

LATE

March 4, 2013

Testimony of Harry F. Wasson

P. O. Box 512 La'ie, Hi. 96762

808 342-1312

Aloha, my name is Harry Wasson, I come from La'ie, a taro farmer, cultural monitor for the Kahuku and Wahiawa area, Kuleana landowner, a Kanaka.

I speak as a man who have learned to grow taro from Kupuna, Raymond Kalili. I speak his name to honor him and remember where the knowledge of our ancestors come from, to give credit where credit is due, the source.

We are here to give testimony to two appointees from the Ko'olauloa district. One I don't know, the other, a neighbor growing up in Hau'ula. Both have palapala, college degrees, I have a pedigree. I live on my ancestral lands because my ancestors were adamant in preserving, protecting and perpetuating the continuity of their lands and others like them.

As a cultural monitor I have participated in the protection of sacred sites and artifacts. On several occasions I have been asked to change reports that would have a negative effect on the project which I refused. Our ancestors taught us a term "ai pohaku" which means better to eat stone than lose your land and identity.

It is with this spirit that I testify against these two appointees because of their affiliations and employment with two developers: Turtle Bay Resort and Brigham Young University-Hawaii Campus.

LATE

March 4, 2016

Testimony by: Kupuna Dawn K. Wasson
Hui Malama 'Aina 'o La'ie
P. O. Box 512 La'ie, Hi. 96762

Today, we are gathered to speak in behalf of the two appointees who are committed to attend meetings and make decisions on behalf of whomever they are committed to represent. Just their affiliations, employment, community appearance in public forums they have been adamant about their view and commitment to specific issues that have negative effect to the Kanaka Maoli of the Ko'olauloa district.

The burial of iwi in the darkness of night without the consent of its heirs and assignees and the action by Turtle Bay employees such as Dawn Chang, Ralph Makaiau and others, kupuna hand-picked by the same entity comes out *hewa*. Is this the kind of decision-making we can expect from both of these appointees?

What is at stake? Kanaka Maoli knowledge, experience in cultural issues, ability to listen to various views and be objective.

We, Konohiki, Kuleana, and Hui landsowners have for centuries been diligent about our ancestral lands prior to the time of the Mahele and continue to this moment. It is the *bourgeoisie* of the Kanaka Maoli who have been adamant in the changes against the rights of Kanaka Maoli's to exercise and protect our traditional and customary rights that will come before the State Historical Preservation Division on many occasions on and into the future.

"Ea Mau Ke Ea o Ka 'Aina I Ka Pono" are these sacred and prophetic words of our people have no meaning any more? Have we forgotten who we are and our responsibility to our people, culture and why we exist?

If I for one could see these two appointees would be fair and just to cultural practices of the Kanaka Maoli I would say ok. But they have both been upfront who they represent, their employer.

A dear friend employed by BYUH, a groundskeeper, I asked him “are you going to the hearing?” “No,” he said, “I have too many friends and relatives whom I love and care about to be part of the division in our community.”

I am sorry I am here today because I would like to be like him.

There is too much at stake for the Kanaka Maoli. We are losing the battle in the protection of our lands and culture being taken away. This process we are going through right now have been part of the problem. Where my grandmother and my great-great grandfather’s grave are located the large landowner purposely did not identify it so because their general plans are to put 450 low density apartments.

I leave these words with you to be fair and just. No, to the appointees.

Mahalo...