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STATE OF HAWAI'I
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
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WRITTEN TESTIMONY
OF
CURT T. OTAGURO, STATE COMPTROLLER
DEPARTMENT OF ACCOUNTING AND GENERAL SERVICES
TO THE

COMMITTEE ON
WAYS AND MEANS

APRIL 8, 2022, 10:30 A.M.
CONFERENCE ROOM 211, STATE CAPITOL

HB 2475 H. D. 1 S. D. 1

RELATING TO STATE HOLIDAYS.

Chair Dela Cruz, Vice Chair Keith-Agaran, and Members of the Committees, thank you for the opportunity to testify on H.B. 2475 HD1 SD1.

The Department of Accounting and General Services (DAGS) supports this bill and wishes to add the following comments for consideration:

1. The restoration of Hawai'i's sovereignty on 31 July 1843 after the unauthorized occupation by Captain George Paulet of the British Navy was one of the most pivotal moments in Hawaiian history. These events lead directly to Hawai'i's recognition as a co-equal nation amongst the greatest powers of the day.
2. Mō'ī Kauikeaouli [Kamehameha III], reflecting on the near extinguishment of the Hawaiian nation established by his father Kamehameha I, proclaimed the now famous phrase , "Ua mau ke ea o ka aina i ka pono." As his words are now our State motto,

remembering this day in Hawai'i's history offers an excellent opportunity to educate the population of how that expression came to be.

3. Lā Ho'ihō'i Ea also brings forward a more broad international history of the Hawaiian Islands—specifically its early and close ties to Great Britain. From the trusted relationship of the 1790s between Kamehameha I and Capt. George Vancouver that engendered diplomatic correspondence between the Hawaiian monarch and King George III, to the 1823 diplomatic voyage of Mō'ī Liholiho [Kamehameha II] to London in which the Hawaiian sovereign and his Queen, Kamāmalu tragically died, Hawai'i and her fate as a budding nation were tied to this like island nation half-way across the globe.
4. As the Keepers of Public Memory, the State Archives has extensive original documentation of the events leading up to the seizure of the Hawaiian Kingdom by Capt. Paulet, the ensuing negotiations between Mō'ī Kamehameha III and Paulet, the diplomatic mission to Europe and America, and the eventual restoration of Hawaiian sovereignty by Admiral Richard Thomas, along with many other important historical documents that clearly illustrate the many ways in which this singular event impacted the history of Hawai'i.
5. Recognition of this event will provide a unique opportunity for the People of Hawai'i to reflect upon their history and the prominent place that Hawai'i has held on the world stage for over two centuries.

Thank you for the opportunity to submit testimony on this matter

DEPARTMENT OF HUMAN RESOURCES
CITY AND COUNTY OF HONOLULU

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LATE

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DIRECTOR DESIGNATE

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ASSISTANT DIRECTOR

April 7, 2022

The Honorable Donovan M. Dela Cruz, Chair
and Members of the Senate Committee on Ways and Means
The Senate, Room 211
State Capitol
415 South Beretania Street
Honolulu, Hawaii 96813

Dear Chair Dela Cruz and Members of the Committee:

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

The Department of Human Resources, City and County of Honolulu recognizes the cultural and historical significance of Lā Ho'iho'i Ea (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 black ink that reads "Nola N. Miyasaki". The signature is written in a cursive style.

Nola N. Miyasaki
Director Designate

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Unity, Equality, Aloha for all



To: SENATE COMMITTEE ON WAYS AND MEANS

For hearing Friday, April 8, 2022

Re: HB 2475, HD1 RELATING TO STATE HOLIDAYS.

Establishes July 31 of each year as La Hoihoi Ea. Effective 7/1/2050. (SD1)

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 "La Ho'ihō'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:

<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 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 piece of legislation, 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: "the purpose of this Act is to establish July 31 of each year as La Hoihoi Ea to recognize the accomplishments of King Kamehameha III in restoring the sovereignty of the Kingdom of Hawaii 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"? No, but they should!

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'ihō'i Ea, Rev. Dr. Gerrit Judd was the most upstanding Hawaiian of them all.

LATE

HB-2475-SD-1

Submitted on: 4/7/2022 11:40:08 AM

Testimony for WAM on 4/8/2022 10:30:00 AM

Submitted By	Organization	Testifier Position	Testify
cheryl B.	Individual	Support	Written Testimony Only

Comments:

I support this bill.

Comment:

This should be a public holiday as well. This is Hawai`i and we should have Hawaiian historical, related to govt. not religion holidays.

It could have easily replaced the Christian religious holidays that continue on the "public" state calendar. (waiting for that discussion)