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Kelly -- which, hooray, her work will finally be published after 30 years -- and -- or any of the stories that we newcomers, malihini, who have only lived here half of those 30 years, but we've had supreme privilege of hearing from the lips and hearts of the kupuna or the stories of the young-kid time of today's fisher folk, there were mullet. There are no more.

How shall we then call ourselves? Shall we call those of us who live on the Waianae Coast the land destroyed by the Strykers? the Bangalore? and the parade of generals who could have stopped the destruction? I don't know the Hawaiian word unless it's hewahewa.

T22-1 This Region of Influence in 312.1, you say the section describes the contribution of MMR to the economy. There is no contribution from the Army to the Waianae Coast economy. And statistics in the next to last

T22-2 paragraph, it says that we can't break down Oahu's statistics. I'm sure that's not true. I help take the census in 2000. I'm sure that we can find the Waianae Coast census results, and then you'll be able to truly tell how the Region of Influence influences Waianae.

T22-3 312.2, Employment. You know, it says that the ROI, the Region of Influence, is primarily nonagricultural. Again, you're talking about all of Oahu. You're not talking about the Waianae Coast. You know we



## Responses

T22-1
For purposes of socioeconomic assessment, the region of influence is defined as Honolulu County, which included the Waianae community. As set forth in Section 3.12, the Army contributes to the Honolulu County economy by providing jobs and purchasing goods and services.

T22-2
Population and race, ethnicity, and poverty data was provided for the Waianae Census County Division in Sections 3.12.4 and 3.12.7.

T22-3
The proposed action would not affect farming. For clarification, the Bureau of Economic Analysis (BEA) defines farming as a separate industry from the Agriculture, Forestry, and Fishing Sector. BEA defines the Agriculture, Forestry, and Fishing Sector as "The Forestry, fishing, related acivities NAICS sector comprises establishments primarily engaged in harvesting timber, and harvesting fish and other animals from a farm, ranch, or their natural habitats." BEA definites farming as "Farm employment is the number of workers engaged in the direct production of agricultural commodities, either livestock or crops; whether as a sole proprietor, partner, or hired laborer."

## Comments



T22-3

have farms. But it's very interesting. Again, on the next page, Table 330, the first line is -- the industry sector is agricultural services, forestry, and fishing. And then down at the bottom, the next to last one it says, "Farm." I'm not a farmer, although my sister's husband was. But to me, farming and agriculture are not two different things. So do we add these two percentages together to get the true statistic in that area?

I'd like to go on, then, to a good response that I had. I brought, once upon a time, a glob of silver and asked to have that analyzed. Tetra Tech -- thank you, Gary -- did analyze it. And you will see in 311.4 that the metal in that piece is the same as in aluminum cans. Now, I've seen a lot of aluminum cans burned in campfires at Makua. They're dark. They're brittle. I didn't see anything bright and shiny like that.

T22-4

I wonder, Gary, were any tests done to determine how the two metal globules took that form?

Now, the EIS says that they went out into the bay, Makua, to look for those silver globules. And they worked for three days doing it. They found nothing in the bay, even though people had told me they were scattered all over the floor of the bay. And I'm not a diver, so I didn't know. But they didn't find any in the bay, but they did find another one on the beach. And, you know, I



## Responses

T22-4
The Army conducted a dive survey to locate any metal globules located on the floor of the near-shore areas. The dive survey found no globules in the ocean, but one was found on Makua Beach and examined. It was determined to be material from aluminum cans and not toxic. This was discussed in Section 3.11.4 of the Draft EIS.

## Comments



don't know where those things come from still from the response. As far as I know, they needed high temperature to come together that -- how do I know whether they could have been shrapnel used in the howitzers or the mortars. But we don't know what temperature it would take. We don't know how they got there. But there were at least two in Makua, and there are probably more. And if anybody's diving out there and taking pictures, I'd still like to know that.

T22-4

Now I'd like to go to Hazardous Waste Materials, 3.11. And the EIS says that -- that there was some concern from the community that medical waste was disposed of in Makua. Now, I don't know how they say this because no medical activities take place on -- in MMR. Biomedical procedures and waste disposal would not be affected by this project. In addition, infectious waste has never been reported as being disposed of at MMR.

That's wrong. You don't have any way of knowing that because we have been told that the Army destroys all their records after five years. Now, people -- many people who are here know and have heard that any agency, including Tripler Army hospital, at one time could ask for a key to Makua and come out there and dump anything without supervision. So we can't say that.

T22-5

In Chapter 6.3, the third to last paragraph says,

T22-6



## Responses

T22-5
The text in Section 3.11.1 has been changed to clarify that there are no records of biomedical wastes disposed at MMR.

T22-6
The Draft EIS analyzed the effects on environmental resources based on the current condition of those resouces within the region of influence. The historical effects on those resources are discussed in Chapter 5 of the EIS.

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"The long-term productivity of the proposed training activities is based on the Army's mission. Any measurement of long-term productivity in this context must recognize the paramount importance of national defense."

Now, that is probably true but I want to leave with a different idea of what long-term productivity could look like in the words of dearly departed Walter Kamana. He says, number one, "There were seven wells in Makua Valley. I know and can show you where they were. The good well with the best water was under the big mango tree. Best water when the tide goes down. Some others were already contaminated when I was a boy."

T22-6

Number two, "Find out what happened to all the trees, the koa, milo, mountain apple, seven varieties of guava, orange, plum, ini, kukui nut. Find out why they're all gone."

Three, "We had many kinds of birds in the valley. Now all the tops of the trees are burned. Dead. Poisoned."

Those chemical poisons, the herbicides are destroying the muliwai, the ocean. The river of poison runs deep. It's sinks under the sand. Find out what it is, what's in it, how it affects the ocean where our keiki play and the fishermen catch our food. Clean it up. Give it back, back to the families who live there. Encourage

T22-6

## Comments



T22-6

them to bring life back. Grow food like they did before. Raise children. Let them run free. Aloha.

FACILITATOR AMARAL: Aloha. Mahalo.

Our next speaker is Kaui Amsterdam, followed by James Manaku.

MR. AMSTERDAM: Aloha ahiahi kakou. I come before you, my dear brothers and sisters, the Hawaiian community, family, friends, and loved ones, our military representatives, brothers and sisters this evening. I ask the Lord's blessings to be with us and myself as I speak this evening that I might be able to extend and be in harmony with our dear Lord God.

Tonight, I'm speaking because I've been asked to clarify some of the things I said when I last spoke, so that's what I intend to do. I'd like to direct attention -- incidentally, I'm Kaui Jochanan Amsterdam, been functioning, working as the prime minister of the Interim Government of the Kingdom of Hawaii regarding factors of jurisdiction.

Tonight I'm addressing the area of values and purpose. Specifically from the Environmental Impact Statement, I would like to address the issue of the purpose of the proposed action. As it states, "The purpose of the proposed action is to enable the military to achieve and maintain readiness, providing training



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realistic to the types of threats the Army expects to encounter during combat operations, insures that the military's leaders and soldiers are prepared for the full spectrum of operations faced in combat."

These operations include offensive, defensive, stability, and support operations. It is this purpose that we address and find conflict. There is conflict because of the very spirit of Hawaii. Hawaii is known as the Aloha State. Aloha includes love and peace. How can you have an environment in Makua Valley which trains to destroy, to kill, and to advance violence on others in the world if this is a state of aloha? You can't do it.

This is like having a brothel in a church. You might say, well, we must address maybe the duration of the brothel activity; what is the wear and tear on the church; when will the people come into the brothel; is it when the church is operating? Why, that's not the point at all. It's inappropriate, unacceptable, and hypocritical to have a brothel in the church. Or would it be if you have a priest that's raping young boys, is it an issue of protective sex? No, it's not at all. It's immoral. It is unethical to have this relationship. So it is in the midst of the value of aloha to have training grounds in Makua to train people to kill, to destroy, and to advance violence throughout the world. It's hypocritical. How

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can we continue to be a nation like -- a place that's so special and we contradict our own values.

So, therefore, I request that the military please stop this type of moral and ethical action -- unethical action. This type of behavior went back during the time of Queen Liliuokalani when the military morally and ethically abused and victimized Queen Liliuokalani, even in her own palace. And it continues today.

T23-1

You might not be aware that this is what you're doing, but it's perpetuated today. And I'm bringing it to the attention at the present time with the Lord's good grace. I ask the Lord to bless us so that we'll stop this type of hypocrisy and that we live up to the true values that we're supposed to radiate as a special place in the world.

The second thing is if you go out and kill, you will be killed. Not only will you be killed, you face retaliation, and even worse, Pearl Harbor attack. People will know that this is the center of -- military center in the Pacific, and we're subject -- the whole population is subject to retaliation. Do we want to subject all the people of Hawaii to this type of response? I say no.

So therefore, I request that we stop this militarization. This is a symptom, a manifestation of the militarization of Hawaii, and it's in contradiction --

T23-1



## Responses

T23-1
The Army thanks you for your comment and appreciates your participation in this public review process. Your comment has been considered and has been included as part of the administrative record for this process.

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T23-1

hypocrisy -- with what Hawaii stands for.

Therefore, I call upon our representatives, our friends, to be friends and to realize what's happening and to stop this action. I'm not against the military, but I'm against this type of training, this type of action that is contradictory to a value -- values of Hawaiians and humanity and morality and ethics.

This is a physical Environmental Impact Statement. I'm raising the issue of a moral, ethical, environmental impact -- environment impact. I ask that we be more moral, ethical, and that means that we stop this type of action and activity. May we so do and live up to the values and ideals that Hawaii stands for as native Hawaiians, kanaka maoli, and as human beings, as citizens of the world. We should all be participating in this since this involves our whole community. And since tourism is central here in Hawaii, tourist industry should be assisting in this. And if not, then they should be impacted if they're not going to oppose this on moral and ethical grounds and even on grounds of tourism.

And if this continues, then tourism perhaps should even be discouraged until militarization ceases. Then we can encourage tourism again. And this would be a leverage in order to stop this third-point corruption. Corruption of our moral and ethical ideals here in Hawaii.

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Therefore, I call upon our friends and neighbors, our Hawaiian community, and people of goodwill, humanitarians, to live up to the spirit of aloha and to truly advance aloha.

As I have said, I hold a sign up at Washington Place, among other signs. "Advance aloha, not militarism in Hawaii." May we so do and may we be able to advance our moral and ethical environment here in Hawaii and reap the blessings of peace, love, and happiness, not only here but be a model for this throughout the world.

And I ask the Lord's blessings to be with us as we go forth in this great and wonderful journey. And I do it in the Lord's name, consistent with our wonderful prayer to begin our meeting tonight. In Jesus's name, amen. Thank you very much.

FACILITATOR AMARAL: Mahalo.

Our next speaker is James Manaku, Sr., followed by Bud Ebel.

Aloha.

MR. MANAKU: Good evening, gentlemen, everybody. My names is James Kea Manaku, Sr., concerned parent and grandparent.

I'd like to share with you something that our queen had -- was saying as she went across your wonderful land. "So much land. So much." Took about two weeks to

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get across the land. We're an island nation, small island. We don't have enough to really share as much as we'd like to share. And that's just part of the problem.

We can go back -- I'm quite sure a lot of my neighbors here will be sharing our history with you, but let me share what's happening with us today. We have one way in, one way out. What happens when we have an accident? What happens if you have an accident? You know, we were -- personally, I was really glad to see that we finally got rid of all the ammunition that we would have before, daily, going up along our coastline. Yeah, no, really. We have a lot of schools along our coastline, along our Farrington Highway here. And you have all that ammunition going by. You know, people say, ah, no worry, the thing not going explode. But, you know, fire and powder explodes. I no care how you look at it.

So we're looking at our roadways. How can we get relief from it? Now you're bringing all of this equipment down. Whether you come during non -- the busy hours or not the busy hours, you're still going create a conflict with us because you folks won't be coming one vehicle at a time. You folks going have one whole convoy. And that's just like putting up a -- having an accident on one side of the road, because we cannot move as well as we'd like to.



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There's a lot of also more important issues. What's going to happen to our infrastructure, like our schools. You folks are bringing in a Stryker Brigade, yeah. What's going happen to our schools? our roadways? our economy, yeah?

Waianae, sure, you folks are bringing a lot of people and like how Pat had said, you bringing a lot of money maybe here. But not to Waianae. We don't get it. We don't have the retailers or the wholesalers to help bring that kind of monies to here. And money is real -- money is real manini. And "manini" means nothing, yeah. That's what "manini" means. Nothing. We don't really need the money. All we need is our safety.

As a parent and a grandparent, it's frightening to know that when the military passing by, they have all this ammunition in this -- in this trucks and whatever they're going, and the potential of it having -- becoming an accident. And, you know, that's what it's called. It's called an accident. It's called not -- maybe now maybe could be intentional, right, because with the fears that we have of having all of this militarization. People might want to come here and, like they said, use this as an example. And it would be the worst example they could ever use, yeah, especially here.

Anyway, I'm here to ask you to please reconsider.



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I mean, why is it necessary to have such a small place make a big impact, yeah, with what you folks going to do? You know, on the Stryker Brigade, you folks -- on the EIS with the Stryker Brigade alone, you guys said you folks going to damage as well as take away critical habitat for our native species here on the island. And we're an island. We cannot take those things and take 'em someplace else and grow 'em 'cause that's not how it works. We have plants that grow only in certain areas in the whole island, in the whole world. No other plants grows like that. No other plants grow there. We cannot just take it up and then move it over and hopefully hope it will grow.

You know, I seen on the brigade that -- you know, on the Stryker Brigade one that there was no impact for Makua. And I'm surprised to see that now with this EIS you folks having, that the Stryker Brigade is included. 'Cause if I remember correctly, we asked for years and years and years for EIS for Makua. And nobody gave it to us. Now you have an EIS. We have an EIS, but we also have a Stryker Brigade. Was that incorporated into your folks' EIS as well as just the Stryker Brigade? Because I think the Stryker Brigade basically was addressing Big Island, Schofield, Mokuleia and also Makua. But very little in Makua. But that's not little. It would be a



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tremendous impact.

So, you know, I know we spinning our tires, we spinning our wheels, because you folks already made the decision. But the tragedy is that, you know, this decision you make, we're going to have to live with it. Oh, sure, you may have to live with it, but you know when you go home to your home, the effects will eventually wear away. Here in Waianae, it doesn't wear away. In Hawaii, it doesn't wear away. I mean, you ask all the people, when one of our family members get hurt, it affects all of us. Not just the family member that they belong to, it affects all of us, friends as well as family.

Anyway, I know it's not going to matter. You folks are going to do the training in Makua. But I would like to tell you I am in complete disagreement and I hope that, you know, in some infinite wisdom or somehow somebody can say, you know what, they're right, Waianae is right, we need to go find the bigger area so that we can utilize the technology better.

T24-1

I'm a hunter, and I understand about practicing, yeah. It's just like a -- it's just like an Army person. If you don't practice, no use you go to war because you'd be walking into a blank wall. Just like me, if I don't practice shooting my rifle, aiming at something, I cannot bring meat to my table.



## Responses

T24-1
The Army thanks you for your comment and appreciates your participation in this public review process. Your comment has been considered and has been included as part of the administrative record for this process.

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But, still yet, that's not -- what's going to happen is not going to put meat on my table. It's actually taking away meat from my table. You guys know you guys went eradicate all the goats in Makua. That was a resource to us. Instead of letting the residents take it, you folks went let somebody go up there and shoot 'em and leave 'em on the mountain, and that's -- that's not the Hawaiian way. You know, that's an important resource, and you should have let us do it because we would have took that thing off of the mountain, took it to our homes, fed our families.

Anyway, thank you for this time. And, like I said, I'm in complete disagreement. I hope you folks can somehow find a bigger area so that you folks can be more -- you need the practice that you going need to do. Thank you.

FACILITATOR AMARAL: Mahalo. Our next speaker is Bud Ebel, followed by Richard Kini. Aloha.

MR. EBEL: Thank you.

FACILITATOR AMARAL: Thank you.

MR. EBEL: Don't let this scare you. I'm going to be clear, concise, and to the point. Thank you for coming and giving me the opportunity to speak. I appreciate it. I have already e-mailed a statement to you folks. But I have something here I want to say, and then there's one



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item I have to digress. And this has to do with the meeting. I'll explain it, but it is directly related to the Army. Okay.

Anyway, welcome and thank you. I've already mailed in my statement. And at this point, I wish to reiterate my previous testimony and add the following:

T25-1 The Army has my full support for using of Makua Valley for training. This additional lawsuit filed by Malama Makua by David Henkin, an attorney for Earthjustice, is in my opinion just another example of the pattern of obstructionist behavior and an extension of the sovereignty movement here in Hawaii. I believe the Army is considered an occupying force by some; and as such, must be (inaudible) to the full extent of the law.

The use of the ERS -- EIS is justified by groups that seek to undermine all efforts to protect the laws and values of citizens of the U.S.A. If the lawyers did not get paid by directive of the courts, these frivolous lawsuits would not occur.

Now, as for as the incidents of fires go, I'd like to thank the Army for its stewardship out here on the west coast. We have had over 700 fires so far. Most started by arsonists. Yet, it must be noted that the protection offered by the Army to save Makua Valley from any damage has been 100 percent. So much for Save Makua. I don't



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T25-1
The Army thanks you for your comment and appreciates your participation in this public review process. Your comment has been considered and has been included as part of the administrative record for this process.

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know why they don't worry about saving all the other valleys that are burning. I don't think any other valley on the Waianae Coast has been saved from fire damage and the subsequent destruction of native plant, habitat, and of archaeological sites. The Army deserves credit for this.

I could go on in much more depth as there is so much myths and false information being spread about the Makua Valley. But enough already, as they say.

Now I have to digress, and this is not going to take long. Monday night, I went down to the Japanese Cultural Center and listened to a debate about the Akaka Bill. And I've got to bring something forward that the top lawyer in this state, Mark Bennett, had to say. This is part of the record. It is astounding. They are talking about the militarization. That's a legitimate complaint. I understand your thinking. Chew it up, chew it over, spit it out, and we'll get to some resolution.

But Mark Bennett said he is Jewish, and he implied that the United States Army had something to do with the Holocaust and the slaughter of 6 million Jews. Now, I don't know where the hell he was in World War II, but I was in the Cub Scouts, the Boy Scouts, I was collecting scrap and I was doing what I could. But I'll be damned, I never saw the United States Army act in any manner that



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was detrimental to any prisoner or prison camp.

Those Jews, as soon as they were found in those camps -- and we didn't even know about them. If you've seen this movie about the Band of Brothers, you might have gotten an update about that issue.

But I think it is horribly important to bring this up and an absolute disgrace to the state of Hawaii for the Attorney General, Mark Bennett, to imply that the United States and white men caused the Holocaust. I hope each of you will get a chance to watch that debate. It's scheduled -- I don't have the schedule with me. I should have brought it. But it wouldn't matter. You wouldn't remember it, anyway. But it is scheduled for Olelo.

But this is the United States of America. And when a damn lawyer for the state of Hawaii implies that we had something to do with the Holocaust other than liberation, then I am really fed up. I beg your pardon for that digression. I thank you for your tolerance, and I appreciate the opportunity to come and talk.

FACILITATOR AMARAL: Thank you very much. Thank you.

The next speaker is Mr. Richard Kini, followed by Alice Greenwood.

Aloha, Richard. This has to come up. Yeah, like that.



## Responses

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MR. KINI: Aloha na kupuna, na opio, na ohana, na ho aloha. Aloha no e kakou e Hawaii nei.

My name is Richard Pomaikaiokalani Kini. I'm Hawaiian, Portuguese, Irish, Scotch, English. I was born an American citizen. After reading Public Law 103-150, I renounced my citizenship from the United States with no animosity against the United States. After I read the apology bill, I said the United States is admitting that they wrongfully and illegally used their diplomatic and military forces to overthrow the lawful government of my country, my ancestors' country. I want the whole thing back in its entirety.

My comments will be based on my knowledge of Makua, especially the culture and the history of the American military in Makua and these islands.

I got involved with Makua around 1996 when friends of mine was staying at Makua, homeless. They were told by a former governor, if you have no place to stay, to go to Makua beach and live there and you will live in peace. Well, his term in election ended, and another governor was elected who had a different type of aloha for the indigenous native people of these islands.

So there was arrests coming at Makua, and I went there. And what made me decide to get arrested for Makua when I read the lease for Makua that you talk about in



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this flyer over here where the Army has leased 3300 acres of seeded lands. I don't know if anybody know -- here know about that.

But imagine, in 1963, Governor Ariyoshi turned over 3300 acres of Makua to lease to the Army for 65 years just for $1. Not dollar a year or dollar a month. But for 65 years, just for $1. Where can I, where can anyone in these islands, especially the native Hawaiians who are living on the street areas in the keawe tree bushes with rats can go and lease land for 65 years just for $1?

And that was my decision to be arrested. Also, what added to my decision to be arrested is the Army's involvement in Makua after World War II when the people of Makua -- I understand there were 2000 people there. There were farmers. They were providing food for Honolulu at that time. They were evicted. They painted white crosses on their homes. They even left their churches in place with the cross. And after the people were wrongfully evicted from Makua, it was the American military who went in and pulled that Pearl Harbor attack on the personal homes with the white crosses of Makua.

I and many Hawaiians, the indigenous people of these islands and especially many of those of us who have taken the stand I take have renounced our citizenship to the United States and pledge our loyalty to the Hawaiian



## Responses