Honua`ula Project Site Tour

February 7, 2014

Transcribed by: Jessica R. Perry, CSR, RPR
Honua`ula Partners, LLC hosted a Honua`ula Project Site Tour on February 7, 2014 from 8:00 a.m. to noon.

In attendance were:

Charles Jencks
Rachel Hodara
Lucienne deNaie
Mike K. Lee
Clare Apana
Daniel Kanahele
Justus Masler
Ryan Kinnie
Ian Bassford

(Sign-in sheet attached as Exhibit A.)
MR. BASSFORD: All right. Good morning, everyone, Ian from SCS here, and we're back at Honua`ula. Today we are going to be touring the 500-acre parcel, which is actually something more like 500 -- 495 acres. But at this point in time we're going to be walking and viewing a couple of the temporary habitation sites that we found in this part of the job site, as well as some of the agricultural sites, as well as a sealed lava tube that has various different levels of interpretation.

What I want to draw everyone's attention to now is the stark contrast of the geography and the geology that we're dealing with in this portion of the job site, versus during our last hike. I don't know if you can pan the camera around a little bit, but you can kind of take a look at what the terrain is looking like out here. It's a largely undulating terrain, kiawe forest with a lot of grass, whereas our last part of the project, phase A, was a lava field, an a`a lava field more so. So just as something to draw to everyone's attention, and let's begin our day, shall we?

Does anyone have anything they'd like to add at this juncture?

MR. JENCKS: Ian, would you -- Charlie
Jencks. Would you just kind of summarize what was found on this 500-acre area generally?

MR. BASSFORD: Yeah, sure. Generally --

generally we found a pretty even distribution of you name it, we got it out here. We have agricultural sites, we have traditional native Hawaiian agricultural sites. We have historical agricultural sites. We have what is interpreted as traditional Hawaiian temporary habitation sites. We have a couple of sites that could be interpreted as ceremonial. We have a lot of military activity out here, both bulldozing and gun revetment and placements. So this project area has a gamut of archaeological and historical structures on it.


MR. BASSFORD: Yes, and that would be the historic ranching.

MR. JENCKS: Okay.

MR. BASSFORD: That would be a watertank that would be fed to cattle.

MR. JENCKS: Was it -- is there any remnant of the tank left?

MR. BASSFORD: The footing, the platform foundation is left, as well as the banding rings that
held the red wood tank together.

MR. JENCKS: Okay. All right. Thank you.

MR. KANAHELE: Daniel Kanahele. Ian, do you see the ag sites on this section of the project area as continuation of the Honua`ula ag field system that you've described in the southern area?

MR. BASSFORD: That's a very good question. Actually, no, I don't. The reason I say that is a number of factors. Number one, architectural style, and number two, the actual architectural building components. The rocks are completely different, the building style is completely different, so it's -- at this point in time it's interpreted as being separate due to the geography and the geology that we have there. That area in there furnished the building supplies, it gave the materials; whereas this area, because it's so open and vast, you take a look at the vegetation in there versus out here, we have kiawes. Inside there we have wiliwili. It's been said many times that the wiliwili are going to go to where the water is. There are a few wiliwili out here, very few, probably about three. At this point in time the Honua`ula field system is everything from site 200 wall over.
Nothing in this area at this point in time, beside the agricultural features, are slated for preservation -- are slated for destruction. Everything is slated for data recovery or preservation. We're not destroying anything at this point in time.

MR. KANAHELE: Just one more additional question. To your knowledge, if we continue north -- even north of the project, is there a field system equivalent to the Honua`ula field system that you've uncovered?

MR. BASSFORD: I would say no. I would say no. Basically what's happening is the more north we go at this elevation, the more filtered out the sites become. So we're losing density as we pass through this portion of Honua`ula. We have Maui Meadows, and on the other side you have Kaonoulu Ranch, the density filters out, filters out, filters out. So this area here is what is probably going to be interpreted as the beginning of what the, quote, barren zone theory is, which we've now partially defunct with the Honua`ula field system. So it's losing water, but it's still holding water is a sense.

MR. KANAHELE: Thank you.

MR. LEE: Mike Lee here. They're really noticeable on the map, these channels that divide
through the properties and the -- we know that Captain Vancouver in 1790s commented on this side of the island from Lahaina being very wet at the time, saying it was like the Venice of the Pacific. Would you say that -- I haven't been on there. Would you say it's like a stoneless plain or something like that? I haven't walked up there?

MR. BASSFORD: No, it's not a -- there are rock outcrops, but it's a different type of geology. It's a very weathered geology, whereas in the lava field you have the a`a rocks, which help bite together. Out here, because it's weathered, you have more stone stacking. It's not necessarily chinked as well as it is in there. Whether a lot of these features are traditional Hawaiian, absolutely. However, the quality of the craftsmanship, the actual usage is far different than what was going on within the 170 parcel.

MR. LEE: Would you give it a dating?

Mike Lee here.

MR. BASSFORD: We did test a couple features out here, and that's one of the sites that we're going to that we pulled the date out of it.

MR. LEE: Oh, okay.

MR. BASSFORD: We did test a temporary
habitation site. It -- unfortunately, that really
didn't yield that much information, but we did get an
absolute date out of a -- what we initially thought
was a temp hab site, that turned out to be something a
little later based on the date, but that's part of the
tour. That's actually the first site we're going to
be visiting today.

MR. KANAHELE: I'm --

MR. BASSFORD: Who are you?

MR. KANAHELE: Daniel Kanahele, sorry. I
was just wondering how many sites are on the tour
today?

MR. BASSFORD: On the tour today, we're
going to be going to four keys, but we're going to be
walking through a series more. So we're going to be
pinpointing four, but we're going to be going through
a whole bunch more. The problem is now is our
vegetation. So this is -- this is something that
we're fighting, and I'm very fortunate that Charlie
gave us a start date that we could get in here when it
was dry, because our job would have been a hell of a
lot difficult if it was like this now.

MR. JENCKS: Charlie Jencks. We had --
Ulupalakua had 900 head of cattle out here a couple of
weeks ago, and I wanted them to come out because I
wanted to take the fire burden down, right, and I --
so I saw Sumner at a get-together the other night and
I said, did you really have cattle on the property?
He said, why? I said, because I walked it the other
day, it didn't look like to me there were any cattle
on here. It's pretty amazing how quickly this has
grown back.

MS. DeNAIE: Lucienne deNaie. I noticed
in looking at the map, Ian, that some site numbers
were not there. In other words, you would assume
that's a logical progression. Is that because sites
were then reevaluated and maybe I think it was site --
I wrote them on your sheet, Michael, maybe 41, 42,
yeah, 14, 21, 22, 31, 43, 49, there were no sites with
those numbers.

MR. BASSFORD: Probably because it's a
dense cluster right there and they're just not showing
up on the map.

MS. DeNAIE: Okay, so they may be near
other sites and have those numbers?

MR. BASSFORD: Exactly, exactly.

MS. HODARA: Ian, can I ask --

MR. BASSFORD: Who are you?

MS. HODARA: Rachel Hodara with SCS
Archaeology. Part of the reason we have the field
system and the wiliwili and all the kind of preservation on this side is that -- also because there's been less impact from cattle and military activity maybe on that portion of the project area, as compared to this portion?

MR. BASSFORD: Definitely. That definitely would be a large contributing factor.

MS. HODARA: So it's not just the terrain. It's also --

MR. BASSFORD: Yes, it's the usage.

MS. HODARA: -- the usage?

MR. BASSFORD: The usage.

MR. LEE: Michael Kumukauoha Lee. Site TS 64. I have down here place of Nakoa, warrior, also place of shelter.

MR. BASSFORD: Okay, Ian Bassford from SCS. This is TS 64. Initially when we came upon it, obviously we have a rock shelter, a small rock shelter component. It has been augmented by a low, single-wall terrace in front with a smaller auxiliary terrace over here on this side as a lanai. We tested this feature here, right along the drip edge. Unfortunately, it didn't really yield any pertinence. However, as we were taking a break, Joe and I were sitting down and we kind of were looking at the ground
over here and we both looked up at each other and smiled. We have a slab-lined hearth here, which is at my feet. Unfortunately, you probably can't see it too well because of the vegetation.

We excavated this hearth and we came back with a BP date plus/minus ten years to 1950. So it's quite possible that this feature has a traditional Hawaiian pre-component to it, which would be the augmented terraces. It's quite possible that this slap-lined hearth was either reutilized or built by either somebody hunting or quite possibly the military. We know the military was down here in the area in the '40s. With a plus/minus date of ten years, that kind of puts us in that age range.

So, you know, we have a traditional type of feature that has an obvious historical reusage in it. That's pretty much all I've got, if anybody else has anything they'd like to say.

MR. KANAHELE: Daniel Kanahele, yes, as Ian was stating that we have a lot of growth right now. This is the wet season, you know, January, February. Traditionally we get a lot of -- a lot more rain this time of year, get a lot more Kona weather. It did rain last night. In fact, it's been raining quite a bit for -- ever since the beginning of the
year. I've had my sprinklers off at my house since January, so I'm saving a lot of water, but it's a little problematic because this time of year it's a lot harder to see the sites because of the growth. I mean, if you pan around later on, you can see how much greener it is than maybe the last time we were up here. So it's fortunate that SCS did come up during a drier season where there was more die back and then you could actually see some of the features more clearly. So it's a little bit more challenging today.

And then also if you pan to your right, you will see the islands of -- well, the Molokini and beyond that is Kahoolawe, and I just wanted you to do that because I just wanted to point out some of the outstanding view planes that we have. A lot of the sites are situated in places where you have amazing view planes of specific things, and sometimes that's an important component of the site. What can you see, what are the inner relationships of what's around the site adds to the significance of sites in Hawaiian culture. So view planes are a component of, I believe, cultural significance of sites. So thank you.

MR. LEE: Michael Lee, Hawaiian cultural practitioner. As Daniel Kanahele brought up, and I
put here, Nakoa. Nakoa means warrior. So why would a
warrior be posted out here? You know, as you can see
on the video, it has that view plane, so it makes a
lot of sense that if you had a sentinel, you would put
them here. Thank you.

MR. BASSFORD: Ian from SCS, I couldn't
agree with both of them more, as well as the fact that
it would be a really good spot for me to sit here and
make sure there aren't any Japanese U boats coming
over during World War II.

MS. APANA: (Inaudible) guys stealing
your fish.

MR. BASSFORD: Or stealing your fish or
coming to raid your island. Anything is possible.

MS. DeNAIE: Lucienne deNaie. I have
noticed over the years that the kind of terracing
that's seen sort of at the foot of this site, where
it's two or three rocks piled in sort of a little bit
less formal manner than we had over in the south side,
it's fairly typical for this area, and there were a
number of places that exhibited that Daniel and I
others have seen over the years. It will be
interesting to see if they were all documented, but it
was not that uncommon to find that kind of
modification, especially near outcrops like this.
So this is kind of like a typical, traditional modification, a natural outcrop, and then there would be like a little terrace near it, just for the record. There may be some that are not recorded because they were too overgrown.

MR. BASSFORD: All right, moving on. Ian from SCS. We are at site 28. This is one of our agricultural sites here. This is one of the few agricultural sites within this phase of work that mimics the agricultural sites that are on -- that are within the Honua`ula field system complex. I'm sitting here in front of a terrace. Michael Lee is sitting on a planter. We have another planter back there by the pink, we have a planter up there on the wall there, and there's a series of mounds where Rachel and Daniel are behind us. Unfortunately, this site had some serious bulldozer disturbance. The trail that we walked down through, when they were cutting this road down here, they came in and they pushed a path right through to where the camera is standing now and where Charlie and Clare are. So unfortunately this site got bisected, but this -- for us, this feature -- or this site here, like I said, was the closest that resembles the agricultural system that we have within the Honua`ula field system. 
complex. I want to note that we're only about, I'm going to say, 30 meters to the north of site 200 wall. So at some point in time there probably was some type of continuity going on in this area, but during historic times it was bisected.

That's all I have. Rachel, you have anything you'd like to add? Any time, chime in, right.


MR. JENCKS: Charlie Jencks. I was just going to ask, these two yellow polygons on the site map, do those indicate -- are those test pits, Ian?

MR. BASSFORD: The yellow ones here?

MR. JENCKS: No, on the site -- on the site description.

MR. BASSFORD: Oh, yeah, yes. I'm sorry. I'm trying to do seven different things at once. Yes, these features were tested. Let me get to the map. I'm sorry.

MR. JENCKS: It's the first one in.

MR. BASSFORD: Okay, yeah. This site was tested that I'm standing on right now. Our test kit was right here. There was a test feature where Daniel was standing prior, right where he was standing. So we tested this feature. We came back with no
(inaudible); is that correct?

MS. HODARA: Uh-huh.

MR. BASSFORD: No (inaudible), zero. Not even any charcoal. So it didn't -- unfortunately, we didn't get any archaeological remains out of the ground and our interpretation is based on this architectural style, as well as what's in relation to it.

Notice, Michael, we have one of these big gullies right over here that you're pointing out, right?

MR. LEE: Right, right.

MR. BASSFORD: So there are a couple that are within this job site, and we're unfortunately going to have to be rambling through a couple, so I hope the lungs can handle.

MR. LEE: Mahalo. Aloha, Michael --

MR. JENCKS: Charlie Jencks again, one last time. So, Ian, can you please show me on this site map where you're standing?

MR. BASSFORD: Where I'm standing? Right now I'm standing to the south of TU 1.

MR. JENCKS: Okay.

MR. BASSFORD: So right now I'm in feature H. Our test unit was right here.
MR. JENCKS: Okay, so the bulk of this site is up above us?

MR. BASSFORD: Yes, it's above and behind us.

MR. JENCKS: Thank you.

MR. LEE: Aloha. Michael Kumukauoha Lee, native Hawaiian cultural practitioner. On my map I have this as a mo`o place, a mo`o is like a big Hawaiian lizard that clears the underground springs and stuff. As we were walking, there was a wiliwili tree on the side of this path going down here, around this area, and I also have something that looks very strange and interesting for site 28. It says hot spring to flow, so, you know, some day if you ever come walking out here and see steam coming out, you're going to have a night place to have a bath place for people. That's it.

MS. DeNAIE: Lucienne deNaie. I'd like to ask Michael, so when you say this is a mo`o site, you mean somewhere in this vicinity or right underneath this site or what?

MR. LEE: Somewhere in this vicinity. If you were to track that wiliwili tree, and maybe another wiliwili tree above, you could use it as an indicator species of where the underground pahoehoe
lava tube would run, and that would pretty much give you the indicator of where it's still functioning, the water is still running below. Thank you.

MS. HODARA: When you say -- oh, Rachel from SCS. When you say underground pahoehoe, is that -- that's an older flow --

MR. LEE: That's a much older flow. MS. HODARA: And then we have the newer a`a covering it?

MR. LEE: The a`a is the newer. It's darker and the more ancient would be deeper underneath as the flow was more liquid and not as viscous as the pahoehoe flow.

MR. BASSFORD: Okay. Thank you.

MR. KANAHELE: Daniel Kanahele. As was pointed out, there is a gulch here. It's one of the major gulches north of wall 200 that is in this direction, as Ian said about, 30 meters, and it's -- it runs -- the contour of the gulch pretty much follows the contour of the wall, wall 200, and sometimes they do come fairly close. And there are different branches to the gulch, but it is a major drainage way, and I believe the traditional name of the gulch was the Palauea stream. It's referred to that on certain older maps. So the site is between
what was traditionally called the Palauea stream and wall 200, which is also a significant site because of its length, its size, because it runs all the way from Ulupalakua all the way down to the ocean practically, but it's broken up when you come to the golf course, which is makai of the project area. There are only some wall segments remaining there, but the wall segments do continue intact beyond the Makena Alanui Road, all the way down to the Palauea reserve.

So it's kind of a unique feature in that it connects Palauea mauka, the ahupua`a Palauea, with Palauea makai. And we know in the makai area there are lots of cultural sites. In fact, there's a 22-acre preserve called the Palauea preserve, which was deeded over -- the land was deeded over to the Office of Hawaiian Affairs, and right now they're trying to find someone to manage it, and I understand they're looking at the University of Hawaii, Maui College, to manage that.

So in my view, I consider what's makai sister sites to what's above. You know, it just makes sense because the way Hawaiians looked at things was mauka to makai, from the mountain to the ocean, you know, which made sense. It just followed the natural flow of water above ground and the stream and also, as
Michael referred, below ground. And those are reasons why many of these sites are found where they are, because of the water. It's very important. Thank you.

MS. APANA: Clare Apana. Just to add to what Daniel's saying, when you're doing your work, I think it would be so important to have a sense and a map of the underground water. For us, it's the mo`o moving and protecting the area and the water way to the ocean, but even like in Lahaina, yeah, where they built on some of those things and hit into those water ways and then you have all kind of problems, including stopping the water flowing down, just to be aware that you really want to have an extremely good sense of where this is. For my cultural practice, we protect the mo`o and its water ways and its places of living, but even in a practical sense, you need to know that physiology of the land before you put structures or anything on it, especially like roads that are going to have -- you know like in -- out at the wind farm where they broke the burial cave, although they knew it was there and they just broke it because they drove over it. So...

MR. LEE: Michael Kumukauoha Lee, to expand to that. I'm also a native practitioner of
Lapa`au O Ke Kai, which is limu medicine. To add to what Clare Apana has just mentioned, is that important feature of our cultural practice protected by Article 12, Section 7 of the State Constitution is the limu. The limu at the ocean side has a bloom. It's called algae. Limu is algae. And what it is is the food foundation source for our fishery. So -- and also for -- in those pahoehoe water caves underwater, subsurface, your Hawaiian natural fishes that are endemic to Hawaii, there are a lot of species like mullet, moi, akulikuli that go in those freshwater ways like salmon to reproduce.

So a lot of your surface streams the last ten years have been off by drought or being diverted, and for our fisheries and our cultural practice of gathering limu for medicine and subsistence, as well as the fishery rely on these underground water sources to give nutrients that allow the explosive life to begin, which we call the aukai. Thank you.

MR. BASSFORD: Ian from SCS. Charlie, when you guys had your exploratory drilling done over here for the well that we parked at, by the watertank, how far down did they have to drill before they hit water?

MR. JENCKS: Well by the watertank?
MR. BASSFORD: The watertank.

MR. JENCKS: Oh, when they did the geographical testing?

MR. BASSFORD: Yes.

MR. JENCKS: You know, I don't know. That was -- I don't know.

MS. DeNAIE: It was done before his -- Lucienne. Those wells were drilled before your partnership.

MR. JENCKS: If you're speaking of the wells at the northern end of the property, those were done in the early '90s, yeah, so I --

MR. BASSFORD: Okay.

MR. JENCKS: I don't know.

MS. DeNAIE: Lucienne deNaie. I just want to ask, cultural practitioners here, Daniel mentioned this as a stream bed that was recorded in Mahele area documents. Are features like this cultural features or natural features or are they both?

MR. LEE: They're both, because Article 11, Section 7 of the State Constitution has that you're not supposed to obstruct a natural waterway that moves from the mountain to the sea. And the reason why is if you were to fill it in, you would
actually start a sinkhole, where we see in the
mainland many places that either roadways or where
homes are, it still -- when the rain comes, it will
still go underground and then it will eat through and
then it will collapse your -- whatever system you put
over it. So you want to take that into consideration
as part of whatever the end game plan, usage, best
use, best practice, to put a foot note there.

   MR. KANAHELE: Daniel Kanahele. If you
go up beyond Ulu -- beyond the fence line, Ulupalakua
side, you'll see that this gulch is cut very deeply
into the blue rock, and the same thing can be found as
you go further south on the project area, it's also
cut very deeply into the blue rock. So that tells us
at times this water -- this river flows heavy with
water, a lot of water comes down. It is a major
drainage way and this drains a lot of the up
country -- the lands up country. I don't know how
many acres of the land up country, but it is a
significant drainage way in the northern section. So
I just wanted to again emphasize that. Thank you.

   MR. LEE: Aloha. Mike Lee, native
Hawaiian cultural practitioner. This is TS 37 site.
This we have on our map as the place of setting bird
snares for this area. Hawaiians used to trap birds
for their feathers, so this would be one of the sites that we have on our map. Thank you.

MR. BASSFORD: Ian with SCS. When we conducted our survey and we cleared this area, we found out that it was a planter for agriculture. Once again, notice its situation. It is on a ridge. Unfortunately, it's on a north facing ridge, but when summertime is up the -- the sun is straight ahead, building materials, planter. That's it.

MS. APANA: Ian, where is the planter?

MR. BASSFORD: Right where Michael -- right where Michael's sitting.

MS. APANA: Okay. I didn't know if it was like --

MR. BASSFORD: It's really hard to make sense of anything with the grass everywhere, and that's one of the protocols when we came through here is we had to clear everything, so we kept all of our clearing materials on our pack and we dropped our pack and cleared as we went, versus coming back, coming back, coming back.

MR. LEE: Michael Kumukauoha Lee, cultural practitioner. My set up for my map is done based on the stars, so this would not be co-exclusive just for birds. I mean, clearly this looks like a
planter. So that observation I wouldn't take out.

You can do multiple things with the property. You can walk and chew gum at the same time, so, yeah.

MR. KANAHELE: Daniel Kanahele. You can really see how overgrown this area has become with the rains, and it's just -- it tells you if you have a little bit of water, things did grow here and that the soil can sustain, you know, whatever crop you're going to plant here, whether it's sweet potato or dry land taro, whatever they may have planted in these -- in a planter like this in the past. So it's not -- in my opinion, you know, a lot of these areas, the ag -- it's described as marginal as far as being able to grow things, but all you need is a little water and poof. Volcanic soil is very, very rich soil, so you can grow a lot if you have a little bit of water, if you have a water source. Thank you.

MS. DeNAIE: Lucienne deNaie. A comment, just in general, maybe for Ian. The site that we visited down below that had the terrace and the fire pit area, if there is data recovery at a site like that, would the data recovery then be in the terrace area, not just like in the over hang? Is that kind of --

MR. BASSFORD: No, it would be the entire
feature. We would test approximately 50 percent of
the said feature, so we would remove half of the --
half of the floor of the over hang and half of the
floor of the terrace.

MR. LEE: Michael Kumukauoha Lee,
practitioner, native Hawaiian. On my map I have a
storage place or the place of the -- storage place or
the place of the konahiki. This is TS 36, I believe.
So that's what we have. Konahiki is the person that
collected the taxes and the distribution that went out
for the kapu system from the mo`i all the way down to
the soldiers and the under chiefs. That's all I have.

MR. BASSFORD: Ian with SCS. This is TS
36. This is a planter again on a ridge top providing
ample building materials. Michael is standing within
with the planted area. Clare is sitting on the
terrace itself. Again, very hard to make out due to
the vegetation, but there's a stacked architecture
that runs through and comes up and abuts the outcrop
to the east.

Lucienne, this is a good example of the
question that you asked earlier, wondering why some
numbers are missing. If you look at the map and you
find 35, you'll see that 36 is missing. Logic would
dictate that 36 is close by, yeah? It's right on the
other side. So what's happening is because of the scale of the map, you're having some missing numbers, and that's a direct correlation because they're very close together.

MS. DeNAIE: Thank you.

MS. APANA: So, Ian, when you say that --

MR. LEE: Your name.

MS. APANA: My name's Clare Apana. Is this an outcrop, so that means that these were all like there and then this added on?

MR. BASSFORD: Yes, that outcrop behind is the natural outcrop, and then what you're sitting on is the augmentation. That's the actual architecture from gathering the field stones and coming up and stacking them.

MR. KANAHELE: Daniel Kanahele. I have is one question for Ian. Ian, approximately what is the elevation of this site? And the other site we came from I think is pretty close to the same elevation. Just curious.

MR. BASSFORD: I'm going to say 205 -- Ian. I'm going to say 205 meters above sea level. I don't really trust that. I can't really do the conversion off the top of my head now, but we're about 200 meters above sea level.
MR. KANAHELE: So it's 39 inches to a meter, so --

MS. DeNAIE: 600 something feet.

MR. BASSFORD: 600 feet.

MR. KANAHELE: Over 600 feet elevation.

MR. BASSFORD: Three to one.

MS. APANA: Can I ask Charlie a question? This is Clare. So if you were taking a place like this, what would -- what would it -- what could it possibly -- potentially become it was a residential place? Does the natural outcrop get taken down or you build on top of it? What would --

MR. JENCKS: Charlie Jencks. Are you going to do data recovery here?

MR. BASSFORD: No.

MR. JENCKS: Okay. I don't know -- this may be a single family area in this part of the project. This elevation, a lot of single family large lots, so there could be some flexibility on these types of sites.

MS. HODARA: Rachel from SCS. Ian and I were talking about on the way, just going back to plant preservation or preservation of plant remains at these archaeological sites. We're more likely to find phytoliths out here, if anything, because pollen
doesn't preserve well in dry environments. So pollen is best found in bogs. So say we went to the top of the West Mauis to Pu`u Kukui and we took a core, we might find there really good pollen preservation, because it's been wet and it's been in an acidic environment for its -- the life of the pollen, but here it's so dry, the pollen dries out and it's impossible to interpret what plant it's from. So here we're more likely to find phytoliths, if anything. That's the silicone part of the plant that stays -- that preserves well in dry environments.

And the best thing we could find, if we did come across it, are charred -- charred seeds from -- say they were farming and they had seeds or chaff from their plants and they threw it in the fire and it burned, that would will preserve for thousands of years, but I don't know of any -- that we found any seeds out here in the hearths. So if we did find that, that would be very exciting, because then you can really get a good idea of what they were eating or growing.

MR. KANAHELE: Daniel. Question for Rachel. Would you think that the likelihood of fires, man-made or naturally occurring, would happen in an area like this, open area like this, because there's
more fuel?

MS. HODARA: Well, yeah, I think nowadays, right, the fire -- Charlie would know too, the fire danger is higher than maybe back in the prehistoric times when it was a more diverse environment with, you know, different types of trees and less ground cover, but now this is -- seems like a perfect fire environment to me. So, yeah, it's probably a risk here.

MR. KANAHELE: Thank you.

MS. DeNAIE: Lucienne deNaie. Follow up with Michael. You know, Michael, in your cultural awareness of, you know, talking to kupuna and so forth, did anyone talk about how areas like this, you know, that were more like rolling hills, even if they had like forests, how they were utilized? You know, were they utilized differently than the lava plane area, for instance?

MR. LEE: Yeah. They -- yes, Mike Lee. Yes, Lucienne. Whatever ancient growth that took place maybe 100 or 200 years ago naturally would dictate the usage. As I mentioned, the bird feathers, that was for the high ali`i, mo`i. The mo`i's the king. Ali`i are the chiefs and under chiefs. It was the mark of status. So you also had to have continual
usage of their feather capes that they used. Then the
gods, like Ku, they did a foundation that was weaved
under plant material and then they put the feather,
red feathers and yellow o`o feathers, i`iwi and o`o
feathers, to cover the gods that they had. So it was
a high prestige thing that would be part of the cast
or class system under the kapu system. So yes, there
would be that in the weaves differential for a system,
that we call kapu system, and that's why you would
have a konahiki to manage that.

MS. DeNAIE: Lucienne deNaie. So follow
up on this, Michael. So you're saying at this general
elevation, somewhere between 600 and 700 feet,
traditional knowledge tells us that there were plants
that supported the kind of birds whose feathers were
collected?

MR. LEE: Right. And then you'd have to
go to the records, the historical record to see if
sandalwood grew here, what kind of endemic species of
trees that, as Ian mentioned, lehua or whatever, that
would attract these types of birds that in Ewa down in
Ewa, the o`o was famous and the cap touring of the o`o
bird in Ewa took place at the new moon, which is very
dark. They had long bamboo rods or poles, and they
went during the breeding season, which was the winter
season of makaliki, and they would make a fire pit, like shaped in a V, and they would have a net behind it.

And when these birds at night would be up there nesting, they would go and whack above in the trees to shake them up and make them frightened and leave their nest. And the birds, like you have with the landing lights in airports, would go toward the fire and get caught in the nets. And so they would only use little tufts under the wings or under the tail. They wouldn't take the whole bird, you know, and they would set them aside and then release them later. So that would be a process that would take place.

MR. BASSFORD: That's -- Ian from SCS. They are the predecessors to modern day sustainability. That's what the kapu system was all about. Don't take when it's not ready. Shall we move on?

MR. LEE: Aloha, Mike Lee. As we were going towards site 47, this outcropping of rock, I can see a Hawaiian woman, about 54, really indifferent to us, which is surprising, and she was at the top of that outcrop by that kiawe tree, which is right about 20 feet away from me, that's green. And she said she
lived there, that was she was a healer, and her family
is buried in this area somewhere, and that's all I got
from her. Yeah.

Mike Lee. This is TS 47 site. I have in
this vicinity it's a place to dye tapa. Also a place
for hula. And as we crossed coming from that outcrop,
below us was TS 48, which I had marked down a spring.
That's it, if anybody else wants to put in anything?

MR. KANAHELE: I do. Daniel Kanahele.
I'm standing on the top of site 47 and I'm looking
southwest. You have a wonderful view plane up here
again from this site of Hualalai, Molokini, and
Kahoolawe, and from here I can see the cloud bridge
forming that Ian has spoken of in our past site visit,
heading from Honua`ula out over Hualalai, to
Kahoolawe. So it's beginning to form and it is
raining out on the ocean right now, so it's really one
of the natural phenomena of the area to see this rain
bridge form, and I'm expecting to have some rain
today, hopefully not when we're still up here, but
maybe in the afternoon when we go down we should have
some more rainy weather. Thank you.

MR. BASSFORD: Ian from SCS. This is
site TS 47. This is the one -- one of the more
dominant features that we found during this phase of
work that we interpret as being temporary habitation. Right now I'm standing on the leading floor of the feature. It's comprised of a natural outcrop where Mike is sitting now, which wraps around. I don't know if you can pan the camera down, but you can clearly see a pretty well-built terrace here that creates the terrace riser that allows this to becomes a pad. We tested this feature and we came up with nothing. Morphologically, structurally it meets all the criteria of a temporary habitation. As Daniel said, we've got a very good view plane. They wanted to have a vice knew, like we do. Unfortunately, because we tested it, we did not find anything, the feature at this point in time is not slated for preservation. However, it is slated for data recovery. Data recovery can also lead to preservation is. We tested this area here. For all we know, our cash was here. That's the luck of the draw when it comes to digging. So through the mitigation process of data recovery, when we get to this feature, we will open up an aerial excavation and through that we will try to prove that this feature is worthy of preservation. Thank you. Luci?

MS. DeNAIE: Lucienne deNaie. I'd like to follow up with Michael a little bit about how hula
or tapa making would relate to this particular site. Could you, Michael, describe like if a person was going to make tapa, you know, what would they be doing here? How would this place look?

MR. LEE: Yeah, what you would have is lauhala mats that were laid. The dye would be made from natural berries from Haleakala, roots, leaves, also you'd use pieces of shell as the line in your mixes. Tapa is connected to the moon, because the phase of the moon, it's a tapa -- there's a tapa moon beater cycle named after Hina. This is a woman's task. Men were not tapa makers. Women were. Same thing with the hula, with Laka, who is the spiritual female goddess of hula. Laka, like Hi`iaka i ka poli o Pele, is also another goddess that would designate this site with the stars of what its usage, its cultural usage would be. And so when they would do their dances, it's a religious ceremony, a chant in honor of the different deities that they would be -- this deity would be Hina, Laka and Hi`iaka i ka poli o Pele designated in this area. Thank you.

MS. DeNAIE: One more follow through. So if, for instance, this was a place where tapa was being made, what kind of artifacts would one expect to find? Would there be any proof of that?
MR. LEE: No. Basically they bring their materials here to do it. It would be like under a religious pilgrimage to this site. And so, you know, besides dancing, they would bring this -- what they call their ukana, their stuff with them, and they would roll it up, and like a little caravan of people, put it on their head or shoulders, the women would walk like in a troop form and take whatever they brought to this place back with them. Their hula implements, the uli uli, kaekeke, whether you have 'ili'ili pebbles or whatever, it would have been packed up and taken with them in a puolu.

MS. DeNAIE: And one more follow through. So would it be likely, if a person was utilizing this in a traditional way like that, that they would also leave other midden, like food or anything like that here? If that was found, would that kind of say, well, this isn't that kind of site?

MR. LEE: Yeah, I mean, if they brought puolu for an offering and placed it somewhere here, and it was a food substance, taro or fish or, you know, some kind of food article that was brought as -- or awa root or whatever, you know, that would be something that would be found in a puolu. Because they would also do ritualistic fasting. This was a
cultural part of it, fasting was part of ritual practice for religious -- so they wouldn't be bringing a lot of food here. They would get their water on site. They wouldn't pack their water, because you want the mana of the place, so spring or stream is where you would mix your dyes. You wouldn't be packing in a lot of heavy stuff, really light things that you would bring in.

MS. DeNAIE: Thank you.

MR. LEE: Okay. Mike here. This is site TS 51. I have ascending a hill/heavy stones, hiding place and dwelling place, and I also had from my map that if there was a meteorite that fell anywhere, they would put it somewhere around here. Very heavy. Okay, that's it.

MR. BASSFORD: Ian from SCS. Very heavy for sure. Look at the size of those pohaku. Good thing I had my sciatica during that point in time, because, boy, those rocks looked heavy, when Andrew and Joe were lifting them out of the hole. We have a sealed puka over here, a sealed tube. Initially the obvious first reaction when you come across something like this during a survey is, ooh, we have a possible hiding place for somebody. We excavated a lot of these stones out, had a big pile of rocks all over the
place. We got to a point where we could stick our
head in there and it bottoms out kind of right
underneath where -- right in front of Charlie. So
that being said, this is quite possibly being used in
one of two functions, in a traditional function. I've
been kind of thinking and talking to some old timers
in areas like this where they would come to these
skylights, these lava holes, and what they would
actually do is they would fill them with rocks and
soil and use them as a planting area, and because it's
away from the sunlight, it would hold a lot of the
moist you're a lot better. Those roots would stay
hydrated longer. So it quite possibly could be a
planting hole.

Another option, other interpretation is I
know for a fact that a lot of cowboys back in the day
when they came across these holes, they would fill
these holes in deliberately to stop their cattle from
breaking legs. Cattle were vital to them, and you
got -- it's like a horse with a broken leg, it's lame,
it's worthless.

So those are the three possible options
on our end. Through the testing process that we did
at this point in time to this level, we negated the
burial. There could be a tube system here. There
could not. We don't know. But at this point in time, right now our interpretations are either a planting hole or historical filled for cattle ranching, but I agree with Michael, very heavy, very heavy.

Anyone else?

MS. DeNAIE: Lucienne deNaie. Once again, I'd like Michael to talk a little bit more about how these different functions would work, seeing a site like this, because you've never seen this. You just looked at a map that corresponded to alignments with celestial patterns, so if you see something like this, would it be actually this grouping of rocks that would fit the description, or would it be something nearby? Would this be a kind of place that something would be hidden? Just anything you might want to say about that.

MR. LEE: This is -- it would be closer to Ian's description here. It's not a burial. This does not follow the star burial pattern. That's out. And it's definitely not part of the mo`o cave system of the pahoehoe lava tubes. So in this -- in this case I would defer to, you know, what was said, because the stars here do not show those kind of patterns of what we call cultural burial sites or cultural mo`o sites aligned with the stars. This is
really exactly what you see it to be. It can be used as a shelter and it can be used as a temporary place of habitation, if you're staying overnight for several nights. That's about it. Yeah, I can't elaborate further on this.

    MR. BASSFORD: All right.

    MS. DeNAIE: Lucienne deNaie. We just past a gulch here and this gulch goes quite a ways. It goes past this property and it goes down below this property. Were there any sites located along that particular gulch? It looks kind of like there were some on the map, but just wondered, any continuity here? It looks like site maybe 39 and 14?

    MR. BASSFORD: Yeah, they appear on the map to run along a gulch, and, you know, it's common for that to happen. The last terrace that we were at, 47, was on a knoll that was overlooking a very small draw. So, you know, I mean shows spacial relationships -- I mean, of course that's prevalent. You're going to have something -- you're going to have a tendency to have something a little bit closer to an area where you have accessible water, versus a planter out in the middle nowhere. You know, so, I mean, that definitely -- this landscape here, it's a dendritic pattern, there's a lot of intersecting (inaudible) and
gullies that interlock.

So it's not a flat landscape like it appears on this map. People who have aerial photo interpretive skills, Lucienne, people can read a map, you can see that, but not everybody can. That's one of the problems we have with modern day engineers, is everything looks good on paper, but they don't go out in the real word and see what it really looks like.

So at this point, 51, this is our last site that was in our packet here. I'm proposing we head makai and we head toward the Piilani extension. As we walk makai, it's quite possible we'll run into either 51 or 61. We can stop and have five or ten minutes there if you like, and then we can go ahead and conclude our day.

MS. DeNAIE: Yeah, because it seems like -- we're at 51. So it looks like 61 is possible temporary habitation, so since those are fairly rare, that might be interesting to see, if it's on the way up here.

MR. LEE: And as Lucienne said, Mike here, site TS 14, I have it down as a spring, and TS 39 as a well.

MR. BASSFORD: Oh, okay. Okay.

MR. LEE: My name is Mike. This is TS
59, sacred place of worship of mo`o, the eo, Ku, and
(inaudible) is present somewhere around this location.
That's what I have. For 60 we have a gathering place,
which would be further on down. It would be like a
marketplace where they would trade, they would do
trading of their goods.

MS. DeNAIE: Lucienne. So one more
question, Michael. So when you say a gathering place,
do you mean like right in front of the stones or you
mean like sort of in the general area?

MR. LEE: In the general area
(inaudible).

MS. DeNAIE: So the way the star map --
Lucienne. The way the star map works, it gives you
general locations and not just certain formation or
anything like that?

MR. LEE: Exactly. Exactly. Thank you.

MS. APANA: Did you guys --

MR. BASSFORD: If you want to --

MS. APANA: Clare Apana. Did you note
the sun dial, pohaku?

MR. LEE: In relationship to what?

MS. APANA: It's down there. I just
wondered.

MR. LEE: I can't speak to that because
of the tree growth. I cannot see from my view plane, so I can't make that designation personally.

    MS. APANA: (Inaudible) that area.

    MR. KANAHELE: Daniel. We're receiving blessings right now. It's beginning to rain and the ulu clouds are bringing forth life-giving water and come to the end of our site visit. I want to thank Ian Bassford for leading us today, SCS, Charlie Jencks, and all the others who came out to participate. Thank you. Good to be here with everyone.

    MS. DeNAIE: Lucienne deNaie. I'd like to thank Charlie Jencks for providing a videotaping of this, and Honua`ula Partners. I think that it definitely adds another level of research to the whole project. And I'd just like to comment, although it was really great seeing all the places we saw today, in my heart of hearts it would be wonderful, and I don't know how you'd document this, to actually walk one of these gulches and get the feeling on this side, because the gulches just appear to me, not a Hawaiian, but just a person that looks at maps, as being kind of the reason people were here is because of these gulches, that they provided an atmosphere, an ecosystem that allowed life to flourish.
Also, I would request that the archaeological report sort of discuss why you would have planters in an area where there's lots of room to plant just out in the open, so were they to hold to water, moisture? Hopefully that will all be covered in the report. So just rather than write a bunch of notes, Ian, I'm throwing this out here so you can -- you may have already thought of that kind of stuff, but just in case, I think it would be helpful for people to understand, because this is so different from the lava flow area where the planting areas are, you know, more limited. Thank you.

(End of audio-recorded proceedings.)
CERTIFICATE

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

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

DATED this 8th day of March, 2014, in Honolulu, Hawaii.

__________________________
Jessica R. Perry, CSR, RPR
Hawaii CSR# 404
## HONUA'ULA SITE VISIT

**February 7, 2014**

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**EXHIBIT "A"**