Honua`ula Cultural Consultation Meeting

January 29, 2014

Transcribed by: Jessica R. Perry, CSR, RPR
Honua`ula Partners, LLC hosted a Cultural Consultation Meeting on January 29, 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
Puanani Lindsey
David Perzinski
Ryan Kinnie
Kepa Lyman
Carol Ka`onohi Lee
Lucienne deNaie
Tanya Lee-Greig
Jacob R. Mau
Brian Naeole
Daniel Kanahele

A copy of the sign-in sheet is attached as Exhibit A.
MR. JENCKS: In the event you don't all know who I am, my name is Charlie Jencks. I am the owner's rep for Honua`ula Partners. With us tonight we have Michael Dega, Ian Bassford, Dave Perzinski is here as well from SCS. We have the man with the audio and the video in the corner. Wave to him. Everybody wave.

What we're going to do tonight is, first, I'm going to have Michael or Ian give you a brief summary of the area that we've surveyed, a little bit, hear what it's about. And as I understand it, Lucienne, this meeting tonight is intended to broaden our opportunity, a little more intimate opportunity for those that don't want to go to a meeting with 20 people, that maybe want to come to the smaller group and share what you know, what you know about the property, okay. And to be --

MS. DeNAIE: And the other thing is, is like most people here are kind of family in a way. I mean, these guys are all cousins, you know, in a way, they're all from the, you know, from the old Makena families, Puanani's from an old Makena family.

MR. JENCKS: And just want to clarify, just so we're all on the same wave length here, a little couple of ground rules. Number one, if you're
going to talk, I need to hear your name. Hi, I'm Puanani, I have this to say, because he needs to hear your name so that when we do a transcript, they know who's talking, so we can organize that.

Second thing is this meeting is not scheduled or held to critique the manner or the style of the AIS work that was done by SCS. It's to talk about what you know about the property so that we have more information that we can plug into that document, the archaeological inventory survey, and also the cultural resource preservation plan for the property, okay.

Ladies' room is across on the left. Men's room across on the right. If anybody would like water, in -- just in back of Basil there's the kitchen. There are plastic cups against the window and a water cooler on the floor. Help yourself. If someone would like tea, anybody, green tea or otherwise, coffee, let me know, I'll get it for you, okay. No beer, no wine, nothing like that. I know that's too bad.

So I guess I would just kick it off, everybody sign the sign in sheet, I hope?

MS. DeNAIE: Oh, I haven't.

MR. JENCKS: I need everybody to sign in
so I know who's here and who's not. Okay, so, Mike, Ian, it's your show.

MR. DEGA: I'll start.

MR. JENCKS: And by the way, just so you know, we've got two hours. We're going to be out of here at 8:00, because that's when the building closes down, so we've got to clean up shop and get everybody out. So we'll stop whatever we're doing at 8:00. Thank you.

MR. DEGA: So we're down to an hour and 45 minutes. This is so beautiful. That's amazing. Look at that. Anyway, I'm sorry, I'm distracted by nature. Thanks, everyone, for coming. I'd like to introduce Kepa Lyman, who's at the computer here. Yeah, he's the Lyman family, blah, blah, blah. He wrote the background and historical section of this report, basically from the historic times through the modern times. He's been studying the old maps and the old walls and everything else, so if you can contribute to this discussion, he can interact with you very easily today. So we're happy to have him here, just flown in from California.

I'm Mike Dega from SCS, and I'll just give a brief intro. A lot of you have heard this -- you've heard this three times or five times before.
Lucienne's heard it 25 times. We're just going to go over some basic info on the project. We want to hear from you, your knowledge of what happened in Honua`ula through time, basically, what you guys know.

We did a survey of the southern 670 acres. That's 192 acres. We're in the progress of doing the 470-acre writeup right now. We have 119 sites, 633 features. This evolved from Aki Sinoto and company doing the survey before. They had 40 sites and 60 features, so you can see it's gone up just a little bit through time. Some of the maps you see around the room show the agricultural sites, different sites by function, and the location of the different sites.

75 to 80 percent of the sites that we found of the 633 features were agricultural. So we gave it a new name, the Honua`ula field complex, which actually extends beyond these boarders. Here's just a sample of the sites that we documented during the study. We go to the second one here, sites by function, these are the non-agricultural sites. We had quite a variety from ahu to ceremonial, platforms and terraces, heiau, habitation, permanent, but mostly temporary habitation enclosures and platforms and things like that. We also had storage areas. We had
ahu, which marked ahupua’a boundaries. It was quite a
variety of archaeological features out there, so we're
very impressed.

How old are these -- the things that we
found? We got a few radiocarbon dates. The dates
ended up being about the 1880s for two of them and the
other two were in the 1660s, 1700s. So this landscape
that we've surveyed has been certainly utilized
nonstop from, say, the mid 17th century through modern
times with traditional Hawaiian agriculture, all the
way through the ranching, even some military and other
uses.

So at this point I'm just going to leave
the displays up here. If you want to point to them or
ask questions, that's fine, but we really want to hear
from you guys, what you know about this landscape so
we can learn from you guys. So I'll just turn it over
from that point. Carol, do you want to start? She's
been here for ten meetings (inaudible).

MS. LEE: No, I've been here for only --
this is my third meeting. All I wanted to say --
well, my main reason for being here is to hear
hopefully some of the stories that can be shared from
before --

MR. JENCKS: And, Carol, excuse me, but
your name.

MS. LEE: Oh, I'm sorry. My name is Carol Lee. I'm from Kahului, originally from Honua`ula, Makena. I grew up in Makena. Yeah, like I was saying, I wanted to hear if anybody had any information prior to my knowing the area, which was in the mid 1950s when I became familiar or grownup enough to know where I was. So -- but from the time I can remember, which was mid 1950s, it was all cattle ranch. It was ranching area, so the walls and -- that I could see from the old road were mainly for the cattle, I presume, but the area was mainly lava and wiliwili trees. We used to go in there to pick wiliwili seeds, and that's pretty much all I can -- there was nobody living there as far as I knew, and whenever we had gatherings, there was no one that spoke about the area either, so they were not -- there was no one -- I mean everybody was more towards Makena area from Haiku area all the way till La Perouse. So I didn't hear any stories, but if there's others that can share mo`olelo from their kupuna, I would really appreciate hearing that. So that's my recollection. It was mainly cattle ranching.

MR. DEGA: So the walls kept the cattle out of --
MS. LEE: Yeah.

MR. DEGA: -- of what?

MS. LEE: In the area where they're supposed to be.

MR. DEGA: For grazing areas?

MS. LEE: Right. And that was mainly during the winter time, because during the summer it was too hot (inaudible). I mean, the rain now is -- I don't remember it raining like this when I was little. It would just down pour.

MR. DEGA: Did you see the paniolo out there? Like (inaudible).

MS. LEE: Off and on. Off and on.

MR. DEGA: Did they stay out there at all?

MS. LEE: Not really. Not that I know of anyway.

MR. DEGA: Okay.

MS. LEE: They did stay between Ulupalakua and Makena when they would have the herds come down towards Makena for the branding and the shipping, but I don't remember them camping out in between (inaudible).

MR. DEGA: Too much lava.

MS. LEE: I'm assuming, because that's
all I could see. That's all I remember in there is
all that lava and wiliwili trees.

MR. BASSFORD: May I ask a question?
MS. LEE: Sure.

MR. BASSFORD: Haiku. Ian, from SCS.

Haiku, (inaudible) Beach?

MS. LEE: (Inaudible), yeah.
MR. BASSFORD: Okay, okay. Very good.

Just as a reference.

MS. LEE: (Inaudible).

MR. BASSFORD: Okay, okay. Just so we
have a reference.

MS. LEE: That's not the name I grew up
with.

MR. BASSFORD: Right, okay. Yeah. Thank
you. Thank you very much.

MR. DEGA: Did people -- I'm sorry, Mike
from SCS, did people come from the coast and go up
there? You collected wiliwili seeds, and did people
go hunting or gathering or anything?

MS. LEE: I'm -- well, I'm presuming that
a lot of the ranchers did (inaudible).

MR. DEGA: Okay. Were they hunting?

MS. LEE: Oh, geez. Well, there was wild
pigs in there as well, (inaudible) pheasant, but not
much else.

MR. LYMAN: Carol, can I ask a question?

MS. LEE: Sure.

MR. LYMAN: Kepa from SCS. When people
would go gather wiliwili, would they --

MS. LEE: (Inaudible), me and my siblings
and (inaudible).

MR. LYMAN: Okay, would you walk up from
the coast or would you drive up one of the roads and
then kind of disperse from the road?

MS. LEE: We would (inaudible) from the
road into the --

MR. LYMAN: And was there trees that you
would go back to every year that, like, were known
for --

MS. LEE: Pretty much in the same area,
yeah. Don't ask me to find it now, because I can't.
I wouldn't be able to.

MR. LYMAN: What are wiliwili seeds used
for?

MS. LEE: We used to string them and it
was our toys (inaudible).

MR. LYMAN: Okay. Thank you.

MR. DEGA: This is not a deposition, by
the way. Just trying to get some knowledge here.
MR. JENCKS: This is Charlie Jencks. I -- how far back do the axis deer go on Maui? Were they something at the time that the cowboys were hunting?

MR. BASSFORD: Ian from SCS, axis deer were brought to Hawaii in ’59, ’60 by Joe Medeiros and a couple other guys. Is that correct, Uncle Jacob?

MR. MAU: What was that again?

MR. BASSFORD: The axis deer, they were brought 1959, 1960 by --

MR. MAU: Yeah.

MR. BASSFORD: -- Joseph Medeiros guys?

MR. MAU: Yeah.

MR. BASSFORD: They was imported to Hawaii for the specific purpose of being a game mammal, but in those days we didn't think about the long-term repercussions that it was going to have on the environment at the time.

MR. JENCKS: Thank you.

MR. BASSFORD: Thank you.

MS. LEE: There was no deer down in this lower area, that I can remember when I was growing up.

MS. DeNAIE: When people hunted the pigs --

MR. BASSFORD: Your name.
MS. DeNAIE: Lucienne. Sorry. Lucienne deNaie. When people hunted the pigs, did they like go up the old Makena Road to get out to the lava field, do you think, or how did they get out there?

MS. LEE: The people that I knew that hunted all came through the roads.

MS. DeNAIE: Like the old Makena, Ulupalakua road?

MS. LEE: Or that too, the one that went up from, what is that point, just above the land -- Nahuna. That's the road that I know. Prior to that there was another road that went up to Ulupalakua, further in towards (inaudible).

MS. DeNAIE: Oh, yeah, there still is.

MR. LYMAN: Carol, did you -- Kepa, from SCS. Did you or your friends ever camp out in the area when you would go up there to look for seeds or -- was it common?

MS. LEE: No. It was just a couple hours and that was it, back home.

MR. DEGA: Mike from SCS. We're in deposition mode now. When you see all these maps, you've seen them with all the sites and features, what do you think?

MS. LEE: I'm amazed. I mean, because
1. growing up there, we could not get out of Makena (inaudible). So to understand now what you're finding, it's pretty amazing that they could survive in the area that we know when we were growing up. It's just -- you know, it's just unbelievable.

2. MR. DEGA: It's like the bleak lands.

3. MS. LEE: Yeah.

4. MR. DEGA: (Inaudible) you want to live for something. Thank you.

5. MS. LEE: Thank you.

6. MR. DEGA: Anybody else? Jacob, you want to go?

7. MS. DeNAIE: Do you remember going through any of the lava fields, Palauea or Makena, that area when -- either when you were growing up or when you worked for (inaudible).

8. MR. DEGA: Lucienne for SCS.

9. MR. MAU: And also Jacob Mau. Yeah, let's do it right. Uncle Jacob Mau. My ohana is from (inaudible), (inaudible) family, yeah, and that's on my daddy's, my father's side. And during the time I was growing up we couldn't afford traveling too much. If my daddy had a job with forestry and not too much income, so wherever we could we get can couple of families together and we go holoholo there and what we
do is we spend the whole day talking story, meeting the family, of course going over -- the genealogy was important for us, really important, so that we could understand and see who we're related to and how we were related to. And that was -- that was a (inaudible) for us because I remember going to Makena all the time. We used to go down to the landing, and Kealawai Church was a place that we would probably go four times a year, all the ohana come together, yeah. And they go talk about how (inaudible) I remember my daddy and my uncle, Harry and Steven Gibson, they (inaudible), my (inaudible), and they used to go hunting all the time, all that area, and fishing. That was before the reserve became a reserve, you know, and the fishing was fantastic over there.

One thing good about the old timers, my grandmother, Harriette Stevens' mother, Mrs. Kalealii Kahele, she could understand the tides, the seasons, and she could just look up in the mountains she could tell you, oh, what the weather's going to be like early in the morning. And they used to go across Kahoolawe a lot of the time by canoe, just go holoholo.

MS. DeNAIE: Would they leave from the landing?
MR. MAU: They would leave from the landing, yeah. That was the only safe place to park their vehicles, (inaudible) truck with the Jeep that they had. That's when we had that -- the original Makena Road from Ulupalakua (inaudible). And they used to go (inaudible) to go hunting or fishing, get plenty opihi over there, and turtle because (inaudible) was enclosed, so we would take turtle too, yeah.

MR. DEGA: What year was this? What years?

MR. MAU: When I was small. I was born 1939, in the '40s, (inaudible) '40s.

MR. DEGA: Thank you.

MR. MAU: I cannot remember when that thing became law, no can take turtle.

MS. DeNAIE: (Inaudible). '80s.

MR. MAU: Any way, we could take, but you know the thing about the old timers, they only take what they need for one or two weeks, and everything was salted. Like we had this place we call Kamoamoa. We used to go get salt and I used to go with my two uncles, we go get salt, and we camp over four days and all we do -- and they go each summer where the salt all crystallize on the top, in a small little
(inaudible), and that was all dug out, you know, by the ancient Hawaiians. So then you went to get salt, (inaudible) my grandmother and she would say, go, this is the time, go down there, you pack your own car and I stay three or four days, we would get turtle, we were fishing, pick up the salt. Salt your fish, throw inside your packs, (inaudible), you know, and it was kind of far, maybe five, six miles from the place we used to get salt to kapua, to ranch maua, to (inaudible) was chief (inaudible), his name was Henry -- I forget. I forget his name again. Kaleo Maka -- Makanui, Kalehua Makanui Gibson. He was -- his great grandfather was Walter Murray Gibson, the guy that provided (inaudible) built Iolani Palace, yeah, the palace, yeah. So that was Walter Murray Gibson, but my grandfather's Henry Kalehua Makanui Gibson, and he worked on the ranch. And was big when I was young (inaudible) over there, get plenty pig, get plenty goat all over the place. Illegal to farm. And when the ulu season, (inaudible) Koolau, we stay at Maua, where the thing drop, make noise, you can hear the sound. You wait maybe half an hour, one hour, then hear the pigs fighting, then you go over and you get the pig.

MR. DEGA: (Inaudible) out.
MR. MAU: Yeah, so that was work. So --

MS. DeNAIE: Lucienne. Jacob, can you remember any of your uncles or anything hunting in the area or going up to the area that's, you know, more the Palauena side of Makena at all, you know, like anywhere near Wailea 670 or, you know, that surrounding area.

MR. MAU: Yeah, yeah.

MS. DeNAIE: Do you remember any family stories or anything? I mean, this is precious what you remember, but we're also trying to -- we're trying to keep Carol happy here, get some new stories.

MR. MAU: Yeah, well they used to go hunting down there, but, you know, the thing is we only go along for a ride, we not going hunt because we too young, we taking up space, yeah, so we cannot go. You gotta be working and helping with something. You gotta remember, 12 -- ten, 12 years old I used to run (inaudible), spear the pig or spear the goat and open 'em up and we used to pack 'em. Yeah. And I think about (inaudible), it's horrible. I mean, that thing is all over, you know.

So anyway -- oh, yeah, this is not Kihei, Palauena side. Mokolawe get the old landing, yeah. I don't know if you guys remember the old landing. We
used to go on there all the time.

MS. DeNAIE: (Inaudible).

MR. MAU: Yeah, moku lau (inaudible).

That's where we used to pick up the supplies from there. (Inaudible). We get the (inaudible), the turtle, yeah. In fact, part of the reason I'm here, I'd like to see what can be done about me getting back on my grandmother's land. It is Kalealii Kahele. She live right up makai of St. Joseph Church. They had property -- the Kahele family had property, and when my grandfather -- my grandmother got married to my grandfather, Henry Gibson, he was staying over there. In fact, it was all new first. Right mauka of the fishpond and -- right mauka of the fishpond. You know where that petroglyph stay on the mauka side? You see he this, Kauaua, this one here, if you go just makai and past the gate, there's one exact etched of my family, Kauaua. It's on the makai side, yeah, when you go inside the gate.

So my -- my parents spent a lot of time down here, yeah, the whole cost line. In fact, my grandmother was born in Kamoa, the salt flats, yeah, but they used to farm all their sweet potato, dry land taro, everything and (inaudible) mauka of (inaudible), mauka of the hill, that (inaudible) hill, so they used
(inaudible). But they would farm (inaudible) late summer so that thing would take them through the winter, because get the winter rains, and then come March, April, they can harvest the crops, yeah, the banana, the potatoes, and stuff, pumpkin, stuff like that, squash.

MS. DeNAIE: Lucienne. Jacob, so you've seen traditional farming. Could people grow things like if it was all lava like this? What do you think?

MR. MAU: Well, you know that -- this kind area, the only areas they would grow anything would grow vegetables, stuff like that, is in kipukas, from low areas, yeah. And those areas were all walled in so that the animals cannot get inside, because get -- the pigs never have pigpen. The pigs was just roaming all over the place, yeah? So they had to put stone walls all around the area where they have their gardens. Because (inaudible) even up at the ranch, near the mountain they had -- we had ulu trees, but we had plenty banana. As soon as (inaudible) ulu -- banana season, the pigs would come down, (inaudible) everything. (Inaudible). So that was a problem. So (inaudible) every family had about three or four hunting dogs so that you could go out and -- for hunt pig and the goat.
MS. DeNAIE: Lucienne again. So we found a lot of walls in this area here in Palauea and they may be for these kind of enclosures for the gardens. About how high, how wide? What did the walls look like that people put around their gardens?

MR. MAU: They were not too wide. They were four feet or maybe five feet at the most high.

MS. DeNAIE: High, yeah.

MR. MAU: And high enough where the pigs cannot come in, you know, and other animals couldn't come in, but the only problem they had was with the goats.

MS. DeNAIE: Yeah, they can jump.

MR. MAU: Yeah, they would jump right over.

MR. DEGA: What about the water? How do you grow something in this area and there's no water? Or is there water?

MR. MAU: There is water. I never (inaudible), but (inaudible), my grandmother, they had freshwater springs all along the coast, yeah. Some of the springs, you couldn't take water until it was low tide, yeah. When the tide low, then you can get the water and (inaudible).

MR. DEGA: The picture Lucienne is
showing with all the rocks and the lava flow, some
people say that it's all underground like groundwater.

    MR. MAU: Yeah.
    MR. DEGA: That's true, you think?
    MR. MAU: Oh, my God.
    MR. DEGA: Yeah?
    MR. MAU: Yeah. You know he why, my tutu (inaudible)
said, when it rains up mauka and the water
disappear, where the water go? Underneath, yeah. The
water gotta come down to the ocean, and where there's
freshwater, certain kind of fish over there, and
depending on the tide, if you want -- (inaudible) fish
you want to go get, yeah.
    MS. DeNAIE: So -- Lucienne. So the fish come.
    Where the freshwater comes out, then?
    MR. MAU: Yeah.
    MR. DEGA: It's got different nutrients or something.
    MS. DeNAIE: It got the limu.
    MR. MAU: The limu, yeah.
    MR. BASSFORD: Ian from SCS.
Geologically when you have a lava flow, the same thing
can happen that happens with forest fires. When you
have a very high heat from a lava flow, it actually
changed soil chemistry and made the soil chemistry hydrophobic, which repels water, which creates a perched lens, and then when you have rain that percolates down through that flow, it will get to that hydrophobic lens and instead of percolating down into the ground, it will actually follow that hydrophobic lens and follow through the lava flow. Obviously it's easier for water to flow through lava rock than it is for soil. That's why we have such pure water out here. Thank you.

MS. DeNAIE: Lucienne. I wanted to ask you one more question, Jacob. This is -- this is a site -- I don't know if you've been there. It's very near the road, you know, that is in Wailea 670, and it has a little hearth in it. And it's getting kind of busted up because it's -- probably when they built -- you know, improved the road, then it got a little -- it used to have walls and stuff, but essentially it is like kind of an enclosed area, probably used to have higher walls, and the dating on it is more from the 1800s. And one of the questions the archaeologists have is maybe this was used by cowboys, you know, as they were traveling through. It does have like one of those hearths -- you ever see one of those hearths that has the pieces of rock like laid, you know, so
the skinny end is up, like it's a slab, like it's four slabs put together?

MR. MAU: Yeah, yeah, yeah, yeah.

MS. DeNAIE: You've seen that kind out in Kaupo and Makena, whatever?

MR. MAU: Yeah.

MS. DeNAIE: Well, it has one of those kind of hearths, but did you ever -- I mean, your family were paniolos. Did you ever hear of folks, you know, like building a little place like this with a hearth to camp or did they reuse places they saw along the way? Brian, you may know something about this too.

MR. MAU: You want to look at this?

MS. DeNAIE: Yeah, I'm sorry, it's not the clearest picture, and what I was hoping you guys (inaudible) of --

MR. BASSFORD: H 281?

MS. DeNAIE: Yeah, 281, (inaudible) by the road.

MR. BASSFORD: It might be the (inaudible) -- the (inaudible).

MS. DeNAIE: Yeah, so the basic question is, you know, when paniolos were out like riding and chasing after cows and stuff, did they build places to
kind of, you know, spend some time or did they use
like old places and, you know, build fires and things
like that, just from any family stories?

MR. MAU: My understanding is that if
they have a campsite, they use the same campsite all
the time, yeah, all the time. You're not gonna start
one new one because the feeling is they don't want to
kapunu, dirty any other place. And for generations
the families been going to the same area, you know, to
cook and to sleep, and if they was gonna do work, they
make sure they don't, what you call, (inaudible) in
place, yeah.

MS. DeNAIE: (Inaudible).

MR. DEGA: Of which one?

MS. DeNAIE: Of 281, the one that's got
the little slab hearth right near the road.

MR. MAU: You know like (inaudible) -- I
gotta go back to (inaudible). My -- my grandmother
and grandfather used to live down Nu`u, and mauka of
Nu`u landing there's a cave. I don't remember where's
that now, get one canoe, a partial part of a canoe.
The rest was sticking out in the element and got
rotten, but there's a canoe mauka of the landing,
mauka of the landing where (inaudible). If we get
(inaudible) stream, (inaudible) that come down from --
that's the last stream before you get to Kaupo.

MR. DEGA: It's by (inaudible).

MR. MAU: What is that?

MS. DeNAIE: This is a picture of the slab-lined hearth that was in this site. It's, you know, pieces of lava and they found some -- you know, they found some little bits and pieces of things. They found some charcoal to date and they found some pieces of volcanic glass and some shells and a little bit of bone, you know, kind of things you might find in a hearth that, you know, just --

MR. DEGA: We dated that one that you're looking at to 1880.

MR. MAU: Okay. And this is the Makena area?

MS. DeNAIE: That is Wailea 670.

MR. MAU: Oh, Wailea 670.

MR. DEGA: They put in some rocks and then they built a fire and cooked over it.

MR. MAU: Right.

MR. DEGA: And then we dated the charcoal to 1880, so --

MR. MAU: Oh, wow.

MR. DEGA: So probably within the paniolo time.
MR. BASSFORD: It's right here, Uncle.

MS. DeNAIE: Yeah, so --

MR. BASSFORD: This is the entry road when you come through the gate, that feature is right off makai -- or mauka of the road.

MR. MAU: Oh, wow.

MS. LEE: That gate, where is that gate?

MS. DeNAIE: The big wall, you know, when we --

MS. LEE: (Inaudible).

MR. BASSFORD: The wall? This is the site 200 wall that runs mauka-makai. This is the wall and this is the property line, and it delineates the 190 --

MR. DEGA: 192.

MR. BASSFORD: -- 192.

MR. DEGA: (Inaudible).

MR. BASSFORD: And 478, which is the -- this is the parcel that is adjacent to Maui Meadows. This wall formed the various state boundary between two geographic and geologic medians.

MS. LEE: I'm just trying to remember where, because there was -- whenever there were rain events up mauka or like now, there would be runoff from mauka to makai. And --
MR. DEGA: This is Carol Lee.

MS. LEE: Oh, I'm sorry. And it would run just where the inter -- was it the intercontinental, in that area, and there's another one -- geez, Kealakapu area, a little further.

MS. DeNAIE: Yeah.

MS. LEE: Where Eleanor's property is now.

MS. DeNAIE: Yeah, that's the one that Daniel and I followed when it wasn't raining. It came out by Kealakapu.

MS. LEE: Yeah.

MS. DeNAIE: It's a big drainage.

MS. LEE: And in this -- and speaking of water, there was -- there were two windmills along the old road, one right -- I don't know if anybody is familiar with the Zabriskis, because I can't seem to find the place where their property was. The Zabriskis had one, which were both (inaudible) coupled and then the other one was when you go down to pearl beach, down at the bottom, it was (inaudible). So, I mean, there is water, but as far as finding -- having water in this area where Wailea 670 is, I don't know. I don't know if I can say that with -- substantiate that finding.
MR. MAU: There was people who lived up in Honua`ula or Wailea 670, they were very secretive about their water, (inaudible) come in, get the water, for that is the spring, because (inaudible) theirs, yeah.

MS. DeNAIE: Interesting.

MR. MAU: Yeah, because my -- my (inaudible) family was there. You see my family genealogy. (Inaudible) there all the time, 18 -- 1808 in Honua`ula, you know. That was Papaekauawa, kauawa, and then you get Kamakakauaua, 1812, 1813. Yeah, so all the families (inaudible) during the early 18s to 1930s, so it was not really my family (inaudible), a lot of the families over here, (inaudible) and all that.

MS. DeNAIE: Anybody else?

MR. NAEOLE: Mahalo, mai kai, kakahiaka. (Speaking in Hawaiian.) I'm also a Kaloamahi genealogy with Uncle Mau. And you (inaudible) Honua`ula there's a lineal recognition to these areas. From my small childhood, we only heard a little spurt of things, because a lot of things was mostly isolated. You couldn't even go on the land because you would have got arrested, from my time. I was born in the '60s, so, you know, this -- listening to the
kupunas telling me what stories was told before. Used to go on the land to self-sufficient yourself, to bring one kaukau to feed the family, you could go get turkey, pheasants, deer. In my time, I guess a lot of the animals was brought in. That was self-sufficient for the families, who used to just go fishing (inaudible), more ohana kind of type outing. So we learn as we go, and a lot of the things was, you know, really hush-hush kind, but as you listen to other families, you hear more stories about these areas.

Because Honuaʻula is a really protected place. It's more like the birthplace of -- of like Honuaʻula is hana, it's a birth. And a lot of this area is sacred, because back in the old days, from my -- from my history and stories that I have, I heard from the family, it was pretty much, you know, isolated. And, you know, going on the land, like you guys and seeing is all this historical findings, you put two and two the together and you see amazing things that these guys was working on, and what they did, even that hearth, it could have been bypassed, could have been in the 1600s. You don't know, but that might have been an area where a gathering place was humble, quiet. It was a haven area.

A lot of the area there was so
self-sufficient, where if you wanted to get kaukau with diving or you want to go hunting, everything was right there. The agriculture area -- at the time dry land taro was pretty much -- my perspective, was mostly self-sufficient. It was more -- a lot of the -- a lot of the area -- because we couldn't even go on the land and pretty much see, you know, what kind of findings it was, you know, things was so isolated, but my grandfather and his grandfather used to work on the ranch, Ulupalakua Ranch, so we used to hear a lot of the stories, and a lot of the stories was more like when the foreigners was coming in, they were kind of like brushing the local people away, so things was getting really dense, and things that was to be recognized, all these old folks was dying, so you -- you couldn't get too much information, but you could just kind of think and look and see the vision of what you see today, how preserve it is.

There's so much knowledge that we're now finding out it might be something that is still complex. So the history now preserving this area was, from my perspective and through my family, was pretty much what happened. What are we gonna do? How are we going to preserve this area? Is this area something that might lead us into the next century of
self-sufficient, because the way they preserved
everything, they utilize everything there. They
didn't just -- they didn't have (inaudible). They
only used their hands, sticks and stones was basically
their tools. So a lot of areas there were more areas
that you could be and you couldn't be, because a lot
of sacred grounds in those areas. There's a lot of
heiaus that to today you don't know what it is, there
is, they might be right there in front of you, they
might be next to you. We don't know.

We're so isolated, for us as lineals, to
preserve these areas, but as life came today, now we
finding this out now. So by this table session, I
think we can have better idea of what's -- what's
preserved. I mean, it's like a history telling us
right straight to our faces that this is a tool of
knowledge. This is a tool of understanding. This is
a tool of what happened, where -- where -- what was
the living quarters? Why is it so important in this
area back in the old days? Because Honua'ula was at
one time the population of now Kahului, but ku
Kipahulu was at one time 800,000 people, and if you
look at Kipahulu, you can see how the landscape is.
It's so short. The mountain is so high and the ocean
is right there.
So a lot of self-sustained areas was pretty much well organized by konahikis, maka'ananas. The maolis was more like an intelligent findings to -- like Hawaiian style, you tell 'em one time and that's it, you don't have to repeat over and over, because when you say one time, that's what it means.

So today we have to keep reminding ourselves (inaudible) always have to go back to the (inaudible) and then we go back to civilization, go back to history, go back to the legend. Once it was, now (inaudible), and I think by this session we can -- we can learn more.

For me, being away from these areas, I'm curious to know, because this is my life. This is who -- my family that's born and raised here, and it's very important that we do (inaudible), and I think this is the right thing to do, because we're so isolated backwards, that now we finding out -- we not intelligent people to be Ph.D.s or doctorates. We just humans, and the way these kanaka maolis lived and how they presented their self is amazing. Now we just finding this out now.

For me, I come from two ends. I coming from mo`i Naiole, who protected Kamehameha, and then on my mother's side, (inaudible) comes from the
Alapahinui, who was the -- wanted to kill Kamehameha, so you're in between two heads. Knowledge just comes naturally. The maau tells you what to do, what -- you know, respect, mana. Always go back to your legend, and, you know, be natural. I'm not a person of speak. I'm just learning this since I was approached by my ancestors to reach up and talk (inaudible) of what the knowledge was, and it's important for us to keep this history and this legend tomorrow so we can share. Today is a different reality. What do we do? How can we work together to self-sufficient this reality? Because there's see many things here that is hidden that we don't even know, and now we are on these lands to search, just like a piece of puzzle that was already self-sufficient back then, now we're starting all over again, and I think we're in the right direction. We need pono about it, being respectful, sharing is I think the number one priority. What is our goal and what are we going to achieve in the end?

Our kupunas -- you may not -- some may not believe in it, but I think our ohana is speaking through us, they're telling us that we need to do, and like I always say, you know, (inaudible) a written scripture by the Lord, Keakua, and it's giving us that knowledge that maka to foresee what's in front of us.
And --

MS. DeNAIE: Brian. Lucienne here.

MR. NAEOLE: Yes.

MS. DeNAIE: Could I ask you one question. You actually went on the site visit, (inaudible) site visit and walked over for four hours. Were there any particular feelings you had about any particular place you passed through, you know, the two different places, anything you rather that might be --

MR. NAEOLE: Well, the one place where we were coming down the hill and we were like wondering what is this area, it was kind of like in the dip.

MS. DeNAIE: (Inaudible).

MR. NAEOLE: (Inaudible) top the hill where we were looking at -- you thought was like a heiau and then the --

UNIDENTIFIED SPEAKER: (Inaudible).

MR. NAEOLE: -- bottom. Well, that part kind of gave me a -- like -- (inaudible) like a -- if you wanted to organize your thing, was like a neutral place, because it was all caving in and on the top of that area was -- you were like, you know, nice calm area, even if it was a stormy day, it would be a place to (inaudible).

MR. BASSFORD: Is that that bowl that's
right in front of that one feature right at the base
of the terrace?

MR. NAEOLE: Right, down below.

MR. BASSFORD: (Inaudible) for the
record, I'd like that to be known that it's -- the
site uncle is talking about is number 7816, Ian from
SCS. Sorry about that. The site he's talking about
7816. This is the major stepping stone trail. This
is the site that you're talking about up on the ridge.

MR. NAEOLE: Correct.

MR. BASSFORD: This is one of the major
sites in the area that is part of an ahupua`a
boundary. And then as we walk down the slope again,
we get to this bowl right here and there's a
habitation terrace 7816. Thank you.

MR. NAEOLE: Aloha. Brian Naeole. In
that area, like Lucienne was saying, what was out
there, I feel, I felt a real good feelings there, like
a present, like really neutral, really in a different
scene, because your eyes see it, you see, and you kind
of vision back in the old days, you can imagine what
it was, and again, this place is pretty well preserved
and they kept it pretty isolated, and I think that,
you know, at the time we had to do what we needed to
do, and there's more work to it. It's -- you know,
it's putting the puzzle together.

And talking about water, there's a lot of water under the -- not only in there, but all that whole mountain is -- like uncle was saying, you gotta -- some day -- some places you got to go into the cave, you gotta bucket 'em out, you know, and normally like a lot of the families would do so at nighttime. Nighttime was more like self-sufficiently, you know. During the day, they sleep during the day. So that was like (inaudible), humble, and then it's like more information -- I mean, you know, you can see that. I mean, it's like life was there and it's well preserved, and there was paddocks, was really, really amazing, they utilized what they could because the soil was so rich. You can imagine what they grew in there. So pretty neat.

And then on that area, I was so happy to be on the area, because my family, through the years, they always used to say, don't go on the land. We always had the respect, respect the law, don't be against the law, stay with the law. My family go, they go hunting, they bring kaukau home. That was our living, and we could survive (inaudible), and as they decease, it's our turn to take care. So we're learning in the process (inaudible), my ohana, like
uncle over here. That's why the hold (inaudible) at the time we should have paid attention. Now, we paying attention. So anyway, thank you for allowing. Mahalo.

MR. BASSFORD: Ian from SCS. Yeah, I would like to play on what uncle said about working (inaudible) in the morning times, in the evenings. When they would greet each other, aloha kakahiaka, (inaudible), they had various different ways of breaking down the day, that's not correct, and I believe there's five or six different references to different parts of the day. Kakahiaka is the morning time, hawinala is when the sun is overhead, awakea is a lunchtime, ahiahi is when the sun is setting, and po is nighttime. So, yeah, it makes sense, and from our perspective, I would much rather have been able to work out there from between 4:00 in the morning and 8:00 in the morning and then take a nice break and then start up again at about 3:00 or 4:00 and work till 9:00 at night. So it makes sense.

Same thing, you take a look, divulging, going back to like, say, Kona side, a lot of the petroglyph panels in Puako and stuff, I really have a hard time imagining somebody being out there in the middle of the day making something like that, because
you're talking about 150 degree heat and humidity
(inaudible), so, yeah, thank you very much.

MR. DEGA: Mike from SCS. You said the
area was quite sacred and you said there were heiau on
the landscape. We've documented about nine heiau I
think. Do you get the feeling that it was also a
burial area? Were burials out there?

MR. NAEOLE: In that area there is
multiple people that lived there. There's over 100
plus (inaudible). It's all the same genealogy.
There's multiple --

MR. MAU: All the same families --

MR. DEGA: Right.

MR. MAU: -- all lived there.

MR. NAEOLE: I wouldn't doubt it, because
when they're -- they died, they're just buried right
there, and if you go through the census, if you look
at the 1800s, they're there, they're all out there.
Where they're buried, you cannot disrespect and say,
oh, this is this person. They represent as native or
kanaka maolis, because at the time here was more
(inaudible), from my research, and this -- this line
was there, the kings and queens, the lineal
descendents all came from these areas. You know, Pele
is (inaudible) on that side. She's a -- what is that,
Pele.

MR. MAU: The fire goddess.

MR. NAEOLE: Fire goddess, she's very -- she's a wahine, so (inaudible) and there's a story, if you -- you know that Ulupalakua, where you go to Keanae and then you go upper Keanae --

MR. MAU: The junction over there.

MR. NAEOLE: -- there's that half a body.

MR. MAU: Oh, yeah, yeah, yeah.

MS. DeNAIE: Kanaka stone?

MR. NAEOLE: Right.

MR. MAU: Yeah, yeah, yeah.

MR. NAEOLE: There was a story there about -- that's the wahine, yeah?

MR. MAU: Yeah.

MR. NAEOLE: She was possessed, and then she turned into a stone. And a lot of people that (inaudible) will stop by and make an offering, put a lei on her (inaudible). And then the kane --

MR. MAU: Yeah, (inaudible), yeah.

MR. NAEOLE: -- is down by (inaudible), and it's on the point side. He was going to go out to Kahoolawe but he also got possessed and this lady was a -- just a regular person and she possessed these two people because all she asked was for food and then she
end up -- you know, she was (inaudible), you know. So
you hear the stories and you want to know who they
were and who you were, you know, you want to know --

MR. MAU: Yeah, yeah.

MR. NAEOLE: Very interesting because you
hear stories about did they come from the ground or
did they appear or did they disappear. We don't know.
Now we know, we finding all this reality, you know, so
I'm just paying attention to -- I think it's the right
thing to do.

MR. MAU: Yeah. I'd like to add
something. You know the whale is a very, very
important element for the Hawaiian people. I at a
very young age, either 10 or 12 years old, my
grandmother -- I always go visit my grandmother, she
told me, come, this special evening, go in front of
the house -- and we lived up from Kaupo ranch
(inaudible) and there's a pointed where everybody --
you watch the sunrise, you watch the sunset, or
anything that's happening on the Big Island, the
eruption and stuff like that, the ground would shake
(inaudible) the ground, and my grandmother was -- when
she was 8 or 10 or 12 years old, her mother breathe
into her the ha so that she would be sensitive to
whatever need be so she could be sensitive to protect
the family, the mo`opuna wherever they go.

And before she was there that night she prayed Hawaiian (inaudible) Hawaiian -- (inaudible) prayed English and stuff, yeah, and after that she prayed Hawaiian, and that was her time. And after (inaudible) and (inaudible) sometimes in the middle of the night she would get up and say, oh, we get big rain, (inaudible) that's outside, inside, and they (inaudible). That was the sixth sense that she had. I was amazed. And when the ocean was going to be extra nice or calm or malia, she call my uncles (inaudible) to come to Kaupō, because they lived out in Haiku, and they would take vacation to go special to Kaupō to pick the opīhi. You could pick tons, bags and bags of opīhi, because we used to sell 'em, yeah, the opīhi.

And where the color run, where the manini run, they would go (inaudible) and (inaudible) fish that we used to dry the fish, and then we give to all the families on Maui, yeah, wherever we live, yeah. I found that very interesting that my grandmother had that sense to identify all the sacred seasons and whatever there was, yeah, or big rain like that, bring all the clothes inside, you know, because we never go ranch when I was young. We no have fresh -- we had
only freshwater to drink and to took. You wash food, you gotta go down (inaudible) stream, and on Saturday all the mothers and grandmas, we took (inaudible) go down to the stream go wash clothes. The husbands was working for the ranch (inaudible), farm and stuff like that.

(Inaudible) they wash all the clothes and they had a big block soap, so what they would do was they used to wash the clothes, yeah, with the (inaudible) stone and (inaudible) dry put them (inaudible) let 'em dry. In the meantime, the soap go down, (inaudible), they get drunk and they come out of the water, they come up on the stone, yeah, because the water get soap, yeah, and then we used to catch them all just smash their head and we have one big (inaudible), we had pork fat, and then go hunt, get plenty fat, just throw me the (inaudible), and when that thing melt, we just throw the oho inside the hihiwai, throw inside, (inaudible) with the sweet potatoes (inaudible). I really used to enjoy that, that time as a kid.

MR. DEGA: That's great. Spend time with your grandma.

MR. MAU: Huh?

MR. DEGA: Why can't we use your grandma
instead of Guy Hagi? He's wrong 90 percent of the
time. She's right all the time. You need to go back
to the old Hawaiian style predicting weather, yeah.

MR. MAU: Oh, yeah, yeah.

MR. DEGA: These guys got all the
machines, they can't do anything.

MS. DeNAIE: Lucienne. Is it Puanani's
turn? Would you like to say anything.

MS. LINDSEY: Actually, I'm Puanani
Lindsey, and I come as a representative of Maui
Cultural Lands. I don't have fascinating stories to
tell, but we know through family genealogy that on my
grandmother's side we do have family Honua`ula. And I
know on my husband's side there is Kealewa that was
born there, on his headstone in the `aina now it shows
his birth date, but I don't have fascinating stories
to tell.

I know very little. My dad used to go
with Helen Kenolio in the area, and we never went with
them. They -- as adults they went, but the keikis
were not allowed to go, so I don't have much stories
to tell, I'm sorry. But I'm fascinated by all that.
I listen to -- and also walking the land, I haven't
done very much of it, but that one time I did, I was
amazed at the beauty of the land, like -- from where
we parked our car to when we walked through some of the fields there. I wish we could -- I could have done more, but (inaudible) men got to do their work. And I love to -- I had a good feeling that one day I could have kept on working (inaudible). That's the way I am, but I thank you for the hard work. I am amazed at all that you folks have found and I hope we'll be able to preserve a lot. So thank you.

MS. DeNAIE: Lucienne. Can I ask you a couple questions, Puanani, because you've seen so many cultural sites. I understand you don't have family stories about the land, but probably more than anybody in this room you have seen so much cultural sites because Ed has taken you places with Renee and you've talked about stuff, you've worked on Kauai for, what, 14 years. Have you ever seen things like stepping stone trails, anything like that, any of the places that you've been, you know, like pieces of lava that go across or lead anyplace? Have you seen anything like that?

MS. LINDSEY: I -- to take -- I'll have to tell the truth. I know Ed has been in many places, but because of the work that I had to do to help make that living, I didn't go on that many trips with him, but I know with his brother, Renee, they found many
things. And so I have the last ten years to catch up when I retire. So what I've learned and seen is just the last ten years -- really the last ten years. I know we did a lot as a young family going up, especially up to Honua`ula, but mainly more plants than archaeologials, for me.

MS. DeNAIE: And is there a relationship between the plants and the archaeological sites that you've observed at all through your work at -- on Kauai?

MS. LINDSEY: Yeah, I'm sure there is, there is a relationship there. I mean, the dry forest area does have some beautiful plants, and I've been in a lot of wet forest areas, so I can see, you know, the difference. And Ed always used to stress about the word malama, and we all you know that it's to take care, but mainly it's -- most importantly it's taking care of each properly. So you wouldn't put dry forest plants in wet forest, so that's the idea, making sure that they are cared for properly. And I'm happy that way you'll find some native plants on (inaudible) property, and I hope there's enough enclosure to save them, especially for this area.

MS. DeNAIE: Lucienne again. One more inquiry. Have you found places on Kauai that either
you or the archaeologists or other people who work
there felt there were actually house sites and not
only used for agriculture, but that people lived in,
have you found anything like that? And do those
(inaudible) just look different and how?

MS. LINDSEY: No, I haven't seen enough
in the Honua`ula area.

MS. DeNAIE: Yeah.

MS. LINDSEY: But, yes --

MS. DeNAIE: But you've seen Ukumehame
and Launiupoko --

MS. LINDSEY: Yeah, and Launiupoko.

MS. DeNAIE: -- places that there's
different kinds of uses, yeah?

MS. LINDSEY: Yes. The areas were
pointed out by the archaeologists where the house
sites were, so, yes, I've seen that. We've also been
pointed out where some of the heiaus are and the
agriculture heiau that's in Honokowai, but I've also
been to the Launiupoko site above the Puna light and
(inaudible) been cleaning it.

MS. DeNAIE: It's a beautiful site.

MS. LINDSEY: I've seen a few sites, yes,
and I've had my share of maau feelings, so there's
some people probably wouldn't understand, but yes,
it's there. And I think -- and I always have to think
what my husband used to say, is if you're clean
inside, if you have positive thinking and your
thoughts are good, you would be surprised how things
open up to you. And I have to agree with that,
because I have been to several places, and yes, you
can feel it.

And I know from my mother-in-law, she
always said, never be afraid. If things want you to
know it's there or they want to show you something,
there is a reason for everything, but never be afraid,
because if they didn't want you to see it, you
wouldn't see it. And one of the things that I learned
from her is -- and I've had to do in Honokowai, it's
something I no longer speak of, but you need to
remember her saying years ago about anything that we
feel and many of these places speak in Hawaiian. You
need to let them know who you are and why you are
there so those that come before us can understand.
And I think once that was done -- I have (inaudible),
and there is a family genealogy that we do, and things
are very good after that, you know.

So sometimes (inaudible) it's hard to
understand this, but I think if you can get past those
things and their time is ready, it will show. And I
MS. DeNAIE: So I'm curious. Lucienne again. When you were working with Aki, the large agricultural site there on the Honua'ula project, and you were cleaning a particular place sort of by this opening and sort of like cave like opening, did you have any feelings about any of the things that were there? Because you were there a number of hours. Just wondered, because I know you're sensitive to things.

MS. LINDSEY: Yeah.

MS. DeNAIE: She won't talk about it, but...

MS. LINDSEY: I felt really good, you know, about being in that particular area. You guys were above us that day, and I just got this feeling that I needed to -- needed to work in this area, and once I got past that area, then I could go out to another section, but I don't know how to explain that. I just -- I just know that there are things that I need to do, and I think one of the things for me, no matter I am, I cannot just walk on. There are people who don't observe and who do -- who do just walk, but for me it's like I have to clean my way to get there, because I don't want to be mahaoe or, what is that --
the English word, I don't want to be --

MS. DeNAIE: Intrusive?

MS. LINDSEY: Yeah, that.

UNIDENTIFIED SPEAKER: Nili.

MS. LINDSEY: Or nili, yeah, that too, but I just want to make sure that I do it right.

UNIDENTIFIED SPEAKER: (Inaudible).

MS. LINDSEY: So I will always stand outside first before I walk in, but I won't go straight into an area.

MS. DeNAIE: Lucienne again. You you know, Ed for many years he wished that he could walk up to the land there, but (inaudible) his strength wasn't what it had been and he used to tell Daniel and I, he'd say, now, if you go to this land, look for -- look for the changes of the season, look there on the solstice, look there on the equinoxes, see what you see, see where the light is, see what stones, you know, appear like more prominent during these times. Did he ever share anything like that with you about, you know, why that was important?

MS. LINDSEY: No, no.

MS. DeNAIE: He would talk to us about it.

MS. LINDSEY: Well, I think, especially
Daniel, he had seemed to Ed special. I mean, he used to say, he will do it. Perhaps at that moment I didn't understand, but, yeah, because, you know, Daniel is so close to the area and then he felt that whatever is there -- and I -- you know, he empowered many people because he couldn't finish the work and tried to get people to understand how important it was to continue the work because he couldn't finish the work, and I know Daniel carried that.

MR. DEGA: This is Mike from SCS. There's so many lines of evidence that we use to interpret sites. We use archaeology, we use oral history, what you've shared with us today, we used Michael Lee's astronomical archaeology overlays, the white man and white woman interpretations of things, the seasons of things. So, you know, we learn as we go constantly. Archaeology does not exist in a vacuum, which means we don't -- Charlie's not going to give us $25 million and ten years to study this site, you understand that. So we do the best we can within the parameters, and that has to be understood. So what you're offering tonight is very helpful to us in interpreting the sites as we go along. So thank you.

MR. LYMAN: I'd like to ask a question to -- Kepa from SCS, sorry. I'd like to ask a
question to everybody who used to go up there in past years. Did anybody ever notice any sign of wild tobacco growing anywhere up in upland Honua`ula?

MR. MAU: Say that again?

MR. LYMAN: Tobacco, wild tobacco, just maybe growing in an old planter or just growing on the side of the road somewhere, anything like that?

MR. NAOELE: Moonshine.

MS. DeNAIE: Moonshine.

MR. DEGA: Why are you asking the question?

MR. LYMAN: (Inaudible).

MR. DEGA: It's a historic (inaudible).

MR. LYMAN: Right, in the 1830s the Hawaiians were growing tobacco in the region in large numbers to sell to the westerners as one of the first cash crops on Maui, so I just wondered if anything could have survived.

MR. NAOELE: Could it -- Brian Naole -- it could have been later in the -- maybe the third -- 1930s and above at the time because I guess at the time, you know, like you said tobacco was a resource, you know, a lot of things exported out of here were pretty much more moonshine kind of stuff.

MR. LYMAN: Right. No, this is back to
the 1830s.

MR. NAEOLE: Oh, the 1800s.

MR. LYMAN: Yeah.

MR. NAEOLE: See, so, a lot of us pretty much, if anything, could be like one grandpa or one uncle used to have one plant growing by itself, you know.

MR. LYMAN: What about pakalolo, is that (inaudible).

MR. DEGA: You're on camera, Kepa.

MR. LYMAN: 1960s.

MR. DEGA: Is this a cash crop in the 1800s or what?

MR. LYMAN: Pakalolo?

MR. DEGA: Yeah, what's your argument here?

MR. LYMAN: Well, tobacco was a cash crop in the 1830s, and Irish potatoes and sweet potatoes were a cash crop in the 1840s. It looks like in the late 20th century or maybe mid to late 20th century the latest cash crop in the area might have been pakalolo. And in the archaeological survey Ian and them found places where there would be like an old planter -- it probably was sweet potato back in the time, and there would be old plastic pots in it and
grow bags and everything. So there was people up there -- because this is off the grid, right. This is out of the way. Say you go up there, you get arrested maybe, it was trespassing. This was like a place to go, so -- and it's almost old enough that this could have been a traditional use of the area.

MR. NAEOLE: How old?

MS. DeNAIE: 50 years.

MR. LYMAN: How to be 50 years.

MR. DEGA: Yeah, 50 years.

MR. NAEOLE: Kind of makes sense because you're right in the middle of the ocean (inaudible) at the time.

MR. LYMAN: Far away, right.

MR. BASSFORD: For the record, I'm Kula, not Kihei.

MS. DeNAIE: Lucienne here. Jacob, now, you used to go find pakalolo patches all the time for DOECARE, and anybody who report any like in the lava flow areas.

MR. MAU: We found a few patches, but the thing is you got at that give water, and those growers knew where to get the water, beautiful, beautiful pakalolo.

MR. LYMAN: Do you think they were
getting water from the landscape or they were carrying it in on their own or driving it?

MR. MAU: No, I believe they tapped the streams. There's plenty stream water in the lava flow, because even my family and his family, the Kanaio area, Kahi (inaudible) area, they grow good kind dope over there. We used to harvest with the helicopter, during the green harvest, where they get the water from? Spring.

MR. NAEOLE: Rice is pretty much (inaudible). Rice, what else, Irish potato they used to sell. Pretty much everything could grow. So, you know, like I said, back in the days when -- sorry, Brian Naeole again, but back in the days the king was right to self-sufficient your family. He gave you land to preserve, but also in return that was part of your taxes, and you kind of made a good living because you lived on the land and as long as you gave the king the mo`i, what he wanted, you could live there forever. So a lot of the land was pretty much well organized and a lot of the farmers knew what the king wanted, so today we're -- you know, we're on our own. We have to have a job to survive, you know. Without a job, we can't be living, you know. We need to take care of our responsibilities. We have priorities
ahead. We have so much things built up you compared to what it was back then, and it was well organized and self-sufficient. So Kamehameha the Great at the time -- well, actually, was the mo`is before him that entered this knowledge, because back in the old days used to fight for land. It was a ku ku time because we were -- in lieu of knowledge we were kind of like savages, but that was part of life, just like everywhere around the world. You know, you had all this one -- you said it one time, the king said it one time, and they all follow. Today, you got all kings (inaudible) follow. So it's pretty much --

MR. DEGA: (Inaudible).

MR. NAOOLE: -- it's getting this together makes it common sense.

MR. MAU: Jacob Mau. I want to go back to the tobacco. All the old people up in Kaupo they grow their own tobacco, yeah. They have couple of tobacco plants. And if yours is not ready, you go would see your neighbor -- see if their tobacco is ready, then you trade, yeah.

MR. LYMAN: Does it need a lot of water, tobacco, or can is grow in a dry area like this pretty well?

MR. MAU: Well, I'm talking about Kaupo,
Yeah.

MR. LYMAN: It's a lot water than here?

MR. DEGA: Was this just for household use or were they selling that --

MR. MAU: Oh, no, no, only household --

MR. DEGA: Household, right, right.

MR. MAU: (Inaudible) ohana, the tobacco, yeah.

MR. DEGA: Right. I think what's interesting is -- Mike from SCS, is, you know, based on our carbon dates you have agriculture in this area from the 1600s, so like the dry land kalo and the sweet potato, and it didn't stop, just different crops were introduced over time. Like in the 1850, '51, Kepa found you have humongous Irish and white potato growing for exports to California during the gold rush, just huge amounts of commerce going out of Makena landing at that time, and then it transformed to a little bit of ranching, then you have tobacco, pakalolo, and now God knows what.

MR. LYMAN: The Hawaiians were finding the cash crops and growing them and selling them.

MR. DEGA: Yeah, it's very profitable. I mean, if you look at this map of the -- this was the agricultural features. Look how many there are. It's
just -- it's dominated by agriculture, you know, and if you look at the map to the right, you see there's a few scattered house sites and a few ahu and a few heiau, but the agriculture up there --

UNIDENTIFIED SPEAKER: It's rich.

MR. DEGA: -- it's rich, but, you know, compared to the Windward side, it's not because of the water and the climate, which is quite interesting.

MR. NAEOLE: Brian Naeole. You know, talking about self -- weather and growing crops and stuff like that, I guess of all the years of maintaining the weather, there's a cycle -- a ten-year cycle that goes round and round. So I guess there was a theory of what to plant (inaudible) because they knew what the storm was going to be 20 years from now or 10 years, so you (inaudible) at Honua`ula, when you should go (inaudible) in Haiku where it's cooler. That's a concept there. Tobacco and pakalolo, just the dew itself in the morning takes care of that already.

MR. DEGA: That's a great point.

MR. NAEOLE: Because that's a (inaudible) gas energy itself.

MR. DEGA: That's a great point.

MR. NAEOLE: And a lot of the area in
this area is so cool and everything was provided right there, so you could see that's site so rich. And if you could go back to those times and put it altogether, it makes sense. So the mo`is and the konahikis was their responsibility of maintaining. And I guess certain areas where people that -- you know, like if you're growing pakalolo, you make sure the (inaudible). Even today, same concept.

MS. LEE: Carol Lee again. I just wanted to add, because there's always the question of what -- how -- the amount of ag. The weather pattern, even when I was growing up, you could see where the afternoon mist would come from mauka all the way down to -- halfway down to Makena and Kihei area, every day, and that was because it was still a lot of trees and plants. You know, it wasn't -- the goats and the deer didn't come in and destroy all of that, which also affected Kahoolawe. So when I was growing up, in the morning, when we went to school up in Ulupalakua, we had to wear shoes because the grass was wet, and it was always green. I think what we see now is green up at Ulupalakua right now is the way it used to be all the time, because of the rain. And that, to me, is what running water source is for, you know, what they do in Honua`ula, it was very fertile. Of course it
was in certain areas because there were some areas that were not fertile. What amazes me is (inaudible) and seeing all the lava going up and knowing that all of this is there, but then I think that's further up too, so that misty line, you know.

MS. DeNAIE: (Inaudible).

MS. LEE: Yeah.

MR. DEGA: I drove in today from the airport around 4:00. You could see you the cloud just rivet right at that elevation. It's unbelievable.

MS. DeNAIE: Lucienne. I don't know if you covered this in your research, Kepa, but there's a history of cotton growing in Palauea. There was an article in The Maui News in the 1930s and it talked about that during the civil war, during that time, it was not Ulupalakua Ranch, it was Rose Ranch, and it named several people who were the foremen who organized the cotton growing because the union was cut off from the south and from the cotton supply, and the next place to get cotton was Egypt.

So they took the Hawaiian cotton, which is a very fine strain, and which actually -- (inaudible) in the 1930s, when they had blights on the cotton that was being grown in the south, they brought in and crossbred the Hawaiian ma`o (inaudible) cotton
with those plants in order to save the cotton crop because it had resistance. It had never been susceptible to this particular blight, but evidently -- they didn't say where in Palauea, but in the same article they mentioned that Palauea by the sea was like considered a -- like a spa, like a place where people would go to bathe in the waters, because it was calm and it still is there most of the time, and they said that springs were available along the shoreline that the old kanaka maoli, they could show you where the springs were, and they mentioned that at least three families, the Ulupilis, I think the Kalamas, and one other family were still living down by the sea in Palauea. And these were families that have old land claims in the Mahele in that area too, so that was just an interesting -- Leslie Bruce gave me this article because I think her dad had it. You know, she was born in '38, but these were the kinds of things that were laying around her house, and it's a whole other viewpoint. You think, okay, cotton growing, where did that happen, you know.

MS. LEE: There was cotton in Makena. My grandfather used to grow cotton. It was cotton (inaudible).

MS. DeNAIE: There you go. Yeah.
MR. BASSFORD: Ian from SCS. The agriculture (inaudible). Let's not only think about pakalolo as a cash crop. Let's consider hemp. When all this came out here, they thought hemp was the strongest fabric they've ever seen, made the best rope, until they saw olamau. And when they saw olamau, they went, wow. So olamau will only grow in wetland areas where the roots crawl over the stones. Cannot grow olamau over here, because it has a cordage.

Hemp would be a very viable crop. Let's make it clear that hemp and pakalolo are two completely different plants that are in the same family, but they're two completely different plants. So it might not just be only pakalolo that was being be cultivated in the '60s. It's quite possible that there could have been hemp manufacturing for cordage in that area prior to that.

MR. DEGA: Good point. We have about 17 minutes left. I want to give Tanya a chance to talk. Can you keep the camera off for this. She's requested it.

MS. LEE-GREIG: Do I have to be on camera?

MR. DEGA: Charlie?
MR. JENCKS: Sure, we can cut the camera. We need the audio, though.

MS. LEE-GREIG: (Inaudible).

MR. DEGA: You have a face for the camera, Tanya.

MS. LEE-GREIG: (Inaudible).

MR. DEGA: (Inaudible). Charlie should clarify this, where's the tapes going?

MR. JENCKS: Just here.

MS. DeNAIE: Transcribed.

MS. LEE-GREIG: No, I just have just a couple of things, you know. I don't have any first-hand experiences in the area. I just listen to people when they talk and our kupuna, and I had really neat opportunities to talk to the people who lived in the Kanaio region and did -- and were living there and growing uala and kanai, and that might have some similarities in this area as to what they did.

And then I also had an opportunity to talk story with Nathan Napoka, who is also -- his grandmother is from Palauea, and mainly with Nathan, what he -- what he always wanted to stress is that -- is the place name of Palauea. Everybody calls it (inaudible), father that it was referred to as lazy. (Inaudible) lazy, and he said his grandmother would
always say lazy, you cannot be lazy when you live over there, you know. You be lazy, then you die because you won't have anything to eat. So he would say -- he said that his grandmother told him that it was pronounced Palau`ea, with the okina between the U and the E, and Palau`ea, he was told was a type of sweet potato. It was a variety of sweet potato that was possibly grown in this area. I don't -- he would be a good first-hand source for finding out exactly what they were growing, and, you know, then with that he would always reiterate that this was a big sweet potato area.

And when I had an opportunity to speak with -- or talk story with Alex Po from Kanaio and aunty -- last name is -- she's an Uekoolani. Margaret, Aunty Margaret, she would always talk about that time of day, with the planting uala, she would -- she has said that they always had to go to the well to get one -- it was historic, so, you know, back in the day, so it was mayonnaise jars, big mayonnaise jars. So I asked, you know, back in the -- (inaudible), but they would fill up these mayonnaise jars and water each mound individually as the sun was going down, because -- because of obvious reasons, right, because you don't want evaporation, (inaudible). So that was
her chore, and Aunty -- Aunty Alice would also say that that was her chore as well, is -- right as the sun is going down, you go out and you water each individual planting mound. And early in the morning, before you go to school, you go out and you water each individual planting mound using -- with their mayonnaise jars that they would get from their wells. And everyone had a well or access to a well on their property up (inaudible) Kanaio. So it was (inaudible).

And then Aunty Annie Wellington, she's a Chang, her -- she is (inaudible) -- she's Uncle Eddie Boy Junior's aunty. Uncle Eddie Boy Junior's dad and Aunty Momi, Aunty Annie were brother and sister. And she would talk about going from makai to mauka regularly to gather the cactus fruit.

UNIDENTIFIED SPEAKER: Panini.

MS. LEE-GREIG: The panini, that was her chore, that they would go mauka to makai on these trails to gather panini, and she would say she cannot wait to get down -- back down makai because that was the only time that they could go in the water and kind of play to get all the cactus needles off.

UNIDENTIFIED SPEAKER: Yeah, (inaudible).

MS. LEE-GREIG: Yeah, so she would go
mauka-makai to do those things, but they would also comment that back in the old days they would also -- in these -- along the side of the trails, they would store water or rations from mauka to makai so some of these kipu, the smaller ones maybe, you know, the storage pits that you're seeing, if they're close to trails, which is off trails, they would go and store water or you'd just dry things. And that's how -- that's what was told to me. I never experienced that for myself, or that I listened in conversations sometimes, but those are neat things (inaudible).

MR. MAU: What is the family name of Kanaio?

MS. LEE-GREIG: Oh, Kanaio.

UNIDENTIFIED SPEAKER: (Inaudible).

MS. LEE-GREIG: Uakalani was the was the (inaudible).

UNIDENTIFIED SPEAKER: (Inaudible).

MS. LEE-GREIG: But grandma is from, her family, Kanaio, (inaudible).

MS. LEE: The Kaulolo, right there.

MS. LEE-GREIG: Yeah.

MR. MAU: Anybody know the Aikalao family?

MS. DeNAIE: Yeah.
MR. MAU: Okay.

MS. DeNAIE: Yeah. Molokai -- I know a bunch of Aikalaos.

MR. MAU: Pardon me?

MS. DeNAIE: I know a bunch of Aikalaos.

MR. MAU: Yeah. The old man, Charlie Aikalao, he used to work for (inaudible).

(Inaudible).

MS. DeNAIE: Yeah, yeah.

MS. LEE: They're from Molokai. He came from Molokai.

MR. MAU: Molokai, yeah, right.

MS. DeNAIE: And some of them are married into your family, because there's a bunch of Aikalaos that have land claims in Kanaio from all the way back to the Mahele. One of my friends live on Aikalao land and I helped trace, you know, the deed and stuff at the Bureau of Conveyances.

MR. DEGA: You folks want to say something?

MR. OSHIRO: Back to the water. Basil Oshiro. (Inaudible). Go back to the water. (Inaudible) flows under there. You can look at the plants. Plants are telling where the water is and there's -- when you go to the area, you can see
(inaudible) plants, all the haole koa, all the -- I don't know what they call it. They used to call it the canoe tree. It's still flourishing down there. So that's how probably the Hawaiians knew where the water was, and back in maybe 16, 1700s, that area was probably wet. To climate change and stuff, that's why that place is not (inaudible). It's dry. And through the age, couple hundred years, it's going to dry out.

And then there's all the legends of the clouds going up from Maui to Kahoolawe. That's not legends. That's facts. And it still happens today. You can look at clouds from Kanaio all the way down, and these two springs actually coming up to the surface in Kanaio. I know that two of them is, and you watch them go, the animal, they show you that, land show you that. That's the kind of stuff you gotta do some research, researching, how the plants -- how they found that area. That water is down there, and I don't know how we can find it, but (inaudible) plants their roots going down there, might be 20, 30, 40 feet down, but their roots will go through the lava.

And as you can see up mauka, there's a rain forest, and it's -- it's wet up there. It's always through the clouds. Even it stop raining and
not snowing up there, there's water all the time. We went up -- all the way up to Pilipili. That place is wet. The trails that go back on the mountain, the water is flowing down there.

This kind of stuff, it's not science. I guess you get common sense when tell you when looking at the plants. I think it's about it, I can add on what -- how that land used to be, how the area used to be, and I'm not Hawaiian or anything, but I think (inaudible), that place is sacred. We all know that. So it's plenty challenge trying to get lineal descendents, yeah, you guys, for them to give up what their ohana had for the past thousand years. So we got to really dig into that and look and see what the land is telling you, because the land actually talks to you. Our kupuna is still there. You walk onto the land, you can feel what they telling you. You can feel the vibrations are telling, stop, don't go there. And that's -- I get that feeling when I'm fishing down there. I do a lot of fishing that time, and I get that feeling, you know, not right. (Inaudible), if you don't have anything, telling me go back or something might happen if we don't obey that actual spiritual feeling you get from the land. And it's actually coming from our kupuna. Maybe some people
don't believe, I realize that, but it does happen in
Hawaii. That's about it. I can go on forever, but
too much. Thank you.

MS. DeNAIE: Lucienne. One question,
Basil, because you're a fisherman, so do you ever fish
in that general shoreline area off -- anyplace from
the Piilani Hotel, you know, flowing towards Makena
Landing, you ever fish that area?

MR. OSHIRO: Land, until they started
building, and (inaudible) ground (inaudible) --

MS. DeNAIE: Because does it affect the
underground water? Have you noticed anything like
that.

MR. OSHIRO: Well, the only way I can say
is the sewage and --

MS. DeNAIE: It's the golf courses.

MR. OSHIRO: -- the land -- I mean the
shoreline usage, the ocean uses. It's a lot do with
that that actually affects the water (inaudible). So
what can you really do? That's progress. We just
gotta malama and teach the tourists, whoever come to
these islands to malama. Otherwise, what you coming
to Hawaii for? They coming for our beaches, our good
climate, the ocean, and if they don't malama, you
know, not only the locals malama, but everybody that
comes here, gotta take care of what little we have, because we're so isolated, and the old Hawaiians -- Hawaiian ancestors learned to live without outside help, till (inaudible) came, then our culture was lost, and 670 is one of them. And they go every place that there is growth and it's industrial growth.

Our culture, our traditions, our generational knowledge go down the road, out the window, and the new generation completely forgets about it. And you're trying to bring it back. You get Brian and Jake over there, Tanya, yeah, we all working to bring this back so Hawaii stays Hawaii. And our main industry of tourism will flourish, our fish are gonna flourish, if we can malama and keep it that way. Because we cannot change too much.

(Inaudible) is going little too fast, and like I say, it's something that we gotta think ahead and think very deeply before we progress too far and we've lost everything. Right now I can see a lot of our culture and traditions, generational knowledge is really gone. We lucky we get people like Jacob, Brian, Aunty Puanani. Tanya Lee (inaudible). We all involved with it.

So if we can somehow conserve what we have, not preserve, conserve and share, and everything
we have here is -- like this is site specific, everything. You know, when you go out there, every time you go out there something new come up. It's (inaudible) and we got to relearn it again. I think enough yeah. Mahalo.

MR. DEGA: He got it all the first time. He's good. I think it's 8:00. We've got to go. Thank you all for coming and sharing everything. I just want to say one thing. Been doing this for 22 years in Hawaii. We've done 1,500, 1,600 jobs in the state. I want to give some accolades to Charlie, because never before has a consultation process been this intensive for any project we've worked on or I've heard of in the state, so he set this whole thing up a half year ago, a year ago. So, Charlie, thanks. You brought all this in here, so we're pau. Thanks.

(End of audio-recorded proceedings.)
CERTIFICATE

I, Jessica R. Perry, Certified Shorthand Reporter for the State of Hawaii, hereby certify that the videotaped 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 videotaped 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 8th day of March, 2014, in Honolulu, Hawaii.

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Jessica R. Perry, CSR, RPR
Hawaii CSR# 404
# HONUA`ULA
January 29, 2014

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