

DEPARTMENT OF HUMAN RESOURCES  
**CITY AND COUNTY OF HONOLULU**

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February 22, 2022

The Honorable Sylvia Luke, Chair  
and Members of the House Committee on Finance  
House of Representatives, Room 306  
State Capitol  
415 South Beretania Street  
Honolulu, Hawaii 96813

Dear Chair Luke and Members of the Committee:

Subject: Testimony on H.B. 2475 HD 1 Relating to State Holidays

The Department of Human Resources, City and County of Honolulu recognizes the cultural and historical significance of Lā Ho'ihō'i Eā (Sovereignty Restoration Day) which celebrates the first national holiday of the Hawaiian Kingdom. Our concern is if this day becomes a paid State holiday. If it becomes a paid State holiday, the matter will require negotiations with the various public unions through the collective bargaining process. We also note that the yearly cost to the City and County of Honolulu alone would be an estimated \$1.7 million.

We thank you for giving us the opportunity to testify on this matter.

Sincerely,

A handwritten signature in blue ink that reads "Nola N. Miyasaki".

Nola N. Miyasaki  
Director Designate



**HAWAII GOVERNMENT EMPLOYEES ASSOCIATION**  
AFSCME Local 152, AFL-CIO

**RANDY PERREIRA**, Executive Director • Tel: 808.543.0011 • Fax: 808.528.0922

The Thirty-First Legislature, State of Hawaii  
House of Representatives  
Committee on Finance

Testimony by  
Hawaii Government Employees Association

February 23, 2022

H.B. 2475, H.D. 1 – RELATING TO STATE HOLIDAYS

The Hawaii Government Employees Association, AFSCME Local 152, AFL-CIO supports the intent of H.B. 2474 which removes election days as designated state holidays and establishes July 31 as La Hoihoi Ea – Restoration Day.

The increasing desire to recognize and honor Hawai'i's past and the recent coinciding change to convert to an all-mail election in November 2020 marks an opportune moment to discuss, and potentially adjust, our official state holidays. The Legislature is empowered to designate state holidays and we reserve our right to bargain the recognition of all holidays.

Thank you for the opportunity to testify in support of H.B. 2475, H.D. 1.

Respectfully submitted,

Randy Perreira  
Executive Director

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Unity, Equality, Aloha for all



To: HOUSE COMMITTEE ON FINANCE

For hearing Wednesday, February 23, 2022

Re: HB2475, HD1

RELATING TO STATE HOLIDAYS.

Establishes July 31 of each year as La Hoihoi Ea. Effective 7/1/2044.  
(HD1)

TESTIMONY IN OPPOSITION

There are two terms in this bill which are intentionally deceptive: "Ea" and "Hawaiian." The bill should be defeated because its hidden agenda is to make it appear that our people wish for Hawaii to secede from the United States. But if the legislature chooses to acquiesce in that

agenda, then the bill should certainly be amended to clarify these terms.

"Ea" is deceptive because it is the most important word in the actual name of the historic holiday but is totally missing from the English version of the name of the proposed holiday. That tiny 2-letter word focuses on the huge political impact of what happened in 1843 and especially the even more huge political purpose in the motives of this bill's authors. That word means "sovereignty."

"Hawaiian" is deceptive as used in the text describing the bill's rationale. Casual readers think it refers to the name of our archipelago or to our entire population; but in fact the sovereignty activists today adamantly insist it designates their highly favored racial group and cannot -- must not -- should not be used as the name of a place or the entire population which lives in that place. The Hawaiian Kingdom whose government was restored in 1843 had multiracial land ownership and voting rights for Asians and Caucasians who were either native-born or naturalized. Throughout the next 50 years many cabinet ministers, most department heads, and sometimes as many as 1/3 of the legislators were Caucasians. Back then the word "Hawaiian" designated citizenship or residence regardless of race; unlike today when "Hawaiian" designates race regardless of citizenship or residence.

EA

The name of the holiday proclaimed in 1843 is correctly stated in Hawaiian language as "Ka La Ho'iho'i Ea" But do you see that little third word "Ea"? That's the most important word in the holiday's name, and it's totally missing from the English version of the proposed holiday's name "Restoration Day." Why do the bill's authors suppress



the presence of that word, and its meaning? Because they know how scary it is. "Ea" can mean "life" as in the usual but deceptive translation of the King's famous one-liner: The life of the land is preserved in righteousness. But "Ea" actually means "sovereignty", and that meaning is clearly what was intended in the context of the events of 1843 when sovereignty was restored to the King after British Lord Paulet's illegal takeover by gunboat. In the historical context of what happened, the King was not speaking about dirt, or agriculture or curing the disease of some plants -- "The life of the land" is a strange locution -- it clearly refers to political status -- to sovereignty. The correct translation of the holiday's name "La Ho'iho'i Ea" is "Sovereignty Restoration Day." And that is the reason why the activists pushing this bill do not want to mention it, for fear you will realize that the intent of this bill is to support the concept that what should be restored nowadays is the sovereignty of an independent Hawaiian nation. The vast majority of Hawaii's people do not want to rip the 50th star off Old Glory. We are glad to be Americans. We do not want to restore the long-gone sovereign independence of a nation of Hawaii. We do not want to smuggle a wolf -- a radical, treasonous political viewpoint -- in the sheep's clothing of a mere remembrance of a long-forgotten historical event.

Elders suffering dementia sometimes unfortunately fall victim to con artists. A few of those victims get victimized repeatedly. This committee is in exactly that same position.

Perhaps the most flagrant example of malfeasance and historical malpractice by this committee and the legislature happened in 2007 when a permanent annual Hawaiian Restoration Day holiday was established for April 30 and enacted into law. Here's what happened. Reverend Kaleo Patterson knowingly used a fake Grover Cleveland proclamation from 1894, cited it as fact, and used it as the basis for a media blitz in 2006 in Hawaii and on the mainland calling for a national day of prayer for restoration of Native Hawaiians and repentance for

the overthrow of the monarchy. He repeated his local and mainland propaganda campaign in 2007 and pushed a resolution HCR82 through the Hawaii legislature citing the joke proclamation as real and "proclaiming April 30 of every year as Hawaiian Restoration Day." That holiday remains on the books today. How will you celebrate it?

Perhaps as a result of that resolution, the Honolulu Star-Bulletin on Wednesday April 23 2008, page 2, published a story describing the Cleveland proclamation as a fact. The newspaper refused to publish a correction despite nine of its editors and officers immediately being given proof of falsehood.

In 2010 Patterson repeated a trip to Grover Cleveland's tomb in Caldwell N.J. (the town where Orson Welles' Martians landed on Oct. 30, 1938) in furtherance of his hoax, where the town council honored him and gave him a check for \$2920 to defray his expenses.

For a detailed analysis of the fake Grover Cleveland proclamation; proof that it was a joke and not true; how it came to be accepted as true by Hawaiian sovereignty activists who should have known it was false; how the lie was widely disseminated; how it became the core of a terrible legislative resolution which passed overwhelmingly; proof that Kaleo Patterson was aware of the lie upon which his resolution was based; text of the 2007 legislative resolution and committee report and list of the representatives who disgraced themselves by voting "aye"; text and citation of the New Jersey newspaper article reporting Patterson's 2010 trip and \$2920 grant; see

<http://tinyurl.com/k38tm>

On April Fools Day 2008 a 4-page flyer was published, poking fun at the Hawaii Legislature for passing the resolution in 2007 which

assumed that an April Fools joke from 1894 was actually true. The joke was actually an editorial poking sarcastic fun at Grover Cleveland. It was published in a New York newspaper the day after the U.S. Senate Committee on Foreign Affairs published its 808-page "Morgan Report" of the facts about the Hawaiian revolution of 1893.

But in 2007 the joke was on this Hawaiian Affairs committee and this state legislature for being fooled by Kaleo Patterson into thinking the "Cleveland Proclamation" was real. The 4-page flyer includes photos of the two sarcastic editorials against Grover Cleveland, taken from the newspaper's archives. See

<http://tinyurl.com/2tj5jl>

Will this committee now set in motion another ridiculous resolution, once again making the legislature a laughing-stock?

WHO IS "HAWAIIAN"? WHO ARE THE "UPSTANDING MEMBERS OF THE HAWAIIAN COMMUNITY"?

Section 1 of this bill says, at the end of paragraph 5, "Today, La Hoihoi Ea Honolulu works in partnership with the Honolulu mayor's office on culture and the arts to plan events throughout the month of July to share the importance of this day and honor upstanding members of the Hawaiian community." Later, the closing sentence in section 1 ends with the same phrase: "the purpose of this Act is to ... and honor upstanding members of the Hawaiian community."

The phrase "and honor upstanding members of the Hawaiian community." should be deleted in both places. That phrase is racist

because of the way the word "Hawaiian" is racialized today. It fails to acknowledge the multiracial character of the Kingdom, and also the fact that many people today who want to honor the history of the holiday actually have no Hawaiian native ancestry. That phrase also uses the word "upstanding" in a way that demeans and insults everyone else who are apparently lazy, busy with other things, or uncaring -- it brings to mind Hillary Clinton's labeling of her opponents as the "deplorables."

This bill correctly notes that Rev. William Richards (a Caucasian with no Hawaiian blood) held coequal rank with Timoteo Ha'alilio as diplomatic envoys to England to seek the removal of Paulet's illegal regime. Would the authors of this bill, and readers of it, consider Rev. Richards to be an "upstanding member of the Hawaiian community"?

The Hawaiian Kingdom whose government was restored in 1843 had multiracial land ownership and voting rights for Asians and Caucasians who were either native-born or naturalized. Throughout the next 50 years many cabinet ministers, most department heads, and sometimes as many as 1/3 of the legislators were Caucasians. Would the authors of this bill, and readers of it, consider them to be "upstanding members of the Hawaiian community"? Back then the word "Hawaiian" designated citizenship or residence regardless of race; unlike today when "Hawaiian" designates race regardless of citizenship or residence. According to the Kingdom census of 1890, only 45% of the population had any percentage of Hawaiian blood.

There is one Caucasian not mentioned in this bill who was not only an upstanding Hawaiian but was actually the HERO whose courage, at risk of his life, was primarily responsible for putting into motion the events which led to restoration of the Kingdom in 1843. That man was Rev. Dr. Gerrit Judd.



When Lord Paulet forced the King to cede sovereignty to Britain, the King, suffering personal problems and a deep depression worsened by alcoholism, was unable to take action. Dr. Judd, close friend of the King who held many cabinet positions over the years, wrote the appeal to the British government that persuaded Britain to send Admiral Thomas to Honolulu to restore sovereignty. Dr. Judd, risking his life, worked secretly at night by candlelight in the Royal Mausoleum (which was then on the grounds of 'Iolani Palace), using the coffin of Queen Ka'ahumanu as his writing desk. He persuaded the King to sign the document, and recruited an American merchant to take it to Europe. When Admiral Thomas later arrived in Honolulu with the proclamation restoring sovereignty, it was Gerrit Judd who stood side by side with the King on the steps of Kawaiaha'o Church. Dr. Judd, fluent in Hawaiian, took the English-language proclamation and read it loudly in Hawaiian, whereupon the King made his famous one-sentence reply that is now our state motto: "Ua mau ke ea o ka 'aina i ka pono."

Today's Hawaiian sovereignty ethnic nationalists conveniently forget the heroic role of Rev. Dr. Gerrit Judd in restoring the sovereignty of the Kingdom. The activists celebrating at Thomas Square on July 31 never mention Dr. Judd (in modern parlance: they have "cancelled" him because he was haole and they don't want any haoles taking credit for a "Hawaiian" triumph). If Gerrit Judd had not taken strong action, the Kingdom would almost certainly have been lost in 1843. The independence activists say sovereignty is about nationhood and not race. But if that is true, then Gerrit Judd should be remembered on this day as a great hero of the Hawaiian people (nation, not race).

Let us remember that the Kingdom of Hawai'i was multiracial, multiethnic, with full partnership, full voting rights, and full property rights; for non-natives who were either naturalized or born in the Kingdom. Thousands of their descendants still live here today. Let us remember that there were many patriotic non-native subjects of the

Kingdom, such as Dr. Judd. Let's stop the ethnic cleansing of Hawaiian historic holidays. Let us respect the equality and unity of all Hawai'i's people today.

Here is a quote about Gerrit Judd from the Hawaiian history book by Gavan Daws, titled "Shoal of Time", p128

"Of all the white men in the Hawaiian government no one did more for the chiefs than Gerrit Judd. In formal procession at Honolulu he always marched closest to the king, and no matter how much this upset the other cabinet ministers the chiefs never begrudged him his place of honor. He had their unreserved confidence. He spoke their language fluently, looked after them when they were ill, translated state papers for them, and defended with all his considerable strength the right of the Hawaiian kingdom to be recognized as a sovereign nation."

In the events of 1843 leading up to ka La Ho'iho'i Ea, Rev. Dr. Gerrit Judd was the most upstanding Hawaiian of them all.