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Honua`ula Project Site Tour

January 25, 2014

Transcribed by: Jessica R. Perry, CSR, RPR

1 Honua`ula Partners, LLC hosted a Honua`ula Project
2 Site Tour on January 25, 2014 from noon to 5:00 p.m.

3 In attendance were:

- 4 Michael Dega
- 5 Dave Perzinski
- 6 Charles Jencks
- 7 Tom Pierce
- 8 Daniel Kanahale
- 9 Lucienne deNaie
- 10 Levi Almeida
- 11 Mike K. Lee
- 12 Ian Bassford
- 13 Elden Liu
- 14 Joyclynn Costa

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

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1 MR. JENCKS: Name is Charlie Jencks.
2 We've just accessed the 170-acre area south of the
3 major mauka-makai wall, and we're ready to start the
4 tour. Ian Bassford, where are you, Ian? Right here.
5 Ian's going to start by getting us to the mauka most
6 site and we'll work our way down.

7 MR. BASSFORD: Yeah, Lucienne, what I was
8 thinking about doing was just following the corridor
9 up and looping around and coming back down.

10 MS. DeNAIE: Uh-huh, uh-huh, that makes
11 sense.

12 MR. BASSFORD: And then we can come all
13 the way down through the gulch.

14 MS. DeNAIE: Yeah, yeah, yeah.

15 MR. BASSFORD: And then we can end up and
16 the cars are right there.

17 MS. DeNAIE: Yeah, why backtrack.

18 MR. BASSFORD: All right, excellent. So
19 what we're going to do, we're just going to bomb
20 through the Piilani extension corridor up to the east
21 boundary, and then we're going to go to, like Charlie
22 said, the eastern-most site, and then we're going to
23 make a big loop and come back down and then walk down
24 this gully over here, and that will conclude the hike.
25 So we're going to follow this cut for about maybe 15

1 more minutes, and then we'll cycle around and we can
2 all start talking stories. Do you have anything you
3 want to say now?

4 MR. LEE: Yeah. You know, I discovered
5 from my map, it says it's supposed to be a heiau.

6 MR. JENCKS: You are?

7 MR. LEE: I am Michael Kumukauoha Lee.

8 MR. BASSFORD: Yes, sorry, we have to do
9 that all the time.

10 MR. LEE: Native Hawaiian cultural
11 practitioner, and just up here is the hina and ku
12 stone, just as we walking up the highway. That's
13 another concern of mine, and then the papakila hoku
14 stone and chair, those are just the four major
15 concerns I have after walking.

16 MR. BASSFORD: Okay.

17 MS. DeNAIE: And what about the big round
18 hina stone.

19 MR. JENCKS: And you are?

20 MR. LEE: Yeah, then the hina stone.

21 MR. JENCKS: And you are?

22 MS. DeNAIE: I am Lucienne deNaie, and I
23 think it would be good to sort of decide the protocol,
24 Ian. If people see things along the road, do we just
25 stop --

1 MR. BASSFORD: Yes.

2 MS. DeNAIE: -- and say, hey, try look at
3 this?

4 MR. BASSFORD: Might as well, might as
5 well. You know, what -- the main thing for everybody
6 to realize and understand at this point in time is
7 that once we get to the ridge -- and I'll tell
8 everybody where the ridge is -- everything on the
9 left-hand side, the mauka side, is not in the
10 preserve, whereas everything on makai side of that
11 road is within the preserve. So whenever you see
12 something, we hit it right there as we go. Not a
13 problem.

14 MR. LEE: Okay. Because my concern is
15 even though --

16 MR. JENCKS: You are?

17 MR. LEE: My name is Michael Kumukauoha
18 Lee. My major concern is even if it's in the
19 preserve, it can be treated as nothing, as a pile of
20 rocks.

21 MR. BASSFORD: Got it.

22 MR. LEE: And then no protection is
23 afforded to it.

24 MR. BASSFORD: Okay.

25 MR. LEE: So that's why we need to even

1 flag things that are inside.

2 MR. BASSFORD: Sure. Okay, no problem.
3 No problem.

4 MR. KANAHELE: My name is Daniel
5 Kanahele, and I'm here as an individual and also on
6 behalf of Maui Cultural Land, who has been very active
7 in this archaeological, shall I say, historic
8 preservation review process, and I just wanted -- as
9 we begin this tour and as we take this loop around
10 this northeastern section south of the wall 200, that
11 Maui Cultural Land has always viewed this particular
12 area right here that we are going to be circling as a
13 complex, that it's an interrelated complex with many
14 sites and features, so I just wanted to state that for
15 the record as we begin. Thank you.

16 MR. DEGA: I'm Mike Dega from SCS. To
17 answer your question about the preserve area, we're
18 going to put that into a preserve and write a plan for
19 it. It's against the law for anyone to touch anything
20 in the preserve unless they have formal permission, so
21 that's the whole idea of a preserve, is to preserve
22 everything, so those sites won't be damaged.

23 MR. LEE: Well, the thing about that
24 is -- Michael Kumukauoha Lee --

25 MR. JENCKS: You can just say Michael

1 Lee.

2 MR. LEE: Okay, Michael Lee. Thank you,
3 so much, Charlie. My thing is if we pass it and you
4 say that and we don't document it, when it's gone,
5 what do we say is missing? So you have to show the
6 stuff in the box to say there was something.

7 MR. DEGA: Yeah, when -- Mike Dega --
8 when we actually write out the preservation plan,
9 every feature and site in the preservation area will
10 be described. So you can check off a box that says,
11 hey, where did it go or it's still here. And the idea
12 is it's still supposed to be here.

13 MR. LEE: Mike Lee. Cultural landscape,
14 we want to put a Hawaiian tag on it. So --

15 MR. DEGA: Yeah.

16 MR. LEE: -- I only have four or five
17 tags to put on, so it's really -- it's not going to
18 take up a lot.

19 MR. DEGA: Okay, great.

20 MS. DeNAIE: Lucienne deNaie. I just
21 want to bring up, there have been areas that are
22 preserve areas, like Hawaiian Homelands is one, sites
23 were not carefully documented and their nature was not
24 carefully recorded and then some were removed, and it
25 was really hard to know what had happened and so forth

1 and so on. Also, I feel even though sites are being
2 preserved in the preserve, which is wonderful, which
3 is great, that if they're being preserved and their
4 true character is not really being recognized or
5 explained, then it sets the precedent for the next
6 place down, and they go, oh, yeah, well, we saw a
7 bunch of those and they were just this and they're
8 really nothing, whereas maybe with cultural knowledge
9 they're more of a something. And then that extended
10 knowledge gets passed to the next project. So, you
11 know, it's like raising the bar here. I think that's
12 what -- we're all here to raise the bar. Thank you
13 for the opportunity.

14 UNIDENTIFIED MALE: Thank you.

15 MR. BASSFORD: All right, Ian from SCS.
16 Just to draw everybody's attention to their maps,
17 we're right here at the corner of where the preserve
18 is going to be running down this ridge here, makai,
19 and running mauka at an angle that's parallel to the
20 existing Piilani corridor. So everything from more or
21 less this point, which has not been formally surveyed
22 in, but will be, is the preserve, just to let
23 everybody know where we're at on the map. So we'll
24 continue to proceed along the east boundary to get up
25 to the north site -- or the eastern-most site.

1 MR. LEE: Okay, this is Michael. Right
2 here you're looking at a ku stone next to my kiahi.
3 This is very important for our cultural practice, and
4 aligned with it on the hill is this hina stone that
5 looks like a bowling ball, which is actually the size
6 of a three-quarter moon, okay. And this is a very
7 significant cultural site for us as Hawaiians for our
8 cultural practice, because this is an agricultural
9 site, and what you will have is what is known as
10 mahina ai, the planting at night, and it's going to be
11 aligning what type of moon that you're going to plant
12 your crops at night. So this is a significant site to
13 us. Mahalo.

14 Michael here. This particular rock is a
15 hina stone as well. This is an oracle stone, where us
16 practitioners, we can talk to this stone. It's
17 akuanoho. There is a spirit in it. When I came up
18 here, about a week ago or whatever, it told me it came
19 from Oahu up at Nuuanu, which is part of the Koolau
20 mountain range. Its mate, the ku stone, was left in
21 Kaneohe. It told me a little bit more detail of this
22 place, which is kind of on the kapu side, but this is
23 a very significant oracle stone that was used for the
24 practitioners that know how to akuanoho, which is to
25 touch the stone and then it starts talking about what

1 took place in different times. Thank you very much.

2 MR. BASSFORD: The kane stone was left
3 where?

4 MR. LEE: It was left in Kaneohe, the
5 mate stone was left by the ocean, and this was brought
6 in the 1500s and was used by the kahuna that was up
7 here and occupying this area and other practitioners,
8 ana ana, as well.

9 MR. BASSFORD: All right. Ian, from SCS.
10 So right now we are at the eastern most boundary,
11 hence the gate. Ulupalakua Ranch is on the east. Now
12 the real fun begins and we get to walk through the
13 lava fields, start looking at our sites. So everybody
14 just kind of please watch your step. Take your time.
15 Don't get hearth. All right, let's go. Let's have
16 fine.

17 MR. LEE: Michael. In my cultural
18 historic star map it says cleft in rock, hiding place.
19 I've never been here before. I'm just going by what
20 the star map said, not in this site I've never been.

21 MS. DeNAIE: Do you want to mention the
22 sphinx moth?

23 MR. LEE: Yes. And we saw the -- and had
24 pictures of the sphinx moth just newly coming out of
25 its cocoon and flying away and we do have pictures of

1 it. It's (inaudible).

2 MR. KANAHELE: That means good omen.

3 MR. LEE: It's a good omen.

4 MR. KANAHELE: Good vibrations.

5 MR. LEE: Good vibrations, yes, birth.

6 Birth. Rebirth taking place here.

7 Okay, Michael here. In my star map I put
8 site H 066 as alii dwelling, and that's based on the
9 alii star that goes directly -- they call it the po`o
10 point, or directly over at 12:00 midnight, that
11 designates the mana place where the aliis gets their
12 power and it's supposed to be on the ancient map.
13 Thank you.

14 MR. DEGA: I'm Mike from SCS. We have
15 this as a temporary habitation. It's an enclosure
16 around a modified overhang. You can see the length
17 and width of it. We actually put a test unit in this
18 site, a one-by-one meter test unit. Two layers were
19 found. In the first layer, Michael, we found marine
20 shell coral, charcoal, basalt flake, volcanic glass,
21 core fragment, and one small mongoose bone, so there
22 was some cultural deposition at this site.

23 MR. BASSFORD: And again, this site is
24 outside of the preserve. Oh, Ian, Ian from SCS. This
25 site is outside of the preserve; however, our

1 recommendations is either data recovery or
2 preservation. This is not a site that is deemed
3 unimportant. It just happens to be outside of the
4 preserve.

5 MS. COSTA: I guess I'm a little --
6 Joyclynn Costa. I'm a little curious, because the
7 description from the papakila hoku, as opposed to
8 western scientific interpretation, how that would
9 weigh into the report, so as I'm walking through here
10 and looking at specific sites and we can see how
11 status quo's interpretation could sometimes slightly
12 miss the mark. They hit the mark as far as finding,
13 but as far as identifying, it could -- it could
14 compromise the culture. And so I think this cultural
15 consultation here, I consider this a consultation.
16 This is the first time I participated. I've
17 participated in many talk story sessions in my
18 opinion. This is the first cultural consultation,
19 because we're on the ground, looking at the site,
20 identifying it by number and content, as far as
21 scientifically, and culturally identifying the site of
22 factually what it is in my opinion.

23 MR. DEGA: Mike. Good point. Michael
24 called it an alii dwelling and we called it a
25 dwelling. We both called it an occupation place. So

1 there is some cross over between the archaeological
2 and cultural. I guess the difference is what do you
3 mean by alii dwelling? Not that alii are actually
4 living here.

5 MR. LEE: No, I am saying alii are
6 actually living here.

7 MR. DEGA: Okay.

8 MR. LEE: That is what I'm saying, that
9 this is not a commoner's site, that they wouldn't set
10 this up for a commoner. They wouldn't put this much
11 resource into it. So the hierarchy between a
12 makainana or a kawa, a slave. Makainana would be a
13 commoner, would be -- they would not put this much
14 energy for this dwelling into it, because they can
15 sleep outside. Alii is taken as a god, a walking god,
16 so this is like the heiau to the god, temporary, while
17 it resides like this. If you are carrying it and
18 moving it, you protect -- it's like the queen bee of
19 the hive. You're going to make sure that if it rains
20 or if there's a hail storm, nothing happens to your
21 alii because it's a living god miaupiau.

22 MS. COSTA: So -- Joyclynn again. So
23 that's where I get concerned when there's a
24 consideration of it being a data retrieval, in other
25 words, put it on paper, record it as being here for

1 however they identify it, and then wipe it off the
2 map, and something such as this it now factually
3 documented and on tape should give some type of
4 consideration to plans that are being done here.

5 MR. DEGA: Mike. This site is slated for
6 preservation. It can't be -- it won't be wiped off
7 any map. It's actually slated for preservation, and
8 that means --

9 MS. COSTA: Okay. Because that's not --
10 that's not what I heard earlier.

11 MR. DEGA: Yeah, it says right in our
12 report, we recommend preservation of this site. So
13 it's going to stay here in perpetuity.

14 MR. BASSFORD: My bad. My bad, then.
15 Ian.

16 MR. DEGA: And what do you mean by
17 preservation? There's two types. You have an interim
18 preservation and a permanent preservation. Interim
19 means if they're doing construction anywhere in the
20 area, you have to put up an orange construction fence
21 which is 15 feet around the entirety of the site. The
22 permanent preservation zone is three meters, about ten
23 feet, and that can be marked by native plants or
24 anything -- you know, you'll help us with deciding how
25 you do the betterment buffer zone.

1 MS. COSTA: Okay. So with that
2 description, I would have to question, then, because
3 of the importance of this site, if it is adequate, the
4 buffer zone that you're providing it, or if there is
5 some extension to this according to the cultural
6 knowledge that also needs to be included, and so it
7 needs to be further -- that's the things that we need
8 to discuss.

9 MR. DEGA: Yeah, and we'll work with you
10 when we get to the preservation plan, but this site is
11 to be preserved.

12 MR. LEE: Just to add, Michael again. H
13 0 19, 19, is also on my map as an alii dwelling just
14 like this. 019, 19, is also an alii dwelling on my
15 star map.

16 MS. COSTA: Is that close by this one?

17 MR. LEE: I don't think so.

18 MS. COSTA: Okay.

19 MR. DEGA: It's probably in the preserve
20 area.

21 MS. DeNAIE: No, it's right up here.

22 MR. LEE: It's not in the preservation
23 area. That's why I bring it up.

24 MS. DeNAIE: It's in this same corner.
25 Let's see. (Inaudible) direction. It's 119, so --

1 MR. DEGA: Yeah, it's right here, I got
2 119. We call it --

3 MS. DeNAIE: No, no, no, it's 19, excuse
4 me.

5 MR. LEE: It's 19.

6 MR. DEGA: It's 019.

7 MS. DeNAIE: Yeah, 019. It's near the
8 fence line.

9 MR. DEGA: Okay.

10 MS. DeNAIE: So we're at 66 now. I don't
11 know if you can see this map. I'd like to say
12 something about this --

13 MR. LEE: Your name.

14 MS. DeNAIE: Lucienne deNaie. It appears
15 that there's some other features that might be over
16 here. There seems to be like a little, you know,
17 square area that's built of rocks as we walk through
18 the grass. I don't know if they're sort of included
19 in this whole site or not, but if this site is slated
20 for preservation, it might be good to sort of clean
21 off the ridge and just see what --

22 MR. DEGA: Which direction is the ridge
23 from where you're talking?

24 MS. DeNAIE: Right up in here. I pass a
25 couple of -- I don't know, did anyone else notice that

1 there were --

2 MR. BASSFORD: Planters and C-shapes and
3 agricultural features.

4 MS. DeNAIE: Yeah, some sort of
5 modification.

6 MR. BASSFORD: Yes, yes, there's --

7 MS. DeNAIE: But they didn't have flags
8 on them.

9 MR. BASSFORD: Yeah, that's -- that's the
10 quandary --

11 MS. DeNAIE: So I didn't know what the
12 status was.

13 MR. BASSFORD: -- that's the quandary
14 with this is that there's stuff everywhere out here.
15 That's why we had to come up with a methodology to
16 break them up, and so we broke them up between the
17 agricultural features and the non-agricultural
18 features. That was a way -- that was a methodology
19 that we used so we could further our documentation.
20 Now, all of these C-shapes, planting areas and these
21 terraces that you see around you are repeated
22 thousands of times throughout the project. This is --
23 that's the sampling methodology that we used that was
24 in accordance with SHPD to be able to record what's
25 out hereby.

1 MS. DeNAIE: Lucienne. I guess my point
2 is when things are very near something else that has
3 some significance, I think they should be seen in the
4 light of the significance of the other things they're
5 near. They're not just a planting site that some were
6 here, some were there. So I just would suggest that
7 it would be good to map this as a whole. I mean,
8 you're talking about going, you know, (inaudible) feet
9 away or something, not like a whole hillside, but also
10 the next ridge over does have a wall, but the ridge
11 past that also was modified. Daniel noticed it. We
12 didn't see any flag or any striping tape, so we don't
13 know if -- it appeared to have a walled section. We
14 don't know if that is being recorded, and everybody
15 was kind of moving fast. Tom got a GPS number on it.
16 I got a couple of photos, but, you know, maybe it
17 should go in the inventory when we get down to the
18 final (inaudible).

19 MR. BASSFORD: Is it possible that it's
20 one of these here?

21 MS. DeNAIE: No, because we just passed
22 one of those. I know those fairly well. That's just
23 one ridge over. You can see from your map that we
24 just passed that other spur that goes all the way to
25 the fence line.

1 MR. BASSFORD: Yeah, this is formal
2 walls.

3 MS. DeNAIE: Yeah.

4 MR. BASSFORD: The formal wall.

5 MS. DeNAIE: Yeah, and this is a modified
6 ridge top.

7 MR. BASSFORD: Modified ridge top all
8 over the place, yeah.

9 MS. DeNAIE: Well, but --

10 MR. JENCKS: It's difficult to hear what
11 you're saying when you're facing that direction.

12 MS. DeNAIE: I'm sorry, I'm sorry.
13 The -- some of the -- that formal wall is a modified
14 ridge top too. Daniel, is that your recollection of
15 what that one is?

16 MR. KANAHELE: This ridge line that we're
17 on the north side of, on the south side there's --
18 it's modified, and some of it is, you know, clearly
19 modified and some of it is not so clearly modified.

20 MS. DeNAIE: Some of it is informal.

21 MR. BASSFORD: And it could -- Ian from
22 SCS, it could very well have a number somewhere down
23 the ridge or somewhere up the ridge.

24 MR. KANAHELE: You've marked it. It's on
25 your GPS.

1 MR. BASSFORD: But it's not on the map is
2 what you're saying?

3 MS. DeNAIE: No, this -- the other thing
4 you saw I don't think is on.

5 MR. KANAHELE: Two ridges over I saw
6 another modified ridge, I don't know if it's on your
7 map. I didn't see it. But I know this one is.

8 MR. DEGA: My from SCS. Archaeologically
9 speaking, we've got two different types of features.
10 Lucienne makes some good points. Archaeologically,
11 though, we have two different features. We have a
12 habitation, we have a lot of agricultural features.
13 To lump them is very dangerous sometimes because they
14 are not contemporaneous many times. What we're saying
15 is they came from different time periods, and to lump
16 them together into one site is semi-misleading.

17 If the agricultural features -- and we've
18 dated several of these that were built in the 1850s,
19 that probably wouldn't work on the same level as the
20 time period for the alii dwelling. You see what I'm
21 saying? It's dangerous to just say, let's put them
22 all together. We have to analyze them first to make
23 sure they're it at the same time period, or else it
24 just doesn't work.

25 MS. DeNAIE: Lucienne deNaie. I'd like

1 an opinion of cultural practitioners. Do cultural
2 practitioners think that if something utilized later
3 and earlier that it still has no connection?

4 MR. LEE: No. Michael, native Hawaiian
5 cultural practitioner. Because things are done on
6 layers, where in the 1800s they would have modified
7 their structure right over an existing planting area
8 so they use what is there. It's not like back in the
9 1500s to the 1800s there was something separate. They
10 came and they used what was already existing there,
11 but what they left behind was from that layer and from
12 that time period. That does not take away that it was
13 used for the same purpose much earlier.

14 MR. DEGA: Thank you. You're right.
15 Most of the evidence points to a later time period.
16 If I had a battle enclosure right here next to the
17 alii dwelling, you'd say split those sites up, because
18 they're different functions and probably different
19 time periods. Even if they built upon an earlier
20 wall, it's debatable. That's why I'm hesitant to just
21 lump everything into a one-site thing. And I would --

22 MR. PIERCE: Can I make a suggestion?

23 MR. DEGA: Yeah.

24 MR. PIERCE: This is Tom Pierce, but you
25 don't need to get me on film necessarily, but what I

1 think what I'm concerned about is we have a very
2 limited amount of time to actually see sites and have
3 the cultural practitioners weigh in on those sites,
4 and so what I would suggest is that the debate can
5 continue on past this, as long as we have photographs
6 of the site and we know where the sites are, but what
7 we can't do again possibly, because of the time frame,
8 is we might not be able to get these same people out
9 again. So I would really encourage us to have the
10 cultural practitioners weigh in. I'm not trying to
11 cut off the archaeologist, but it's very easy for the
12 archaeologist to supplement later on, whereas it will
13 be very difficult for us.

14 So I want this -- my -- what I think is
15 going to be really important for the cultural
16 practitioners is to be able to get their eyes on the
17 ground and provide their opinion, and then we can have
18 the debate later on. I don't know how everyone feels
19 about that, but I think it might really make sure that
20 we don't get bogged down.

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

22 MR. JENCKS: Thank you for that.

23 MR. BASSFORD: Yeah, Ian from SCS, I
24 concur. Hey, you know what, why don't you put this
25 mic on him.

1 UNIDENTIFIED MALE: We can do that.

2 MR. BASSFORD: Let's do that. Let's try
3 to switch it up and let's do that, that way we can
4 progress forward and we can keep (inaudible) forward.

5 MR. DEGA: Perfect.

6 MR. BASSFORD: Is that cool with you,
7 Mike?

8 MR. LEE: That's cool. It will go faster
9 if we just put our stuff and later on --

10 MR. DEGA: That's a good point. We want
11 to hear what they have to say.

12 MR. BASSFORD: Yeah, no problem. I'm
13 down with that. No problem.

14 MR. LEE: Michael here this is a very
15 significant site for us. According to our map, our
16 star map, this is site -- Lucienne, this is site what?

17 MS. DeNAIE: I believe it's just marked
18 by the site for the wall 4953. Is that what it says
19 over there, Ian?

20 MR. BASSFORD: Yes.

21 MR. LEE: 4953, this is marked as a
22 continuing wall for a dry stack wall. This is --
23 because we have such a huge planting area, planting
24 complex, that the planter god is Lono. So you're
25 going to have Lono Makua here, and we have this four

1 square rock enclosure here with the moss that shows it
2 hasn't been moved. It doesn't have a continuation for
3 a fence post line. There's nothing to the right to
4 the left, to the south or to the north of any kind of
5 continuing access to this. The lonopoko is the small
6 little Lono god that would be put on the pole during
7 the time of makahiki in November, December to make it
8 circuit. The alii dwellings would make sense in the
9 placement of this heiau.

10 This is the most sacred site of the
11 entire complex. This is the heart of the entire
12 complex, because it is admitted a huge agricultural
13 complex where is Lono makua. This -- these rocks that
14 are here, the same type of structure is similar in
15 Makena, the heiau by the river there, if you look at
16 it, except it's smaller. This is not dry stack rocks.
17 As you see on the ridge over there, the dry stack
18 walls are uniform in size. These are eclectic group
19 of huge boulders here and other boulders. It's a
20 natural existing out cropping with modifications, and
21 this is one of the biggest modifications here. And
22 right above -- where's the area where the mo`o cave?
23 This is another important cultural feature. Okay.
24 Right up there is a mo`o cave that was been buried in.
25 The mo`o is very important for agriculture because we

1 use the mo`o in our ceremony to clear the springs so
2 that the wells can form below so you can get the water
3 to sustain during the dry season, which is your
4 biggest season, which is summer. You get multiple
5 harvests in summertime, so you need the water, which
6 is not surface, but subsurface.

7 The other part is -- is it 119 we're
8 going to?

9 MS. DeNAIE: Yeah.

10 MR. LEE: 119 is the place of the
11 guardian, so who is the guardian? It's the mo`o. We
12 can change a peacetime mo`o into a wartime mo`o.
13 Kamehameha first did it with my eighth great
14 grandfather Hewahewanui at the Battle of Nuuanu. At
15 the -- at Nuuanu, the hill that's -- or the mountain
16 that's called Puukonahuanui is -- underneath it is the
17 mo`o that they coaxed to come out, and they built a
18 heiau at Kapiolani Park and use it for a war mo`o. So
19 the mo`o cave is behind this area and also an artifact
20 was found in this area. Thank you.

21 MS. COSTA: Question.

22 UNIDENTIFIED MALE: Joyclynn, you've got
23 to say your name.

24 MS. COSTA: Joyclynn Costa. How is this
25 or is this relevant or connected to the site we just

1 left where the mo`i habitate -- habitat was found? Is
2 it in correlation? Is it supposed to be connected or
3 can it be separated? Because like the archaeologist
4 said, when they find something that's in preservation,
5 then there will be like a 15-foot preservation area
6 around it, especially for construction. And so I
7 guess the point I'm making, is that adequate? Or does
8 this connect and it has to join up, you know, for --

9 MR. LEE: I can answer that. Michael,
10 cultural practitioner. This is all -- this area up
11 here is connected to defense and the mo`o. It's a
12 four square up here against raiders. This is the
13 weakest point in the complex for raiders coming down
14 on the mountain. There's a mo`o cave here, another
15 mo`o cave here, site 19 is for the mo`o, but it's not
16 just mo`o. They would have towers, nu`u towers too
17 for seeing who was coming. So it is a complex. This
18 is, as I say, the heart of it, for the ceremonial
19 ritual of makahiki to do the contract to bring the
20 rain down for winter time, hooilo, but the most
21 strongest time for producing is summertime, so that
22 underground water source has to flow, otherwise the
23 biggest producing time cannot happen.

24 MS. COSTA: Thank you.

25 MS. DeNAIE: Lucienne. May I ask you one

1 question here, Michael?

2 MR. LEE: Yes.

3 MS. DeNAIE: There are, you know, wall
4 sections --

5 MR. JENCKS: Lucienne.

6 MS. DeNAIE: Yes.

7 MR. JENCKS: Can you look this way.

8 MS. DeNAIE: There are walled sections
9 over behind where we are, sort of below this
10 dirt-filled swale, and they're shown on the map as all
11 interconnected, and they may have been all
12 interconnected. It looks here like there's kind of
13 gaps between them. Would they have been in some sort
14 of relationship to this particular site or do you
15 think that they are more like from, you know
16 (inaudible) --

17 MR. LEE: That is part of the defensive
18 portion. Number one, you have all these rocks to
19 begin with on the field so you can move them and build
20 walls. Number two, if invading people are coming from
21 outside this complex, you want to herd them so that
22 you can be above, hurling rocks on them below. So
23 it's what they did with the shogun and his palaces and
24 the Chinese with theirs, you want to herd people by
25 walls into gullies and ravines where you have the high

1 position for defense and you can pelt them.

2 So this whole thing is a defensive
3 complex with existing structures because this is the
4 summertime. This is the summer portion, as I put on
5 my map, where you're going to get the maximum output.
6 So if there's going to be raiders and robbers, it's
7 going to be at this section, which is very vulnerable.
8 It also happens to be the mo`o dwelling place, so you
9 have multiple hooks here that are the connecting
10 factor, and this is the heart of the complex here.
11 The mo`o cave, on the Big Island, they have actually
12 taken small rocks to hide the wells so that people
13 don't go in it in Puna. And that mo`o cave that is
14 there, they have taken the small rocks to cover up the
15 underground structure of where the mo`o goes through
16 on this underground subsurface complex.

17 Yeah, Lucienne.

18 MS. DeNAIE: I'm done. We can go to 201,
19 unless you want to go to the mo`o cave.

20 MR. LEE: Yeah, we should go --

21 MS. DeNAIE: Maybe take Ian there.

22 MR. LEE: Well, we need to take a picture
23 of it.

24 MR. DEGA: Can you describe where that
25 other within is?

1 MR. LEE: It's right over there.

2 MS. DeNAIE: Just over the ridge.

3 MR. LEE: Right over that --

4 MR. DEGA: So that's to the --

5 MS. DeNAIE: Just behind you.

6 MR. DEGA: I'm just saying, for the
7 transcriber, we ought to have north, south, east, west
8 if we can or makai, mauka.

9 MS. DeNAIE: It would be southeast, a
10 little bit southeast of here. Lucienne deNaie
11 speaking.

12 MR. LEE: Yeah, that's where we go. The
13 stick is pointing where we have to go, yeah. So just
14 go right up here.

15 Okay, this is the mo`o cave I was
16 speaking about where the lonopoko is. This would be
17 part of this mo`o complex that is tiered, that's
18 subsurface, and on the surface you have the
19 agricultural areas for maximum productivity, the Lono
20 heiau here as the heart of the site for agriculture,
21 and then this connects to the other complex,
22 especially the one that we're going to, site H-119.
23 Thank you.

24 Please, you've got to experience this,
25 because you can't imagine a rock could be this

1 comfortable. You could sit in here -- you could sleep
2 in this chair.

3 MR. KANAHELE: Oh, yes.

4 MR. LEE: It's a barker lounge and you
5 could be here all night.

6 MS. DeNAIE: That was the site number
7 (inaudible).

8 MR. LEE: You've got to experience --
9 you've got to experience, there is no other stone I've
10 ever --

11 MR. KANAHELE: All it needs is a cup
12 holder.

13 MR. BASSFORD: You're probably going to
14 have to repeat what you said because they were setting
15 up.

16 MR. LEE: Sure. I'm waiting for the rest
17 to come. Next, for the chair, you've got to come. I
18 mean, I insist, there's a papakila hoku, that you try
19 a papakila hoku chair. You've got to -- Joyclynn, you
20 have to try this chair. Go back, and then you see
21 where that stone is, the marker is for the rising of
22 the solstice. And not only the solstices, but you can
23 do this nighttime for all the rising of the god stars
24 and you could stay in there for hours and not lose
25 anything, so -- yeah, so the alignments that are

1 there, everything.

2 MS. DeNAIE: How's that feel?

3 MR. PIERCE: That's really comfortable.

4 MR. LEE: You have to experience it,
5 Joyclynn. You cannot -- you cannot believe what that
6 experience is like until you go up there.

7 MS. DeNAIE: You gotta get Charlie up
8 here. He's king of the mountain.

9 MR. LEE: Yes, Charlie, you've got to
10 experience the most comfortable chair you've never,
11 ever -- Fred Flintstone is -- will never experience
12 such a chair like this. You can go back. You can
13 lean back. For a rock chair.

14 MS. COSTA: Just call me when you guys
15 are done.

16 MR. LEE: And it lines up to that stone
17 that goes over that ridge with the rising of the
18 solstices, and -- that's daytime, and then nighttime
19 for the mahina ai.

20 MS. DeNAIE: So for the record, what's
21 the site number here?

22 MS. COSTA: And what is that stack there?

23 MR. LEE: The stack, you can walk up
24 there, it's a little path that goes up there.

25 MS. COSTA: To that?

1 MR. LEE: Up to there, yeah. So as you
2 can see, you have is the papakila hoku, you have alii
3 dwelling, you have mo`i, you have the mo`o, it's all
4 tied into a complex.

5 MS. DeNAIE: So for the record, Lucienne
6 deNaie speaking, this is recorded site H 80 during the
7 survey, and it was recorded as an ag site for an
8 overhang and planter area down below the ridge, and
9 then this is on top of the ridge.

10 MR. LEE: Any other comments in anybody
11 want to make a comment? No?

12 MS. DeNAIE: I'd like to --

13 UNIDENTIFIED MALE: Did you get all that?
14 Did you guys get it on tape? Okay.

15 MS. DeNAIE: I'd like to just point out
16 one thing. This is an easy place to see kind of a
17 really need native plant that grows in this area.
18 This is the anunu plant, and although it's very common
19 here in Wailea 670 and very common in this part of
20 Wailea 670, or Honua`ula, it isn't really common in
21 other places. And they have two varieties. This is
22 one, and this is another. Different kinds of leaves.
23 They're really kind of fun. And if it rains enough,
24 this whole ridge will be covered with these plants.
25 And that's one reason that some of these things were

1 never recorded, because they were covered with vines.
2 And these were the vines. This is a native plant and
3 it has medicinal uses. It grows abundantly here.

4 MR. LEE: Thank you.

5 UNIDENTIFIED MALE: Did you sit down in
6 the chair?

7 UNIDENTIFIED MALE: No.

8 UNIDENTIFIED MALE: Try it out.

9 UNIDENTIFIED MALE: Michael, could I get
10 you one more time for (inaudible).

11 MR. LEE: Sure. And what we do --

12 MR. KINNIE: If you could explain --
13 while you're sitting there, explain the -- how the
14 seat aligns.

15 MR. LEE: The seat here. Michael. The
16 seat, papakila hoku, the seat aligns to the big
17 obelisk across the way, that aligns to the rising of
18 the sun and also the stars at night. And the seat is
19 very, very comfortable.

20 UNIDENTIFIED MALE: Thank you.

21 MR. LEE: Michael here, cultural
22 practitioner. This area here on this side is
23 connected to the mo`o cave running -- you know, the
24 pahoehoe lava tube runs and you can see the back of
25 the mo`o. You know, we talk about mo`os in different

1 ways. The spine of where the pahoehoe lava tube comes
2 underneath the cave is a mo`o. Kuamo`o, which is the
3 heavens, which is the Milky Way, where our
4 mo`oku`auhau is done, the water of life. The waters
5 that run below subsurface -- as you can see, these
6 divots and depressions, these kind of like cave-in
7 sites here.

8 The mo`o cave is around here. It's a
9 connected cave on this pahoehoe lava tube. As you saw
10 when we went up to the chair, there was a break in the
11 lava tube and you could see it open, exposed right
12 before the chair. It's a part of this network here
13 for the mo`o. And these are placed here for the mo`o.
14 Taking care of the mo`o, doing practices for the mo`o
15 is part of keeping what's below and above pa`a for
16 ponoa, and we have a star called pono, to make sure,
17 and it's shaped as a mo`o, sometimes known as Lehua,
18 sometimes known as the fiery sea of Lono, so very,
19 very important.

20 MS. DeNAIE: So you are here, I guess,
21 which is (inaudible).

22 MR. LEE: Anybody wants to say something?

23 MR. BASSFORD: Ian from SCS. This site
24 is known as 201. I forget the name of the feature
25 right now.

1 MS. DeNAIE: A.

2 MR. BASSFORD: A? Thank you. This was
3 originally recorded by Walton in '72, I believe, when
4 she was doing work for the inventory survey for the
5 Piilani corridor, which is running right to our makai
6 right now. This feature is comprised of -- this site
7 is comprised of a series of features. This very large
8 terrace, morphologically it's a terrace, but its
9 function is a platform.

10 There are these two parallel walls that
11 run in this gully over here, which is kind of an
12 enigma. They just kind of run into nowhere. It's
13 very strange. There's another older platform up top,
14 and when we were conducting our survey, if I can draw
15 everybody's attention to right behind Michael over
16 here, you see those flags over there, that's actually
17 a platform with a notch in it. And it's our
18 interpretation that that notched platform probably
19 pre-dated this feature. And so whoever built this
20 feature, was probably -- how do I want to say that?
21 Yeah, this site -- that site over there pre-dated this
22 one, so if you guys want to drop your packs and just
23 walk over, we can go take a look at that one. What my
24 feelings are is I'd like to see that feature lumped in
25 with 201. This site is slated for preservation.

1 MR. LEE: Okay. Michael. If you see the
2 wiliwili trees behind me, that biomass cannot be
3 upheld without tons of water, and the kiawe need a lot
4 of water. A lot of water is running below here.
5 That's an indicator species of water running under the
6 pahoehoe lava tube, which is part of the mo`o complex
7 that is subsurface. So as you line up the wiliwili
8 trees, you see that, you know, they're lining up and
9 they go down in a particular pattern through this
10 area, and those are known as indicator species of what
11 subsurface below.

12 You see these indentations here, this is
13 like hallow beneath us to a certain point. So you get
14 the picture of what's happening. If the mo`o cave was
15 exposed in earlier times, too sacred later on to cover
16 it up, so that you cannot access it directly. Thank
17 you.

18 MS. DeNAIE: Lucienne. I'd just like to
19 say that this area has always been recommended for
20 preservation. Walton recommended it for preservation
21 and said that there's probably a lot of other features
22 here and it should be more carefully mapped, but she
23 was surveying kind of a large, very rough area. Aki
24 Sinoto's report recommended it for preservation. It
25 had its own little island in the single-family

1 designation that surrounded it.

2 So I think the question really is, what
3 is part of this site and what should be in the
4 preservation preserve area? And that's something that
5 I hope will be carefully considered, because, you
6 know, I think things like this do pop up, and thank
7 you for your good work. Has this site had any
8 subsurface work or any kind of testing --

9 MR. BASSFORD: This would be a perfect
10 example of a site that would be a shame to drop a hole
11 in it because it would be impacting its structure
12 integrity.

13 MS. DeNAIE: Yeah, that --

14 MR. BASSFORD: This is one of those
15 features where in my personal opinion I would just
16 like to see this just left alone and that's it, nice
17 landscaping around it, leave it, don't test it, don't
18 meddle with it, let it go.

19 MS. DeNAIE: There also is a mound of
20 rocks kind of behind it that, you know, when it's like
21 the dawn on the solstice and stuff, that --

22 MR. BASSFORD: I'm sticks and rocks,
23 remember that.

24 MS. DeNAIE: Yeah.

25 MR. BASSFORD: Yeah, let's go take a look

1 at this notched platform. Daniel, sorry.

2 MR. KANAHELE: Yeah, Daniel Kanahale for
3 Maui Cultural Lands. On December 11th, 2012 State
4 Historic Preservation Division, along with
5 representatives from Honua`ula Partners and other, did
6 a site visit here. The state branch chief Theresa
7 Dunham was very, very impressed with this site and
8 called it a complex. And she was surprised when she
9 came up here at how many features had been missed in
10 the old report, documenting four features, but
11 actually in the narrative talking about five, but she
12 was very impressed with this area, with the platform,
13 with the other platform, and the other platform on the
14 far corner that is sort of delineated by wall 53 on
15 the other side. So there's a lot of components to
16 this site.

17 So I think what I said originally when we
18 first started in the beginning, that we at Maui
19 Cultural Lands do consider this area a complex because
20 of the density and the variety of sites here and their
21 interconnection, their interrelationships. So I feel
22 like -- I just wanted to restate that emphatically
23 again. Thank you.

24 MR. LEE: Michael Kumukauoha,
25 practitioner. This is the place for the ho`okupu

1 placement for the people to gather and put their
2 offerings here. The place for the alii, the kahuna
3 nui as the upper high place. This is the commoner
4 place for them to gather and place all of their
5 ho`okupu on this spot. That's our cultural
6 interpretation. Thank you.

7 MR. LIU: My name is Eldon Liu, and I am
8 here to speak on behalf of my kupunas. We have spoken
9 out about the mo`os and the enclosures that they lived
10 in. As a child, as I grew up on Oahu, in Moanalua
11 Gardens. My dad's side of the family is from there,
12 and my mom's side is from Maui. But there was a lady
13 by the name of Kaimi Olakau, and she was a Maui alii
14 wahine from this island, and she was -- as the story
15 goes, she was going over to Oahu and outside of
16 Lahaina her vessel crashed or sunk and the mano, the
17 shark, came to pick her up, brought her to shore to
18 safety.

19 As I grew, in about 1957, say '56, '57, I
20 got to see this lady more often because they were
21 neighbors, and I was always forbidden to go to play
22 with my cousins by my dad. He was very careful about
23 that, because he was cautious about the lady. Not in
24 a harmful way or anything, but in a very cautious way.
25 If you go in her bedroom, which I never did, there was

1 a package above the door sill and she would put food
2 in there, and, you know, whatever it was, the mana,
3 the spirit, or the ohane, she fed it.

4 And in the back of the stream -- I'm
5 getting to the mo`os now -- in the morning there were
6 two mo`os. One was wa`au and the other was hoopilo,
7 and they would come out on the stream. There were
8 some rocks there, because as children we fished there.
9 They would come out and it would comb her hair and,
10 you know, just make sure everything was okay. They
11 were somewhat humans, but maybe from here, down took
12 another sort of development, you know.

13 But it was a certain tree, it was ohia in
14 the yard, and I was always forbidden to touch that
15 tree, and -- but my cousins were there, we played, and
16 if you pick that flower, I do know that the ua, the
17 rain would come down, you know, but I never got in
18 harm's way with that lady. There were four kahunas,
19 and she was one of them. There were four kahunas in
20 that area where I lived, and I was -- at night they'd
21 be sending akualeles, the fire balls, at each other,
22 you know. So it was an interesting community, and --

23 But I just wanted to sort of speak about
24 the mo`o. There was different holes where they were
25 enclosed. And when the new owner came by, he cemented

1 all those holes just to not have any more functions,
2 you know. So as we go through here and we're pointed
3 out that the mo`o resided here or he played there,
4 being that Imi Ola was from Maui, it kind of warms my
5 heart just to know here's -- you know it's 50 years
6 since I've seen her or what have you and it's nice to
7 think that maybe she had a part of that. So anyway
8 that's -- thank you very much.

9 MR. BASSFORD: This is 123. This is a
10 feature that I feel should be lumped into 201. It's a
11 very old, degraded platform, rectangular in shape,
12 multi-tiered. We have the first tier here coming in,
13 and there's a degraded secondary tier right here that
14 this kumuwiliwili is growing out of. We have a small
15 depression, with what can be construed as an upright,
16 and a very obvious notch.

17 Mike, will you take over the notch theory
18 for me, please.

19 MR. DEGA: No.

20 MR. BASSFORD: Generally -- is it Kirch?
21 Colb. Colb has come up with a theory that no matter
22 the relative size of the structure, if it's --
23 contains a notch, it's more than likely functional as
24 a ceremonial feature; hence, our interpretation on
25 feature, type, morphology, multi-tiered platform, with

1 a notch, my interpretation, ceremonial. I'd like to
2 see this site preserved. That's all I got.

3 MS. DeNAIE: Lucienne. The heiau -- one
4 of the heiaus down below is Palauea preserve is a
5 notched heiau and they're fairly common here in
6 Honua`ula, so it is -- it's a type of ceremonial
7 structure here and definitely support Ian in calling
8 it that.

9 MR. LEE: Michael, cultural practitioner.
10 Heiaus are usually built where there is sacredness,
11 and the sacred life is the water beneath. This tree
12 is a kupuna. Could be even 300 years old. And its
13 roots, to carry this biomass, has to pull up a lot of
14 water, especially when you may have ten years of
15 drought surface, but subsurface, the water, and again,
16 these are pahoehoe lava tubes that they tap into to
17 keep them alive century after century, so definitely
18 when heiaus are built, they're built over water.
19 Thank you. That's a fact.

20 Michael here. The significance of this
21 site for the heiau platform here, as you can see when
22 I brought you the ku stone stands there, the hina
23 stone is in direct line here for mahina ai, that
24 brings the water. Hina in the cultural practice we
25 use for cloud signs of the rainbow around that hug,

1 the moon. This is the site of what type of moon that
2 is the foundation of purpose for the need of water,
3 for the agricultural complex that exists here, and
4 that is what the makahiki ceremony is all about in
5 bringing Lono, the god of agriculture and the staff of
6 life, and Kane, it's god of rain. So the significance
7 of the alignment with the hina stone there in line
8 with this complex here, the ku stone in line with
9 where the ho`okupu platform is being done for everyone
10 is all part of an arrangement, an alignment of the
11 stars above where the power centers are under mahina
12 ai, which is the farming method of konahiki that is
13 done. These structures all line up. Ku is always
14 above the hina stone. The hina stone lines up with
15 this complex. The ku stone lines up with the platform
16 for the ho`okupu, and that's what put it -- the
17 significance together as a complex based on cultural
18 practitioner papakila hoku knowledge, generational
19 knowledge. Thank you.

20 Michael here, testing. Michael here,
21 cultural practitioner. This is the site of the
22 watcher. Who does the watcher watch? We came from
23 the most sacred site of the heiau, the place to put
24 ho`okupu, the ku stone, the hina stone, and this is to
25 warn people how kapu this is, because this is -- as

1 you can see in a circle, this all has to do with the
2 mo`o up here. And for us, this would be a sacred
3 warning sign here for anybody not to go and intrude on
4 this place because of the mo`o, of the mo`o, okay. So
5 from a cultural practitioner side, this definitely --
6 you do not want to build any structures here, cause of
7 standing of imminent harm will come to you if you
8 build anything here.

9 The heiau there, the heiaus there and the
10 offering places, we see what happens at the Safeway in
11 Wailuku where they built on a sacred site, a burial
12 site, and there is nobody that will come in to lease
13 areas there. They only hire Hawaiians. It's
14 forewarning, kapu, do not build anything here or where
15 the platform site is or where the big wiliwili tree or
16 the heiau. Very, very sacred site. You will do harm
17 to anyone who is there, and that's from a Hawaiian
18 cultural practitioner papakila hoku. Thank you. If
19 anybody else has something to add to it, please.

20 UNIDENTIFIED MALE: Ian, (inaudible) on
21 this.

22 MR. BASSFORD: No, it's depressed
23 enclosure. It appears that it was constructed by
24 taking rocks out of the center and put on the side. I
25 don't really -- I have a problem interpreting it as

1 being any kind of a hab enclosure, due to the size and
2 grading of the stones that are in the interior.
3 Generally a hab enclosure has a -- is soil filled or
4 has a small paving that will allow you to put some
5 pili grass down or a lauhala mat so you don't hurt
6 your feet, but, no, I think at this point in time
7 we're here to allow the cultural practitioners
8 their -- to hear their interpretations. That's what I
9 would like to continue to do.

10 MR. LEE: Michael. If you can see these
11 large rocks, and you see the small rocks here, those
12 rocks were placed inside here from down there, so the
13 placement went from down there to here, not here to
14 here.

15 MR. BASSFORD: Interesting.

16 MR. LEE: And the reason why is the small
17 rocks were there because this is a key hub of the mo`o
18 cave below. We see this in burial mounds, where the
19 small rocks are placed to hide the cave below. You
20 see these big boulders all around here, that's to
21 position as the foundation around, but that's placed
22 to cover what is so sacred below here. So -- because
23 you see this dry stack wall, that's a dry stack
24 continuation that was done at a later time, uniform
25 rocks stacked on each other, but you see this, this is

1 not -- it's not the same. Just look at the size of
2 the rocks, the shapes of the rocks, how small these
3 rocks are, and an eclectic group of different size
4 small rocks. They were taken from down there and put
5 here and the circle was done to cover up what's below.
6 You see that rock right in the middle? It has a story
7 to tell. Thank you. Lucienne was going to say
8 something.

9 MS. DeNAIE: No, I just wanted to know
10 what the recommended significance and preservation
11 status is without looking through my whole report.
12 Sorry.

13 MR. BASSFORD: Yeah, no, I don't want to
14 take my pack off either. Like I said, all of these --
15 all these sites that are outside of the preserve that
16 are interpreted as non-ag are recommended for either
17 preservation or data recovery, meaning further work.
18 Nothing is slated for destruction at this point in
19 time.

20 UNIDENTIFIED MALE: What site number?

21 MR. BASSFORD: 119. H-119. While we're
22 rolling, so we don't have to break the camera down and
23 set it up again, I'd like everybody to pay attention
24 as we walk down through this swale down here. The
25 interpretation of this as being a complex is very

1 accurate. What we have down here in this swale is we
2 have two outcrops, that are these ridges that we're
3 standing on here and on the other side across this
4 gully, and the sides of the gulches have been heavily
5 modified. As they run down the hill, there are spur
6 walls that come off at 90-degree angles from these two
7 ridges and at one point in time connected all the way
8 across this swale. I cannot tell you how many off the
9 top of my head, but I know there's about five or seven
10 of them. What those were originally were -- are
11 interpreted as being garden enclosures, they're garden
12 claws. Unfortunately, a bulldozer that was clearing
13 the line for Ulupalakua Ranch came right down through
14 the middle of this gully and took those walls out. So
15 as we walked down through here, I'll point out a
16 couple of the spur walls so everybody can get an idea
17 and see them for themselves.

18 MS. DeNAIE: (Inaudible) 6 (inaudible),
19 we have 199 and 198 like right behind it. I just
20 looked at those markers, but some of those sites on
21 the map that we have been using actually show them on
22 the other side of this road cut, so it is a little
23 confusing. I think it's hard with GPS to get them all
24 precise, but I would just suggest that we have a
25 little time to ground truth some of the things to make

1 sure that they are what they are, where they are.

2 Thank you.

3 UNIDENTIFIED MALE: Could you name this?
4 What was the number for this site?

5 MS. DeNAIE: This is 196. 198 and 199
6 are right behind it. There's other little flags that
7 actually I just went around and looked at the numbers,
8 but when you look at those numbers on the map that,
9 you know, we've been using that they give out at the
10 consultation meetings and things like that with all
11 the sites on them, you know, not just the ag sites in
12 one and the important sites in another, those numbers
13 are actually kind of over here. Some of them were on
14 the other side of the road right-of-way and some of
15 them were in the road right-of-way, but this might be
16 part of the road right-of-way for all we know.

17 MR. LEE: Michael here. This is a
18 continuation as we go down from 195, H-195, the pillar
19 site. This is not being put down as a habitational
20 site, and I would concur with that. This would be a
21 site -- as you see the walls there. If you channel
22 people in, this is a perfect place to hit them while
23 you're down here and throw stones at them. So -- and
24 also for the channeling of the waters that they place
25 when the big rains come. That's it. Thank you.

1 MR. KANAHELE: Okay, Daniel speaking.
2 This is one of my favorite ridge lines in this section
3 the project area, and that's because it's so heavily
4 modified. There's modifications everywhere you look.
5 There are terraced areas, there's walls, from the spot
6 where we began all the way to the bottom of this ridge
7 line on both sides. And what this shows is the genius
8 of Hawaiian engineering and architecture, how they
9 used the natural topography. Well, it already was
10 there existing to build things that they needed in
11 order to live and, you know, practice living on this
12 particular area of land, and almost all the ridge
13 lines are modified, but this particular area, stretch
14 of ridge, is just so heavily modified that it's
15 astonishing. Everywhere you look you'll see something
16 that combines the work of man and the work of nature,
17 and that's the definition of a cultural landscape.

18 So to me it's significant because it
19 demonstrates a cultural landscape and the genius of
20 Hawaiian engineering to use what is there, you know,
21 why make it hard, right? If it's already built, use
22 it to make part of your structure, whatever it's going
23 to be, a wall or a terrace or what have you, so I
24 think it's significant in that regard. Thank you.

25 MR. LEE: My name is Michael. This site

1 is dedicated to tutu Pele. This site is the rising of
2 tutu Pele in the star constellations, so she will rise
3 on this angle coming up in the sky. So this area here
4 is designated to tutu Pele on our map, very important
5 site for our Pele practitioners. I'm the 17th, 16th
6 and 15th great grandson of tutu Pele in my
7 mo`oku`auhau, so for me this is a family site. So we
8 will do an awa ceremony right after this. Okay.
9 Mahalo. Anybody else have anything?

10 MR. KINNIE: Could you identify the site?

11 MR. DEGA: 7795, temporary habitation
12 terrace.

13 MR. KINNIE: Thank you. And no video
14 recording, correct?

15 MR. LEE: Yeah.

16 MR. BASSFORD: Okay, I'm all for cultural
17 practitioners demonstrating their rights. I'm all for
18 it 100 percent. However, in my interpretation right
19 now, because this area is currently under study,
20 unfortunately by putting awa onto a feature, that is
21 potentially contaminating any valuable information
22 that we might be able to gather from that feature
23 during future work. So I just want to make that --
24 that I'm going on record that I'm all for people
25 practicing their culture, but at the same point in

1 time I have to maintain truthfulness to my profession
2 as an archaeologist and trying to do this place
3 justice through science. Thank you.

4 MR. LEE: My name is Michael, cultural
5 practitioner. On my map this site is H 253, and on my
6 map from the stars it's where you do the awa ceremony
7 site, but as family direct, this is for everybody
8 else, but as family lineal direct to tutu Pele, I can
9 do it on the site itself. Everybody else who is not
10 related to tutu Pele has to keep their distance on
11 this site to do the awa practice. So that's how
12 sacred this site is. They can look at it, they can do
13 the awa ceremony, but they do it at a distance.
14 Family has the right to go up to tutu herself and to
15 do it, okay. I don't know if anybody else wants to
16 say something? Okay. Thank you.

17 MR. BASSFORD: If you want to honor this
18 one, that's fine too.

19 MR. LEE: No, no, no, we already did it.
20 It would be redundant, so we can go on. Thank you.

21 My name is Michael, cultural
22 practitioner. This site is site H. What is it,
23 Lucienne?

24 MS. DeNAIE: 535.

25 MR. LEE: 535, H 535, according to my map

1 for a cultural practice, this would be a burial site.
2 The coral here, probably a lawaia, a fisherman was
3 buried here behind us, and the coral pieces are like a
4 memento left from the ocean up here. Burials took
5 place throughout the year as people died. In our
6 burial map, there's several burial places in the sky,
7 which is okay to burial in sites at different times,
8 it's okay to do it for different months of the year,
9 and this would correspond with the stars. I've never
10 been up here before, first time, but this would
11 correspond to the time where this burial would take
12 place behind us. If anybody wants to speak, please
13 feel free.

14 MR. BASSFORD: Ian from SCS. Yeah,
15 looking at the feature morphology, one would
16 definitely think that this could possibly be a burial
17 feature. It's a pretty complex little feature.
18 There's a very small little lanai area here. It had a
19 very low wall at one point in time that wrapped
20 around. Could very well be a place to put the
21 ho`okupu. This platform here, interesting to say the
22 least. We noticed that there's a slight depression,
23 same like the one up at 201 in a corner.

24 We decided to excavate this feature.
25 When we excavated this feature and we removed all

1 these rocks, we actually found a layer of `ili`ili and
2 coral underneath inside this platform. So when we saw
3 that, we went, okay, we've got action here. We
4 continued our excavation. Beneath that `ili`ili layer
5 was bed rock. Unfortunately, we did not come up with
6 a presence of any iwi. It does not discount it. We
7 just didn't find it.

8 The presence of there being a layer of
9 `ili`ili and little coral pebbles buried under a
10 platform, I would definitely link that as a ceremonial
11 feature. Mike's interpretation could very well hold
12 water, and I would agree to a certain point what he
13 said. This is a very unique feature. It is very rare
14 to excavate a platform and to find that type of
15 manuport material this high up on the mountain.
16 That's all I got.

17 I guess for the record as well, you know,
18 obviously this feature is not within the preserve, but
19 because of the nature and relationship to the top of
20 the ridge, this could easily be incorporated into the
21 preserve and not cause any problems. I would like to
22 see this feature preserved myself. Thank you.

23 MR. KANAHELE: Daniel Kanahale for Maui
24 Cultural Lands. When this was documented in the
25 previous AIS, they had the platform in a U shape a

1 little down hill from here, but cultural access we
2 noticed there were much more going object on in this
3 particular area, especially running down slope,
4 terraced areas, U shapes, and walls. This is one of
5 the first sites that Theresa Dunham came on the site
6 visit 2012 and she was particularly struck by this
7 area, mainly because there were so many things that
8 weren't documented. It caused her jaw to drop.

9 But I do believe that's an important
10 feature, whether it's a burial or ceremonial site, but
11 I do believe it's part of a wider complex. It's not
12 an isolated feature, and that the sites or features
13 around it are an important part of this complex, and I
14 think that should be looked at very hard in the
15 archaeological inventory survey. Thank you.

16 MS. DeNAIE: Lucienne deNaie. I agree
17 with those who say this is a very special place. I
18 was actually the first with one to see the big coral
19 heads here. They were not documented in the previous
20 archaeological report. There are also scatters of
21 corals all below where you are, there's little pieces
22 of coral, there's little pieces of coral like to the
23 right of here too, which is not very common up here,
24 so that gives us a clue.

25 I also agree this is part of something

1 greater. There's some very interesting sites up on
2 this ridge as well. It's not clear to me if they
3 would be in the preserve. Maybe they would, but
4 there's some well-built terrace areas and enclosure
5 areas, and it would be nice to see it as a cultural
6 landscape, rather than, okay, we kind of stick this in
7 and put a little landscaping around it and then, you
8 know, everything else is somebody's backyard. So that
9 would be my two cents, and I think a number of other
10 cultural practitioners who have visited this site,
11 Clare Apana, others have felt very, very strongly that
12 it connects to other things around here. So since
13 Clare can't be here, I'll speak for her. Thank you.

14 MR. LEE: Michael here, cultural
15 practitioner. For my star map, this is a terrace
16 river complex on this side, terrace river for planting
17 sweet potato, kalo right here. Okay. Anybody else
18 want to say something? Okay. Ian.

19 MR. BASSFORD: Ian from SCS. We tested
20 this feature on our end. We interpret it as being
21 temporary habitation for possibly storage. We have a
22 nice enclosure in here, a nice level floor, slightly
23 paved, a very thick outer wall here with a weird
24 little depression and what appears to be a platform
25 component to the north wall. We put a test unit in

1 this feature right in here, and let's see, we carried
2 out this feet did you remember this area here a small
3 lanai. One layer was identified during testing, 47 to
4 57 centimeters, the top of the unit, to 115
5 centimeters at the bottom of the unit. The layer
6 yielded a modest amount of artifacts (inaudible),
7 including five volcanic glass flakes, one basalt flake
8 with polish, pieces of coral, marine shell, one bird
9 bone and one mongoose fragment. So this area was
10 utilized in a temporary habitation capacity. Someone
11 was sitting here making flakes, working tools, and
12 eating food. So this is a temporary habitation area.

13 The next site we go to, which is only
14 about 40 meters makai, links up with this feature
15 here. These are part of the same site, even though
16 they're isolated features. If you want to just pan
17 the camera around 180, very slow, you will see where
18 Rachel and everybody is sitting. There's a small L
19 shape to the right of them. Rachel, will you stand up
20 and follow that L shape to your left, right over here.
21 We have an L shape that comes this way. There was a
22 wall that spanned across this little swale here.
23 Unfortunately a dozer path came through and removed
24 part of this wall. So at this point in time we have
25 the wall that comes in and ties out and peters out

1 right here. We can break it and we'll hopscotch right
2 down there.

3 MR. LEE: It's not mentioned in our star
4 map, so I cannot speak to the star map, but just to
5 touch here, this is not a burial, okay, but that's all
6 I can say, but it is sacred. It is sacred. This is a
7 sacred site, but not used for a burial per se, but
8 this -- the eclectic group of stones and this feature
9 here, when I touch that stone, it says it is a sacred
10 site. That's all I can speak to that. Lucienne.

11 MS. DeNAIE: Lucienne deNaie. Back when
12 they were doing the forensics here, Shad Kane, who is
13 a cultural practitioner from Ewa Plain and very
14 knowledgeable about dry land sites, because he spent
15 his whole life with dry land, you know, cultural
16 sites, came up for the day with his wife and this is
17 about as far as they walked, and he goes, ooh, what's
18 this? I said, oh, yeah, this is, you know, a
19 habitation site. And he goes, oh, you know, this is
20 typical in these kind of lava flow areas that if you
21 were going to build something, you know, that you
22 really wanted to keep in your family and keep your
23 family safe, you would choose a place with strong
24 pohakus, because that would bring the strength of the
25 earth into your little house site. He said, I've seen

1 this many different places, and he really thought this
2 was a neat site, and he said this is a special place
3 and definitely those rocks -- this was chosen to be
4 here for a purpose because those rocks were present
5 here, so that was what he shared.

6 MR. BASSFORD: Ian from SCS. This
7 feature here, H 281, is now known as site 7803. This
8 is a habitation terrace, as evidenced by this hearth,
9 slab line hearth that's in the center of this feature.
10 I don't know if you guys can see, but there's a lot of
11 bulldozer disturbance. There's a bulldozer path that
12 comes in this way that just barely clipped this
13 feature. The bulldozer path also comes in and comes
14 up, over, and pushed these rocks down into this
15 feature and disturbed the feature. The dozer went
16 behind and breached the wall that we just looked at.

17 We tested this feature. We tested the
18 hearth, and we got a date with a plus/minus date from
19 1810 to 1930. So it's quite possible that this
20 feature right here was used by the cowboys during the
21 sweet potato rush. We did not find any artifacts in
22 the feature, but the date came back as true. Very
23 cool little feature.

24 These slab line hearths have the tendency
25 to be little gold mines because of the information

1 they put out. The dates are usually generally very
2 absolute. This is pretty much the closest thing we
3 have to a real money shot, so definitely very cool
4 feature. Interesting. Interesting date to come out
5 of it, not really what we had expected initially.
6 Thank you.

7 MS. DeNAIE: And it's data recovery?

8 MR. BASSFORD: Oh, yeah, everything that
9 we've been looking at at this point in time is either
10 preserve or go through data recovery.

11 MS. DeNAIE: But no preserve necessary
12 for this?

13 MR. BASSFORD: You know, I'd like to see
14 everything preserved, but I can't, you know.

15 UNIDENTIFIED MALE: Further testing will
16 help.

17 MR. BASSFORD: Yeah, which is the data
18 recovery. You know, by further testing we can
19 determine maybe -- one of the things we noticed that
20 is especially prevalent up at Waiahuli Hawaiian Homes
21 is that it was not uncommon for individuals to keep
22 their family members close to their house site,
23 meaning a kanu inside the enclosure, it keeps your
24 family members close. So by no means could we negate
25 that there's nothing here hiding. That's what the

1 data recovery measures would institute. Thank you.

2 MR. LEE: Michael, cultural practitioner.
3 On our star map for H 484 we have -- this is a place
4 of trading, so people who have salt, fish, or
5 whatever, people who grow sweet potato or potatoes or
6 whatever, yams, would use this area as a trading
7 place. Okay, that's what we have. Ian, you're up.

8 MR. BASSFORD: Okay, 484 is a little
9 terrace platform. I'm standing on it. We have the
10 terrace wall here that is built up and it's been
11 tightly packed with small fist-size cobbles. What I
12 found to be interesting about this feature, aside from
13 its morphology, was the fact that it -- incorporated
14 in the bedrock is this little flat stone, and there's
15 a natural upright. So when I came across this
16 feature, I thought it was a little bit more than
17 suspicious. I find it very interesting that there is
18 a little flat stone here. My interpretation, trying
19 to venture into the cultural side, is that that flat
20 stone could be a small little altar place where a
21 ho`okupu was put and laid. It's quite possible that
22 this feature contains somebody. I might be standing
23 on them. E kala mai a`u. This feature is slated for
24 preservation. It is not going to be destroyed and it
25 is planned to be left alone in its entirety that's

1 what I got. Anyone else?

2 (End of video.)

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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 video was 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 video.

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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