas, Lili'uokalani Ross, Fred Cachola, Charles England, and last name is Edsmund.

KAIPO FREITAS: Aloha. Today I stand tall because as a Hawaiian, I can look like this. I no have to be ashamed, look down like this. We were in Keaukaha last night. This is my daughter, Ka'iulani, the naughty one, always making activist problems. "Ma, I need money. They're throwing me in jail." I said, "Oh, my God. What are you doing now?" But it all came to me. Seventy-two years ago, I was born into a territory. What is that? What is that? Then when I was about 16, 17, we became a state. What is that? What is that? What did we Hawaiians get out of that? Oh, I tell you what we got. We got federal money for highways. What else?

KA'IULANI MAHUKA: You got to pay taxes.

KAIPO FREITAS: Oh, yeah, we got to pay taxes, and we got to -- anyway, what I'm saying is I'm so proud of our young people. You know, don't tell us the Hawaiians we no can and we not all kind of there. Look at our little keiki. They're speaking the language. I ask my little Kupono. He knows what's going on, and they're not like ashamed speak up because that's how we were brought up. Shame. Shame, shame, shame. For what? They should be shame. They like our money. Remember,
they like us because we get money. We're not poor. We're not poverty stricken. We got money. How much now?

KA'IULANI MAHUKA: Plenty.
KA'IULANI MAHUKA: Gold too.
KA'IULANI MAHUKA: And water.
KA'IULANI MAHUKA: And the 'aina, our rocks.

KA'IULANI MAHUKA: Plenty.
KA'IULANI MAHUKA: And gold and --
KA'IULANI MAHUKA: And water.
KA'IULANI MAHUKA: And the 'aina, our rocks.

Yeah, give me my rocks. We're going eat.
KA'IULANI MAHUKA: Tell them no, Ma. No, no, no.
KA'IULANI MAHUKA: Tell them no.
KA'IULANI MAHUKA: Tell them no.
KA'IULANI MAHUKA: Tell them no.

KA'IULANI MAHUKA: Tell them no. No, no, no. You know how you used to talk to your kids? No. Ah? No. No. No. No. To my children, your children, my grandchildren, my great-grandchildren and all of ours combined, I love you guys. Thank you for being here, and you're right. This is a [inaudible].

FACILITATOR CHANG: I have Lili'uokalani Ross, Fred Cachola, Charles England, and E. Edsmund. LILI'UOKALANI ROSS: Aloha. Last night I met with two of you who said to me, "We know that all of you are speaking to the federal government." The federal
government is a bankrupt corporation that has corporate
ties to the world. You are part of that corporation by
holding a title. You are part of the problem. Now you
want us to acquiesce our sovereign rights to a
corporation so that we be silenced and you claim the
power of authority or attorneyship over us. 'A'ole.
You need to understand where you sit in
relationship to us. All the kupunas in this room, raise
your hand. Kupuna. Now I want all the makua to raise
your hand. Makua. And all the keiki you see running
around and those yet you do not see, we have a nation,
and we represent very well. We have survived the murder,
the rape, and the apartheid that you represent to come
here.
An assignment has been given to each and
every one of us. Somebody here said we cannot wait for
the state to create sovereignty for us. We need to do it
in our ahupua'a. I think my cousin said that. This is
an assignment. Put into perspective the Kingdom of
Hawai'i. Go to your ahupua'a. Take on your
accountability and responsibility. Don't think as a
whole. Bring it down. We all have responsibility here.
We don't have to be a government. We are a nation. We
 supersede you. You're a bankrupt corporation that needs
us. We do not need to be corporatized.
Now, in order for us to work to the world, we know how to do that because you taught us. You taught us how to corporatize. So now that we've done that, watch out because our kingdom is here. I don't need to answer anything to you because you're -- you have no authority over me. But I do say to the people koko po'e o Hawai'i, go to your districts. Whatever was said was pono. Go to your districts and do your homework. Then we can sit together on this island and come back and give you the order what it is you need to do. So you are not relinquished from your responsibility.

So let me add another thing. From Kohala to Ka'u, Department of Land and Natural Resources has put a ban on fishing. You support that? Is that part of what you do, but you're sitting here saying that you're here to help us? You are stealing and robbing from us to create genocide. You are wrong, but I forgive you. You need to be saved, and we're gonna save you. You're not gonna save us. We're gonna save you.

So again I say it to each and every one of you. Talk to your 'ohana in their ahupua'as and prospective areas. Begin to unify as a people. Whatever namunamu you have with each other, mend it because we need to move forward, and we will be back to save you.

Aloha.
FACILITATOR CHANG: Thank you. I now have Fred Cachola, Charles England, and U. Edsmund. I now have Pookeokeo, Bill Brown, Lillian Kacha.

CHARLES ENGLAND: Aloha mai kakou. My name is Charles England. I am kanaka maoli, Hawaiian national. To answer your questions, Department of Interior, no to all five questions. I am against the following actions by the U.S. Federal Government, State of Hawai'i government, Department of Interior, OHA, and all the agencies supporting federal recognition and the pilau implication to Native Hawaiians and our nation of Hawai'i.

I support total independence. I also say 'a'ole to federal recognition. No reclassify the Hawaiians as one American or one American Indian or anything else because we are Hawaiian. Interference by the U.S. Government on self-determination and elections like OHA, Kau Inoa, Kana'iolowalu, and Akaka, they want to sell our birth right.

Well, this is against international law, guys, and, you know, we know why you guys here. You guys here because of Senate Bill 1520, Act 195, which was created to have the Hawaiian people agree to give up our rightful claims to our national lands, identify the ceded lands by the U.S. Federal Government. These national
lands are former Hawaiian Kingdom, government, crown, public lands, and through the passage of Act 195, the Hawaiian people approved and established a Hawaiian governing entity that is controlled by the U.S. Federal department OHA and the State of Hawaii. The true purpose of this bill is to extinguish the aboriginal land title ownership of our people, and I think 120 years of this kind pilau gotta stop.

De-occupy Hawai'i. Remove your weapons of mass destruction that has made our home a target for your enemies. And I'd just like close with these words from one of my heroes: "Therefore, my people, do not be afraid. Be steadfast in your love for the land, and be of one mind, and forever we will protest the annexation of Hawai'i to America to the last Aloha 'Aina." Mahalo.

FACILITATOR CHANG: Mahalo. I have Pookeokeo, Bill Brown, Lillian Kaeha, and then Halani -- is it Gerard? Berard. I'm sorry.

POOKEOKEO: I am Pookeokeo. I live here on a Hawaiian Homes lot up in -- over here in Waimea. I'm also a Vietnam vet, and we fought for our country at that time because we didn't know better. We were told we were Americans. But, you know, inside we are Hawaiians first and Americans second. But, you know, let me see. Oh, there's my paper.
Okay. We were a constitutional monarchy under King Kalakaua and Lili'uokalani, but, you know, that's why we had -- we had treaties with the United States that were broken over and over and over again. I don't know why it keeps coming up all the time, but, you know, we are a sovereign people. We have been for a long, long time. And is it the money or stuff like that? Like us, we can travel with very little. We don't need too much. We live off the land. We have everything here. I say no to all your questions. Thank you for coming for -- you know. Aloha.

FACILITATOR CHANG: Mahalo. Mr. Edsmund?

MR. EDSMUND: Aloha. Not to them, though. I'm a homeless veteran, and I'm a kanaka maoli, and I'm also a mercenary. I've been around the world. I went through the wars. I'm still alive, still raising hell. We are a sovereign nation. Our constitution is a constitutional monarchy in cement. Our constitution is so good, Canada itself adopted word for word. Right now the King of Arabia is asking his people to have a constitution like ours, ours is so good.

But what are you people doing for us? If you people want to stay here in Hawai'i, take over all the military areas, why don't you people pay rent? Then we won't have no problems. We can buy our own little, you
I know, whatever. But you people are not doing that. You're not paying rent. You got some of the best lands in the world, leave alone Pearl Harbor. I'm a retired kanaka maoli, and I'm retired war. I'm retired Pearl Harbor. I see hell on December 7th. That was wrong by you people allowing it to happen. America is here as a belligerent occupier. We are still a sovereign nation. Aloha.

FACILITATOR CHANG: Mahalo. I now have Bill Brown, Lillian Kahea, and Halani.

BILL BROWN: Aloha. My name is Bill Brown. I'm a kanaka maoli, a Native Hawaiian defined by the Hawaiian Home Commission Act of 1920. I'm a third-generation homesteader by choice.

With that said, with respect to international laws and whatnot, when I talked to these guys on the subject matter that they're seeking, which is whether to come in and be part of this, as head po'o of Pana'ewa Hawaiian Home Land Community Association, the consensus that I get from them is we've been waiting 120-plus years. What will be different? And at this point we lack confident in that, in you guys stepping in. So 'a'ole. Mahalo for your time.

FACILITATOR CHANG: Mahalo. Lillian Kahea and then Halani.
LILLIAN KAEHA: Good morning, everybody.

Welcome. God bless all of you. I'm so glad to see so many of you. We now know that we have Hawaiians all over the islands, and we're here together and pono.

This morning I was -- had a rude awakening. It was kind of rude for me because it was pouring rain. My nephew called, "Let's go to Waimea. The DOI is in Waimea. Let's go. I need a ride there." I said, "Okay. Let's go." But when we got ready and the sun came out, it was beautiful. We had a nice drive here. We're eating breakfast while the car was coming here.

I just wanted to come and support my nephew in his endeavors, and his endeavors are the same as all of you, and that is amazing. And that's all I have to say, and I wanted the Lord to bless each and every one of you that as you travel through your journeys, that he'll bless you with good health and safety. Aloha.


HALANI BERARD: Aloha mai kakou, and I aloha you for coming to hear our hearts and the passions that we all share and feel deeply. This is probably the most defining moment for me because I'm going to speak against all of your mana'o although I share the wrongs and the injustices and the betrayals. I do share them with you.
But I also realize that the -- the importance of organizing our nation, beginning the process to build our Hawaiian nation, must be now. We are late. We're too late already. We're losing land. Ceded lands are being eroded as we fight over past wrongs. We have to -- as I understand, we are being offered the guidance. Facilitate, to me, is a good word. It means to make easy, to help us through the journey, not to dictate but to make easy for what you all want to see happen.

I thought I was going to die with our Hawaiian nation already in place, but what I'm hearing today is I don't have a chance for seeing the Hawaiian nation because -- I'm sorry. I listened to you with great respect, and I ask that you listen. [Hawaiian language spoken.].

Let me clarify it because I have kuleana here. I was raised by my tutu, [Hawaiian language spoken] from Miloli'i, Kohala. Our family raised Kamehameha in Awini to be sure he would grow to be the strong, great chief that he was, so I have kuleana. I have heart. I have always had heart from the time I read Queen Lili'uwokalani's story. I wept. I knew the betrayal and the hurt, but I thought I am going to pay attention.

Esther, you have been a servant leader of the
Hawaiians for -- since I knew you through the Hawaiian Civic Club. I trust you completely. I say to you, you need money to begin to build the nation. Where is that going to come from?

UNIDENTIFIED SPEAKER: Reparations.

HALANI BERARD: I don't know. I don't know how you're going to do that, but we have the opportunity to be funded, to be funded by the Office of Hawaiian Affairs.

FACILITATOR CHANG: Excuse me, everybody. We have asked --

UNIDENTIFIED SPEAKER: She's over two minutes.

UNIDENTIFIED SPEAKER: Let her speak.

FACILITATOR CHANG: Let her speak. We have asked everyone to be courteous when you were speaking. Others have spoken over two minutes, and they have been let go. Please let her finish. Go ahead.

UNIDENTIFIED SPEAKER: Let her speak.

HALANI BERARD: I hope that there will be fruition soon because the longer we wait, the greater the protection of our Ali'i Trusts get taken from us. The longer we wait, the less lands you're going to have to manage for your -- for your people. Please, I beg you to listen to both sides and be open. Educate yourselves on
both sides, and then you choose. But I believe that firmly you will choose. You. Not them, but you. But thank you for trying to help us to get to where we want to go. Mahalo.

FACILITATOR CHANG: All right. I now have Krista Akau-Oscar, Kaipo Freitas.

KRISTA AKAU-Oscar: Aloha, everybody. I just wanted to come because I have to. That's my kuleana. That's our duty as Hawaiians.

No. You guys wish, but no. We're too educated, too akamai to know better. My father, I remember growing up, and him telling us that they would get beaten for speaking Hawaiian. Today my children can learn Hawaiian. My father is not here anymore, but I am, and his mo'opunas and his family, and I stand for our Hawaiian government. And anything that you have to offer is always tainted and poison, and we too akamai to let you screw us over anymore.

And I'm so happy for the turnout. Thank you, everybody, for showing up. That's what it takes, yeah? We all got to come together. [Hawaiian language spoken] everything, yeah? So, yeah, I just had to come here and speak, and I'm so proud to be Hawaiian, you know, because we're an endangered species, guys. So, you know, aloha. Mahalo, everybody.
FACILITATOR CHANG: Mahalo. I have now
Ka'iulani Mahuka and Keonipaa Loa.

KA'IULANI MAHUKA: I went -- I spoke on Kauai
and Oahu, so I don't know if you're going to let me talk
here. Real fast. Real fast.

FACILITATOR CHANG: Are you Ka'iulani?

KA'IULANI MAHUKA: Yes.

FACILITATOR CHANG: Okay. Wait. First let
me -- is Keonipaa here? Okay.

KEONIPAA LOA: Aloha, 'ohana. [Hawaiian
language spoken.] To answer your Questions 1 through 5,
no, no, no, no, no. I, we, do not consent to any rule
change. Furthermore, absolutely no consent to
reconciliation. Reconciliation means that the Hawaiian
condone all acts done against Lili'uokalani and that it's
a voluntary forgiveness of everything. Absolutely
unacceptable.

The Department of Justice fictional report,
"From Mauka to Makai," is a disgrace. You're on legal
notice to cease and desist all nation-building
intervention. United Nations Resolution 1514 states
self-determination, nation-building, for Hawaiians is
closed because of the incorporation of the Hawaiian
Archipelago into an independent state, the 1840
constitution ratifying the first of many multi-lateral
treaties, adopted in the General Assembly 1514, 14th of December, 1960. Immediate steps will be taken in all trust and non-trust self-governing territories and all territories which have not yet attained independence. We have attained independence. Creating a native uprising in the territorial boundaries of the independent archipelagic state, Ko Hawai'i Nei Pae 'Aina, violates the United Nations charter and Resolution 1514, Article 6.

Department of Justice and Interior, you are here without visas on official business to extinguish our right to exist, steal the corpus of the Mahele Trust. You fly across blue water, an extended territorial sea, to land in the Hawaiian Archipelago. That's an upper case "A," capital "A" Archipelago, denoting an incorporated archipelagic state. You cannot de-incorporate our archipelagic state. The Hawaiian archipelagic state Ko Hawai'i Nei Pae 'Aina, collectively belonging to Hawai'i, herein now the Archipelago, is incorporated into the Mahele Trust, hereinafter the Trust. The 1840 Constitution expresses exposition of the principles on which the current dynasty is founded -- the present [inaudible] is founded.

The origin of the present government,

Kamehameha I is the founder and the king. To him belong
all the land from one end of the 'aina to the other. 

Though it wasn't his own private property, it belonged to 
the chiefs and the people in common. Now that we've 
established the trust and the beneficiaries of the owners 
of the 4.2 million-acre corpus of the Mahele Trust 
identified in the Hawaiian Organic Act, 1845-46, Statute 
Laws of Kamehameha III, page 76. 

Mahua 'Aina people are recognized kanaka 
maloko, so it's the subject within the ahupua'a. They 
have vested acquired rights referred to in the law as a 
native co-tenant. The other beneficiaries of the 
Na Ali'i, quote 56 percent of the land, the trust land 
and private property. All the land is subject to the 
rights of the native tenant. It's a use -- a state upon 
express condition, fee tail allodial. The express 
condition [Hawaiian language spoken]. All lands are 
subject to the rights of native tenant. Konohiki land, 
crown land, and government land is available. All 
unimproved lands is available for immediate cultivation 
and living on. 

Both high contracting parties currently have 
ratified treaties and statutory laws, codes to fulfill 
those ratified binding international treaties. The 
correct process is state-to-state diplomatic relations, 
normalization and resumption. The U.S. congressionally
ratified in 1853 the Friendship, Commerce, and Navigation, perpetual peace and amity. Good faith, you would remove an executive order suspending a general election by the Hawaiian Constitution. It interferes with the exercise of free state and democratic election. It violates the [inaudible] rights of the subjects of Ko Hawai'i Nei Pae 'Aina in the process of state-building. The democratic elect a new stirps, the head of state by successive constitutional state authority, not inheritance authority, successive constitutional state authority elected by Hawaiians.

Stop interfering in the affairs of the Hawaiian archipelagic state Ko Hawai'i Nei Pae 'Aina.

Mahalo.

FACILITATOR CHANG: We now have Ka'iulani Mahuka.

KA'IULANI MAHUKA: Aloha. I come from Kaua'i. I wanted to tell you that we on Kaua'i stand with you, Moku o Keawe, and we say no again. I told you no on Oahu. I told you no on Kaua'i, and I'm here on Hawai'i Island in Waimea to say 'a'ole. We have already begun to build our nation.

My mother said I'm an activist, troublemaker. That's because I'm always putting my body, yeah, between the backhoe and the iwi that you guys dig up for put in
Toilets. I'm a convicted felon for that because I put my body between a backhoe in a state park where the bathroom could have been moved 100 yards, but they dig us up, and they put us in a mound for toilets for visitors.

If you want to know what federal recognition is like, come to Anahola. I'm homeless right now. I live on the beach in Anahola right across Robin Danner's Kumu Camp. If you know who Robin Danner is, you know that she will be queen if they get their way. In Anahola, she controls absolutely all of the resources. She just pocketed over a million dollars for writing a grant for the electric company. She's going to get 2 percent of the profit every year, but the Anahola people don't get a discount on their electricity. Okay? She controls the clubhouse, the canoe house. She has a camp on the beach, and now in the Hawaiian Kingdom in Anahola, she get vacation rentals. And when we make fire on the beach, the visitors call the police, and they come bully us. We got to put out our fire for visitors.

What you're offering us is, to put it in a ladylike manner, very unpalatable, completely illegal with domestic and international law, and it is an absolute no-go for the kanaka maoli. Mahalo.

Facilitator Chang: Thank you very much. Mahalo to Waimea. That was our last comment.
So I just want to remind everybody there are numerous ways for you to make your comment. We will be in Kealakehe this evening and then traveling to Maui over the next three days. You can submit it in writing. You can submit it by fax and email. Check out their website, www.DOI.gov, and you have up until August 19th.

[Hawaiian language chant.]

FACILITATOR CHANG: My mistake. I missed a page. Would you guys mind sitting down for five minutes so I can respect those people who did sign up? That was my error. I missed a whole page.

So let me see. The people that I missed were Wiley Knight. Wiley Knight. I missed Keahi Traylor, Albert Kaaihili, Robert Cookman, John McBride, and Kalar Holland. If you're here, please come up. That was my mistake. Are they here? Okay.

KALAR HOLLAND: Aloha and mahalo, everybody. I came up to her because I was the last person that signed. I'm not a Native Hawaiian, but I wanted to have my voice because Hawai'i is my spiritual home. So I knew that she had actually knocked off a whole page of people who wanted to respond, and that might have been a mistake.

But the first thing I want to say is mahalo to all the people here and all the ancestors who stand
with us. I stand here as an American citizen, a Vietnam veteran, an Australian citizen, and a spirit who's been called to Hawai'i for spiritual rest for many, many decades. I am here today first of all to ask the American government to respect that this is already a kingdom. It was here thousands of years before the American government.

I fought as a journalist in Japan during Vietnam and Okinawa, and I watched the American government slap the hands of Japan for daring to fight for what it wanted, which was Hawai'i. I'm not saying it was right, but everybody wanted Hawai'i, and they took away the money, the rights to drive.

My great-grandmother was a Cherokee Indian. I did not know until I was 40 because the family had to hide it. She stayed at home so she was not marched in the Trail of Tears, to give my family a better life.

At 40, I traveled the world and lived with native people, and I was invited in by every tribe because they recognized my heart is of this Earth. It is not of one state, one nation. I am of this world. I am a spirit in a body, and nothing will stop me from living, and this state of Hawai'i is not a state. The Hawai'i is a spirit, and that's why people want to own it and possess it and come to it and holiday and have paradise.
1 And I cry every time I go to the beach and I see the
2 rubbish and I see the people coming to take from this
3 land while the people are hungry.
4
5 So I support the American government to
6 respect Hawai'i. No, no, no, no, no. I have no idea how
7 it's all going to happen, but I believe in the power of
8 spirit. Mahalo for listening and allowing.
9
10 FACILITATOR CHANG: I have John McBride.
11
12 JOHN MCBRIDE: Aloha. You know, the question
13 that you have for me, it poses a double-edged sword,
14 yeah. It cuts one way or the other way. If I answer
15 yes, yeah, I don't know what the opportunities are. If I
16 say no, I'm stuck in the situation that I'm at. And so,
17 you know, it kind of cuts me both ways.
18
19 So but yet with the injustice that has come
20 about from the United States, there's also have some
21 benefits. You know, and I speak -- let me tell you
22 something. I speak about family and friends who have
23 died for this country. Some of the best Hawaiian blood
24 has died for this country, giving me the opportunity for
25 me, the freedom to express myself here, the freedom of
26 religion, the freedom to choose. Some of that, we had
27 some benefits of, but along with that came some tyranny
28 and oppression and hardship, and we as a people have had
29 a hard time with that. It has hurt us very deeply.
I have a Hawaiian cultural tour company. I cannot even go on that mountain. They tell me I cannot because I don't have a permit, yet we have five Caucasian companies and four Japanese companies. I hate to use the racial, but that's the way it is. I cannot go out there. I cannot talk about my own culture.

I'm Native Hawaiian, third-generation beneficiary, yeah, and I think I have -- we have some kind of relationship because of Department of Hawaiian Homes. But I want to address one thing that I think that you do have authority over. You may not have authority over other things that we spoke about, but the one thing that you do have authority over is that this state is not doing a good job of the fiduciary responsibility, and that you do have authority. I wish you would monitor it because we are definitely being oppressed by this state. Everything they do, land, rights, everything, this state has put us on the side.

And I'm sorry if this is going to offend some people, but the truth is the truth. Okay? This governor decided to make one special session for agenda. Okay? We have had our problem for so many years. I have yet to see a governor make a special session to help the Hawaiians resolve their problems, take the time, and they have not done it. There's a small script in the Old
Testament, and I think it applies right here, and that is where the leaders have no vision, the people perish, and that's the kind of leaders we've had so far. We have perished, and we are the testimony of it. Thank you.


WILEY KNIGHT: My name is -- I'm reading this because I'd probably forget if I tried to memorize it. So my name is Wiley Knight, a resident of Waimea for 30 years. I have a great-grandmother named Caroline Kalanialii. She was born around 1850 on Moloka'i, and her father was one of the three chiefs of Halawa Valley.

Recently there has been a lot of talk asserting that the Hawaiian Kingdom still exists. Now, if this is true, it raises an interesting question. Would I have the legal right to be the present-day chief of Halawa Valley based on a 150-year-old bloodline? I think the answer is clearly no. For me to be a present-day chief of Halawa Valley would require the consent and recognition from a Hawaiian governing body on Moloka'i at least, and I think this principle of recognition and consent would apply to all those ali'i descendants who claim to be the rightful owner -- rightful rulers of a still existing kingdom.
So the question before Hawaiians today is how to achieve this government and by what process. Years ago in a town meeting, I asked Senator Akaka about what his Recognition Bill would achieve. He answered that its purpose is to provide recognition and legal protection by the federal government for an ongoing process of forming a government by Native Hawaiians which would open the opportunity for full sovereignty. Recognition by the United States would protect the process from any political meddling by state and local governments. So I think this is still a reasonable, realistic, and viable approach. Cut off.

FACILITATOR CHANG: Thank you, Mr. Knight. I have the last two is Albert Kaaihili and Robert Cookman. Not here?

I know I have a very kind brother here who's brought a cooler of water. He said please take it, and we wanted to end with "Hawai'i Aloha." So with that, I believe that was the last person that had signed up that I called. So can we all stand up and sing "Hawai'i Aloha"?

Mahalo to this community for your generosity and your respect.

[Singing of "Hawai'i Aloha."]

(Meeting concluded at 12:43 p.m.)
CERTIFICATE

STATE OF HAWAII )
COUNTY OF HAWAII ) ss.

I, KIRSTEN REHANEK, RPR, CRR, CSR #481, State of Hawaii, do hereby certify:

That on July 3, 2014, at 10:00 a.m., the Public Meeting regarding whether the Federal Government should reestablish a government-to-government relationship with the Native Hawaiian community was taken down by me in machine shorthand and was thereafter reduced to typewriting under my supervision;

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

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

This 94-page transcript dated July 3, 2014, was subscribed and sworn to before me this 18th day of July, 2014, in Kailua-Kona, Hawaii.

Kirsten Rehanek
KIRSTEN REHANEK, CSR NO. 481

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