Honua`ula Cultural Consultation Meeting

January 22, 2014

Transcribed by: Jessica R. Perry, CSR, RPR
Honua`ula Partners, LLC hosted a Cultural Consultation Meeting on January 22, 2014, from 6:00 p.m. to 8:00 p.m. at the offices of Goodfellow Bros., Inc., located at 1300 N. Holopono Street, Suite 201, Kihei, Maui, Hawaii. In attendance were:

Charlie Jencks
Mike Dega
Ian Bassford
Sally Ann Oshiro
Basil Oshiro
Clare Apana
Kathy Owara Takeo
Jerome Yasuhara
Kai Markell
Ryan Kinnie
Lucienne deNaie
Daniel Kanahele
Carol Ka`onohi Lee
David Perzinski
Leslie Kuloloio
Morgan Davis
Janet Six
Elden Lim
Joyclynn Costa
Foster Ampong

A copy of the sign-in sheet is attached as Exhibit A.
MR. JENCKS: If you don't know who I am, my name's Charlie Jencks. I'm the owner's representative for Honua‘ula Partners, the owners of the Honua‘ula Project District 9 in south Maui, located south of Maui Meadows and above Wailea resort, just north of the Makena resort boundary and with the boundary of Ulupalakua Ranch on the mauka side.

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

I provided some exhibits for you to look at, just to think about. I do have a draft of the AIS for the 170 acres that hasn't been submitted to anyone
yet, and we're revising that, because I've --

(inaudible) so it's complete and it does a good job of
describing the sites. This meeting is one step to
continue to get that input. The intent of this
meeting is to videotape it, do an audio recording, and
with that audio recording I'm going to give it to a
court reporter and then that person is going to
transcribe minutes, and those minutes will go into the
AIS as part of the appendices of the AIS for this area
of the project.

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

And then a week from today on the 29th of
January there's going to be another meeting right here
with four individuals who Lucienne has suggested come,
and I think the way she described them, they were the
more shy individuals that can come in and spend some
time with us, talking about what they know about the
property, the sites, and that also will be videotaped,
along with the site tour, audio recording made, and the transcript done. So we'll have three transcripts that help fill in the blanks, if you will, on the cultural history of this property. And I might also add that this is -- this series of meetings that I'm talking about aren't for only this 170-acre area. We're going to do the same thing for the 500 acre area. So we're doing this twice. I just want to make sure that we get what we can in terms of input from the public and those from the cultural community who know of or know about this property.

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

Okay, so with that, Mike Dega, where did you go? He's going to make a quick presentation and then I guess what I'm going to do is just open it up to those that want to talk, those that want to make a
presentation. I know we have a slide presentation. Michael, is this yours?

MR. LEE: Yeah.

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

MR. LEE: Okay.

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

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

The project was Sinoto, et al., 2012. Charlie hired us to come in and redo the AIS, archaeological inventory survey. Our field work occurred from September 1st through December 15th.
That was on the 170 acres and the 500 acres. Both reports are in preparation right now. I'll give the results just very quickly, because a lot of you have heard this before. The previous results, there were 40 sites found with 60 features. We found 119 sites with 633 features out there. So quite a substantial improvement from the previous. This is a breakdown of the types of features that we found out there. As you know, most of these are agricultural features, terraces, alignments, and such of that nature. And there were so many agricultural features we gave it its own name, the Honua`ula field system, because it's so extensive, because it is very unique to this area. So I'm going to keep these slides up here. If you guys have questions about them, please ask as we go through.

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

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

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

MR. DEGA: 119.

MS. DeNAIE: Okay.

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

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

MR. DEGA: The pictures, no.

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

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

MS. DeNAIE: I'm the only one.

MR. DEGA: 15th consultation meeting we've had. We're going to have a couple more. When we're -- once the report comes out in two weeks, you
can see all the pictures. We have 85 photos and a hundred videos, but Ian.

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

MR. DEGA: Yes.

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

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

MR. BASSFORD: Oh, okay.

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

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

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

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

Now, the reason is -- this is not my
opinion. This is not my emotion. And how I did this
for this -- you can put this up so it goes back. This
took 3,600 calculations with the stars for this
property out of those archaeological features. It
took 108 hours working straight over 12 hours a day
for one week straight to pull this together based on
what the stars say and what I was taught from
generational knowledge. So, you know, an opinion is
not a fact, because it can change. Emotions are not a
fact, because it can change. This is what was told to
me about the sites, what ancient Hawaiians would say
the mo`i is under Kane, the god, because our mo`i is a
god, and where kane in the sky crosses, he stands on Kamapuaa, who stands on Maunaloa, his grandmother.

Mauna loa represents the sea and kahiki, from hence the ahupua`a, the land stands on the sea, its legs are the ridges of the mountain, or mauka, and the cloud sign of the pua`a hangs over the mountain on the land.

And who stands on the (inaudible), kane, man, and what comes from kane, the woman, okay. La`i la`i, ki`i la`i la`i. Okay, and who owns the sacred water gourd, okay, which is the water of life, which is the Milky Way, which is our mookuauhau, where our kuamo`o, our genealogy comes from.

MR. KULOLOIO: Okay, question.

MR. LEE: Yes.

MR. KULOLOIO: Just wanted to be sure.

MR. LEE: Yes.

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

MR. LEE: Right.

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

MR. LEE: Right.

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

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

Now, if you're going to do this, I hope for the record, I am not satisfied, yeah, with the focus why I'm here. I'm a land person right now. I'm ma`a with the area, somewhat ma`a. I'm la`a with the area, somewhat la`a. And I'm trying to see how I pa`a
to the area. Yeah. That's all I wanted to ask.

MR. LEE: Mahalo.

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

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

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

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

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

MR. LEE: Yeah, this lines up with what you're asking for. We actually have slides that this matches up even before I get on the property dictates me like the indicator species limu where the freshwater springs are, the palahalaha, they tell you where the springs are, and this demand Hawaiians put the sacred lona heiau on this agricultural site in one site in October. This is broken up by the sun, which during winter time is to the south in that ecliptic
line, and November, December, January, February, March, April, May, June, July, August, September, reset konahiki, October. Why? If this is an archaeological site, you've got to get all the sun right over it to make your bumper crops, because this has been admitted to be an archaeological site for growing plants. Okay, so to do that, it's got to match up to the bumper harvest with the crops.

From this, I got this, going on site to this property to find these archaeological sites. Can we go to the next slide. This is in the northern section, which would be -- if we do this correctly, site would go here. Okay. This section, which we talked about the last time. Next one, please. We'll go to the archaeological sites. Yeah. We'll just go to the archaeological sites. So while she's getting that together, these are my bona fides, recognition from the city council, recognition in (inaudible) overseas as a Papakilo kumu, recognition 20 years ago in The Advertiser. Just keep ongoing, we want to -- recognition -- okay, now we're at the site up here. Okay, that's a (inaudible). Next, next one. Okay, next one, next one, that's the kua stone. Next one, that's the hina stone. That's the kua and hina stone, okay. Next, okay that's Uncle Alden sitting on a
papakila hoku stone, okay, shaped like a glove, matching that obalesk on property. Behind you can see the winter solstice over there. We used the stick from the stone to show you that. Next slide, please. That's uncle up there.

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

**UNIDENTIFIED FEMALE:** Maluaka.

**MR. LEE:** Huh?

**UNIDENTIFIED FEMALE:** Maluaka.

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

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

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

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

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

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

MR. KULOLOIO: Question, Mike.

MR. LEE: Yes, uncle.

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

MR. LEE: Yes.

MR. KULOLOIO: -- that you placed there.

MR. LEE: Yes.

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

MR. LEE: Right.
MR. KULOLOIO: Look like I'm caught in a traffic jam.

MR. LEE: Right, right.

MR. KULOLOIO: Trying to learn culture.

MR. LEE: Right.

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

MR. LEE: Right.

MR. KULOLOIO: Yeah? It's a complete, broken down television tube, because it's very confusing to see this kind stuff to be put in front of presentation like this. I didn't come here to listen to this. He's taking away my values, the way I was raised, struggling from this area. E komo mai, I'm going to respect you as a kanaka, as a kanaka, but I just wanted to tell you, I came here to get the report. I want to check the work by the archaeological company, if they're in compliance. I want to check how good they are in regards to their surveys and the reports that will be eventually finished. I'm not here to determine theory or comparables from the Big Island, because every island is unique, differently. The datings haven't been
established. So archaeology is brand new yet in Hawaii. It's nothing new. We're still searching. On the island of Kahoolawe in 1980, during our research, our first (inaudible) we did on Kahoolawe, after two rains in the same year, 80 to 82 -- 80 percent of the meetings were vanished because of flood. So to you to be interpreting something that does not include rain, flooding, meeting scatter and so forth is very important so that we can bring interpretive cultural value, as you see 'em, but search your kupuna, not scientific. I don't know who your kumu is, respectfully, but I want to be sure that you don't enblanket, you don't heiau my mana.

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

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

MR. LEE: Mahalo.

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

MR. LEE: A lineal descendent will speak.

MR. KULOLOIO: No, no, really.
(Inaudible) this was going to be a presentation.

MR. LIU: Les, I'm a descendent of the

(Inaudible).

MR. KULOLOIO: Yeah, I didn't know

tonight was going --

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

you.

MR. KULOLOIO: Yeah.

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

MR. KULOLOIO: Yeah.

MR. LIU: Because, hey, I want to know

what's going on. Now, if this was a cultural way in
the old times, I want to see it.

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

MR. LIU: What I'd most like to know is I
got the royal patent right here. What is it -- what

is it -- what is it that the royal patent is meant to

be forever. Now, if you can find any material that

shows me it was signed off, Makii tried, and then --
and then the royal patent was issued in 1852 again

because he tried.

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

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

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

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

MR. KULOLOIO: No, I understand.

MR. LIU: Okay.

MR. KULOLOIO: Understand.

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

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

MR. LIU: So --

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

MR. LIU: Hang on.

MR. KULOLOIO: Sure. Wait, tonight's finding --
MR. LIU: Hang on, you had your time.

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

MR. LIU: Say whatever you want.

MR. KULOLOIO: Period.

MR. LIU: Say whatever you want.

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

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

     MR. KULOLOIO: Don't help me.

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

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

     MR. LEE: Mahalo.

     MR. KULOLOIO: E kala mai.

     MR. LEE: Mahalo, uncle. I was taught by Aunty Alice Koloka`i, who was born in 1900, and my grandfather, who was born in 1905. Aunty Alice was taught by the queen, while the queen was still alive from 1906 to 1911. She was also taught by David Kale, a well-known papakila hoku from Niihau. He has since passed away a long time ago. This is part of our generational knowledge as a tool for the archaeologists, which we're making it available to them in their report so people can look, say what they want, check it, back check it, ask questions. These
little tags here talk about the cloud signs in the
dates that they take place for the bringing of water.
It talks about the cloud signs for the pillar cloud
sign at the end of February here. The pillar cloud
sign for the fishermen of the aopuaa, the pig that
brings the big storms in the season. It talks about
where the canoes are going to be placed, okay. This
is the ecliptic line, this line here. This is where
the sun and the moon travel. Okay, champ 14 talks
about leva. So if you put this in the month of May,
this sign will tell you where the stars are positioned
over the property that will tell you who's ruling that
area that the kahunas would dictate, and then it
levas, it turns around midnight and it hulis up.

Same thing when we go up here, how did I
say we have to go to this site here. In October, when
the makahiki is reset, the rising of the stars will
take place, and it comes out and then we have
lonomakua in the sail, okay, kainui, right over that
area, right in the east where it should be. So that's
how I come to say this is this, this is in this
section, and I put it there for people to see,
question, or whatever. It's a tool. It's a tool.
The archaeologists are tasked to make the AIS report,
not us. We're here to assist so that when they see an
eclectic group of rocks, they can help determine what it is they're looking for. We're not dictating to anybody a hierarchy of what is or isn't. We avail our cultural generational knowledge to assist this process in finding the right thing for the right reason, and we've -- just to show that this is not, you know, something that is hit and miss.

This is in Rubellite Johnson's book *Hoku Inoa, Na Hoku Inoa*. Okay, this is the Egyptian star constellation on the ceiling that is 3,000 years old and the Egyptologists could not figure out what this was. They knew it was stars, but it didn't match up. When you overlay the star charts over it, it doesn't match up, so they called it anthropomorphic. That's a fancy word for we don't know. It's like cartoons, okay. So they put this there, okay. And this is a fact. Well, in 1997 when I looked at it, I said, I know what that is, because, you see, you have to have the ancient mindset to see this the proper way. We as Papakilo hoku never directly look up. You destroy your instrument of your eyes, you go blind, you lose it forever. You can no longer practice, so we look down in a water mirror called the waihaka. So all the ancient sites for us, we don't look this way, we look down this way. I knew what this was. I took a
plastic, and what did I drew, I drew everything on the plastic, the clear plastic, and this was now the vault of the ceiling the way this looks. This is just science 101, okay. We reproduce empirically, not my -- not my opinion. This is what was done. So this was the vault of the ceiling, the vault of the heavens, but my practice is huli it over, waihaka, it's a bow, it's a bow. And now I get the proper orientation. Guess what, it matches up to everything in the sky.

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

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

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

UNIDENTIFIED FEMALE: I'm his cousin.

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

MS. APANA: I want to make a comment about this. (Inaudible) pour over this map and make this map and as it was finished, after all those days and hours, then we looked at the sites and said -- called Lucienne and said, Lucienne, what is this numbered site? And Lucienne said, well, this is -- as far as -- that's something that's been shown to be this, and it was in the area of ku and there was a ku stone there, you know. And this happened -- I would like to see how it matches up with what you have found already, but I don't know enough about what the numbers are from the archaeologist's report, but the few ones that we had knowledge of, they were the same. They were what was predicted by knowing the patterns of planting, from the patterns of the -- of what would be -- would have been the ancient village, and they
were there. It was phenomenal to me that the place
for the mo`i, there was a -- what we had been honoring
for a long time, a pohaku for the mo`i.

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

It breaks my heart every time I hear of
an iwi that has to be moved down at Palauea recently,
where the shark attacks were, and the burial had to be
moved for a house, and it just breaks my heart to hear
those. I want to see that we get the science of our
ancestors to be part of this, and I think that the
marriage of the two is really where the future is
going. And I'm happy to see that it's here in this project. I thank you for doing that.

MR. LEE: Yes.

MS. SIX: Just speaking as an archaeologist, people that are agriculturalists around the world are very interested in longest and shortest day of the year. Stonehenge is a classic example. Quantifying things, counting things, who we know, Hawaiians where, this area, what, farming, everybody, finding out what, C14, radiocarbon dates when, the why is the brass ring, the why -- you want someone to tell you why did they do this. And when someone stands here with a gift like this -- and it can add a richness to the work, and because Michael is talking about basically a solar calendar, it would also inform the development where the rain is, where the drainage is.

So the idea to me, as someone who studies archaeology, is that the why, the qualification is often absent in a lot of AISes. We quantify. We count. But we don't know why. We don't know wasn't gifted to us. And it's not even gifted to every Hawaiian. Everyone has different things that are given to them, so for me it's a very interesting phenomenon. I just wanted to comment that all around
we see archaeological sites lining up with solstices, stars, et cetera. Thank you.

MR. LEE: Yes, uncle.

MR. LIU: My cousin is a cultural representative for the ahupua`a of Moanalua, where my family on my father's side is from, and as we looked into -- in 1957 we had to move out of Moanalua because it was sold and various parts next to Fort Shafter it was built on. There were 90 iwis taken out of various places, 90, and they're all at the Bishop Museum. I don't know, they weren't reinterred anywhere. So when my cousin began to get deeper and deeper, the museum actually said, hey, do you want to take this back and reinter it somewhere, you know. I don't want to see that here. I don't want to see where we're going to get a bunch of iwis and put it in storage somewhere.

I walked in that Bishop building, and the air conditions are -- it's the oldest building on that grounds, and air conditions are up and I went inside, looked at some other -- I mean, I saw this flightless bird. It was big -- this big, stood about yea high, and a whole bunch of other iwis there. I do not want to see that with what goes on, whether it's this property or other properties. So 90 iwis, it's sitting at the Bishop Museum and they don't know what
to do with it.

MR. LEE: Yes. Daniel? Joyclynn?

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

But as he took that other moveable chart -- because I told him, okay, why don't you go ahead and make these things overlay dots so it will make sense to me, the map -- what the maps look like, what is already there, and then what's supposed to be there. He goes, it doesn't work that. And I'm, what do you mean? And so that's when he showed me
scientifically how we rotate, how the moon and sun rotates, and so it's a movement. And so by how that movement works, that red line works, is where you can find everything.

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

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

After he went with the star chart, after he went with the rotation of the moon and the sun, after he went with the knowledge from the kupuna on what it's supposed to mean, which matches up with
ancient culturals around the world, and he matched it up and he put it on the map, that's when he asked, okay, what is this dot, Lucienne? And she went, that dot was this, which he had found. He goes, that dot means this. Okay, so it's not as if he came about and just drew dots of his own. When he put the dot down himself, it matched up where the dots that they found.

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

MR. BASSFORD: Both.

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

MR. BASSFORD: Yes.
MS. COSTA: For this particular source, which I really never understand, and I -- you know, I would have gone with your dots, because it made sense, except until I invested time to look at this, and his dot smack dab on top of your dot and it told me what it was. So that -- to me, that was the difference. So if we can now merge it, because this is -- time and time again, if we only go with one theory and we don't allow our ancestral knowledge, then it can also become not as important, when this dictates that it was. And then when it doesn't become as important when something happens there, then it becomes an inadvertent. And too many times, like Clare says, when they said there's nothing there, we only found here and we only found there, which is how this project began with 40 sites on the same area that became 500, okay, so if we had stuck with the 40 and it had been shrunk down to 27 acres of preserve out of that 130, guess what would have happened to the -- out of 40, so 460 sites, it would have been an inadvertent site and it would have been bulldozed, we'll just write it off in the books and then you guys can look at the picture, and, fore, yeah, (inaudible) golf course. That was the -- that is literally what would have happened.
So, you know, I thank Charlie Jencks again to be able to do this, you know, but it really -- it really -- I going for back for Michael, only because I never believe him, okay. I coming from a person who never believe him, I promise you guys. I never believe nothing he was presenting. I never think that this man can memorize this stuff, but you know what, for me, every time I talk to him, he said the same thing over and over again. He never -- he never deviated, he never changed the story. Every time he opened his mouth, it was the exact same thing, and he can be sitting with no books, no books, no charts, no nothing, and he telling me the same thing over and -- that tells me that man telling me the truth, never change. And then when he told me that this thing telling me that get this thing over here, and he went and it was there. Never been on property.

We've been on property for months looking to see if there were things missing from the 40 sites, and we found them. So I've been on the property. We've invested time on weekends, go up there, be with our kupuna, you know, through our cultural access rights and be with them. And, you know, not once we got hurt. We stood around one huge log tree that went fall down, filled with one nest of bees, and Daniel
picks up the log, the bees no touch him, puts it off to the side, the bees no touch him, so that we can go clean out -- because the deer just running through there just destroying the place. The lantana was crazy in that place, and we didn't care that we was going to get poked with the thorns. We wanted for malama the place because it was where the -- it was telling us to go over there. Not one bee sting, not one fall down rip our legs open on the lava rocks, nothing. Nighttime, daytime we went. We would watch the solstice, we would watch the moon, we would -- we would just go look, and I don't know what I looking at, but I could feel it. Nighttime different from daytime. All of a sudden we see something just pop out at us. We was like, whoa, what is that? Wasn't like that daytime, you know.

So he I don't have that lens of our kupuna, but as I invested time with Michael, then I understood. I don't know all. I don't know all. I only know like one -- if you put a little dot on the paper, that's how much I know. And even with just that dot on the paper, I'm convinced -- I'm convinced, yeah, that some of these things needs to be included in the that report. This is what the consultation is all about. There needs to be an even playing field.
If it's going to be of your theory, then it also needs to be of the facts here, because I think the weight could shift little bit. And no be scared of that facts, because it's gonna help you for the next one and the next one, and you gonna learn. You gonna learn, because get so much energy and you get so much passion, because I walked with you on that land, you know, I went drop my kids and I told you, take care of this place, and you promised me, you said you would. You know, I brought my father up there to come look.

And I'm not convinced that it's all just agriculture. There's some important things here that we're gonna miss, terribly gonna miss. So the stuff that, you know, you kind of iffy about or the stuff that you think that you might but when you look at this, if you really sit and invest your time with him, he gonna show you all of a sudden now what you saw gonna be even huger, and then it's going to make you wonder what's beyond that border, yeah, what's connected to it. And then you can -- then you can also, if you take his theory and you go and it says, this should be there and it's not, then you can say, okay, that's where it dropped off, they never go over here. It can help you with that compass too, you know, but if it is, then it furthered it that way, you
know. So if the map tells -- the road map tells you
go this side and go look because get this, and you go
and it isn't, and now we get technology with GPS,
yeah, so if with we know that it's not there, then
they never go over there, they stayed only till here,
like how you say. They only stayed over here because
never have this over here because never have the rain.
And the teacher was there that day and he says, no,
that's incorrect. The forest was there many years
ago. The rain did reach over there, so the theory of
the people only stayed here, no more rain over here is
incorrect. Remember that up at the site visit?
So there's lots of -- you know, and I was
just one haole teacher. He wasn't even one kanaka,
but he teaches history and he takes the Hawaiian
children in Haiku to different events and he's very
connected to the Hawaiian culture. He's very
passionate about it, so when he heard that theory, he
corrected it on the spot.

So I'm just saying, give him a chance,
because I doubted him, completely doubted him. I
would have believed everything you said. Everything
that you would put in the -- I would say, okay, yeah,
I saw that, yeah, there was a site there, yeah, there
was C shapes there, yeah, I saw the heart, we went to
the -- and then just accepted what you said, but
there's a whole lot more to that report that should be
included, and I would appreciate it if that would be
included. And I think I would like OHA to investigate
more and invest their time to look at this theory,
defunct it if you can or accept it, you know, because
I was about ready to go crazy, and I cannot. I cannot
find the inconsistency. You sit with him, he gonna
say the same thing over and over again, over and over
again. So that's my manao.

MR. LEE: Daniel.

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

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

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

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

MR. LEE: This is the anchor -- mahalo, Daniel. This is the anchor to the past which gives the form of the place that had presence with cultural practice under the Mahele and under the makahiki. So it fills up what the purpose and need was, food, clothing, shelter, water, okay, but a need for akua and that contract to be renewed with the freshwater coming down again. So this fills the form of the house of the four different pillars that you have for
the foundation of what fills a culture, and this is
the tool that we (inaudible) to have and question and
learn, because this can be the form and the pattern
for more dialogue for the narrative of how people
lived and what is the purpose today now for us to find
this anchor to assist us and guide us in this culture
of kanaka maoli, to find the purpose and need again as
a road map to guide them, to assist them in reclaiming
what is theirs, and this is why we are here and this
is what we avail, for those questions (inaudible).

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

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

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

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

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

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

So -- but it matches your dots, and so that's why I say this has a name, yours has a number. It has no name, it has no identification, it has no identity except that it's agriculture, yeah, and so on the ground this is telling you exactly what it is. So, you know, that's all I asking for is if we can see the report, because if that -- (inaudible) consultation and then it moves to SHPD, but if it
moves to SHPD and we go comment to her, then we really
never had any opportunity to comment on the report.
We just came and we talked story about everything that
was there and then the report was drafted and given to
SHPD, yeah. That's what -- I've been saying that from
the beginning. No report has been given to us.

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

So to me, as equally valid is their maps
that they made, going on the ground. The maps were
beautiful they made, but to me, there should be a
hunger for this information, because it adds a
richness, and I think it should be included. This is
strictly as an archaeologist, obviously not a cultural
practitioner, native Hawaiian, or lineal descendent,
but just as a practicing archaeologist, that this, to
me, is very important that it be included and not in a
way marginalized and stuck as an add on the transcript
of this meeting or whatever you, the cultural
practitioners that have ancestral knowledge dictates
that it should be included.
MR. LEE: Are there any others? Otherwise we will open it to everyone. Thank you for -- yes, Basil.

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

MR. JENCKS: No.

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

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

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

MR. JENCKS: Okay.

MR. OSHIRO: The whole thing is the industrialization, to build this area for a golf course, homes, or whatever it is, if we stuck building and if it's okayed, everything's going to be lost, all culture, all everybody, yeah, and the generational
knowledge you getting from Mike and all the people here is so important that this place be preserved for future generations where they can go back and some day maybe we can improve this land where we can go back to this land.

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

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

You know, we have enough problem with military already, and now we having people that using
Hawaii as commodity. Hawaii's not for sale. For me, it's not for sale. So that being said, that's all we can say for now, until such time -- like you, Danny, you've been in there so much, you put (inaudible) maybe thousand hours in there already. I know you feel that mana'o from that land, and we all get back there and we can feel it and we connected to the land. That's why we can feel it. That's how I look at it. So as much as possible, I'd like to save the area for our future generation, instead of building golf courses and million dollar homes, affordable homes locals cannot afford. I think that's about it.

Mahalo.

MS. APANA: I want to say that I've done many cultural practices on this land, and in particular a recent time of doing a cultural practice we were led by Ohane to go to certain places on this land, and one of these places that I was -- we were led to go I was pushed to the ground, and I got up and I got pushed down again, and I got up and I got pushed down one more time. And what that means to me is that my ohana is there. This is in the northern part -- the northwestern part of the southern section between the two walls. This is slated to be somebody's house, and I'm saying that as a cultural practitioner, as a
person who is very possibly a cultural and lineal
descendent in this land, I do not want to see that
part of the land destroyed. It needs much more work
looking at it.

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

MS. DeNAIE: (Inaudible) reports.

MS. APANA: -- bringing us, you know, to
be able to have this voice, because this is an
important voice that should not be ignored. We will not be ignored. I will not let you ignore my voice. I am connected to that land.

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

MS. APANA: Is this the golf course?
MS. DeNAIE: That's the golf course down there.

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

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

MS. APANA: These are two walls? Are these the two walls?
MS. DeNAIE: Well, the two walls are over -- there's (inaudible) two walls.

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

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

MS. APANA: I'm looking at northeast?
MR. DEGA: Then northwest would be in this.
MR. BASSFORD: (Inaudible) she meant (inaudible).

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

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

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

MS. APANA: Everybody, where is the watertank?

MR. BASSFORD: Watertank's way over here.

MR. DEGA: To the north.

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

MS. APANA: By the reservoir?

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

MS. APANA: It's right here?

MR. BASSFORD: That's the watertank.

MR. DEGA: (Inaudible).

MR. BASSFORD: That's the watertank.
MS. APANA: Then I would say -- Lucienne, you probably know better than me, but I think --

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

MS. APANA: Yeah.

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

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

MR. DEGA: (Inaudible).

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

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

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

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

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

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

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

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

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

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

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

    MR. DEGA: The ku stone.

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

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

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

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

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

    MS. SIX: Okay.

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

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

    MS. SIX: Well, I heard 500 some sites, then I heard 119. (Inaudible).
MR. DEGA: It's 119 sites total in the 170.

MS. SIX: In the 170?

MR. DEGA: Yeah.

MS. SIX: Okay, thanks.

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

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

MR. DEGA: No, incorrect.

MS. DeNAIE: Okay.

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

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

MR. DEGA: That's correct.

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

MR. DEGA: That's correct, yes.

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

MR. DEGA: Yeah --

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

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

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

MS. DeNAIE: It's nine.

MS. SIX: Nine, okay, thank you.

MR. DEGA: Three ahu, two alignments,
three C-shapes, 12 covereds, 22 enclosures, blah,
blah, blah, 46 modified outcrops, 27 mounds, et cetera. You can see the features by function here, with the ahu; boundaries, there are 16; we have nine ceremonial, which are -- we're considering the heiau; 50 habitation areas; multiple functions, that's agriculture, habitation; storage; stepping stone trail segments are the travel paths; and then a workshop.

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

MR. DEGA: Well, archaeology is an empirical science. If we can't see it, then we can't document it. The proof is in what you see, the substantial stuff you can touch, and that's why we're trying to get at the plants through the phytolit, these micro grains to see what they were growing there, yeah. I mean, we've done the archival and background research and the history. We know they were processing and they were probably hunting birds and gathering and things. Unless they leave trace of it as a stone or wood or something -- we've written up in our interpretation, surely they were doing this and
that, and that's supported in the historical record. I just cannot bring you a tapa cloth from an over hang or something organic, because it just doesn't last, doesn't preserve.

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

MR. DEGA: Yes.

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

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

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

MR. DEGA: Michael Lee, not Michael me.

MS. COSTA: I'm sorry. (Inaudible). He has on the board ceremonial heiau, equivalent to
heiau, 9. Your road map, does it kind of match up or
is there --

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

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

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

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

MS. COSTA: So you have something in
comparative so we can see how you came to that conclusion?

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

MS. COSTA: Okay.

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

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

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

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

    MR. LEE: Uh-huh.

    MR. KULOLOIO: Thank you, Mike.

    MR. LEE: Mahalo.

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

    MR. LEE: Sure, sure.

    MR. KULOLOIO: (Inaudible). I -- so are we focused on the AIS right now, I mean the (inaudible)? Okay. What I'd like to ask you, ask tonight for all of us, is I'm happy that everyone is here, because I see many friends of mine that are archaeologists. I have representation from the governments, representation from all of us, from all of you, or who (inaudible) each calling ourselves, cultural, lineal descendents, maika`i, I want to hold that respect. I want to -- if you have anything that
refer to document history to a place like this to the 'aina, fine. I just wanted to say that as I look all the matrix of whatever the least is saying, L-shape, you know, every archaeologist do different identification of what you looking for. Lucienne, you must have all the patents of all the 100,000 archaeologists that worked in Hawaii from (inaudible). You got that? Tell me tonight, do you have all that findings, Lucienne? If not, no, then I want to know everybody speaking about ahus. I want to go back to the ahus that was changed by the individuals that in time moved and habitated themselves from the military, from the people of Honua'ula, from the individual families and how you gonna identify your star to match the family ahu. If you can give me the name of everything that you read, I respect you, I'll kneel before you, then I'll question -- I'll question, what her name, (inaudible). Oh, I'll question Aunty Mary Pukui. I'll question her too. God bless her soul. I'll question -- who did the -- who did the Kumulipo? Ruby Johnson.

MR. LEE: No, no.

MR. KULOLOIO: Yeah, well, she did some, you know, she did everybody, yeah. So I'll question everybody under the sun. So as we go, we have a stone
here, stone there, oh, my God, my uncles, the cowboys that worked in Honua`ula piled stones. So if one of those stones becomes sacred according to the stars that you see, then I want to know which cowboy uncle of mine was paniolo for all the ranches for four owners put up that ahu. So I'm -- I'm sharing.

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

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

MR. LEE: Uh-huh.

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

MR. LEE: Uh-huh.

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

MR. LEE: I'm not an archaeologists.

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

MR. LEE: Yeah, well --

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

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

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

MR. LEE: You tell us, uncle.

MR. KULOLOIO: No. I say my secret. You
tell me in Hawaiian.

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

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

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

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

MR. BASSFORD: Yeah, no problem.

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

MR. LEE: Uh-huh.

MR. KULOLOIO: So everybody, (inaudible) talk I like find out all this kind stuff, okay. Next, all this kind stuff here, I want to come here because that's all I got. Mike, you doing a damn good job.
Ian, you doing a damn good job. Charlie, thank you for bringing that part to our community and open. Thank you for your honesty. Thank you for your honesty. I'm not here to stop your project. There's a big difference. I'm not here to stop this project. I'm here to say, wow, thank you for inviting me so I can walk in this office without coming afraid. Yeah. Because you taking kuleana. You taking the kuleana.

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

MS. APANA: I do hope so too.

MR. KULOLOIO: Yeah. Thank you,

(inaudible).

MS. APANA: I do hope so too.

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

I hope the kupuna don't come bury. You go kahea them. You go find them. Everybody, you go find them. Go.

Please, I have the floor, please.

MS. APANA: Go ahead.

MR. KULOLOIO: Thank you. No, you sit down. I'm using this. You're standing in my way.

MS. APANA: We ask for aloha.

MR. KULOLOIO: I have aloha.

MS. APANA: (Inaudible).

MR. KULOLOIO: I know how to be straight.

Aloha sometime they go aloha, they blow bad breath. I go culture, all this, I like it, thank you, because the features, with this, mahalo.

OHA, thank you for being here.

UNIDENTIFIED MALE: (Inaudible).

MR. KULOLOIO: And if I say it wrong, we walk many times.

MR. MARKELL: Aloha ke kai ke kai.

MR. KULOLOIO: SHOPO, thank you for
improving our system. Thank you, (inaudible). Thank you for improving or system. Where's Leslie Bruce? Leslie, come over here, give me a hug. I never see you long time. Thank you for walking with me and all the lava. With Uncle Charlie. Thank you. (Inaudible) thank you, my ohana. Maika`i. Thank you for your knowledge. (Inaudible) together. (Inaudible). Thank you, I just wanted to make sure -- I want to make sure when this this report is finished, I know how to read 'em again, Charlie, yeah? And either I support and if I can say, wow, I support the best you folks did, yeah, the best. If not, guess what, where were you folks in Honolulu Harbor when they blasted the molasses? Not one of you came (inaudible) our kupuna in the ocean. Where the molasses came from? You find the stars. You find the stars. Molasses came from Maui. That's more bad. You know why, everything up here related to the fish, to the fish. Where you guys was? Where you folks was? Yeah, from 2,500 to thousands of fish was make. The mano -- where the heiau up here? We get the mokoa, we get the honokoa. Tell me where all the honokoa. Tell me where the mano. Tell me all the hundred birds they have the (inaudible) up there. You tell me. You tell me with your stars. Go University
of Hawaii and find out and ask them if they can find all the birds that is buried in Haleakala. And when you (inaudible) one stargazing, you do the whole Hawaii.

MR. LEE: I have it right here.

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

MR. LEE: Right here.

MR. KULOLOIO: (Inaudible) Alexander.

Come on. Bye-bye.

UNIDENTIFIED MALE: Aloha.

UNIDENTIFIED FEMALE: Aloha.

MR. LIU: I have a question. I have a transaction here, a deed that's dated 1910, and it's by the -- received by the public land (inaudible) land. So there was 500 -- 564 acres that was, I don't know any better word than taken, or somehow that was made out (inaudible) telling me if I read this portion here it says, We hereby make application for a patent for the land of Keauhou, Honua`ula, Maui, Land Commission Award 6715 to Hoomanawanui. Enclosed you will find the certificate of the commission of boundaries for the second judicial circuit. As the
government, by some mistake or misunderstanding, has sold a good portion of the land, we would ask to be a relief of paying (inaudible) hoping for a favorable action, we remain respectfully yours. What I have a hard time with this is it's a royal patent of ahupua`a, how did they just take 564 acres? So with that, how do we know this 564 acres on whatever maps that you may have is not involved in that? (Inaudible) paperwork done in 1909 to 1910, and here's that section that's questioned -- I'm questioning, by some mistake the government released 564 acres to the Waterhouse family. So how do we know where we're dealing with?

MS. COSTA: Well, it's like when I questioned -- I asked the county council if we could see the -- on the record, because when I looked at the warranty deed for Honua`ula, they said I, the grantor, give to the grantee all of my interests, if any. That's how the thing is written up, so my question was do they have any? And I was told that I would get that answer, but till today -- and we shook hands in the council chamber when they closed this whole thing. We (inaudible) I think Kimo Kea was there and Aki Sinoto and we shook hands and he says, yeah, we'll get in touch, and I never -- I've never heard from you
since. You know, I just want the simple question of if any answer, because that was the binding contract for you to connect to be able to do what is happening here now, you know, but the warranty deed I, the grantor, give to the grantee all of my interests, if any. That's what I read in the document, so I don't know if that answers your question.

MR. LEE: You know, this land patent for Mikahela Kekaulanohe, awardee, to Grace Chee V E A T C H, applicant, claiming to be the present owner of the Land Commission Award Number 1126-21 to Mikahela Kekaulanohe, ahupua`a of Palauea, 2,130 acres. I went to the land commission -- I mean the Bureau of Conveyances, it says reference to deed number, reference to certificate of boundaries number 66, reference to volume 9, page 666 of various lands released by awardee to government resolution of the (inaudible) council. I couldn't find under Maui Associates or this Grace Veatch, the applicant, from July 13, 1959 or July 20th, 1959 or July 20, anything that was put in the Bureau of Conveyances that has a document that pedigrees where this deed supposedly come from. Mikahela Kekaulanohe, that in the LCA was awarded (inaudible) patent for this, and I just would like to see where is that title from Maui Associates'
request for LPA on LCA 1121 apana 21. They have the
document fees and the title research, July 20th, 1959,
and the land patent, but there is no five years before
1959 and five years after 1959 under the grantee or
grantor to either Grace Chee V E A T C H or Maui
Associates, that supposedly purchased the land from
the applicant, who it says claims to be the present
owner, and it's not a kanaka maoli and shows no
traceable title to this land, which is S.8534, land
patent award. It's kind of problematic for Maui
Honua`ula.

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

MR. LEE: Sure.

MS. DeNAIE: The ownership is a
conversation that is good to have, but this meeting
was, you know, set here with a purpose. I'm not
Hawaiian, so I can speak to is the consultation
process. I have been a consulted person by other
archaeologists. It feels very different from this
process. I was shown pictures of sites or a group of
us were taken and we walked with the archaeologists
and sites and we talked about the use and the
function. I mostly listened, because Ed Lindsay and
Uncle Renee Silva were the ones with the ike there.
They're the ones with the knowledge, but I saw how it was done, and this was with Eric Fredrickson, (inaudible) Valley. He was very, very happy to hear what folks felt from uncovering the sites there, what their function was, and of course he did his own subsequent investigations and his own investigations, but it was a very one-on-one consultation process.

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

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

So it's kind of difficult to say, gee, I would like to share with you the significance of this site when there's -- there's no site. There's a dot, there's a concept. There's a concept of platforms.
There's a concept of terraces. I appreciate the work that was done. I was the one person that walked maybe 13 or 14 times doing transects with the archaeologists. I don't feel that anyone was, you know, trying to misrepresent anything or anything like that, but I do feel that there were places that I saw that the tags on them, when we went for the site visit recently, the 11th of December, those same sites said agricultural terrace, and I'm thinking, gosh, agricultural terrace, this thing has like six courses of stones high facing it, has a big pohaku. The way I was taught by, you know, the Hawaiians that I work with, a place like that with a commanding view had more than an agricultural function, and yet no one is being shown that. No one is being asked their mana'o.

It will -- it will happen maybe after the AIS is issued. I kind of thought that, you know, we would be following the law, whether it be some consultation -- not everyone can walk to these sites. It's nice that six people are going to be able to walk and see some of the sites that will be outside of the preserve, but there are people with knowledge who could have been in this room, will be in this room, will be in the room on the 29th that can't walk to these sites. They need to see something. That's just
what I'm going to say for the record. I'm with
Joyclynn, you need to see something in order to
consult.

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

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

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

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

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

MS. DeNAIE: Okay.

MR. BASSFORD: This is a process.

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

MR. BASSFORD: Because it's a process
that's evolving. We're going through it, Lucienne.

You need to be patient with us. Just because you see
a site -- a tag that says ag on it, one of my people put on, and I come up and go, bruddah, come here, this is not an ag site. Take a look at where you are. Look at how much work went into this. Look at the commanding view. Why would you say this is an ag site? They just got an education. We're all learning. We learn every day. Learn like we're gonna live -- learn like we're gonna live forever and live like we're gonna die tomorrow.

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

MR. BASSFORD: And we're getting that.

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

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

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

MS. SIX: (Inaudible).

MS. DeNAIE: (Inaudible).

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

Can I go to James Young Kanehua to get to the agricultural sites, because we're on track here. This
was one of the royal patent grants 548 to James Young Kanehua. At the bottom it says that Palauea, through the potato fields, okay, (inaudible) what they were, Hawaiian sweet potato, there onward to the upper side of the woods, okay, at the bottom of a ravine. So all of these things are going to help us if we, you know, actually do some of this thing as an overlay as we tried to do with the star stuff, then this is a finding of fact that is certifiable under rules of evidence, but that's just to assist the proper --

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

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

MR. DEGA: And that's what Daniel was saying. We're here to -- consultation means sharing your knowledge of the land basically, and that's why we're here, to learn from you folks. We are taking six people out on Saturday to look at the sites and
help us assess significance. We're also meeting the following week with four kupuna. We're going to show them pictures of the sites and things because they can't make it up there. And you're right, Lucienne, you're not an archaeologist and you're not a Hawaiian, but we're working with you. We're not trying to combat you, so work with us, please.

MS. APANA: I'm unclear.

MR. DEGA: Yes.

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

MR. DEGA: We're going to produce the inventory survey report, and it's going to go in to the state, and whoever wants a copy can have one. You can have your own, because you have a community comment period once it's turned in to Morgan at the state. You can look at all the pictures, the sites, how we assess things. Michael's material here, which he's been kind to share with us and work with us on, is going into the cultural impact assessment, which will probably come out in October or November. We're going to marry up the two documents at that point and we'll provide comparisons between the scientific
constructs versus what Michael came up with the astronomy. And all these will be together.

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

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

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

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

MR. DEGA: Well, we're going to give you guys the same document the state's getting. Then you can comment to us. You can comment to the state. You can comment however you wish. That's part of the process. I don't want to give you something that's incomplete. I want to give you a complete, thorough document that we're turning in to the public, and
that's the state. Once it goes to her, the doors are open. Anybody in the state can read it.

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

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

The question I asking, Mike, is this, in this process, when people like us have a talk story like this and I'm sure the minutes gonna pick it up, when they mention I have a cultural right, I have a cultural interest, I have a cultural descendent's
interest, I have a lineal descendant interest, I have a Caucasian interest, I have an interest because just 1959 when I came a state I am a native Hawaiian. So I want to be clear what definition I come under, yeah, me, so that when we discuss this, Morgan will have a form for me so that will everybody, sir, yes, what's your name, (inaudible). I sign a form. In this process have anybody signed a form in regards to saying you connect to that area? You connect to the area, then just find papers. You connect genealogy-wise, genealogy-wise, mookauahau. It's a beginning. Birth certificates over parents, get birth date, yeah, where OHA usually checks it. SHOPO checks it with our burial programs, but I don't consider myself a lineal descendent until I make a claim. Then I give Morgan my form. Right, Morgan?

MS. DAVIS: (Inaudible).

MR. KULOLOIO: Then you process it.

MS. DAVIS: Yes.

MR. KULOLOIO: No, you process it to the burial council. The burial council give you this. Got it? I said, okay, we approve, they go through it, and who this? Oh, boy, John Doe. You sure? Yeah. For sure? I meet all the criteria. Now when I walk into this kind area, that deserves identity because of
the significance of the site that certain families
might have without going inside as a mahaoe, as a
mahaoe. So that the spooks or the kupuna no come
visit me spiritually, so that I (inaudible) before I
go in the kind place like this. Clear me for all my
bad dreams.

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

MR. LEE: Morgan, I believe that it is
triggered when an iwi kupuna is found, that now at
that time they put in our (inaudible). Whereas uncle
was saying, where you fall as lineal, cultural or
under state law section 6 E, and that basically in
these consultations that is not required, unless iwi
kupuna is found, then the cultural lineal descendents can come to the table to do --

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

Now, you gotta prove to me, yeah, how you relate on the burials before you have one -- what you call -- what you call GPS, or perhaps might be there's one here, or go dream. Dream like Daniel, yeah. Forget it. Those things (inaudible) no (inaudible) with me. But that's what I'm saying. I want to be sure that you say your genealogy. We get -- I come the place -- oh, better than that, I come from Kahoolawe to. Who has the right to speak for Honua`ula? Wait a minute, I gonna show you my records? Forget it, you guys. Yeah. Because I want to protect 'em everybody, because my history not over yet.
I just wanted to say that, e kala mai,
but that's the difference of the forms. Am I making
sense, how I attach myself to a burial? You know --

MS. DAVIS: Yes, and --

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

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

MR. KULOLOIO: Right, I understand.

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

MR. KULOLOIO: Got it.

MS. DAVIS: -- that makes those
determinations.

MR. KULOLOIO: Yeah.

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

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

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

MR. KULOLOIO: And if I give you all the
locations where they're buried and guaranteed there's
a secrecy it's my family, do I pass, do I qualify in a
discussion like this? I think so. Yeah? Not on that
kind of paper. Yeah, my burial place is not on the paper. It was hidden secretly. Thank you.

UNIDENTIFIED MALE: (Inaudible).

MR. AMPONG: Aloha.

MEETING MEMBERS: Aloha.

MR. AMPONG: What I want to share with everyone, okay, is about context. Now, some of the mo`olelo tonight talked about theory, opinions, facts, paperwork, et cetera, lineal descendency. The one thing when I'm engaged in this type of discussion, that a lot of times we think about but we don't necessarily articulate, but I think it's important to keep in mind that the one thing that -- for lack of a better description, that may set one person apart from another one, in other words, you may have someone with the knowledge, whether it came from chapter 27, you know, where you may have extra letters at the end of your last name, you may be a kumu hula, whatever, the one thing that separates an individual from all of that is one's personal life's experience. And so you have people like myself and many of you that have done our own mookua uhauhau. We've done our own research, okay. But what I found in all the different kupunis, mokos, ahupua`as, and all the different families that I've met and interacted with, the one thing that
really astounded me is people's personal experience. I give you a really quick example. Last year I attended a meeting at the Hyatt Regency Maui. That meeting was about iwi kupuna that was dug up during construction of (inaudible). Okay. There were a whole bunch of folks that came forward and made absurd, outlandish claims that there was ali'i buried there, that, oh -- you had people from different islands coming in and saying, oh, they have kuleana, that's their kupuna, but none of them had personal experience of that (inaudible) or related directly to the iwi kupuna, but yet all these claims were being made.

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

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

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

And I just want to say that so we keep ourselves within the right context of this discussion, you know. You guys know me. And I've called him an a-hole, right there, okay, I've taken him on because I didn't agree with a lot of things that he did, but it never stopped me from communicating. Now, for me, I'm
principle based, period. I don't want to do the
drama, and that's what I hope we all can take away
from this meeting when we leave, let's not do the
drama at all. Let's focus and stay focused on the
issue. I want to know what's going on. When I look
up there and I see ahu and I see alignment, I don't
want to just look up there and think I know what it
means. I'm gonna ask bruddah over there, okay, when
you have ahu, define that, what kind ahu. Alignment,
what is an alignment? I look up there and I see two
alignment. Alignment to what, the stars, the
shoreline, or between two trees? What kind of
alignment? Because if we don't really get specific --
and you guys know me, I love words. I love to write.
It's about understanding, but how we gonna understand
each other if we don't communicate responsibly,
period.

We all get kuleana, but for me,
fundamentally, to take care of your kuleana, you got
to respect somebody else's kuleana. Do not mahaoe.
Do not mahaoe. In other words, for me, I not gonna
trespass on anybody's kuleana, just like I hope you
will not trespass on mine. That Hyatt Regency Maui
one, people went trespass on my kuleana. I don't need
to prove anything to anyone. If somebody wants to
challenge my mokuauhau, they wants to challenge my
ike, my experience, be my guest, challenge, but no ask
me to prove anything. I no need. Poloeloe. Mahalo.

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

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

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

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

AUDIENCE MEMBERS: Mahalo.

MR. JENCKS: Thank you for coming.

Appreciate it.
CERTIFICATE

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

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

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

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