

**CULTURAL RESOURCES COMMISSION  
REGULAR MEETING  
APRIL 7, 2011**

*\* All documents, including written testimony, that was submitted for or at this meeting are filed in the minutes file and are available for public viewing at the Maui County Department of Planning, 250 S. High St., Wailuku, Maui, Hawai'i. \*\**

**A. CALL TO ORDER**

The regular meeting of the Cultural Resources Commission (Commission) was called to order by Commission Member, Erik Fredericksen, at approximately 10:10 a.m., Thursday, April 7, 2011, in the Planning Department Conference Room, first floor, Kalana Pakui Building, 250 South High Street, Wailuku, Island of Maui.

A quorum of the Commission was present (see Record of Attendance).

Mr. Erik Fredericksen: Good morning, everybody. I'd like to call the, let's see, April 7, 2011 meeting of the Maui County Cultural Resources Commission to order. Hope everybody had a good March and we're just starting off April here.

**B. INTRODUCTION OF NEW COMMISSION MEMBER - IRENE KA'AHANUI**

**C. ELECTION OF CHAIRPERSON AND VICE-CHAIRPERSON FOR THE 2011-2012 BOARD YEAR**

First item of business is Introduction of New Commission Member Irene Ka'ahanui, who is not able to be here so we will be meeting her when she's at next month's meeting. And item C, Stanley?

Mr. Stanley Solamillo: Item C is the Election of Chairperson and Vice-Chairperson for the 2011-2012 Board Year.

Mr. Fredericksen: So -- thank you, Corp. Counsel. From here, we're supposed to -- I didn't realize we were doing this today but we conduct the election again and so nominations for chairperson and vice-chairperson are open.

Mr. James Giroux: Just procedurally, I just wanna add that the nominations don't need a second, and then what we're going to do is we're going to vote in the order that the nominations come in. So we'll take all the nominations, close the nominations, and then vote from the top of who go nominated, you know, first, second.

Mr. Fredericksen: Thank you, James. You was going to say something?

Ms. Makalapua Kanuha: Yeah, I just wanted to nominate Erik as chair.

Mr. Bruce U`u: Second.

Ms. Kanuha: Even though no need.

Mr. U`u: And I'd like nominate Ray for vice-chair.

Ms. Kanuha: And I second, even though no need.

Mr. Giroux: Okay, just for clarity, for the chair, is there any other nominations for chair? Seeing none. Okay, we're going to close that. And then for vice-chair, is there any other nominations? Okay, seeing none. So you can proceed to vote for the chair. Looks unanimous.

Ms. Kanuha: It is.

Mr. Fredericksen: Okay, well, thank you for that one, everybody. Now, for vice-chair.

There being no further nominations, a vote was taken.

***It has been nominated by Mr. U`u, seconded by Ms. Kanuha, then unanimously***

***VOTED: that Commissioner Hutaff serve as Vice-Chair for the 2011-2012 board year.***

Mr. Ray Hutaff: Alright. Cool. Thanks for not making me chair.

Mr. Fredericksen: Okay. Ray. Well, thank you all. Okay, well, 2012, through there, but we're in 2011 now.

**D. APPROVAL OF MINUTES OF THE OCTOBER 7, 2010 (deferred from the March 3, 2011 meeting - please bring your copy), NOVEMBER 4, 2010, and MARCH 3, 2011 MEETINGS**

Let's go to item D, which is approval of minutes of the October 7, 2010 Commission meeting, and, let's see, November and March of 2000 -- let's see, you have 2010, oh my. So we need to approve 2010 October and November minutes, and March 2011 as well. Any Commission Members have comments or additions to any of those? Yes, Brandis?

Ms. Brandis Sarich: In the October minutes, there's just Rhiannon and I found a place where our names got swapped, but I don't have that right here.

Mr. Fredericksen: Suzie, what's the best way to handle that for -- since, I mean, I don't have my October 2010 meeting minutes with me either?

Ms. Sarich: We can provide them. I don't have them right now though.

Mr. Fredericksen: Okay.

Ms. Sarich: Okay.

Mr. Fredericksen: Okay, well we'll handle it that way.

Ms. Sarich: Alright.

Mr. U`u: Shall we just defer the October?

Mr. Fredericksen: Would that be easier, Suzie?

Mr. Hutaff: No.

Mr. U`u: No?

Mr. Fredericksen: Okay. Well, if there are -- if there are any other comments that Commission Members have, we could defer. If not, we can accept with the proviso that Brandis and Rhiannon would work that out.

Ms. Sarich: Okay.

Mr. Fredericksen: Thanks, Brandis. Any other for 2010 November meeting? How about the March meeting of this year? I know Warren was in New Zealand. Okay, anyone want to make a motion to approve?

Mr. U`u: Motion to accept minutes with revisions for October 7, November 4, and March 3<sup>rd</sup> of 2011.

Mr. Fredericksen: Okay. Thank you, Bruce. We have a second?

Ms. Sarich: I'll second.

There being no further discussion, the motion was put to a vote.

*It has been moved by Mr. U`u, seconded by Ms. Sarich, then unanimously*

**VOTED:** *to accept the minutes of October 7, 2010, with corrections to be supplied by Commissioner Brandis and/or Commissioner Chandler, and the minutes of November 4, 2010 and March 3, 2011.*

Mr. Fredericksen: Those meeting minutes are approved, the October with the comments that Brandis and/or Rhiannon will supply to Suzie, November 2010, and March 2011. Moving on to item E --

Mr. Hutaff: Actually, we have November 4<sup>th</sup> too to do.

Mr. Fredericksen: No, we -- oh, did anybody have comments on November 4<sup>th</sup> or March? I thought we ran through that already, Ray.

Mr. Hutaff: Oh, where was I? Okay.

Mr. Fredericksen: So we're all good on that?

Ms. Sarich: Do we need to vote to approve them?

Mr. U`u: I did mention it in my motion.

Mr. Fredericksen: Bruce mentioned them all so we're covered. Moving on to item E, Stanley, you wanna take that away?

*Mr. Solamillo read the following item description into the record:*

## **E. HISTORIC DISTRICT APPLICATIONS**

- 1. MR. DARYL FUJIWARA, on behalf of TRI-ISLE RC&D, INC., requesting review and approval on the proposed Na Kamehameha Pa'u Parade, whose route begins at Kenui Street and proceeds down Front Street to Shaw Street, with Ho'okupu ceremony at Moku'ula Ahu, and Ho'olaulea at Kamehameha 'Iki Park, located at TMK (2) 4-6-009:999, (2) 4-6-007:002, and (2) 4-6-002:011, in the Lahaina National Historic Landmark (NHL) District, Lahaina, Hawai'i. The CRC may take action on this request. Public testimony will be accepted. (E. Wade)**

Mr. Erin Wade: Thank you, Commissioners. Good morning. My name is Erin Wade. I'm a Planner in the Department. And I brought before you today a request from Tri-Isle RC&D for the Na Kamehameha Pa`u Parade and ho`okupu ceremony and ho`olaulea event.

The event has changed a bit since the last year, which is why it's before you today. The annual event in the past has been located at the Banyan Tree Park, and now the final -- the final conclusion events have been at the Banyan Tree Park; now it's being proposed to be relocated to the Moku`ula site and the Kamehameha Iki Park site. Typically, when there is an expansion or a change in venue in any annual occurring event, we do bring it back to the Commission for your review. We also send it to agencies for their review and comment.

So this application was sent to Police, Fire, Parks, Lahaina Restoration Foundation, Hui O Wa`a Kaulua because they maintain Kamehameha Iki Park, and same with the Friends of Moku`ula who care for the Malu `Ulu O Lele Park in Lahaina Town.

So today with me is Daryl Fujiwara, who is the official applicant. He's going to present to you the extent of what this new proposal would mean for this event. There are also members of agencies in the audience that will be commenting on their support and concerns about the relocation. I'll give it to Daryl.

Mr. Fredericksen: Thanks, Erin.

Mr. Daryl Fujiwara: Aloha. Thank you for having me this morning. My name is Daryl Fujiwara, and I was given this position through my family. My aunty used to coordinate this event, and she handed it down to me, and from her, it came from my grandmother, and her grandmother before her helped to create Aloha Festivals and to help run various cultural events, and so I kinda feel it's my kuleana to take that on now as the next generation. And so there are a lot of reasons why we're -- we're moving the event so I'm going to get down into that.

So we now having to regain the reigns for this year, I kinda started off with my planning committee and asked them to kinda refocus and realign ourselves and ask ourselves why we're really doing this event. And so some of our -- our purpose and goals are to, of course, honor our ali`i in a pono manner, uphold tradition and kuleana, create a safe venue to gather the community, educate by sharing our culture and the community as well as to the visitor, and we wanted to also highlight and support local nonprofits and businesses with the purpose of sustaining their businesses as well as natural resources.

So the event usually starts off at 9:00. We open the ho`olaulea with an opening ceremony; usually just a pule and like slight entertainment, like really nice music to start off the morning; it usually commences, and then we have all of our Maui crafters and we have

exhibits. And this year, because we're in the area that Hui O Wa`a pretty much reside, and Friends of Moku`ula, we're taking advantage of that and helping to get them exposure by offering them the ability to do one-on-one tours with groups and as well as an exhibit. We're also going to do makahiki games, and that will be facilitated by the Kula Kaiapuni at Nahienaena Elementary School, and food, of course.

And then, right after that, around 9:45, the parade starts and it commences from Kenui Street. Most of all of the participants are lined up accordingly and the pa`u riders come from the Jodo Mission, where they're all getting ready with their regalia and their leis. And so they start at the intersect, right at Kenui, and they proceed down Front Street where there are seven commentary stations; one with Longhi's, Kimo's, Cheeseburger in Paradise, Lahaina Pizza Company, which was BJ's Chicago Pizzeria, and the Wharf Cinema Center, and we'll probably have one at Kamehameha Iki Park since the stage is kind of right next to the street.

From there, we end the parade at Shaw Street, and so right there, at Moku`ula, in the parking lot that Friends of Moku`ula kinda of manage, there's an ahu there and that's where I want to have the ho`okupu ceremony. And it's a good spot because it's not on the island and it's not in that kind of facility where people could, you know, ruin the integrity of the site and so I thought it was a really good place to have it.

From there, the rest of the day is ho`olaulea. We have award ceremony for the participants as well as the pa`u riders and their units, and, yeah, that's pretty much the gist of it. So the parade route, like I was saying, sorry, it's from Kenui all the way to Shaw, and those numbers are the intersections that we close so that there are no incoming traffic for safety for the viewer as well as the participants, and every year it's pretty much the same thing. We've documented the parade occurring for over 70 years now, if I'm not mistaken. So this is the layout of the park. All of the exhibits and crafters will be in the parking lot in front of Hui O Wa`a Kaulua's halau. All the sales will be done, all the big sales will be done in the Hui O Wa`a Kaulua office. There will be a small booth on the side to administer scripts for food just so that it's easily accessible. The stage area will be right in front of their hale aloha. It's -- so there's a big grass lawn, and we want it to be tented 'cause it's going to be very hot. And right behind that, we're going to have all of the games and the keiki zone there and so, yeah.

Of course, what -- since we're focusing on -- my next point is to focus on the honoring our ali`i through a pono manner and through tradition and kuleana, and so that is, of course, doing the ho`okupu ceremony at the ahu. If we're talking in terms of what is important in terms of a place that is important to us in Lahaina, it would be Moku`ula at the very top of all of that. Since all of our ali`i or most of them in the early -- earlier years lived there, resided there, made important decisions there that affected all of us, it is an important place to have that there. I did consultation through Kalani Kapu and the Kapu ohana, and he has

received mana`o from the late Akoni Akana, Aunty Diane, Kalekoa Kaeo, as well as Akela Kaniaupio-Crozier, and the list goes on and on. He is a kumu hula. He is from Kaua`ula Valley. And he has a lot of mana`o and support. And so I'm so thankful that he's helping me. He's actually the chair of this portion of the event. Some of the things that he had said were good ho`okupu for Moku`ula are mele, of course, so people can sing or oli these mele, and lei of milo, the orange pua of it, and the ...(inaudible)...

Going on to safety for the community, one of the concerns that we've been having in the past is that during the parade, at the very end when we're trying to manage them to end at Shaw Street for the safety, they have been kind of leering out at Prison, right before Shaw Street, because they feel like, oh, there's nothing else down there. And so part of the reason why we wanna move the event to Kamehameha Iki Park is because of that. It they know that it's going to end there, they'll all end up there and there'll be no, you know, questions and all of that. So it's a safety thing, first and foremost, I think, for the participants. And then, of course, since it's all there, we're keeping the event intact, you know, we have more control over the situation. And, of course, highlighting all of the various organizations in Lahaina who have all sent letters of support: Friends of Moku`ula, Hui O Wa`a Kaulua, Lahaina Restoration Foundation. The Royal Guard is also going to be joining us this year, so they'll be part of the exhibit area that we'll be having. The Lahaina Hawaiian Civic Club will be coordinating all of the crafters. And the kaiapuni is going to be handling all the games. And that's it. Do you have any questions?

Mr. Fredericksen: Thank you. Commission Members, any questions for Daryl?

Mr. Hutaff: Yeah, when you get to Moku`ula o Lele and your events, your protocols are done, is there anybody that's going to be there to keep the general public from meandering around there? The area is open, yeah?

Mr. Fujiwara: Yes.

Mr. Hutaff: I mean we've opened it to stuff to come out and stuff to go in.

Mr. Fujiwara: Yes.

Mr. Hutaff: Is there going to be something that's going to keep the --

Mr. Fujiwara: Our committee, of course, is going to be helping with that. The Chair, Kalani Kapu, he is helping me to find people to help make sure that it is all intact. We're working on a royal court and usually the warriors who are in attendance for that help to make sure that there is an area that is surrounding the ahu so that people can be ...(inaudible)... instead of doing like a fence or whatever and so usually in the past that's what's happened.

There is just an area that we have secluded around it so that people can enter through the middle and make their offerings and come out safely.

Mr. Hutaff: And so -- and the rest of the day, after those protocols are done, somebody will be there just to keep, you know --

Mr. Fujiwara: Friends of Moku`ula will be doing their walking tour around this area so there's always going to be somebody --

Mr. Hutaff: Somebody there?

Mr. Fujiwara: Yeah. Yeah.

Mr. Hutaff: Cool. Perfect.

Mr. Fredericksen: Any other questions? I have a question, Daryl, for -- what are the commentary stations? What are those going to be -- what's going to be happening there? I may have missed that.

Mr. Fujiwara: So those -- for a commentary, we have kind of like a script of just general things about the participants who are in there so that people who are watching the parade know who these people are, these participants, or programs that are included. So, basically, they're reading a script or having -- sharing their mana`o about these organizations, or the people that they see, or the beautiful things that they're wearing. Just things like that.

Mr. Fredericksen: Thanks. Any other questions?

Ms. Kanuha: Mr. Chair, I don't know, is this the right time, Corp. Counsel, that I could speak?

Mr. Giroux: Yeah, Chair, the Member has something to add.

Ms. Kanuha: For the record, my fellow Members, I'm actually the island manager - I shouldn't say "manager," but I'm the appointed commissioner for King Kamehameha Celebrations on the State level, so I just wanted to share some discussion or have some discussion, if I may?

Mr. Fredericksen: Sure.

Ms. Kanuha: I know some of the questions was about the commentary different stations. In the past, I had been one of those commentators, and as Daryl had shared, that we all



have one universal script and, basically, explaining about the participants, what they do, what organization they support. So where as my kuleana as a commissioner for Maui is the reason why it's at Kamehameha Iki Park is, as Daryl had shared, that in the days of old, this is the area that a lot of our decisions that our mo`i had made for the Nation of Hawaii, and being a past member of Hui O Wa`a Kaulua, we know that that is true and, of course, we have Mo`okiha O Piilani, which is our double-hull canoe that is there. So it's more of bringing more cultural awareness to the park to enhance the visitor's experience and understanding as well as our kama`aina. Whereas, Malu Ulu O Lele, aka Moku`ula, this is actually the area that we all know that Princess Nahienaena, Kamehameha II and III was raised on this island with their mother, Keopuolani, who is Kamehameha the Great's most sacred wife. So these are the significant reasons of bringing, whether it's our awa root ceremony, or to bring enlightenment knowledge to this area. And I just had -- 'cause I know it's going to be a pa`u. I'm not -- I wasn't in the meeting. I wasn't aware of what are we doing with the horses at the end? Is there a staging area?

Mr. Fujiwara: Yes. So at the end, all of the different participants will be I guess scattered and ending at Shaw Street, but the pa`u riders always typically end in their back dirt parking lot behind the Salvation Army, which is away from the site, and so they're typically de-horsed there or dismounted.

Ms. Kanuha: Dismounted. No tell the paniolo "dis-horse."

Mr. Fujiwara: They dismount behind in the dirt parking lot.

Ms. Kanuha: Oh, okay. Yeah, 'cause that's the area that they would use like in the past for Taste of Lahaina. That was like a parking lot area.

Mr. Fujiwara: Yes. Yes.

Ms. Kanuha: Yes. Yeah. Okay.

Mr. Fredericksen: Thanks, Makalapua --

Ms. Kanuha: You're welcome.

Mr. Fredericksen: For all that information.

Ms. Kanuha: Thank you.

Mr. Fredericksen: Any other questions or comments? I just would like to add that I mean this is a great event. This is -- there should be more of this in Lahaina. It sounds very --

like it's really, really well organized and I think that it's -- I think it's a really great spot to have it, the end of the parade - the nice focus and tie-in and everything. Thank you.

Mr. Fujiwara: Thank you.

Ms. Kanuha: Chair, I just wanted to make one more comment if I may.

Mr. Fredericksen: Oh, sure.

Ms. Kanuha: Just so that it brings more awareness on it's not just an event or a cultural event, but this is actually a cultural event that is celebrated throughout the State of Hawaii on the islands of Hawaii Island, which in Kohala, Kona, Hilo, and, hopefully, we will have a Kamehameha statute here on Maui because we don't have one. I'm not sure if I'm supposed to actually say that. Maybe that's another meeting.

Mr. Fredericksen: It's related.

Ms. Kanuha: But -- yeah, okay. That's related. Okay. So that's what I'm pushing for, actually, if I may say so. So thank you, Daryl.

Ms. Wade: Mr. Chair?

Mr. Fredericksen: Yes, Erin?

Ms. Wade: I just wanted, before you open it up to public testimony --

Mr. Fredericksen: Okay.

Ms. Wade: To add one point of clarification, which I was made aware of today. I was in consultation with Parks in advance with bringing this before you and was under the understanding that, essentially, that Kamehameha Iki Park as well as the Banyan Tree would be rented out for this weekend -- or the weekend of June 18. However, once Steve Ashfield, who's from Parks Department is here in the audience, he has made me aware that, generally, they do not allow two permits for sales on public property in the Historic District at the same time. So you have a letter before you also from the Lahaina Restoration Foundation sort of clarifying what an option might be in terms of working that out. It has been, basically, worked out between the Parks Department and the Cultural Resources Commission in the past so this would be an area of to focus your attention and your discussion and for the members of the public for comment as well.

Mr. Fredericksen: For the rest weekend at Banyan Tree Park?

Ms. Wade: Correct. Yep.

Mr. Fredericksen: Okay. Thank you, Erin.

Ms. Wade: Thank you.

Mr. Fredericksen: Let's open this item up for public discussion so if anyone from the audience wants to come forward, please state your name.

Mr. Steve Ashfield: Hi. I'm Steve Ashfield from Parks Department. It is in October but thank you for passing the minutes the last time I was here.

Mr. Fredericksen: Good morning.

Mr. Ashfield: This is the list of what you passed and, unfortunately, by moving the parade date, Lahaina Town Action Committee, which uses that date, that's one of their seven dates that they get because they have the stages and that stuff to put up, so they look forward to it to earn some money or whatever. By moving it to Kamehameha Iki Park on the 16<sup>th</sup>, probably -- excuse me, the 18<sup>th</sup>, probably isn't really a problem except Lahaina Town Action Committee won't have a date, so you're cancelling out what they do. Aunty Patty, Aloha First, is on the 18<sup>th</sup> under the Banyan Tree. Now, if we do something like that just use the Banyan Tree rather than sell stuff at Kamehameha Iki Park, I mean this is a great thing, I mean I don't want to stand here and say, "It's terrible. I'm a haole guy." This is -- I mean all excited. It's much better than the one parade I sent people to where the people were in mustangs, cars, one year because it was too hot for the horses. But I don't want to say it can't happen. I just want to say selling the stuff underneath there is -- cannot happen in both places. So one of them gonna be closed down. What Lahaina Town and Restoration said, okay, let's close it down and make it a weekend for this. That's fine also. Lahaina Town Action Committee loses a date. I don't really care if they lose a date but somebody's going to pickup another date. My suggestion is just have all the selling down under the Banyan Tree this year. Next year, when they come in and we set it up in October, let this new group says, "Okay, we wanna be under the Banyan Tree or at Kamehameha Iki Park" and take some of those days that the other people have 'cause you people have to say okay and, right now, we have two people. We can get a third one. It doesn't matter to me if there's 20. I just make the dates and they divide them up. But it is going to cause a problem for them. I mean everybody's there to really help and it comes to a revenue thing.

Mr. Fredericksen: Right.

Mr. Ashfield: And I don't like revenue things really but, unfortunately, we can't have both of them going on at the same time.

Mr. Fredericksen: So -- so, Steve, what -- what my understanding of this situation is is maybe one, and we'll see if anyone from Lahaina Town Action Committee's here and maybe Daryl can come back up as well just so we can get this resolved right here, if Lahaina Town Action Committee took a rest weekend or this was a rest weekend for Banyan Tree Park on this event 'cause I'm imagining that the folks that have organized the parade would like to have the selling and everything at Kamehameha Iki Park rather than way back where Banyan Tree is 'cause the parade's ending in another area, but then Lahaina Town Action Committee could choose one of those -- the other designated rest weekends?

Mr. Ashfield: Lose a date. They have no right. The only right you give 'em -- the only right they get to use the seven days is because Aloha First and Lahaina Town Action Committee don't wanna do Lighting of the Banyan Tree, Birthday of the Banyan Tree, Ocean Arts Festival, and the pa`u parade because they gotta setup stages and do stuff. They wanna setup their little things and sell stuff and that's it. So they take those days, and that's the only reason why they're there. Otherwise, they wouldn't be there at all. So if that date goes away or we don't -- we switch it to the 18<sup>th</sup> or the 11<sup>th</sup> or whatever, we can do something like that - they lose it. Whether they lose it, fine. But also, there's another thing to think about. We didn't have anything, it's a little scary thing, maybe the King Kamehameha would get mad, but the last time we sold anything at Kamehameha Iki Park was Festival of Canoes 2007. That was the last Festival of Canoes. I don't want to see the pa`u parade go because we sold something there and King Kamehameha gets mad at us. I just hope that isn't a forbearance sort of that 'cause that I brought that -- that was the last time anybody sold anything there. That's up to you to decide. Parks -- you may decide and say, "Okay, we're going to have it." What I heard from Parks, one of the ladies I talked to over there, they weren't happy with moving it to there. They don't want another spot where something can happen because then other people could come in and say, "Hey, you had it there once. Let's have it there again." I don't know if Parks will sign off on it. So you could be killing both of them. And the scary thing about that is in Kihei, I think in 2006, we stopped the Earth Day. For me, it doesn't matter. I'll work with anything you people say, but I just wanna prepare and, hopefully, this group will come back, and wanna do it every year, and then we'll move it there, and Lahaina Town Action could be out.

Mr. Fredericksen: Okay. I'm going to probably ask you to come back up in a few.

Mr. Ashfield: Okay.

Mr. Fredericksen: I have a question for Corp. Counsel. If the CRC recommends something, can Parks Department say, "Oh, no." In the Historic District? I mean that's -- I just wanna get some clarification on that.

Mr. Giroux: Yeah, you know, right now I'm not sure. I'd have to -- I'd have to talk to the -- I guess the attorney and the head of Parks to find out what their position would be. But if you look at the rules, basically, the only reason that we're looking at -- at reviewing certain types of projects is because of this issue of sales. If those issues aren't there, then they would just go straight to Parks, I believe, to get those permits. So it would be an administrative matter. So I think what Steve is saying is might be possible, you know.

Mr. Fredericksen: Okay. That wasn't quite the answer I was looking for but -- okay, well, we'll revisit that part. Yes, Brandis?

Ms. Sarich: Do you have a sense, can they sell food at the event and have the art fair under the Banyan Tree, or do we need to ask Parks about that?

Mr. Fredericksen: Yeah, that's probably another -- Steve, could you come back up for a minute, and then we'll get other folks to come in? We just wanna make sure we don't -- oh, okay. You know what, Steve? Have a sat and then let's take other testimony and we'll have you come back. Thank you. Yeah, please state your name and affiliation.

Mr. George Paoa: Hi. I'm George Paoa. I'm the president for Lahaina Town Action Committee and I also sit on the board for Hui O Wa`a. I heard word of the meeting and the issue with Daryl's proposal just this past - when was this? Yesterday. So it's new to me, all the information that I'm getting. I just wanna say that I support the move. I know I heard word also yesterday from Steve's office, from Parks, about the issue, about the location and the vendors also. But myself, personally, I would support the change and the move there, and then we propose -- we may propose something for Lahaina Town Action Committee for June 11, which is the weekend before the 18<sup>th</sup>.

Mr. Fredericksen: Now, when you say "propose," is that -- is that using one of those rest weekends or whatever?

Mr. Paoa: Right. Right.

Mr. Fredericksen: Now, what's your understanding of the nuts and bolts on that? I just heard from Steve, and maybe I misunderstood, that rest weekends can't be traded or something. Is that what your understanding is?

Mr. Paoa: Well, as far as I know, it's the 11<sup>th</sup> that we have for Lahaina Town Action Committee.

Mr. Fredericksen: Okay.

Mr. Paoa: To do something under the Banyan Tree. Aunty Patty has the 18<sup>th</sup>, which is the same weekend that he has.

Mr. Fredericksen: Oh, right. Okay.

Mr. Paoa: Yeah. Over at Kamehameha Iki. I know there's -- part of the problem is the vendors having two different locations at the same time. You could propose something to where you can divide -- I know you can only have 25 vendors/crafters under the Banyan Tree, and if you can maybe cut that in half or Aunty Patty, if she agrees to that, use the other half down at Kamehameha Iki for that same weekend.

Mr. Ashfield: ...(inaudible)... I don't know if Aunty Patty would agree.

Mr. Fredericksen: Yeah, I don't -- I was just going to --

Mr. Ashfield: ...(inaudible)... having trouble with that now.

Mr. Paoa: Alright. So that's something that I mean I would look into on her part. But as far as the LAC, I mean we support that -- that change and that move over there.

Mr. Fredericksen: Okay. Thank you. Any questions for the presenter? No? Okay. Thank you. Next person, please?

Ms. Nalani Smythe: Aloha. I'm Nalani Smythe, formerly Crystal Alboro, and I've been doing Na Kamehameha Pa'u Parade for about 12 years prior to Daryl coming in, and I just wanted to give a little bit of history on that because over the 12 years that I've done it, I've come before the CRC. This is going to be our third time. One year, we were allotted cash sales through this Commission and it, supposedly, was administratively turned over year if we had no changes. So there is a variance on there one year for us to receive cash at Keawa`iki. But economics prevailing, they wanted the cash, Lahaina Town Action, okay. For me, personally, Aunty Patty, I know her well. I'm the one who put in her permit to get her event there to begin with. I went before this Commission as well. She has that park 26 Saturdays, Sundays a year, and we are asking for one day, and that's the bottom line. If she can have 20 days, God bless her. And if she doesn't wanna give it up for one of the largest cultural events Statewide, then I don't have to say further. So you make a decision. I understand it's an advisory council only, Parks can override, but we've been to Mr. Glenn's office before on this same matter when he wouldn't allow us to move it, so I know Glenn Correa's back in Parks and he might have an issue just because of his beliefs, but I have to encourage you to support the move and ask Aunty Patty to sit down for day. She can have it Sunday. Sundays she's there. We're only asking for Saturday. Thank you for your consideration. Thanks.

Mr. Fredericksen: Thank you. Hold on, Steve. Let's give -- pardon?

Mr. Ashfield: It's 43 days.

Mr. Fredericksen: Oh, okay.

Mr. Ashfield: Okay?

Mr. Fredericksen: Okay, thank you.

Mr. Kaniloa Kamaunu: Good morning. My name is Kaniloa Kamaunu. Always happy to be here. As a native, I'm in support of the activity. I know some of the people at the hotel we work in, they take a lot of time to prep for the activity, a lot of the, you know, time that they give up at the hotel to prepare to be in the parade especially. I think it comes down to, basically, cultural rights. You know it's a cultural event that promotes the culture itself. So I think that way it has the most weight if anything especially in this Commission because, you know, it talks about culture. If we really wanna promote Lahaina, promote Maui, that's the direction to go into. I mean we have a strong culture. We have a strong past. And, you know, if we're going to have the families, you know, born and raised, lived there, you know, and they're the ones carrying on the activity, you know, ohana. It's not there to really -- I mean people are going to make money. That always happens. But that's not really what the whole thing is about. It's about promoting the culture. It's about promoting what is kanaka. Native tenant rights, native tenant cultures are the basis of Hawaii. So I -- you know, especially for myself, one that is engaged heavily in a lot of these issues that come up. To me, it's the culture because it preserves who we are, you know, we don't get lost. So I support the family and the activity that they want to have. Thank you.

Mr. Fredericksen: Thank you. Any other comments from audience members?

Ms. Johanna Kamaunu: Aloha. I'm Johanna Kamaunu. I'm from Waihe'e and you're probably wondering why is Waihe'e here talking about something in Lahaina. But it's a cultural event so -- and it talks about kuleana, and I am a kuleana holder with my husband and we have been for generations. And because of that, I would support this. But there is one other item at play here that I really appreciate and I believe it was last year that the Planning Department revised their application form for these types of events in Lahaina, and they made it very clear that certain types of things should be included and that there would be some restrictions, I suppose. Irregardless, we talked about it and we - and I say "we" because we were here to participate in that conversation - and we concluded that this was good thing, and I'm seeing here today that it is a good thing. We're going through the steps, the process is working, and I appreciate that, and I appreciate even more the Lahaina Action Town Committee - is that how it goes? That they have even given an

alternative that they're willing to work with. So I think your job is pretty easy right now; it's just whether or not everybody will agree with it, yeah. So, like my husband, I would support the cultural aspect. There's so many things that could be done in Lahaina and this is one thing that seems not aggressive and abrasive as sometimes, you know, things can get. But it's a nice thing and it's a pleasant thing, and I think it would be a pleasant welcoming experience for visitors and kama`aina alike, and so, because of that, I would really enjoy bringing my family, as much as I hate crowds and driving around Lahaina Town, I would really bring my family to something like this. Thank you.

Mr. Fredericksen: Thank you. Anyone else with comments from the audience? Okay, let's have Steve, from Parks, come back up for a minute.

Mr. Ashfield: Just to say that we'd flip Aunty Patty to the 11<sup>th</sup> and then close it on the 18<sup>th</sup> if you move it down there. Yeah, the Lahaina Town Action Committee is just going to lose that date. That's it. They're done. Because that doesn't exist there anymore. So that would be an open date, such as another day for the park to be closed or another day for the tree. That's I guess the best scenario, the worst scenario for Lahaina Town Action Commission where you say, "Okay, just move the stuff. Everybody's gotta sell stuff at Banyan Tree." And, unfortunately, the other people don't know we do this a year in advance; that all this is planned out till I tell them. Even some of the people in our Parks Department don't know I come here and tell them what gets done here to get you -- get okays for this. So that's the only thing you're really deciding what to do - do you wanna move it down there? Fine. I'll just ask Aunty Patty to switch so she doesn't lose a day, but Lahaina Town Action Committee will lose a day.

Mr. Fredericksen: Any questions? Brandis?

Ms. Sarich: Is it okay to sell food at the one venue and to sell the craft at the other?

Mr. Ashfield: Yeah, they also have to get a permit for the food, food permit, and they're going to have to come and get a permit now for use of Kamehameha Iki Park, but I think there would be no problem. The problem is they're not selling food under the Banyan Tree, okay, except Lahaina Town Action Committee wanted, so I guess there would be no problem.

Ms. Sarich: Wait. So you were just saying that we can't have two sales venues in two parks on the same day?

Mr. Ashfield: Selling crafts and that stuff is going to cause a problem.

Ms. Sarich: Okay.



Mr. Ashfield: I mean the people fighting who's going to go where. You go here. You go there. That's a problem. I don't have a problem with it. The upper echelon might have. But I'd pass it right on through saying they're just going to sell food. They have to do that because people are going to be hungry that are there and they don't sell food usually under the Banyan Tree.

Mr. Fredericksen: Bruce?

Mr. U`u: Just kinda comment. Wouldn't it be clearly stated if we approve what's recommended with the 23 conditions that we in support of the parade? Or do we add -- 'cause we cannot add a condition, correct, about what we're talking about?

Mr. Fredericksen: It seems like that part of it's regulatory --

Mr. U`u: Yes.

Mr. Fredericksen: The regulatory side.

Mr. U`u: So we can comment if we approve the project. We approve what's happening with the change, and if we approve this change and make some recommendations or suggestions, that's about all we can do. Correct?

Mr. Fredericksen: It seems. Yeah, let's -- thanks, Steve.

Mr. Fujiwara: ...(inaudible)... clarification. E kala mai. Lahaina Town Action Committee won't lose their day. I know that they scheduled and they have it on the books for June 11<sup>th</sup>, but our event is actually the weekend after, on the 18<sup>th</sup>, so Lahaina Town Action Committee won't lose their day. Aunty Patty will lose her day. Just for a point of clarification.

Ms. Sarich: I have a question for you. Do you require the sales of crafts to fund this event.?

Mr. Fujiwara: We do not require the funds to run this event. It's -- it would be -- it's helpful because portions of the funds go towards various -- our pa`u workshops and committee, and a lot of them are for the -- the people who are participating are like nonprofit events, we're fundraising for their organizations, so it's not really mainly for profit. A lot of the crafters who are going to be selling things are smaller businesses. They're not going to be -- one of things that I'm trying to focus on in terms of the crafters is that they're not going to be the tourist ones. We actually want locals to come down and buy local things or things that they would actually use. They wouldn't use a tiki carving from a Samoan carver, you know what I mean? We wanna do a farmers market and we're working to coordinate that

with Slow Foods Maui and, basically, just make it more local is the whole point of the event this year, at least part of that.

Mr. Fredericksen: Any other questions?

Mr. Hutaff: Yeah, I have one. Have you asked Aunty Patty to participate?

Mr. Fujiwara: We have not talked to Aunty Patty yet for some reason. E kala mai. Yeah, I mean I really thought I've been covering all my basis, but I'm learning, since it's my second year doing this, that I -- there are a lot of other people that I still need to confer with, I guess. But Aunty Patty is a dear friend and so I'm hopeful that she will be very helpful in this situation.

Mr. Fredericksen: Daryl, I've got a question. How many -- I mean this isn't -- how many booths, as it were, do you foresee at this event?

Mr. Fujiwara: If I'm not mistaken, we're only allowed to have up to 25, and so that -- well, out of the 25, we have maybe 3 for exhibits and 1 for the games, so that's left us with maybe 21 tents for vendors and such.

Mr. Fredericksen: Any other questions?

Ms. Kanuha: Yeah, I had --

Mr. Fredericksen: Or comments?

Ms. Kanuha: We were talking about the security around the ahu at the time of the ceremony. Did we reach out to Na Kupuna; Keeaumoku Kapu?

Mr. Fujiwara: So Kalani had talked to him and he will not be here.

Ms. Kanuha: Okay.

Mr. Fujiwara: Yeah, they're going to be on a conference I believe in Seattle or something or I believe, or else they would be there. And so right now we're focusing on trying to find people in Lahaina who are able to provide that kuleana before we reach out to the Central Maui and East Maui. We're trying to ask that Lahaina take on that kuleana first. So we're working diligently right now to solidify all of those details.

Mr. Fredericksen: Yeah, Brandis.

Ms. Sarich: This is just my comment on the whole thing. I think that sounds incredible and the venue sounds right, but I don't know if some of you may know that the majority of my income comes from selling art under the Banyan Tree, and so as I'm not in Auntie Patty's group so I'm not going to lose a weekend, so to speak, but I know that if it were my weekend that was getting changed, I would be really upset because there's a lot of advertising that goes into that and that's my only concern with this whole thing is that those vendors who are part of Auntie Patty's group are going to lose income because it's not scheduled and all the advertising goes out way in advance for these things.

Mr. Fujiwara: I understand that. There is an application process for all of them and we will be reaching out to those vendors as well to apply for a spot in our crafters as well.

Ms. Sarich: Great.

Mr. Fredericksen: Okay. Well, that's -- given that this is a Statewide cultural event, I mean it's not perfect, the situation at this point, but it's an annual Statewide cultural event and that -- it's very, very, very appropriate in Lahaina.

Ms. Sarich: Yeah. My only issue was with the crafters. Everything else is perfect.

Mr. Fredericksen: Yeah. But that, ultimately, is kinda not really our purview is the economic side of it. It's more just the cultural side. But that's a very good point. Yes, Ray?

Mr. Hutaff: Two things. I think asking Auntie Patty is the first step to eliminate that as a worry because we all love Auntie Patty dearly and she's, you know, got where she is by being quite demanding, which is good. We should learn from that. As far as the parade goes and the changes, Moku`ula, once it was open, it was said that there were possible two things that would happen: one, that things would come out of it and to attract us; the other is things could go in and diminish. I think this venue of change to include it is probably the most important change that the parade, the Kamehameha Parade, has done in 70 years because it takes that extra quarter mile to include the birth place, the raising of King Kamehameha. It is almost shameful if it wasn't such a good parade before not to have included it before. So I think this Moku`ula thing come to us. And the, you know, ability to generate some income for nonprofits and things like that goes along with where we are today. Today, it's we have the money and we have issues that not necessarily is best culturally. As a compromise though, it does help perpetuate some of the other cultural events outside of Kamehameha Parade. And again, taking it down to Moku`ula, does bring awareness to a lot of people. A lot of local people have no clue as to why they don't play baseball in that field anymore, okay. That's their limited knowledge. And so this brings awareness as, you've heard me discuss before, where the culture needs to be projected first. The visitors will come as a result of that. Always have the culture first. We've lost that ability where we put the visitor first and culture, not second, last. This is a way to bring

culture is to begin to bring the culture first and have the benefits of knowledge and education, not just to our visitors, but to the local people themselves. I think that this is not just appropriate, not just good, I think this is like awesome. Thank you.

Mr. Fredericksen: Thanks, Ray. I'm sorry. I cut -- we kind of got away from public testimony. If there is anymore testimony, please come forward and state your name.

Ms. Marvy Marciel Gibbs: Thank you, Ray, for your comments. It's made me wanna come up and I'm a little emotional. It would be such a befitting year to make the change in honor of Akoni. It's just pono. Mahalo.

Mr. Fredericksen: Excuse me? Can we please get your name just for the record. Thank you.

Ms. Gibbs: Marvy Marciel Gibbs.

Mr. Fredericksen: Thank you.

Ms. Gibbs: Thank you.

Mr. Fredericksen: Any other one from the audience?

Mr. Ashfield: Lahaina Town Action Committee will lose their day because the only reason they're here is because of the -- it's a special day. That special day disappears, they lose. We move Aunty Patty into there and open up the Banyan Tree as a rest weekend. And I know why they don't play softball anymore there. I used to umpire. We had more broken bones and stuff at second base because the King would come up and get 'em as you were coming around. Thank you.

Mr. Fredericksen: Okay, any -- any other testimony? Okay, let's go ahead and close public testimony at this point and then have some more discussion on the event. Discussion? Bruce, you look like you wanna say something.

Mr. U'u: No, I just -- I wouldn't mind taking it separately. I don't know if we can make a motion to approve what's recommended by staff, and then maybe we can move on to one suggestion. Is that -- okay. Motion to approve with the 23 conditions as recommended by staff.

Mr. Fredericksen: Do we want -- do we want to -- Erin, did you -- just a second, Bruce. Erin, could you come up and just talk a little bit more. The motion's on the floor and we'll come back to Bruce's motion in a minute. If we can get the Planning Department recommendations for the record, please.

Ms. Wade: Sure. Erin Wade. The Planning Department is recommending approval of the change in the location of this event and is subject to 23 conditions, which were put in the staff report for you. These are general -- these are typical conditions that we put in for events. There are some that are specific to the type of activities that are going on, such as the pa`u riders and the necessity cleanup after the horses and things like that, but they are fairly standard conditions. I did hear you folks mention two additional things that we could add as conditions. One would be to ensure that protection of the opening of the earth at Moku`ula was enforced, would be something you could add as a condition. The second would be that the pa`u riders would dismount at the unpaved Salvation Army lot. So those could be two additional conditions added if you'd like.

Mr. Fredericksen: You have a question?

Mr. U`u: I'll take that as a friendly amendment.

Mr. Fredericksen: Okay. Okay, so we have the motion on the floor. Any second?

Mr. Warren Osako: I second.

There being no further discussion, the motion was put to a vote.

***It has been moved by Mr. U`u, seconded by Mr. Osako, then unanimously***

***VOTED: to approve with the 23 conditions, and 2 additional conditions, as recommended by staff.***

Mr. Fredericksen: Okay, so a motion passes with those 2 additional comments that you put in, Erin, and good luck on the event. Very good event. Everybody be safe, but good event. Thank you. Now, Bruce, did you have anything else you wanted to discuss regarding this or --

Mr. U`u: I don't know if you wanted to make a -- and, you know, I'm opening this up, to make a recommendation about, you know, the switch or our feelings towards the potential problems it's going to come. So at what side of the fence are we sitting as a recommendation to the department, which is the Parks Department, to, not sway, but recommend what we feel, as a body.

Mr. Fredericksen: Erin, could you come back up, please? In the Planning Department recommendations, is that also -- the approval is the switch of that weekend as it were to Kamehameha Iki Park? Is that part of that recommendation the event being switched there?

Ms. Wade: You know, and I'm still learning too, so at that time that I brought this to you folks with the recommendation, I didn't realize that there was a conflict that you could only have one event, which is why it wasn't addressed in my staff report. But because that wasn't in the staff report and it is a tangential issue, it's not directly part of the approval of this event, however, it is under the CRC's authority to advise and recommend for the use of Parks' public property and just any general recommendations to agencies. So because it is the same topic and related, I believe, and I talked with James earlier, is you could make, like you're saying, a recommendation to the Parks Department about the use of Banyan Tree for that day as well if you'd like to do that.

Mr. Fredericksen: Okay. And so, Bruce, continue. So it sounds to me like we could, if we so choose, have a second -- a related motion that speaks to the switch, as it were, to Kamehameha Iki Park.

Mr. U`u: Correct. And that was my point, just for bring it up to discuss of the -- 'cause it should have a bearing on the decision. I agree that the decision we made by approving the parade would stand on its own merits and now we can kinda recommend, as a body, to the Director of Parks what we see might be fit, and I would refer to that decision or that motion, hopefully, from someone from Lahaina. Anybody from Lahaina here? On the board? I mean and I would -- you know, just out of respect, and maybe, you know, that will be my wishes.

Ms. Kanuha: She sitting on the right side of you.

Mr. U`u: No, but out of the --

Ms. Kanuha: She's to your right.

Mr. U`u: Or he's across. But, you know, just out of respect for the people in the area 'cause if was in Paia, I would make the, you know -- nothing happens in Paia but -- something happens but it's behind closed doors. But anyway, moving on. Moving on. Moving on.

Mr. Hutaff: If I could make a comment about that. I think that's probably a fair idea, but I think that the first -- now, if I had to make an only decision on it, I would say that Kamehameha people who are in charge talk to Aunty Patty because I know why she goes to the park. I know what her purpose is. I know what she supports and the seniors need something to do and have, you know, this and that. So it's a very, very, very, very good program that Aunty Patty has and she has strong armed that program for a long time to keep it safe. But I think if they went and talked to her, there might be a possibility to compromise for that weekend where she could benefit from that also and not be under the Banyan Tree.

Mr. Fredericksen: Erin?

Ms. Wade: So can I clarify what Commissioner U`u is asking? Are you asking that we recommend to Parks that they permanently change their event schedule to host Kamehameha Day events at Kamehameha Iki and Moku`ula facilities?

Mr. Fredericksen: Just this -- this one time, I think. And then next year, this would come back -- yeah.

Mr. U`u: My question -- if -- one would be, if we approve this, wouldn't it be exempt from coming back next year?

Ms. Kanuha: Yeah.

Ms. Wade: Yes.

Mr. U`u: And that's the -- and we did approve it. It was approved about five minutes ago, three minutes ago. So if it shows that it's in the process that they exempt from coming back next year, correct?

Ms. Wade: Correct. Correct. Yep.

Mr. U`u: So I lost. Now what?

Ms. Wade: So what you're -- I just wanna clarify what you're asking of me. So in addition, I would write the letter to the Department of Parks --

Mr. U`u: Correct. No, I agree with what you said earlier. Now that the -- it changed. It'll be changed. The assignments will be changed to favor the parade.

Mr. Fredericksen: That one event.

Mr. U`u: Yes.

Mr. Fredericksen: I have a comment, and it's a little bit of a concern. If we do this and then it becomes administrative hereafter, if for some reason Parks Department goes, "no," it stays -- vendors and everything, food stays at Banyan Tree Park, and this annual Statewide cultural event has -- as it's terminus, you know, it's pretty far away from Banyan Tree Park, and that would be my concern of making it so it's administrative at this point. Erin?

Ms. Wade: Staff has the opportunity to elevate it to a commission review at anytime if any of the agency comments come back saying that there's been a problem with safety or management or anything to that extent. So even though it comes in as an administrative permit, it gets routed to the agencies, they give their feedback. The majority of the events are just so set in stone and people have been doing it for years, they're very programmed, everybody knows what to expect. There are no, generally, no concerns. But, you know, we did have Hui O Wa`a Kaulua came in 2009, hosted a new event at Kamehameha Iki Park, that hasn't reoccurred yet, but if that were, you know, I would expect more agency comments than I would normally get because it was the first time. You gotta work out the kinks. And that's probably going to be the same thing. If we can work them out administratively, we'll do that. There might be a reason to bring it back to you just for some final tweaking next year.

Mr. Fredericksen: Okay. How's everybody on the Commission feel with that? That makes me more comfortable. We need to do another motion? I think so. Brandis? No?

Ms. Sarich: I would like to know how you would feel about asking, just for this year, to let the Banyan Tree be doing their craft and let the parade do their craft?

Ms. Kanuha: Am I commenting or am answering on a Cultural Resources Commissioner or --

Mr. Fredericksen: Two hats.

Ms. Sarich: Because you also live in Lahaina and I'm just -- in terms of culture.

Ms. Kanuha: Well, my personal comment would be with the hat of being a commissioner for Kamehameha Celebration Statewide, that's the hat that I carry right now, I understand the economic part about what we were talking about earlier but my responsibility is to blanket and protect this cultural event on the State level. So that would be almost I believe communication would have to work, but for me to choose if we going have this here and this here, I cannot -- where the Banyan Tree is and where Kamehameha Iki Park is, too far. You get one elementary school in the middle. It's too far. So, yeah, if you're going to -- common sense would say cannot. Yeah, I wouldn't support that.

Mr. Hutaff: Yeah, it wouldn't work for either side.

Ms. Kanuha: It really wouldn't work. I mean two sides would lose because, whoa, too far, and I gotta go over there for eat, and I gotta go over here for go buy something. But maybe moving forward we might be able to work on something and --

Mr. Fredericksen: I believe that Daryl indicated that they are going to reach out --



Ms. Kanuha: Absolutely.

Mr. Fredericksen: To vendors that would be under -- would have been under Banyan Tree Park if that ends up happening.

Ms. Kanuha: And being that this is a cultural awareness yearly State celebrating event, I'm not sure if we have more of our cultural people who are making cultural -- Hawaiian cultural things because it's not only a parade, but it's also an educational event of this historical district that is our kuleana is to protect and preserve.

Mr. Fredericksen: Bruce?

Mr. U`u: And it's been going on for over 70 years and, you know what? My wife's a vendor. She -- that's what she does for a living and if came to a point in time where, and this is on the business end, so this is a local, I would tell her pull out. It would be simple for me to tell my wife pull out and respect the -- and I don't know how -- and maybe it's not that simple right now, but, you know, if my wife would tell me, "Honey, this is what happened." I would tell her, "Okay, we go pull out. Take a day off." That's economics because the culture should trump it anyway. That should be an automatic, but depends who you ask, I guess, yeah, or depends who you dealing with. For me, that's simple, yeah, and maybe not for everyone it's that simple, and, definitely, we know it's not that simple. It depends who you dealing with. So I would like to see that it does -- the cultural part of it does trump. That's what I want and that's my feelings and maybe we can go down ask each Commissioners their feelings, and we can just hand it to the director and say, "Here. This our wishes as a Commission, you know." So I support the change.

Mr. Fredericksen: The change of having everything at Kamehameha Iki Park ...(inaudible)...

Mr. U`u: Yes. I support the change wholeheartedly.

Mr. Fredericksen: Yeah. And I think -- well, I do. Do we want to make a motion?

Mr. U`u: Yes.

Ms. Kanuha: Yes.

Mr. Fredericksen: See if it passes. Okay, somebody wants to make a motion on that?

Mr. U`u: I don't know if we should -- is it -- should we make a motion, Corp. Counsel, or just as individuals and maybe --

Mr. Giroux: Well, there's two ways you can go about it because we're kind of in comment, you know, we're in the period of comment so you're, basically -- the idea is is that you want to send a message to another agency, it's probably best to do it in a letter, so it's going to -- if you can do -- if you can get five people to agree on the general concept and the wording, then it would be better coming out of this agency as a vote on the concept, craft the wording, and then agree on that, and if you can get five votes to support that, then that letter would be sent out under the Commission's heading. Otherwise, if it's only individual members making personal comments and if those comments aren't exactly in agreement, then the message may not get to the administration as clearly. It would be merely comments instead of a comment from the Cultural Resources Commission. So what you can do is you can take a vote on the concept and say we wanna send a letter, we want it to generally say that we support said position, and then maybe the make -- once you -- you can make the motion, get a second, and once that passes, you can then start crafting, you know, if you guys wanna actually go that far crafting a letter, or just leave it up to the staff to have a letter sent out - she can write the letter, have it come back to you, and you can okay that letter and then you know what was sent to the administration. I know it's lawyer stuff but that's as clean as I can get it. That's Plan A. And then Plan B is that we'll just make comments and if those comments ever get to Parks Director, we won't know.

Mr. Hutaff: Can I make a --

Mr. Fredericksen: A brief comment?

Mr. Hutaff: Brief?

Ms. Kanuha: Three minutes.

Mr. Hutaff: Three minutes? Can't. Okay. I'm hearing everything, and I like everything I hear. I just have one problem with it all, okay. Shouldn't Aunty Patty be here? So can we defer that part, and see if we can get it on the agenda, and have Aunty Patty have her say, okay. She deserves that respect. And I don't think anybody here is going to disagree with me on either side. So before we say anything more, we table it, and we say, "Can we talk about it with Aunty Patty here?"

Mr. Fujiwara: Can I handle that portion of it first 'cause I feel like it's -- it would feel more aggressive on her and I don't wanna agitate her not much to like go and talk to her first before we go and send a letter and she be, "What is this about? What is -- nobody talked to me about this." She might be very upset.

Mr. Fredericksen: That's a good point.

Mr. Fujiwara: And for the sensitivity of all of this, I would like to go and talk to her first, if possible.

Mr. Fredericksen: We got two questions/comments here.

Mr. Hutaff: No. I have no problem with that.

Mr. Fredericksen: Let's see. Hold on just one second. Warren, go ahead, you were --

Mr. Osako: I just want a clarification here. From what I heard, I understand that Aunty Patty would not lose a day, Lahaina Action Committee would lose the day?

Mr. Fredericksen: Yeah.

Mr. Osako: Aunty Patty would just get moved; that shouldn't lose a day?

Mr. Fredericksen: That's what my understanding is too. Bruce?

Mr. U`u: And to add to that, in anything that I was potentially going to bring up to recommend would include Aunty Patty so, you know, and part of the recommendation of the way I was working is to -- I would favor the Na Kamehameha Pa`u Parade and Ho`olaulea annual even but to mitigate it with talks to Aunty Patty so I would not disrespect. And I agree, we cannot do that, and I wouldn't wanna do that, but it would have to include her somehow 'cause it could be potentially mitigated easily by here saying, "yeah. It doesn't affect me." It could be that easy, hopefully, and -- but, yeah, not disrespect to Aunty Patty. She would have been included in some type of mitigation efforts.

Mr. Fredericksen: I'm going to have to have the County -- Steve come back from Parks because I seem to remember what Warren just said too that Na Kupuna would not -- they would be shifted to the 11<sup>th</sup>.

Mr. Hutaff: It's still a change and we're making a decision. I just want them to be okay with it without having their input. I like what Darryl said. I was assuming that he would, you know, talk with Aunty Patty and then let Stan know what the outcome was so we would either have it on our agenda or he would just comment ...(inaudible)...

Mr. Fredericksen: Stanley, is that something that's -- or actually, it would be Erin. Erin, could you come back and respond to Ray, please, his question/comment?

Ms. Wade: Yeah, I actually was crafting a statement that you could possibly make this time to send to Parks because everybody needs the opportunity to advertise, you know, no matter where the location is going to be. So I, at this point, I would send a letter that said,

“The Cultural Resources Commission unanimously supports the change of the Parks reservation schedule to hold the Na Kamehameha Day events and festivities at Moku`ula and Kamehameha Iki Park. Further, we recommend that the Banyan Tree remain a day of rest each year for the Na Kamehameha Day event festivities. We support the rearrangement of the schedule this year to allow for Na Kupuna to occupy Banyan Tree Park on the 11<sup>th</sup>.” And that would take of this year. And then for further schedules, Steve will be coming back to you in October anyway to take care of next year’s schedule.

Ms. Sarich: Could you read the last sentence?

Ms. Wade: Sure. “We support the rearrangement of this year’s event schedules to allow for Na Kupuna to host a craft fair,” or something, you know, “at the Banyan Tree Park on June 11, 2011.”

Mr. Fredericksen: Okay. How’s everyone feel with that? Ray?

Mr. Hutaff: Yeah --

Mr. Fredericksen: It’s a cultural event.

Mr. Hutaff: Yeah.

Mr. Fredericksen: And that’s --

Mr. U`u: We’re just concerned about stepping on toes.

Mr. Fredericksen: I know. Yeah. But I think -- I think reaching out, the applicant could reach out and then be in communication with Erin on that. Okay? Thank you. And best of luck on everything. It’s a great event. Great event. Okay, thank you, Commission Members, for all the discussion, and thank you, audience members that testified. Moving on to item F, and is one of our favorites, Stanley?

*Mr. Solamillo read the following item description into the record:*

## **F. DEMOLITION**

- 1. MR. LEN GOMES, on behalf of Dana Souza, requesting review and recommendations on the proposed demolition of a plantation dwelling located at 172 Shaw Street, TMK (2) 4-6-006:026, in the Lahaina National Historic Landmark (NHL) District, Lahaina, Hawai‘i. The CRC may provide comments and recommendations. Public testimony will be accepted. (S. Solamillo)**

Mr. Solamillo: This is a map of the Lahaina NHL with the orange arrow locating the property that is currently under discussion. This is an aerial photograph from 1946, which shows the location of this property. You notice that in 1946 this was all cane fields. This is a shot from 1960; 1960, this house has been moved to a location, so it was taken from another camp, that probably preexist, and after 1946 when houses started being sold by Pioneer Mill, it was acquired and then moved to this parcel. This is a shot from 1975, which shows ...(inaudible)... locates the house again with an orange arrow, and around it you can see the first few subdivisions are beginning to be developed in Lahaina. This is a shot from 1987, showing the location of the house again. And this is house as it currently exist today. Unfortunately, there's heavy landscaping so the views are kind of hard to get.

Looking at the front of the building, the house has been altered. It's a Hawaiian, HSPA, Sugar Planters Association, standard plan for one family that has been in fact altered. This was a front porch, which has been enclosed, and jalousie windows have been instlaled. The railing, which goes up to the front entry door, you can see on one side it looks like an apartment railing from the 1970s, and then an original railing is located on the other side. The front door, which is a screen door, appears to be original although it's been adapted. We're going around the house counter-clockwise. Most of the original six-over-six wood windows have been removed on the exterior surfaces of this house. I think we have one sash, which still exist. All the others are jalousie windows. On the back side, more jalousie windows, plus a mixture of materials, and then we have the addition of a carport, which was not part of the original house's design. The largest number of original wood sash six-over-six lights each still visible on the interior or the exterior wall of the house, which serves as an interior wall of the carport. Those are two views.

Okay, in summary, on this specific item, and I know that we've been talking about this for some time because, this year, it seems to be a banner year for demolitions in the Lahaina NHL. This house is over 50 years of age. It is a Hawaiian Sugar Planters Association standard plan dwelling for one family, which was adopted by or approved by the Territorial Board of Health in 1921. It was moved from its original site. It has had multiple alterations, including an enclosure of the front porch, the replacement of a majority of original six-over-six wood light sash with jalousies, the addition of a carport, and the application of multiple building materials through time.

As an individual property, we look at all of these things as compromising the building's integrity. So from the standpoint of the National Register of Historic Places eligibility, this particular building is not eligible individually for listing on the National Register of Historic Places. And, technically, we do not require mitigation for non-eligible buildings.

Mr. Fredericksen: Okay. Thank you, Stanley.

Mr. Solamillo: At this point, we'll open up for to public comments unless there are questions from the Commission.

Mr. Fredericksen: Any Commission Members have questions for Stanley? Brandis.

Ms. Sarich: Stanley, does it -- does it qualify to keep the historic neighborhood status?

Mr. Solamillo: No, in this --

Ms. Sarich: The Landmark --

Mr. Solamillo: In this particular -- what do you mean does it qualify?

Ms. Sarich: Well, I mean we're at this point --

Mr. Solamillo: We're at this juncture.

Ms. Sarich: Where we're going to lose --

Mr. Solamillo: Cross the line.

Ms. Sarich: We're going to cross the line where there aren't enough historic structures in Lahaina for it to qualify as a Historic Landmark, and is this structure -- I mean I look at it and I think that it is -- would be a structure that helped in keeping that designation because of its scale and it has quite a few of its windows left.

Mr. Solamillo: We're at a precarious point, as everyone knows on the Commission and probably the general public doesn't know, although there has been some attempt to get the word out, the National Historic Landmark as a district is compromised at this point and has been rated by the National Park Service as endangered because of the continuing loss of historic buildings. In this case, because it has been altered, I can't call it "contributing in an altered state." It would be a "non-contributing historic building." But if we were to inventory and include this building as part of an inventory, then it is a non-contributing historic building.

Mr. Fredericksen: Stanley, when you say "non-contributing," that means it's a non-entity?

Mr. Solamillo: Well, I mean it's old. It's over 50. It is historic by nature of its years, but its integrity has been compromised. The only way that you could change that would be to return all the changes that have been made and return the facade to its original appearance. And, yes, the loss of every historic building or building over 50 years of age in Lahaina compromises the district further.

Ms. Sarich: Thank you.

Mr. Fredericksen: Any other questions for Stanley? Is someone here from the applicant or is --

Mr. Dana Souza: Good morning. My name is Dana Souza. I'm the owner of the property.

Mr. Fredericksen: Any comments for him? Now, what's the proposal - to demo?

Mr. Souza: Well, we wanna demolition the house. It's old. It's falling apart. I feel it being there is -- I don't feel being a responsible neighbor. I mean it's an eyesore. It'll take a lot of work, I think, to restore it. We were thinking demo; put something up nice that belongs in that neighborhood.

Mr. Fredericksen: Any comments? Bruce.

Mr. U`u: Is anyone living in the house?

Mr. Souza: Not at this time. We had a tenant who's moved out about three years ago because of the condition of the house. We felt it's not safe anymore so he moved out.

Mr. Fredericksen: Any other --

Ms. Sarich: And do you know about the tax benefits if you were to restore this home and get it on to National Historic Register?

Mr. Souza: You know, I heard a little bit about it but I didn't research on what it can be. Just in the process of getting this whole thing, we've been working on this for two-and-a-half years, see what we can do with it and to do the right thing, and I've heard that there's some tax breaks and stuff, but I did not really get into it. After going there with several contractors, they -- we were told "you gotta take it down," so I didn't go further to check on what that break would be just because the three contractors said it's too far gone, and the more you open, the more termites you'll find. So we decided, okay, it's time and we applied for the demolition permit.

Mr. Fredericksen: How many times has this structure been moved? It was two, Stanley? Once? Okay, once. Makalapua.

Ms. Kanuha: Where was this original location?

Mr. Solamillo: We don't know.

Mr. Fredericksen: Any other comments? Okay, thank you.

Mr. Souza: You're welcome.

Mr. Fredericksen: Anyone -- any testimony on this item? Charlie? Stanley, do we have a microphone?

Mr. Charles Maxwell: Yeah, Charles K. Maxwell. With a building this old, has any archaeological inspection been done around the yard area for burials?

Mr. Fredericksen: Any -- maybe the applicant can come back up. It sounds like it was moved from some other location, Charlie. I don't know. Maybe the applicant can say when the -- about -- when was the house put there?

Mr. Souza: You know what, my grandfather, Elmer Davis, did all of that and I think he may have been the one that bought it and replaced -- I mean relocated the house and he has died 13, 15 years now, and it was just left to my grandma so it got kind of --

Mr. Fredericksen: But that's where your grandparents lived?

Mr. Souza: No.

Mr. Fredericksen: No.

Mr. Souza: No. No. No. No, they lived on this side. They just bought that property on that side.

Mr. Fredericksen: But like in the '30s, '40s, '50s, '60s? Just a qualitative?

Mr. Souza: Well, I was in high school in the '70s so -- and I kinda remember my aunty living there, so as far as --

Mr. Fredericksen; Maybe in the '60s or early '70s.

Mr. Souza: Maybe '60s.

Mr. Fredericksen: Someplace around there.

Mr. Souza: Yeah, I'm not sure, for sure.

Mr. Fredericksen: Okay, thank you.



Mr. Maxwell: Yeah, that answers my question. Thank you.

Mr. Fredericksen: Alright. Thank you. Any other questions or comments? Okay. So, Stanley, come on back up, please.

Ms. Sarich: I do have a comment.

Mr. Fredericksen: Yes, Brandis?

Ms. Sarich: Just -- I mean I think I'm making it pretty clear that I really think, even though it has been altered, that it's very critical how many buildings we're taking down in Lahaina and if it's going to remain in the Landmark, we really need to keep encouraging people to find other solutions, like the house on Prison Street that also was so far gone but now it's actually going to be restored, and so I just -- I encourage us to encourage owners to try to look at alternatives.

Mr. Fredericksen: And that's a really good comment. Warren?

Mr. Osako: I think what we have to understand also is although they do have some tax benefit, I think that the cost of restoration, it probably would entail a board by board replacement, and finding the windows and stuff, and I believe that the cost would far outweigh the benefits, and unless it's a person that has the means to do that, I don't think that - especially it won't qualify as it is - you know, unless, and we've discussed this before, unless we or the people that wanna save it can financially help the owner, how can you force them or put them in the position where they have to do it.

Ms. Kanuha: Yeah.

Mr. Fredericksen: And I think, in this instance -- oh, I'm sorry, Bruce. Did you have a question?

Mr. U`u: No. No. No. Go ahead.

Mr. Fredericksen: In this instance, and I do agree with what Brandis is saying, but in this instance, this house has lost -- I mean I'm not sure where it was, and it was moved, and like one of the examples I think Brandis is thinking about, which was an excellent example, the house was -- that house had not been moved. It was associated with very well known members that owned it in the community in the past and so there was an intact record of ownership and everything that this -- it contributed to that resource, if you will, and this is a -- just sounds like it was what -- when I was growing up, it was a cane house that you were able to get from somebody and haul it away it away on a truck somewhere else and

plop it down, and so it's not -- it doesn't have the same, in my opinion, the same level of information and everything associated with it. That's just my opinion. I'm not an architect.

Mr. Hutaff: We don't know where the house originated, yeah?

Ms. Kanuha: Yeah.

Mr. Fredericksen: No. Stanley? So there's, basically, no information about it other than it was built around 19 - what was it - 20, in the '20s?

Mr. Solamillo: No. It would be at '21 because the standard dwelling for a single family, this is an HSPA plan, so those are developed in 1920, signed by the Territorial Board of Health in 1921, and approved for Territory-wide use.

Mr. Hutaff: And when they were doing this, where were the locations that these buildings were put up?

Mr. Solamillo: One of 42 camps that provided workers for Pioneer Mill ...(inaudible)...

Ms. Kanuha: Okay.

Mr. Fredericksen: Bruce?

Mr. U`u: Yeah, and to followup, that it has been moved and, you know, I got a history. My grandmother's house was moved prior, and we demo'd the house prior to -- it's in Ku`au, it's not in the historic district, but the important part is my mom's there, and not to mention that the house is not important, but you still get family and that's the traditions still live on, and granted you can build one different house but, for us, we get our cultural gatherings at the same location we have been for generations. Granted, the house is different. The meaning and the spirit is exactly the same as it was a hundred years ago, and that's one thing this Commission doesn't go out and, yeah, the house is a house, you know, and -- but this is more important where you keeping the value, and mom could afford it because they wanted for give ten grand for the park assessment fee 'cause that was the third dwelling, so run into all this situations; maybe get one tax benefit, really, big deal. Sometimes you gotta look at 'em. Because if you getting stiff with the contractors coming up and telling you - 'cause I seen my grandmother's house - and, granted, you get one tax benefit or tax credit or what have you, but when you get three contractors, like he said, came and look at 'em, it's a nightmare, 'cause I would not be able, not even myself doing the work on my mom's house, it would be a nightmare for me to do. I wouldn't want that job, and I'll be doing it for free. Even if she paid me. And I shouldn't insult the tax benefit and I understand what we trying to do here, but at what point in time do we say "Iawa." You know, the benefits no outweigh. And maybe having said that, we need to incorporate new

things to benefit so the pendulum swing goes to the favor of saving the house, not forcing, where somebody actually reaches out and say, "Hey, bring 'em to me. I wanna do it." Not just the person with money. But how do we do that? I think we gotta create something to make it attractive and right now, it's not attractive.

Mr. Fredericksen: Any other comments? Brandis?

Ms. Sarich: Go ahead, Warren.

Mr. Osako: And even if somebody wanted to restore it, you know, these houses were built when a two-by-four was two-by-four. You know, if you wanna -- if you wanna restore it to what it was, everything has to be done custom. I mean you gotta go mill the lumber to those specifications and, you know, that's very costly.

Mr. Fredericksen: Interesting comment.

Mr. U`u: And, you know, I'm not educated in that, the tax breaks, but I would like to be educated on the benefits of one homeowner going through the process, so I'm looking at anyone to educate me on the benefits 'cause I hear it being thrown out, nobody explained it to me. I've been on the Commission for a year and I'm still clueless. But we potentially recommending something that -- and I willing for take one extra meeting if that's what it takes to get us educated. I'm willing to come here to get educated on the benefits. But right now, you know, I grabbing from thin air and ...(inaudible)...

Mr. Solamillo: Let me pull it out of thin air for you.

Mr. U`u: We need it documented.

Mr. Solamillo: I provided a workshop for this Commission on tax credits, alright. If you nominate a building to the National Register of Historic Places, or if it's found to be eligible for listing and it is located within the National Landmark District, then you can drop your personal property taxes down to a hundred dollars a year. That is to be filed with Maui County every year.

Mr. Fredericksen: And it has to be an eligible building.

Mr. Solamillo: It has to be an eligible building. So in a case like this, you would have to return this building back to a state of a contributing historic building in order to get the tax credits. What would that entail? That would entail rebuilding the windows, reinstalling six-over-six wood sash, removal of the CMU and things like that, keeping the vertical board siding, and reopening the porch and returning it to its original function and appearance.

Mr. U`u: Thank you.

Mr. Solamillo: Removal of the carport as well.

Mr. U`u: Hundred bucks. Okay, that's good. I have a better understanding.

Mr. Solamillo: Now, if you wanna use it as -- let me just continue a little bit more. If you want to use it as rental property, then it falls into the realm called "historic preservation tax credits," and those are 20% of your total rehabilitation cost. Those can be, in fact, syndicated. You can go to a broker and actually sell them. You have to submit you project ahead of time, it's 30 days at SHPD, 30 days again at the National Park Service in Washington, which reviews tax credit projects for Maui County. But on a small individual house, that doesn't amount to much at 20%, so it's much better to go, like in the case of Lana`i City, go for as many as you can get, in the case of that district there, you could do 80 buildings and aggregate the tax credits together.

Mr. Fredericksen: Any other comments?

Mr. Hutaff: Yeah, I have a comment, of course. I guess we gotta kinda look at the home itself and see how much of it really is going to contribute to the area, and we look at the home as being, okay, an old home, like he said, people lived there so definitely a history there. We don't know what the history is as far as the home and if contribute to anything good because it was moved. But in looking at the house, it's like it has been moved, you know, it's been changed, which ...(inaudible)... get changed back, but in the end, what would we have? If they were to take the home and make it exactly as it was when it was first built, what will we have? We'd have a really old home, reconditioned, and does it really contribute to the area historically because it was moved? If it doesn't fit --

Mr. Fredericksen: And there's no connection with where it was ...(inaudible)...

Mr. Hutaff: Yeah, if it doesn't fit, it doesn't fit what we're trying to do whether we lose it or keep it. Personally, okay, I would like to keep everything. Unfortunately, the reality is you can't. So it's like where does this one fall? You know, I think that's really the question because with that answer, it gives us the next answer. Am I making any sense?

Mr. U`u: Yeah.

Ms. Sarich: I would like to argue that houses of this scale are very appropriate to historic Lahaina and if -- I mean what I see is if this goes down, we end up with a house that, hopefully, will fit the historic guidelines of what is supposed to be built there but we will get a new house that will be at a bigger scale 'cause that's the reality of building now. So this small scale of house is very appropriate in this neighborhood, and also moving these

houses is part of the history that all these camps closed down and this is kind of the last -- we just have these little scraps of evidence that these camps even existed and this is one of them. And, yes, we don't know where it came from. We probably could figure it out maybe somehow. But there is so little evidence left of this whole era and every house has a special condition, every owner is going to be asked to do something that's inconvenient, but if -- if we keep saying okay, we're not going to have anything left.

Mr. Hutaff: No. I agree.

Ms. Sarich: And that's where I'm coming from is I just see how many are going down and, yes, they're a mess, but we're going to have to say, well, people's hardship is more important than maintaining historic Lahaina, and I think that it's such a huge issue and we can't just say that this one house, it doesn't count, so forget it, they can tear it down, because we're so precariously close to no longer being a historic district there for National. It's still very important Hawaiian culturally and, hopefully, that will always continue.

Mr. Fredericksen: And that's the gripe I have about the whole -- this whole thing is the Park Service doesn't give enough attention to what's subsurface, in my opinion.

Mr. Solamillo: Subject of another meeting.

Mr. Fredericksen: In this district.

Mr. Solamillo: Another agenda item.

Ms. Sarich: What was that?

Mr. Solamillo: Subject of another meeting and another agenda item, which I will be happy to put on.

Mr. Fredericksen: Yes. I think that's a good agenda item to put up. Any other comments? Okay, so what are -- what are your recommendations, Stanley, on this one - nothing? Give us some --

Mr. Solamillo: The recommendations on this particular building is that it is not NRHP eligible and I cannot require mitigation on a building that is not NRHP eligible, therefore, it is to recommend approval without conditions.

Mr. Fredericksen: Anyone --

Mr. Osako: I move that the Commission approve.

Mr. U`u: Second.

There being no further discussion, the motion was put to a vote.

***It has been moved by Mr. Osako, seconded by Mr. U`u, then***

***VOTED: to approve the demolition.***

***(Assenting: M. Kanuha; W. Osako; B. U`u)***

***(Dissenting: R. Hutaff; B. Sarich)***

***(Excused: R. Chandler; I. Ka`ahanui)***

***(Absent: J. Laborte)***

Mr. Fredericksen: So motion does not carry. You wanna do another motion to try to keep it? I don't think so because -- so what do we do now?

Mr. Solamillo: Would the Commission Members entertain some form of mitigation in the form of floor plan, black and white photographs to create a permanent record of this particular dwelling, and to use those documents as the means to mitigate the adverse effect of demolition?

Mr. Fredericksen: I, and, Brandis, I really -- I'm conflicted on this one. I do agree with what you said but this building has been moved and, yes, there are -- all the plantation camp buildings were moved because the plantation camps were taken out. If we do require some form of mitigation, I think we need to, you know, try to keep it so it's not too onerous on the landowner because this is -- I mean it's a not contributing, it's not eligible.

Mr. Solamillo: So what I'm recommending is a HABS Level III, which is a floor plan, and four-by-five black and white photographs meeting the National Park Service standards, and then a short narrative written at HABS Level III, thereby creating a permanent record of this building as it exist today.

Mr. Fredericksen: Any comments or questions?

Mr. Hutaff: Just a comment. What swayed my vote was the fact that you said that was common. The house we live in was built in 1918, okay, a 10-by-20, moved from Paia, and then added on and added and added on. And, yeah, a 4-by-4 is a 4-by-4, and you see the floor go down ...(inaudible)... and those 4-by-4s, 4-by-4-by-8, I have to drag it. I can't lift it. It was heavy. And so, you know, it is kinda something to consider is where it came from and that it was part of that era. I'd like to see us kinda like revisit this, maybe what he said with a floor plan and stuff, revisit it again because I'm really -- I can fall in either direction right now.

Mr. U`u: And I agree with what you say, Ray, and the reason they did that because was cheaper.

Mr. Hutaff: Oh yeah.

Mr. U`u: But not now. We putting the burden on the owner and it's no longer cheaper. So the reasoning for the move, what my grandmother told me, was cheap and was functional.

Mr. Fredericksen: Yeah.

Mr. U`u: Now, what is happening, we doing the opposite. We saying, eh, you know what? We like 'em and this how much going cost you. So is that, in essence, the same or different? It's -- and I heard "inconvenience." It's not inconvenience. It is heavy.

Mr. Hutaff: It's heavy.

Mr. U`u: It is heavy. One heavy burden of money that he going have to put up, and your parents did that, or your grandparents or like mine did 'em because was cheap and was available, and now we telling the homeowner, eh, you know what? We going the opposite route. Going be more costly and good for you. But not on his terms, on ours, and I no agree with that especially when he's not eligible.

Mr. Fredericksen: Yeah.

Mr. U`u: I not going stiff nobody over here. That's not my goal to come on a commission and stiff one homeowner. That's not why I went sign up for this. This is culture. I don't know how this plays into that and I not going stiff nobody up here.

Mr. Fredericksen: Having the floor plan and some photos is ...(inaudible)...

Mr. U`u: Me, you know, I don't even get into that. My personal opinion is if not eligible, I not going, you know, and that's how I am as a person, and that's why we get nine different people up here or five or six or -- and so everybody can view on their opinion and make one vote, but that was the reason, and that was the reason of my grandmother because was cheap and no was the opposite where was, eh, you know what? We no like you move 'em. Go build 'em. Here's scrap, go build 'em. That was the intention. We not doing that. It's the opposite. So that's how I look at 'em, Ray.

Mr. Hutaff: No, I agree. Like I said, I'm -- I need more time.

Mr. Fredericksen: Warren?

Mr. Osako: I just come back to, you know, and I always come back to it because I see it all the time, Stan knows, he comes to Lana`i -- Lana`i and, you know, if we force this on the owner, what is it going to accomplish? Nothing. Because they're going to sit on it till it falls down, then it's demolition by neglect. And, you know, you can go to Lana`i City, there's some houses that were there from the start in the 1920s, Castle & Cooke has them boarded up, and they're just going to wait till they fall down because they can't get the permit to demolish. So we gotta look at what are we accomplishing, I think, regardless of what we want, you know. You gotta face reality. Like those houses, I think they should, on Lana`i, they should at least save some but Castle & Cooke does not want to. They wanna make it modern, charge and big price, and if you force something on the landowner, and they don't agree, they don't have to do anything. So I think what we should look at is the end result of our decisions and, at this point, I don't think that we can force the homeowner to, in this case, restore this house to what, you know, what it was.

Mr. Hutaff: I hear everything you say and I, up until maybe two months, would have agreed with you. Remember the last one we had, we said we gotta kinda save it because everybody's got a sad story, and we are placing the local people, the homeowner at a disadvantage because we have this historic district, and what ended up happening is, in the end, they pulled the demolition permit and are going to restore the home. So there's hope. And I think that -- you know, I hear everything you're saying. I really wanna save everything there is, I know it can't be done, but which one.

Mr. Fredericksen: That last home was eligible.

Mr. U`u: Yes, that's the thing.

Mr. Hutaff: Yes, this one's not.

Ms. Kanuha: Yeah.

Mr. Hutaff: And that's, you know, up until she made that statement, I was like what's the point? But it is part of history and it was said, even though it's part of history being the cheap way to do things, it was the akamai way to do things at the time. Everybody that -- all the plantation elders were -- who had bought property in Kula and Lahaina and different places were looking for the opportunity to get a rental on there. That was the way it was. That was the dynamics of that history. And so I hear you on that, so I'm like can I resign for like ten minutes?

Mr. Fredericksen: You have another comment? Okay, so we're back to ...(inaudible)...

Mr. Solamillo: So, the recommendation has been made since -- and I will do one more statement for clarification. The reason why mitigation was not recommended at the front



end is because the building is not eligible. I am required to only recommend mitigation of an adverse effect if we're dealing with an NRHP eligible property, okay?

Ms. Kanuha: Right.

Mr. Solamillo: So, the last motion failed for recommendation of approval without mitigation, so now we're recommending mitigation at HABS Level III, which is a floor plan, a measured floor plan, four-by-five photographs, and a HABS Level III narrative, which typically includes a short history of the property, description of the building, a bib. and/or footnotes.

Mr. U`u: And what was -- question, Stan. And when they say that they do that, they hand it in, then what?

Mr. Solamillo: Then that gets copied, sent to SHPD, and they get a letter accepting the documentation, and they're free to go get their permit.

Ms. Sarich: But it doesn't help his eligibility for ...(inaudible)...

Mr. Solamillo: No. The only thing it would help the eligibility would if the building still had its windows, its doors.

Mr. U`u: So what you saying is so we accept this, we place a little burden on the homeowner, he goes through the process, and the end result is the same?

Mr. Fredericksen: The demo.

Mr. Solamillo: He gets the demolition but we do have a record of this building, whereas, if we go the way we are going now, there is no record. And the reason why this building, as all demos of buildings which are 50 years of age or older, come to this Commission is because of the status of the district as being determined by the NPS as endangered, at this point, and that all demos of 50 year old buildings or greater will come to this Commission.

Ms. Kanuha: So just so that I understand, the end result is going to be the same. They're still going to -- they can demo their home and -- but they gotta go through a whole different process when we can just actually make it right now, the decision?

Mr. Souza: The question now: To get those photos and stuff, what does that cost me?

Ms. Kanuha: Exactly.

Mr. Solamillo: I don't know how much -- you got a guy who can generate a floor plan? Okay. How much will he charge?

Mr. Souza: My contractor is Len Gomes that I've been working with. And we were told already, for those photos, it would cost me about \$1200.

Mr. Solamillo: Okay, so that's -- photos are \$1200, and then it's the cost of the plan.

Mr. Souza: ...(inaudible)... floor plan I guess --

Mr. Len Gomes: Well, a floor plan, you said very simple. My name is Len Gomes and I'm a draftsman and I do all the drawings for our plans. To do a floor plan like that maybe about 500.

Mr. Souza: Len, also can you ...(inaudible)... about the photos that need to be taken, it needs to be old style, black and white, they charge ...(inaudible)...

Mr. Gomes: Yeah, well, they're anywhere from \$1,000 to -- anywhere from a \$1000 on up to, I don't know. They quoted me somewhere around 2000 -- 1000 to 2000. The photos have to be done in black and white ...(inaudible)...

Mr. Fredericksen: Large format. Large format negative. Brandis?

Ms. Sarich: I'm not in support of this kind of mitigation measure. To me, this is a bigger issue and I feel the same as Ray that I need more time to actually really figure out where I stand on this because I understand that his building is not eligible, but I also feel very strongly that there are only so many buildings left in Lahaina and it's our duty to maintain that district. How do I feel about nonconforming houses. I need more time to think about it.

Mr. Fredericksen: Are you -- would you be in favor of having this be an agenda item just as a general item for non-contributing houses that over 50 years old in Lahaina, what can be done about those as they come up for demolition, not tying this into that, but as a general discussion?

Ms. Sarich: I would be interested as long as it doesn't fall under what we discussed last time with things that we discussed, we no longer can weigh in on. That very complicated --

Mr. Fredericksen: Yes, a more simple version if we could.

Mr. Giroux: What's your concern?

Ms. Sarich: We were told by counsel in our last meeting that if we bring up discussion items of things that could come before us in the future, then we are no longer eligible to weigh in on those items, so I'm afraid to add that as an agenda item if that will be the result.

Mr. Giroux: Well, the concern is is that if you have a matter to dispose of today, then that matter should be disposed of. If you have a policy issue that you want to put on the agenda, that's fine. You can talk about it. You can have a position. It's just that if you have examples, like if you were to defer this, then go into your policy discussion, and then come back and decide this case, then you'd have a problem.

Ms. Sarich: Got it.

Mr. Fredericksen: And that's not what we're proposing. You want a separate -- I think it should be, I agree, that it should be a separate item, I mean because it is an issue that's going to continue. Yeah, Ray.

Mr. Hutaff: Can I ask a question?

Mr. Fredericksen: To? Yeah, go ahead.

Mr. Hutaff: Of the homeowner and maybe all three of you can figure out this answer. In the end, we're going to demolish it if you so dispose, right? Okay. So in between what we voted on today, and that process, total expenditure on your part is how much added to that demolition cost?

Mr. Souza: Right now, they don't keep the lawn down, I'm paying 200 a month for the ...(inaudible)...

Mr. Hutaff: No, no. no. We're not talking about that. We're talking about the -- what he's recommending.

Mr. Souza: So the photos and the floor plan?

Mr. Hutaff: The photos and the floor plan.

Mr. Souza: Yeah, probably 17 to 2000.

Mr. Hutaff: Do you find value in that? Keeping record of an old home regardless of where it came from, find out a little bit of history, and having a couple photographs for the future, do you find value in that?

Mr. Souza: I just wanna be a responsible owner.

Mr. Hutaff: Yeah.

Mr. Souza: If it was eligible, let's go. It's not. So, for me, it's \$1200 or \$1700.

Mr. Hutaff: So your position is is that this \$1700 has no value having those pictures.

Mr. Fredericksen: Well it's ...(inaudible)...

Mr. Hutaff: 1700 has no bearing because in the end, it's not good for you. It doesn't give you anything that -- self-satisfaction, happiness, it's just ...(inaudible)...

Mr. Giroux: Stan, you know when we reviewed the Kreckler case, you mentioned that the Planning Commission had -- I mean the Planning Department had set aside funds, is that fund still available ...(inaudible)...

Mr. Solamillo: Yes. Everything is a one-to-one match, so we could reduce it by 50% plus the Planning Department, aka staff here, could generate the HABS narrative for the homeowner, which has already been offered. So we could split the cost 50-50. That would reduce it to between 8 and \$900.

Mr. Fredericksen: Bruce.

Mr. U`u: You know, a lot of the memories of what Ray brought up that I have is in here, and I think that's more important than a piece of paper, you know, and the value is here. That's where it is. You know, when raised in one house. I don't think you can put 'em on a piece of paper and say that the value is 1700. I no believe in -- and that's my opinion. I know all about my grandmother's house, who went build 'em, where they went build 'em. We lived in the house. So that's the value that I take with me. It's mental. I no need one description of one project of my grandmother's house to write down so I have a history. I can do 'em on my own without this piece of paper if I wanted to. I don't need to be forced to do it and to pay one amount. I can come up on my own and write one description of my grandmother's house right now, today, at no cost, and get the same value.

Mr. Fredericksen: Thank you, Bruce. I -- I feel really uncomfortable trying to recommend that a landowner do something on something that's not eligible. I just -- and I think, in this instance, I just don't -- I feel really, really uncomfortable with that. If it was eligible, completely different story.

Ms. Sarich: Again, I'm not in support of the mitigation.

Mr. Fredericksen: Yeah. I think --

Mr. Hutaff: Can we revote this? ...(inaudible)...

Mr. Fredericksen: Yeah, I think -- yeah, I think --

Mr. Hutaff: Now that we've had more time to discuss some of the concerns.

Mr. Fredericksen: Yeah, I think having this as a policy, if you will, agenda item down the road, because this isn't going to be the only time this comes up, please bring that up, you know, for -- when we're down the road, this meeting, and we can have this agendized. But let's revisit this, the motion, if the Commission so chooses, and for this one specific case, get this matter concluded. Anyone wants to bring --

Mr. Hutaff: So do we move to have another motion or we move to -- how does that work?

Mr. Fredericksen: Well, the -- the first, it didn't pass. We had discussion.

Mr. Solamillo: We have the second motion, which is --

Mr. U`u: I'd like to make a motion that we accept or approve this as recommended by staff.

Mr. Osako: I second.

Mr. Fredericksen: Second. Okay.

There being no further discussion, the motion was put to a vote.

***It has been moved by Mr. U`u, seconded by Mr. Osako, then***

***VOTED: to approve as recommended by staff.***

***(Assenting: E. Fredericksen; R. Hutaff; M. Kanuha; W. Osako; B. U`u)***

***(Dissenting: B. Sarich)***

***(Excused: R. Chandler; I. Ka`ahanui)***

***(Absent: J. Laborte)***

Mr. Solamillo: Okay, I'm confused. You passed what? Did you pass --

Mr. Fredericksen: The demolition.

Mr. U`u: The demolition.

Mr. Solamillo: Demolition with mitigation, no mitigation, what?

Mr. Fredericksen: With no mitigation.

Mr. Solamillo: Okay.

Mr. Fredericksen: This is going to be, not this particular project, but we will have an agenda item that addresses non-eligible buildings in Lahaina Historic Districts.

Mr. Solamillo: Hold that for Director's Report. You have two agenda items pending. Now, I will recommend that we take a ten-minute break because we have to load the next presentation.

Mr. Fredericksen: Yeah. Okay.

Mr. Solamillo: Thank you.

Mr. Fredericksen: Thank you.

*(A recess was called t 12:07 p.m., and the meeting reconvened at 12:20 p.m.)*

Mr. Fredericksen: Okay, let reconvene. Stanley?

*Mr. Solamillo read the following item description into the record:*

## **G. ADVISORY REVIEW**

- 1. MS. LEILANI PULMANO, representing MUNEKIYO & HIRAGA, INC, on behalf of AUWAHI WIND ENERGY, LLC, requesting review and recommendations on the Cultural Impact Assessment (CIA) and Archaeological Inventory Survey (AIS) of a Draft Environmental Impact Statement (DEIS) for a proposed 21-megawatt (MW) wind energy and battery storage project located at TMK (2) 1-9-001:006, (2) 2-1-002:001, (2) 2-1-002:002, (2) 2-1-003-050, (2) 2-1-003-054, (2) 2-1-003-999, (2) 2-1-004:006, (2) 2-1-004:016, (2) 2-1-004:017, (2) 2-1-004:018, (2) 2-1-004:049, (2) 2-1-004:071, (2) 2-1-004:106, (2) 2-1-004:999, (2) 2-1-005:023, (2) 2-1-005:030, (2) 2-1-005:045, (2) 2-1-005:055, (2) 2-1-005:057, (2) 2-1-005:077, (2) 2-1-005:095, (2) 2-1-005:100, (2) 2-1-005:108, (2) 2-1-008:001, (2) 2-1-008:131, (2) 2-1-008:999, (2) 2-1-009:001, and (2) 2-1-009:999, Ulupalakua, Hawai'i. The CRC may provide comments and recommendations. Public testimony will be accepted. (J. Prutch)**

Mr. Joe Prutch: Aloha, Chair and Commissioners. My name is Joe Prutch. I work as a planner in the Current Planning Department, and I am the planner processing this Auwahi Wind Farm Project, which is in the draft environmental impact statement portion of the process currently. Later on, once we get through with the Final EIS, then it will move forward to the Planning Commission as a SMA approval and a CUP, County Special Use Permit process. What you guys got, you should have received I think a couple weeks back,

was a architectural inventory survey, which was done by Pacific Legacy, you also got the cultural impact assessment, which was done by CKM Cultural Resources.

Mr. Fredericksen: Yeah, just one sec. We just got it. We got it like -- I got mine Monday, and it's on CD. I had some problems opening mine. I got it to finally open today, but I don't know what was up with that, but, yeah, we just very recently received what looks to me like a very large document. So continue please.

Mr. Prutch: Okay. I'm sorry about that. But, hopefully, you had some time to do a little bit of research and review, and if not, we've got the applicant, we have the archaeologist here, and they're going to give a pretty thorough presentation to you, 20-25 minute presentation, so, hopefully, that'll get you the information that you do need. What I would like to do today, as part of the Planning Department, is my job here is to solicit comments from your department -- your Commission, your comments will be written in a letter and sent out by the Department on your behalf, and it'll go to the applicant. The applicant will have to respond in the Final EIS as well the comments that you have made. And that document will be forwarded on to and accepted by the Planning Commission later. And so what I'd like to do is they'll do their presentation, after that, I'd like you guys to go back and forth, do a little question and answer with the archaeologist and the applicant, everybody you need to, try to get as many answers as you can, and your status ...(inaudible)... at the end of the day, then I would like to take down the comments you have, any outstanding questions that weren't resolved, you didn't get the final answer you needed, that's when I will take down your comments and that will be forwarded on to the applicant, and then you'll get a formal response in the EIS. Okay, with that, I'll go ahead and bring up the applicant. We've Munekiyo & Hiraga here. We'll go ahead and start the show. Thank you.

Ms. Leilani Pulmano: Good afternoon, Commissioners. My name is Leilani Pulmano, with Munekiyo & Hiraga, on behalf of Sempra Generation. We're here to present the Auwahi Wind Farm Project.

Mr. Fredericksen: Can you see okay, Leilani, on your -- got enough light?

Ms. Pulmano: I can.

Mr. Fredericksen: Okay.

Ms. Pulmano: Thank you.

Mr. Fredericksen: You're welcome.

Ms. Pulmano: Before getting into the project, I want to introduce you to the project team itself. We have Dan Hyatt, from Sempra Generation; Paul Cleghorn, from Pacific Legacy;

Charlie Maxwell, from CKM Cultural Resources; myself and Kivette Koeppe, with Munekiyo & Hiraga; Alicia Oler, with Tetra Tech, who completed the Draft EIS; and we have Jimmy Gomes, from Ulupalakua Ranch.

So just to give you my part of the presentation, it's very short and quick, and then I'll turn it over the Paul Cleghorn, who will talk about the archaeology, and Charlie Maxwell will talk about the cultural resources. But as Joe was explaining, we're here today to present the archaeology and the cultural resource findings and ask for your comments on these studies.

Of the 50 states, Hawaii is most dependent on imported energy. Hawaii is one of the most remote island chains and has no fossil fuel resources of its own. Approximately 95% of Hawaii's energy is derived from imported fossil fuels, mostly in the form of petroleum and coal. This translates to consumer energy prices being one of the highest in the nation and makes our state and county exceedingly vulnerable to fluctuations in oil prices. Today's oil price stands at over \$110 per barrel. In attempt to wean the county and the state off its dependence on imported fossil fuels, our state and county leaders established renewable portfolio standards that require MECO to generate renewable energy equal to 15% by 2015, 25% by 2020, and 40% by 2030. In addition, Hawaii also established the Hawaii Clean Energy initiative with a goal of providing 70% of Hawaii's energy needs through renewable resources by 2030. The Global Warming Solution Act requires Hawaii greenhouse emissions to be reduced to levels at or less than 1990 levels. These are all mandates that MECO has to achieve and Auwahi Wind Farm will help to meet these mandates. And as of December 2009, almost 24% of MECO's energy needs are from renewable energy resources.

The Auwahi Wind Farm will produce 21 megawatts of clean renewable wind energy for Maui Island, which is enough to provide electricity for about 10,000 Maui homes and will reduce greenhouse gases by 12,000 tons each hour. The project is located in the Ulupalakua region and the owners of the majority of the lands underlying the various project components is Ulupalakua Ranch. For a regional perspective, the wind farm site here is located in Ulupalakua. The transmission line corridor crosses both Ulupalakua and South Maui, and the construction access road runs from Kahului to Ulupalakua. In terms of the wind farm site, the project area is 1,466 acres. Within the wind farm site, the project components include an access road from upcountry highway, 8 to 15 turbines, an electrical collection system, which is this green dotted line, a collector switch yard located here, an operations and maintenance building in the same area, a permanent meteorological tower in this location here, access roads to the wind turbine generators, which is the white lines, and about 1 mile of the 34 kilovolt or KV transmission line, which is this here.



The transmission line will connect the wind farm site, cross upcountry highway, between the two reforest station areas, and terminate at the interconnection substation, and the total length of the line is about 9 miles long.

The interconnection substation is located about 1 mile mauka of Wailea. The substation will include a battery energy storage system to store about 10 megawatts of energy, and the battery energy storage system will smooth and provide firm power from the wind -- from the wind farm site.

Most of the materials for the wind turbine generators would be imported to Maui through Kahului Harbor. The most feasible construction access identified is a route that follows Hana Highway, to Dairy Road, to Mokulele Highway, to Piilani Highway, through Wailea and Makena, up along pasturial roads called Papaka Roads to the wind farm site. The wind farm turbine generators are considered super loads that require special transportation equipment. Heading up to Ulupalakua from Makena will require Papaka Road, this blue line here, to be improved with a gravel surface. It's about 4.6 miles long. It's currently gated and -- at both ends, and during construction, guards will be placed at both ends to manage traffic. In the long term, the road will continue to be gated.

In terms of the EIS process, Maui Planning Commission is the accepting authority, and the EIS preparation notice was published last year and March 2003. The Draft EIS was published on March 8, and the public comment ends on April 21.

As Joe mentioned, there are various other Maui County approvals that'll be required. We will be seeking a special management area use permit and a County special use permit.

At this time, I'm going to turn it over to Paul Cleghorn for his report on his archaeological findings.

Mr. Fredericksen: Thanks, Leilani.

Ms. Pulmano: Thank you.

Mr. Paul Cleghorn: Thank you, Leilani. Aloha kakou. And thank you very much for having us here this morning -- this afternoon, I guess. And while Stan is getting that ready for me - thank you, Stanley - I thought, before I start, I'd like to just let you know who I am because you see this haole man up here and you don't know who I am and where I'm coming from, so I think, if you don't mind bearing with me for just a minute or two so you have a better perspective on what information I'm going to be presenting.

I was born on -- across the channel on Lana`i; grew up between Lana`i and Wahiawa and the Big Island. After high school, I went to Washington State University for my

undergraduate degree. Came back and started working at the Bishop Museum and worked there for 19 years as an archaeologist. I went back to school at the University of Hawaii, got my masters degree and my PhD there. I've been doing archaeological work in Hawaii now for - I hate to admit it - over 35 years. I worked at all the major islands of Hawaii as well as been out to Nihoa and Necker Islands, and worked in other parts of the Pacific, so I have seen quite a bit of archaeological sites in Hawaii and Hawaii's pretty special. So thank you. And if you don't mind, I'm going to push the bottom 'cause I like to have the control.

I was going to start off by describing the project area but Leilani has done that very well so I can just skip ahead to a different place. The archaeological inventory survey was done as a two -- we used a two-phase approach. In 2007, we did a hundred percent pedestrian survey of the square you see there, which is about 1450 acres, as well as the transmission line Papaka Road and the interconnect station.

Five hundred and fifty -- over 553 archaeological sites were found in 2007. What we had going for us is we have a good team of engineers so when we talked about sites that we thought were sensitive, and by that I define those as religious sites, we have heiau sites on the property, and probably burial sites. We said we need to avoid them. So they worked on design changes while we were in the field to miss these, which I thought was -- was quite good, and so roads and paths were designed to avoid sites. We came back in 2010 for the detailed recording and testing. By then, we had an APE, an area potential effect, defined where the roads were and where the paths were, so we were going in at that point to detailed recording, mapping, describing, photographing, and GPS location of all features within the APE. And we found more stuff that we felt was sensitive and so we talked to the engineers to move. For example, just a brief example, the original lay down area was going to be down in here and -- the original lay down area was down in here and when we got down there, we found a heiau, and we found a complex of very probably burial mounds and we said, look, you can't put it there, so we found an alternative location for it and just moved it. So avoidance has been a very important part of the whole process and we continued, like I said, to modify the design.

In 2010, when we were doing the field work, we were very fortunate, Ulupalakua Ranch wasn't fortunate, but the archaeologists were. We had a drought. Visibility was excellent. We had -- we could see much more than we saw in 2007. Within the total 282 acres of the wind farm component, we found a total of 170 sites with over 995 features. In the wind farm itself, the -- where the windmills are going to be, over 501 features were recorded in about 77 sites, which calculates to about 1.8 acres -- sorry, 1.8 features per acre within the wind farm site.

As part of the inventory survey, we conducted test excavations. This -- Colleen here is excavating the fire hearth, which is shown in profile in this picture. We also have these

surface slab line hearts, which this one was bisected so we could get radio carbon dating. The purpose of the excavations were to obtain samples of mitten artifacts and, most importantly, charcoal for dating. All materials that we excavated were screened through nested 1/4 and 1/8 screen boxes, and you can see the wind caused a bit problems with keeping the dirt on the ground so we could put it back in the holes when we were finished.

One of the important things that we did there was the -- was radio carbon dating. We ran 16 radio carbon samples from 15 of the sites that were tested. And from this, we determined the initial settlement in -- in Auwahi was about the 15<sup>th</sup> century A.D., with a very large increase in dates from A.D. 1600 to 1699, and then a decrease in dates from 1700 to 1799. What was interesting about this is the major increase in settlement was in the 17<sup>th</sup> century, which is about 100 years earlier than the -- the other parts of Kahikinui that had been studied by Pat Kirch and his crew from University of California Berkley, and we have some ideas as to why that is. Very few of the sites show evidence of being inhabited in the early historic times, say between 1800 and 1850. This suggested Auwahi was considerably depopulated by this time; possibly causes were introduced diseases that we're all painfully aware of, out migration to urban centers, such as Lahaina, and resettling into more productive lands.

So what I'd like to do now is just talk about some of the different aspects that we -- we did, and the first is the habitation systems. The habitation structures are generally found on these rocky ridges. The general landscape were ridges with intervening swells and gullies. The ridges have the habitation sites on them, and the intervening gullies and swells were modified for agricultural pursuits. Habitations or temporary habitations that we think are permanent habitations, we have C and L-shape shelters as well as natural overhangs, natural lava tubes, and overhangs, which provided temporary shelter. They're generally small and involved a minimum amount of effort to construct, and they generally lack any surface artifact, shelman, or internal features. This particular site, as you can see, has a lovely pahoehoe slab trail leading up to the shelter. For the permanent habitations, we have more substantial platforms, enclosures, and terraces that probably functioned as foundations for hole and thatch structures or hale. These typically have surface shelman scatters, basalt flakes from stone tool manufacture, and coral fragments that have -- may have been associated with making coral abraders. Other artifacts found on the surface included stone adzes, ulumaika stone, cowrie lures for octopus fishing, and this wonderful iron piece, it's a whaling flensing tool that was probably obtained by the Hawaiian who was living up there, probably from Lahaina, and probably using it for a tip for an o`o to increase the efficiency of the ...(inaudible)...

Some of these more substantial habitation structures appear to have been residents for families of relatively high status. They generally have higher, thicker, more massive stone walls as well as larger surface areas that are often separated into different use areas. You

can see the pahoehoe slabs, this portion of this platform; another portion of platform wasn't paved pahoehoe slabs was just roughly paved with a`a cobbles.

Some of the features also contained these slab line hearth features. Some have evidence of recreation activities, such as the ulumaika you saw previously, and papamu boards for playing konane.

But, really, the most important thing that we have going on at Auwahi is the agricultural pursuits. Virtually every swell, gully, and flat area in that 1450 acres has been modified for agricultural purposes. The typical agricultural features consist of mounds, terraces, and cleared areas. It doesn't look clear, I realize it, but it's fairly clear in there. Drainage channels and small ephemeral watercourses were modified to control the channel -- control and channel water that fell during winter kona storms. The typical water control features include cross-channel barrages or blockades, walls along channel sides, and stone-filled terraces. Some of the water control features were probably intended to capture soil in terraces for actual crop planting; others appear to have been designed to slow the running water and to divert the water to adjoining natural basins and swells.

The large sedimentary basin located immediately mauka of Pu`u Hoku Kano appeared to have been formalized -- appeared to have formalized terrace systems. Only remnants of the system are now visible in the mauka edges of this basin. The terraces are slow -- sorry, are low and measure between 9 and 11 meters wide with intervening low walls of soil buns that were about 20 centimeters high. We think that the entire basin mauka of this pu`u was cultivated but most of the surface evidence for this activity has been destroyed through years of erosion in this area. Our field crew affectionately call it the "Gobi Desert" 'cause as you drove through it, especially with the drought conditions, if you turn the wrong way, you just get dust -- dust filling your car.

Mr. Fredericksen: Hey, Paul, what's the overall project elevation - maximum and minimum on this? Just qualitatively.

Ms. Pulmano: ...(inaudible)...

Mr. Fredericksen: Okay.

Mr. Cleghorn: Yeah, I'm sorry. Yeah, it's a good question.

Mr. Fredericksen: Just curious.

Mr. Cleghorn: I just don't know that off hand.

Mr. Fredericksen: Okay. Well, it'll come back.

Mr. Cleghorn: Yeah.

Mr. Fredericksen: Thanks.

Mr. Cleghorn: Now I'm going to move to the ceremonial systems. I mentioned earlier that we had heiau. This is Pat Kirch recording one of the notched tale on the project area. This is a plate table map of the notch tale and we have five within the project area, within the 1450 acres. They're probably heiau ho`oulu`ai or temples to increase food probably associated with Lono, the god of thunder, rain, sweet potato, and dry land cultivation. In addition to these formal heiau, we found numerous family shrines that appear to be generally associated with probably hale mua or men's houses often consist of low platform along the interior wall frequently with an elongate water worn boulder or boulders that were probably set in an upright position. We also found four burials, confirmed burial sites. Three of these were in lava tubes; two of them had scattered remains; one had a single adult tooth; and then in one of our test excavations in walled shelter, we found a single baby tooth. In addition, 12 stone mound features appear to be possible burial markers, and what we've done there is we have gone in front of the Burial Council twice. We have a burial treatment plan that is ready to go to the Burial Council at their next meeting. What we're planning to do is all sites that we think are probable burial sites, we're treating as burial sites. So the object is to avoid these. Does that mean we're going to avoid every possible burial out there? We'd like believe we are, you know, and that's what we're striving to do. The other thing is is one of the lava tubes that has remains in it, part of that tube, not where the remains are, but it's -- there's suppose to be a road going through there, what we're doing or proposing is to put a bridge over the tube, not over where the remains are but removed from that, for two reasons: one is so that -- the main reason is so we don't remain the tube, the tube that has human remains in it, but it's also for -- for engineering, they don't want their trucks to fall into it too, of course, but the idea of collapsing the tube was not -- was not being considered, and also the tube -- we're recommending in the burial treatment plan that the tube openings be sealed so that they don't get vandalized. We asked as part of the burial treatment program - excuse me, one second, because I think I anticipate your question - is we did advertise locally and tried to find descendants of the area and we were not successful.

Mr. Fredericksen: What qualitative age on the burials? Any -- some of them --

Mr. Cleghorn: Well, they're very fragmentary, very weathered. No historic artifacts with them. No artifacts at all.

Mr. Fredericksen: Okay.

Mr. Cleghorn: And, like I said, two of them are single tooth -- teeth: one is an adult; one is a child tooth. I had asked ...(inaudible)... digression, I have asked the Burial Council if

we could go back to the site where we found the baby tooth. We hadn't quite finished our excavations. Because, as a father, I have a sock drawer full of my child's baby teeth, and I thought, you know, children lose baby teeth, and I want to be able to finish it, and they did not want us to do that and we said fine so we back-filled where the baby tooth was originally found.

The whole philosophy since the beginning of 2007 has been site avoidance. We're trying to minimize the impact of construction on the archaeological resources at Auwahi. Continuously, since 2007 through today, design changes are being made to minimize that. So like I -- to repeat, none of the confirmed burial sites or any of the identified possible burial sites will be impacted. The burial treatment plan is ready for discussion at the Burial Council. And none of the identified heiau sites will be impacted. We've actually moved roads so that we would not disturb them. We've also minimized the number of features that are going to be impacted, and this is where my math comes in and please forgive me. In the 282-acre wind farm, 501 features were recorded; however, not all 501 features will be impacted because of the way we recorded it. If any site boundary here is within the APE, we counted all the features, because at this point, we don't know exactly which features are going to be impacted because, for the road corridors, we surveyed a 40-meter wide area. The road itself is going to be 10.5 or 11 feet wide. So there is some wiggle room in there and we don't know, at this point, exactly which features are going to be -- but it's going to be less than my 501 features.

With that number I gave you earlier, the 1.8 features per acre, within the 1450-acre wind farm parcel, we could expect over 2600 features in there. Even if we impacted all 501 features, which I promise you we will not be, that becomes a 19% sample of sites being impacted, which, as you all know, within develop projects, it's quite low. Most development projects the number of features that are being impacted is 95%, 99%.

Mr. Fredericksen: Well, and you've said earlier that there had been several design changes in order to avoid significant sites as they've come up and that's a really good thing to do. Sometimes project's engineer stuff first and then it's a big costly mess.

Mr. Cleghorn: We've been very fortunate; that's why I was just going to give kudos to that. This site avoidance, it starts at Ulupalakua Ranch and the Erdmans, they take their stewardship responsibility extremely seriously. And then we're very fortunate, with separate generations, their engineers, I'm sure they hate me, 'cause I keep going back, "You know, where Pad 4 is, the road that's going into it, there's a problem here," and they've been very good about that. So we've been really lucky, I think, that that's all happened. And then the other thing, of course, is our field crew. We're working under extremely adverse conditions out there with the wind.

So I just want -- a quick summary. While it's always sad when we have to lose archaeological sites. I don't like -- I appreciate the discussion during the last agenda item. But the proposed development here at Auwahi has allowed us to learn a great deal about this previously unknown area. We now have an idea of the chronology of settlements - it started in 15<sup>th</sup> century; peaked between 16-1700; and probably 1800, 1850, with a few houses still occupied. The type of settlement. We have a dense permanent settlement intent on utilizing this land for all it was capable for. The water control that these Hawaiians were doing up there is phenomenal, and they're controlling water only during the winter months, and it blows your mind. The agricultural practices showed the true ingenuity of the ancient Hawaiians here with the water capture, the control and diversion of this important resource. But we do still have a lot to learn, and we think that we can learn a lot through the next phase of data recovery. The details of water control and agriculture are one of the most important things. Details of a formalized field system near the pu`u, including geomorphology and paleontology to determine how the soils were modified and what crops were grown, we think it's primarily sweet potato, but we're going to get the data to say that more solidly. Refine the chronology. We think we have it right now but this whole idea of Auwahi was settled or peaked in settlement before other parts of the Kahikinui moku is fascinating. You know, why? We think it's because of the lava flows in that area are a little more recent, they're about 50,000 or less than 50,000 years old, whereas, in the adjoining areas, they're older, so this is a nutrient rich area. This haole boy going up there, he sees it as steep, rocky, windy, and dry, and you're going, "Who would live here?" It shows the perspective. So refining chronology. Household archaeology we're going to focus our efforts on. Area excavations of a smaller number of features so we can get detailed information of how the households were organized, and post-contact transformations. We do a few of these sites with historic materials that will be impacted, excavate those to see how they differ.

Mr. Fredericksen: Hey, Paul, I got -- one quick question. Go ahead and do your final points and I'll ask you questions.

Mr. Cleghorn: Okay. And impacted the Hawaiian land use on the dry land forest. It'll be, you know, indirectly. Go ahead, sir.

Mr. Fredericksen: Any -- did you folks come across any evidence of like Chinese use of the area for potatoes and that sort of thing? Or was it too far out there?

Mr. Cleghorn: Not in the wind farm itself. I think there's a little bit along Papaka Road. Final thing. Final paragraph. One of the additional task before us, I think this is important from other work I've done, is to determine how do we share what we're learning with -- with the community, both the local community as well as Statewide. We really do sincerely think there's abundant information here that needs to be shared so we increase the pride and

the accomplishments of our ancestors and aid us in developing ways to sustain our existence on this land. So it's a cool -- it's a really interesting place.

Mr. Fredericksen: Any questions, Commission Members, or comments?

Mr. U`u: Site visit.

Ms. Kanuha: Yeah.

Mr. Cleghorn: Oh, you should have been there --

Mr. U`u: Look Stan.

Mr. Hutaff: I got a van that'll take us.

Mr. Cleghorn: We have a crew in the field right now, as a matter of fact, for another month because of some of these design changes. One of the major ones is, you saw on Leilani's slide, the two turbine strings on it, they have just had a design change taking out one of the turbine strings, so all my math there, my great math, is not quite up to date. The amount of impact is going to be lessened by upwards of 50%. But, yeah, we'd love to have people come up visit. It would have been much better if you came last summer, during the drought.

Mr. Fredericksen: I've got -- let's see, what was my other other. Oh, besides the elevation, so at this point, the inventory survey, is the State -- it's still just in the process of review or?

Mr. Cleghorn: No. Actually, we submitted our Draft EIS end of January, we got comments back from SHPD mid March, and we're addressing those comments now. And the comments were very minor. The biggest one is which I allude to when I turned in the report. This project is -- got very tight time tables here and we couldn't get the permanent site numbers before we had to turn in the reports so we turned in over our temporary numbers and I said, "And we will change all the site numbers." That was the first question was please change those. So that's what we're doing, and that's the hardest thing, I think, is changing those. But right now with this additional work we're doing now with the design changes, we'll be submitting a supplemental EIS to go along with that, and we're looking at - assuming that it all gets approved - looking at data recovery this summer.

Mr. Fredericksen: And then following data recovery, I'm assuming monitoring would occur during ...(inaudible)...



Mr. Cleghorn: Yeah, monitoring. Definitely monitoring. And you're looking at the possibility of doing some geo-technical test investigations prior to that because they want to know where the lava tubes are.

Mr. Fredericksen: Right.

Mr. Cleghorn: Because they have heavy rigs that are going through and I said, "Well, if you find lava tubes, we need to look at them to make sure that they're not burial tubes."

Mr. Fredericksen: Are you folks going to be out there when they're actually doing the geo-tech work to monitor?

Mr. Cleghorn: Yes.

Mr. Fredericksen: Good.

Mr. Cleghorn: Yes.

Mr. Fredericksen: 'Cause that's one of those gray areas that doesn't always get caught in a regulatory ...(inaudible)...

Mr. Cleghorn: No. We are and what was really good, and again, these engineers, I don't know them, but using all of our data, they've proposed their access roads to these boring sites, so there will be boring sites, to miss archaeological sites and features. I'm going, "Wow, that's great." You know, it just makes it simpler and -- but we'll still be monitoring because, as you know ...(inaudible)...

Mr. Fredericksen: Yeah.

Mr. Cleghorn: So we're trying to cover it all, and the site avoidance has been a dominant philosophy since the start.

Mr. Fredericksen: Good. Any questions, folks?

Ms. Pulmano: If you don't mind, I'd like to have Uncle Charlie say a couple things about the ...(inaudible)...

Mr. Fredericksen: Oh yeah, this is about the cultural impact assessment, yeah. Thanks, Paul.

Mr. Cleghorn: Yeah, thank you, and I'm here.

Mr. Charles Maxwell: I'm Kahu Charles Kauluwehi Maxwell. I was hired, my company was hired to do the cultural impact of this impact, and like Paul had said, this area is very, very historical from ancient times. I was fortunate enough, about 30 years ago, to know Sonny Kuana, who lived -- he was born in a hut down by the beach right next to this area, Auwahi makai. He was born in Kanaio, and he told me how the people used to live back then. They used to live when fish was plentiful in the summertime, and the weather was fine, they'd plant their vegetables, and the cattle would come down and drink from one of the underground --

Mr. Fredericksen: Springs...(inaudible)...

Mr. Maxwell: Streams. One was brackish; one was pure, the water. And during the winter months when the -- was rough the water and was hard to fish. Oh, incidently, they had caves that they dried their fish in salt pans in the caves. And then in the winter months, they would go upcountry, above Auwahi makai, and get all the resources from the forest and lived up there, and when they could come down again during the summer, so they would migrate, so there was numerous burials, burial sites in this area, like Paul had said, have this 11 caves, and I insisted on him, on everybody, on the developer treating the caves as burial sites because even though there's a tooth that was found in any place of the burial site, it should be sacred. So this particular cave that they couldn't move the road, they had to have a bridge constructed. So I had told them that the bridge should be covered with the a`a lava that's around the whole area to take out the impact of a site where they would cover the white concrete and they also do that with the poles that are going up, the windmills. So this company though, it's really amazing how any kind of suggestion that I have made pertaining to cultural impact of the area they have taken and diverted whatever they had to, so it's real easy working with a developer like that, and also with Paul. Paul is terrific and, as you know, I've worked with you a lot, Mr. Chairman, and your firm is terrific too. But Paul was very -- we worked together very well.

Mr. Fredericksen: Any questions for Uncle Charlie? Comments? Oh, go ahead, Warren.

Mr. Osako: Oh, is he done speaking?

Mr. Maxwell: Yeah.

Mr. Fredericksen: Charlie, you got something else?

Mr. Osako: Oh, yeah. Just, for your interviews, it would have been more helpful to have a transcript so we actually know, you know, word for word what the people told you. By you saying he said this, you know, you know how it is, I talked to him, he tells me something. I talk to him. I missed something. And the more you do that, you miss out, and it'll be more helpful right off the bat.

Mr. Maxwell: Yeah, I think the one I submitted, the only one, was with Sonny Kuana, but he passed away 11 years ago and that's why --

Mr. Osako: Well, I understand that part --

Mr. Maxwell: Yeah.

Mr. Osako: You know, for the ones that you actually did an interview, yeah, I think it would be very helpful.

Mr. Maxwell: You mean verbatim?

Mr. Osako: Verbatim. Correct. Yeah, because what you think confirming what somebody says, everybody else might think something else. And then the other comment I had is that these conclusions on your last paragraph, you know, you make the statement, "It will be an asset to the Hawaiian people and many future generation." Is that your personal feeling or that what --

Mr. Maxwell: No. I've said that they have access to the burial sites or whatever. If they can claim -- we've put it out in the newspaper for any cultural descendants and nobody came forth, but we are going to seal the caves to prevent anybody else from going in there and taking the remains so --

Mr. Fredericksen: Yeah, and that is a very realistic concern.

Mr. Maxwell: It happened a lot in that area.

Mr. Fredericksen: It happens a lot.

Mr. Maxwell: Yeah.

Mr. Fredericksen: ...(inaudible)... present too.

Mr. Maxwell: And they'll have access. You know, they have -- it's a protected access the kanaka maoli has to the ocean so all they have to do is call the owners and they have access there.

Mr. Fredericksen: Any other questions or comments? So, Charlie, I apologize. I didn't -- I had some problems with the CD that I received --

Mr. Maxwell: I heard.

Mr. Fredericksen: And I couldn't -- I just was able to get it into a different computer of mine and I finally was able to get it to come up, so I had very little time to look at things. But did -- so, from a cultural impact perspective, the actions of this project are -- your conclusion is that they're going about it in a proper way to mitigate impacts?

Mr. Maxwell: You know, can I get back to your question because I don't know if you realize, like you're speaking to Hawaiian people, and sometimes they use Hawaiian, sometimes they use English, so their testimony, if you were to make a verbatim testimony, you would have to put their Hawaiian, what they're using, plus the translation, and it would be about a page-and-a-half of everything that they've said because when they speak, they're not outward, you know, so that would be rather difficult. I have been doing cultural assessments for 15 years and I've interviewed people and just put down what they said but not verbatim. I think it's a very difficult thing to do.

Mr. Osako: A difficult thing to do the transcript or difficult --

Mr. Maxwell: To do a verbatim statement.

Mr. Osako: Well usually, I think, when people do cultural or oral history things, that's what they do. They do it verbatim. In other words, you know, if there was some things, like you listen to the tape and there's something you didn't understand or you didn't hear too well, they put it down so that you don't read into it something that is not there, and that's the kinda thing that I think, you know, we're talking about things that could be legal and anything like that, so you want it to be so that, you know, nobody can come back and say, hey, you said this but now some other expert's saying that's not what they said.

Ms. Pulmano: Can I offer a thought there?

Mr. Maxwell: Yeah.

Ms. Pulmano: Chairman Osako, one of the things that's part of the cultural impact assessment is that what happens is after they -- Uncle Charlie summarizes the summaries, we -- he then sends it to the people that he spoke to and what happens is that they give their consent of the summary --

Mr. Osako: Right.

Ms. Pulmano: And as a part of the cultural impact statement, you'll see here that there are these consent forms.

Mr. Osako: I understand that. I went through the whole CD.

Ms. Pulmano: So although there is not a verbatim transcript, it's the understanding of the summaries that they have given was correct. And, I'm sorry, just to answer your question, since I'm up here, about the elevation. The top of the wind farm is about 1600 feet, and the bottom is about 200 feet, and that's represents approximately about 14% slope on the site. Thank you.

Mr. Fredericksen: Thank you. Okay, Warren. Sorry.

Mr. Osako: I wanna say about the consent forms, from what I get from the consent form is they give their permission for him to use, it doesn't say that what he interprets and what they say is correct. It gives him the permission to use what they say and to make it public, but it doesn't mean that they consent to what he's saying they said.

Ms. Pulmano: I guess that could be a little bit clearer. Thank you.

Mr. Osako: Yeah.

Mr. Maxwell: Yeah, you know, also in a court, you have a verbatim testimony. The recorder takes it down. I was a policeman 15 years, a retired policeman, and we never took verbatim statements. It was everything they said went down and the court was the one that did verbatim minutes. I hope that answers your question.

Mr. Fredericksen: Brandis?

Mr. Maxwell: Yes?

Ms. Sarich: Hi. I hope I'm going to say this in the right way. But have you analyzed what will be lost by putting windmills up on this site kind of -- what is the cultural impact as far the sacredness of this area and is there an opportunity that is going to be lost or have you thought about that or written about what would be lost by using it in this way?

Mr. Maxwell: Well, the site, the view plain, would be interrupted with like -- like the ones on the mountain here and -- but as far as the culture, it does interrupt from seeing how it was before, but we're talking about ancient culture. The people of today don't go down to the caves. They don't know who is there. They don't have -- they don't even know the prayers and how to -- how to malama that area. That's the fact of the matter. And so in that respect, it's not bothering anything. The mere fact that they're protected, the burials in the caves and the archaeological sites as best that they could for the future generation, that's, to me, is sufficient. I mean we can talk about ruining the cultural -- the whole cultural plain with all of these buildings here, what's happening up Haleakala with everything, but we're moving in time and, you know, the gas is so expensive, the fuel, so this alternate means of electricity is something we should look into as being progressive.

Ms. Sarich: Thank you.

Mr. Fredericksen: Bruce?

Mr. U'u: Yeah, I remember going back there to go dive, we go night dive, we go dive, and passing through that area, I would wonder what was it prior or prior to my time, and now I kinda get one understanding, so that's invaluable. Now we have information, and I didn't read it all, I'm going to finish it, it's huge, but now I get one idea, mentally, how was, and that's one idea I never had prior to yesterday. So that's a lifetime, you know. So I can go back and tell my kids, here. This a good read. Go read. Because I always pass by there to go -- that was the spots to go and it never dawned in me that -- it always dawned on me that the forest line was lower and maybe had, you know, little bit more water, but as far as the lifestyle, the people migrating mauka makai, and how you even find one baby tooth, and I didn't know what the chances of finding something that big in a -- the detail, for me, might be worth, you know, the potential impact that it's going to give. I find it very informative. I've read EISs before. I've read, you know, on the Planning Commission, I never read anything in detail to what was presented or what was given to us, and maybe I'm still new at reading and understanding; in fact, I know I am, but it was pretty detailed and so now, as I drive through that area, I get one mental image in my mind as to how things -- and we're still learning. I think we only went scratch the surface of what being done back there prior to our time on this earth. But interesting. Interesting.

Mr. Maxwell: Thank you.

Mr. Fredericksen: Any other questions, comments? Ray?

Mr. Hutaff: Pardon my ignorance, please. But Kahikinui, Ulupalakua, there is many time frames of cultural history back there. You spoke of the cattle drinking, which means that that's a time frame. Three, four -- in the years 300 and 400, there is really nothing of history that we could find. In the 1400s, my understanding is that that place is known as Tahiti Nui, Big Tahiti, for when the Tahitians were supposed to have returned or discovered Hawaii, they noticed that it was tropical all the way down to the ocean, which is why they named it "Big Tahiti," a bigger place than where we came from, having everything that we pretty much brought on our canoes. I didn't see a lot of information about that time frame, mostly after the ...(inaudible)... 54 stated, okay, and not much information as that being a very fruitful rainforest, you know, like he alluded to, a gentleman there was walking down the side of a volcano, how could people have lived like that. It wasn't like that. Okay, that's the aftermath. The time of your stories of the cattle. So in looking at that reforestation, okay, to me is a method to bring back what has been lost. The reforestation of Kanaloa on Kaho`olawe; Ulupalakua, they're related, you can watch the clouds and see it actually come from Kanaloa, and start to reforestate. Is this wind farm, since it's on the edge of one of the reforestation projects, is that going to affect the future of reforestation because what's

so important to me about Kahikinui is that man blew it. We brought cattle. We brought goats. We created the drought back there, okay. And by reforesting Kanaloa on Kaho`olawe and Ulupalakua, we're going to bring back the rains of Wailea, so suspend your golfing, yeah. Going get wet. But I -- and then I see cattle coming back again, you know. We know cattle created a problem up there, and ate everything all up, and cause all of our lands to be blown away. The reason we see rocks out there is because the top soil has been blown away over centuries, or not even centuries, couple hundred years. So my concern would be and my question really is, after mentioning all of this as a foundation for my question, is it going to impact the reforestation project up there that's already in place and designed for our future?

Mr. Fredericksen: At auwahi? Is that what you're asking?

Mr. Maxwell: You know, yeah, let me just --

Mr. Hutaff: There's much reforestation in seven areas ...(inaudible)... line coming down.

Mr. Maxwell: Let me just answer your question. The first question you mentioned about the greenery. The fact of the matter when they landed in Kahikihui, the island of Maui was shaped like Tahiti and that's why they named Kahikinui because Hawaii -- I mean Maui is shaped exactly like Tahiti Nui. Okay, as far as the reforestation, if you noticed, there's -- what grows on the bottom, and when I say "bottom," it's the first 4,000, 3,000 feet, it's completely different plants than what grows up in the mountain. So you can reforest the area with that particular things, like maile hohono, you know, pa`u o hi`iaka, and all of this kind of plants that grew, you know . . . and all of that that grows in that area and it still can happen. But with cattle in there, of course, you know, it will not happen, but yet there still is pockets that grows this pa`u o hi`iaka and everything else, even with the cattle because the cattle like eating only the grass.

Mr. Hutaff: Thanks for correcting me and the admission of guilt, I've been lying to the tourists for 15 years.

Ms. Pulmano: And if I can add to that. If you look at the slide here, the wind farm site is makai of the upcountry highway. The reforestation areas are mainly mauka and the Auwahi reforestation area that Art Medeiros' is working on and is part of Ulupalakua Ranch lands, this space here has actually increased much larger by 151 acres here than from what we have here, so reforestation, the generation tie line will actually follow along a -- like a cane haul road, a ranch road, between these two reforestation sites.

Mr. Hutaff: Well, the reason that I'm concerned about it, and I'm glad that you're trying to make it look a little better than it really is, reforestation is a small area that you do something to that affects a huge area. If you take Kaho`olawe and you take Ulupalakua,

and their combined reforestation projects, really the affect begins even in the ocean prior to Kanaloa or Kaho`olawe, and also in the ocean before it reaches Ulupalakua. So if you stop reforestation, you end, you stop someplace else. And watching the environmental out there in Wailea for the last 25 years, and actually see it rain the first time on Kanaloa was like exciting, you see the green line come down and you also see it expand. And then if you know what was in Kihei, you know, three, 400 years ago, Wailea, three, 400 years ago, Ulupalakua three, 400 years ago, we're trying to, you know, create a water resource that already had existed. Part of our drought is our own fault, as man has cut down forest and it doesn't rain anymore - the watershed effect. So if you stop it, you know, there is an effect someplace else, it can't come back, and the goal of reforestation is to have it all come back. Unfortunately, it only took less than a hundred years to make a drought area and it may take 20 or 30 years to bring back the reforestation of that area and have stuff grow. So I was concerned is that when you have a border, 'cause if you look at your green line there, and you look at those white things, to me, that's a border, okay, and to jump a border to continue to reforestation, I don't see it there on the map. You probably don't even know if that's could be something that's going to be done. But to me, whenever you have a border, there's always an end or a beginning, right?

Mr. Fredericksen: Leilani, is that an existing road?

Ms. Pulmano: Yes.

Mr. Fredericksen: Okay. So it's an existing road. In terms of -- an existing ranch access road, right? So in terms of the actual project itself, Ray, are you, from what you're discussing, are you suggesting that it be -- if there is any -- if there are any plans for putting in any sort of vegetation in here, that it should be appropriate native plants to the particular elevation if that's even -- if there is anything even --

Mr. Hutaff: That's beyond my knowledge. They could make any suggestions on that. I'm just wondering if it impacts the future -- you know, 'cause this reforestation project, it has got a stage to it, you know, there's what we did ten years ago, we're going to do five years ago; what we're doing five years from now, we're going to do twenty years from now, we're going to do thirty years from now. If the project comes up, does it stop any of those anticipated projects of reforestation and growth? There's two sides there. That's almost on the edge, right? So you got one side here and one side here. Well, if you stayed down in Wailea and you look up towards Ulupalakua ...(inaudible)... spears? Okay. When you looked ...(inaudible)... and you look up again watching over a period of time, we watch what I call a "green line," okay, start to go around Ulupalakua and head down Kihei side, Wailea side. It's starting to head in that direction. On the other end in Ulupalakua, it's going from Ulupalakua further to Kahikinui and Kaupo, okay. And then from Haleakala, we see it coming down, and it's a dramatic change. And like you said, the archaeologist said, when the drought was there, it was so easy to see things. Going on tour, before it rained in



Kanaloa, I had been out for like touring the back side for almost two years, and I came around the back side to point out archaeological sites to explain to people how many people lived back there, and I'm like it's green. I can't do anything anymore. You know, before it was so obvious. But at the same time, my excitement level was high because we're bringing back the past, as far as the weather pattern goes. And so, for me, it's kind of a huge concern. So I just ask the question: Is it going to stop what's in process? Is it going to stop what's planned for the future? And maybe you can't answer that, but maybe I'm going to ask just everybody I possibly can. And thank you for that 'cause I won't lie to tourists anymore.

Ms. Pulmano: There is a lot -- the Erdmans have been really good stewards, as Paul was saying, and this area here is part of their lands in -- within the Maui Coastal Land Trust 11,000 acre agricultural easement, and they continue to increase this reforestation area. I do believe that the wind farm site here, where the turbines are going to be, are still going to be kept in ongoing cattle ranching. So in terms of reforesting that area, I think it'll just be ranching.

Mr. Hutaff: So it's at the 1600-foot level at its highest?

Ms. Pulmano: Here at this level here, yes.

Mr. Hutaff: Okay. Cool.

Mr. Fredericksen: Warren?

Mr. Maxwell: Yeah, I wanted to elaborate on your reforestation. That's why in 1975, when I went, first time, I went to Kaho`olawe fishing, and was illegal of course, and I saw how denuded, you know, the top of Pu`u Kukui and Pu`u Mahoe and all of that, but when I occupied the land with 50 other Hawaiians a year later, and 24 years later we stopped the bombing, now, I went back to Kaho`olawe about 6 months ago, it is tremendously green and, you know, trees and everything, so that's going to move across to Ulupalakua because there's a cloud, so we built a heiau up there in tribute to this cloud that comes to Ulupalakua, so it will happen.

Mr. Hutaff: Okay, good. That's a relief.

Mr. Maxwell: Thank you.

Mr. Fredericksen: Any questions, comments? More questions or comments?

Ms. Kanuha: Go ahead, Warren.

Mr. Osako: And this is more for the developer. I noticed in the Draft EIS there was not a botanical survey done to check for like say endangered or threatened native plants, and also for, you know, plants that the Hawaiians used in their lives, like for instance, around the La Perouse there's auhuhu, which the Hawaiians used for fish poison, and so, you know, I think that's important that something like that be done also and in the case of the endangered plant, if there are any there, they should be -- tried to be preserved.

Mr. Fredericksen: So there was not a botanical survey done or?

Ms. Pulmano: Actually, Commissioners, you received just a very small portion of the entire Draft EIS. We were told that there were sections that the Commission would be reviewing and that was the archaeological and the cultural. We didn't include, as part of the package that you received, the entire EIS, which does include a botanical and avian survey. We can certainly provide that for you if you'd like.

Mr. Osako: It's just that, like in the case of the plants that the Hawaiians used, then it becomes cultural.

Mr. Fredericksen: Yeah, that's a very good point ...(inaudible)...

Ms. Pulmano: Yes. Of course. I suppose in the future then we should make sure that we also include that studies as part of your review.

Mr. Fredericksen: Not because we're aspiring botanists.

Ms. Pulmano: Yeah, the tie in to the culture.

Mr. Fredericksen: Because it can be and it does represent albeit an impact in a cultural landscape, you know, the picture of what was there --

Ms. Pulmano: Of course.

Mr. Fredericksen: Or what survived anyway. Any other questions? I know there were. Makalapua.

Ms. Kanuha: I had a -- yeah. I wouldn't know where to begin with the my question first but -- 'cause I'm actually from Kaupo so when time to go home, you know, I'll be looking at that years down the road, my uncle still lives in . . . it's in the district of Kaupo, however, I know we were talking about finding the niho of the pepe and maybe a makua or kupuna, but was that like only on the surface? Maybe this is for Paul, and forgive me for not really -- and when or if this project goes through and there's more than a niho that's found, will that stop the project?

Mr. Maxwell: Let me answer that. I actually stopped them from going in any further, digging any further. Using our philosophy of the Burial Council, if you find one bone or tooth, consider it a burial site and don't disturb it anymore.

Ms. Kanuha: Okay, so, Uncle, you representing the Burial Council or how --

Mr. Maxwell: No, no, no.

Ms. Kanuha: No?

Mr. Maxwell: As a cultural consultant. I'm just mentioning that.

Ms. Kanuha: Oh, okay, so --

Mr. Maxwell: That's the logic we would use.

Ms. Kanuha: Do we have any -- or am I like premature? Am I getting too ahead of myself?

Ms. Pulmano: No, not at all. So you're asking what happens if while we're in construction if we do find any human remains or bones what happens?

Ms. Kanuha: Yeah, with the Burial Council, like Hinano, are they involved?

Mr. Fredericksen; The Burial Council, I believe, has reviewed the project.

Ms. Kanuha: Yeah, they did.

Mr. Fredericksen: This project. Is that correct?

Mr. Maxwell: Yeah.

Ms. Pulmano: Yeah.

Mr. Fredericksen: Yeah. So the Burial Council has had a chance to review the project and I think the point that you're bringing up, Makalapua, is really good but I believe that the mitigation is in place but it's -- okay, so whatever the figure was, 12 or 14, possible burials were noted and 4 or 5 human remains, those have definite protection in place, but, you know, there's -- those aren't the only burial features that are out there and there could be some that are impacted during this construction, that's where the monitoring would come in and then there would be consultation back with the State and the Burial Council at that point. Probably avoidance.

Ms. Kanuha: Yeah. Okay.

Ms. Pulmano: Yeah, I guess to summarize, if we do meet anything during construction, it stops immediately, we contact Hinano, and we follow his direction on how he would like us to proceed. But work stops in that area.

Ms. Kanuha: Okay, great. Thank you.

Mr. Fredericksen: Any other questions or comments? Brandis.

Ms. Sarich: Just because I think like an architect, I think about what it's going to look like, and I'm asking those of you who are cultural practitioners, when I think about this, I see like the heiau that we were looking at and the very cool stone, which is now knocked over, and it would be like this big, and then we get this tower that's like so huge, and I'm just thinking about just the position of those two things and is that okay? Culturally. I'm asking. I need to learn these things.

Mr. Maxwell: Like I said, every building impacts the land no matter what, no matter, and it will be an impact on the serenity -- it will be an impact on the serenity of the area. That's no doubt. I don't know how to get around it. I don't know what's a solution of that. But it's going to happen, like every other place on this island. You know, we protested and fought against it and it happens anyway. So the best thing is try to setup all the criteria and make them follow all the cultural rules and spirituality and everything of the place, but as far as damaging the view, that's going to happen, of course.

Ms. Sarich: I was more asking just spiritually. I mean if we're looking at the heiau as being the biggest structures there and these rocks, I mean what does it mean to have this giant structure put right next to it. Just -- I'm not saying don't do it. I'm just saying I don't understand what that means in Hawaiian culture.

Mr. Maxwell: It's very hurtful.

Ms. Sarich: Okay.

Mr. Maxwell: As a native Hawaiian, it's very hurtful. But I've been at this for almost 40 years and all we did, all we could do, I mean I can tell you a whole history of what Hawaiians went through, how we lost our land and everything, but why should we feel sorry about that. We have to take care of the future generation and setup criteria for people to understand. Before we could not talk about this. The kupuna wouldn't say one word. They would say, "Yellow in my ear means that's alright. Let it happen. It's going to happen." But from the '60s, we started to rebel, you know, in Congress and here in Hawaii. I was one of the original Hawaiian activists, you know. I started the Kaho'olawe movement. Moved

the Ritz-Carlton Hotel. But through a lot of tears and crying on burials and remains and touching 800 bones that you re-wrap, and then see this terrific hotel right there over the iwi of our people. That is hurtful. A lot of stuff is hurtful. But how are we, as native Hawaiians, going to be? Do we cry and go in the corner and shut up? No. We come out and we protest, we try to change the laws, and that's all we can do, but it spiritually hurts every time.

Ms. Sarich: Thank you.

Mr. Fredericksen: And, Uncle Charlie, on -- I think there was -- when during the presentation on the archaeology side, there's one heiau that had been located. I'm assuming that the provisions to keep -- had been made to keep the stands for the large turbines at a large distance --

Mr. Maxwell: At a distance.

Mr. Fredericksen: And redesigned and everything to try to -- they're going to be out there but not 20 feet away.

Mr. Maxwell: No.

Mr. Fredericksen: Yeah.

Mr. Maxwell: Yeah. They're going to be like buffer zones around everything.

Mr. Fredericksen: Any other questions or comments? Bruce?

Mr. U`u: You know, I understand the 20-year life span. So after 20 years, what happens?

Ms. Pulmano: After 20 years --

Mr. U`u: Is it going to last in the salt breeze in 20 years? I just curious. I mean 20 years. I know technology going change. You probably can put smaller, you know, right now it's huge, monstrosity, and, you know --

Mr. Osako: It's going bigger instead of smaller.

Mr. U`u: It's going bigger? There you go.

Mr. Osako: The trend is so far.

Mr. U`u: Yeah, with less of -- less I guess structures. But what do you do after 20 years?

Ms. Pulmano: I'm sorry Mich is not here, but according to industry practice with these wind turbines, there's a decommissioning program, so they actually remove everything and put back the site as best as they can. From what I've been told that these turbines, the structures itself, has really good materials 'cause it's steel and the cost to decommission them and take them down more than out-pays the removal cost 'cause you can recycle it and sell it on the commodities market, I suppose.

Mr. Osako: The one problem is if there is not a fund setup to decommission, then the company says we're bankrupt and they walk away.

Mr. Fredericksen: No, it's an interesting point. Is there -- is that something that's been brought up?

Ms. Pulmano: We did have that question from the Maui Planning Commissioners and we're taking a look at that. There might be some kind of agreement that we'll have to put together as part of our approval process.

Ms. Sarich: Has everyone spoken? 'Cause I have questions just in general about the generators. I guess I don't understand the scale of how much electricity we will actually get from these, I know their numbers, but I don't understand what percentage of what we use on Maui would be generated by this, an area.

Mr. Hutaff: What's 10,000 people, basically? What percentage?

Mr. U`u: Ten percent.

Ms. Pulmano: Ten thousand -- it's capable to provide 10,000 homes and Maui's peak capacity is about 200 megawatts, so this represents about 10% of that.

Mr. Osako: If I remember correctly, in the Draft EIS it says 6,600 homes.

Ms. Pulmano: Right. And that was --

Mr. Osako: How come now it's 10,000?

Ms. Pulmano: 'Cause that number was based on a Mainland standard, heating and air condition, and here we obviously don't use heating and pretty rare that some families that they do without air condition.

Mr. Osako: I had one other question mainly for the developer. Will these turbines power everything that they need on site, or do you have to run electricity to the site?

Ms. Pulmano: That's an interesting question. We do have to run electricity to the site.

Mr. Osako: And you're going along established lines or you're going to use the same corridor as the power transmission line?

Ms. Pulmano: Actually, there's no established lines out there, so what they'll have to do is run some generators or individual wind distributed plants.

Mr. Osako: And I think that's what is not understood about the wind - I've done a little bit of research because I'm involved because of the project on Lana'i, that they never make known how much electricity they actually use to run the wind farms. Nobody knows that 'cause they don't make it known.

Ms. Pulmano: To actually run the wind generators itself? Well, it's --

Mr. Osako: Yeah. Because you need it to power the cooling mechanism, you need it to run the yaw mechanism.

Ms. Pulmano: I believe it's all self-generating to the transmission line. In terms of running the turbines itself, it --

Mr. Osako: Yeah, the turbines turn, yeah, and generates electricity --

Ms. Pulmano: Right.

Mr. Osako: But you still have to face the thing into the wind, right, between running the yaw mechanism?

Ms. Pulmano: That's kind of above my engineering level here so -- does anybody know?

Mr. Kaniloa Kamaunu: ...(inaudible)...

Mr. Fredericksen: Yeah, maybe when we have testimony ...(inaudible)...

Mr. Osako: No, no. It takes a certain amount of electricity --

Ms. Pulmano: Yeah.

Mr. Fredericksen: Interesting point.

Mr. Osako: And then, you know, you gotta run your maintenance ...(inaudible)... and all that.

Ms. Pulmano: Right.

Mr. Osako: And then the battery storage, so say you get one week of Kona wind, no more wind, how long will the battery storage last?

Ms. Pulmano: It's rated for 10 megawatt hours.

Mr. Osako: Yeah but -- oh, 10 megawatt hours and then so, yeah, so --

Ms. Pulmano: Yeah, it doesn't necessarily last for a very long time. If the wind dies, it's not generating any energy. That battery is to smooth --

Mr. Osako: Yeah, and then you go to the battery, right? Or the battery is for nighttime?

Ms. Pulmano: Actually, the battery is to smooth out --

Mr. Fredericksen: Stabilize.

Ms. Pulmano: Yeah, to smooth out the peaks and the valleys of the wind. It's not necessarily to continuously contribute to the wind. And, frankly, MECO's power capacity actually reduces substantially in the evening time at about 80 megawatts and so what happens is that all the wind farms actually stop. It's all curtailed.

Mr. Osako: And the other concern I have, and it's not only Maui, but the whole State seems to be turning to wind, so in the case when we do have the week of Kona wind, then what happens?

Ms. Pulmano: That's why MECO has a base load in terms of their fossil fuel generation and they can't go below that and, hence, MECO is saying after this project, big projects are pretty done until they either upgrade their grid to be a little bit more robust.

Mr. Fredericksen: Any other questions? Brandis?

Ms. Sarich: I'm just curious, with tax credits, who is making a lot of money off of this project?

Ms. Pulmano: You know, I'm not sure, for Sempra Generation, about tax credits, frankly, but we can certainly add that to the EIS about what kinds of tax credits are they expecting to receive.

Ms. Sarich: Thank you.



Mr. Fredericksen: Warren?

Mr. Osako: All I know is, supposedly, the solar farm on Lana`i, what they spent, they got more tax credits than what they spent to build the solar farm.

Ms. Sarich: Well, I'm very skeptical just because of the photovoltaic and that the money that people make off of that is really why they're doing it a lot of times and I just wanna weigh that against the impact of doing this, especially -- I'm not sure if it's -- it's just I wanna understand everything, like how much money is going into it, how much electricity is actually being produced, and is that worth it?

Mr. Fredericksen: The cost benefit.

Mr. Hutaff: I think it's safe to conclude that whoever is doing this is doing it for a green back and not for any other reasons. And the thing is if we need this, if we need this and have to give up so much, okay, is what we're going to receive in return worth it. We have to have somebody make money off of it, otherwise, they're not going to do it, okay. If it's not right to do it or wrong to do it, then we should be sure it's not profitable to do it. But, yeah, I think everybody wants to make money off of it. I didn't -- can I get involved with the photovoltaic thing?

Mr. Osako: Sure.

Mr. Hutaff: We'll invest tonight.

Mr. Osako: And the other thing is apparently it looks like, and this concerns Maui County also, apparently the proposed wind farm on Molokai will not happen because the company cannot get a lease there for the wind farm there so one of the other alternatives is to move that to Maui and then do the same thing like Lana`i and Molokai and do the undersea cable, and the legislature has passed a law now that HECO can recover all costs from the rate payer, which means everybody.

Mr. Fredericksen: Stanley?

Mr. Solamillo: Aloha. I'm just going to remind everyone that you are here to review the contents of these documents and not --

Mr. Fredericksen: Yes, we're rambling on ...(inaudible)...

Mr. Solamillo: Yeah, and not go beyond that, although the content is interesting, so the comments today are review and recommendations on the cultural impact assessment, or

CIA, the archaeological inventory survey, or AIS, that contained within the Draft Environmental Impact Statement, and that's what you are here to do.

Mr. Fredericksen: Yep. Bruce? Any other comments specific to what Stanley just steered us back on; although what we've been talking about is very interesting but it is -- it's off our agenda? Okay, so any comments specific to either the EIS report or this cultural impact assessment or this project, at this point, other than the project is moving forward and it's come here?

Ms. Sarich: The comments we've already made up? I can't write or do we say things?

Mr. Fredericksen: Yeah.

Ms. Sarich: Okay. Thank you.

Mr. Fredericksen: Stanley, do you want to kinda give us a summary of what --

Mr. U`u: Public testimony. You took public testimony?

Mr. Fredericksen: No, we haven't yet. I just wanna kinda get an idea of what --

Mr. Solamillo: No, I'm not really prepared --

Mr. Fredericksen: Okay.

Mr. Solamillo: To give a summary. I think --

Mr. Fredericksen: Let's go ahead and get some public testimony.

Mr. Solamillo: You should get public testimony and possibly ask Munekiyo & Hiraga to return --

Mr. Fredericksen: Yeah.

Mr. Solamillo: To give a summary ...(inaudible)...

Mr. Fredericksen: Okay, anyone wanna testify on this item, please come forward and state your name.

Ms. Johanna Kamaunu: Aloha. I'm Johanna Kamaunu from Waihe`e, and, yes, I have concerns about this and if I may, I'd like to share something really personal first. My daughter's getting married, and she came home and started clearing all her things, and she

found these old pictures, and as we were looking through them, I recognized one of the pictures, and I asked how she came upon it, happen to be there, and she says, yeah, I traveled with the family, another branch of the family, to this site, and I got to see it. And I asked her to tell me what she saw. And as she's telling me, I'm -- well, I'm moved by it. The picture that she -- that I came across was one that showed a cave, and the cave was partially opened, and my nephew was coming out of the cave. And we have a family burial cave. In my lifetime, I've not actually been there. And not too long ago, we took my youngest son in the hopes of showing him the site. We came to the area and we at least showed him where it's at, but we couldn't pinpoint the cave for him. When I looked at this, 'cause my hope was I can pass on the information to him. My daughter has actually seen it. What they found in the cave was a shoe, toothpaste, and some bones scattered. My dad tells us that the last person placed in that cave was his brother, who died when he was nine year old, and he was placed in a wooden coffin, dressed in jeans and a shirt and his tennis shoes. And he was left on a stone platform at the entrance of the cave. My father continues to tell us that further back in the cave, you can see other burials, which includes kapa wrapped bodies. And so I grew up hearing about this; never experiencing it. And now that I know my daughter has been there and someone in my family has that actual information, there's hopes that that will be protected from the disturbance that has already taken place. And I can't help but feel saddened by the reports that I hear about this archaeological site. I'm amazed at what they found. And I can imagine the excitement the archaeologist team felt as they uncovered some of these things because I would be amazed myself. I would be thrilled. But, unfortunately, I don't think that's going to be something I get to experience and I doubt that very many cultural descendants will be able to experience that as well.

Anyway, I want to bring you back to focus on the figures that science likes to use to help to explain what's at stake here, and I heard the archaeologist say or make reference to the number of sites as compared per acre. Now, one point, whatever the number is, per so many acres or per acre, makes it seem like, oh, that's just this dot on the landscape. But in reality, the sites are clustered, and it's the clustering that I'm concerned about. If it were spread out as they say, then sure the impact might not be as great, but heard you folks talk earlier about this dwelling in Lahaina, and that is such a recent history, but you still recognize the importance of the history. This is an older history, one that is I would almost say more alive than what we have today because it's actually still there, but it hasn't been open to the public. It hasn't been made accessible for -- or we have not been invited to go over to that area. I appreciate that it belongs to another family, and I appreciate what they hope to do with that, but I find, again, that we're looking at a situation where I'm so glad I found this cave, and that my daughter had a chance to see it. That part of our history is still there. What about what happens in Auwahi? How will that change for the people who have not yet learned their history and are arriving at that history just as I am? You know, what happens to that? The only ones who can protect that are you. And I'd like to question the comment about the Burial Council because I'm unsure how the Burial Council

responded to this issue, this concern, as they have been not meeting for the last six months. So, from what I understand, decisions have not been made by them; instead has gone to SHPD to that department to make a decision on behalf of the council. So that's why I would question who has had purview to the whole site or to this information. I appreciate Kupuna Maxwell's ability to bring this information forward in a fair manner. He didn't color it with his -- his passion, and I appreciate that this warrior has lasted this long in preserving some of this information. I believe it's time for us to recognize that we cannot let stuff like this go. I would hope that there would be some other way to deal with the issue of the iwi and the cultural sites, the archaeological sites there.

I've had some experience with another strategy group regarding the Lana`i and Moloka`i wind farms and their report has been it takes more to get the wind farms working than it does -- than the amount of electricity they're generating. And so much had to change. They have to make a highway on Lana`i. They have to clear out the harbor on Lana`i. They have to -- I believe they're going to repair, do major repairs to a water system that is needed to supply the turbines. And that doesn't even bring into account the cable that they're going to lay between the island and that military bases on Oahu. So I have some concerns about what's at play here. And it seems that the grassroots people, those -- well, there's just a lot of opposition to it and yet somehow legislation has passed and monies are being funneled here. I have to wonder: Where is all this money coming from and why is so much energy being put into the passage of this farm? Sorry, I getting probably into something else that has nothing to do with what your purview is here. But everything impacts the culture whether it's the Hawaiian culture or the culture that we have today. Everything and everybody is impacted by this and, if anything, I would -- I don't know what to suggest to you except to take a little more time in reviewing the full EIS so that you can make a more informed decision, yeah, on this. That's all.

Mr. Fredericksen: Any questions, comments? Anyone else would like to come forward?

Mr. Kaniloa Kamaunu: Oh, it's good afternoon. That's how long we've been here. Mahalo for having the meeting. I sat in the same meeting with her and I look at the analogy --

Mr. Fredericksen: State your name, please, for the record.

Mr. Kamaunu: Oh, sorry. Kaniloa Kamaunu from Waihe`e. And I was kinda sitting back there and thinking about things that people always tell us is good for us. I remember at one time milk was considered very important. It was one of the things you had to have. As a child, they gave that to us throughout all the years of school because it built the bones and teeth, and they ...(inaudible)... to say that was good. All of sudden, now, we look at it and it's the opposite now. They're telling us it's no good. It's doing this and that. Well, it would have helped us 20, 30 years ago to know that it actually would have done this. Well, it's the same thing. We're looking at these things happening. We're saying that this is a

solution to energy, and it's a green energy, but in reality, as we sit down and kind of review it, as was already stated by Mr. Osaka -- Osaka, excuse me, and that was the comment that was made. It has to be generated when there's that interim time where it's down, the wind's not blowing, they have to use the alternative energy, which is fossil fuel, to get -- to boost energy, so, okay, we're still relying on fossil fuel. So what's the impact? I mean we -- where, you know, where do we win in the end? And looking at the culture, and as, you know, Uncle was saying, you know, it hurts because now when you, as Makalapua was saying, now when you look up in the mountain, you get this 14 story telescope that they wanna put up there, then you're going to get this 1600 foot wind farm, and it was also mentioned that they're looking at -- Molokai has already turned it down to bring that to here and attach that to service another island. So, yeah, the culture is being impacted by those who are looking to further their selves and how does it work for our culture? Again, we're asked to give up. Stand on the side. Keep your mouth quiet. And let it go through. Well, kala mai, I tired of sitting there and seeing these things happen. So as a cultural point of view, we're looking at culture, it's invasive. It does nothing for me. It does not tell me that we're in Hawaii. It tells me, oh, we're going to be like the Dutch. We're going to have all these wind farms. You know, we're going to make Dutchville ...(inaudible)... make it so it looks pretty, and now we live in someplace else. You know, we don't live on Maui no more. It's changing. And if we don't take into consideration the cultural view, I mean the cultural stance over here, it has prehistory, but we don't know, not because of our own fault, but we cannot go to these places. We get locked out of other places so how -- how we supposed to learn, how our children supposed to learn, how are they're children supposed to learn who we are if we keep getting locked out of these places? And, you know, when these things come up, we not going be allowed to go up there because somebody's going to come and damage it and, you know, we gotta take care of this windmill and make sure that it's operational so you can't have people coming up here because they're going to damage it and it's going to whatever. And, you know, I look at the one up here, I talked to one of the heads of MECO and he's very disappointed at what they're generating from those wind -- from the wind. All of a sudden, they're being told that it's not generating enough and now they have to spend money, they still have to use fossil fuel to make up. So you know what I mean? All these things. It's really -- it is impacting. It's very frustrating that we have to, you know. So as a cultural person, as a native myself, it's wrong. I think we can put these little windmills on our -- by our own homes, just like you can take solar panels and put them on your own home. Why do we have to go so big? Why can't people be more sustainable? Thank you.

Mr. Fredericksen: Any other testimony? Okay, well, no? Okay, let's go ahead and get back to discussion within the Commission. Is Stanley here?

Mr. Solamillo: Okay, at this point, we'll invite Joe Prutch up and summarize your comments for you.

Mr. Fredericksen: Yes.

Mr. Prutch: Yes, I wrote down some comments and some of your questions as you were going along. So what I wanna do is I'll read back some of the comments and I think some of the comments were made or questions that were made, like Stanley had raised, as they may not have been cultural or archaeological in nature, so I'll read them and I'll mention that these are the ones I think should be removed and you guys can decide you agree or not agree.

The first one I had was that -- show how the wind farm and its facilities will affect reforestation efforts in that area or how it will re-affect reforestation. That seems -- that seems fine. This one no but just include the botanical section of the DEIS next -- Draft EIS next time. That's just something Stanley and I will note for next time, botanical -- when I told Munekiyo & Hiraga, I said archaeological, cultural, visual impacts are important, I didn't think of the botanical at the time so that's just something we know for later.

Mr. Fredericksen: For future reference.

Mr. Prutch: What happens if they find more bones as they dig the deeper foundations? I think we got the answer but I can include as a comment for a little more elaboration. What happens after 20 years? I don't think that's archaeological or cultural so I'm going to strike that one unless you disagree. How much electricity do you use to run the wind farm? Important question but I don't know if that's important culturally or archaeologically. How long do the batteries store if there's no wind? Another one that probably shouldn't be included. And then the last one was the what tax credits will Sempra receive? I'm not sure if that should be included as well. And then will the benefits to the community outweigh the visual impacts, the loss to the area? I think that one can probably be included as a cultural. So that's what I have. If you disagree with some of the ones that I wanna strike, let me know and then I'll go ahead and draft a letter for you guys and send it out next week.

Mr. Fredericksen: Comments, questions from the Commissioners? Yeah?

Mr. U`u: Joe, after the CRC, what step does Sempra take on this project? What is the next step?

Mr. Prutch: Well, your guys' comments are like any other agencies or commission or the general public's comments. All that stuff gets forwarded onto Munekiyo right now and Sempra and it's their job to respond to every question and comment that comes their way, and there's been -- there's been a lot. This is a big project. The Planning Commission alone had I think 25 comments and questions, but a lot of their questions were more of the kind of stuff you guys were getting into, you know, the electricity to run the site, what happens after 20 years, that's their purview. Their job will be to respond to all those

comments, put that in the Final EIS, and then that Final EIS will come back to the Planning Commission for their adoption. And if they adopt it, they think it's adequate, then that becomes the information document; then we move on to the actual permits for this SMA permit and for the CUP permit, and those will come back to the Planning Commission as noticed public hearings and they'll have their hearings, and then that could be it. They can get their permits at that time if everything gets through.

Ms. Sarich: I guess I would like to add a comment, if I'm allowed to, that in my mind after what I've learned today, the project benefits don't seem to outweigh the cultural impact as far as all the burial sites and how much it's going to change that landscape.

Mr. Fredericksen: Known burial sites wouldn't be impacted. There should be mitigation measures in place for those. For undiscovered, unidentified burials, that parts probably covered, but the other part of your comment is fine to me or -- so you wanna say it again, the cultural landscape --

Mr. Prutch: Well, then what I got from you now is will the benefits of the -- will the benefits to the community outweigh the either visual impacts or the cultural impacts of the project? And then they can discuss --

Mr. Fredericksen: Yeah.

Mr. Prutch: Try to discuss that and come up with an answer.

Mr. Hutaff: How about a real cool word we put in between there called "negative" impacts?

Ms. Sarich: Yeah.

Mr. Fredericksen: Yeah. Bruce, did you have a comment?

Mr. U`u: No, I was wondering if get -- is there going to be any public meetings held with -- in dealing with this?

Mr. Prutch: Well, there have been -- they've had quite extensive public meetings. I was just at one the other day with Wailea folks, Wailea Community Association, for the traffic going through their neighborhood. I know Leilani and Kivette have been through a lot of meetings with Upcountry, with Kula Community Associations, you've had a meeting in Kihei, I'm sure they've have other. So they've done a lot of public outreach and they continue to. I know they have a couple meetings next week. Maybe Leilani can elaborate on the dates. I forget. But there are a lot of public meetings that they've been going through, let alone the commission having a meeting on the Draft EIS, the commission having the Final EIS, and then the commission having an actual notified public hearing for

the SMA and the CUP, so that's the extent of the outreach. But can you let them know about the couple dates you have coming up?

Ms. Pulmano: Yeah, next week, we actually have two community meetings. One on Tuesday, April 2, at Lokahi Intermediate School, 6:00 it starts. And, on Wednesday, April 13, at Ulupalakua Ranch, and that starts at 5:30.

Mr. U`u: I like the fact that you guys going back there to hold the meeting. That part I like.

Mr. Prutch: Yeah, they've been doing quite extensive public outreach 'cause they know this is a controversial project, and can be, and they wanna make sure they're getting this out to everybody, and get everybody's opinion, and everybody's consensus on it before they move on and no surprises.

Mr. Fredericksen: Comments? Any other comments, Commission Members? Questions? Okay, very briefly, if you wanna add a comment that you didn't talk about before, that's fine.

Ms. Kamaunu: Just one thing about the public meetings. Because -- when you talk about cultural, I suspect you're talking about the cultural of the land, and if you're meeting in Kula and Kihei, I don't see a representation, a fair representation of the culture at those types of public meetings.

Mr. Prutch: I'll leave it to Leilani. You guys have met with the -- who else have you met with, besides Kula, Kihei? You've with some other communities as well haven't you?

Ms. Pulmano: Yeah, we continue to meet with the Kahikinui community, that's just adjacent to the site, the DHHL homestead, Kahikinui community. We've had extensive, pretty much extensive public outreach meetings besides the ones that you talked about last year on the preparation notice, we had meetings, both in Kihei and in Ulupalakua. We have had specific organizations that requested for us to come and present to them and that was Kula Community Association, the Wailea Community Association, and the Makena Community Association.

Mr. Fredericksen: Any other questions or comments? Okay, let's see, so, Stanley, or is this going to be, Joe, that's going to summarize and let us know --

Mr. Prutch: My understanding is I summarize. I will definitely send a copy of the letter to Stan. I'll probably send it to Stan before I mail it out just to get his consensus on it. But it'll be mailed out from the Planning Department, as far as I understand.



Mr. Fredericksen: Okay. Anything else that the Commission wants to add? Okay, so that's that. At this juncture, but before I stop, so at this stage, it's a Draft EIS, and then it goes -- when does that close?

Mr. Prutch: The last day for the comment period is April 22, I believe. And then after that, it could take a few months, six months, I don't know, it depends on how much they have to respond to, that's Leilani's job now, and their gang is to respond to all those comments, and the final document will be forwarded to me, and then we forward it on to the Planning Commission and then we hold a meeting with them to actually get their concurrence that they -- they agree and they wish to adopt the document. Then it's a formal informational document.

Mr. Fredericksen: Okay, well, we don't need to do a motion on this do we?

Mr. Giroux: Just if there's consensus on what Joe read into the record as being no objections from anybody.

Mr. Fredericksen: Any of the Commission Members have any objections with what Joe has read back to us for our comments? So we have consensus?

Mr. Giroux: Joe, was there an issue that you wanted to strike stuff? You might wanna address that if you want everything that you've said to be in that letter.

Mr. Prutch: Should I just read back the three or four points that I'm going to include in the letter and I've add? I'm leaving out the ones that I should strike? It's up to you.

Mr. Giroux: You should address that. I really -- I'm hesitant to just restrict this body on only speaking on cultural matters. I mean whatever they agree on as far as being irrelevant, I think should be left in the letter.

Mr. Fredericksen: Maybe it could be phrased such that these are additional comments that aren't necessarily within the purview of the CRC but comments that we, as Commission Members, had. It saves us having to go to public testimony.

Mr. Prutch: Yeah, that seems fair. Yeah, sure.

Mr. U`u: I agree.

Mr. Prutch: That's a good way to do it. I'll include the three or four comments that were within your purview, and then I'll include just additional comments that the CRC had.

Mr. Fredericksen: Okay, could you read the additional comments --

Mr. Prutch: Sure.

Mr. Fredericksen: That are not necessarily something that we, as a Commission, would have any input into but they're still comments from a concerned party.

Mr. Prutch: Sure. Okay, one of them was include the botanical section although I don't think that's really a comment. I think that's just more of a future direction.

Mr. Fredericksen: Yeah.

Mr. Prutch: So that one I think will not be included.

Mr. Fredericksen: Yeah, and that's fine.

Mr. Prutch: That's just future direction.

Mr. Fredericksen: Warren, are you okay with that?

Mr. Osako: Yeah. I just wanted to know if they were going to do one.

Mr. Fredericksen: Okay, yeah. That was a good point.

Mr. Prutch: Okay, so here's the other questions is what happens to the site after 20 years? Okay. How much electricity is used to run the wind farm? That's a good question. How long do the battery store electricity if there's no wind being -- if there's no wind? And what tax credits will Sempra receive from this project?

Mr. Giroux: Joe, I mean I see those as being relevant as far as because there was a question of the cost benefit analysis so I wouldn't rule those out as being comments from the Commission.

Mr. Prutch: So you're saying just to include it all as just CRC comments? Leave it at that?

Mr. Giroux: Yeah, except for the one you guys agreed to leave out.

Mr. Prutch: Sure.

Mr. Fredericksen: Brandis?

Ms. Sarich: I would just like to add to that tax credit question. I would like to know everyone who's is benefitting as far as our ordinance, how much money are they making

off of this and so on. I feel like I could get in a lot of trouble for asking this question but it just seems very relevant to me as far as understanding the impact.

Mr. Fredericksen: They, as the landowner, do need to make money.

Ms. Sarich: And I understand that.

Mr. Fredericksen: It's nice that the land will stay relatively undeveloped and, yeah.

Ms. Sarich: But I just -- I would like to know how -- I would like it to become knowledge how much money everyone is making off of this.

Mr. Osako: Undeveloped today, you talk to some of the people here, it was developed.

Ms. Sarich: I also write something down that I forgot to bring up. Bruce, you talked about going fishing there, so is access going to be blocked because of this project?

Mr. Hutaff: I think he addressed that.

Mr. U`u: It's the opposite side.

Mr. Fredericksen: And their access will not block the ocean.

Ms. Sarich: Okay.

Mr. Hutaff: But that is a good question.

Mr. Fredericksen: There are provisions for access to the --

Mr. Hutaff: For everyone or kanaka?

Ms. Pulmano: There are provisions for access. If people wanna go there, they just have to go through a process with the Erdman family.

Mr. Prutch: Also too, if I might add that the wind farm site is actually about a thousand feet mauka of the shoreline so the trail that runs along the shore is still not impacted at all.

Mr. Hutaff: I thought it was 200 feet.

Mr. Prutch: No, it's a thousand feet. I believe it's a thousand feet.

Ms. Pulmano: It's a thousand feet from the shoreline but 200 feet elevation at the bottom edge.

Mr. Fredericksen: Okay. Thanks, Leilani.

Mr. Prutch: Thousand feet distance --

Ms. Pulmano: Yes.

Mr. Prutch: From the shoreline?

Mr. Fredericksen: Any other comments? So the Commission -- we, as a Commission, have, you know, we have -- we agree this reflects our comments and everything for this project? Okay. Okay.

Mr. Prutch: Thank you.

Mr. Fredericksen: Thanks, Joe. Thank you all for your testimony and presentation. Stanley?

Mr. Solamillo: If everyone would like to grab their lunch, for your dining pleasure, I'll continue going.

Mr. Fredericksen: Let's reconvene.

Mr. Osako: Well, you're not eating.

Mr. Solamillo: I know. I don't get to eat till after. First of all, very proud of you, Commission Members. Great comments. And even -- and I apologize that the EIS did not get out sooner. I got sick and I lost almost a week of work, so I apologize. Along those lines, I also apologized to Commissioner U'u this morning that I was testy with regards to the tax credit issue. We did a workshop last year. Were you there? You were not? Okay.

Mr. Fredericksen: No, Bruce came on after.

Mr. Solamillo: Okay. So we've got training scheduled but it's contingent upon the return of our favorite topic, Halloween in Lahaina, which is an application which is coming back to this Commission either in May or in June. If it comes back in May, we'll defer to June. If it comes back in June, then we'll do a workshop training for new commissioners. Again, I apologize.

Just a couple of side comments. Part of the reason -- I -- my father was born at Pu`ukoli`i and raised there, and he was one of nine children, I think only seven of which survived past the age of three. I was born in Los Angeles. I came to Hawaii when I was little and visited Pu`ukoli`i. But, for me, that was all I knew and that was the center of my world. So even when I was in my 30s, every time I heard a rooster crow, it would always take me back to there. I went to school on Oahu for one year and it was hell 'cause I was the haole boy. And I swore when I left Oahu, I would never return to Hawaii and I did not for over 30 years. So when I came back, I wanted to see Pu`ukoli`i. I wanted to see all these things that were related to my family's history after living on the Mainland, and I think I remarked, in some writings ten years before I came back, that I live, in Spanish, sin cultura, which is without culture, without a family, without a history. And so when I came back, I was hungry to find anything and I found out that there was so very little left, and most of what I do is have to deal with what I call "death and dying," which is buildings, historic places, things of that nature, which are being destroyed or in somehow being negatively or adversely impacted whether it's family graves, you know, up at Pu`ukoli`i, or buildings. And if you go back and you research and look at Lahaina over time and see how drastically it has changed so that you can barely recognize the place today as the place that you, you know, read about, it's shocking, and it really is. So I think based on that, for Hawaiians, Hawaiians have this incredible ancient history and, yet, there's so little of knowledge that is available to the public, and in the same way, you know, they have over almost 2,000 years of history. For most immigrant families, it begins in a camp or in a place like that. And this juggernaut, I would call it, of colonialism, which has operating for, you know, almost 200 years here, has tended to just wipe everything clean as soon as it is done with it. I mean that's literally. And I was reading about fisheries, you know, how Hawaiians, if you go back and look at the census for Lahaina, the Hawaiians are feeding the plantation workers because they're, for the most part, they're fishermen and they're providing all the food for the plantation workers. And over time, that fades out. Chinese take over. Japanese take over. They actually form companies of fishing fleets and they go out and fish everywhere, and this becomes big until essentially fishing declines as an industry. But during that early times, say the turn of the century, you have a group of people that want to sell American products here in the islands and I'm so, you know, shocked to find canned fish coming here in a place where you can get it fresh. Why would you buy it? But that's the whole -- the whole thing of colonialism and commodifying the resources, extracting as much as you can to get out of it, to make money off it, and then sell stuff to the people who are there. And that's the colonial model. Just like you were talking about potatoes and ...(inaudible).. you know, or the English or --

Mr. Fredericksen: Extract raw materials ...(inaudible)...

Mr. Solamillo: You bet.

Mr. Fredericksen: Manufactured materials.

## H. DIRECTOR'S REPORT

### 1. Shongshan Foreign and Overseas Chinese Affairs Bureau, Visit to Lahaina and Kēōkea, Maui

Mr. Solamillo: So it's a trip. Along those lines, under the Director's Report, we had an interesting experience that happened at Woo Hing, Woo Hing in Lahaina, which is a Chinese institution that was built at least by 1900 in edifice, and then rebuilt in 1905. We had a group of people who were coming from the Peoples Republic of China to find out about Woo Hing and its relationship to Sun Yat-sen, who was the father of modern China, and who, in 1911, overthrew the empirical system there and -- or the imperial system and established the Republic of China. But they didn't speak any English. So we were forced to take the research that we had done and actually developed bilingual products that would address their need, which is, you know, tell us what you know about our Chinese culture here and tell it to us in a language that we understand. So what we did was we had used an interdisciplinary team almost of 15 to 20 people representing overseas Chinese communities from here to Asia and on the U.S. Mainland who assisted in our translation, and mind you, all the major Asian languages - Chinese, Japanese, Korean - were simplified after World War II so that most people can't read this script that their ancestors used and if you took someone to a cemetery, they wouldn't be able to read oftentimes the names of their ancestors there on the grave markers. So I think Denso, which is a site that's dedicated to the internment legacy of the Japanese during World War II was developed in modern kanji sites or a site, which addresses the internment issues and the history related to that, and so we started actually just translating things into simplified Chinese for the visit and we are in the process of developing an onsite digital presentation as well as in the future a web based digital presentation which addresses that need. I think for purposes of Hawaiian resources, we need to do that as well. It should be in Hawaiian and also in English, and it looks like the way the thing shape up just because of the design of slides, that you don't have enough room to do bilingual documents so you have to do multilingual documents, but I see that as a real important step because what has been lacking is that we're losing the ability to disseminate knowledge that we find or knowledge that we discover to modern populations and everything gets lost. So the point now is how do we, as a Certified Local Government, you know, begin to disseminate this knowledge as public information? The same thing today when we were looking at the archaeological survey, you have an incredible, you know, opportunity to show in what today looks like an incredibly bleak landscape how rich it was, you know, several hundred years ago, and how, you know, native intelligence was truly at play in being able to, you know, feed, you know, considerable populations by utilizing the entire ahupua`a from the sea, literally, to the mountain top, and then moving locations where populations lived seasonally to address those needs.

2. **National Park Service, Honouliuli Special Resource Study, Scoping Meetings on Maui, Lānaʻi, and Molokaʻi**
3. **May 5, 2011 CRC Meeting Agenda**

## **I. COMMISSIONER'S ANNOUNCEMENTS**

The second thing - that happened in March, the second thing that happened most recently was the National Park Service initiating the Honouliuli Special Resource Study, which came out of a call from the National Park Service three years ago, I believe, to identify sites throughout Hawaii which were used either as internment or as confinement sites. When we were looking at Lana`i City, we actually started picking up in the oral tradition, yes, the jail that, you know, had been submitted as a demolition project had in fact held Japanese while they were being detained for a boat to come and pick them up and take them to Oahu, and then eventually to internment camps on the U.S. Mainland. So, during that period, we identified the Kaunakakai jail, the Lana`i City jail, Haiku Camp, as well as what at the time was identified as a jail in Wailuku but right now that is a questionable site. This is the Molokai jail at Kaunakakai. It still stands. It stands alongside a courthouse because we still don't know the details. You were arrested. Okay. Were you arraigned? Did they read a document to you at the time of your arrest and say, you know, by order -- by executive order X, Y, Z, you are hereby interned? We still have missing pieces and it's not very clear. These two buildings are out at a park, which has dubious ownership. We've got, I think, County-owned building on State land, and State-owned building on County land, and this thing has not been resolved and it's supposed to be a cultural park anyway.

Mr. Fredericksen: And there's a heiau there.

Mr. Solamillo: Yeah. So the intent here is to, okay, this might provide one of those few opportunities where, with some backing from the Feds, we can finally deal with the issue of this park and deal with the ultimate disposition, which should be the preservation and restoration of these buildings, and we have now a new reason to do it. This was the Lana`i City jail as well as courthouse. Both on Molokai and Lana`i City jails are confirmed as confinement sites with at least holding four prominent Japanese prior to their being shipped to Honolulu. Again, we're hopeful that the National Park Service involvement will prompt some real activities in the preservation of these buildings. Hana jail and courthouse, the oral tradition here still needs to be substantiated, but we had purportedly in Hana a number of Japanese who were also held and then eventually sent to Oahu and then to the U.S. Mainland. These two buildings are, luckily for us, already preserved and listed on the National Register. From some checks recently, it appears that Kahului, and not Wailuku, were the locations for confinement for prominent Japanese from Wailuku as well as Kahului. We don't know where yet, so that is kind of an ongoing thing to try and locate where people were held prior to being shipped out because, remember, after -- or

on December 7, and at least for a week thereafter, there is no inter-island shipping, right, so there is no boats going anywhere, so Japanese are picked up wherever they are on December 7 into December 8, and they're held somewhere, so our challenge is to identify where.

This is -- Honouliuli is a site that's important today. Unfortunately, the people that are held there, there are few that remain alive today, and most of them are elders, and I think it was really sad but they had something like under a dozen who had been held at that camp who actually, you know, were present at a recent ceremony, but it is their descendants who did show up in substantial numbers and I think a Park Service representative remarked to me, he said, "We are literally 20 years behind the Mainland on this." Unfortunately, we don't have 20 years for many of the survivors to be around. And it is something, really, that no one has been willing really to talk about. Senator Inouye got one million dollars passed to initiate this study and we get bits and pieces about the Hawaii internees story that says, in essence, we have at least 1,000 prominent Japanese from Hawaii who were interned on the U.S. Mainland.

This was a -- an actual letter sent from Honouliuli to his -- by a gentleman to his wife before he was shipped out saying don't send clothes or don't bring rubber slippers because I'm leaving and don't worry about me. But this real. I mean this is an internee of war. It's got this stamp and an official letter. The number of camp across the United States Mainland, I don't have a total number for you, but they're fairly numerous, more numerous than I ever thought. And on the Mainland, it is -- there is growing awareness. This came from the Canoga Park High School. They're actually identifying the kids that didn't come back to school after, you know, the internment was initiated after December 7, so it's much more prominent on the Mainland than it is here. My hero is the third man on the bottom, Yasutaro Soga, editor of the *Nippu Jiji*, and he wrote *Life Behind Barbed Wire*, which reports the name of the ship and identifies all the people on that ship that left Hawaii for the U.S. Mainland and the dates, and I used that to confirm when we get a name from say Lana'i or Molokai or Maui, and we can actually tell what boat he went on and on what date. There is another hero though. She is Shimeji Kanazawa, who had been here like three weeks from Japan, and she was hired by the -- hired as the secretary to the Swedish Vice-Consul in Honolulu, and her role was to inspect all the confinement sites and internment sites in Hawaii. So she -- I think she's still alive today and the stories that she says are pretty incredible, but she -- I'll read one verbatim:

*She says, "It's hard to imagine now. Their fear made people destroy what they held most dear - priceless scrolls, family pictures, even money - whatever would link them to Japan. They even changed their names to try to hide their identity. That sometimes made it hard for me to find people."*



In doing a National Register Nomination for Paia Mantokuji a couple of years ago, we actually were able to uncover facts that weren't in popular knowledge among most folks on Maui and it was pretty interesting, you know, when our blackout started, they actually started a year before the December 7 bombing. There was a lot of name changing. There was properties that were transferred from Japanese parents to their children regardless of their age. And then when I was researching over in Bureau of Conveyances, I came across numerous books, which nothing but page after page of property which had been taken from Japanese families, including your car, your clothes, your house, by order of the Military Governor or by order of the County of Maui, and these names, in fact, these libers have not been actually transcribed and they need to be so I've actually initiated some discussion with folks on Oahu to begin that because it's an important part of our history that nobody knows. It's, you know, Hawaii the home front, you know, because we know, you know, about the 442 and the 100<sup>th</sup> and the great things they did; what we don't know is what happened to a lot of people who remained behind.

Mr. Giroux: Stan, would that show up on -- would those properties, when you do a due diligence, would that show up --

Mr. Solamillo: I don't know.

Mr. Giroux: At the Bureau? I mean wouldn't --

Mr. Solamillo: Oh yeah, at the Bureau, they're in the indexes. That's how I found them.

Mr. Giroux: But in the title search, they would -- I mean anything from the Great Mahele to today, if it's in the Bureau, wouldn't that pop up?

Mr. Solamillo: Yeah. One would think. But as I said, nobody has actually done any detailed enumeration of all of this and you always ask the question, because this is a question in dealing with Hawaiian land title, you know, who benefits? Who acquires the land? What's really truly entered, you know? How do government lands all of a sudden become, now these are government lands now, you know, Crown Lands? How do they suddenly become, you know -- they're under lease arrangement and how do they move into private ownership? So quintessential problem from land title in Hawaii. So who cares? I was kinda surprised that we had a meeting here, one on Lana`i, and one on Molokai, a few people showed. It was kind of sad. It's our history. And since it's undocumented or not well documented, we should make every attempt. So anyone you know, let me know. Send me an email.

Mr. Hutaff: If you had that meeting, where was it advertised?

Mr. Solamillo: I thought it was advertised in the newspaper.

Mr. Hutaff: Oh, my fault.

Mr. Solamillo: Yeah.

Mr. Osako: Sorry I wasn't there.

Mr. Solamillo: That's okay. Alright, at this point, I will shut up, and it's now time for Commissioners Announcements.

Mr. Fredericksen: Brandis, do you wanna -- we use this to request future agenda items or next?

Mr. Solamillo: No, that'll be the next item.

Mr. Fredericksen: Any announcements?

Ms. Sarich: I'm going back to the wind farm. Sorry. Well, after Stanley's presentation, I'm wondering if we can add a comment still and ask for some interpretive signs on the highway that would be bilingual and explaining what this site is?

Mr. Hutaff: What site?

Mr. Fredericksen: The Auwahi wind farm.

Ms. Sarich: The windmill site.

Mr. Osako: She's talking about the Hawaiian site I presume?

Ms. Sarich: Yeah.

Mr. Hutaff: Oh, okay.

Ms. Sarich: Just culturally what this place was at least maybe we can get that benefit from this project.

Mr. Solamillo: I'll add it in.

Mr. Fredericksen: That's a --

Mr. U`u: Would that be good?

Mr. Fredericksen: Yeah, I was just gonna say, that's a tricky one because sometimes what can happen, especially in isolated places, is there are people that are turkeys. They go out and they wanna, whatever it may be, bottle hunt or dig or artifacts. Some people are real nut cases, they wanna disturb human remains. I've seen it happen, or I've seen the aftermath of it happen, like out at mauka of -- by Keoneoio, over by La Perouse Bay. People -- some people would, like DLNR has put in concrete, break it open with sledgehammers to go in and mess with stuff, not respecting anything, but messing, weird stuff like -- just weird stuff. So it's -- I'm not sure about that one. Warren, did you have something?

Mr. Osako: Yeah, and, you know, some people may have thought I was trying to be a little hard with Charlie Maxwell, but what we gotta understand is he's a contractor. He's working for the developer, okay, and we had two Hawaiians that came after that didn't want the project, but he's wholehearted for, and that's why I asked him, you know, is this your feeling or this is what you got from your investigation.

Mr. Fredericksen: Tough questions ...(inaudible)...

Mr. Osako: And then, you know, even if you talk to Paul or I work for Hal Hammatt, who's an archaeologist, you know, casually works on Lana`i, and he says it's a hard job, you know. You're working for the contractor but you have the science and your profession.

Mr. Fredericksen: To maintain your neutrality and everything.

Mr. Osako: Yeah. You have to maintain your neutrality and I didn't think he did.

Mr. Hutaff: What happens if we don't have alternative means of energy? What's the consequence of that? So I think too that you were brave enough to ask those questions.

Mr. Osako: The problem is is only 30% of the oil burned in Hawaii is used to produce electricity. The rest are the cars we all drive and trucks and buses and everything. So if we cut it all out, we're still behind the 8-ball. If we take that 30% and don't use it, we're still behind the 8-ball and if you go to places where they are greatly invested in wind power, they haven't reduced their old usage. That's all hype because people are people - the more you got, the more you use.

Mr. Hutaff: You mean I can't use my refrigerator or my air conditioner? That's 30% right there.

Mr. Osako: Everybody gotta do their part, you know.

Mr. Hutaff: Not me.

Mr. Fredericksen: I'll do my part next week.

Mr. Osako: I put photovoltaic on my house.

Mr. Hutaff: Good. I went to Madeira and it's an island that just goes like that. They actually -- to make a house, they cut slots in like this, so everybody has a downward view, and I'm afraid of heights. Even driving down the road, the guys that are weed-eating on the side of the road are like -- they're right up here, whoa, whoa, don't fall over, don't fall down. But it's very tough, okay. Out of sight of most people are wind farms. Out of sight. Because, again, it was . . . but most people down here couldn't see up there 'cause they moved them inland and up, you couldn't see the props or anything. When you got up there, it was huge.

Mr. Fredericksen: But, for the most part, shielded visually.

Mr. Hutaff: Shielded, yeah, from sight. And then if you understand that, when we got there, they had just built a tunnel system because if it's like a mountain like that, there's nothing but valleys. To go from one valley to another valley used to take an our-and-a-half, and we're talking like going from Wailuku to Kahului, 'cause you had to go all the way up and all the way down; all the way down and all the way back up. So the tunnel system -- so if you think about that, they had put those wind farms up there without the ability to drive them easily, you know. They used whatever -- I don't know how they built it, but there's -- there was other means rather than a road as, obviously, the cost and who pays for it and who paid for the one at Madeira. But to me, there is a way to be out of sight ...(inaudible)... Madeira, the heights, 10,063 feet, you know, and they're at a peak, so they could put it on top and have the wind blow, whereas, we have to have to corners and stuff like that. To be that far down, I don't know if that's better or worse.

Mr. U`u: One of the definitions or something or one of the things in our ...(inaudible)... something about view plain?

Mr. Hutaff: Yes.

Mr. U`u: You know what, Ray? You hit 'em. But what I noticed from being fishing, paddling canoe on that side, it's windier on the water than it is on land. And you guys going notice that there. For some reason, you down by the ocean, it's blowing. You go up in the mountain --

Mr. Osako: Yeah, that's what they said.

Mr. U`u: That's why I think it's further down.

Mr. Hutaff: Further down?

Mr. U`u: Yeah.

Mr. Hutaff: That's possible 'cause, yeah, at Kahikinui, I know at night, you freeze because of the wind coming off the ocean. And up Kula, we get freeze because it comes off the ocean of Kahikinui, goes up to Haleakala, if there are clouds, they bounce off the clouds and come back down and freeze us. You know, we can actually tell when it's going to be a warm night or a cold night by the clouds on Haleakala.

Mr. Fredericksen: Okay, that was a very ...(inaudible)...

Mr. U`u: Stan, at what point does the Commissioner Laborte no longer -- we finding somebody else? Just curious. I mean he's still on -- he's still on the --

Mr. Osako: Who is that?

Mr. Hutaff: Thank you for bringing that up.

Mr. Solamillo: Thank you for bringing that up. Yeah, I had sent out an email, I think three, four months ago, requesting what we can do about it. I'll repeat the email and --

Mr. U`u: No. Just curious.

Mr. Solamillo: Yeah. Because he's missed --

Mr. Hutaff: And also, is he okay?

Mr. Solamillo: I don't know. I haven't checked. Suzie, do you know anything about Commissioner Laborte?

Mr. Hutaff: She hasn't had any contact. Yeah.

Mr. Solamillo: Okay. Again, thank you.

Mr. Fredericksen: I think he was here two -- maybe two meetings that I can remember. Yeah.

Mr. Solamillo: Yeah.

Mr. U`u: Yeah, you're right, two.

Mr. Fredericksen: I think it was two that I remember.

Mr. Osako: Gee, like Brandis is confused. She's like me - who is that?

Ms. Sarich: I'm like you. Yeah. I don't remember that guy.

Mr. Hutaff: When do I bring up about the Lao Church?

Mr. Solamillo: You can now, I guess. Yep.

Mr. Hutaff: We're on that -- on that page. We had talked about the Kaahumanu Church. Funny story about that is I said, "Oh, I know who the kahu is." So I emailed him and put our people who actually goes to church I thought there and come to find out I had the wrong church with the wrong kahu, which kind of made me in a predicament where they said, "So, you don't come to church enough."

Mr. Giroux: Busted.

Mr. Hutaff: Oh, big time. The good thing is you only have to go to church every other week and the other Sunday you golf, but I have to work Sundays. But anyway, I went over there to try to make contact with them because we had mentioned that, you know, to see if they had an interest in us trying to help them or, as a Cultural Resources Commission, deal with the problem they have with the steeple, which I guess is severe, and believe it or not, I went over there and the doors were all locked, windows were -- a few of them opened about this much, nobody inside. There's two what looked like homes or rectors in the back, and one was used for yard maintenance, okay, and the other one was boarded up. Basically, I couldn't find anybody. The phone seems to go to a fax and I faxed them asking them to give me a call without giving any reason, and I did not give any reason. And there's a preschool there, obviously, a Hawaiian language school, because all the kids were speaking Hawaiian; I was the only one who wasn't, you know. Punanaleo. Yeah, do you know if that's associated with Kaahumanu Church? I didn't want to interrupt the classes so I was just going to ask the teacher. Do you know anybody?

Ms. Kanuha: Punanaleo? They're not -- well, I guess they're --

Mr. Fredericksen: Is it on the church property?

Ms. Kanuha: Yeah. Yeah. It's on the property.

Mr. Solamillo: It's on the property.

Mr. Hutaff: I'm not even sure if it is 'cause of the way the property is.

Ms. Kanuha: It is.

Mr. Hutaff: It is. Okay.

Mr. Fredericksen: I think it's -- that's part of it. It's part of the facilities that are on the church property. That's kind of my understanding.

Ms. Kanuha: And the church caretaker lives on the property.

Mr. Hutaff: That's the one I saw in the back.

Ms. Kanuha: Yeah.

Mr. Hutaff: And I could tell that that was their caretaker's home so I was -- I kind of avoided walking in there.

Ms. Kanuha: ...(inaudible)...

Mr. Hutaff: Yeah, that's what he told me. When I said, "Yeah, I'm waiting for them, for him to call me back," he said, "I thought the kahu was a woman?" I'm like, "Oh-oh."

Ms. Kanuha: Yeah, she lives there.

Mr. Hutaff: So she lives in the house of the caretaker? Oh. See, I didn't wanna go 'cause that looked like a house. But anyway, what I'm asking is, if it's okay with the Commission, to write a letter that we can mail to them asking them if they would like for us to hear what's going on to offer solutions and help. Obviously, I can't do that as an individual.

Mr. Fredericksen: Is that doable, Stanley, or is that --

Mr. Solamillo: I have to check.

Mr. Fredericksen: Okay.

Mr. Hutaff: Because that is -- the steeple. I looked at the building and it needs some help.

Mr. Fredericksen: Has it been, not condemned, but closed down for safety reasons?

Mr. Solamillo: Not that I know of. But I don't know.

Mr. Hutaff: I can't get up there on Sundays to see if they have services. It still says, "Sunday Services."

Mr. Fredericksen: Oh, okay.

Mr. Hutaff: Well, the sign is till up, but, you know, yeah, I don't get that way Sundays to find out and I'm not going to call the kahu with the other church that I thought was and ask if he could stop by for me. It's Kapaku. Kahu Kapaku. He's a nice guy but, boy, he's a --

Mr. Osako: Stan, going back to the internment thing. So the jail and courthouse on Lana`i is still owned by Castle & Cooke.

Mr. Solamillo: That's right.

Mr. Osako: So is there going to be any action there or --

Mr. Solamillo: Well, we don't know. I mean we have to wait till the study progresses and then see what the recommendations from the National Park Service was. The people that attended the Maui meeting, they kinda wanted to focus everything on Honouliuli and it was like I kinda had to be the dissenting voice and I said we have a history here on the outer islands that we don't wanna lose and it's only because of Federal involvement perhaps that the real importance of those places will be underlined and maybe something will in fact get done 'cause the way it's going, I mean they submitted demo permits or applications on all those buildings so --

Mr. Fredericksen: Yeah, over on ...(inaudible)...

Mr. Solamillo: I remember agonizing about it.

Mr. Fredericksen: The Molokai, the old jail is not in real good shape.

Mr. Solamillo: I know. We've got the issue -- two issues: one was the issue of mitigation for demolitions --

Mr. Fredericksen: For non-contributing --

Mr. Solamillo: Yeah --

Mr. Fredericksen: Non-eligible -- was it non-eligible?

Mr. Solamillo: Right.

Mr. Fredericksen: Yeah. Non-eligible buildings.



Ms. Sarich: I would be interested in discussing kind of a policy for both eligible and non-eligible structures in Lahaina. Because, in my mind, HABS mitigation isn't really a viable option if we want to maintain the historic district, but we need to maybe really -- I mean we have those numbers, right, we have an inventory or not?

Mr. Solamillo: We got an inventory. I haven't totaled it yet.

Ms. Sarich: Okay.

Mr. Solamillo: But I can for a specific meeting.

Ms. Sarich: So we probably need to look at what our totals are and how critical each house is becoming in this.

Mr. Solamillo: The other thing -- and sorry that Commissioner Kanuha had to step out because the critical thing right now, and it's going to become very clear because you'll have another opportunity for a major event in Lahaina, is what is Lahaina's identity? And I think in the words of our late Commissioner "What do you want Lahaina to be remembered for?" And thus far, we've -- you know, the major emphasis has been the missionaries and the whaling period, and yet we've got this unique and very rich ancient Hawaiian period, the beginning of the kingdom, you know, a number of royals who later become monarchs having been raised in Lahaina and raised at Moku`ula, the amount of subsurface Hawaiian, you know, resources that remain, and then really the bulk of everything is plantation. Yes, we've got some missionary stuff and one whaling building, but everything else is post-1900. It's all plantation. And how do we deal with that? What is the significance of Lahaina? And then based upon that, which -- which is almost a statement of significance for Lahaina Town, that needs to be something that we could probably invite Lahaina Restoration Foundation and folks like that to be --

Mr. Fredericksen: Almost as a workshop.

Mr. Solamillo: Yeah, and then from there, you spin out your economic development, you know. What do you really wanna focus on? Right now, it's just kind of hodge-podge. It's anything I want. Come to Lahaina and party. You know, it's kind of a sailboat and the bird and a beer. Go ahead.

Ms. Sarich: It's the third largest art market in the country.

Mr. Solamillo: Is it really?

Ms. Sarich: Yeah.

Mr. Fredericksen: Well, that's a very interesting statistic.

Mr. Solamillo: Didn't know that.

Ms. Sarich: Yeah.

Mr. Fredericksen: Thank you.

Mr. Hutaff: It's bigger than New York.

Mr. Solamillo: Nah.

Ms. Sarich: Yes.

Mr. Solamillo: Really?

Ms. Sarich: It's like Santa Fe, Carmel, and Lahaina.

Mr. Solamillo: Wow.

Ms. Sarich: Huge art markets.

Mr. Fredericksen: So how did you come up with that little ...(inaudible)...

Ms. Sarich: It's part of my business.

Mr. Solamillo: Good job. Good job, Commissioners.

Mr. Hutaff: Did Lahaina Restoration -- one of the committees that come up and try to make that a big thing so it's part of their advertising program.

Mr. Solamillo: So maybe it's trying to bridge -- 'cause, right now, I think an identity crisis is what Lahaina has and I wanna find a way to get over it.

Mr. Hutaff: I actually really really really agree with you, but we can nearly add to the identity crisis unless we understand exactly what we're doing. I'm certainly not opposed to Lahaina Restoration people finding someone to speak about Lahaina Restoration and what their purview is and their time frame, but understand that their time frame is pretty much the whaling days. Pretty much. That's the bulk of what they talk about. If I were to want to discuss history of a place, I would start at the beginning.

Mr. Solamillo: I just meant that their input would be important because they're the largest preservation NGO that's operating.

Mr. Hutaff: For their time frame but we should start with a workshop that's previous. If I wanted to be real sneaky, okay, when the application came up for the Halloween, the first speaker I would like to see would be someone who would give us an ancient historical...(inaudible)... so there's a foundation before we get into Halloween and -- 'cause that's what comes up. We've already seen that before. So that we can bring attention to what was there before. That's the dilemma - we see what's there today, we hear about what was up with the 19<sup>th</sup> century, and then if you talk to people on the street, whaling days started in the 14<sup>th</sup> century. They don't understand that there's the time zones because there's nothing previous them to date. I remember I made a comment in the Commission about that and someone tagged me and said, yeah, the whaling days weren't there. Yes, I know that, but most people don't. It's because they don't have an education. There's no knowledge base out there about the time frames. You know all the plaques they have out in Lahaina when you do your walking tour? There's none that states the date older than 1890, including the taro patch of the king, which if you understand the -- have heard the stories, that's Haloa. That's the first taro patch. That's where the first born of the demigod, Maui's brother, and first born of -- was Hina was buried but yet it's got an 1800 plaque on it, 1898...(inaudible)...

Mr. Fredericksen: When was that signage -- you know, Stanley, the signage program that Lahaina Restoration Foundation did 'cause they're the ones that put all the plaques around? That's a real interesting point, Ray. I think part of the conundrum that they have is or with the whole thing is a lot of these plaques are - how can I put it - interpreting something that's there, physically there, or was there in the historic -- the post-contact period because that's when the records were, you know, started to be kept, an exception would be, well, Moku'ula too. I mean that's also in -- that's also included in that. But there is no pre-contact component and I think it's kind of a thing where most people, if there's no record of it, there is more resistance, it's not as easy to label something.

Mr. Hutaff: And I trust the foundation because they have in their, you know, rooms and stuff start to put up those -- showing when history was and...(inaudible)...

Mr. Fredericksen: I'm glad it's in the Lahaina Courthouse too because that's a...(inaudible)...

Mr. Hutaff: Yes, that's -- I trust them on that but, again, I think that if we do have a workshop, that we do need to make it chronological 'cause otherwise all we do is focus in on what Lahaina -- I mean I'm not, you know, trying to challenge what you're doing, just making the point is, yeah, Lahaina Restoration committee needs to be there but they need to talk about what they know, when it begin, or if we wanna go backwards just so that we

have a workshop on the whole history because I don't know what everybody knows and I don't even know what I know is enough, but what I know about Lahaina and Luakini and Moku`ula, okay, there is unbelievable, you know -- I don't even like driving down Luakini, in fact I don't drive down Luakini and I won't walk down Luakini, okay, because I was brought up not to walk on grave sites.

Mr. Giroux: Stanley, I got a question. Has there ever been an overlay of the wetland, springs, streams, and canals from, you know, from pre-contact till now in the Lahaina area because, you know, you're in Lahaina there's a thing called "Canal Street," and if you're standing there, you're going, "Where would that be? Where would that canal go?"

Mr. Hutaff: ...(inaudible)... a canal was built to contain a body of water that was already there, so the canal was actually after-the-fact.

Mr. Fredericksen: Yeah, it was post-contact. It was post-contact use of what was there so ...(inaudible)...

Mr. Giroux: I think if you do a historic overlay of these different water areas in Lahaina, I think you're going to be amazed at the changes in the land because even the Hauola Stone was supposed to have a freshwater stream that was feeding the taro patch and when you go over to the king's little thing and you see the cement thing, you know, I try to get people all jacked up about it and they're not jacked. They're like -- I'm like, "See that stone over there? There was a freshwater stream. There was a taro patch." And they're like, "Nice library. Okay, so where's the Cheeseburger in Paradise?" And, you know, I think it's really sad because I think you need a historic overlay of water, wai, in Lahaina because everybody thinks Lahaina is a drought-ridden place where it was the Venus of the Pacific and I haven't seen any overlay or any --

Mr. Solamillo: I haven't either but you would know.

Mr. Fredericksen: No. And I was just thinking of that. It's a real interesting -- a real interesting comment. I'm just thinking, I mean, I've never seen anything that had -- I've never seen a comprehensive overlay of Lahaina with -- you know the -- 'cause there are a lot of places where water was or did run but it's like now like --

Mr. Solamillo: It all got sucked out.

Mr. Fredericksen: Yeah, Kaua'ula and that --

Mr. Solamillo: Everything went to the plantation.

Mr. Fredericksen: Yeah. Yeah, everything's been heavily altered.

Mr. Solamillo: And that building across the Maria Lanakila Church who's basement always floods to this day because -- and they have to operate a sump pump because of the water.

Mr. Hutaff: Problem water.

Mr. Fredericksen: We did the original archaeology on that project and I remember them talking about, yeah, we're going to have this basement here and everything and I went, "Really?" It was interesting.

Mr. Solamillo: I think it's getting the information and then getting it in a public form or a way to publicize it so that, you know, it begins to turn because this way we're going, the district's doomed.

Ms. Sarich: It seems to me that with your clients who think that's it's been a whaling village since the 1400s, it's because that's how Lahaina presents itself now. It's everything looks whaling.

Mr. Solamillo: And that was the foe history, remember?

Ms. Sarich: Right.

Mr. Solamillo: I mean it's fake. The Baldwin Bank never was a whaling period building and it's got a whaling figure head, whaling lights, you know, in what's a two-story building --

Mr. Hutaff: Which side?

Mr. Solamillo: It's opposite Cheeseburger in Paradise. Going up that street, it's got the lingerie store next to it. The lingerie store in the ...(inaudible)... but anyway, it's two-story, that was a Japanese general store.

Mr. Fredericksen: Oh, yeah, that used to be Nagasakos.

Mr. Solamillo: Right. And so that's like whale time, right, with the figure heads and everything and it's like come on.

Mr. Hutaff: Actually, people I'm talking to are the people who work in stores who work on Front Street.

Ms. Sarich: Right.

Mr. Hutaff: They're the ones who are the first contact with our visitors. The visitors I forgive because they only get knowledge from us. It's not like they make up whaling. They heard it someplace.

Mr. Fredericksen: Right, it's like Brandis said.

Ms. Sarich: But they see it.

Mr. Hutaff: And then they hear from -- I mean I've, obviously, been lying to tourists too, but I wish he hadn't told me the truth, I like my story better.

Mr. Solamillo: Commissioner Kanuha.

Mr. Hutaff: But anyway, the thing is is that, you know, you -- if the information is not correct, it perpetuates itself. If it's correct, it also perpetuates itself. So first, get correct information and then you have to undo things, and that's the other problem too is that, you know, I'll go ahead and give a little speech about something to one of the community groups and stuff, and it'll be about something very particular, and it's to undo a piece of information they have so they can move forward. And it's amazing how difficult it is to change someone's piece of information. No, I know this. How do you know it? Where'd you get it from? Well, and I've been saying that for years. Good. You know. The only -- if you've been saying for years, all you can do is learn the truth and say that for years. But it's really how difficult it is to perpetuate. It's not -- and if we're going to make an effort to change people's minds and provide them with the truth, it has to be a very kick in the butt consistent constant change. You know. You work with the visitors.

Mr. Solamillo: This is about Lahaina and the identity crisis that it seems to be perpetually locked in and how can you, Commissioner Kanuha, change this?

Mr. Fredericksen: In 500 words or less.

Mr. Solamillo: 'Cause we're talking -- the Commission needs to define the identity of Lahaina, right? The real identity. And then that needs to be kinda given to our business partners and say, "This is the real thing. This is what we need to be pushing because Moku`ula is coming the pike, whether you guys like it or not, you know, this is where we need to take this." And the question is, you know, how do we do it? Should we have a workshop? Can we do it? I mean even if it's the largest art market, okay, how do we even tweak that end of it and do it through what's sold? Right? As opposed to --

Ms. Kanuha: It's like three different eras of history that's being ...(inaudible)... on Moku`ula, and then you got the whaling, and then you got the -- and then you got today, and then you got Halloween but, you know.

Mr. Hutaff: Halloween is actually the symptom of the problem. You know, it's actually, believe it or not, it's -- Halloween's actually a positive because it bring to us the problem, it identifies the problem is that people associate Lahaina with whaling and Halloween and nothing else. So that says, "there's our problem." Okay. So what is it do we want them to change? Well, we'd like to change the perception, obviously. We need to go much past or much before the whaling days, and how do we bring that as an educational opportunity for the businesses that are out there?

Ms. Kanuha: Moku`ula.

Mr. Hutaff: Moku`ula is going to be, okay, but then what you're going to have, which may actually be good, I don't know, you're going to have an old part of Lahaina, which, you know, talks about the culture, which is about this big on a map --

Mr. Solamillo: Twenty-three acres; largest site in Lahaina.

Mr. Hutaff: Yeah. Then you have Lahaina, the whaling town.

Mr. Solamillo: But it's not whaling; it's plantation 'cause everything is --

Mr. Hutaff: That's even before that.

Ms. Kanuha: ...(inaudible)... at Moku`ula, I mean three different eras.

Mr. Hutaff: More now when we take it back up. But I think we need to start at the beginning and I think the beginning defines the end. It makes it make sense, you know. Yes, was Lahaina a whaling -- live in a whaling era? Do we see that? Oh, yeah. Absolutely. And then after we say don't forget, we say this is where it began. This is what happened. This what the culture is all about. Yeah. Yeah. Lahaina, we shrink Lahaina to its proper time frame, okay. This is Lahaina's time frame - whaling time all the way up to today. This is the culture.

Ms. Kanuha: So what are my chances of erecting a Kamehameha statue?

Mr. Solamillo: It's all linked. It's all linked.

Mr. Hutaff: You know, I actually thought that was a great idea.

Mr. Solamillo: I think it's awesome.

Ms. Kanuha: Actually, at the State, I took it to my State commissioners already, the King Kamehameha, because we actually we actually went on a hua ka'i hele to Moku o Keawe,

we went to Kohana, we went to Hilo. We already know that Washington D.C. has Kamehameha and ...(inaudible)... Moku`ula --

Mr. Osako: That's ...(inaudible)...

Mr. Kanuha: In Washington D.C. So I brought it to my State commissioners and I said, you know, I'm not sure if -- I mean even I was surprised that not all of them realized Moku`ula, and they said we will support you. We'll lobby for that. And we'll be for it but you gotta take it to your community. And I actually had our Kamehameha meeting at Friends of Moku`ula, in the office, so in that meeting was Lahaina Restoration, Hui O Wa`a Kaulua, so all the different cultural organizations that was in that meeting and everybody's for it. At first, Willie Kapahulehua said, well, let's do a statue for King Kamehameha III. I said, "No. Daddy came before the child." I trump you on that one. We have to honor the mo`i. And they said, well, where would you erect it? I said, "Well," they said, at first, they said, oh, we're going to do it at Moku`ula. Realistically, Moku`ula is not here yet. It's a baseball field, however, moving forward, you know, in the interim, I said, "But the immediate place that I can see it would be by Keawaiki. I mean by the harbor area because you got the Hauola Stone; that foundation area is where Kamehameha had his house, his hale was right there. Only got the foundation. Where the library is? That was his lo`i kalo that he worked in. So that would be the port of entry by the harbor.

Mr. Hutaff: And him looking outward would -- well, that's brilliant.

Ms. Kanuha: Yeah, so that --

Mr. Hutaff: That would be a way to bring that to the public's attending and it would be a way to do the same thing you're talking about.

Mr. Solamillo: Well, I think they're both inextricably linked because this statement about --

Mr. Fredericksen: Who owns -- go ahead, Stanley, sorry.

Mr. Solamillo: I don't know. Isn't that a Crown Land? There's a question about who owns that land.

Mr. Fredericksen: Who owns -- who's the landowner of the library?

Mr. Solamillo: State? I don't --

Ms. Kanuha: It's sitting on ceded land.

Mr. Solamillo: I think it's a questionable landowner.



Mr. Fredericksen: But on paper, at this point, it's State land? We don't know. But it wouldn't be -- it's not --

Mr. Osako: If it's a public library, it's State land.

Mr. Fredericksen: But does that come to the water? I can't remember, there's a --

Mr. Solamillo: Yeah, because you have the, remember, in the brick, there's a brick --

Mr. Fredericksen: Right. Yeah, that's --

Mr. Solamillo: Courtyard, which has the foundations of Kamehameha's hale there, right? And then the stone --

Mr. Fredericksen: Oh, I know. My parents --

Mr. Solamillo: Right. Your family's been intimately involved. And then it's the seawall. So then it's the grassy turf and the seawall.

Mr. Fredericksen: But that's -- that's all on the library property to the seawall?

Mr. Solamillo: Yeah. I believe. Unless State Harbors has it. I don't know.

Mr. Fredericksen: So that's a very interesting spot 'cause it is, one way or the other, kinda like State land.

Mr. Solamillo: But what I wanna do is make sure that whatever discussion about Lahaina's identity is tied to the statue. Because at this point, this is an actual statement about where Lahaina should be and where it should be going. So if we could link all this stuff together, and then include all the native organizations, then --

Mr. Osako: See the problem is before contact ...(inaudible)... so much is lost. You know, like if you look through the Draft EIS and they're talking about Kahikinui, they don't even know where the boundaries of some of the ahupua`a.

Mr. Fredericksen: Yeah.

Mr. Osako: And, you know, like before I left for New Zealand, I was working on an archaeological project, you know, to find these village sites, there's no name. They had to have a name for this place. It had a village here. Of course, some of the people that knew are gone.

Mr. Fredericksen: Yeah. And because it was -- probably because it was owned so early on by plantation that the opportunity to get some of the information just slipped away. The people died or whatever.

Mr. Osako: Just like the biggest heiau on ...(inaudible)... has no name or they don't know the name.

Mr. Fredericksen: Yeah.

Mr. Osako: So it's just -- everybody says Ka`enaiki but that's because the point is Ka`ena, that's right there, but that heiau would definitely have had a name but nobody knows the name.

Mr. Hutaff: There's a group of American Indians in North Carolina that they know are Indians, they have no language, they have no name ...(inaudible)... and so when you say the heiau doesn't have a name, that's the flaw. Somebody's history. Somebody's name. Not somebody's name, but whether they associate with a heiau, it's huge.

Mr. Osako: You know, people -- people I grew up who ...(inaudible)... but, you know, people couldn't have lived down there, there's no water and all of that, you know, but --

Mr. Solamillo: But it did have water.

Mr. Osako: They did. They just didn't have it coming out of the ...(inaudible)...

Mr. Hutaff: And the landscape and the weather patterns --

Mr. Osako: Had changed.

Mr. Hutaff: Yeah. Remember, we've changed, humans have changed their own weather system and we're changing it back or, hopefully, we're changing it back as long as we don't have anymore cattle grazing in ...(inaudible)...

Mr. Osako: Even I was amazed working out there and the guy I worked with did archaeology were showing some stuff and he says, "That's the first time I've seen something that ...(inaudible)..."

Mr. Hutaff: Well, hopefully, that's what archaeologists get to do, get to find stuff, 'cause archaeologist, it's a accumulation of knowledge, right? It's not just your learned knowledge and then your experience, it's everything that went before you and everything you get to share for the future. That's gotta be exciting.

Mr. Solamillo: Okay, that's all I got.

Ms. Sarich: Thank you for all your hard work, Stanley.

Mr. Fredericksen: Yes. Stanley.

Mr. Solamillo: Thank you to all of you.

Mr. Fredericksen: Okay, let's rock and roll everybody. Have a fantastic rest of April. Be safe. See in May.

Mr. Osako: Do we have to make a motion to adjourn?

Mr. Fredericksen: Okay.

Mr. Osako: Legally.

Mr. Fredericksen: By consensus --

Mr. Osako: No, no need.

Mr. Fredericksen: The consensus.

**J. NEXT MEETING DATE: May 5, 2011**

**K. ADJOURNMENT**

There being no further business brought before the Commission, the meeting was adjourned at 3:24 p.m.

Submitted by,

SUZETTE L. ESMERALDA  
Secretary to Boards and Commissions

**RECORD OF ATTENDANCE**

Erik Fredericksen, Chairperson  
Ray Hutaff, Vice-Chairperson  
Makalapua Kanuha  
Warren Osako

Brandis Sarich  
Bruce U`u

**Excused(E)/Absent(A)**

Rhiannon Chandler (E)  
Irene Kaahanui (E)  
Jacey Laborte (A)

**Others**

Joseph Prutch, Staff Planner  
Stanley Solamillo, Cultural Resources Planner  
Erin Wade  
James Giroux, Deputy Corporation Counsel