Honua`ula Project Site Tour
January 25, 2014

Transcribed by: Jessica R. Perry, CSR, RPR
Honua'ula Partners, LLC hosted a Honua'ula Project Site Tour on January 25, 2014 from noon to 5:00 p.m.

In attendance were:

- Michael Dega
- Dave Perzinski
- Charles Jencks
- Tom Pierce
- Daniel Kanahele
- Lucienne deNaie
- Levi Almeida
- Mike K. Lee
- Ian Bassford
- Elden Liu
- Joyclynn Costa

A copy of the sign-in sheet is attached as Exhibit A.
MR. JENCKS: Name is Charlie Jencks.

We've just accessed the 170-acre area south of the major mauka-makai wall, and we're ready to start the tour. Ian Bassford, where are you, Ian? Right here. Ian's going to start by getting us to the mauka most site and we'll work our way down.

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

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

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

MS. DeNAIE: Yeah, yeah, yeah.

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

MS. DeNAIE: Yeah, why backtrack.

MR. BASSFORD: All right, excellent. So what we're going to do, we're just going to bomb through the Piilani extension corridor up to the east boundary, and then we're going to go to, like Charlie said, the eastern-most site, and then we're going to make a big loop and come back down and then walk down this gully over here, and that will conclude the hike. So we're going to follow this cut for about maybe 15
more minutes, and then we'll cycle around and we can all start talking stories. Do you have anything you want to say now?

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

MR. JENCKS: You are?

MR. LEE: I am Michael Kumukauoha Lee.

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

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

MR. BASSFORD: Okay.

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

MR. JENCKS: And you are?

MR. LEE: Yeah, then the hina stone.

MR. JENCKS: And you are?

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

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

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

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

MR. JENCKS: You are?

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

MR. BASSFORD: Got it.

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

MR. BASSFORD: Okay.

MR. LEE: So that's why we need to even
flag things that are inside.


No problem.

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

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

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

MR. JENCKS: You can just say Michael
Lee.

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

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

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

MR. DEGA: Yeah.

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

MR. DEGA: Okay, great.

MS. DeNAIE: Lucienne deNaie. I just want to bring up, there have been areas that are preserve areas, like Hawaiian Homelands is one, sites were not carefully documented and their nature was not carefully recorded and then some were removed, and it was really hard to know what had happened and so forth
and so on. Also, I feel even though sites are being preserved in the preserve, which is wonderful, which is great, that if they're being preserved and their true character is not really being recognized or explained, then it sets the precedent for the next place down, and they go, oh, yeah, well, we saw a bunch of those and they were just this and they're really nothing, whereas maybe with cultural knowledge they're more of a something. And then that extended knowledge gets passed to the next project. So, you know, it's like raising the bar here. I think that's what -- we're all here to raise the bar. Thank you for the opportunity.

UNIDENTIFIED MALE: Thank you.

MR. BASSFORD: All right, Ian from SCS. Just to draw everybody's attention to their maps, we're right here at the corner of where the preserve is going to be running down this ridge here, makai, and running mauka at an angle that's parallel to the existing Piilani corridor. So everything from more or less this point, which has not been formally surveyed in, but will be, is the preserve, just to let everybody know where we're at on the map. So we'll continue to proceed along the east boundary to get up to the north site -- or the eastern-most site.
MR. LEE: Okay, this is Michael. Right here you're looking at a ku stone next to my kiahi. This is very important for our cultural practice, and aligned with it on the hill is this hina stone that looks like a bowling ball, which is actually the size of a three-quarter moon, okay. And this is a very significant cultural site for us as Hawaiians for our cultural practice, because this is an agricultural site, and what you will have is what is known as mahina ai, the planting at night, and it's going to be aligning what type of moon that you're going to plant your crops at night. So this is a significant site to us. Mahalo.

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

MR. BASSFORD: The kane stone was left where?

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

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

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

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

MR. LEE: Yes. And we saw the -- and had pictures of the sphinx moth just newly coming out of its cocoon and flying away and we do have pictures of
it. It's (inaudible).

MR. KANAHELE: That means good omen.

MR. LEE: It's a good omen.

MR. KANAHELE: Good vibrations.

MR. LEE: Good vibrations, yes, birth.

Birth. Rebirth taking place here.

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

Thank you.

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

MR. BASSFORD: And again, this site is outside of the preserve. Oh, Ian, Ian from SCS. This site is outside of the preserve; however, our
recommendations is either data recovery or preservation. This is not a site that is deemed unimportant. It just happens to be outside of the preserve.

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

MR. DEGA: Mike. Good point. Michael called it an alii dwelling and we called it a dwelling. We both called it an occupation place. So
there is some cross over between the archaeological
and cultural. I guess the difference is what do you
mean by alii dwelling? Not that alii are actually
living here.

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

MR. DEGA: Okay.

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

MS. COSTA: So -- Joyclynn again. So
that's where I get concerned when there's a
consideration of it being a data retrieval, in other
words, put it on paper, record it as being here for
however they identify it, and then wipe it off the map, and something such as this it now factually documented and on tape should give some type of consideration to plans that are being done here.

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

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

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

MR. BASSFORD: My bad. My bad, then.

Ian.

MR. DEGA: And what do you mean by preservation? There's two types. You have an interim preservation and a permanent preservation. Interim means if they're doing construction anywhere in the area, you have to put up an orange construction fence which is 15 feet around the entirety of the site. The permanent preservation zone is three meters, about ten feet, and that can be marked by native plants or anything -- you know, you'll help us with deciding how you do the betterment buffer zone.
MS. COSTA: Okay. So with that
description, I would have to question, then, because
of the importance of this site, if it is adequate, the
buffer zone that you're providing it, or if there is
some extension to this according to the cultural
knowledge that also needs to be included, and so it
needs to be further -- that's the things that we need
to discuss.

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

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

MS. COSTA: Is that close by this one?

MR. LEE: I don't think so.

MS. COSTA: Okay.

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

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

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

MS. DeNAIE: It's in this same corner.

Let's see. (Inaudible) direction. It's 119, so --
MR. DEGA: Yeah, it's right here, I got 119. We call it --

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

MR. LEE: It's 19.

MR. DEGA: It's 019.

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

MR. DEGA: Okay.

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

MR. LEE: Your name.

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

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

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

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

MS. DeNAIE: Yeah, some sort of modification.

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

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

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

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

MR. BASSFORD: -- that's the quandary with this is that there's stuff everywhere out here. That's why we had to come up with a methodology to break them up, and so we broke them up between the agricultural features and the non-agricultural features. That was a way -- that was a methodology that we used so we could further our documentation. Now, all of these C-shapes, planting areas and these terraces that you see around you are repeated thousands of times throughout the project. This is -- that's the sampling methodology that we used that was in accordance with SHPD to be able to record what's out hereby.
MS. DeNAIE: Lucienne. I guess my point is when things are very near something else that has some significance, I think they should be seen in the light of the significance of the other things they're near. They're not just a planting site that some were here, some were there. So I just would suggest that it would be good to map this as a whole. I mean, you're talking about going, you know, (inaudible) feet away or something, not like a whole hillside, but also the next ridge over does have a wall, but the ridge past that also was modified. Daniel noticed it. We didn't see any flag or any striping tape, so we don't know if -- it appeared to have a walled section. We don't know if that is being recorded, and everybody was kind of moving fast. Tom got a GPS number on it. I got a couple of photos, but, you know, maybe it should go in the inventory when we get down to the final (inaudible).

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

MS. DeNAIE: No, because we just passed one of those. I know those fairly well. That's just one ridge over. You can see from your map that we just passed that other spur that goes all the way to the fence line.
MR. BASSFORD: Yeah, this is formal walls.

MS. DeNAIE: Yeah.

MR. BASSFORD: The formal wall.

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

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

MS. DeNAIE: Well, but --

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

MS. DeNAIE: I'm sorry, I'm sorry.

The -- some of the -- that formal wall is a modified ridge top too. Daniel, is that your recollection of what that one is?

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

MS. DeNAIE: Some of it is informal.

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

MR. KANAHELE: You've marked it. It's on your GPS.
MR. BASSFORD: But it's not on the map is what you're saying?

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

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

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

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

MS. DeNAIE: Lucienne deNaie. I'd like
an opinion of cultural practitioners. Do cultural practitioners think that if something utilized later and earlier that it still has no connection?

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

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

MR. PIERCE: Can I make a suggestion?

MR. DEGA: Yeah.

MR. PIERCE: This is Tom Pierce, but you don't need to get me on film necessarily, but what I
think what I'm concerned about is we have a very limited amount of time to actually see sites and have the cultural practitioners weigh in on those sites, and so what I would suggest is that the debate can continue on past this, as long as we have photographs of the site and we know where the sites are, but what we can't do again possibly, because of the time frame, is we might not be able to get these same people out again. So I would really encourage us to have the cultural practitioners weigh in. I'm not trying to cut off the archaeologist, but it's very easy for the archaeologist to supplement later on, whereas it will be very difficult for us.

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

MR. DEGA: That's a great idea.

MR. JENCKS: Thank you for that.

MR. BASSFORD: Yeah, Ian from SCS, I concur. Hey, you know what, why don't you put this mic on him.
UNIDENTIFIED MALE: We can do that.

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

MR. DEGA: Perfect.

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

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

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

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

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

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

MR. BASSFORD: Yes.

MR. LEE: 4953, this is marked as a continuing wall for a dry stack wall. This is -- because we have such a huge planting area, planting complex, that the planter god is Lono. So you're going to have Lono Makua here, and we have this four
square rock enclosure here with the moss that shows it hasn't been moved. It doesn't have a continuation for a fence post line. There's nothing to the right to the left, to the south or to the north of any kind of continuing access to this. The lonopoko is the small little Lono god that would be put on the pole during the time of makahiki in November, December to make it circuit. The alii dwellings would make sense in the placement of this heiau.

This is the most sacred site of the entire complex. This is the heart of the entire complex, because it is admitted a huge agricultural complex where is Lono makua. This -- these rocks that are here, the same type of structure is similar in Makena, the heiau by the river there, if you look at it, except it's smaller. This is not dry stack rocks. As you see on the ridge over there, the dry stack walls are uniform in size. These are eclectic group of huge boulders here and other boulders. It's a natural existing out cropping with modifications, and this is one of the biggest modifications here. And right above -- where's the area where the mo`o cave? This is another important cultural feature. Okay. Right up there is a mo`o cave that was been buried in. The mo`o is very important for agriculture because we
use the mo`o in our ceremony to clear the springs so that the wells can form below so you can get the water to sustain during the dry season, which is your biggest season, which is summer. You get multiple harvests in summertime, so you need the water, which is not surface, but subsurface.

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

MS. DeNAIE: Yeah.

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

MS. COSTA: Question.

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

MS. COSTA: Joyclynn Costa. How is this or is this relevant or connected to the site we just
left where the mo`i habitate -- habitat was found? Is it in correlation? Is it supposed to be connected or can it be separated? Because like the archaeologist said, when they find something that's in preservation, then there will be like a 15-foot preservation area around it, especially for construction. And so I guess the point I'm making, is that adequate? Or does this connect and it has to join up, you know, for --

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

MS. COSTA: Thank you.

MS. DeNAIE: Lucienne. May I ask you one
question here, Michael?

MR. LEE: Yes.

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

MR. JENCKS: Lucienne.

MS. DeNAIE: Yes.

MR. JENCKS: Can you look this way.

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

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

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

Yeah, Lucienne.

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

MR. LEE: Yeah, we should go --

MS. DeNAIE: Maybe take Ian there.

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

MR. DEGA: Can you describe where that other within is?
MR. LEE: It's right over there.

MS. DeNAIE: Just over the ridge.

MR. LEE: Right over that --

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

MS. DeNAIE: Just behind you.

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

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

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

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

Thank you.

Please, you've got to experience this, because you can't imagine a rock could be this
comfortable. You could sit in here -- you could sleep in this chair.

MR. KANAHELE: Oh, yes.

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

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

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

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

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

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

MS. DeNAIE: How's that feel?

MR. PIERCE: That's really comfortable.

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

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

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

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

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

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

MS. COSTA: And what is that stack there?

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

MS. COSTA: To that?
MR. LEE: Up to there, yeah. So as you can see, you have is the papakila hoku, you have alii dwelling, you have mo`i, you have the mo`o, it's all tied into a complex.

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

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

MS. DeNAIE: I'd like to --

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

MS. DeNAIE: I'd like to just point out one thing. This is an easy place to see kind of a really need native plant that grows in this area. This is the anunu plant, and although it's very common here in Wailea 670 and very common in this part of Wailea 670, or Honua'ula, it isn't really common in other places. And they have two varieties. This is one, and this is another. Different kinds of leaves. They're really kind of fun. And if it rains enough, this whole ridge will be covered with these plants. And that's one reason that some of these things were
never recorded, because they were covered with vines. And these were the vines. This is a native plant and it has medicinal uses. It grows abundantly here.

MR. LEE: Thank you.

UNIDENTIFIED MALE: Did you sit down in the chair?

UNIDENTIFIED MALE: No.

UNIDENTIFIED MALE: Try it out.

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

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

MR. KINNIE: If you could explain --

while you're sitting there, explain the -- how the seat aligns.

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

UNIDENTIFIED MALE: Thank you.

MR. LEE: Michael here, cultural practitioner. This area here on this side is connected to the mo`o cave running -- you know, the pahoehoe lava tube runs and you can see the back of the mo`o. You know, we talk about mo`os in different
ways. The spine of where the pahoehoe lava tube comes underneath the cave is a mo'o. Kuamo'o, which is the heavens, which is the Milky Way, where our mo'oku`auhau is done, the water of life. The waters that run below subsurface -- as you can see, these divots and depressions, these kind of like cave-in sites here.

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

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

MR. LEE: Anybody wants to say something?

MR. BASSFORD: Ian from SCS. This site is known as 201. I forget the name of the feature right now.
MS. DeNAIE: A.

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

There are these two parallel walls that run in this gully over here, which is kind of an enigma. They just kind of run into nowhere. It's very strange. There's another older platform up top, and when we were conducting our survey, if I can draw everybody's attention to right behind Michael over here, you see those flags over there, that's actually a platform with a notch in it. And it's our interpretation that that notched platform probably pre-dated this feature. And so whoever built this feature, was probably -- how do I want to say that? Yeah, this site -- that site over there pre-dated this one, so if you guys want to drop your packs and just walk over, we can go take a look at that one. What my feelings are is I'd like to see that feature lumped in with 201. This site is slated for preservation.
MR. LEE: Okay. Michael. If you see the wiliwili trees behind me, that biomass cannot be upheld without tons of water, and the kiawe need a lot of water. A lot of water is running below here. That's an indicator species of water running under the pahoehoe lava tube, which is part of the mo`o complex that is subsurface. So as you line up the wiliwili trees, you see that, you know, they're lining up and they go down in a particular pattern through this area, and those are known as indicator species of what subsurface below.

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

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

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

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

MS. DeNAIE: Yeah, that --

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

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

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

MS. DeNAIE: Yeah.

MR. BASSFORD: Yeah, let's go take a look
at this notched platform. Daniel, sorry.

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

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

MR. LEE: Michael Kumukauoha, practitioner. This is the place for the hoʻokupu
placement for the people to gather and put their
offerings here. The place for the ali'i, the kahuna
nui as the upper high place. This is the commoner
place for them to gather and place all of their
ho`okupu on this spot. That's our cultural
interpretation. Thank you.

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

As I grew, in about 1957, say '56, '57, I
got to see this lady more often because they were
neighbors, and I was always forbidden to go to play
with my cousins by my dad. He was very careful about
that, because he was cautious about the lady. Not in
a harmful way or anything, but in a very cautious way.
If you go in her bedroom, which I never did, there was
a package above the door sill and she would put food
in there, and, you know, whatever it was, the mana,
the spirit, or the ohane, she fed it.

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

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

But I just wanted to sort of speak about
the mo`o. There was different holes where they were
enclosed. And when the new owner came by, he cemented
all those holes just to not have any more functions, you know. So as we go through here and we're pointed out that the mo`o resided here or he played there, being that Imi Ola was from Maui, it kind of warms my heart just to know here's -- you know it's 50 years since I've seen her or what have you and it's nice to think that maybe she had a part of that. So anyway that's -- thank you very much.

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

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

MR. DEGA: No.

MR. BASSFORD: Generally -- is it Kirch? Colb. Colb has come up with a theory that no matter the relative size of the structure, if it's -- contains a notch, it's more than likely functional as a ceremonial feature; hence, our interpretation on feature, type, morphology, multi-tiered platform, with
a notch, my interpretation, ceremonial. I'd like to see this site preserved. That's all I got.

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

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

Michael here. The significance of this site for the heiau platform here, as you can see when I brought you the ku stone stands there, the hina stone is in direct line here for mahina ai, that brings the water. Hina in the cultural practice we use for cloud signs of the rainbow around that hug,
the moon. This is the site of what type of moon that is the foundation of purpose for the need of water, for the agricultural complex that exists here, and that is what the makahiki ceremony is all about in bringing Lono, the god of agriculture and the staff of life, and Kane, it's god of rain. So the significance of the alignment with the hina stone there in line with this complex here, the ku stone in line with where the ho`okupu platform is being done for everyone is all part of an arrangement, an alignment of the stars above where the power centers are under mahina ai, which is the farming method of konahiki that is done. These structures all line up. Ku is always above the hina stone. The hina stone lines up with this complex. The ku stone lines up with the platform for the ho`okupu, and that's what put it -- the significance together as a complex based on cultural practitioner papakila hoku knowledge, generational knowledge. Thank you.

Michael here, testing. Michael here, cultural practitioner. This is the site of the watcher. Who does the watcher watch? We came from the most sacred site of the heiau, the place to put ho`okupu, the ku stone, the hina stone, and this is to warn people how kapu this is, because this is -- as
you can see in a circle, this all has to do with the
mo`o up here. And for us, this would be a sacred
warning sign here for anybody not to go and intrude on
this place because of the mo`o, of the mo`o, okay. So
from a cultural practitioner side, this definitely --
you do not want to build any structures here, cause of
standing of imminent harm will come to you if you
build anything here.

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

UNIDENTIFIED MALE: Ian, (inaudible) on
this.

MR. BASSFORD: No, it's depressed
enclosure. It appears that it was constructed by
taking rocks out of the center and put on the side. I
don't really -- I have a problem interpreting it as
being any kind of a hab enclosure, due to the size and grading of the stones that are in the interior. Generally a hab enclosure has a -- is soil filled or has a small paving that will allow you to put some pili grass down or a lauhala mat so you don't hurt your feet, but, no, I think at this point in time we're here to allow the cultural practitioners their -- to hear their interpretations. That's what I would like to continue to do.

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

MR. BASSFORD: Interesting.

MR. LEE: And the reason why is the small rocks were there because this is a key hub of the mo`o cave below. We see this in burial mounds, where the small rocks are placed to hide the cave below. You see these big boulders all around here, that's to position as the foundation around, but that's placed to cover what is so sacred below here. So -- because you see this dry stack wall, that's a dry stack continuation that was done at a later time, uniform rocks stacked on each other, but you see this, this is
not -- it's not the same. Just look at the size of the rocks, the shapes of the rocks, how small these rocks are, and an eclectic group of different size small rocks. They were taken from down there and put here and the circle was done to cover up what's below. You see that rock right in the middle? It has a story to tell. Thank you. Lucienne was going to say something.

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

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

UNIDENTIFIED MALE: What site number?

MR. BASSFORD: 119. H-119. While we're rolling, so we don't have to break the camera down and set it up again, I'd like everybody to pay attention as we walk down through this swale down here. The interpretation of this as being a complex is very
accurate. What we have down here in this swale is we have two outcrops, that are these ridges that we're standing on here and on the other side across this gully, and the sides of the gulches have been heavily modified. As they run down the hill, there are spur walls that come off at 90-degree angles from these two ridges and at one point in time connected all the way across this swale. I cannot tell you how many off the top of my head, but I know there's about five or seven of them. What those were originally were -- are interpreted as being garden enclosures, they're garden claws. Unfortunately, a bulldozer that was clearing the line for Ulupalakua Ranch came right down through the middle of this gully and took those walls out. So as we walked down through here, I'll point out a couple of the spur walls so everybody can get an idea and see them for themselves.

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

Thank you.

UNIDENTIFIED MALE: Could you name this?

What was the number for this site?

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

MR. LEE: Michael here. This is a continuation as we go down from 195, H-195, the pillar site. This is not being put down as a habitational site, and I would concur with that. This would be a site -- as you see the walls there. If you channel people in, this is a perfect place to hit them while you're down here and throw stones at them. So -- and also for the channeling of the waters that they place when the big rains come. That's it. Thank you.
MR. KANAHELE: Okay, Daniel speaking. This is one of my favorite ridge lines in this section of the project area, and that's because it's so heavily modified. There's modifications everywhere you look. There are terraced areas, there's walls, from the spot where we began all the way to the bottom of this ridge line on both sides. And what this shows is the genius of Hawaiian engineering and architecture, how they used the natural topography. Well, it already was there existing to build things that they needed in order to live and, you know, practice living on this particular area of land, and almost all the ridge lines are modified, but this particular area, stretch of ridge, is just so heavily modified that it's astonishing. Everywhere you look you'll see something that combines the work of man and the work of nature, and that's the definition of a cultural landscape.

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

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

MR. KINNIE: Could you identify the site?

MR. DEGA: 7795, temporary habitation
terrace.

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

MR. LEE: Yeah.

MR. BASSFORD: Okay, I'm all for cultural
practitioners demonstrating their rights. I'm all for
it 100 percent. However, in my interpretation right
now, because this area is currently under study,
unfortunately by putting awa onto a feature, that is
potentially contaminating any valuable information
that we might be able to gather from that feature
during future work. So I just want to make that --
that I'm going on record that I'm all for people
practicing their culture, but at the same point in
time I have to maintain truthfulness to my profession as an archaeologist and trying to do this place justice through science. Thank you.

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

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

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

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

MS. DeNAIE: 535.

MR. LEE: 535, H 535, according to my map
for a cultural practice, this would be a burial site. The coral here, probably a lawaia, a fisherman was buried here behind us, and the coral pieces are like a memento left from the ocean up here. Burials took place throughout the year as people died. In our burial map, there's several burial places in the sky, which is okay to burial in sites at different times, it's okay to do it for different months of the year, and this would correspond with the stars. I've never been up here before, first time, but this would correspond to the time where this burial would take place behind us. If anybody wants to speak, please feel free.

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

We decided to excavate this feature. When we excavated this feature and we removed all
these rocks, we actually found a layer of 'ili'ili and coral underneath inside this platform. So when we saw that, we went, okay, we've got action here. We continued our excavation. Beneath that 'ili'ili layer was bed rock. Unfortunately, we did not come up with a presence of any iwi. It does not discount it. We just didn't find it.

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

That's all I got.

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

MR. KANAHELE: Daniel Kanahele for Maui Cultural Lands. When this was documented in the previous AIS, they had the platform in a U shape a
little down hill from here, but cultural access we noticed there were much more going object on in this particular area, especially running down slope, terraced areas, U shapes, and walls. This is one of the first sites that Theresa Dunham came on the site visit 2012 and she was particularly struck by this area, mainly because there were so many things that weren't documented. It caused her jaw to drop.

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

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

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

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

MR. BASSFORD: Ian from SCS. We tested this feature on our end. We interpret it as being temporary habitation for possibly storage. We have a nice enclosure in here, a nice level floor, slightly paved, a very thick outer wall here with a weird little depression and what appears to be a platform component to the north wall. We put a test unit in
this feature right in here, and let's see, we carried
out this feet did you remember this area here a small
lanai. One layer was identified during testing, 47 to
57 centimeters, the top of the unit, to 115
centimeters at the bottom of the unit. The layer
yielded a modest amount of artifacts (inaudible),
including five volcanic glass flakes, one basalt flake
with polish, pieces of coral, marine shell, one bird
bone and one mongoose fragment. So this area was
utilized in a temporary habitation capacity. Someone
was sitting here making flakes, working tools, and
eating food. So this is a temporary habitation area.

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

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

MS. DeNAIE: Lucienne deNaie. Back when
they were doing the forensics here, Shad Kane, who is
a cultural practitioner from Ewa Plain and very
knowledgeable about dry land sites, because he spent
his whole life with dry land, you know, cultural
sites, came up for the day with his wife and this is
about as far as they walked, and he goes, ooh, what's
this? I said, oh, yeah, this is, you know, a
habitation site. And he goes, oh, you know, this is
typical in these kind of lava flow areas that if you
were going to build something, you know, that you
really wanted to keep in your family and keep your
family safe, you would choose a place with strong
pohakus, because that would bring the strength of the
earth into your little house site. He said, I've seen
this many different places, and he really thought this
was a neat site, and he said this is a special place
and definitely those rocks -- this was chosen to be
here for a purpose because those rocks were present
here, so that was what he shared.

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

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

These slab line hearths have the tendency
to be little gold mines because of the information
they put out. The dates are usually generally very absolute. This is pretty much the closest thing we have to a real money shot, so definitely very cool feature. Interesting. Interesting date to come out of it, not really what we had expected initially. Thank you.

MS. DeNAIE: And it's data recovery?

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

MS. DeNAIE: But no preserve necessary for this?

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

UNIDENTIFIED MALE: Further testing will help.

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

MR. LEE: Michael, cultural practitioner.

On our star map for H 484 we have -- this is a place of trading, so people who have salt, fish, or whatever, people who grow sweet potato or potatoes or whatever, yams, would use this area as a trading place. Okay, that's what we have. Ian, you're up.

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

(End of video.)
CERTIFICATE

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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EXHIBIT "A"