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Honua`ula Cultural Consultation Meeting  
January 29, 2014

Transcribed by: Jessica R. Perry, CSR, RPR

1           Honua`ula Partners, LLC hosted a Cultural  
 2           Consultation Meeting on January 29, 2014, from 6:00  
 3           p.m. to 8:00 p.m. at the offices of Goodfellow Bros.,  
 4           Inc., located at 1300 N. Holopono Street, Suite 201,  
 5           Kihei, Maui, Hawaii. In attendance were:

- 6           Charlie Jencks
- 7           Mike Dega
- 8           Ian Bassford
- 9           Sally Ann Oshiro
- 10          Basil Oshiro
- 11          Puanani Lindsey
- 12          David Perzinski
- 13          Ryan Kinnie
- 14          Kepa Lyman
- 15          Carol Ka`onohi Lee
- 16          Lucienne deNaie
- 17          Tanya Lee-Greig
- 18          Jacob R. Mau
- 19          Brian Naeole
- 20          Daniel Kanahale

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

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1 MR. JENCKS: In the event you don't all  
2 know who I am, my name is Charlie Jencks. I am the  
3 owner's rep for Honua`ula Partners. With us tonight  
4 we have Michael Dega, Ian Bassford, Dave Perzinski is  
5 here as well from SCS. We have the man with the audio  
6 and the video in the corner. Wave to him. Everybody  
7 wave.

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

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

23 MR. JENCKS: And just want to clarify,  
24 just so we're all on the same wave length here, a  
25 little couple of ground rules. Number one, if you're

1 going to talk, I need to hear your name. Hi, I'm  
2 Puanani, I have this to say, because he needs to hear  
3 your name so that when we do a transcript, they know  
4 who's talking, so we can organize that.

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

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

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

24 MS. DeNAIE: Oh, I haven't.

25 MR. JENCKS: I need everybody to sign in

1 so I know who's here and who's not. Okay, so, Mike,  
2 Ian, it's your show.

3 MR. DEGA: I'll start.

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

10 MR. DEGA: So we're down to an hour and  
11 45 minutes. This is so beautiful. That's amazing.  
12 Look at that. Anyway, I'm sorry, I'm distracted by  
13 nature. Thanks, everyone, for coming. I'd like to  
14 introduce Kepa Lyman, who's at the computer here.  
15 Yeah, he's the Lyman family, blah, blah, blah. He  
16 wrote the background and historical section of this  
17 report, basically from the historic times through the  
18 modern times. He's been studying the old maps and the  
19 old walls and everything else, so if you can  
20 contribute to this discussion, he can interact with  
21 you very easily today. So we're happy to have him  
22 here, just flown in from California.

23 I'm Mike Dega from SCS, and I'll just  
24 give a brief intro. A lot of you have heard this --  
25 you've heard this three times or five times before.

1 Lucienne's heard it 25 times. We're just going to go  
2 over some basic info on the project. We want to hear  
3 from you, your knowledge of what happened in Honua`ula  
4 through time, basically, what you guys know.

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

15 75 to 80 percent of the sites that we  
16 found of the 633 features were agricultural. So we  
17 gave it a new name, the Honua`ula field complex, which  
18 actually extends beyond these borders. Here's just a  
19 sample of the sites that we documented during the  
20 study. We go to the second one here, sites by  
21 function, these are the non-agricultural sites. We  
22 had quite a variety from ahu to ceremonial, platforms  
23 and terraces, heiau, habitation, permanent, but mostly  
24 temporary habitation enclosures and platforms and  
25 things like that. We also had storage areas. We had

1       ahu, which marked ahupua`a boundaries. It was quite a  
2       variety of archaeological features out there, so we're  
3       very impressed.

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

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

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

25                      MR. JENCKS: And, Carol, excuse me, but

1 your name.

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

24 MR. DEGA: So the walls kept the cattle  
25 out of --



1 MS. LEE: Yeah.

2 MR. DEGA: -- of what?

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

5 MR. DEGA: For grazing areas?

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

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

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

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

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

18 MR. DEGA: Okay.

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

24 MR. DEGA: Too much lava.

25 MS. LEE: I'm assuming, because that's

1 all I could see. That's all I remember in there is  
2 all that lava and wiliwili trees.

3 MR. BASSFORD: May I ask a question?

4 MS. LEE: Sure.

5 MR. BASSFORD: Haiku. Ian, from SCS.  
6 Haiku, (inaudible) Beach?

7 MS. LEE: (Inaudible), yeah.

8 MR. BASSFORD: Okay, okay. Very good.  
9 Just as a reference.

10 MS. LEE: (Inaudible).

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

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

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

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

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

23 MR. DEGA: Okay. Were they hunting?

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

1 much else.

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

3 MS. LEE: Sure.

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

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

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

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

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

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

19 MR. LYMAN: What are wiliwili seeds used  
20 for?

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

23 MR. LYMAN: Okay. Thank you.

24 MR. DEGA: This is not a deposition, by  
25 the way. Just trying to get some knowledge here.

1 MR. JENCKS: This is Charlie Jencks.  
2 I -- how far back do the axis deer go on Maui? Were  
3 they something at the time that the cowboys were  
4 hunting?

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

8 MR. MAU: What was that again?

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

11 MR. MAU: Yeah.

12 MR. BASSFORD: -- Joseph Medeiros guys?

13 MR. MAU: Yeah.

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

19 MR. JENCKS: Thank you.

20 MR. BASSFORD: Thank you.

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

23 MS. DeNAIE: When people hunted the  
24 pigs --

25 MR. BASSFORD: Your name.

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

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

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

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

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

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

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

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

25 MS. LEE: I'm amazed. I mean, because

1 growing up there, we could not get out of Makena  
2 (inaudible). So to understand now what you're  
3 finding, it's pretty amazing that they could survive  
4 in the area that we know when we were growing up.  
5 It's just -- you know, it's just unbelievable.

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

7 MS. LEE: Yeah.

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

10 MS. LEE: Thank you.

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

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

17 MR. DEGA: Lucienne for SCS.

18 MR. MAU: And also Jacob Mau. Yeah,  
19 let's do it right. Uncle Jacob Mau. My ohana is from  
20 (inaudible), (inaudible) family, yeah, and that's on  
21 my daddy's, my father's side. And during the time I  
22 was growing up we couldn't afford traveling too much.  
23 If my daddy had a job with forestry and not too much  
24 income, so wherever we could we get can couple of  
25 families together and we go holoholo there and what we

1 do is we spend the whole day talking story, meeting  
2 the family, of course going over -- the genealogy was  
3 important for us, really important, so that we could  
4 understand and see who we're related to and how we  
5 were related to. And that was -- that was a  
6 (inaudible) for us because I remember going to Makena  
7 all the time. We used to go down to the landing, and  
8 Kealawai Church was a place that we would probably go  
9 four times a year, all the ohana come together, yeah.  
10 And they go talk about how (inaudible) I remember my  
11 daddy and my uncle, Harry and Steven Gibson, they  
12 (inaudible), my (inaudible), and they used to go  
13 hunting all the time, all that area, and fishing.  
14 That was before the reserve became a reserve, you  
15 know, and the fishing was fantastic over there.

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

24 MS. DeNAIE: Would they leave from the  
25 landing?

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

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

12 MR. MAU: When I was small. I was born  
13 1939, in the '40s, (inaudible) '40s.

14 MR. DEGA: Thank you.

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

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

18 MR. MAU: Any way, we could take, but you  
19 know the thing about the old timers, they only take  
20 what they need for one or two weeks, and everything  
21 was salted. Like we had this place we call Kamoamo. We  
22 used to go get salt and I used to go with my two  
23 uncles, we go get salt, and we camp over four days and  
24 all we do -- and they go each summer where the salt  
25 all crystallize on the top, in a small little



1 (inaudible), and that was all dug out, you know, by  
2 the ancient Hawaiians. So then you went to get salt,  
3 (inaudible) my grandmother and she would say, go, this  
4 is the time, go down there, you pack your own car and  
5 I stay three or four days, we would get turtle, we  
6 were fishing, pick up the salt. Salt your fish, throw  
7 inside your packs, (inaudible), you know, and it was  
8 kind of far, maybe five, six miles from the place we  
9 used to get salt to kapua, to ranch maua, to  
10 (inaudible) was chief (inaudible), his name was  
11 Henry -- I forget. I forget his name again. Kaleo  
12 Maka -- Makanui, Kalehua Makanui Gibson. He was --  
13 his great grandfather was Walter Murray Gibson, the  
14 guy that provided (inaudible) built Iolani Palace,  
15 yeah, the palace, yeah. So that was Walter Murray  
16 Gibson, but my grandfather's Henry Kalehua Makanui  
17 Gibson, and he worked on the ranch. And was big when  
18 I was young (inaudible) over there, get plenty pig,  
19 get plenty goat all over the place. Illegal to farm.  
20 And when the ulu season, (inaudible) Koolau, we stay  
21 at Maua, where the thing drop, make noise, you can  
22 hear the sound. You wait maybe half an hour, one  
23 hour, then hear the pigs fighting, then you go over  
24 and you get the pig.

25 MR. DEGA: (Inaudible) out.

1 MR. MAU: Yeah, so that was work. So --

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

8 MR. MAU: Yeah, yeah.

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

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

23 So anyway -- oh, yeah, this is not Kihei,  
24 Palauea side. Mokolawe get the old landing, yeah. I  
25 don't know if you guys remember the old landing. We

1 used to go on there all the time.

2 MS. DeNAIE: (Inaudible).

3 MR. MAU: Yeah, mokulau (inaudible).

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

20 So my -- my parents spent a lot of time  
21 down here, yeah, the whole cost line. In fact, my  
22 grandmother was born in Kamoia, the salt flats, yeah,  
23 but they used to farm all their sweet potato, dry land  
24 taro, everything and (inaudible) mauka of (inaudible),  
25 mauka of the hill, that (inaudible) hill, so they used

1 (inaudible). But they would farm (inaudible) late  
2 summer so that thing would take them through the  
3 winter, because get the winter rains, and then come  
4 March, April, they can harvest the crops, yeah, the  
5 banana, the potatoes, and stuff, pumpkin, stuff like  
6 that, squash.

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

10 MR. MAU: Well, you know that -- this  
11 kind area, the only areas they would grow anything  
12 would grow vegetables, stuff like that, is in kipukas,  
13 from low areas, yeah. And those areas were all walled  
14 in so that the animals cannot get inside, because  
15 get -- the pigs never have pigpen. The pigs was just  
16 roaming all over the place, yeah? So they had to put  
17 stone walls all around the area where they have their  
18 gardens. Because (inaudible) even up at the ranch,  
19 near the mountain they had -- we had ulu trees, but we  
20 had plenty banana. As soon as (inaudible) ulu --  
21 banana season, the pigs would come down, (inaudible)  
22 everything. (Inaudible). So that was a problem. So  
23 (inaudible) every family had about three or four  
24 hunting dogs so that you could go out and -- for hunt  
25 pig and the goat.

1 MS. DeNAIE: Lucienne again. So we found  
2 a lot of walls in this area here in Palauea and they  
3 may be for these kind of enclosures for the gardens.  
4 About how high, how wide? What did the walls look  
5 like that people put around their gardens?

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

8 MS. DeNAIE: High, yeah.

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

13 MS. DeNAIE: Yeah, they can jump.

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

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

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

25 MR. DEGA: The picture Lucienne is

1 showing with all the rocks and the lava flow, some  
2 people say that it's all underground like groundwater.

3 MR. MAU: Yeah.

4 MR. DEGA: That's true, you think?

5 MR. MAU: Oh, my God.

6 MR. DEGA: Yeah?

7 MR. MAU: Yeah. You know he why, my tutu  
8 (inaudible) said, when it rains up mauka and the water  
9 disappear, where the water go? Underneath, yeah. The  
10 water gotta come down to the ocean, and where there's  
11 freshwater, certain kind of fish over there, and  
12 depending on the tide, if you want -- (inaudible) fish  
13 you want to go get, yeah.

14 MS. DeNAIE: So -- Lucienne. So the fish  
15 come.

16 Where the freshwater comes out, then?

17 MR. MAU: Yeah.

18 MR. DEGA: It's got different nutrients  
19 or something.

20 MS. DeNAIE: It got the limu.

21 MR. MAU: The limu, yeah.

22 MR. BASSFORD: Ian from SCS.

23 Geologically when you have a lava flow, the same thing  
24 can happen that happens with forest fires. When you  
25 have a very high heat from a lava flow, it actually

1 changed soil chemistry and made the soil chemistry  
2 hydrophobic, which repels water, which creates a  
3 perched lens, and then when you have rain that  
4 percolates down through that flow, it will get to that  
5 hydrophobic lens and instead of percolating down into  
6 the ground, it will actually follow that hydrophobic  
7 lens and follow through the lava flow. Obviously it's  
8 easier for water to flow through lava rock than it is  
9 for soil. That's why we have such pure water out  
10 here. Thank you.

11 MS. DeNAIE: Lucienne. I wanted to 0 ask  
12 you one more question, Jacob. This is -- this is a  
13 site -- I don't know if you've been there. It's very  
14 near the road, you know, that is in Wailea 670, and it  
15 has a little hearth in it. And it's getting kind of  
16 busted up because it's -- probably when they built --  
17 you know, improved the road, then it got a little --  
18 it used to have walls and stuff, but essentially it is  
19 like kind of an enclosed area, probably used to have  
20 higher walls, and the dating on it is more from the  
21 1800s. And one of the questions the archaeologists  
22 have is maybe this was used by cowboys, you know, as  
23 they were traveling through. It does have like one of  
24 those hearths -- you ever see one of those hearths  
25 that has the pieces of rock like laid, you know, so

1 the skinny end is up, like it's a slab, like it's four  
2 slabs put together?

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

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

6 MR. MAU: Yeah.

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

14 MR. MAU: You want to look at this?

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

18 MR. BASSFORD: H 281?

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

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

23 MS. DeNAIE: Yeah, so the basic question  
24 is, you know, when paniolos were out like riding and  
25 chasing after cows and stuff, did they build places to



1 kind of, you know, spend some time or did they use  
2 like old places and, you know, build fires and things  
3 like that, just from any family stories?

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

13 MS. DeNAIE: (Inaudible).

14 MR. DEGA: Of which one?

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

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

1 that's the last stream before you get to Kaupo.

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

3 MR. MAU: What is that?

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

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

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

16 MS. DeNAIE: That is Wailea 670.

17 MR. MAU: Oh, Wailea 670.

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

20 MR. MAU: Right.

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

23 MR. MAU: Oh, wow.

24 MR. DEGA: So probably within the paniolo  
25 time.

1 MR. BASSFORD: It's right here, Uncle.

2 MS. DeNAIE: Yeah, so --

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

6 MR. MAU: Oh, wow.

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

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

10 MS. LEE: (Inaudible).

11 MR. BASSFORD: The wall? This is the  
12 site 200 wall that runs mauka-makai. This is the wall  
13 and this is the property line, and it delineates the  
14 190 --

15 MR. DEGA: 192.

16 MR. BASSFORD: -- 192.

17 MR. DEGA: (Inaudible).

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

22 MS. LEE: I'm just trying to remember  
23 where, because there was -- whenever there were rain  
24 events up mauka or like now, there would be runoff  
25 from mauka to makai. And --

1 MR. DEGA: This is Carol Lee.

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

6 MS. DeNAIE: Yeah.

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

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

12 MS. LEE: Yeah.

13 MS. DeNAIE: It's a big drainage.

14 MS. LEE: And in this -- and speaking of  
15 water, there was -- there were two windmills along the  
16 old road, one right -- I don't know if anybody is  
17 familiar with the Zabriskis, because I can't seem to  
18 find the place where their property was. The  
19 Zabriskis had one, which were both (inaudible) coupled  
20 and then the other one was when you go down to pearl  
21 beach, down at the bottom, it was (inaudible). So, I  
22 mean, there is water, but as far as finding -- having  
23 water in this area where Wailea 670 is, I don't know.  
24 I don't know if I can say that with -- substantiate  
25 that finding.

1           MR. MAU: There was people who lived up  
2 in Honua`ula or Wailea 670, they were very secretive  
3 about their water, (inaudible) come in, get the water,  
4 for that is the spring, because (inaudible) theirs,  
5 yeah.

6           MS. DeNAIE: Interesting.

7           MR. MAU: Yeah, because my -- my  
8 (inaudible) family was there. You see my family  
9 genealogy. (Inaudible) there all the time, 18 -- 1808  
10 in Honua`ula, you know. That was Papaekauawa, kauawa,  
11 and then you get Kamakakauaua, 1812, 1813. Yeah, so  
12 all the families (inaudible) during the early 18s to  
13 1930s, so it was not really my family (inaudible), a  
14 lot of the families over here, (inaudible) and all  
15 that.

16          MS. DeNAIE: Anybody else?

17          MR. NAEOLE: Mahalo, mai kai, kakahiaka.  
18 (Speaking in Hawaiian.) I'm also a Kaloamahi  
19 genealogy with Uncle Mau. And you (inaudible)  
20 Honua`ula there's a lineal recognition to these areas.  
21 From my small childhood, we only heard a little spurt  
22 of things, because a lot of things was mostly  
23 isolated. You couldn't even go on the land because  
24 you would have got arrested, from my time. I was born  
25 in the '60s, so, you know, this -- listening to the

1 kupunas telling me what stories was told before. Used  
2 to go on the land to self-sufficient yourself, to  
3 bring one kaukau to feed the family, you could go get  
4 turkey, pheasants, deer. In my time, I guess a lot of  
5 the animals was brought in. That was self-sufficient  
6 for the families, who used to just go fishing  
7 (inaudible), more ohana kind of type outing. So we  
8 learn as we go, and a lot of the things was, you know,  
9 really hush-hush kind, but as you listen to other  
10 families, you hear more stories about these areas.

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

25 A lot of the area there was so

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

19           There's so much knowledge that we're now  
20 finding out it might be something that is still  
21 complex. So the history now preserving this area was,  
22 from my perspective and through my family, was pretty  
23 much what happened. What are we gonna do? How are we  
24 going to preserve this area? Is this area something  
25 that might lead us into the next century of

1 self-sufficient, because the way they preserved  
2 everything, they utilize everything there. They  
3 didn't just -- they didn't have (inaudible). They  
4 only used their hands, sticks and stones was basically  
5 their tools. So a lot of areas there were more areas  
6 that you could be and you couldn't be, because a lot  
7 of sacred grounds in those areas. There's a lot of  
8 heiaus that to today you don't know what it is, there  
9 is, they might be right there in front of you, they  
10 might be next to you. We don't know.

11 We're so isolated, for us as lineals, to  
12 preserve these areas, but as life came today, now we  
13 finding this out now. So by this table session, I  
14 think we can have better idea of what's -- what's  
15 preserved. I mean, it's like a history telling us  
16 right straight to our faces that this is a tool of  
17 knowledge. This is a tool of understanding. This is  
18 a tool of what happened, where -- where -- what was  
19 the living quarters? Why is it so important in this  
20 area back in the old days? Because Honua`ula was at  
21 one time the population of now Kahului, but ku  
22 Kipahulu was at one time 800,000 people, and if you  
23 look at Kipahulu, you can see how the landscape is.  
24 It's so short. The mountain is so high and the ocean  
25 is right there.



1           So a lot of self-sustained areas was  
2 pretty much well organized by konahikis, maka`anas.  
3 The maolis was more like an intelligent findings to --  
4 like Hawaiian style, you tell 'em one time and that's  
5 it, you don't have to repeat over and over, because  
6 when you say one time, that's what it means.

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

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

23           For me, I come from two ends. I coming  
24 from mo`i Naiole, who protected Kamehameha, and then  
25 on my mother's side, (inaudible) comes from the

1 Alapahinui, who was the -- wanted to kill Kamehameha,  
2 so you're in between two heads. Knowledge just comes  
3 naturally. The maau tells you what to do, what -- you  
4 know, respect, mana. Always go back to your legend,  
5 and, you know, be natural. I'm not a person of speak.  
6 I'm just learning this since I was approached by my  
7 ancestors to reach up and talk (inaudible) of what the  
8 knowledge was, and it's important for us to keep this  
9 history and this legend tomorrow so we can share.

10 Today is a different reality. What do we do? How can  
11 we work together to self-sufficient this reality?

12 Because there's see many things here that is hidden  
13 that we don't even know, and now we are on these lands  
14 to search, just like a piece of puzzle that was  
15 already self-sufficient back then, now we're starting  
16 all over again, and I think we're in the right  
17 direction. We need pono about it, being respectful,  
18 sharing is I think the number one priority. What is  
19 our goal and what are we going to achieve in the end?

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

1 And --

2 MS. DeNAIE: Brian. Lucienne here.

3 MR. NAEOLE: Yes.

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

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

13 MS. DeNAIE: (Inaudible).

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

17 UNIDENTIFIED SPEAKER: (Inaudible).

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

25 MR. BASSFORD: Is that that bowl that's

1 right in front of that one feature right at the base  
2 of the terrace?

3 MR. NAEOLE: Right, down below.

4 MR. BASSFORD: (Inaudible) for the  
5 record, I'd like that to be known that it's -- the  
6 site uncle is talking about is number 7816, Ian from  
7 SCS. Sorry about that. The site he's talking about  
8 7816. This is the major stepping stone trail. This  
9 is the site that you're talking about up on the ridge.

10 MR. NAEOLE: Correct.

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

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

1 it's putting the puzzle together.

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

17 And then on that area, I was so happy to  
18 be on the area, because my family, through the years,  
19 they always used to say, don't go on the land. We  
20 always had the respect, respect the law, don't be  
21 against the law, stay with the law. My family go,  
22 they go hunting, they bring kaukau home. That was our  
23 living, and we could survive (inaudible), and as they  
24 decease, it's our turn to take care. So we're  
25 learning in the process (inaudible), my ohana, like

1       uncle over here. That's why the hold (inaudible) at  
2       the time we should have paid attention. Now, we  
3       paying attention. So anyway, thank you for allowing.  
4       Mahalo.

5                       MR. BASSFORD: Ian from SCS. Yeah, I  
6       would like to play on what uncle said about working  
7       (inaudible) in the morning times, in the evenings.  
8       When they would greet each other, aloha kakahiaka,  
9       (inaudible), they had various different ways of  
10      breaking down the day, that's not correct, and I  
11      believe there's five or six different references to  
12      different parts of the day. Kakahiaka is the morning  
13      time, hawinala is when the sun is overhead, awakea is  
14      a lunchtime, ahiahi is when the sun is setting, and po  
15      is nighttime. So, yeah, it makes sense, and from our  
16      perspective, I would much rather have been able to  
17      work out there from between 4:00 in the morning and  
18      8:00 in the morning and then take a nice break and  
19      then start up again at about 3:00 or 4:00 and work  
20      till 9:00 at night. So it makes sense.

21                      Same thing, you take a look, divulging,  
22      going back to like, say, Kona side, a lot of the  
23      petroglyph panels in Puako and stuff, I really have a  
24      hard time imagining somebody being out there in the  
25      middle of the day making something like that, because

1 you're talking about 150 degree heat and humidity  
2 (inaudible), so, yeah, thank you very much.

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

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

12 MR. MAU: All the same families --

13 MR. DEGA: Right.

14 MR. MAU: -- all lived there.

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

1 Pele.

2 MR. MAU: The fire goddess.

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

7 MR. MAU: The junction over there.

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

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

10 MS. DeNAIE: Kanaka stone?

11 MR. NAEOLE: Right.

12 MR. MAU: Yeah, yeah, yeah.

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

15 MR. MAU: Yeah.

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

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

21 MR. NAEOLE: -- is down by (inaudible),  
22 and it's on the point side. He was going to go out to  
23 Kahoolawe but he also got possessed and this lady was  
24 a -- just a regular person and she possessed these two  
25 people because all she asked was for food and then she



1 end up -- you know, she was (inaudible), you know. So  
2 you hear the stories and you want to know who they  
3 were and who you were, you know, you want to know --

4 MR. MAU: Yeah, yeah.

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

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

1 the family, the mo`opuna wherever they go.

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

17 And where the color run, where the manini  
18 run, they would go (inaudible) and (inaudible) fish  
19 that we used to dry the fish, and then we give to all  
20 the families on Maui, yeah, wherever we live, yeah. I  
21 found that very interesting that my grandmother had  
22 that sense to identify all the sacred seasons and  
23 whatever there was, yeah, or big rain like that, bring  
24 all the clothes inside, you know, because we never go  
25 ranch when I was young. We no have fresh -- we had

1       only freshwater to drink and to took. You wash food,  
2       you gotta go down (inaudible) stream, and on Saturday  
3       all the mothers and grandmas, we took (inaudible) go  
4       down to the stream go wash clothes. The husbands was  
5       working for the ranch (inaudible), farm and stuff like  
6       that.

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

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

24                      MR. MAU: Huh?

25                      MR. DEGA: Why can't we use your grandma

1       instead of Guy Hagi? He's wrong 90 percent of the  
2       time. She's right all the time. You need to go back  
3       to the old Hawaiian style predicting weather, yeah.

4                   MR. MAU: Oh, yeah, yeah.

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

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

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

18                   I know very little. My dad used to go  
19      with Helen Kenolio in the area, and we never went with  
20      them. They -- as adults they went, but the keikis  
21      were not allowed to go, so I don't have much stories  
22      to tell, I'm sorry. But I'm fascinated by all that.  
23      I listen to -- and also walking the land, I haven't  
24      done very much of it, but that one time I did, I was  
25      amazed at the beauty of the land, like -- from where

1 we parked our car to when we walked through some of  
2 the fields there. I wish we could -- I could have  
3 done more, but (inaudible) men got to do their work.  
4 And I love to -- I had a good feeling that one day I  
5 could have kept on working (inaudible). That's the  
6 way I am, but I thank you for the hard work. I am  
7 amazed at all that you folks have found and I hope  
8 we'll be able to preserve a lot. So thank you.

9 MS. DeNAIE: Lucienne. Can I ask you a  
10 couple questions, Puanani, because you've seen so many  
11 cultural sites. I understand you don't have family  
12 stories about the land, but probably more than anybody  
13 in this room you have seen so much cultural sites  
14 because Ed has taken you places with Renee and you've  
15 talked about stuff, you've worked on Kauai for, what,  
16 14 years. Have you ever seen things like stepping  
17 stone trails, anything like that, any of the places  
18 that you've been, you know, like pieces of lava that  
19 go across or lead anyplace? Have you seen anything  
20 like that?

21 MS. LINDSEY: I -- to take -- I'll have  
22 to tell the truth. I know Ed has been in many places,  
23 but because of the work that I had to do to help make  
24 that living, I didn't go on that many trips with him,  
25 but I know with his brother, Renee, they found many

1 things. And so I have the last ten years to catch up  
2 when I retire. So what I've learned and seen is just  
3 the last ten years -- really the last ten years. I  
4 know we did a lot as a young family going up,  
5 especially up to Honua`ula, but mainly more plants  
6 than archaeologicals, for me.

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

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

24 MS. DeNAIE: Lucienne again. One more  
25 inquiry. Have you found places on Kauai that either

1 you or the archaeologists or other people who work  
2 there felt there were actually house sites and not  
3 only used for agriculture, but that people lived in,  
4 have you found anything like that? And do those  
5 (inaudible) just look different and how?

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

8 MS. DeNAIE: Yeah.

9 MS. LINDSEY: But, yes --

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

12 MS. LINDSEY: Yeah, and Launiupoko.

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

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

22 MS. DeNAIE: It's a beautiful site.

23 MS. LINDSEY: I've seen a few sites, yes,  
24 and I've had my share of maau feelings, so there's  
25 some people probably wouldn't understand, but yes,

1 it's there. And I think -- and I always have to think  
2 what my husband used to say, is if you're clean  
3 inside, if you have positive thinking and your  
4 thoughts are good, you would be surprised how things  
5 open up to you. And I have to agree with that,  
6 because I have been to several places, and yes, you  
7 can feel it.

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

23 So sometimes (inaudible) it's hard to  
24 understand this, but I think if you can get past those  
25 things and their time is ready, it will show. And I



1 don't know how else to say it.

2 MS. DeNAIE: So I'm curious. Lucienne  
3 again. When you were working with Aki, the large  
4 agricultural site there on the Honua`ula project, and  
5 you were cleaning a particular place sort of by this  
6 opening and sort of like cave like opening, did you  
7 have any feelings about any of the things that were  
8 there? Because you were there a number of hours.  
9 Just wondered, because I know you're sensitive to  
10 things.

11 MS. LINDSEY: Yeah.

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

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

1 the English word, I don't want to be --

2 MS. DeNAIE: Intrusive?

3 MS. LINDSEY: Yeah, that.

4 UNIDENTIFIED SPEAKER: Nili.

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

7 UNIDENTIFIED SPEAKER: (Inaudible).

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

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

22 MS. LINDSEY: No, no.

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

25 MS. LINDSEY: Well, I think, especially

1 Daniel, he had seemed to Ed special. I mean, he used  
2 to say, he will do it. Perhaps at that moment I  
3 didn't understand, but, yeah, because, you know,  
4 Daniel is so close to the area and then he felt that  
5 whatever is there -- and I -- you know, he empowered  
6 many people because he couldn't finish the work and  
7 tried to get people to understand how important it was  
8 to continue the work because he couldn't finish the  
9 work, and I know Daniel carried that.

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

24 MR. LYMAN: I'd like to ask a question  
25 to -- Kepa from SCS, sorry. I'd like to ask a

1 question to everybody who used to go up there in past  
2 years. Did anybody ever notice any sign of wild  
3 tobacco growing anywhere up in upland Honua`ula?

4 MR. MAU: Say that again?

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

8 MR. NAEOLE: Moonshine.

9 MS. DeNAIE: Moonshine.

10 MR. DEGA: Why are you asking the  
11 question?

12 MR. LYMAN: (Inaudible).

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

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

19 MR. NAEOLE: Could it -- Brian Naole --  
20 it could have been later in the -- maybe the third --  
21 1930s and above at the time because I guess at the  
22 time, you know, like you said tobacco was a resource,  
23 you know, a lot of things exported out of here were  
24 pretty much more moonshine kind of stuff.

25 MR. LYMAN: Right. No, this is back to

1 the 1830s.

2 MR. NAEOLE: Oh, the 1800s.

3 MR. LYMAN: Yeah.

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

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

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

11 MR. LYMAN: 1960s.

12 MR. DEGA: Is this a cash crop in the  
13 1800s or what?

14 MR. LYMAN: Pakalolo?

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

17 MR. LYMAN: Well, tobacco was a cash crop  
18 in the 1830s, and Irish potatoes and sweet potatoes  
19 were a cash crop in the 1840s. It looks like in the  
20 late 20th century or maybe mid to late 20th century  
21 the latest cash crop in the area might have been  
22 pakalolo. And in the archaeological survey Ian and  
23 them found places where there would be like an old  
24 planter -- it probably was sweet potato back in the  
25 time, and there would be old plastic pots in it and

1 grow bags and everything. So there was people up  
2 there -- because this is off the grid, right. This is  
3 out of the way. Say you go up there, you get arrested  
4 maybe, it was trespassing. This was like a place to  
5 go, so -- and it's almost old enough that this could  
6 have been a traditional use of the area.

7 MR. NAEOLE: How old?

8 MS. DeNAIE: 50 years.

9 MR. LYMAN: How to be 50 years.

10 MR. DEGA: Yeah, 50 years.

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

14 MR. LYMAN: Far away, right.

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

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

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

25 MR. LYMAN: Do you think they were

1 getting water from the landscape or they were carrying  
2 it in on their own or driving it?

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

10 MR. NAEOLE: Rice is pretty much  
11 (inaudible). Rice, what else, Irish potato they used  
12 to sell. Pretty much everything could grow. So, you  
13 know, like I said, back in the days when -- sorry,  
14 Brian Naeole again, but back in the days the king was  
15 right to self-sufficient your family. He gave you  
16 land to preserve, but also in return that was part of  
17 your taxes, and you kind of made a good living because  
18 you lived on the land and as long as you gave the king  
19 the mo`i, what he wanted, you could live there  
20 forever. So a lot of the land was pretty much well  
21 organized and a lot of the farmers knew what the king  
22 wanted, so today we're -- you know, we're on our own.  
23 We have to have a job to survive, you know. Without a  
24 job, we can't be living, you know. We need to take  
25 care of our responsibilities. We have priorities

1 ahead. We have so much things built up you compared  
2 to what it was back then, and it was well organized  
3 and self-sufficient. So Kamehameha the Great at the  
4 time -- well, actually, was the mo`is before him that  
5 entered this knowledge, because back in the old days  
6 used to fight for land. It was a ku ku time because  
7 we were -- in lieu of knowledge we were kind of like  
8 savages, but that was part of life, just like  
9 everywhere around the world. You know, you had all  
10 this one -- you said it one time, the king said it one  
11 time, and they all follow. Today, you got all kings  
12 (inaudible) follow. So it's pretty much --

13 MR. DEGA: (Inaudible).

14 MR. NAEOLE: -- it's getting this together  
15 makes it common sense.

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

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

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



1       yeah.

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

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

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

6                       MR. DEGA:    Household, right, right.

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

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

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

23                      MR. DEGA:    Yeah, it's very profitable.  I  
24       mean, if you look at this map of the -- this was the  
25       agricultural features.  Look how many there are.  It's

1 just -- it's dominated by agriculture, you know, and  
2 if you look at the map to the right, you see there's a  
3 few scattered house sites and a few ahu and a few  
4 heiau, but the agriculture up there --

5 UNIDENTIFIED SPEAKER: It's rich.

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

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

21 MR. DEGA: That's a great point.

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

24 MR. DEGA: That's a great point.

25 MR. NAEOLE: And a lot of the area in

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

9 MS. LEE: Carol Lee again. I just wanted  
10 to add, because there's always the question of what --  
11 how -- the amount of ag. The weather pattern, even  
12 when I was growing up, you could see where the  
13 afternoon mist would come from mauka all the way down  
14 to -- halfway down to Makena and Kihei area, every  
15 day, and that was because it was still a lot of trees  
16 and plants. You know, it wasn't -- the goats and the  
17 deer didn't come in and destroy all of that, which  
18 also affected Kahoolawe. So when I was growing up, in  
19 the morning, when we went to school up in Ulupalakua,  
20 we had to wear shoes because the grass was wet, and it  
21 was always green. I think what we see now is green up  
22 at Ulupalakua right now is the way it used to be all  
23 the time, because of the rain. And that, to me, is  
24 what running water source is for, you know, what they  
25 do in Honua`ula, it was very fertile. Of course it

1 was in certain areas because there were some areas  
2 that were not fertile. What amazes me is (inaudible)  
3 and seeing all the lava going up and knowing that all  
4 of this is there, but then I think that's further up  
5 too, so that misty line, you know.

6 MS. DeNAIE: (Inaudible).

7 MS. LEE: Yeah.

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

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

21 So they took the Hawaiian cotton, which  
22 is a very fine strain, and which actually --  
23 (inaudible) in the 1930s, when they had blights on the  
24 cotton that was being grown in the south, they brought  
25 in and crossbred the Hawaiian ma`o (inaudible) cotton

1 with those plants in order to save the cotton crop  
2 because it had resistance. It had never been  
3 susceptible to this particular blight, but  
4 evidently -- they didn't say where in Palauea, but in  
5 the same article they mentioned that Palauea by the  
6 sea was like considered a -- like a spa, like a place  
7 where people would go to bathe in the waters, because  
8 it was calm and it still is there most of the time,  
9 and they said that springs were available along the  
10 shoreline that the old kanaka maoli, they could show  
11 you where the springs were, and they mentioned that at  
12 least three families, the Ulupilis, I think the  
13 Kalamas, and one other family were still living down  
14 by the sea in Palauea. And these were families that  
15 have old land claims in the Mahele in that area too,  
16 so that was just an interesting -- Leslie Bruce gave  
17 me this article because I think her dad had it. You  
18 know, she was born in '38, but these were the kinds of  
19 things that were laying around her house, and it's a  
20 whole other viewpoint. You think, okay, cotton  
21 growing, where did that happen, you know.

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

25 MS. DeNAIE: There you go. Yeah.

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

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

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

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

25 MR. DEGA: Charlie?

1 MR. JENCKS: Sure, we can cut the camera.  
2 We need the audio, though.

3 MS. LEE-GREIG: (Inaudible).

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

6 MS. LEE-GREIG: (Inaudible).

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

9 MR. JENCKS: Just here.

10 MS. DeNAIE: Transcribed.

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

19 And then I also had an opportunity to  
20 talk story with Nathan Napoka, who is also -- his  
21 grandmother is from Palauea, and mainly with Nathan,  
22 what he -- what he always wanted to stress is that --  
23 is the place name of Palauea. Everybody calls it  
24 (inaudible), father that it was referred to as lazy.  
25 (Inaudible) lazy, and he said his grandmother would

1 always say lazy, you cannot be lazy when you live over  
2 there, you know. You be lazy, then you die because  
3 you won't have anything to eat. So he would say -- he  
4 said that his grandmother told him that it was  
5 pronounced Palau`ea, with the okina between the U and  
6 the E, and Palau`ea, he was told was a type of sweet  
7 potato. It was a variety of sweet potato that was  
8 possibly grown in this area. I don't -- he would be a  
9 good first-hand source for finding out exactly what  
10 they were growing, and, you know, then with that he  
11 would always reiterate that this was a big sweet  
12 potato area.

13 And when I had an opportunity to speak  
14 with -- or talk story with Alex Po from Kanaio and  
15 aunty -- last name is -- she's an Uekoolani.  
16 Margaret, Aunty Margaret, she would always talk about  
17 that time of day, with the planting uala, she would --  
18 she has said that they always had to go to the well to  
19 get one -- it was historic, so, you know, back in the  
20 day, so it was mayonnaise jars, big mayonnaise jars.  
21 So I asked, you know, back in the -- (inaudible), but  
22 they would fill up these mayonnaise jars and water  
23 each mound individually as the sun was going down,  
24 because -- because of obvious reasons, right, because  
25 you don't want evaporation, (inaudible). So that was



1 her chore, and Aunty -- Aunty Alice would also say  
2 that that was her chore as well, is -- right as the  
3 sun is going down, you go out and you water each  
4 individual planting mound. And early in the morning,  
5 before you go to school, you go out and you water each  
6 individual planting mound using -- with their  
7 mayonnaise jars that they would get from their wells.  
8 And everyone had a well or access to a well on their  
9 property up (inaudible) Kanaio. So it was  
10 (inaudible).

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

17 UNIDENTIFIED SPEAKER: Panini.

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

24 UNIDENTIFIED SPEAKER: Yeah, (inaudible).

25 MS. LEE-GREIG: Yeah, so she would go

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

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

14 MS. LEE-GREIG: Oh, Kanaio.

15 UNIDENTIFIED SPEAKER: (Inaudible).

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

18 UNIDENTIFIED SPEAKER: (Inaudible).

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

21 MS. LEE: The Kaelo, right there.

22 MS. LEE-GREIG: Yeah.

23 MR. MAU: Anybody know the Aikalao  
24 family?

25 MS. DeNAIE: Yeah.

1 MR. MAU: Okay.

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

4 MR. MAU: Pardon me?

5 MS. DeNAIE: I know a bunch of Aikalaos.

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

9 MS. DeNAIE: Yeah, yeah.

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

12 MR. MAU: Molokai, yeah, right.

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

19 MR. DEGA: You folks want to say  
20 something?

21 MR. OSHIRO: Back to the water. Basil  
22 Oshiro. (Inaudible). Go back to the water.  
23 (Inaudible) flows under there. You can look at the  
24 plants. Plants are telling where the water is and  
25 there's -- when you go to the area, you can see

1 (inaudible) plants, all the haole koa, all the -- I  
2 don't know what they call it. They used to call it  
3 the canoe tree. It's still flourishing down there.  
4 So that's how probably the Hawaiians knew where the  
5 water was, and back in maybe 16, 1700s, that area was  
6 probably wet. To climate change and stuff, that's why  
7 that place is not (inaudible). It's dry. And through  
8 the age, couple hundred years, it's going to dry out.

9 And then there's all the legends of the  
10 clouds going up from Maui to Kahoolawe. That's not  
11 legends. That's facts. And it still happens today.  
12 You can look at clouds from Kanaio all the way down,  
13 and these two springs actually coming up to the  
14 surface in Kanaio. I know that two of them is, and  
15 you watch them go, the animal, they show you that,  
16 land show you that. That's the kind of stuff you  
17 gotta do some research, researching, how the plants --  
18 how they found that area. That water is down there,  
19 and I don't know how we can find it, but (inaudible)  
20 plants their roots going down there, might be 20, 30,  
21 40 feet down, but their roots will go through the  
22 lava.

23 And as you can see up mauka, there's a  
24 rain forest, and it's -- it's wet up there. It's  
25 always through the clouds. Even it stop raining and

1 not snowing up there, there's water all the time. We  
2 went up -- all the way up to Pilipili. That place is  
3 wet. The trails that go back on the mountain, the  
4 water is flowing down there.

5 This kind of stuff, it's not science. I  
6 guess you get common sense when tell you when looking  
7 at the plants. I think it's about it, I can add on  
8 what -- how that land used to be, how the area used to  
9 be, and I'm not Hawaiian or anything, but I think  
10 (inaudible), that place is sacred. We all know that.  
11 So it's plenty challenge trying to get lineal  
12 descendents, yeah, you guys, for them to give up what  
13 their ohana had for the past thousand years. So we  
14 got to really dig into that and look and see what the  
15 land is telling you, because the land actually talks  
16 to you. Our kupuna is still there. You walk onto the  
17 land, you can feel what they telling you. You can  
18 feel the vibrations are telling, stop, don't go there.  
19 And that's -- I get that feeling when I'm fishing down  
20 there. I do a lot of fishing that time, and I get  
21 that feeling, you know, not right. (Inaudible), if  
22 you don't have anything, telling me go back or  
23 something might happen if we don't obey that actual  
24 spiritual feeling you get from the land. And it's  
25 actually coming from our kupuna. Maybe some people

1 don't believe, I realize that, but it does happen in  
2 Hawaii. That's about it. I can go on forever, but  
3 too much. Thank you.

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

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

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

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

16 MS. DeNAIE: It's the golf courses.

17 MR. OSHIRO: -- the land -- I mean the  
18 shoreline usage, the ocean uses. It's a lot do with  
19 that that actually affects the water (inaudible). So  
20 what can you really do? That's progress. We just  
21 gotta malama and teach the tourists, whoever come to  
22 these islands to malama. Otherwise, what you coming  
23 to Hawaii for? They coming for our beaches, our good  
24 climate, the ocean, and if they don't malama, you  
25 know, not only the locals malama, but everybody that

1 comes here, gotta take care of what little we have,  
2 because we're so isolated, and the old Hawaiians --  
3 Hawaiian ancestors learned to live without outside  
4 help, till (inaudible) came, then our culture was  
5 lost, and 670 is one of them. And they go every place  
6 that there is growth and it's industrial growth.

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

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

24 So if we can somehow conserve what we  
25 have, not preserve, conserve and share, and everything

1 we have here is -- like this is site specific,  
2 everything. You know, when you go out there, every  
3 time you go out there something new come up. It's  
4 (inaudible) and we got to relearn it again. I think  
5 enough yeah. Mahalo.

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

17 (End of audio-recorded proceedings.)  
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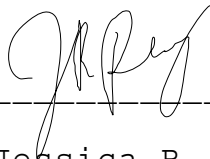
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C E R T I F I C A T E

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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January 29, 2014

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