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Honua`ula Cultural Consultation Meeting
January 22, 2014

Transcribed by: Jessica R. Perry, CSR, RPR

1 Honua`ula Partners, LLC hosted a Cultural
2 Consultation Meeting on January 22, 2014, from 6:00
3 p.m. to 8:00 p.m. at the offices of Goodfellow Bros.,
4 Inc., located at 1300 N. Holopono Street, Suite 201,
5 Kihei, Maui, Hawaii. In attendance were:

6 Charlie Jencks
7 Mike Dega
8 Ian Bassford
9 Sally Ann Oshiro
10 Basil Oshiro
11 Clare Apana
12 Kathy Owara Takeo
13 Jerome Yasuhara
14 Kai Markell
15 Ryan Kinnie
16 Lucienne deNaie
17 Daniel Kanahale
18 Carol Ka`onohi Lee
19 David Perzinski
20 Leslie Kuloloio
21 Morgan Davis
22 Janet Six
23 Elden Lim
24 Joyclynn Costa
25 Foster Ampong

A copy of the sign-in sheet is attached as Exhibit A.

1 MR. JENCKS: If you don't know who I am,
2 my name's Charlie Jencks. I'm the owner's
3 representative for Honua`ula Partners, the owners of
4 the Honua`ula Project District 9 in south Maui,
5 located south of Maui Meadows and above Wailea resort,
6 just north of the Makena resort boundary and with the
7 boundary of Ulupalakua Ranch on the mauka side.

8 The purpose of this meeting tonight --
9 and first I just want to thank Lucienne for kind of
10 coordinating and getting people here, inviting folks
11 to come. The purpose of this meeting is to provide
12 you, you folks in the cultural community, that choose
13 to tell us what you know about this property. As many
14 of you know, the ownership hired Scientific Consultant
15 Services, Mike Dega and David and Ian, to come out and
16 do an archaeological inventory survey of the property.
17 They've completed the 170-acre area. They're now
18 completing the 500-acre portion of the property for a
19 total of 670 acres. Part of our consultation effort,
20 we want to double down and make sure that we as a team
21 get as much input as we can on the cultural history of
22 the property.

23 I provided some exhibits for you to look
24 at, just to think about. I do have a draft of the AIS
25 for the 170 acres that hasn't been submitted to anyone

1 yet, and we're revising that, because I've --
2 (inaudible) so it's complete and it does a good job of
3 describing the sites. This meeting is one step to
4 continue to get that input. The intent of this
5 meeting is to videotape it, do an audio recording, and
6 with that audio recording I'm going to give it to a
7 court reporter and then that person is going to
8 transcribe minutes, and those minutes will go into the
9 AIS as part of the appendices of the AIS for this area
10 of the project.

11 Saturday there's going to be a site tour
12 with Lucienne. She's identified six people who are
13 going to be out on the property walking and looking at
14 about 18 different sites, mauka-makai. These sites
15 are those that we have proposed mitigation. We want
16 to make sure that we're on the right track and get
17 input on those specific sites. That's going to be on
18 Saturday.

19 And then a week from today on the 29th of
20 January there's going to be another meeting right here
21 with four individuals who Lucienne has suggested come,
22 and I think the way she described them, they were the
23 more shy individuals that can come in and spend some
24 time with us, talking about what they know about the
25 property, the sites, and that also will be videotaped,

1 along with the site tour, audio recording made, and
2 the transcript done. So we'll have three transcripts
3 that help fill in the blanks, if you will, on the
4 cultural history of this property. And I might also
5 add that this is -- this series of meetings that I'm
6 talking about aren't for only this 170-acre area.
7 We're going to do the same thing for the 500 acre
8 area. So we're doing this twice. I just want to make
9 sure that we get what we can in terms of input from
10 the public and those from the cultural community who
11 know of or know about this property.

12 So I guess with that, I'm going to ask
13 you -- we are videotaping. We're also going to get
14 the audio record, so speak clearly, annunciate. The
15 court reporter may have a tough time with some of the
16 Hawaiian words and terminology, so for those of you
17 that are going to share with us, if you have the time,
18 I would appreciate it if you would get back to me with
19 maybe a written summary of the words so that we can
20 accurately portray what you are saying, and the court
21 reporter, makes it easier for her job as well.

22 Okay, so with that, Mike Dega, where did
23 you go? He's going to make a quick presentation and
24 then I guess what I'm going to do is just open it up
25 to those that want to talk, those that want to make a

1 presentation. I know we have a slide presentation.

2 Michael, is this yours?

3 MR. LEE: Yeah.

4 MR. JENCKS: Okay, we're not going to
5 video that slide presentation, but we are your
6 presentation, your verbal, and then if you can give us
7 a copy of the slide presentation, we'll fold that in.

8 MR. LEE: Okay.

9 MR. JENCKS: Terrific. Okay, Mike, it's
10 all yours.

11 MR. DEGA: That was longer than a minute,
12 Charlie. Cutting into the consultation time. I'm
13 Mike Dega for SCS Archaeology. Most of you were here
14 last time, so I'm going to keep this quite brief so
15 you can talk. That's why we're here. With me is
16 David Perzinski, the Maui island manager who ended up
17 writing a great bulk of the report, and Ian Bassford,
18 who's the field director out there. Also, I'm happy
19 to introduce Morgan Davis, from the SHPD. If you
20 don't know her, she's here tonight. So thank you for
21 coming. I mean, that's a long day for you, so thanks.

22 The project was Sinoto, et al., 2012.
23 Charlie hired us to come in and redo the AIS,
24 archaeological inventory survey. Our field work
25 occurred from September 1st through December 15th.

1 That was on the 170 acres and the 500 acres. Both
2 reports are in preparation right now. I'll give the
3 results just very quickly, because a lot of you have
4 heard this before. The previous results, there were
5 40 sites found with 60 features. We found 119 sites
6 with 633 features out there. So quite a substantial
7 improvement from the previous. This is a breakdown of
8 the types of features that we found out there. As you
9 know, most of these are agricultural features,
10 terraces, alignments, and such of that nature. And
11 there were so many agricultural features we gave it
12 its own name, the Honua`ula field system, because it's
13 so extensive, because it is very unique to this area.
14 So I'm going to keep these slides up here. If you
15 guys have questions about them, please ask as we go
16 through.

17 To update you from before we got two new
18 radiocarbon dates. The first two came out in the
19 1880s for two hearths that were in the agricultural
20 terrace area. The two new carbon dates are in the
21 late 1600s. This is very interesting. We have a
22 continuity of occupation from, say, the mid 1600s all
23 the way through into the historic period, so the dates
24 are really incredible. We're still waiting on the
25 final lith analysis. We should get that next week to

1 find out what they were growing in all these terraces
2 out there.

3 So I'm going to stop there, and let you
4 folks talk. And if you have archaeological questions,
5 please let us know.

6 MS. DeNAIE: Could you just say how many
7 sites you found again?

8 MR. DEGA: 119.

9 MS. DeNAIE: Okay.

10 MR. JENCKS: I just want to add, once
11 again, the purpose of this is to provide input
12 testimony, let's focus on that, and we until 8:00, and
13 that's when I have to shut down the room, just like we
14 did before.

15 MS. DeNAIE: Will there be any pictures
16 of any of the sites that you found?

17 MR. DEGA: The pictures, no.

18 MS. DeNAIE: So we're still looking at
19 dots and giving our opinion on dots?

20 MR. DEGA: You've seen the sites,
21 Lucienne. You were out there. This is a 15 --

22 MS. DeNAIE: I'm the only one.

23 MR. DEGA: 15th consultation meeting
24 we've had. We're going to have a couple more. When
25 we're -- once the report comes out in two weeks, you

1 can see all the pictures. We have 85 photos and a
2 hundred videos, but Ian.

3 MR. BASSFORD: One of the purposes of the
4 site visit on Saturday is to have everybody come
5 through and we can walk through the area that is not
6 going to be within the preserve so we can get an
7 actual visualization of this is a new feature. That's
8 going to be on Saturday, I believe, starting at noon;
9 is that correct?

10 MR. DEGA: Yes.

11 MR. BASSFORD: So anybody who's here
12 present would like to attend that meeting --

13 MR. JENCKS: It's a maximum of six
14 people.

15 MR. BASSFORD: Oh, okay.

16 MS. DeNAIE: Yeah, so it's not anybody
17 any more.

18 MR. BASSFORD: I guess I should shut my
19 mouth on that one.

20 MR. DEGA: So, you want to start? Who
21 wants to start?

22 MR. LEE: Could I? May I? Mahalo. My
23 name is Michael Kumukauoha Lee. My training is a
24 pakalupoku, starting with my grandfather Kimo
25 Guerrero. My student, na haumana Levi. What we're

1 doing here is we're taking the Hawaiian star
2 constellations, okay, from the sky, which is this and
3 this that goes over the state of Hawaii, and in the
4 ancient times the stars ruled. They tell you the
5 hierarchy in the kapu system, from the time of Akea
6 and Haleopapa, 2,300 years ago, from the mo`i to the
7 ka`ua to the maka`ainana, the fishermen, and everybody
8 in between. This is where -- we call it the Hawaiian
9 feng shui. Where you're supposed to get the mana,
10 from the sky. It's called the aka shadow. It's the
11 spiritual blueprint and road map of akua that created
12 everything, so the hierarchy is here.

13 Now, the reason is -- this is not my
14 opinion. This is not my emotion. And how I did this
15 for this -- you can put this up so it goes back. This
16 took 3,600 calculations with the stars for this
17 property out of those archaeological features. It
18 took 108 hours working straight over 12 hours a day
19 for one week straight to pull this together based on
20 what the stars say and what I was taught from
21 generational knowledge. So, you know, an opinion is
22 not a fact, because it can change. Emotions are not a
23 fact, because it can change. This is what was told to
24 me about the sites, what ancient Hawaiians would say
25 the mo`i is under Kane, the god, because our mo`i is a

1 god, and where kane in the sky crosses, he stands on
2 Kamapuaa, who stands on Maunaloa, his grandmother.
3 Mauna loa represents the sea and kahiki, from hence
4 the ahupua`a, the land stands on the sea, its legs are
5 the ridges of the mountain, or mauka, and the cloud
6 sign of the pua`a hangs over the mountain on the land.
7 And who stands on the (inaudible), kane, man, and what
8 comes from kane, the woman, okay. La`i la`i, ki`i
9 la`i la`i. Okay, and who owns the sacred water gourd,
10 okay, which is the water of life, which is the Milky
11 Way, which is our mookuahau, where our kuamo`o, our
12 genealogy comes from.

13 MR. KULOLOIO: Okay, question.

14 MR. LEE: Yes.

15 MR. KULOLOIO: Just wanted to be sure.

16 MR. LEE: Yes.

17 MR. KULOLOIO: When you're giving this
18 presentation, Mike.

19 MR. LEE: Right.

20 MR. KULOLOIO: I came here to look what
21 is based on land.

22 MR. LEE: Right.

23 MR. KULOLOIO: Rather than what is based
24 in the stars.

25 MR. LEE: Right.

1 MR. KULOLOIO: So that our archaeological
2 inventory survey is very well clarified, discript to
3 the findings of the AIS. I didn't know that I was
4 gonna come here to do one astrological stargazing
5 course. I came here just to be sure that all the
6 players in here, including myself, yeah, is focused on
7 the archaeological findings as is required by the
8 state of Hawaii to do AIS what is found on ground, and
9 not to be comparable or finding patterns that perhaps
10 might be in theory but even culturally, yeah, that
11 goes back in time using sacred names for tonight, or
12 not I would have bring my kupuna, who perhaps are
13 navigators also that perhaps have a different aspect
14 and schooling of the stars. I under where you're
15 coming from. They've done this on the island
16 Kahoolawe and the University of Hawaii, all over the
17 United States. So I just wanted to be sure that you
18 represent ancestral knowledge that deal with this moku
19 or Honua`ula, period, according to the findings that
20 is not being surmised there.

21 Now, if you're going to do this, I hope
22 for the record, I am not satisfied, yeah, with the
23 focus why I'm here. I'm a land person right now. I'm
24 ma`a with the area, somewhat ma`a. I'm la`a with the
25 area, somewhat la`a. And I'm trying to see how I pa`a

1 to the area. Yeah. That's all I wanted to ask.

2 MR. LEE: Mahalo.

3 MR. KULOLOIO: And I just wanted to see,
4 because I have not yet on the chart that's going to be
5 sent to me that talks about stars, and that's
6 interpretive in theory.

7 MR. LEE: So, uncle, I'm going to show
8 you what you asked for. Please hit the slides.

9 MR. KULOLOIO: No, you don't have to show
10 me. I got my own kupuna to teach me my own
11 navigational stars.

12 MR. LEE: What this is is the -- what
13 this is is the whole format -- thank you, uncle, for
14 your input.

15 MR. KULOLOIO: Thank you. I didn't know
16 that you was gonna do a whole half an hour.

17 MR. LEE: Yeah, this lines up with what
18 you're asking for. We actually have slides that this
19 matches up even before I get on the property dictates
20 me like the indicator species limu where the
21 freshwater springs are, the palahalaha, they tell you
22 where the springs are, and this demand Hawaiians put
23 the sacred lona heiau on this agricultural site in one
24 site in October. This is broken up by the sun, which
25 during winter time is to the south in that ecliptic

1 line, and November, December, January, February,
2 March, April, May, June, July, August, September,
3 reset konahiki, October. Why? If this is an
4 archaeological site, you've got to get all the sun
5 right over it to make your bumper crops, because this
6 has been admitted to be an archaeological site for
7 growing plants. Okay, so to do that, it's got to
8 match up to the bumper harvest with the crops.

9 From this, I got this, going on site to
10 this property to find these archaeological sites. Can
11 we go to the next slide. This is in the northern
12 section, which would be -- if we do this correctly,
13 site would go here. Okay. This section, which we
14 talked about the last time. Next one, please. We'll
15 go to the archaeological sites. Yeah. We'll just go
16 to the archaeological sites. So while she's getting
17 that together, these are my bona fides, recognition
18 from the city council, recognition in (inaudible)
19 overseas as a Papakilo kumu, recognition 20 years ago
20 in *The Advertiser*. Just keep ongoing, we want to --
21 recognition -- okay, now we're at the site up here.
22 Okay, that's a (inaudible). Next, next one. Okay,
23 next one, next one, that's the kua stone. Next one,
24 that's the hina stone. That's the kua and hina stone,
25 okay. Next, okay that's Uncle Alden sitting on a

1 papakila hoku stone, okay, shaped like a glove,
2 matching that obalesk on property. Behind you can see
3 the winter solstice over there. We used the stick
4 from the stone to show you that. Next slide, please.
5 That's uncle up there.

6 Okay, this is a heiau that is down at
7 Makua, which is now covered up, but you see this
8 eclectic group of rocks --

9 UNIDENTIFIED FEMALE: Maluaka.

10 MR. LEE: Huh?

11 UNIDENTIFIED FEMALE: Maluaka.

12 MR. LEE: Maluaka. So this is not dry
13 stack, okay. Next slide, please. Okay, this is a
14 little bit more overgrown. As you can see, different
15 size. This is not dry stack. This is a heiau, known
16 as a heiau. This is what we found, based on this map
17 where the stars dictate and demand under the kapu
18 system this is supposed to be that has a hole for the
19 pole for the lonopoko to be carried.

20 Next slide, please. Okay, that is the
21 heiau there. Next slide. It's not dry stack, but it
22 says a continuation of the wall. That's no wall.
23 That's it there. That's part of it. That's the hole
24 that's on the upper portion of it for the pole for
25 lonopoko during the circuit of makahiki, November,

1 December, January.

2 Next slide, please. Okay, that's a mo`o
3 cave there that's filled in, like they do on the Big
4 Island where the wells are, they fill them in when
5 they don't want people poking around to -- in Puna for
6 the water.

7 Next slide, please. Same thing,
8 (inaudible).

9 Next slide. Okay, that is -- can prove
10 that.

11 Okay, now, as I answered that, how I
12 never knew by going up there by knowing the stars and
13 what it means, by my teaching and generational
14 knowledge, dictates these things to be where they are.

15 MR. KULOLOIO: Question, Mike.

16 MR. LEE: Yes, uncle.

17 MR. KULOLOIO: Looks like stop signs. It
18 looks like tags --

19 MR. LEE: Yes.

20 MR. KULOLOIO: -- that you placed there.

21 MR. LEE: Yes.

22 MR. KULOLOIO: I'm trying to connect your
23 visionary aspect of which stars' names, tags,
24 (inaudible).

25 MR. LEE: Right.

1 MR. KULOLOIO: Look like I'm caught in a
2 traffic jam.

3 MR. LEE: Right, right.

4 MR. KULOLOIO: Trying to learn culture.

5 MR. LEE: Right.

6 MR. KULOLOIO: If this is going to be the
7 presentation for me to apply my scenarios, my
8 imitation of what culture in 2,000, 2,5000 years ago
9 is versus archaeological studies, interpretive values.

10 MR. LEE: Right.

11 MR. KULOLOIO: Yeah? It's a complete,
12 broken down television tube, because it's very
13 confusing to see this kind stuff to be put in front of
14 presentation like this. I didn't come here to listen
15 to this. He's taking away my values, the way I was
16 raised, struggling from this area. E komo mai, I'm
17 going to respect you as a kanaka, as a kanaka, but I
18 just wanted to tell you, I came here to get the
19 report. I want to check the work by the
20 archaeological company, if they're in compliance. I
21 want to check how good they are in regards to their
22 surveys and the reports that will be eventually
23 finished. I'm not here to determine theory or
24 comparables from the Big Island, because every island
25 is unique, differently. The datings haven't been

1 established. So archaeology is brand new yet in
2 Hawaii. It's nothing new. We're still searching. On
3 the island of Kahoolawe in 1980, during our research,
4 our first (inaudible) we did on Kahoolawe, after two
5 rains in the same year, 80 to 82 -- 80 percent of the
6 meetings were vanished because of flood. So to you to
7 be interpreting something that does not include rain,
8 flooding, meeting scatter and so forth is very
9 important so that we can bring interpretive cultural
10 value, as you see 'em, but search your kupuna, not
11 scientific. I don't know who your kumu is,
12 respectfully, but I want to be sure that you don't
13 enblanket, you don't heiau my mana.

14 MR. LEE: Uh-huh, uh-huh.

15 MR. KULOLOIO: Don't tell me uh-huh. I'm
16 just telling you, I want to be sure. I'm just
17 speaking for myself. I don't represent no family,
18 yeah. I'm here to protect my ohana that has nothing
19 to do with this chart right here. I came to do up
20 there. That's all. Thank you. E kala mai.

21 MR. LEE: Mahalo.

22 MR. KULOLOIO: Everybody, e kala mai. I
23 just want to be clear. I'm getting confused.

24 MR. LEE: A lineal descendent will speak.

25 MR. KULOLOIO: No, no, really.

1 (Inaudible) this was going to be a presentation.

2 MR. LIU: Les, I'm a descendent of the
3 (inaudible).

4 MR. KULOLOIO: Yeah, I didn't know
5 tonight was going --

6 MR. LIU: No, no, hang on. I listened to
7 you.

8 MR. KULOLOIO: Yeah.

9 MR. LIU: I'm a patentee of the
10 descendant, for the patentee I descend from,
11 Ho`omananui, and I wanted to listen to everything that
12 he has that will apply some more knowledge.

13 MR. KULOLOIO: Yeah.

14 MR. LIU: Because, hey, I want to know
15 what's going on. Now, if this was a cultural way in
16 the old times, I want to see it.

17 MR. KULOLOIO: Okay. If it was, yeah?

18 MR. LIU: What I'd most like to know is I
19 got the royal patent right here. What is it -- what
20 is it -- what is it that the royal patent is meant to
21 be forever. Now, if you can find any material that
22 shows me it was signed off, Makii tried, and then --
23 and then the royal patent was issued in 1852 again
24 because he tried.

25 MR. KULOLOIO: Maika`i. Maika`i,

1 everyone.

2 MR. LIU: And title report he mentions --
3 hang on. You spoke. I'm speaking.

4 MR. KULOLOIO: Well, I'm not through yet,
5 bruddah.

6 MR. LIU: So the title report puts
7 Ho`omananui's name in there. Now, if she had nothing
8 to do with it, her name would not appear in the title
9 report. So I want to hear everything that covers
10 whatever we're talking about. Okay, and if you want
11 to view -- it's from the archives I got the deed. I'm
12 not just talking out of blue air.

13 MR. KULOLOIO: No, I understand.

14 MR. LIU: Okay.

15 MR. KULOLOIO: Understand.

16 MR. LIU: And I got the deeds, you know,
17 whatever you want to see, I got your deeds right here,
18 written in Hawaiian and English.

19 MR. KULOLOIO: I understand, but
20 tonight's --

21 MR. LIU: So --

22 MR. KULOLOIO: -- tonight's finding --

23 MR. LIU: Hang on.

24 MR. KULOLOIO: Sure. Wait, tonight's
25 finding --

1 MR. LIU: Hang on, you had your time.

2 MR. KULOLOIO: I everybody, but let me
3 say this, because I'm in order, cousin, I'm in order,
4 I think so, in a presentation like this. I'm in
5 order. Tonight's finding is archaeological findings,
6 not research of the Great Mahele and the royal
7 patents.

8 MR. LIU: Say whatever you want.

9 MR. KULOLOIO: Period.

10 MR. LIU: Say whatever you want.

11 MR. KULOLOIO: That will come in court
12 whenever you folks want to do it, but, please, I'm
13 here just to find the things of the land.

14 MR. LEE: I have to explain something to
15 uncle, these archaeologists and also Mr. Charlie
16 Jencks graciously invited cultural practitioners to
17 walk with them, so this is not in exclusion of us for
18 justice. This is a tool to aid them, because they're
19 going to make the determinations, as you say, uncle,
20 empirically, independent as they were trained in their
21 western disciplines. So we thank you for what you're
22 saying, but you missed a couple of meetings that we
23 had in this room because -- no, I'm trying to assist
24 you, because you're asking for help, because you're
25 putting down very important things that we want to

1 help you to understand.

2 MR. KULOLOIO: Don't help me.

3 MR. LEE: So the bottom line is, this
4 meeting and my presentation, I would like you to allow
5 me to finish, because I would like to ask how many
6 people here who have been part of this program want to
7 let me conclude and then you can bring up all your
8 salient points, please raise your hand so I know from
9 the --

10 MR. KULOLOIO: Then let me (inaudible)
11 distort my mind and you can do your presentation,
12 respect, I'll come back.

13 MR. LEE: Mahalo.

14 MR. KULOLOIO: E kala mai.

15 MR. LEE: Mahalo, uncle. I was taught by
16 Aunty Alice Koloka`i, who was born in 1900, and my
17 grandfather, who was born in 1905. Aunty Alice was
18 taught by the queen, while the queen was still alive
19 from 1906 to 1911. She was also taught by David Kale,
20 a well-known papakila hoku from Niihau. He has since
21 passed away a long time ago. This is part of our
22 generational knowledge as a tool for the
23 archaeologists, which we're making it available to
24 them in their report so people can look, say what they
25 want, check it, back check it, ask questions. These

1 little tags here talk about the cloud signs in the
2 dates that they take place for the bringing of water.
3 It talks about the cloud signs for the pillar cloud
4 sign at the end of February here. The pillar cloud
5 sign for the fishermen of the aopuaa, the pig that
6 brings the big storms in the season. It talks about
7 where the canoes are going to be placed, okay. This
8 is the ecliptic line, this line here. This is where
9 the sun and the moon travel. Okay, champ 14 talks
10 about leva. So if you put this in the month of May,
11 this sign will tell you where the stars are positioned
12 over the property that will tell you who's ruling that
13 area that the kahunas would dictate, and then it
14 levas, it turns around midnight and it hulis up.

15 Same thing when we go up here, how did I
16 say we have to go to this site here. In October, when
17 the makahiki is reset, the rising of the stars will
18 take place, and it comes out and then we have
19 lonomakua in the sail, okay, kainui, right over that
20 area, right in the east where it should be. So that's
21 how I come to say this is this, this is in this
22 section, and I put it there for people to see,
23 question, or whatever. It's a tool. It's a tool.
24 The archaeologists are tasked to make the AIS report,
25 not us. We're here to assist so that when they see an

1 eclectic group of rocks, they can help determine what
2 it is they're looking for. We're not dictating to
3 anybody a hierarchy of what is or isn't. We avail our
4 cultural generational knowledge to assist this process
5 in finding the right thing for the right reason, and
6 we've -- just to show that this is not, you know,
7 something that is hit and miss.

8 This is in Rubellite Johnson's book *Hoku*
9 *Inoa, Na Hoku Inoa*. Okay, this is the Egyptian star
10 constellation on the ceiling that is 3,000 years old
11 and the Egyptologists could not figure out what this
12 was. They knew it was stars, but it didn't match up.
13 When you overlay the star charts over it, it doesn't
14 match up, so they called it anthropomorphic. That's a
15 fancy word for we don't know. It's like cartoons,
16 okay. So they put this there, okay. And this is a
17 fact. Well, in 1997 when I looked at it, I said, I
18 know what that is, because, you see, you have to have
19 the ancient mindset to see this the proper way. We as
20 Papakilo hoku never directly look up. You destroy
21 your instrument of your eyes, you go blind, you lose
22 it forever. You can no longer practice, so we look
23 down in a water mirror called the waihaka. So all the
24 ancient sites for us, we don't look this way, we look
25 down this way. I knew what this was. I took a

1 plastic, and what did I drew, I drew everything on the
2 plastic, the clear plastic, and this was now the vault
3 of the ceiling the way this looks. This is just
4 science 101, okay. We reproduce empirically, not
5 my -- not my opinion. This is what was done. So this
6 was the vault of the ceiling, the vault of the
7 heavens, but my practice is huli it over, waihaka,
8 it's a bow, it's a bow. And now I get the proper
9 orientation. Guess what, it matches up to everything
10 in the sky.

11 1997, 17 years ago I put in for the TX
12 and visual copyright for it. So we're not talking
13 about throwing dice or picking and choosing and
14 throwing a quarter. We're talking about empirical
15 knowledge that is not my opinion. So if I have to go
16 into court and for all of these things that I put
17 down, where the mo`i hale is, where the kaluaus are
18 going to be born and buried and whatever on this
19 property based on the stars, I can justify everything
20 here in my calculations. And in my teaching I have to
21 go to Bishop Museum and look at Emery, Emerson, Maud
22 McKempson, kamakau, malo, papa`i`i to see what was out
23 there and match what my teachers taught me so if I
24 ever have to defend it in court under oath, under
25 penalty of perjury, I could and I could show you where

1 they missed stuff and fill in the blanks as I just did
2 with this little model.

3 And that is my presentation, because I do
4 not want to take up more time, but just one thing
5 before I leave, since we're on the Egyptology thing.
6 Here from Egypt you see -- I'll pass this around so
7 can you see it clearly, because it's too small here
8 and we didn't put it on a slide. But you see the god
9 Horace standing on the god Seth and Seth is a
10 hippopotamus, okay, a hippopotamus. You can pass it
11 around so people can see, thank you. In the Hawaiian
12 star constellation we have kane standing on the pig,
13 kamapua`a. It's the same thing, okay, but it's
14 inverted, okay. Turn that around, you got the same
15 thing. And I'll pass this around.

16 So as I'm saying, more has to be done
17 here. Much work to do, but you can see it's not my
18 opinion, it's not my emotion. It's based on empirical
19 fact that I can do it. This is only a tool to aid
20 this process, and I thank Charlie Jencks and all the
21 people, Daniel, Lucienne, Joyclynn, Claire, Basil, his
22 beautiful wife, everyone from the archaeologists that
23 were here back in the day who were the pioneers that
24 are represented right here in the seat before you,
25 OHA, everybody who has cared, uncle, his beautiful

1 wife, everybody here.

2 UNIDENTIFIED FEMALE: I'm his cousin.

3 MR. LEE: His cousin. Beautiful cousin,
4 but the bottom line is everybody has participated in
5 aiding this process so that we do the right thing for
6 the right reason, and that's why we're here, and we
7 thank you for your attention. Does anybody have any
8 questions before I sit down and let anybody else come
9 up? Yes.

10 MS. APANA: I want to make a comment
11 about this. (Inaudible) pour over this map and make
12 this map and as it was finished, after all those days
13 and hours, then we looked at the sites and said --
14 called Lucienne and said, Lucienne, what is this
15 numbered site? And Lucienne said, well, this is -- as
16 far as -- that's something that's been shown to be
17 this, and it was in the area of ku and there was a ku
18 stone there, you know. And this happened -- I would
19 like to see how it matches up with what you have found
20 already, but I don't know enough about what the
21 numbers are from the archaeologist's report, but the
22 few ones that we had knowledge of, they were the same.
23 They were what was predicted by knowing the patterns
24 of planting, from the patterns of the -- of what would
25 be -- would have been the ancient village, and they

1 were there. It was phenomenal to me that the place
2 for the mo`i, there was a -- what we had been honoring
3 for a long time, a pohaku for the mo`i.

4 So you can say all you want about how
5 this is -- this is not on the ground, but I believe
6 that we've just come another step farther. Certainly
7 knowing how archaeology has fallen so short in many
8 places, especially the place that I have been
9 advocating for, which is the sand dunes, where
10 everything was nothing, and then there are hundreds
11 and hundreds of burials of ali`i, and this gives us
12 hope to find what was there to do respectfully on the
13 land. You know, as you do your building, you have
14 more knowledge to do respectful development. You
15 always -- people always say best practices, right, we
16 use best practices. To me, as a Hawaiian person that
17 this is a -- certainly a tool that will help to make a
18 better practice.

19 It breaks my heart every time I hear of
20 an iwi that has to be moved down at Palauea recently,
21 where the shark attacks were, and the burial had to be
22 moved for a house, and it just breaks my heart to hear
23 those. I want to see that we get the science of our
24 ancestors to be part of this, and I think that the
25 marriage of the two is really where the future is

1 going. And I'm happy to see that it's here in this
2 project. I thank you for doing that.

3 MR. LEE: Yes.

4 MS. SIX: Just speaking as an
5 archaeologist, people that are agriculturalists around
6 the world are very interested in longest and shortest
7 day of the year. Stonehenge is a classic example.
8 Quantifying things, counting things, who we know,
9 Hawaiians where, this area, what, farming, everybody,
10 finding out what, C 14, radiocarbon dates when, the
11 why is the brass ring, the why -- you want someone to
12 tell you why did they do this. And when someone
13 stands here with a gift like this -- and it can add a
14 richness to the work, and because Michael is talking
15 about basically a solar calendar, it would also inform
16 the development where the rain is, where the drainage
17 is.

18 So the idea to me, as someone who studies
19 archaeology, is that the why, the qualification is
20 often absent in a lot of AISEs. We quantify. We
21 count. But we don't know why. We don't know wasn't
22 gifted to us. And it's not even gifted to every
23 Hawaiian. Everyone has different things that are
24 given to them, so for me it's a very interesting
25 phenomenon. I just wanted to comment that all around

1 we see archaeological sites lining up with solstices,
2 stars, et cetera. Thank you.

3 MR. LEE: Yes, uncle.

4 MR. LIU: My cousin is a cultural
5 representative for the ahupua`a of Moanalua, where my
6 family on my father's side is from, and as we looked
7 into -- in 1957 we had to move out of Moanalua because
8 it was sold and various parts next to Fort Shafter it
9 was built on. There were 90 iwis taken out of various
10 places, 90, and they're all at the Bishop Museum. I
11 don't know, they weren't reinterred anywhere. So when
12 my cousin began to get deeper and deeper, the museum
13 actually said, hey, do you want to take this back and
14 reinter it somewhere, you know. I don't want to see
15 that here. I don't want to see where we're going to
16 get a bunch of iwis and put it in storage somewhere.
17 I walked in that Bishop building, and the air
18 conditions are -- it's the oldest building on that
19 grounds, and air conditions are up and I went inside,
20 looked at some other -- I mean, I saw this flightless
21 bird. It was big -- this big, stood about yea high,
22 and a whole bunch of other iwis there. I do not want
23 to see that with what goes on, whether it's this
24 property or other properties. So 90 iwis, it's
25 sitting at the Bishop Museum and they don't know what

1 to do with it.

2 MR. LEE: Yes. Daniel? Joyclynn?

3 MS. COSTA: I wanted to thank you,
4 Michael, and I just wanted to share that I was a huge
5 skeptic, how somebody can know this stuff, how can
6 that be real, but then I had to step back and go, I
7 live in 2014. I didn't live back then. So how do I
8 reconnect? And so the more I invested my time to
9 listen to Michael, however skeptical I was, I had to
10 open my mind to it, because I was really closed
11 minded. I'm like, okay, you know, shot in the dark,
12 you get all this kind stuff up there, no make sense to
13 me. I sat one evening and just stared at this thing
14 and went, I can't make heads or tails of this. This
15 is just -- you know, like uncle Les said, just a bunch
16 of colored things all over this. And he said, yeah,
17 you're right, if you don't have that intellectual
18 knowledge, you'll never make heads or tails of this.

19 But as he took that other moveable
20 chart -- because I told him, okay, why don't you go
21 ahead and make these things overlay dots so it will
22 make sense to me, the map -- what the maps look like,
23 what is already there, and then what's supposed to be
24 there. He goes, it doesn't work that. And I'm, what
25 do you mean? And so that's when he showed me

1 scientifically how we rotate, how the moon and sun
2 rotates, and so it's a movement. And so by how that
3 movement works, that red line works, is where you can
4 find everything.

5 So I said, well, how you know it's there?
6 He goes, well, if you went and studied the movement --
7 and he said, okay, according to this intellectual
8 knowledge, at a certain time this happened and this is
9 supposed to be there. So I went, okay. He goes, and
10 I've never been there. I said, okay. He goes, so I
11 went and it was there.

12 That's what kind of kicked me into little
13 bit more fast forward, because up until then it was
14 like anybody can just take that and stick things all
15 over the place, right? But when he stuck it all over
16 the place, he did it just from his intellectual
17 knowledge, not knowing if he's gonna get anything, but
18 the key factor to me was they found it. They matched
19 their ducks. What they found is all what he's putting
20 on this map. He's not putting it before the fact and
21 making this stuff up.

22 After he went with the star chart, after
23 he went with the rotation of the moon and the sun,
24 after he went with the knowledge from the kupuna on
25 what it's supposed to mean, which matches up with

1 ancient culturals around the world, and he matched it
2 up and he put it on the map, that's when he asked,
3 okay, what is this dot, Lucienne? And she went, that
4 dot was this, which he had found. He goes, that dot
5 means this. Okay, so it's not as if he came about and
6 just drew dots of his own. When he put the dot down
7 himself, it matched up where the dots that they found.

8 So now, for me, is, okay, what did the
9 dot mean? Ian says the dot means agriculture, okay,
10 and we're in the consultation process right now. So
11 we have the opportunity to also dictate what this dot
12 means, because in actuality, the agricultural aspect
13 that Ian is putting in his report is of theory,
14 correct, or am I wrong? Is it a fact or is it theory?

15 MR. BASSFORD: Both.

16 MS. COSTA: Okay. So you'll have your
17 factual information as well besides -- because when we
18 were walking, which out of the 500 sites we visited,
19 maybe ten, you were talking to us about your theory;
20 in theory, this is this; in my theory, this is that.
21 And so you theorize, which is okay, because it makes
22 sense scientifically by the type of information you
23 folks gathered and through the course of archaeology
24 in Hawaii, right?

25 MR. BASSFORD: Yes.

1 MS. COSTA: For this particular source,
2 which I really never understand, and I -- you know, I
3 would have gone with your dots, because it made sense,
4 except until I invested time to look at this, and his
5 dot smack dab on top of your dot and it told me what
6 it was. So that -- to me, that was the difference.
7 So if we can now merge it, because this is -- time and
8 time again, if we only go with one theory and we don't
9 allow our ancestral knowledge, then it can also become
10 not as important, when this dictates that it was. And
11 then when it doesn't become as important when
12 something happens there, then it becomes an
13 inadvertent. And too many times, like Clare says,
14 when they said there's nothing there, we only found
15 here and we only found there, which is how this
16 project began with 40 sites on the same area that
17 became 500, okay, so if we had stuck with the 40 and
18 it had been shrunk down to 27 acres of preserve out of
19 that 130, guess what would have happened to the -- out
20 of 40, so 460 sites, it would have been an inadvertent
21 site and it would have been bulldozed, we'll just
22 write it off in the books and then you guys can look
23 at the picture, and, fore, yeah, (inaudible) golf
24 course. That was the -- that is literally what would
25 have happened.

1 So, you know, I thank Charlie Jencks
2 again to be able to do this, you know, but it
3 really -- it really -- I going for back for Michael,
4 only because I never believe him, okay. I coming from
5 a person who never believe him, I promise you guys. I
6 never believe nothing he was presenting. I never
7 think that this man can memorize this stuff, but you
8 know what, for me, every time I talk to him, he said
9 the same thing over and over again. He never -- he
10 never deviated, he never changed the story. Every
11 time he opened his mouth, it was the exact same thing,
12 and he can be sitting with no books, no books, no
13 charts, no nothing, and he telling me the same thing
14 over and -- that tells me that man telling me the
15 truth, never change. And then when he told me that
16 this thing telling me that get this thing over here,
17 and he went and it was there. Never been on property.

18 We've been on property for months looking
19 to see if there were things missing from the 40 sites,
20 and we found them. So I've been on the property.
21 We've invested time on weekends, go up there, be with
22 our kupuna, you know, through our cultural access
23 rights and be with them. And, you know, not once we
24 got hurt. We stood around one huge log tree that went
25 fall down, filled with one nest of bees, and Daniel

1 picks up the log, the bees no touch him, puts it off
2 to the side, the bees no touch him, so that we can go
3 clean out -- because the deer just running through
4 there just destroying the place. The lantana was
5 crazy in that place, and we didn't care that we was
6 going to get poked with the thorns. We wanted for
7 malama the place because it was where the -- it was
8 telling us to go over there. Not one bee sting, not
9 one fall down rip our legs open on the lava rocks,
10 nothing. Nighttime, daytime we went. We would watch
11 the solstice, we would watch the moon, we would -- we
12 would just go look, and I don't know what I looking
13 at, but I could feel it. Nighttime different from
14 daytime. All of a sudden we see something just pop
15 out at us. We was like, whoa, what is that? Wasn't
16 like that daytime, you know.

17 So he I don't have that lens of our
18 kupuna, but as I invested time with Michael, then I
19 understood. I don't know all. I don't know all. I
20 only know like one -- if you put a little dot on the
21 paper, that's how much I know. And even with just
22 that dot on the paper, I'm convinced -- I'm convinced,
23 yeah, that some of these things needs to be included
24 in the that report. This is what the consultation is
25 all about. There needs to be an even playing field.

1 If it's going to be of your theory, then it also needs
2 to be of the facts here, because I think the weight
3 could shift little bit. And no be scared of that
4 facts, because it's gonna help you for the next one
5 and the next one, and you gonna learn. You gonna
6 learn, because get so much energy and you get so much
7 passion, because I walked with you on that land, you
8 know, I went drop my kids and I told you, take care of
9 this place, and you promised me, you said you would.
10 You know, I brought my father up there to come look.

11 And I'm not convinced that it's all just
12 agriculture. There's some important things here that
13 we're gonna miss, terribly gonna miss. So the stuff
14 that, you know, you kind of iffy about or the stuff
15 that you think that you might but when you look at
16 this, if you really sit and invest your time with him,
17 he gonna show you all of a sudden now what you saw
18 gonna be even huger, and then it's going to make you
19 wonder what's beyond that border, yeah, what's
20 connected to it. And then you can -- then you can
21 also, if you take his theory and you go and it says,
22 this should be there and it's not, then you can say,
23 okay, that's where it dropped off, they never go over
24 here. It can help you with that compass too, you
25 know, but if it is, then it furthered it that way, you

1 know. So if the map tells -- the road map tells you
2 go this side and go look because get this, and you go
3 and it isn't, and now we get technology with GPS,
4 yeah, so if with we know that it's not there, then
5 they never go over there, they stayed only till here,
6 like how you say. They only stayed over here because
7 never have this over here because never have the rain.
8 And the teacher was there that day and he says, no,
9 that's incorrect. The forest was there many years
10 ago. The rain did reach over there, so the theory of
11 the people only stayed here, no more rain over here is
12 incorrect. Remember that up at the site visit?

13 So there's lots of -- you know, and I was
14 just one haole teacher. He wasn't even one kanaka,
15 but he teaches history and he takes the Hawaiian
16 children in Haiku to different events and he's very
17 connected to the Hawaiian culture. He's very
18 passionate about it, so when he heard that theory, he
19 corrected it on the spot.

20 So I'm just saying, give him a chance,
21 because I doubted him, completely doubted him. I
22 would have believed everything you said. Everything
23 that you would put in the -- I would say, okay, yeah,
24 I saw that, yeah, there was a site there, yeah, there
25 was C shapes there, yeah, I saw the heart, we went to

1 the -- and then just accepted what you said, but
2 there's a whole lot more to that report that should be
3 included, and I would appreciate it if that would be
4 included. And I think I would like OHA to investigate
5 more and invest their time to look at this theory,
6 defunct it if you can or accept it, you know, because
7 I was about ready to go crazy, and I cannot. I cannot
8 find the inconsistency. You sit with him, he gonna
9 say the same thing over and over again, over and over
10 again. So that's my manao.

11 MR. LEE: Daniel.

12 MR. KANAHELE: My name is Daniel
13 Kanahele, and I spent a lot of time on this land,
14 probably hundreds of hours over the years, all
15 seasons, all times of the day. I've spent a lot of
16 time at night up there by myself, so I know this
17 place. Probably walked more of the land, maybe Ian
18 has walked more of it now, than maybe anybody else in
19 this room. In the night the sky, the night sky over
20 this place is spectacular, and I couldn't help but
21 feel this strong connection with what's above to
22 what's below on the land. I always wanted to know
23 more about that connection. I've been very open to
24 that.

25 You folks know, everybody in this room,

1 that I've been looking for people to advance our
2 understanding of the knowledge of this place for years
3 and years. I've either talked to you in person or
4 I've sent you emails or you've heard me testify in
5 front of decision-making councils, so I've been at
6 this a long, long time. So I'm grateful for anybody
7 who is going to come forward and share whatever they
8 know that would advance the knowledge of this place,
9 the historical knowledge. And if you have anything to
10 say, now is the time to say it, because I've been
11 looking for a long, long time. It's not the first
12 time -- not the first opportunity that has occurred
13 for people to come up and speak.

14 We're coming up towards the end of this
15 game in terms of completing this archaeological
16 inventory survey. We have this wonderful opportunity
17 to consult and to share our knowledge. We should be
18 open, we should listen with our ears, and then if you
19 have anything else to add, please do so, because this
20 is the forum to do it. Now is the time. Please, if
21 you're a cultural descendant, lineal descendant, if
22 you have generational knowledge, if you're a cultural
23 practitioner, now is the time to speak for these
24 places.

25 I'm here because I care about the past.

1 I care about my culture. I care about my identity,
2 and I'm at this table today because I want, and I'm
3 sure many of us here want to claim what is rightfully
4 ours, and that's justice for Hawaiian antiquity,
5 justice. And I believe we stand on firm ground in
6 claiming what is rightfully ours, and now's the time
7 to claim it. If you have something to share,
8 something material to say, please do so tonight.
9 Please, I invite you. And please listen and let's do
10 it with aloha. Let's come from a place of aloha first
11 and foremost. Uncle Ed Lindsay taught me that lesson.
12 I must say I learned from Uncle Ed Lindsay, always try
13 to come from a place of aloha. So I invite that
14 spirit to be here now. Please come from a place of
15 aloha, and let's be open to whatever anybody has to
16 share tonight. Please. Mahalo.

17 MR. LEE: This is the anchor -- mahalo,
18 Daniel. This is the anchor to the past which gives
19 the form of the place that had presence with cultural
20 practice under the Mahele and under the makahiki. So
21 it fills up what the purpose and need was, food,
22 clothing, shelter, water, okay, but a need for akua
23 and that contract to be renewed with the freshwater
24 coming down again. So this fills the form of the
25 house of the four different pillars that you have for

1 the foundation of what fills a culture, and this is
2 the tool that we (inaudible) to have and question and
3 learn, because this can be the form and the pattern
4 for more dialogue for the narrative of how people
5 lived and what is the purpose today now for us to find
6 this anchor to assist us and guide us in this culture
7 of kanaka maoli, to find the purpose and need again as
8 a road map to guide them, to assist them in reclaiming
9 what is theirs, and this is why we are here and this
10 is what we avail, for those questions (inaudible).

11 MS. COSTA: I also came because the last
12 meeting we had in December I was told that the entire
13 report was going to be done December 31st, done. It
14 was going to be turned in to SHPD and then we can do
15 comments with SHPD instead, but since December 31st is
16 here, have you gotten the report?

17 MR. BASSFORD: (Inaudible) one copy from
18 SCS and these meetings are a result of that initial
19 review (inaudible) document (inaudible).

20 MS. COSTA: Okay, so what my question is,
21 before it gets turned in to SHPD, because this is
22 supposed to be a consultation process, again, I
23 reiterate, you cannot consult on something that hasn't
24 been given to you. So if we don't know what the
25 report is, how do we then consult on the findings? I

1 thought that is what a consultation is. If not, this
2 is only kukakukau.

3 We don't know -- we don't know what you
4 found in what area in perspective to other things that
5 you found. When you find it, what's within that
6 findings, so you come to the conclusion of your theory
7 as to why it's there and what it is so that we can now
8 take that information and consult. Now we can give
9 you what we feel or we think or through generational
10 knowledge we can show what it is, but no information
11 has been given to us so that we can consult. All
12 we've had was either presentations or kukakuka
13 sessions, yeah.

14 We've had opportunity to go up on the
15 land that one time with Ian, and then you had poster
16 boards up with dots on the map, but no explanation as
17 to what the dots were. Ian did take us to a specific
18 site which he felt was the most predominant site in
19 that whole area, yeah, on that one view plane, because
20 of the way that you can view everything. We don't
21 know what the topography or plats were like back in
22 the day when that was constructed, so if the view
23 plane was in how you're theorizing, was that that way.

24 So, you know, the explanation in the
25 report as to why this theory and what you think that

1 was for, you know, none of this has been given. So
2 it's hard to say we're consulting if we don't have the
3 information to give feedback on, yeah, so when I see
4 something like this here, at least now we can have
5 feedback, whether positive or negative, whether we
6 think it's okay or if it's not okay, but at least we
7 have information as to what it is, because it's
8 actually all named, and the names that was put on that
9 map coincides with your dots. So your dots might have
10 a dot and a site number, but this map on top of your
11 dot has a name, yeah. So defunct the name or identify
12 your dot, you know what I mean, so that we can at
13 least now match it or go back and study it as to -- if
14 that theory -- if the star theory -- not him, but the
15 actual scientific -- scientific proof is incorrect,
16 then we correct it. You know, we don't want to give
17 out incorrect information either.

18 So -- but it matches your dots, and so
19 that's why I say this has a name, yours has a number.
20 It has no name, it has no identification, it has no
21 identity except that it's agriculture, yeah, and so on
22 the ground this is telling you exactly what it is.
23 So, you know, that's all I asking for is if we can see
24 the report, because if that -- (inaudible)
25 consultation and then it moves to SHPD, but if it

1 moves to SHPD and we go comment to her, then we really
2 never had any opportunity to comment on the report.
3 We just came and we talked story about everything that
4 was there and then the report was drafted and given to
5 SHPD, yeah. That's what -- I've been saying that from
6 the beginning. No report has been given to us.

7 MS. SIX: Also, just sometimes when you
8 (inaudible) appendix, you put it in the back, it's not
9 included in the main -- it's not given the same amount
10 of weight sometimes and oftentimes people won't see
11 that. They read an AIS, they might not look through
12 all the appendices to see that.

13 So to me, as equally valid is their maps
14 that they made, going on the ground. The maps were
15 beautiful they made, but to me, there should be a
16 hunger for this information, because it adds a
17 richness, and I think it should be included. This is
18 strictly as an archaeologist, obviously not a cultural
19 practitioner, native Hawaiian, or lineal descendent,
20 but just as a practicing archaeologist, that this, to
21 me, is very important that it be included and not in a
22 way marginalized and stuck as an add on the transcript
23 of this meeting or whatever you, the cultural
24 practitioners that have ancestral knowledge dictates
25 that it should be included.

1 MR. LEE: Are there any others?
2 Otherwise we will open it to everyone. Thank you
3 for -- yes, Basil.

4 MR. OSHIRO: Probably more of a comment
5 and a couple questions. The purpose of this meetings
6 is a consultation whether to build or not to build.
7 That's the big question, isn't it?

8 MR. JENCKS: No.

9 MR. OSHIRO: Because if -- this golf
10 course or all these buildings you guys gonna put up?

11 MR. JENCKS: The purpose of this meeting
12 was to get input from the cultural community on the
13 work done to date, the site visits, the time spent in
14 the field, the knowledge on the site that we can
15 incorporate into the AIS. So it's not a meeting to
16 discuss whether or not the zoning is valid or what's
17 going to be built.

18 MR. OSHIRO: No, no, that's what I'm
19 trying to get across.

20 MR. JENCKS: Okay.

21 MR. OSHIRO: The whole thing is the
22 industrialization, to build this area for a golf
23 course, homes, or whatever it is, if we stuck building
24 and if it's okayed, everything's going to be lost, all
25 culture, all everybody, yeah, and the generational

1 knowledge you getting from Mike and all the people
2 here is so important that this place be preserved for
3 future generations where they can go back and some day
4 maybe we can improve this land where we can go back to
5 this land.

6 This -- (inaudible) this was a great or
7 large fishing village. There's all kind of stuff over
8 there. From what I get from the hunters that go in
9 there, that there's something in there is the manao of
10 the land, the people, our ancestors, our kupuna is
11 there, they can feel it. So if you go in and build,
12 it's gonna be lost.

13 You know, they look at -- most of us walk
14 in there, we see lava field. If you go in there with
15 an open mind and your eyes open and the manao of the
16 land will tell you what's there. I can feel it,
17 because when I go back -- when I in that area, not
18 exactly that area of 670, but back there I can feel my
19 ancestors back there. I feel that something's there
20 that's living yet, so in all consideration, we gotta
21 be very careful. We gotta follow all this
22 consultation before we actually go in there and start
23 building something.

24 You know, we have enough problem with
25 military already, and now we having people that using

1 Hawaii as commodity. Hawaii's not for sale. For me,
2 it's not for sale. So that being said, that's all we
3 can say for now, until such time -- like you, Danny,
4 you've been in there so much, you put (inaudible)
5 maybe thousand hours in there already. I know you
6 feel that mana'o from that land, and we all get back
7 there and we can feel it and we connected to the land.
8 That's why we can feel it. That's how I look at it.
9 So as much as possible, I'd like to save the area for
10 our future generation, instead of building golf
11 courses and million dollar homes, affordable homes
12 locals cannot afford. I think that's about it.
13 Mahalo.

14 MS. APANA: I want to say that I've done
15 many cultural practices on this land, and in
16 particular a recent time of doing a cultural practice
17 we were led by Ohane to go to certain places on this
18 land, and one of these places that I was -- we were
19 led to go I was pushed to the ground, and I got up and
20 I got pushed down again, and I got up and I got pushed
21 down one more time. And what that means to me is that
22 my ohana is there. This is in the northern part --
23 the northwestern part of the southern section between
24 the two walls. This is slated to be somebody's house,
25 and I'm saying that as a cultural practitioner, as a

1 person who is very possibly a cultural and lineal
2 descendent in this land, I do not want to see that
3 part of the land destroyed. It needs much more work
4 looking at it.

5 I have not been able to take the maps and
6 the knowledge -- the traditional knowledge to see
7 where the burials are. I know where I was pushed
8 down, and I do not want to see that part destroyed. I
9 do not want to see the connectivity to the Palauea
10 below, which is in conservation already, destroyed.
11 This is a chance to have a whole ahupua`a be
12 preserved, and I want to say that people have such
13 strong feelings, though I said just today what would
14 make people go over and over and over again
15 consistently for a year just to pick lantana up off
16 the site, you know, to get thorns in your hands, in
17 your feet, in your legs, get cut up, and, you know,
18 there is something unspeakable, as Basil says, of
19 connection, and I believe that every one of us was
20 very connected to this land, and I have to thank
21 Lucienne so much for her knowledge and what she
22 contributed to bringing us --

23 MS. DeNAIE: (Inaudible) reports.

24 MS. APANA: -- bringing us, you know, to
25 be able to have this voice, because this is an

1 important voice that should not be ignored. We will
2 not be ignored. I will not let you ignore my voice.
3 I am connected to that land.

4 MS. DeNAIE: Could you go up to their
5 archaeological maps, since it's being filmed, and
6 point to the square that you feel your ohana is and,
7 you know, where you feel this strong energy.

8 MS. APANA: Is this the golf course?

9 MS. DeNAIE: That's the golf course down
10 there.

11 MS. APANA: And where's the (inaudible)
12 south wall.

13 MR. LEE: The south is here, east is
14 here.

15 MS. APANA: These are two walls? Are
16 these the two walls?

17 MS. DeNAIE: Well, the two walls are
18 over -- there's (inaudible) two walls.

19 MS. APANA: The two walls in the southern
20 side.

21 MR. DEGA: These are the two walls here.
22 You're looking at the northwest area right here.

23 MS. APANA: I'm looking at northeast?

24 MR. DEGA: Then northwest would be in
25 this.

1 MR. BASSFORD: (Inaudible) she meant
2 (inaudible).

3 MS. DeNAIE: Well, then it should be
4 clarified, because this is going to the court
5 reporter.

6 MR. DEGA: Can you see a little bit
7 better?

8 MR. BASSFORD: This is the site 200 wall,
9 this is the 500 acres going toward Maui Meadows. This
10 is the proposed historic preserve area, the 130 acres
11 in here within this blue line. So this is the area
12 outside of the proposed perimeter.

13 MS. APANA: Everybody, where is the
14 watertank?

15 MR. BASSFORD: Watertank's way over here.

16 MR. DEGA: To the north.

17 MR. BASSFORD: Yeah, the watertank's
18 actually right there.

19 MS. APANA: By the reservoir?

20 MR. BASSFORD: That's the water --
21 there's the reservoir. The watertank --

22 MS. APANA: It's right here?

23 MR. BASSFORD: That's the watertank.

24 MR. DEGA: (Inaudible).

25 MR. BASSFORD: That's the watertank.

1 MS. APANA: Then I would say -- Lucienne,
2 you probably know better than me, but I think --

3 MS. DeNAIE: Well, if you're talking
4 about the two walls, you're talking about wall 200 and
5 wall 53, yeah?

6 MS. APANA: Yeah.

7 MR. BASSFORD: Then she asked where the
8 watertank was.

9 MS. DeNAIE: And so this is wall 53.
10 This is wall 200.

11 MR. DEGA: (Inaudible).

12 MS. DeNAIE: So is it this area in
13 between those two walls?

14 MS. APANA: It's in there. Yes, it's in
15 there. (Inaudible).

16 MR. DEGA: This is where you've got to
17 see it, the blue area is the 130-acre proposed
18 preservation area, out of the 170.

19 MS. APANA: It would be just outside of
20 that. It's not in the preservation area.

21 MR. DEGA: So it's in the 500 acres.

22 MS. APANA: No. Yeah, yeah, yeah, it's
23 here.

24 MS. DeNAIE: It's on the other side of
25 the wall, though, yeah? It's outside the wall or

1 inside the wall?

2 MS. APANA: I think it's inside the wall,
3 that big wall, the heiau, and it's down below there.

4 MS. DeNAIE: It's along that second wall,
5 then. It's along wall 53.

6 MR. DEGA: Is it where the ku stone is?

7 MS. APANA: Yeah, near the -- where --

8 MR. DEGA: The ku stone.

9 MS. APANA: -- what we call the ku stone
10 is.

11 MR. DEGA: That's up here, uh-huh.

12 MS. DeNAIE: So just to make sure that,
13 you know, since it's being recorded, that the right
14 area is being referred to.

15 MS. SIX: Mike, how many states within
16 the 130 acres? Do you have a breakdown of that versus
17 outside?

18 MR. DEGA: There's 15 non-agricultural
19 sites in this area.

20 MS. SIX: Okay.

21 MR. DEGA: And what do you think, Ian,
22 what's the estimate on ag sites?

23 MR. BASSFORD: Oh, shucks. I can't.

24 MS. SIX: Well, I heard 500 some sites,
25 then I heard 119. (Inaudible).

1 MR. DEGA: It's 119 sites total in the
2 170.

3 MS. SIX: In the 170?

4 MR. DEGA: Yeah.

5 MS. SIX: Okay, thanks.

6 MR. DEGA: 633 features overall. There's
7 15 non-agricultural sites here, and I'm guessing
8 there's probably 80 agriculture sites here. So you're
9 looking at 90 percent of this stuff is in the historic
10 preserve area, 500 and some.

11 MS. DeNAIE: Mike, to clarify, so when
12 you say that there are 119 sites, is it true that all
13 of the agricultural sites, no matter where they're
14 located in the whole property, if they've been
15 determined to be agriculture, whether they're a high
16 platform or a little planter or whatever, they have
17 one site number?

18 MR. DEGA: No, incorrect.

19 MS. DeNAIE: Okay.

20 MR. DEGA: Most of them go under the
21 Honua`ula field system. We also have a large garden
22 enclosure which got its own site number, and, what was
23 it, another garden -- two garden enclosures that are
24 huge agricultural complexes that we gave separate site
25 numbers for because they're a contained entity, so

1 there's basically three.

2 MS. DeNAIE: And were those the former
3 site 57 and then the sites that are immediately
4 south --

5 MR. DEGA: That's correct.

6 MS. DeNAIE: -- are those the two garden
7 enclosures?

8 MR. DEGA: That's correct, yes.

9 MS. DeNAIE: So everything that's been
10 found in the middle that might be new that wasn't
11 found by Aki Sinoto, all those hundreds of sites out
12 there, if they were determined to be ag, then they
13 have one site number --

14 MR. DEGA: Yeah --

15 MS. DeNAIE: -- all of those count as one
16 site.

17 MR. DEGA: -- (inaudible) 300 and some
18 features for 7751 C, that site number, correct.

19 MS. SIX: You identified any heiau or
20 sacred sites within the -- I'm so blind I can't read
21 your chart.

22 MS. DeNAIE: It's nine.

23 MS. SIX: Nine, okay, thank you.

24 MR. DEGA: Three ahu, two alignments,
25 three C-shapes, 12 covereds, 22 enclosures, blah,

1 blah, blah, 46 modified outcrops, 27 mounds, et
2 cetera. You can see the features by function here,
3 with the ahu; boundaries, there are 16; we have nine
4 ceremonial, which are -- we're considering the heiau;
5 50 habitation areas; multiple functions, that's
6 agriculture, habitation; storage; stepping stone trail
7 segments are the travel paths; and then a workshop.

8 MS. DeNAIE: Would you consider that
9 there would be any other kinds of working areas there
10 and are they given any consideration? I mean, would
11 there be places there that a person might be
12 processing (inaudible) so there would be very little
13 remains left?

14 MR. DEGA: Well, archaeology is an
15 empirical science. If we can't see it, then we can't
16 document it. The proof is in what you see, the
17 substantial stuff you can touch, and that's why we're
18 trying to get at the plants through the phytolit,
19 these micro grains to see what they were growing
20 there, yeah. I mean, we've done the archival and
21 background research and the history. We know they
22 were processing and they were probably hunting birds
23 and gathering and things. Unless they leave trace of
24 it as a stone or wood or something -- we've written up
25 in our interpretation, surely they were doing this and

1 that, and that's supported in the historical record.
2 I just cannot bring you a tapa cloth from an over hang
3 or something organic, because it just doesn't last,
4 doesn't preserve.

5 MS. COSTA: So the identification of
6 ceremonial, is that what you're saying would be
7 equivalent to a heiau?

8 MR. DEGA: Yes.

9 MS. COSTA: And then an ahu, what is the
10 difference?

11 MR. DEGA: The ahu are mostly the
12 boundary markers. We have ahu and boundary. We're
13 trying to work on this, but these are like the
14 ahupua`a and boundary markers that occur along the
15 different ahupua`a areas if you go down from mauka to
16 makai and where the boundaries are.

17 MS. COSTA: Okay, so, Michael, compared
18 to the map that you were -- where you was creating,
19 would you have kind of like a number on how many
20 ceremonial or heiaus according to the road map there
21 as far as a number? Because he has a number there,
22 ceremonial --

23 MR. DEGA: Michael Lee, not Michael me.

24 MS. COSTA: I'm sorry. (Inaudible). He
25 has on the board ceremonial heiau, equivalent to

1 heiau, 9. Your road map, does it kind of match up or
2 is there --

3 MR. LEE: No, it kind of matches up.

4 MS. COSTA: And then ahu, he said there's
5 three, but I'm not sure -- I'm not quite sure what his
6 interpretation of ahu means.

7 MR. DEGA: Let's let Ian define it. You
8 found them out there.

9 MR. BASSFORD: Well, formal ahu, not just
10 the haphazard carrier stones, three or four
11 (inaudible) stacked on top of each other. A formal
12 ahu would be something that's faced and sided, very
13 formal architecture, something is obviously not made
14 by a surveyor in 1970 to hold up a lat, or something
15 that a hunter isn't going to monument for the nice
16 goat that he shot. A lot of it has to do with the
17 formality of the architecture and its location. A
18 really good example would be the one I took everybody
19 to. That was very formal, albeit the condition was
20 kind of poor. The architecture was there. It was
21 very formal. It was in a very formal location. Those
22 are the types of things that we use to indicate, that
23 help us as our tools as our hints on how significant
24 something may or may not be.

25 MS. COSTA: So you have something in

1 comparative so we can see how you came to that
2 conclusion?

3 MR. BASSFORD: I can probably relocate a
4 couple of the surveyor ahus that we found that
5 actually had lats in them, then I could say, you know,
6 this is obviously one that was made by a surveyor ten
7 years ago and this is obviously one that was made by a
8 kanaka 200 years ago, I can do that for sure.

9 MS. COSTA: Okay.

10 MR. BASSFORD: For sure. The same way I
11 could -- the same way I could tell everybody who lives
12 in Kihei now, I don't know if you noticed heiau that's
13 growing up by Keonikai Village. (Inaudible) yeah,
14 okay, I did a job over there about ten years ago and I
15 canvassed the area and there's nothing there. Well,
16 there's a homeless guy who's moved in over the last
17 two years and he's building himself a very nice
18 stonewall enclosure about the size of this room and
19 I'm waiting for somebody to go, there's an
20 archaeological site out there. So there are ways to
21 tell. You know, the architectural style is a big one.
22 You look at stone masons today, that's one of the
23 reasons why I like working with the Tongans is because
24 their stone work is very nice, when they do it well,
25 when they do it well, but there's clues that help out

1 and the locations help out a lot.

2 MR. PERZINSKI: At least two of those ahu
3 were -- looked like they lined up on the ahupua`a
4 boundary to --

5 MR. BASSFORD: Actually, we had three of
6 them that for sure fall up, and I'm sniffing up
7 another one that might be a fourth.

8 MR. KULOLOIO: Yes, Ian. Yes, I'm sorry,
9 is Mike finished talking?

10 MR. LEE: Uh-huh.

11 MR. KULOLOIO: Thank you, Mike.

12 MR. LEE: Mahalo.

13 MR. KULOLOIO: (Inaudible) no disrespect
14 to you, I just wanted to (inaudible).

15 MR. LEE: Sure, sure.

16 MR. KULOLOIO: (Inaudible). I -- so are
17 we focused on the AIS right now, I mean the
18 (inaudible)? Okay. What I'd like to ask you, ask
19 tonight for all of us, is I'm happy that everyone is
20 here, because I see many friends of mine that are
21 archaeologists. I have representation from the
22 governments, representation from all of us, from all
23 of you, or who (inaudible) each calling ourselves,
24 cultural, lineal descendents, maika`i, I want to hold
25 that respect. I want to -- if you have anything that

1 refer to document history to a place like this to the
2 `aina, fine. I just wanted to say that as I look all
3 the matrix of whatever the least is saying, L-shape,
4 you know, every archaeologist do different
5 identification of what you looking for. Lucienne, you
6 must have all the patents of all the 100,000
7 archaeologists that worked in Hawaii from (inaudible).
8 You got that? Tell me tonight, do you have all that
9 findings, Lucienne? If not, no, then I want to know
10 everybody speaking about ahus. I want to go back to
11 the ahus that was changed by the individuals that in
12 time moved and habitated themselves from the military,
13 from the people of Honua`ula, from the individual
14 families and how you gonna identify your star to match
15 the family ahu. If you can give me the name of
16 everything that you read, I respect you, I'll kneel
17 before you, then I'll question -- I'll question, what
18 her name, (inaudible). Oh, I'll question Aunty Mary
19 Pukui. I'll question her too. God bless her soul.
20 I'll question -- who did the -- who did the Kumulipo?
21 Ruby Johnson.

22 MR. LEE: No, no.

23 MR. KULOLOIO: Yeah, well, she did some,
24 you know, she did everybody, yeah. So I'll question
25 everybody under the sun. So as we go, we have a stone

1 here, stone there, oh, my God, my uncles, the cowboys
2 that worked in Honua`ula piled stones. So if one of
3 those stones becomes sacred according to the stars
4 that you see, then I want to know which cowboy uncle
5 of mine was paniolo for all the ranches for four
6 owners put up that ahu. So I'm -- I'm sharing.

7 Now, everybody go back to their `aina. I
8 have roots, Honua`ula. I don't want to share my
9 (inaudible) to that. You know why? My own family
10 when steal the land from me. Their paper and my paper
11 was different. Now, bruddah, if you gonna take
12 (inaudible) Makena, I get share up there too, but I'm
13 not telling you. I never bring my paper tonight.

14 I came here to get the AIS, right there.
15 Thank you. In closure, I just want to say, that ahu,
16 get alignment. Alignment, oh, my God. Alignment
17 here, vertical, horizontal. Align what? (Inaudible)
18 fisherman. I get alignment (inaudible) fishing cause
19 in the ocean. Are they only talking land. Everybody,
20 come on. You (inaudible)?

21 MR. LEE: Uh-huh.

22 MR. KULOLOIO: So (inaudible) -- I gonna
23 look at you, bruddah.

24 MR. LEE: Uh-huh.

25 MR. KULOLOIO: I gonna look at you,

1 because now you and I gonna kahea, you go kahea to
2 your kupuna and my kupuna to give me the knowledge
3 minus all these guys, and you and I gonna talk there
4 (inaudible). Yeah. Not with the paper. We go alone
5 in the dark. And (inaudible) you kahea your name,
6 (inaudible) you kahea your name with me. I never come
7 here for fight quiet titles and (inaudible) came here,
8 but finally everybody, enclosure. Oh, my god. Why
9 not put enclosures? Geolith. Hearth. You know what
10 is a hearth, yeah? You know what is a hearth. What
11 is a hearth in the archaeology? What is a hearth?
12 Not earth. Hearth, with an H. What is a hearth? How
13 many definitions of hearth?

14 MR. LEE: I'm not an archaeologists.

15 MR. KULOLOIO: There you go. What is a
16 lava bubble? You.

17 MR. LEE: Yeah, well --

18 MR. KULOLOIO: You calling the shot. You
19 calling the shot. What is a lava bubble?

20 MR. LEE: Pahoehoe lava tubes come down
21 and we have a`a --

22 MR. KULOLOIO: The Hawaiian name, the
23 lava bubble. What is a lava bubble in Hawaiian?

24 MR. LEE: You tell us, uncle.

25 MR. KULOLOIO: No. I say my secret. You

1 tell me in Hawaiian.

2 MR. LEE: Again, you tell us, uncle.

3 MR. KULOLOIO: Not them. I never come
4 for share that.

5 MR. LEE: Again, we're not here to argue
6 amongst each other.

7 MR. KULOLOIO: I want to be sure. What
8 is scatter, L-shape, (inaudible). Ian, do we have
9 everything, Ian? I want to talk with you separately
10 later on so that I can get only myself go through it
11 in one room so I can review the whole sites. Got it?

12 MR. BASSFORD: Yeah, no problem.

13 MR. KULOLOIO: And thank you for inviting
14 me tonight. I have an interest here. I have an
15 interest here, a very sustainable founded interest it
16 in Honua`ula, and I will come forward, but not in
17 front you, brah. My kupuna buried here, not in Mauna
18 Loa. My kupuna buried all inside here, not from
19 Mauna Loa. My tutu (inaudible) was called the
20 Kahoolawe everybody, brah. Okay?

21 MR. LEE: Uh-huh.

22 MR. KULOLOIO: So everybody, (inaudible)
23 talk I like find out all this kind stuff, okay. Next,
24 all this kind stuff here, I want to come here because
25 that's all I got. Mike, you doing a damn good job.

1 Ian, you doing a damn good job. Charlie, thank you
2 for bringing that part to our community and open.
3 Thank you for your honesty. Thank you for your
4 honesty. I'm not here to stop your project. There's
5 a big difference. I'm not here to stop this project.
6 I'm here to say, wow, thank you for inviting me so I
7 can walk in this office without coming afraid. Yeah.
8 Because you taking kuleana. You taking the kuleana.

9 No, bruddah, I gonna tell you honest.
10 I'm gonna shoot straight. You go back to your
11 kupuna's place, yeah, where your mama and father stay
12 and I'm going to tell you what, when you show me how
13 your mother and father believe the stars, yeah, then
14 you bring them here. Then you bring them here.
15 Maika`i. You take care of your moko, then you come
16 here. But other than that, I respect you, because
17 guess why, my grandson, I hope he be one astronaut so
18 when he go up to the moon, he get drones. I can do
19 that, yeah. But my kupuna and my mo`opunas, yeah, I
20 don't want you to confuse them. I don't want you to
21 confuse them, because you're not their interpreter,
22 neither am I. I just want to come over here, say my
23 peace. That's all I got to say. E kala mai,
24 Joyclynn, everybody, (inaudible). Clare, I hope no
25 more spooks in the burials. I hope the kupuna

1 (inaudible) --

2 MS. APANA: I do hope so too.

3 MR. KULOLOIO: Yeah. Thank you,

4 (inaudible).

5 MS. APANA: I do hope so too.

6 MR. KULOLOIO: (Inaudible). Go, go, go.

7 I hope the kupuna don't come bury. You go kahea them.

8 You go find them. Everybody, you go find them. Go.

9 Please, I have the floor, please.

10 MS. APANA: Go ahead.

11 MR. KULOLOIO: Thank you. No, you sit

12 down. I'm using this. You're standing in my way.

13 MS. APANA: We ask for aloha.

14 MR. KULOLOIO: I have aloha.

15 MS. APANA: (Inaudible).

16 MR. KULOLOIO: I know how to be straight.

17 Aloha sometime they go aloha, they blow bad breath. I

18 go culture, all this, I like it, thank you, because

19 the features, with this, mahalo.

20 OHA, thank you for being here.

21 UNIDENTIFIED MALE: (Inaudible).

22 MR. KULOLOIO: And if I say it wrong, we

23 walk many times.

24 MR. MARKELL: Aloha ke kai ke kai.

25 MR. KULOLOIO: SHOPO, thank you for

1 improving our system. Thank you, (inaudible). Thank
2 you for improving or system. Where's Leslie Bruce?
3 Leslie, come over here, give me a hug. I never see
4 you long time. Thank you for walking with me and all
5 the lava. With Uncle Charlie. Thank you.
6 (Inaudible) thank you, my ohana. Maika`i. Thank you
7 for your knowledge. (Inaudible) together.
8 (Inaudible). Thank you, I just wanted to make sure --
9 I want to make sure when this this report is finished,
10 I know how to read 'em again, Charlie, yeah? And
11 either I support and if I can say, wow, I support the
12 best you folks did, yeah, the best. If not, guess
13 what, where were you folks in Honolulu Harbor when
14 they blasted the molasses? Not one of you came
15 (inaudible) our kupuna in the ocean. Where the
16 molasses came from? You find the stars. You find the
17 stars. Molasses came from Maui. That's more bad.
18 You know why, everything up here related to the fish,
19 to the fish. Where you guys was? Where you folks
20 was? Yeah, from 2,500 to thousands of fish was make.
21 The mano -- where the heiau up here? We get the
22 mokoia, we get the honokoia. Tell me where all the
23 honokoia. Tell me where the mano. Tell me all the
24 hundred birds they have the (inaudible) up there. You
25 tell me. You tell me with your stars. Go University

1 of Hawaii and find out and ask them if they can find
2 all the birds that is buried in Haleakala. And when
3 you (inaudible) one stargazing, you do the whole
4 Hawaii.

5 MR. LEE: I have it right here.

6 MR. KULOLOIO: Yeah, and you (inaudible)
7 facts and take 'em to the courts, if the land use
8 court is gonna say this is proof, okay. And whose
9 copy's this? Whose map you using?

10 MR. LEE: Right here.

11 MR. KULOLOIO: (Inaudible) Alexander.
12 Come on. Bye-bye.

13 UNIDENTIFIED MALE: Aloha.

14 UNIDENTIFIED FEMALE: Aloha.

15 MR. LIU: I have a question. I have a
16 transaction here, a deed that's dated 1910, and it's
17 by the -- received by the public land (inaudible)
18 land. So there was 500 -- 564 acres that was, I don't
19 know any better word than taken, or somehow that was
20 made out (inaudible) telling me if I read this portion
21 here it says, We hereby make application for a patent
22 for the land of Keauhou, Honua`ula, Maui, Land
23 Commission Award 6715 to Hoomanawanui. Enclosed you
24 will find the certificate of the commission of
25 boundaries for the second judicial circuit. As the

1 government, by some mistake or misunderstanding, has
2 sold a good portion of the land, we would ask to be a
3 relief of paying (inaudible) hoping for a favorable
4 action, we remain respectfully yours. What I have a
5 hard time with this is it's a royal patent of
6 ahupua`a, how did they just take 564 acres? So with
7 that, how do we know this 564 acres on whatever maps
8 that you may have is not involved in that?

9 (Inaudible) paperwork done in 1909 to 1910, and here's
10 that section that's questioned -- I'm questioning, by
11 some mistake the government released 564 acres to the
12 Waterhouse family. So how do we know where we're
13 dealing with?

14 MS. COSTA: Well, it's like when I
15 questioned -- I asked the county council if we could
16 see the -- on the record, because when I looked at the
17 warranty deed for Honua`ula, they said I, the grantor,
18 give to the grantee all of my interests, if any.
19 That's how the thing is written up, so my question was
20 do they have any? And I was told that I would get
21 that answer, but till today -- and we shook hands in
22 the council chamber when they closed this whole thing.
23 We (inaudible) I think Kimo Kea was there and Aki
24 Sinoto and we shook hands and he says, yeah, we'll get
25 in touch, and I never -- I've never heard from you

1 since. You know, I just want the simple question of
2 if any answer, because that was the binding contract
3 for you to connect to be able to do what is happening
4 here now, you know, but the warranty deed I, the
5 grantor, give to the grantee all of my interests, if
6 any. That's what I read in the document, so I don't
7 know if that answers your question.

8 MR. LEE: You know, this land patent for
9 Mikahela Kekaulanohe, awardee, to Grace Chee V E A T C
10 H, applicant, claiming to be the present owner of the
11 Land Commission Award Number 1126-21 to Mikahela
12 Kekaulanohe, ahupua`a of Palauea, 2,130 acres. I went
13 to the land commission -- I mean the Bureau of
14 Conveyances, it says reference to deed number,
15 reference to certificate of boundaries number 66,
16 reference to volume 9, page 666 of various lands
17 released by awardee to government resolution of the
18 (inaudible) council. I couldn't find under Maui
19 Associates or this Grace Veatch, the applicant, from
20 July 13, 1959 or July 20th, 1959 or July 20, anything
21 that was put in the Bureau of Conveyances that has a
22 document that pedigrees where this deed supposedly
23 come from. Mikahela Kekaulanohe, that in the LCA was
24 awarded (inaudible) patent for this, and I just would
25 like to see where is that title from Maui Associates'

1 request for LPA on LCA 1121 apana 21. They have the
2 document fees and the title research, July 20th, 1959,
3 and the land patent, but there is no five years before
4 1959 and five years after 1959 under the grantee or
5 grantor to either Grace Chee V E A T C H or Maui
6 Associates, that supposedly purchased the land from
7 the applicant, who it says claims to be the present
8 owner, and it's not a kanaka maoli and shows no
9 traceable title to this land, which is S.8534, land
10 patent award. It's kind of problematic for Maui
11 Honua`ula.

12 MS. DeNAIE: I just think we're here to
13 talk about the cultural sites.

14 MR. LEE: Sure.

15 MS. DeNAIE: The ownership is a
16 conversation that is good to have, but this meeting
17 was, you know, set here with a purpose. I'm not
18 Hawaiian, so I can speak to is the consultation
19 process. I have been a consulted person by other
20 archaeologists. It feels very different from this
21 process. I was shown pictures of sites or a group of
22 us were taken and we walked with the archaeologists
23 and sites and we talked about the use and the
24 function. I mostly listened, because Ed Lindsay and
25 Uncle Renee Silva were the ones with the ike there.

1 They're the ones with the knowledge, but I saw how it
2 was done, and this was with Eric Fredrickson,
3 (inaudible) Valley. He was very, very happy to hear
4 what folks felt from uncovering the sites there, what
5 their function was, and of course he did his own
6 subsequent investigations and his own investigations,
7 but it was a very one-on-one consultation process.

8 It appears that in places like Olowalu a
9 lot of consultation was done with Tanya Breeg and with
10 Eric, he reports that he met with families, he showed
11 the pictures of, you know, the walls, this and that,
12 that they helped clarify things.

13 I just have to say, I don't know how
14 people -- I'm with Joyclynn. I don't know how people
15 can weigh in with a series of dots. The numbers now
16 have changed from the temporary site numbers. So
17 they've all changed from Aki Sinoto's numbers. So if
18 you were -- you know, with exception of a few sites, a
19 handful of sites, if you were, you know, familiar with
20 that report with a handful of people, you would hardly
21 know what else retained or didn't retain.

22 So it's kind of difficult to say, gee, I
23 would like to share with you the significance of this
24 site when there's -- there's no site. There's a dot,
25 there's a concept. There's a concept of platforms.

1 There's a concept of terraces. I appreciate the work
2 that was done. I was the one person that walked maybe
3 13 or 14 times doing transects with the
4 archaeologists. I don't feel that anyone was, you
5 know, trying to misrepresent anything or anything like
6 that, but I do feel that there were places that I saw
7 that the tags on them, when we went for the site visit
8 recently, the 11th of December, those same sites said
9 agricultural terrace, and I'm thinking, gosh,
10 agricultural terrace, this thing has like six courses
11 of stones high facing it, has a big pohaku. The way I
12 was taught by, you know, the Hawaiians that I work
13 with, a place like that with a commanding view had
14 more than an agricultural function, and yet no one is
15 being shown that. No one is being asked their manao.

16 It will -- it will happen maybe after the
17 AIS is issued. I kind of thought that, you know, we
18 would be following the law, whether it be some
19 consultation -- not everyone can walk to these sites.
20 It's nice that six people are going to be able to walk
21 and see some of the sites that will be outside of the
22 preserve, but there are people with knowledge who
23 could have been in this room, will be in this room,
24 will be in the room on the 29th that can't walk to
25 these sites. They need to see something. That's just

1 what I'm going to say for the record. I'm with
2 Joyclynn, you need to see something in order to
3 consult.

4 MR. BASSFORD: And for the record, as an
5 archaeologist, if (inaudible) a site that had six
6 courses of stone facing with a commanding view, I
7 would never call it an agricultural terrace. It's
8 obviously something more than that. So, you know,
9 please clarify when you say what you think.

10 MS. DeNAIE: Okay, I will give you the
11 site number and we saw -- we saw it on the site tour
12 we did.

13 MR. BASSFORD: That's fine, and --

14 MS. DeNAIE: And that's what it said on
15 the little tag (inaudible) been changed.

16 MR. BASSFORD: Because you see it on the
17 tag, the process is evolving.

18 MS. DeNAIE: Okay.

19 MR. BASSFORD: This is a process.

20 MS. DeNAIE: But without any pictures,
21 without any further knowledge, how can we know that,
22 oh, that's wonderful?

23 MR. BASSFORD: Because it's a process
24 that's evolving. We're going through it, Lucienne.
25 You need to be patient with us. Just because you see

1 a site -- a tag that says ag on it, one of my people
2 put on, and I come up and go, bruddah, come here, this
3 is not an ag site. Take a look at where you are.
4 Look at how much work went into this. Look at the
5 commanding view. Why would you say this is an ag
6 site? They just got an education. We're all
7 learning. We learn every day. Learn like we're gonna
8 live -- learn like we're gonna live forever and live
9 like we're gonna die tomorrow.

10 MS. DeNAIE: And that is why we asked for
11 just a list of at least the temporary numbers and the
12 function.

13 MR. BASSFORD: And we're getting that.

14 MS. DeNAIE: No, those have -- those are
15 a compendium of things. We have no idea what sites
16 those relate to.

17 MR. BASSFORD: (Inaudible). Please be
18 patient. Don't be the five-year-old in the back of
19 the bus screaming are we there yet.

20 MS. DeNAIE: Oh, my God. Oh, my God.

21 MS. SIX: (Inaudible).

22 MS. DeNAIE: (Inaudible).

23 MR. LEE: Let's get back on track here.

24 Can I go to James Young Kanehua to get to the
25 agricultural sites, because we're on track here. This

1 was one of the royal patent grants 548 to James Young
2 Kanehwa. At the bottom it says that Palauea, through
3 the potato fields, okay, (inaudible) what they were,
4 Hawaiian sweet potato, there onward to the upper side
5 of the woods, okay, at the bottom of a ravine. So all
6 of these things are going to help us if we, you know,
7 actually do some of this thing as an overlay as we
8 tried to do with the star stuff, then this is a
9 finding of fact that is certifiable under rules of
10 evidence, but that's just to assist the proper --

11 MS. DeNAIE: I do think Andrew looked for
12 things like that, because he did call and, you know,
13 read things that he found about the different ahupua`a
14 and asked if I had any additional clues that, you
15 know -- so I think that those kind of deeds and
16 descriptions are likely to be incorporated in this
17 process.

18 MR. BASSFORD: Which is why it's critical
19 if anyone has anything to share, please do it. Please
20 do it.

21 MR. DEGA: And that's what Daniel was
22 saying. We're here to -- consultation means sharing
23 your knowledge of the land basically, and that's why
24 we're here, to learn from you folks. We are taking
25 six people out on Saturday to look at the sites and

1 help us assess significance. We're also meeting the
2 following week with four kupuna. We're going to show
3 them pictures of the sites and things because they
4 can't make it up there. And you're right, Lucienne,
5 you're not an archaeologist and you're not a Hawaiian,
6 but we're working with you. We're not trying to
7 combat you, so work with us, please.

8 MS. APANA: I'm unclear.

9 MR. DEGA: Yes.

10 MS. APANA: Michael, then if this is a
11 work in process, so when you finish to where you want
12 to be, then we get to see what the sites are
13 (inaudible)?

14 MR. DEGA: We're going to produce the
15 inventory survey report, and it's going to go in to
16 the state, and whoever wants a copy can have one. You
17 can have your own, because you have a community
18 comment period once it's turned in to Morgan at the
19 state. You can look at all the pictures, the sites,
20 how we assess things. Michael's material here, which
21 he's been kind to share with us and work with us on,
22 is going into the cultural impact assessment, which
23 will probably come out in October or November. We're
24 going to marry up the two documents at that point and
25 we'll provide comparisons between the scientific

1 constructs versus what Michael came up with the
2 astronomy. And all these will be together.

3 And just so you know, consultation is
4 always ongoing. We're not going to say it's going to
5 stop at 8:00 today. It's ongoing, always.

6 MS. DeNAIE: So the AIS -- the current
7 way to get an AIS now is you go to SHPD, and after
8 they've done some basic review, you're allowed to take
9 it and then at your own expense make a copy of it. Is
10 there any possibility of having electronic copies of
11 this so that any person who might want to --

12 MR. DEGA: Yeah, and I just said, if
13 anybody wants a copy, contact me. I'll send it to you
14 by email or I'll photocopy it myself. It's not a
15 problem. That's part of our consultation.

16 MS. COSTA: But this is after you submit
17 it to SHPD, we can't -- we can't look at it so we can
18 comment on it prior to?

19 MR. DEGA: Well, we're going to give you
20 guys the same document the state's getting. Then you
21 can comment to us. You can comment to the state. You
22 can comment however you wish. That's part of the
23 process. I don't want to give you something that's
24 incomplete. I want to give you a complete, thorough
25 document that we're turning in to the public, and

1 that's the state. Once it goes to her, the doors are
2 open. Anybody in the state can read it.

3 MR. KULOLOIO: Yeah, Mike, in this
4 process, thank you for sharing it, and I'm glad we've
5 got all the layers in the process (inaudible). As we
6 go forward in doing this AIS and we're doing that in
7 the past whatever it is, we tend to improve and learn
8 more about our culture. That's great. That's great.
9 (Inaudible) we all doing in this room. Everyone in
10 here have an interest and a kuleana to give our next
11 generation the best. I'm not here for any other
12 interest, just so that we can compile this history.

13 Now, in this process, when the report is
14 through, I've heard so much identities and orgins in
15 the discussion like this in the past and now. Where
16 the definition of cultural consultation, culture
17 consultants or whether you're a scientific person,
18 yeah, and I just want to be sure to make it clear so
19 that SHOPO, OHA, all of us have a clear understanding
20 of the process, due process that is fair.

21 The question I asking, Mike, is this, in
22 this process, when people like us have a talk story
23 like this and I'm sure the minutes gonna pick it up,
24 when they mention I have a cultural right, I have a
25 cultural interest, I have a cultural descendent's

1 interest, I have a lineal descendant interest, I have
2 a Caucasian interest, I have an interest because just
3 1959 when I came a state I am a native Hawaiian. So I
4 want to be clear what definition I come under, yeah,
5 me, so that when we discuss this, Morgan will have a
6 form for me so that will everybody, sir, yes, what's
7 your name, (inaudible). I sign a form. In this
8 process have anybody signed a form in regards to
9 saying you connect to that area? You connect to the
10 area, then just find papers. You connect
11 genealogy-wise, genealogy-wise, mookuauhau. It's a
12 beginning. Birth certificates over parents, get birth
13 date, yeah, where OHA usually checks it. SHOPO checks
14 it with our burial programs, but I don't consider
15 myself a lineal descendent until I make a claim. Then
16 I give Morgan my form. Right, Morgan?

17 MS. DAVIS: (Inaudible).

18 MR. KULOLOIO: Then you process it.

19 MS. DAVIS: Yes.

20 MR. KULOLOIO: No, you process it to the
21 burial council. The burial council give you this.
22 Got it? I said, okay, we approve, they go through it,
23 and who this? Oh, boy, John Doe. You sure? Yeah.
24 For sure? I meet all the criteria. Now when I walk
25 into this kind area, that deserves identity because of

1 the significance of the site that certain families
2 might have without going inside as a mahaoe, as a
3 mahaoe. So that the spooks or the kupuna no come
4 visit me spiritually, so that I (inaudible) before I
5 go in the kind place like this. Clear me for all my
6 bad dreams.

7 I need -- is there a form that all of us
8 guys gotta do before they walk the site or we can --
9 you know what I like to do? Let's invite the tourist
10 industry the next walk through. Let's invite all the
11 tourists, because they're citizens. They got rights
12 to walk on the land. Why not? Why not? Invite all
13 the cab drivers, invite everybody, okay. Now, how as
14 Hawaiians I feel? They got the right too, right,
15 Mike? They got the right. They pay taxes. So that's
16 the kind questions I'm gonna (inaudible) when I walk
17 inside here, yeah, having a form. That's what I'm
18 saying, I like know your mookuahau, bruddah. I know
19 that.

20 MR. LEE: Morgan, I believe that it is
21 triggered when an iwi kupuna is found, that now at
22 that time they put in our (inaudible). Whereas uncle
23 was saying, where you fall as lineal, cultural or
24 under state law section 6 E, and that basically in
25 these consultations that is not required, unless iwi

1 kupuna is found, then the cultural lineal descendents
2 can come to the table to do --

3 MR. KULOLOIO: Bruddah, I got five
4 generations of iwi kupuna buried in Honua`ula at nine
5 cemeteries that establish this, me. Yeah, me.
6 Ulupalakua, Haleakala, Makena, Palauea, yeah, oh, La
7 Perouse, oh, Big Beach. I get my kupuna there. It's
8 all marked. They never was buried (inaudible).
9 That's what I'm saying. I got that. Where's yours?
10 And that's important for me. That's important for me,
11 the burial places, yeah. They buried in coffins.
12 Maika`i. That's important for me.

13 Now, you gotta prove to me, yeah, how you
14 relate on the burials before you have one -- what you
15 call -- what you call GPS, or perhaps might be there's
16 one here, or go dream. Dream like Daniel, yeah.
17 Forget it. Those things (inaudible) no (inaudible)
18 with me. But that's what I'm saying. I want to be
19 sure that you say your genealogy. We get -- I come
20 the place -- oh, better than that, I come from
21 Kahoolawe to. Who has the right to speak for
22 Honua`ula? Wait a minute, I gonna show you my
23 records? Forget it, you guys. Yeah. Because I want
24 to protect 'em everybody, because my history not over
25 yet.

1 I just wanted to say that, e kala mai,
2 but that's the difference of the forms. Am I making
3 sense, how I attach myself to a burial? You know --

4 MS. DAVIS: Yes, and --

5 MR. KULOLOIO: -- and what I've done so
6 far in the past. Yeah?

7 MS. DAVIS: It is -- yeah, I mean, I
8 can't probably answer for that --

9 MR. KULOLOIO: Right, I understand.

10 MS. DAVIS: -- because it's Hinano
11 Rodrigues and the culture and history branch --

12 MR. KULOLOIO: Got it.

13 MS. DAVIS: -- that makes those
14 determinations.

15 MR. KULOLOIO: Yeah.

16 MS. DAVIS: And the contents are
17 confidential, so they're not --

18 MR. KULOLOIO: I understand. So if I
19 give you --

20 MS. DAVIS: -- available to me. I can go
21 to him and ask some of that (inaudible) --

22 MR. KULOLOIO: And if I give you all the
23 locations where they're buried and guaranteed there's
24 a secrecy it's my family, do I pass, do I qualify in a
25 discussion like this? I think so. Yeah? Not on that

1 kind of paper. Yeah, my burial place is not on the
2 paper. It was hidden secretly. Thank you.

3 UNIDENTIFIED MALE: (Inaudible).

4 MR. AMPONG: Aloha.

5 MEETING MEMBERS: Aloha.

6 MR. AMPONG: What I want to share with
7 everyone, okay, is about context. Now, some of the
8 mo`olelo tonight talked about theory, opinions, facts,
9 paperwork, et cetera, lineal descendency. The one
10 thing when I'm engaged in this type of discussion,
11 that a lot of times we think about but we don't
12 necessarily articulate, but I think it's important to
13 keep in mind that the one thing that -- for lack of a
14 better description, that may set one person apart from
15 another one, in other words, you may have someone with
16 the knowledge, whether it came from chapter 27, you
17 know, where you may have extra letters at the end of
18 your last name, you may be a kumu hula, whatever, the
19 one thing that separates an individual from all of
20 that is one's personal life's experience. And so you
21 have people like myself and many of you that have done
22 our own mookuauhau. We've done our own research,
23 okay. But what I found in all the different kupunis,
24 mokos, ahupua`as, and all the different families that
25 I've met and interacted with, the one thing that

1 really astounded me is people's personal experience.

2 I give you a really quick example. Last
3 year I attended a meeting at the Hyatt Regency Maui.
4 That meeting was about iwi kupuna that was dug up
5 during construction of (inaudible). Okay. There were
6 a whole bunch of folks that came forward and made
7 absurd, outlandish claims that there was alii buried
8 there, that, oh -- you had people from different
9 islands coming in and saying, oh, they have kuleana,
10 that's their kupuna, but none of them had personal
11 experience of that (inaudible) or related directly to
12 the iwi kupuna, but yet all these claims were being
13 made.

14 My point is that none of them had
15 personal experience in that wahipana, in that
16 ahupua`a, in that moku. Whatever the issue may be,
17 wherever we may go, it is so important to seek out, to
18 dialogue with, to converse with the lineal descendents
19 of any given ahupua`a. Yes, we can trace our
20 genealogies from generation to generations back to the
21 territories, back to before the Mahele, well before
22 Kamehameha's time, but what makes a big difference is
23 having that personal experience, be it individually or
24 with that family.

25 You know, we're not here to compete

1 Hawaiian with another Hawaiian. We're not here to
2 say, I'm more Hawaiian than you because I get the ike
3 or because I get the generational knowledge. We all
4 have generational knowledge, every single one of us.
5 When your mother and your father and your tutus shared
6 the story, that was generational knowledge. When we
7 go and we do a mookuauhau, whether you oli your
8 mookuauhau or you know it in your mind, that's
9 generational knowledge. What is so important in the
10 here and now is talking, conversing, and respecting
11 those that have the personal experience of any given
12 wahipana.

13 In the Hyatt Regency meeting, Hawaiians
14 were beefing with Hawaiians. Why? Everybody was
15 competing, but what (inaudible) is that we Hawaiians
16 met before the real meeting. Why? Because we were
17 able to talk and air out all their differences. So
18 when we went into the meeting, boom, we took care of
19 business, and the business was iwi kupuna.

20 And I just want to say that so we keep
21 ourselves within the right context of this discussion,
22 you know. You guys know me. And I've called him an
23 a-hole, right there, okay, I've taken him on because I
24 didn't agree with a lot of things that he did, but it
25 never stopped me from communicating. Now, for me, I'm

1 principle based, period. I don't want to do the
2 drama, and that's what I hope we all can take away
3 from this meeting when we leave, let's not do the
4 drama at all. Let's focus and stay focused on the
5 issue. I want to know what's going on. When I look
6 up there and I see ahu and I see alignment, I don't
7 want to just look up there and think I know what it
8 means. I'm gonna ask bruddah over there, okay, when
9 you have ahu, define that, what kind ahu. Alignment,
10 what is an alignment? I look up there and I see two
11 alignment. Alignment to what, the stars, the
12 shoreline, or between two trees? What kind of
13 alignment? Because if we don't really get specific --
14 and you guys know me, I love words. I love to write.
15 It's about understanding, but how we gonna understand
16 each other if we don't communicate responsibly,
17 period.

18 We all get kuleana, but for me,
19 fundamentally, to take care of your kuleana, you got
20 to respect somebody else's kuleana. Do not mahaoe.
21 Do not mahaoe. In other words, for me, I not gonna
22 trespass on anybody's kuleana, just like I hope you
23 will not trespass on mine. That Hyatt Regency Maui
24 one, people went trespass on my kuleana. I don't need
25 to prove anything to anyone. If somebody wants to

1 challenge my mookuauhau, they wants to challenge my
2 ike, my experience, be my guest, challenge, but no ask
3 me to prove anything. I no need. Poloeloe. Mahalo.

4 MR. DEGA: We're going to have to wrap it
5 up.

6 MR. JENCKS: Yeah, it's 8:00.

7 MR. DEGA: I'd like to say one thing real
8 quick. Personal experience, well said. My experience
9 is that when the report comes out, you can take two
10 roads. You can take the easy way and just attack it,
11 write a bunch of letters and say this is crap. We
12 went from 40 sites to 119. 60 features to 633. Or
13 you can work with us and say, ah, maybe this off. I
14 have a question about this and that.

15 We want to work with you all. When you
16 get the report, if you have questions, let's work
17 together on it. That's the whole point of the
18 consultation. If you want to attack, that's easy way,
19 fine, go for it, but we'd like to work with you. So
20 thank you for coming tonight. Thank you.

21 AUDIENCE MEMBERS: Mahalo.

22 MR. JENCKS: Thank you for coming.
23 Appreciate it.

24

25

C E R T I F I C A T E

1
2
3 I, Jessica R. Perry, Certified Shorthand Reporter
4 for the State of Hawaii, hereby certify that the
5 audio-recorded proceedings were transcribed by me in
6 machine shorthand and thereafter reduced to
7 typewritten form; that the foregoing represents to the
8 best of my ability, a true and correct transcript of
9 the audio-recorded proceedings had in the foregoing
10 matter.

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

14 DATED this 7th day of March, 2014, in Honolulu,
15 Hawaii.

16
17 
18 _____

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