

**CULTURAL RESOURCES COMMISSION
REGULAR MEETING
DECEMBER 6, 2012**

** 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 Chairperson, Raymond Hutaff, at approximately 10:05 a.m., Thursday, December 6, 2012, 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).

Chair Raymond Hutaff: The December 6 Maui County Cultural Resources Commission meeting. Welcome all. I see we have more than a quorum. I'd like to thank everybody for showing up, both in the audience and here at the table. And so why don't we begin, Stan?

Mr. Stanley Solamillo read the following agenda item into the record:

B. ADVISORY REVIEW

- 1. MS. TONIA MOY, OF FUNG ASSOCIATES, INC. on behalf of HAWAI'I STATE DEPARTMENT OF TRANSPORTATION, requesting review and comment on Draft Bridge Inventory and Evaluations for Maui County. Public testimony will be accepted. (S. Solamillo)**

Ms. Tonia Moy: Hi. I'm Tonia, but first, I'm going to let Todd, from the DOT, do a little brief introduction.

Mr. Todd Yoshioka: Hi. Good morning, everyone. I'd like to thank the Maui County Cultural Resources Commission for inviting us to this meeting and for the opportunity to present the Statewide Bridge Inventory. My name is Todd Yoshioka. I work for the State Department of Transportation, Highways Division. I'm the Section Head of the Environmental Permitting and Compliance Section, which oversees this project. We also have Misako Mimura, which the HDOT Project Manager, and she's sitting here. Ferdinand Cajigal, which is our Maui District Engineer, who can provide a lot of local resource. And Brian Kung, with MKE Associates, who can also -- the PM for this project. And, last but not least, Tonia Moy, with Fung Associates. They're all sitting back here. She'll be doing our presentation. And their office is currently doing the bulk of this effort. We'll be providing you information here in Maui, but this is also a statewide effort. We're looking at all bridges along state and county public roads that are 45 years and older; therefore, this is a

collaborative team effort with Hawaii Department of Transportation, the Federal Highway Administration, State Historic Preservation Division, county, and other organizations and individuals who can provide valuable input to these bridges. Stanley Solamillo - I'm sorry if I mispronounce, I apologize.

Mr. Solamillo: It's okay.

Mr. Yoshioka: Is also on this committee. I really apologize. Excuse me. We do hope and encourage any input from you as well today. Tonia?

Ms. Moy: Good morning, everybody. Thank you for being here. And I'm just going to give you a brief presentation of what the project is first, and then kinda let you know what the role of Stanley is going to be critical for our committee because he's been helping us already, and the role of the CRC, what we kind of would like from you guys. So -- sorry, I only brought a PDF so.

So this project is to identify, there's like over 800 bridges that DOT or the county -- it's under their jurisdiction that are potentially eligible for listing on the register, so we want to identify and help DOT to target their resources to better, you know, protect the ones that are really eligible or a high preservation value, and then, you know, also let them know what they're going to have to do in terms of coordination with the community as they go along. So, like we said, the goal of the inventory is to help DOT with developing this inventory, and this inventory -- what we're going right now is just an inventory, and it's going to be a base, hopefully, for a future programmatic agreement so that when DOT does things like repaving, patching, they don't have to go to the State Historic Preservation Division for every single little project, right, so they kind of know ahead of time. And it's based -- there was a 2008 report done by -- it was called "The Heritage Center" and it was run by Spencer Leineweber, kind of a familiar name in historic preservation, and we're kind of basing this product on that older project and what they want to do is they want to update it every five year because, as you know, bridges turn 50 years old quickly and especially as we're approaching bridges that were built in the '60s and '70s, so this is going to be really critical.

So I just want to make it clear, this inventory is not going to have any archaeological inventory included in it. We're just looking at it architecturally right now. And also, it's not going to include the proposed treatments for bridges so, you know, what happens after this is going to be the next step.

So the scope of the survey, as I mentioned earlier, it includes 800 bridges, so built prior to 1968, that's the target date. There are bridges on all -- and it is statewide, as Scott mentioned, and right now we don't know of any bridges over 50 years old in Lana`i and Ni`ihau, but we're hoping, like some of the bridges are not on the federal list of bridges so,

therefore, we are going to rely on community sometimes if they know if a bridge but we are asking that it be on a public right-of-way, on a public road. That's the only request. And -- but, you know, private, federal, we're not going to include that because this is funded by the state.

So this is just a brief listing of the past studies that have been done, and they have been quite good, so we're basing everything -- basing a lot of these.

So the role of the community, and this is where CRC sort of comes in as well as the DOT, everybody actually. So as you guys all know, I think you guys have been through training, I kind of remember you guys at the Maui training with Historic Hawaii Foundation, so as you folks know, Section 106 requires community input. Almost all bridges are federally funded, not all, but almost all bridge repairs is federally funded, which will require community input and usually, in the case of Maui, it would require the input of CRC. So the idea is to kind of get our base of knowledge or DOT's base of knowledge up to a certain level so they kind of know, not exactly what to expect, but we'll know where the red flags are when they start working on bridges.

And then so this is the bridge committee's scope of work, and so this is Stanley's - Stanley's on the bridge committee, he has graciously accepted, thank you - and but he asked you to ask us to bring it to you guys too because he can't be expected to know every single bridge on this island, right? Or on all islands. So what we wanted to do was to bring it to the community, as much as possible, and then to first review our evaluation method, and that has been done by the committee, so we have committees on all islands and they've reviewed our method of how we're going to evaluate each bridge, and it's been more or less approved by all the different islands already. And then, you know -- but, again, we don't really know all the like the little community histories of certain bridges, like some have some very important meaning to communities that we don't know, you know, being from a different island, so that's why we have different committees on different islands and hoping that, you know, if you guys can give us your input as to -- especially like we wanted sort of like a gut-level input of what's important because most times, if it's something that's really important, a lot of people on the island or in the county already sort of know that it's important, so we kind of wanted that little input. And then so then we're going to gather all like the raw data and put it into a database, and then we're going to look at everything from an architectural standpoint and from what people have given us, and sort of rate the buildings into a high preservation category, an eligible category, which means DOT would still have to consult for 106, but, you know, say there's 80 of the same bridges, so high preservation value will be maybe 10 of the bridges, and 70 will be eligible still yet, that doesn't mean they're not eligible, but, you know, they don't have to be high preservation value. That's kind of the goal of this project.

And, actually, that's all we have for you and we just kind of wanted to put it out there for you guys, let you know what we're doing, and let you know that Stanley's been helping us and will continue to help us, and if you folks have any questions of, you know, your future role, if you want to, you know, be more active in the committee, that'll be great. If you have any ideas -- oh, some of the things that came up from the other committees, and we're still trying to figure out how we're going to do it, is to get more public input is we're trying to figure out how to do something like on a Facebook or -- but we have some I guess state issues that we have to work through, but so any questions or any suggestions? They're all welcome.

Chair Hutaff: Anybody have any questions? Okay. Based upon what I hear is that this is like just one of the process and that you'll be coming here as the process gets defined a little more?

Ms. Moy: Well, as we -- from here, we're going to -- we're inputting everything into a database, and then we're going to sort of rank them, not really rank them, but, you know, we're going to assess them, we're going to evaluate them for their eligibility, and then we'll come back when we have done our sort of eligibility work.

Chair Hutaff: Nobody else have any other questions? Anybody from the public have any comments? Okay, what we're going to do today, since we're going to have a lot to do today, is we're going to try to ask everybody who has a comment on each item to keep it down to three minutes, okay, so think about what you're going to say so we make sure we get all the details because we definitely want to hear everything you have to say, you just gotta condense it a little bit. And, Michele, would you keep track of the time for me, please, and maybe kinda wave your hand about 30 seconds before so we don't -- I don't want to interrupt anybody? I would rather you just see a signal and you know you gotta tidy up in a little bit. So, Keeaumoku, you have a comment?

Mr. Keeaumoku Kapu: Good morning, everyone. Keeaumoku Kapu from Lahaina. I guess I just want to put a point of clarification out on maybe advising this body to seek information from the advisory council on historic preservation on what truly is 106 because normally when we see a lot of developments that occur, it becomes a public input kinda thing, and through a 106 process is totally different and it involves native Hawaiian organizations to consult. So there's a separate - how would you say it? Kind of a advisory capacity when you get federal monies being used. So I just stress to the board that, you know, find out what the Section 106 is before we start, you know, just having this being allowed for consultation from the general public and not allowing the native Hawaiian organizations that would be interested in the project to be consultants under that 106 process. Thank you.

Chair Hutaff: Anybody got any questions for Keeaumoku before we move on to the next one? Go ahead, next one.

Ms. Elle Cochran. Good morning. Aloha. My name's Elle Cochran. I'm here on my own personal behalf this morning. And I just want to make sure Honolua Bridge has sort of a red flag attached to that one in particular in this inventory that you're doing. Austin Tsutsumi, that whole group, has been coming out to Honolua wanting to widen. There's been a lot of community input in regards to not doing that. We understand if it's not structurally sound, of course, we want it safe, but we also don't want it to be, you know, widen whatsoever. It's a one-lane bridge, and we feel it keeps traffic down, and it slows things down in that area, which we consider "country," for -- we are willing to have like a little separate thing on the side of the one-lane bridge for pedestrian use, you know, a bikeway, things of that nature, but not to break it down, widen it to two lanes. So I just want to make sure that in this inventory it is notated about the concerns about this particular bridge in Honolua, and there's been quite a bit of community input and, yeah, I want to thank Austin & Tsutsumi folks reaching out and getting mana`o from the people, so just keep that in mind. Thank you.

Chair Hutaff: Anybody have any questions for her? Okay. Thank you. Before we go to anybody else.

Mr. Bruce U`u: One more.

Chair Hutaff: I know. Before we go to anybody else, Ms. Moy?

Ms. Moy: Yes?

Chair Hutaff: I see you taking notes of this.

Ms. Moy: Yes.

Chair Hutaff: Can you be sure that when you come back to us that you address that concern?

Ms. Moy: Yes. Yes.

Chair Hutaff: Thank you. Okay. Next one?

Mr. Leslie Kuloloio: Good morning, Commissioners. Thank you so much for having me talk on the subject. I think what I'd like to do is redress and look what is the role of the Commissioners.

Chair Hutaff: Could you identify yourself? I'm sorry.

Mr. Kuloloio: My name is Leslie Kuloloio. And I think my subject is what role you will be playing when subjects like this that refer to architectural, cultural events and history of people, places, and things. That's important. Because as we move forward, objects and architectural structures, like this, become part of the federal components and guidelines on the historical sites. And that's, I think, your kuleana. Third, why do people build bridges? They don't build bridges for walking trails or dependency to make it comfortable for population, community, villages prior to the coming of westerners to Hawai'i and so forth. This is a western European type of architect design that we're, by law now, are said to protect. Well, I have some disagreement on that. What this bridge represent is it's crossing over resources. The resources is the water resources. And that's where you come in, I think. To target the water resources that come ma uka come down to kai, and this bridge that goes over, and how it fits into the federal compliances of law under your criteria, your role; how it fits into age. One of things that I'm asking that we failed to go government, local, state, and federal is how old is this bridge. Bridges is like human beings. You die at age 10, infant, 30, 150. And if the more weight it takes, it starts to deteriorate and collapse. My issue is risk. So I think what the consultant companies need to do is develop a clear scoping and understanding of the risk factors of these so much bridges in Hana that is confusing who owns what, yeah, what criteria they fall under; what is state; what is county; what is Hana crew that fixed it without nobody knowing, yeah, and the patch up band-aid, we get to get the data recovery. So this is why you play an important part. How old is this bridge? Is this is risk factor? Does it impose a jeopardy or hurt or harm to the public? Look at the cement. Cement less 50 years; after that, it start deteriorating, as you know. In closing, there's a lot ...(inaudible)... but I think I'd like to see this issue redressed to the cultural commission in the future. Thank you.

Chair Hutaff: Any questions for Uncle Les? Thank you, Uncle Les. Appreciate it. Again, Ms. Moy. Okay, we can -- we're going to write this down so when you appear the next time, that he's probably going to appear and that we'd like you to give a presentation on what you're -- how you're addressing that because he does have -- all of them have valid points.

Ms. Moy: But, yeah, just to make it clear that is an inventory and it's not --

Chair Hutaff: Right. I know. But at some point --

Ms. Moy: Yeah. We don't have any projects. Yeah. Right.

Chair Hutaff: The next phase.

Ms. Moy: Right. Right.

Chair Hutaff: Okay, anybody else have any -- okay. Go ahead. Come up.

Ms. Katherine Kamaemae Smith: Aloha no. I'm Katherine Kamaemae Smith. And just from a historical perspective and from a perspective of making our island unique, the names and places that are connected to the bridges are very important, historically, and when the bridges are revitalized, often the cars pass by and there's no way to identify where this bridge is or what's stream it crossed or what gulch it's over, and yet those place names are very important in historical record for Maui and, for example, Honokahua Stream is carved into the cement of the Honokahua Bridge, and so that's the only marker for that stream to the public, to our visitors. So I think that there's a great opportunity in the revitalization of the bridges to also keep the place names on the bridges so that people know where they are and that that they're carried forward to the future. Thank you.

Chair Hutaff: Commissioners, any questions for her? Go ahead.

Mr. U`u: Just and also our bridges are very unique and so maybe I don't know if we gotta conform to the now guidelines of bridge standards, but what separates the bridges is the uniqueness and the -- I guess the complexity of building the bridges of Hana, it's so detailed that I wouldn't want it replaced with something so modern, I think it would take away that look, so I know it would cost more money, but so you go see Stan for that. But we like keep it unique with the proper place names I think would be key.

Chair Hutaff: Okay. Anybody else in the public want to testify? Commissioners, you have any closing comments or any discussions?

Mr. Kubota: Well, I just had a question on their document.

Chair Hutaff: Go ahead.

Mr. Kubota: Tonia, on page 1-8 --

Ms. Moy: Sorry, 1-8.

Mr. Kubota: Page 1-8 of your document.

Ms. Moy: Sorry, I -- so this is on the --

Mr. Kubota: 1-8 ...(inaudible)... "Summary of Identification and Evaluation Methods."

Ms. Moy: The development one? The "Development of Evaluation Criteria?"

Mr. Kubota: Well, it's Roman Numeral III at the top.

Ms. Moy: Yes. Oh, okay. Okay. Right. Right.

Mr. Kubota: That first paragraph, about halfway down, or maybe two-thirds of the way down, it says, "Only two bridges were previously listed on the National Register of Historic Places," it says, "Only two," but then you have five bridges listed there, not two.

Ms. Moy: I think that was prior to the 2008 one.

Mr. Kubota: And then the next sentence, it says, "five others were previously determined to be eligible for the National Register," and you included in those bridges are -- two of them were named above as on the National Register. Looks a little confusing, at least to me was kind of confusing.

Ms. Moy: Okay. We'll clarify.

Mr. Kubota: Yeah. I think it's an editing thing when you were filing stuff.

Ms. Moy: Sure.

Mr. Kubota: I just wanted to bring that to your attention.

Chair Hutaff: Okay.

Ms. Moy: Okay.

Chair Hutaff: Any other questions? I have a question. For Hana, it was established to be part of the millennium highways by Ms. Clinton, isn't that considered something on the National Register or Historic Register or Preservation Register?

Ms. Moy: It's already registered. Hana Highway is already registered.

Chair Hutaff: It's already registered. Okay. So it's --

Ms. Moy: So it'll be high preservation value just kind of automatically. If it's a registered district or particular bridge, then it's automatically -- we'll put it on the high preservation list.

Chair Hutaff: Perfect. Anybody else? Okay. I guess we appreciate you coming forward in the beginning, and we're going to appreciate you coming in the next step --

Ms. Moy: Right.

Chair Hutaff: In the middle, and the next step, and the next step, and then -- and then so we're going to be looking forward to it.

Ms. Moy: Okay. Thank you. Thank you for your time.

Chair Hutaff: Can you guarantee us that you're going to do that?

Ms. Moy: Well, I can guarantee we'll come back when we've done all the database and stuff and bring it forth to you guys, and we probably may want to do a little bit of a slide show at that time.

Chair Hutaff: Sure. And also too, we could probably be of help, at least on Maui, on some of the cultural values and cultural purposes of some of the bridges.

Ms. Moy: Right. That is probably what we're looking most for.

Chair Hutaff: Cool.

Ms. Moy: Thank you.

Chair Hutaff: Thank you so much.

Ms. Moy: Thank you for your time.

Chair Hutaff: Okay. Stanley, we're going to move on to the next one?

Mr. Solamillo read the following agenda item into the record:

- 2. DAVE WARD and WILLIAM FRAMPTON of FRAMPTON & WARD, requesting review and comment on the Final Cultural Impact Assessment Report Prepared by Cultural Surveys Hawaii, Inc. for the Draft Environmental Impact Statement (EIS) for the Olowalu Town Master Plan in Olowalu, Maui, Hawai'i. Public testimony will be accepted. (S. Solamillo)**

Chair Hutaff: Okay, while he's giving his presentation, a sign-up sheet's being passed around. Okay. I think it'll pass around so that they don't have to walk up and interrupt anybody. You can do that. So if you could pass it around, and then we'll put it up on the end that table there. Maybe while we're waiting for that to get setup, just a disclosure. I do happen to know Dave Ward and Frampton and Associates, the consolidated baseyards, I did purchase a baseyard from them, the bank still owns it, they probably will forever, and

we're also on the board of directors together. Other than that, I have no obligation to him or anything else. So just as a disclosure, I do know this gentleman. Just so everything's on the up and up.

Ms. Tanya Lee-Greig: Aloha. Tanya Lee-Greig, with Cultural Surveys Hawaii, and here as well is Bill Frampton, with Frampton and Ward, and we're here to present on the draft cultural impact assessment for the Olowalu Town Master Plan. It was an interesting document to put together, so I'm a little bit nervous about talking about it. There's a lot of information in it so, hopefully, we can cover what needs to be covered for this particular meeting, which is we're trying to identify the traditional cultural practices of the ahupua`a of Olowalu, to assess or see how the Olowalu Town Master Plan may impact those practices and the resources that are used for those practices.

So back in May, we came to the Maui County Cultural Resources Commission as a introduction to the cultural impact assessment and requesting knowledge and stories and referrals to folks who might be able to help us identify these practices. So I thought I would go through what we presented initially, and then what we found as a result of some of our consultation as a part of the research just going through the traditional cultural practices and potential effects of the project.

So this is the project location side-by-side. This is a topographic map. The cross-hatched area is the boundaries of the project area and right next to it, to kind of get an idea of the proposed plan for Olowalu Town, we have the proposed transect map, and I have enlargements of this here.

So this is the -- I wanted to bring this up again. The project boundaries, as illustrated by the hatch mark, is consistent with the grant to Walter M. Gifford, who purchased the property from the Territory of Hawai`i in 1906, so that is how -- that is why, possibly why the project area looks like it does, it's consistent with the land grant project -- or land grant boundaries to Walter Gifford, who was the vice-president and manager of the Olowalu Plantation at that time.

With regard to this particular image, I also want to point out the gray shaded areas, those shaded areas are not a part of the master plan project. That -- those shaded areas have been a part of a previous project, large land subdivision that is already developed out or sold.

This is the proposed project itself showing where the town centers are located, the small town lots, large -- the rural areas. If you have any questions about this particular map, Bill or Dave Ward, who's also here, can probably address those concerns. For my purposes, I was mainly concerned with how is this going to potentially affect traditional cultural practices of the ahupua`a.

So when we came to you in May, here's what we did know -- oh, so going backwards, in order to assess the traditional cultural practices of a place and how that might be affected, we also need to take a look at how Hawaiians would have used the project -- would have used the landscape. So for our purposes, as a part of the cultural impact assessment, we looked at it from an ahupua`a standpoint, from mauka to makai, and so we wanted to not only know what was occurring within the proposed project, but what might also be happening around it and how that project might affect other resources that may not be directly impacted, but indirectly impacted, access rights and things like that.

What we did know was that there were some historic preservation concerns in existence. Prior to the Olowalu Town Master Plan project, Xamanek Researches went out and conducted an archaeological inventory survey of the mauka-makai regions, and specific to the current project area, they identified seven historic properties consisting of pre-contact and early post-contact habitation and burial sites as well as historic area features associated with commercial sugar activities. I also wanted to point out that during the course of the inventory survey, commercial agriculture -- commercial cultivation of sugar was still active in Olowalu, which may have affected some of the coverage of the inventory survey because you would expect that there might be a whole lot more to find in an area such as this, but again, the area was in active cultivation and that might have affected some of the results of the inventory survey.

So a total of 31 sites, both pre-contact and historic, were identified within the mauka of the portion of the current project area, the majority of which is located -- was located in the valley itself.

This highlighted yellow area here, the highlighted yellow area, this is a part of the Olowalu Cultural Reserve. Sites that are located within the Olowalu Cultural Reserve are currently slated for preservation. The other sites of concern are Kaiwaloa Heiau here, and unnamed heiau here, and these are all slated for preservation as well, as well as the Olowalu Church lots; this burial area that was identified in the makai region here; the sugar plantation, the Olowalu Sugar Mill area, which is a historic site at this location here; as well as habitation shelters and agricultural sites in this area and potentially a ko`a or another ceremonial feature here. Those are all slated for preservation.

So we came to you in May requesting, you know, help, guidance, advice on the general history, knowledge of cultural resources which may be impacted by the proposed project, traditional gathering practice in the area, cultural associations of the project area, such as legends, mo`olelo, and referrals. So between May and recently, we conducted a heavy literature search, conducted some consultations, and this is what we discovered.

This is about Olowalu Ahupua`a. I have to go back to my notes. So through our research, we know that Olowalu Ahupua`a has been documented as a pu`uhonua, or a place of

refuge, since the very ancient times. We also know that sacred and spiritual lands of Olowalu offered abundant ocean resources and productive agricultural lands along with the forest resources that would sustain what we believe to be a thriving traditional Hawaiian community. Based on the Land Commission award distribution, we took a look at a lot of the historic maps. We went back to the Native Register to understand what may have been planted in the area, how people were using the lands prior to the mahele. And so based on the Land Commission award distribution in the mauka-makai sections of the project area, or the "study area" I should say, the stories and information, it is completely apparent that the settlement of Olowalu Ahupua`a followed in that traditional Hawaiian settlement pattern where you have mauka residences and makai residences. Makai residences to take advantage and utilize the ocean resources that were available. Mauka residences to maintain the staple crops: the taro, the `uala, and other crops, like wauke, hala, hao for utilitarian purposes. So everything that anyone would need could be found in Olowalu Ahupua`a. It was readily -- it was available for the residents of that ahupua`a.

So, specifically, let's look again, so when we dive deeper and take a look at each practice, we identified that yes, indeed, we know this, that there were traditional Hawaiian agricultural practices and plant gathering in Olowalu Ahupua`a.

Based on the testimony for the kuleana claims during the mahele, and the writings of Handy and Handy with Pukui, a native planter, and then the work that Winslow Walker did in '31, he actually talked to some people in the area, it is clear that people were settling along Olowalu Valley, in Olowalu Valley and along the original stream route, and I kinda wanna point this out because it's really interesting. I say "original stream route" because when you take a look at the historic map, yeah, and when we think about the current location of Olowalu Stream, you look at the historic map, and even I, I was like, well, how come all these kuleana Land Commission awards are right here when the stream, as I know it today, comes down here? And then how come all these kuleana awards along the shoreline over here but not along the stream where it empties out today over here? So a little bit confused about that. And then I was given an older map, which explains it all. And that is the original alignment of this stream. So here we have the valley settlement area in here, and this is the valley which, when we go back here, is consistent with all the kuleana awards. People settle along the streamline, yeah? All the resources. Well, this became clear because we see the stream divert, the original course of the stream coming this way, and so now it made sense to me that the kuleana awards would be along the streamline, and that the ocean, the makai kuleana awards would be at this opening here rather than where we know it as today over here because they're taking advantage of the enriched resources down by the opening of the stream, the limu resources and things like that. So that was very interesting to me, and I'm sorry I'm going on about that.

So what did we find out? What -- we looked at it and we said, "wow." When we look at what people were claiming, we can identify that -- the intensification of agriculture in this

area was big. And just to put some numbers on it because, ultimately, I'm a scientist...(inaudible)... numbers, for the kuleana claims, there was a minimum, and I say "minimum" because some people claim, oh, we have some lo`i over here and we have some lo`i over there in the Native Register, so we assign that no. 1, so a minimum of 1,124 lo`i kalo at Olowalu. We have a minimum of 28 claims for `uala. We have a minimum of 27 kula claims or open field and pasture claims. And we have a minimum of 31 plots that had unspecified land uses, and what I mean by that is that they said, oh, we have a mo`o or a section over here, we have a pa over or a land section, a mala, a mahina garden area, so those were things that we didn't -- we didn't have specifics on, but at least 31 claims for items such as that. Other resources that was identified in the Native Register, kalo malo`o, the dryland taro. There was a specific -- we have lo`i over here, but we have kalo malo`o over here, dryland taro over here. We have mai`a. We are using wauke and `ulu in this area. So all of these resources are stated pretty clearly in the Native Register. Other items that were neat to see in the register were claims for hala or puhala. And in the hala, they would -- the claimant would say, oh, puhala lei, for lei making, or lauhala moena for mat making, so it was a very specific resource that they were looking at in certain areas, and so that was really cool. And we also have hau, niu, kou, and kukui. So, again, we have not only the resources needed to sustain the diet, to sustain your body, we have the resources at Olowalu to sustain everyday living, and it was talked about pretty specifically in the Native Register, and so that was really neat. Consultation with kupuna also pointed out that there was likely mamaki, 'uhaloa, ko`oko`olau, and ti, so, or ki, you know, so items of a medicinal purposes, so not only to nourish the body, but to keep the body healthy, in this area.

And I want to go back to the kukui because that is almost like the Swiss Army knife of plants. It's really neat. But one specific thing that was pointed out is that the kukui not only provided for light and for food in the inamona, but also the shells, as they degrade, would roll down the mountain and provide compost for the `uala and to further illustrate that mauka to makai connection, we learned that the kukui shell, as it breaks up and comes down the stream, would also gather up at the makai regions and provide for fish habitat. So again, we have this strong mauka to makai connection at Olowalu Ahupua`a.

So now that we've come to the makai region, we also identified the traditional cultural resources of the shoreline and offshore area. And I don't think I need to talk too much about how special this reef system is and how special the resources are here because we've learned that through just being in Olowalu, and visiting Olowalu, and through public testimony also. So we know that this area is notable for the accessible coastline and the well-developed reef system, and we know that it would have provided excellent opportunities for fishing, and so we learned that, not only is it excellent for fishing, but limu gathering as well, and so some of the types of limu that we found or that we learned about existing at Olowalu was wawae`ole, limu lipe`epe`e. Limu lipoa was identified more Ukumehame, Papalaua, but it's not to say that that's not an important resource for people

of Olowalu because there is a companion relationship between Olowalu and Ukumehame so all of that. But through our consultation, one thing that kept coming back was that those who live there or who visit the area frequently, you know, they don't smell that anymore, so the limu, you can't smell it. It's been a while. They shared with us that it was there. They didn't share with us exactly where. But they shared with us that it was there but, for some reason, they're not smelling it anymore, and so some folks thought that perhaps it's because of, you know, what's going into the water now, increased use of the area, what people put on their bodies may be affecting how the -- why the limu is not there and why the smell is different, yeah.

With regard to the reef system, you know, we learned that there were quite a few traditional fishing practices, and again, like the limu, they told us it was there, but they didn't tell us where. And we know that they were doing bamboo fishing, paeaea, kukui hele po, the torch fishing, and ho`omoemoe. With the bamboo fishing, the paeaea, they were -- folks are fishing for u`u, or menpachi, and papio, and also he`e. He`e does very well around here and was used and malama by the people of Olowalu, and so there are quite a few stories about the abundance of he`e on this reef.

With regard to the sheltered reef, we also came to you and learned about and know about the fact that it also serves as a nursery to the black tip reef shark. And for the lineal descendants of Olowalu Ahupua`a, this area is where their aumakua lives, and so that in and of itself points to the very special nature, the very sacred nature of the waters of Olowalu Ahupua`a.

Beyond the reef, we learned that, you know, Daniel Kaha`ulelio talks about how they would -- there was akule surrounds even here. So akule surrounds, throughout the south coast of Maui, but at Olowalu, it happened at a place called "Unahi," and so that is an interesting thing because I don't know when the last time I saw the akule running.

And then finally, with regard to aquaculture, there were some fishponds noted for Olowalu, and this is really, really neat because we know about Kalokoi`aokapaiki, which is the ali`i fishpond here where we believe Kalola, the High Chiefess Kalola, once resided -- it was one of her residences. And then we also identified an additional loko along the boundary of this Land Commission award here to Keahi 4376, Apana 1, so that was one of the first times I had really noticed the loko is when we saw the metes and bounds map for that particular Land Commission award. And in relation to where it's located, I looked again and closer, on the Awalua side. So we have one loko on the Ukumehame side of Olowalu, and we have one loko on the Launiupoko side of Olowalu here, historically, and here. So we have a range of aquatic resources available at Olowalu from the near-shore resources, limu, reef fishing; off-shore resources, akule; and we have an element of aquaculture that, for the most part, was limited to the ali`i, the aquaculture, but that is represented at Olowalu.

To get between these areas, we identified traditional Hawaiian trails and access routes. I feel like I'm taking a really long time. From mauka to makai. Most definitely the Alaloa was present, the circle island trail along the coastal routes, but we also learned that to go between, the inter-ahupua`a trails were also present. They would go in the upper elevations because it was cooler, and everybody knows that Olowalu is hot, so they would go up to the cooler elevations because it was more tolerable, so we know that the trails were in the upper elevations. The other thing that we learned is that there were often marked by petroglyphs, such as can be seen over at Olowalu, the very famous petroglyphs leading into the valley. And so we do have access routes. Another interesting thing that came forward that perhaps there were some lateral trails also that paralleled the shoreline and maybe the folks who were building the waterways followed the areas that they knew, the historic waterways, the auwai, possibly, were following the areas that they knew already that were trails.

Traditional Hawaiian burials and historic cemeteries, we know, are present through the archaeological work that was conducted as well as through the historic knowledge and mo`olelo. Within the current project area, there are six known cemeteries or burial ground, okay, that we know about right now. We know about -- I mentioned earlier this site 4693 is the number, and this is a pre-contact or traditional Hawaiian burial ground that was identified along the coast. We learned some interesting lessons here because this area had been all cultivated in sugar cane before, so we know now that just because there's cane, it doesn't mean there's nothing underneath the ground. So that was a very important lesson to learn. And this area is in preservation. We know that Pu`u Kilea Cemetery, this is a traditional Hawaiian cemetery. It's located in this area right here, and also shown in the Olowalu Cultural Reserve; this is also under preservation in perpetuity as a part of the Olowalu Cultural Reserve. We know about Awalua Cemetery here, which is a historic cemetery but we do know that in addition to the Japanese graves that are still in the area, there were also Hawaiian graves in this area and family members have family, the Hawaiian families of the area know of family members in that particular cemetery. And then we also have the Olowalu Church Cemetery, the cemetery associated with the church. This is also very interesting and the reason why this boundary goes out so far is because when they were doing the archaeological inventory survey, they were told the story about how the church cemetery used to extend further back. And at the time of the inventory survey, this whole area, this back part, right here, was cultivated in cane. So when they went out and did the backhoe testing to try and find and verify the presents of folks in the back, they did encounter coffin burials in the back, so this is why -- and this is supposed to be, this lot boundary right here, was the original church boundary so that's why this particular site goes beyond the current or the present church boundary here and extends out here, and this has been set aside for preservation in perpetuity as well.

In addition to the cemeteries, we also do know that there are burials within the enclosure of Kaiwaloa Heiau, and we know that there are burials within the enclosure of the

supposedly unnamed heiau identified by Winslow Walker at this location. These heiau all have a hundred meter buffer around them, so no-build buffer, so those are set aside in preservation in perpetuity as well.

We also have traditional Hawaiian sites that are not Hawaiian burials or historic cemeteries, and we briefly went through this before in the earlier one, but I just want to come back to it. The historic sites are identified in the red, here and here, and the, again, Kaiwaloa Heiau has a hundred meter buffer. There's a 100-meter buffer around this unnamed heiau. And then the dark around these all show the buffers. So we have a range of -- they found lo'i, you know, mounds, historic cultivation sites as well as ceremonial sites.

One thing that kept coming back as a part of the consultation and reading through the early literature was the fact that Olowalu Ahupua`a has a strong spiritual component, and when we look at the ceremonial sites, you know, that's even brought up in a more profound way. But right now, I would like to focus on the heiau and what that means for Olowalu. So at Olowalu, we do have a luakini heiau. Based on the design and the size of the heiau, it is believed that Kaiwaloa Heiau is a luakini heiau. And these types of heiau would be built in honor of Ku and for men. This was a kane kuleana. Also talking with others and consultation with folks who are with the Olowalu Cultural Reserve, there's believed to be a Hale o Papa, and the position of the Hale o Papa in relation to the Kaiwaloa is thought to be traditional. Hale o Papa is a heiau dedicated to the ceremony and the ritual of women. So we have the kane and we have the wahine. So we have a masculine and feminine aspect to the ceremonial practices of Olowalu Ahupua`a, which is pretty phenomenal, I think. With regard to the Hale o Papa, you know, like Kaiwaloa Heiau, those who could enter would be high ranking individual, only those of a high rank could enter the Kaiwaloa Heiau and observe those rituals. The kahuna of those heiau would be of a order higher than all others; same with Hale o Papa, only the highest ranking female, who's kapu was equal to that of a god, could enter the Hale o Papa and its observe ritual in that respect.

When we went out to the community and we asked about these ceremonial processes and, you know, what kept coming back is that the spirit of the places are still there because some could hear the drums on the Nights of Kane, yeah, and some of the Night Marchers and paths of the warriors were said to run laterally between Kaiwaloa and Heki'i at Ukumehame, and mauka to makai as well. So we have those very spiritual pathways at Olowalu Ahupua`a to take into account here.

So we're looking at moving on. So those were the traditional cultural practices that were identified within the ahupua`a. So now we have to look at, okay, what are the potential effects? With regard to view shed, one of the kupuna eloquently stated that Hawaiians need open space. They need to be able to see mauka to makai, and smell mauka to

makai. So then it cannot be argued that putting infrastructure and architecture in a place where there currently is none is going to have impact. But -- and the way that we're looking at that, and so when we brought that up, the project proponents were looking to minimize that impact because there's a recognition of that impact, and so the details, I can just briefly summarize, but the details of how that'll work, I'm going to ...(inaudible)... the detail, so the multi-story buildings with the view shed, limit it to two stories, nothing above two stories except for in certain places where there might be three-story building heights, and those will be -- those are supposed to be situated in areas that's not going to affect the view shed; there's a green space plan to help to alleviate some of the massing densities so that there's going to be open space and it's not just all going to be one heavy metropolis of structures, so it's envisioned, according to the project proponents, that this green space plan will help to alleviate that visual effect; orientation of the town centers, like you look -- orientation of the town centers will be in an appropriate place and the buildings will be oriented mauka to makai so that the -- so that -- and not parallel to the shoreline so you don't have that breakage of view plane from mauka to mauka as well as the roadways and the access corridors are also going to be mauka to makai, and not parallel to the shoreline, so that that view plane is not impacted that severely.

Through the consultation, oftentimes there's recommendations -- there was a recurring call for releasing additional freshwater into the stream flow, okay, because that freshwater helps to keep the coastal resources healthy, and it also would be available for additional agricultural practices through the cultural reserve making it available for lo'i agriculture. To this end, the project proponents indicates that there's going to be an increase use of R-1 recycled water lowering the need to be able to pull that stuff out of -- pull the water from the stream for irrigation purposes and watering purposes. So it is also envisioned that because there's going to be an increased use of this recycled that some of the water can go back into the stream flow, and though it's not going to be to pre-contact levels, it's not going to be to how it was before, that some of the water can go back into the stream and solve that and address some of those issues with freshwater flow.

There were concerns regarding sediment runoff, storm water runoff, the development of injection wells to deal with the sewage issues, as well as intensified recreational and subsistence use on the marine resources. There were quite a few concerns with that and the marine environment. With regard to the sediment, you know, the airborne particulate, there is an understanding that that is an effect. Some a construction side, the project proponents are putting in place your construction best management practices. There was also a suggestion from one of the community members that a marine management community group be put together to model -- or monitor the effects both -- starting from before construction, during construction, and after construction. So that was one suggestion that was put forward to try and identify where there might be potential issues coming up as a result of the build out of the master plan.

With regard to runoff, one of the ways that the project is envisioning minimizing that storm water runoff is with the increased green space area that that would absorb some of the storm water runoff and go back into the ground so, hopefully, that will help to manage the storm water runoff. There is a recognition that, yes, storm water runoff is going to affect the reef but, hopefully, through this green space plan, it will be minimized again.

There were concerns about whether or not there's going to be injection wells, and as far as we know, the project does not envision injection wells being developed and so, therefore, we don't anticipate any adverse effect from impacts directly related to injection wells 'cause they're just not going to be developed.

And then again, with an increased population and increased use of the shoreline area, you know, there was concern about, you know, the area is already almost overtaxed, you know, it's heavily stressed, so how are we going to deal with that? And there was a suggestion put forward by one of the community members as well to instigate or put in place a type of kapu system in order to manage the coastal resources, you know, set aside areas where, okay, here we're not going to use this area for a certain amount of time, different shoreline restrictions that's consistent with the traditional kapu system of shoreline and resource management uses, and also as another respect to set aside a specific area for traditional Hawaiian fishing practices as opposed to general recreational use. So that was one of the suggestions put forward by the community.

There was also potentially an effect on traditional cultural practices due to an increased residential lighting and residential noise. I mentioned before about the paeaea fishing and the kukui helepo, and all of that happens at night, so there is a concern that the increased lighting is going to affect the resources or that practice because now you have light and these types of practices normally happen on the darkest night, you know, when there's no moon. So that is a concern as well as the concern for nighttime sky observation, yeah, because we know that the celestial sky is a very important aspect of how Hawaiians viewed their universe. So with regard to that, you know, any lighting plan has to take into account that spillage effect or the overall effect of a night sky, and as a part of the effort, the project proponents are saying that the lighting plans will come up for review for the county to make sure that it's not going to have -- the effects are minimized.

Preservation of significant historic properties. We -- there are currently preservation plans in place for the sites that are set aside for preservation in perpetuity, and those have been previously approved, so historic properties within the current project area are currently under a preservation plan. With regard to -- but I want to also talk about Kaiwaloa Heiau because that's a very special place and we had an opportunity to talk about what needs to happen to Kaiwaloa Heiau with the recognized caretakers of that heiau and, right now, the preservation measures for Kaiwaloa are a buffer, preservation buffer, for a 100 foot; markers, permanent markers, or something to degenerate that buffer around it represented

by vegetation or a hedge; signage; and it would be an interpretive preservation, so there would also be a pathway or foot trail, a viewing platform overlooking the heiau so that folks can identify or get familiar with it, and when we were talking with the caretakers of the heiau, they indicated that the viewing platform could be the foundation for the lele, and it would be located in a place where it's away from the entrance so that it discourages any traffic into the heiau, it discourages people or your casual observer from going into the heiau because they're looking at it on the opposite side of the actual entrance, yeah? So that was a strong point that they wanted to make clear. With regard to the interpretive signage, there was a suggestion for a panoramic shot looking from the south side, Pu`u O La`i, and coming across to seeing Lana`i, so that you can maintain that scenic view plane and look at the landmarks that were likely an important aspect of any ceremonial practice that was happening at Kaiwaloa Heiau. So as a part of the signage, that panoramic photograph was also suggested. A`ali`i was suggested as an appropriate plant species for the hedge that marks the boundary given the location and how it's very resilient. And as far as access, there was a recommendation to have the access be along the cliff side and not through the current residential area 'cause -- to avoid any of that with the ceremonial practices and that a permanent like right-of-way for family members who wanted to visit the heiau and for ceremonial practices that would happen at the heiau, that particular pathway should be -- they recommended that that particular pathway be set aside as a right-of way. And at this time, we understand that the project proponents are committed to working with the suggestions and the recommendations for this particular heiau. Mahalo.

Chair Hutaff: Gee, if I'd known you would explain it, I wouldn't have read it.

Ms. Lee-Greig: Well, I just going to say -- come up here and say, "Okay."

Chair Hutaff: Okay. If any Commissioners have any questions about what she has said to understand it a little better, we'll open it up for that rather than get into a discussion just yet. We need to have public testimony first. But if there's any clarification, anybody have a question or clarification on anything she said? Okay, so you all read the manual?

Ms. Chandler: I have some questions but I think it's good to go onto testimony and we can ask them later.

Chair Hutaff: Sure.

Ms. Chandler: Yeah.

Chair Hutaff: Okay. So maybe before we go to public testimony, why don't we take about a ten-minute lua break there, so we'll come back here at 7:23.

Mr. U`u: Seven?

Chair Hutaff: 11:23. Well, I just need to check make sure everybody was listening to me. Okay. Let's take a break.

(A recess was called at 11:20 a.m., and the meeting reconvened at 11:28 a.m.)

Chair Hutaff: The meeting is now back in session. We're going to open up this to public testimony. Based upon the passion that's probably going to be behind some of the testimony, instead of only being three minutes, if we could keep it to four minutes so it gives everybody a little bit more time to express themselves. Again, Deputy Director here will let you know, wave at three and so we don't interrupt you, and then call at the four. And if you could, so we can get through everybody, give everybody an opportunity to state their input. I'm going to start off with this list so Haunani Teruya?

Ms. Haunani Teruya: ...(inaudible)... go first...(inaudible)... that's alright, brah.

Chair Hutaff: Okay. Cool.

Ms. Teruya: Aloha. My name is Haunani Teruya and I just wanted to introduce myself to you as a lineal descendant of Keaweikekahiali'iokamoku, Kalaninuia'mamao, Kalani`opu`u, O Kalei`opu`u. That's where I come from. My family lineal descendancy is of Olowalu but, unfortunately, a lot us don't live there, but I can honestly say that I was raised out there. Now, when you guys talk about a cultural impact, what's going to happen to fishing, you know, and all that because when these guys come inside there and develop, they better know what they doing and they better do it right because my grandson is the sixth generation of the Nahooikaika. So that's my whole thing is that when you guys decide on things like this, make sure it's pono, you know, because we have families that we have to think about. I not going live very long, none of you going, but I do have a grandson that is going to be here and that will be a part of Olowalu because this is lineal descendant. And that's all I wanted to say to you guys, and the rest of my family going come up right behind me.

Chair Hutaff: Okay. Anybody have any questions for her from the -- okay, let's go on. Thank you so much. Okay, to the next one. Leona?

Ms. Teruya: Sorry. She stay outside with the mo`o. I go get her.

Chair Hutaff: Okay.

Ms. Teruya: You can move on.

Chair Hutaff: I'll go put her down. Linda? She out there too? Linda? I don't want to mess up your name. Sorry.

Ms. Linda Magalianes: Aloha. My name is Linda Nahina Magalianes, and I am a lineal descendant of Olowalu from the Kawehena line, and I just wanted to share with all of you that this cultural impact assessment book that was given, I don't know if you guys got one, it shows all the mahele names down here, nobody came and talked to me about anything to do with this. The names and people I see, I respect them, by all means, but they're not the ones that's going to be impacted by this development. We are within that development. None of us was spoken to. But yet, we see names in here regarding my mother, Katie Nahina. I also have my son, my brother here. None of us was approached, and that's what gets me. In the county office, on the LCA side, showed my name, my two brothers as lineal descendants of this, but yet you get the TMK on the other side, my name not there, but yet nobody came and -- and the county ...(inaudible)... so that's my concern is the people that they spoke to in here talked about their concerns, fine, but they're not being impacted in the development. If Olowalu is so sacred, why do the developing there? Move to another area where it's not as sacred 'cause it will impact the heiau and all that. I know that for a fact. They can state now, in front of everybody, that it's not. I can guarantee you in 20, 30 years it will affect it; when we not here. You know, I'm just talking on behalf of myself and, like I said, I'm a lineal descendant of Olowalu, and I do have kuleana out there, and again, I am part of that ahupua`a where they will be developing. Thank you.

Chair Hutaff: Questions?

Ms. Kanuha: Thank you. I just see in side of the assessment that I guess when they were gathering information that they actually approached Daniel. Is it your --

Ms. Magalianes: Well, I had Daniel and Keeaumoku. I had spoke with my brother Daniel --

Ms. Kanuha: Okay.

Ms. Magalianes: That we need to start moving on board with the heiau, which is Kaiwaloa. He's the caretaker.

Ms. Kanuha: Oh.

Ms. Magalianes: That's the piko of the whole ahupua`a.

Ms. Kanuha: So when they went and approached your brother, they never contact you? Okay.

Ms. Magalianes: And I met with Bill Frampton.

Ms. Kanuha: Okay.

Ms. Magalianes: Which he probably don't remember me when had that whole fire thing with Olowalu with Aunty Tili. I remember sharing with him, and I know he's here, on the home of the Naho`oikaika.

Ms. Kanuha: Yeah.

Ms. Magalianes: And I know this is not where -- I don't know if we're supposed to be talking about that here 'cause I know this is to do with cultural stuff, yeah?

Ms. Kanuha: Well, why I'm asking is because you're stating that you are a lineal descendant so if -- because I know this came from Cultural Surveys Hawai`i so --

Ms. Magalianes: My tutu are all buried on Kilea, Pu`u Kilea. That's the Ka`ahanauake, Nahooikaika, Makaole, Makaau, Haiakalani. That's all my kupuna that's buried up there.

Ms. Kanuha: Okay. Thank you. Mahalo.

Chair Hutaff: Anybody else? I'm probably not supposed to do this but representative of Cultural Surveys, could you reach out to her and get her input on that, and update the survey, and I'm sure we'll be back again and make sure that we're notified that it's been updated so that we can read that in? Is that helpful? We need your information.

Ms. Magalianes: Thank you. But they bypassed all of us. The ones that are impacted.

Chair Hutaff: Probably not on purpose, but it doesn't really matter as long as you have another opportunity. I think that that's what we're trying to open up without interfering with the public testimony is to give you that opportunity and others too to contact them. Contact them though.

Ms. Magalianes: Okay. Rhiannon?

Ms. Chandler: Mahalo. Thank you for coming today.

Ms. Magalianes: Thank you.

Ms. Chandler: Thank you so much for coming, and today's not the only day.

Ms. Magalianes: I know.

Ms. Chandler: I just want you to know there's some important days coming up too, yeah, so I guess stick to the -- whatever the schedule is. It's kinda hard to know, okay, this day, that day, whatever day, you know, but it's important that your voice is heard, that everybody has a chance to say what they need to say about this project.

Ms. Magalianes: How would I be able to get like information regarding on your folks' next meetings regarding this project and stuff like that?

Ms. McLean: You can sign up to receive the agendas when they come out.

Ms. Magalianes: 'Cause a lot of times I only aware of it the day of or the day before, and I do work, you know, so -- and I work a Monday through Friday schedule so I took off.

Chair Hutaff: We're -- our meetings are always the first Thursday of the month, okay, and you can probably give someone your name, I'm not sure, maybe Stan can get her name, and we'll get you on a notification list, okay. Also, you can go to the county website. And knowing that our Thursday's going to come up, we normally know about a week ahead of time, so we'll have the agenda because not always we talk about this, yeah, so you can have your agenda so you know every first Thursday, maybe a week before, look at the agenda and see if there's something that you would like to participate in.

Ms. Chandler: And, Chair, maybe as a point of clarification for the testifiers today, we -- this body does not have approval authority today, we have advising authority, but, ultimately, the County Council has approving authority and so the most powerful testimony is on --

Ms. Magalianes: I'll be there tomorrow too.

Ms. Chandler: Mahalo.

Ms. Magalianes: And going have more.

Chair Hutaff: Mahalo. Thanks.

Ms. Magalianes: Thank you for your time.

Ms. Kanuha: Thank you, Linda.

Chair Hutaff: Okay. We'll go back to Leona? Is Leona -- okay. We promise to be kinda nice. Well, we can ask that camera not shine on her ...(inaudible)... your voice, your pretty voice. Okay, I'm going to ask you one more time at the end, okay, just to be sure? Okay. Cool. Keeaumoku.

Mr. Keeaumoku Kapu: Aloha mai kakou. Keeaumoku Kapu from Lahaina. This is all my family too. And I guess maybe the point of clarification on the document that you received, I also have a lot of question on why the Land Commission awards were included in there because when you have a cultural impact assessment, something that is done of that magnitude, main thing it was only for the information that it was based upon the mahele awards that was implemented in the -- I don't think it belongs in the cultural impact assessment. The reasons why is because that's a title issue that is unresolved. That when you have these kinds of Land Commission awards and the titles that are in the document, only a court can make a determination so when it's in front of you, and it's accepted, will go into the EIS. So just, you know, word of precaution, I don't think this body has the right to implement those -- that information that is of -- from the time of the mahele, the original award to be included in an EIS. That's wrong. I feel that's really wrong. And secondly, I wanted -- well, first of all, Daniel Nahina and I -- well, Daniel Nahina, which is the lineal descendant of Olowalu, with the Nahina's and all the other families before you, was given a pass as a curator of Kaiwaloa Heiau, and also myself, by the mother and a lot of the kupuna at that time, a lot of them died already, so our responsibilities to this Kaiwaloa Heiau was just basically for the purpose of Kaiwaloa Heiau, okay, and I wanna kinda make that clear that the information that was shared and why Daniel Nahina came forward was to only address and minimize the impact of the heiau; it has nothing to do with the other reports. I mean if there was information that was shared that was implemented, then I think that's where I get kinda little bit confusion on whether or not the families was invited to be a part of the report, so that's why getting to your question on whether or not the families were invited, I would say yeah and no because Daniel was only there to address, with myself, to minimize the impacts of the heiau but wasn't really there as a lineal descendant on giving information to the report that would reflect on their relationship, their deep relationship on how they coincide with the properties too. I wanted to make other recommendations that the petroglyph rock be -- something be implemented to not allow access in those areas because there is burials that belong to the Nahina family that is on the petroglyph rock. Their family is buried up there. And in the past, we've seen a lot of the whale watchers going up counting whales and they really impact that whole area. I mean we went up, me and Daniel went up one time and there was about 30 people counting whales on the petroglyph rock. Yeah, so that's one of those recommendations, strong recommendations. I don't know whether or not this could maybe possibly be a strong recommendation from this body that to minimize access in those upper areas because of potential burials that needs the highest of protection. And other things, as this thing goes forward, I know it's in a draft plan, but to try to coordinate with a lot of families and meet with Bill Frampton as well as Tanya Lee-Greig to finalize the report from the CIA. Thank you.

Chair Hutaff: Any questions? Go ahead.

Mr. Osako: Not question, but I think you're right about the Land Court awards. They should also consider all the applications, not only the awards.

Mr. Kapu: Main thing, the disclaimer is main thing that information doesn't end up in the EIS because that, you know, you still got a bunch of issues. I mean up in the properties there's exclusions so if whether or not those TMKs are part of those exclusions, what happens to that once it goes into the EIS? So unclear, yeah?

Chair Hutaff: Thank you.

Mr. Kapu: Mahalo.

Ms. Kanuha: Thanks, Keeaumoku.

Chair Hutaff: Okay. Katherine Smith. Is she here?

Ms. Katherine Smith: I have -- I just wanted to say that it was very interesting going through all of the mahele 'aina records and the purpose of going through those records was to determine land use. There's -- we have the learning on ahupua`a, and we know from all the educators what happened in the ahupua`a from pieces that are put together, and from ahupua`a that are still intact, but it is not always possible to take all of that information for a place, and put it all together, and find out exactly what was going on because, for example, in Honokahua, the lands were in cattle so early that many of the original people and families who lived there had been displaced by the cattle operation, and so the kupuna were spread out around other parts of Maui and didn't live there continuously up until present time. So, in Olowalu, there is this wonderful opportunity where the families still exist and the lineal descendants still live on the land, and for those who were displaced from Olowalu, there will be a great opportunity for them to come back because of the affordable housing that's included in this plan. And so in Olowalu, there is a picture that has developed because we have the lineal descendants, because we have the mahele `aina records, and the land use information, and then this story of what was going on in the ahupua`a can actually be put together and it's not so much of a guess. And so I just wanted to -- I was translating a lot of the mahele `aina records myself and also the nupepa stories that were written about the area and about the history in earliest times when people who remembered the events were still living. And so there's -- this is a wonderful place because we do know so much, not because there wasn't -- this wasn't going on in all ahupua`a, but just because of the convergent of all of the information that's available for Olowalu.

Chair Hutaff: Any questions? Thank you so much, Linda. Uncle Les?

Mr. Les Kuloloio: Les Kuloloio. I'm back again. I just wanted to clarify my three points that I want to make testimony on concerning Olowalu. I thank the families for coming forward, but I think the first subject I'd like to cover is I would like that -- this Commission see if this Commission have the authority to trigger innovative primitive scoping. Meaning, can this Commission initiate recommendations for cumulative; meaning, future impacts that could occur 50 years down the line when we see the total wholeness of this developer occur 50 years from now. That impact. Cumulative impact. I'd like to ask that one of the recommendations I make that this Commission, with the help of Mr. Frampton, the archaeologist that I seen on top of there, one of the guidelines, was I like the idea of forming an Olowalu marine shoreline ocean management plan. By that, I mean because the ahupua`a system includes the ocean. It includes the access from the ocean to the moku, and from the moku to the ocean to another moku island. So we need to be clear how we describe ahupua`a and moku systems. This is a traditional place without question, there's history, and there's more to it that we just fragmenting the pieces slow by slow, yeah? I would like to see that this advisory be put into play. Develop a zone outside to 20 phantoms out in the ocean, or boat size of the ahupua`a out into the ocean in a grid system, and this recommendation by this group is to call upon the players in compliance, which is federal national oceanic atmosphere who handle ocean related curationship, responsibility, oceanic, natural, national, and atmospheric issues. They're a part of it. I would like to include the Corps of Engineers. The Corps of Engineers, U.S. Corps of Engineers was initiated during the sugar plantations association. They were part of the planning process in the early 1800s when lands in the sugar plantations started to acquire these places to turn lands, develop irrigation systems, used the ahupua`a, and now to plant agricultural needs. So the Corps of Engineers should be involved. I'd like to make a reef study so that our resources in the ocean impacted by the people will have at least triggering account, at least a monitor station. Olowalu can be the first one, yeah? Because development is now coming on the east coast of Maui, yeah, and we can use this as a model to protect our resources and if it can, this community, Olowalu community, pick their kuleana, pick their voice so that they protect their moku in front, in the ocean, around, and they have voice in how the reefs should be protected and giving it the best of help to get the best of fishes in that area. Thank you.

Chair Hutaff: Any questions for Uncle Les? Thank you so much. I think the next person is Al Lagunero. Did I say that correctly?

Mr. Al Lagunero: That's fine. Thank you. Aloha to the families of Olowalu (. . . spoke Hawaiian . . .) I'm not speaking for any one particular organization. My work has always been to encourage Hawai`i. When I was listening to the presentation by ...(inaudible)... I thought it was really wonderful that we had such -- someone to represent the Hawai`i voice. I had a little bit of an input into the study and I realized that I didn't have the main thing that I wanted to say in the study presented. Things get friendly and you just get sidetracked. I wanted to mention that ahupua`a systems began with the stars. They come down from

the star level, to the tops of the mountains, then to the kula plains, and then to the lower levels. It's very important to recognize, in this particular ahupua`a, Puanakau, or Rigel, it's a constellation that is tutelary, it points to Makali`i. This particular star, as a navigational star, then opens up a whole new conversation for what is Hawai`i and what is our belief system. We believed we were coming to build a new civilization. We carried it in the canoe. So we have built responsibilities and those responsibilities are not only Hawai`i itself, it is people like you who question what kind of civilization are we building as we're moving out from our cultural protected areas, we must come into some kind of dialogue about how that intertwines with Hawai`i as a sustainable community leaving so much trails of impact and well-being for the islands and for it's people. If we look at say Kalola, and her responsibilities in Olowalu, we must recognize also that her continuum is at across Iao Valley to Hale Pihana, the area where she was built, it was hers, so she comes the island in this way. So we find that, you know, the women's prerogative is very, very important in Hawai`i, and to diminish them, we really got off track, so when we find people like Kalola in Olowalu was the possibility of a Hale O Papa, then it makes the land live that we realize that there are patterns already in place and that they are there for a particular reason. Many stories about a woman not being allowed to go fishing and have banana on the boat, but if we look at Hawai`i, we had 71 or 72 types of bananas, not all bananas were, you know, kapu for the woman. So Kamapua`a prayers were very strong in the area because it was the lee side of the island, dry side of the island that needed much prayer so Olowalu, as an ahupua`a, may contain more places that invoke the rain to come because of Hale O Papa in that area. The women's responsibility's to call forth waters from the dark valleys; the men went around continuing the circuit. So there's that part that we want to make sure that woman has much to say about water and responsibilities. Children who were seven years old, especial male children, were not allowed outside of the first reef during the first seven years of their life. The build in for the community was care by the women's group, by the little children who were boys up to seven years old, or eleven, the age of reason, so we must investigate what Hawai`i has to offer in terms of its wisdom and not put aside the kinds of romanticism that we think are there because they have become romantic but because they are there carrying the heart of the woman, they're carrying the heart of the family, they're carrying everything that they can to make sure that this system, which has kept them for so long, is in place for their children to enjoy and for all of us to reap benefits from. So the way that we care for it is not to not touch, but to touch. Mahalo.

Chair Hutaff: Thank you. Any questions? That was really good. Okay. Uilani? Is she here? There she is.

Ms. Uilani Kapu: Okay, on that note -- no. Sorry. I really thought that was the sign-in sheet. Sorry. Uilani Kapu. Hey, I gotta say it, right? 'Cause now I know why all your guys' name wasn't on there. No. But now that my name was called, I just want to share my passion of Olowalu. Sitting with the kupuna, listening to Aunty Katie talk about, you know, the stories, and Aunty Tili talking about the winds and the rains of that place. Cultural

impact assessment, to me, is their stories. Their mo`olelo. I know it was done prior, and I urge you to implement that into this whole assessment because their mo`olelo needs to live on within this whole Olowalu system or whatever is going to be implemented there. I am against a big impact of the place because of its historical, but this isn't the place to bring it, but I just wanted to share that with you folks because when we do our ceremonies at Kaiwaloa Heiau, the things we go through because of that significant heiau and that significant valley and history, it's not a one-day thing for us. We perpetuate the culture that has been passed on from years, from our kane erecting the lele that needs to be replaced, to the chants and the prayers that have to go with it. So just leaving that note, it's very important that his culture impact assessment needs to be broader with more mo`olelo from the people of the place. Mahalo.

Chair Hutaff: Any questions for U`i? Lucienne?

Ms. Lucienne deNaie: Thank you all. My name is Lucienne deNaie. And thank you for hearing this. Good job by Cultural Surveys Hawai'i. They've created a very good foundation here. I hope other cultural impact assessments really make it their focus to give us something new, give us something meaningful about the places that they're describing. This report is a very start. Obviously, there are some improvements and I, too, would respectfully suggest some. My knowledge of Olowalu is secondhand. I was brought there in 1996 by Renee Silva and Uncle Ed Lindsey, the late -- both late great kupuna of our community, because they were going to places in West Maui that they felt could be impacted by development and they wanted to bring other people to take pictures and, you know, write stories, and so they were sharing their mana`o with others, like myself, I was not the only person they took there, but I was among those, and I feel a great love for this place. Anyone who's been there under the night sky knows that any development there will profoundly affect the experience of the night sky even if the lights are shielded. We just need to accept that. I want to bring up Mr. Bob Hobdy, who I interviewed for the Ocean Resources Management Plan that was produced a couple years ago, noted that Olowalu needs an archaeological review of the offshore waters. More than 40 traditional Hawaii sinkers for the he`e have been found off there and that is a part of the lure. Also, I really think that the cultural impact assessment and this body should address the fact that there is no guarantee for this cultural resource preservation area to exist in perpetuity. It has a 99-year lease. It is created as an easement. And the current CC&Rs, which were formed during the subdivision process in 1999 but, you know, which set aside the land for the cultural reserve, I have language that say that any easement can be changed unilaterally by the primary property owners. This is not a secured future. A cultural preserve like this should have a conservation easement in perpetuity and, as the Dueys suggested, a stewardship fund to defend that easement, and I hope that that would be a recommendation of this body when you get to making recommendations. Also, I think that we need to look at a number of the things that have been brought. We know that there will be impacts and there's going to be policies in place for the development to deal with those

impacts, but it's the enforcement of those policies. For instance, there's a road running by both Pu`u Kilea and the unnamed smaller heiau just makai of the road, is blasting or any other thing's going to be used for that road? It's really not discussed. Would there be impacts to the actual structures? Yes, they'll have a boundary, but what happens if the ground is shaking from earth, you know, equipment and things like that? These things really impacts to cultural resources and I think that there should be some sort of a plan whereby if that starts happening, there's a second option. Also, the kingdom road that ran, you saw on the map that Tanya put up, there was a kingdom road that ran through the area along the coastal area, perhaps it was the Alaloe, but it -- parts of it are going to be taken off of the vehicular access. We don't really know what's going to happen to them. Is the walking portion going to be preserved? It should be made clear. I can't say what is or is going to happen, but that is a cultural impact. If that road goes away, all the memories of walking that road disappear. We've seen this happen in Wailea and people are saddened by it. Also, water is significant, and when you talk about runoff, it's not just runoff, it is not just from rain, but from watering lawns and watering green space areas, that water is running towards the reefs too. Thank you. Sorry, I have a lot to say. I'll conclude it there and hope you have other meetings. Thank you.

Chair Hutaff: Any questions for her? Thank you. We hope to have more meetings too. Any questions? Okay, that's the last on our sign-up list, besides Leona, who has -- yeah. Okay. Poor thing. I get it.

Mr. Clayton Nahooikaika: Can I take Leona's place?

Chair Hutaff: I was going to open it up for any additional. Please do.

Mr. Clayton Nahooikaika: Leona's my sister-in-law. I am Clayton Nahooikaika, fifth -- fourth generation to Olowalu, living resident. My nephews and nieces behind me are my fifty generation. Haunani Teruya's grandson is the sixth generation of Olowalu. My mom, Tili, at first, she was at the beginning with Bill Frampton ...(inaudible)... I lost her in December 2010 but she was very much for the project at the beginning. And as we sat on our deck and time went by, she knew she was not going to have a home before she died. Her decision changed. She did not want the development. She didn't voice herself though with anybody other than myself so I'm voicing this, I'm here today to speak on her behalf. Like they said, there's a spiritual connection. They hear the drums. They heard the spirits. They hear marchers. I don't. My family has a palapala to the kuleana land that's adjacent to Kelia with my grandfather. The property I'm sitting at or live at this moment, they don't own -- my grandparents don't own that land. Though I'm paying the land tax to it, we don't have the deed to it. We have the deed to when they were originally moved from when Pioneer Mill took them and put them in a house down below, 1999. They were to move back to their property but that never happened. The sale of this land, it got sold. Nobody knew of this to move us back to that property. And right now, I'm being impacted by this,

so is my family and the generations and the generations yet to come. So, how much more time I get? Kidding. Anyone else have to say now? That's it. Thanks for your time.

Chair Huttaff: Thank you. Any questions? Okay, anybody else in audience who hasn't spoken already?

Mr. Kapali Keahi: Aloha. Good morning, everybody, and good afternoon. I felt compelled to come down today. My name is Kapali Keahi, and I'm from Lahaina. I was just elected to the Kingdom of Hawai'i Legislature last year, and I, for myself, I've been through a lot of these processes before and, you know, some ups but more downs, and I hate to come here and like sound like all or nothing because most of these developments the impact that they have on our culture is such a detrimental one and I felt compelled to come today because my family still live there so I want to come and support them, and support those who want to return back home to Olowalu, if that is a possibility for them, I want that to be sure, you know, to be a guarantee for them that they will be able to come back. This development, as a whole, I believe is, given the track record of the developers, not moreso the ones who are trying to organize it, but those who actually are behind it, given their track record, this is a dirty project and plenty of my family already, not just in Olowalu, but all throughout the west side, have been impacted detrimentally by the developers, and I feel that these guys have no integrity for our people, especially our culture that, you know, I remember the first time I went fishing in Olowalu, and I was young, about seven years old. I took proud Uncle Kenneth's single-prong spear and that's all you needed. You no need one three-prong spear out there. You just need one single-prong because the manini and akole, they so abundant in that area, and whenever we wanted manini or akole, that's the place to go. That's the place to go fishing, you know. And you don't really need to hunt over there because the manini and akole so thick underneath that reef that you can just stay in one place and get what you need, you know, and they don't even run away; that's how abundant the place used to be and it's been already impacted detrimentally. So given that situation, I think even more development, even if, you know, they say that they have all of these promises to the people, I believe they cannot keep them. They cannot keep them. And I wish there was more time. I hope you guys get more meetings concerning this project and, likewise, many others, especially on the west side where we're from because I just think many of these processes do not provide the -- I guess the avenue or the channels for our culture to make sure that things going be done, you know, at least for our benefit. I mean many things happened in the past that we cannot -- that we're so removed from and it's hard for us today to actually resolve those issues because there's no -- there's no, I guess there's no place for it in many of these discussions. We have these long -- okay. I'll sum up. We have these longstanding issues, not with just the developer themselves, but even the plantation. I mean the plantation is a thief to us, you know, and we cannot address those issues if there is no avenue for it, you know. So I just think there is more -- if there is more talk, it's just going to be talk, you know, and we cannot resolve anything just by coming over here and letting you guys know how we feel because,

man, this is just not the right -- this is just not the right venue for us, you know. My family are lineal descendants of the area as well. We have tutu from this area. And I just like make sure that none of the land is taken away from our family and that, in and of itself, is a cultural resource for us as well and that we've been cutoff from, yeah, and through the legal channels, not the less, the so-called "legal channels," so this is basically a system that, for me, I have no faith in but I felt compelled to come today and support my family, and I hope you guys can support them as well; make sure that they are taken cared of. Okay. Mahalo.

Chair Hutaff: I'd like to thank you for coming 'cause if we don't hear, we don't know. Any Commissioners have any questions? Any questions for -- no. Elle, you want to say some things?

Ms. Elle Cochran: Hi. So I'm just here on my own behalf, and I know this is going to come through the council so there's not a whole lot I can say, but at this point, as, you know, my community, you can hear that a lot of people really feel they have a lot more to share to here. They weren't originally consulted. They weren't originally asked. So the `ohana is here and they would like that opportunity so, you know, looking in your binder, 19 people were consulted, and out of the 19, 11 were contacted, actually contacted, and of the 11, 7 really had knowledge of the area. So I just want you folks to see that and understand the importance that the mana`o and the `olelo of this area, there's much much more of it out there. And so I want to thank the families for coming all this way and I want to also mention to the West Maui, Hana -- well, not West Maui, but Hana, Moloka`i, Lana`i, right now, as of today, the council has - what is that? Video conferencing or whatever. People can call in, go to the site, testify like I am here, and we will hear it on the council floor, in their chambers on the eighth floor. I would like to make it for West Maui because it takes a lot for us guys to come across that pali. You know, I drive almost 70 miles a day just to come to work. So I just want to say thank you for your time and for listening to us and `ohana of Olowalu and West Maui, so please take their thoughts and words into consideration. Thank you, Commissioners. Aloha.

Chair Hutaff: Aloha. Do we have anybody else who hasn't had a chance to speak?

Ms. Kanuha: Linda.

Chair Hutaff: Yeah. We're not really supposed to do that but I think that you probably have something real short and very important to say, and we need to do that.

Ms. Magalianes: Aloha again. My name is Linda Nahina Magalianes. I just wanted to share this 'cause this was really important to me. I remarried November 11, 2011, and I took the initiative to go down to call Bill Frampton's office to get permission to go to a public area to hold my five-minute ceremony, that was told to me that I couldn't because it would

impact their ceremony or their wedding that was going to happen an hour after my ceremony. So I was told that I couldn't do my ceremony at the public area down by the wharf, the harbor, the landing, whatever you wanna call it. So things like that, being a lineal descendant, telling me no, that I cannot do that five-minute thing there, that's an impact on me. So if they can do that to me to my face, what else they going do to our family behind our back? So I just wanted to share that with you guys because I didn't want my wedding being ruined that day so guess what? I moved it. Was hurt. My heart was hurt. Because when I took my photos there to do my invitation, I went in with pa`u skirt, no top, Hawaiian tradition style, I felt my kupuna there. All my kupuna there. So I told my husband this is where I want to hold the ceremony. And then to get told no by his office. As a lineal descendant of Olowalu, I was told no. For five minutes. I just wanted to share that with you guys.

Chair Hutaff: Thank you.

Ms. Magalianes: Thank you.

Chair Hutaff: Okay, I'm going to close it off for public testimony and open it up for discussion. Based upon the fact that we really don't have any action here, there's not going to be any motions or judgements or it's not even open for us to have any input is what we'd like to say, I think it would be in the best interest is if we just stated what we think, individually, okay, around the table here. I want to forewarn you, when it gets to me, I got a whole bunch, so, hopefully, that you guys address some of the issues that I have in here. Portagee. Sorry. Okay. So what, Bruce, since you might have to leave at one, why don't we go ahead and start with any statements that you have.

Mr. U`u: First, everything is documented in the minutes, correct?

Ms. Kanuha: Yeah.

Mr. U`u: I think one would be have some of the families that came here today have them be involved in the study. Second would be what Keeaumoku said about the sensitive areas, that you minimize access or, yeah, minimize access in the sensitive areas, and to that degree, including the ocean, with commercial activities. If you going be talking about sensitive, I think that is just sensitive as what we have up above when we talking about the ahupua`a system. So that needs to be looked into it too. About Uncle Les about the reef study that maybe Olowalu can contribute or someone will take the study and we can use that as a model for future areas or I mean areas that we can use that as a test study. And what going happen to the existing families in the area now? That's my four of them that I wrote down.

Chair Hutaff: Okay.

Mr. U`u: And I wanna know what going happen to the existing families in the area now who lives there. It's very important because that's an -- that's my kuleana.

Chair Hutaff: Okay. Would you like to answer that question? Yeah, you. I'm sorry I get you. I never know if you're Dave or the other guy so -- I mean, you know, we're a little off from what we're supposed to be doing; we figure if you could just answer that last question as quickly as you can.

Mr. Bill Frampton: I'm Bill Frampton, Olowalu Town. And the question was?

Chair Hutaff: Go ahead and ask him again.

Mr. U`u: Well, I have four of them so --

Chair Hutaff: Just last question.

Mr. U`u: What happens with some of the existing families who lives there now?

Mr. Frampton: I appreciate you asking that question and they're, from way back when, 2005, when we first started, we've committed to work with the families. It's not a good time or place to go into the details of that, but we're still committed to this day. The goal of Olowalu Town is to bring families back to the land. We're not able to do so, sadly, unless the project's approved. The way the land is divided today, we're not able to do anything about that, Dave and myself, because we're not the owners. If the project does get approved, we become the owners and the developers, and that's why I had committed and promised to Aunty Tili, before she passed away, that was my goal was to be able to help the families, and I look forward to hopefully be able to continue those discussions with them.

Chair Hutaff: Okay, as I read that one, you're going to come back to us and answer that question when you can?

Mr. Frampton: Well, no --

Chair Hutaff: When you can.

Mr. Frampton: I don't know about that. My response is I'm committed to helping. I don't need to come back and say that. I'm here to say that.

Chair Hutaff: No, just how.

Mr. Frampton: Oh, to have them live on the land. Yeah.

Chair Hutaff: Okay. Thank you.

Ms. Kanuha: Okay. Thank you. And I pretty much went into that same area of I just wanted to reiterate about Keeamoku's recommendation to minimize the access to the petroglyph areas and the cultural sensitive areas in Olowalu, and that was my question too is: How is this project, or this development, how will it impact our families who are still living at Olowalu? And to get those who would love to come back home, how are they going to do that as well? And as, what, Cousin Les Kuloloio was also talking about the impact of the ocean, and to create Olowalu marine ocean management team to ensure - you know, I don't know what, I'm not a scientist on, you know, all this soil and impact, but I know when you have develop, you have lepo, you have some kind of impact on the ocean. And as well as reaching out to our kanaka maoli Hawai`i, to our native Hawaiian people who still live there, getting their input because it will impact their life at Olowalu. So, okay, I think that was it. Thank you.

Chair Hutaff: Okay. Gaylord? I mean not Gaylord, I'm sorry, Warren?

Mr. Osako: I would like to just say that, for the people of Olowalu, being I'm from Lana`i, we're experienced with developers that come in and I would be very cautious about easements in perpetuity, memorandum of agreements, and before you make any agreements of that kind of sort, you have to get some really good legal advice because we're finding out that a lot of those are not enforceable.

Mr. Kubota: Besides what's already been mentioned, I have one particular concern and this has to do with runoff. Looking at the document itself, on page 103, they talk about, to this end, the DEIS for the Olowalu Town Master Plan states that the appropriate best management practices will be implemented during construction activities, that really almost says nothing. What does that mean? What kind of commitment is there? Granted, they may form the Olowalu community marine management group, but what I'd like to see is a formal commitment. During our May 3 meeting, Mr. Frampton went into more detail talking about how they hired Brown and Caldwell, who are natural resource engineers, and, you know, develop a system to control all of that. What I'd like to see, if possible, is a stronger commitment, like they talked about being committed to taking care of the heiau, this is important or even more important is a commitment to take care of the reef by preventing the runoff during storms and during construction. If something could be written into it, a stronger commitment, that would really be appreciated.

Chair Hutaff: Is that it, Gaylord?

Mr. Kubota: Yeah.

Chair Hutaff: At this point, I would normally ask you to respond, but I have a followup for that if you could wait till then. Rhiannon?

Ms. Chandler: Alright, so I wanna begin by saying that I think that Tanya did a very good job for what she could have done under these circumstances, so I would like to applaud Tanya for the kind of detail that she's put into this CIA that you won't find in others. There is more like place kind of - I don't know. I think I would ask that other people maybe read some other CIAs and you can tell the difference between this one and those. Now that said, I was struck immediately by the list of people who had provided comments, and I was shocked that there weren't more people from Olowalu specifically, and I know that that's -- it is a daunting process, planning and comments and all of that, it's hard for people to know how to reach out, how to make that connection, when to give testimony, but I, personally, I would have really liked to see more direct input from the families and I -- and that part is a given that it needs to be in here maybe in some like followup version of this plan so now 'cause they're here in the back. Thank you for being here. I had a comment about some of the translations of the Hawaiian text into English in a couple different areas and I wanted to know who provided the translations, and maybe that would be Tanya.

Ms. Lee-Greig: So the translations for the mahele `aina, Katherine Kama`ema`e Smith helped out with that. And then for the Hawaiian language newspaper translations, I had -- I asked my sister to do it, she's a Hawaiian language teacher on the Hawai`i Island.

Ms. Chandler: Okay. Thank you. Alright, so there's mention about native plants that would be -- that were historically found, and then there's just a small mention about native plants that may be currently found, and it mentions only niu and kou. Is that current status of -- in this section, it talks about only small stands of native plants remaining, and then later on it talks about small stands of niu and kou and it doesn't mention any others in this specific section and I was just wondering.

Ms. Lee-Greig: Oh, in the current natural environment?

Ms. Chandler: Yeah.

Ms. Lee-Greig: That's all that I saw so --

Ms. Chandler: Okay.

Ms. Lee-Greig: So that's just from my visual.

Ms. Chandler: Okay.

Ms. Lee-Greig: I'm sure that in the valley, there's likely more.

Ms. Chandler: Yeah.

Ms. Lee-Greig: But I haven't -- when we did our field visit, I was focused on where the development's going to occur and not in the cultural reserve.

Ms. Chandler: Sure. And I think that maybe it's good to say that there are others there potentially or that they exist in the valley because you did consider the valley as a study area and so it's good to know that they are historically and currently maybe there as a part of the ahupua`a because I think the fact that they're not kind of makes it okay that, oh well, there's not too many there. You know what I mean? Like not that you're saying that but just the fact that it's not mentioned specifically.

Ms. Lee-Greig: Right. Right. Right.

Ms. Chandler: And then so my next question is there's a lot of mention about the destructive winds, destructive winds Ukumehame, destructive winds Olowalu, destructive winds hold on to the roof of your car, you know.

Ms. Lee-Greig: Hold on to your hale.

Ms. Chandler: Yeah, hold on to your hale. So I'd just like to say, on the record, that there's a lot of mention about destructive winds, and you all, in Olowalu, you know that and you know how to work with the makani, right? I don't know that everybody knows how to work with the makani, so this is a good thing, right? Okay. Yes, you yield, I believe, to the makani. The -- and then the kaluakanaka burials that are mentioned on page 15, I just wanted to find out if they're in the -- if they're in the preservation or in the project area. It's kind of hard to tell because there's mention, there's fabulous notation about, you know, many of the cultural sites, but looking on the map that's provided, after the notation, there's numbers but it doesn't distinctly mark that this is where houses and/or buildings will be and/or concrete versus, you know, this is where the historical, you know, areas exist, so I just had a question about that one, specifically.

Ms. Lee-Greig: Kaluakanaka is -- we were told that perhaps that that is the area where some of the -- given the place name, yeah, and the translation of that place name, but for amendment, I can pull up the layers underneath to take a look at where it is in relation, like kaluakanaka and the LCA that this falls into kaluakanaka where that is in relation to the project.

Ms. Chandler: Okay. Mahalo. And then, the next one, oh, it's the same question, it was just the list of locations of items that were probably -- I means of them are plantation era, you know, relic things. I think people in this room maybe feel differently about culturally specific sites and plantation era sites, but I'm not sure, you know, from, again, from the

map whether or not -- I mean they look like some of them are in the project area but I'm sure that there's some buffer situations and things like that around them. So one of my questions, when I did get to the list of community consultations was actually how many families live in Olowalu because there's not as many as there used to be, and I think that's a -- today, we're talking to a different -- I mean that's I applaud the work that you've done because, really, you've managed to extract a lot of information in the absence of a lot of voices that are no longer here to tell a story, and that's really important. Now there are voices to tell the story still today and I was wondering, you know, how many -- how many Hawaiian families are in Olowalu and how many families are in Olowalu. That's my question.

Ms. Lee-Greig: That, I cannot answer that question at this moment, and I hope that it will be okay for me to talk with the Nahina `ohana to include their stories and mana`o with regard to this particular report and, you know, then maybe we can answer that question: How many lineal descendants are still on the land in relation and in proportion to how many may not have that long-term connection?

Ms. Chandler: Mahalo. My next question is it talks about, I think this is on Hinano Rodrigues' personal statements, and it talks about, you know, his role in SHPD, and then later, it talks about his specific comments about believing that the current planning model is outdated and conventional and that the overall plan for Olowalu Town as -- is a different way of planning a community that may serve as a prototype for future planning of the island and, you know, corporation of some of his comments. I just wanted to know, just out of curiosity, SHPD, what kind of review do they have over a project like this and what kind of local review is there over a project like this?

Ms. Lee-Greig: SHPD is -- has review in the context of archaeology and historic preservation issues, burial treatment, and then I'm not sure if SHPD is moving into the cultural impact -- reviewing cultural impacts, but specifically the historic preservation division is responsible for reviewing archaeological work, historic architectural work, and then also moving -- within that, they also have review over areas that are considered traditional cultural properties that may not necessarily have the physical remains of folks living in the area but, you know, based on it's geography and the mo`olelo and all of that, you know, it might be considered significant as a traditional cultural property, so they do have review over sites such as that in addition to the archaeology and historic architecture.

Ms. Chandler: So, specifically, at Hinano's level, is there approval of the project or not? And I wouldn't mind asking the question of Hinano if he's here. It's easier. Mahalo.

Mr. Hinano Rodrigues: Thank you. Hinano Rodrigues, State Historic Preservation Division and lineal descendant of Olowalu. The answer is no. What you're looking at today is called the "cultural impact assessment." The laws that regulate cultural impact

assessments come through your laws regulating environmental impact statements or the office -- OEQC, Office of Environmental Quality. So SHPD does not, at this point, review cultural impact assessments at all.

Ms. Chandler: No. I mean the project as a whole.

Mr. Rodrigues: What happens is SHPD's role in the project as a whole would come via what we call "6E law;" 6E law is Hawaii Revised Statutes. The law requires that any permit must be send down to SHPD to be reviewed by SHPD for that -- the law says that the county must provide SHPD the right to review and comment on any permit that may have an effect on historic property. Specifically, those permits would not come to me, those permits would go to the archaeology branch. SHPD is made up of or SHPD is composed of three separate branches, the branches are: architecture, that of which was relevant this morning when you heard the presentation regarding bridges because bridges go under architecture; the second branch is history and culture, which is me, that, for the most part as Tanya says, are burials; and in the third division would be -- I mean the third branch would be archaeology. It's the archaeology branch that would be reviewing any kind of permit request that comes down from the county.

Ms. Chandler: Thank you.

Mr. Rodrigues: Sure.

Ms. Chandler: Okay, my next comment is about the testimony provided by John Duey and Rose Marie Duey, and it talks about their suggestion about having some kind of mitigation or maybe preventing swimming pools or preventing swimming pool water or any kind of treated water or chemical leach leaking that could destroy ocean life, and I don't know, this is such a small comment but it's a very big problem because down on Front Street, there's pools that people empty their chlorine, you know, into the ocean, I mean people have gotten away all over our shoreline with, you know, emptying out their pools and devastating the adjacent area, like instantly, you know, so it's a big deal.

Chair Hutaff: ...(inaudible)... realize that.

Ms. Chandler: Yeah. So I don't know how to -- I think it's interesting we have two things in front of us: We have, you know, very great plans, you know, and maybe you can build and while you're building, you can make sure that you took every step that you could have taken during building to prevent, you know, runoff or adverse impacts during building, but then after you're done building, there's going to be 5,000 people that live there and you could have no control over them after that point, you know, and so there's issues whether it's swimming pools or anything, it brings in an issue of freewill choice of individuals living there in a place that they don't understand necessarily or come from or have an attachment

to that in some other areas, we've seen impacts. We can't say what's going to happen in Olowalu because we don't have a crystal ball so there's no amount of EIS or CIA that will ever tell us, you know, what's going to happen and that's a hard reality, I think, of every project, but we do have the ability to look into the past and know that there were promises made in Kihei that the reefs wouldn't be damaged and Kihei reefs are sadly, sadly damaged, you know, and the limu grounds of lipoa, gone, you know. So I think that these things, when people are saying them, they just have to be heard.

So I'm going to stop with the fact that I was quoted at the end of this, from your testimony that you gathered from the Cultural Resources Commission meeting last time, and I'm going to read it again because I'm so - right now that I don't think I can say what I said the first time, so I'm going to say it again so that we can all -- I think I can remind myself of why I'm here today. So I am concerned about the project and the scale of what is proposed for the Olowalu Town Master Plan. It's going to have a negative impact on the watershed. It's going to have a negative impact on the watershed. We don't know what that is. But I think it's safe to say that a project of this size, in an ahupua`a, developing pretty much the full extend of an ahupua`a cannot not have an impact on the watershed whether that's just concrete preventing absorption into the aquifer or anything if anything. The fringing coral reefs in Olowalu are the most important beautiful reefs on Maui and are not only a part of the traditional cultural resources for Olowalu ahupua`a, but the entire Lahaina coastline and the coastline of Lana`i and Moloka`i as well. The reef act as a breeding ground for the fish population that replenishes the fisheries of the west side and out into the channels. If we don't have a reef, we have no fish. We have no fish, we have no limu. We have no sharks. We have nothing. You know, I mean it's a big deal. And there's a lot of people in the future, they can't be here to make this decision and it makes me want to cry because we have to speak for everybody who's going to ever want to eat fish 200 years from now. I think -- I mean this is what we're talking about. And as a member of the Maui County Coral Reef Recovery Team, we've studied reef decline all over the islands. I mean we -- it's sad. And it's development; reef decline. Development; reef decline. You know, it's unfortunate, and the rest of it is about reefs, but I don't think that, you know, reefs are not the only issue. I think that we don't have to resign ourselves to believe that every place on the island is going to be developed. I think some places are just special and I think that this plan, as a plan, I think this development is gorgeous. I think it's gorgeous. I think it's grand, and I think that the ideas behind planning a community and wanting to manage the environment have beautiful intention, and I think that this whole development, in fact, would be beautiful in a place other than Olowalu. That's my belief. I believe in development. I'm not anti-development. I'm just pro-Olowalu, and I'm pro-the reef, and I'm scared because this is a plan to develop an ahupua`a, a watershed. This is a first step to that road, Kalaniana`ole Highway that goes to Hawai`i Kai and Aina Haina and Niu Valley are developed to the ridge and you don't know what it looked like underneath there anymore. And so many of the chants that you put in this document that are so eloquent, they mention the features of the land. They get lost under development. You know, so I think that it's --

I think it's a beautiful plan and I believe that this whole and these developers could make a beautiful plan in a place where there's no reef across the street that threatens the future of our food security. And that's my last comment. Thank you.

Chair Hutaff: Whoa. Okay. You definitely touched a few of the ones I don't have to go over that, thank goodness. Just let it be known, okay, that although we're just making our comments, at some point, this probably is going to come back again and we're going to turn those points into recommendations. So if you address the points now, okay, then there'll be less for you to have to scramble for. So consider this potential recommendations. Okay. My turn. To address what Gaylord was talking and to go along with Rhiannon there, are the winds of Olowalu, okay. I don't live up there in Olowalu, but I've driven motorcycles through there, I've camped in that area, and I can never predict which the way the wind's going to come at what time of day. I think that when they talk about the destructive winds, it's not because it's consistent, it only gets consistent if it blows kinda hard, is that it's inconsistent from which direction it comes, okay. To talk about the best management practice as far as dust mitigation and soil runoff, this is going to become a very challenging place for that. Best management practices, okay, if I have to go and look around what best management practices are, they fail at some point. They're not a hundred percent garans ball-barans, okay. So I'm going to ask that best management practices be better management practices to understand the complexities of the kamakani, the winds out there, because if we take the soil and put it into the ocean like we have for years, then we have an outcome. We already know what the outcome is. It's predetermined. It's predictable, okay, that that's going to happen. Conversely, part of the dust that we get out there now comes from lack of humankind being on the land. There is an absolute relationship between the 'aina, not the land, the 'aina and man. When man leaves, okay, the 'aina no longer provides, and so we have dust, or where this dust from? Dust is from the lack of groundcover. Dust is from when there is no foliage, when there is nothing being planted out there, when there's no rain because there's no trees there, okay. And all of a sudden you have rocks. Do you think the Hawaiians, if you go Olowalu, when you look out there, you think they harvested from those pohaku out there, those rocks? No. There was topsoil. There was plants. In the writings that you do, it's, because it come up often, but the people do talk about that agriculture area being very prolific. When we got rid of the water when sugarcane came in, okay, and kicked the people out for whatever reason, we lost water resources. So the streams also, we call them "streams," but they're really just little gullies there that have no water and probably have not had water for hundreds of years, or hundred years at least, okay. I would like to make sure that those gullies remain as a path for the water to come down to the ocean. Hawaiians were smart. They realized they lived on an island, okay. They understood hurricanes. I don't know if they understood earthquakes; I never hear anything about that, okay. But they understood a lot of things that happened within their environment that made things change or that came about every so often. There were stars that they could look at that could predict, okay, when the inclement weather was coming in. When we -- when you're talking about

this development there, are those things taken into account both after the development's started and then when the development is completed? What's going to happen with the earthquakes and heavy waters and things that come down there? Now, if you go to Nahiku, okay, Nahiku is seven waters, seven streams. You know that when it rains in Hana, and it rains in Hana a lot and Nahiku is the wettest spot on the island, okay, that the water in the ocean never gets dirty? It'll get dirty in Hana. It'll get dirty in Olowalu. It'll get dirty in Kahikinui, okay. Because it's not being managed correctly by humankind. Nahiku is it's own environment there that when the heavy rains come, okay, because there's trees, and there's foliage and those things are planted, the waters do not become dirty that go into the ocean. So that's a consideration that needs to be taken into is that you have to reforest that area, you have to maintain that area, and people have been kicked out of that area. In a way, this development is good because if it'll keep the soils down and it'll keep the bad runoff away, the bad runoff being the chemicals and the dirt, okay, it'll allow for clean water to come down when it rains heavily, which is the way our environment is supposed to be designed. Very little red dirt was supposed to come into the ocean, and stuff like that, to harm our reefs. Sorry but Hawaiians knew that and so they made sure that the water paths, for the times they were heavy, that there were many paths for the water to come down. They kept it clean and clear. When we had the Wailea floods, it was because they had the fire up in the mountain, Polipoli, and they took the cutoff and all the burnt trees and put them in the excess streams, and streams, so when the water came down, it met all those trees, and then had to go elsewhere and it all streams again and all of Kihei flooded, and they told us so, yeah, it even brought the trees down from Wailea, and I pointed out to them, I said, "Sorry. But the trees in Wailea weren't burned. That tree came from Polipoli." So that's information to utilize to try to keep that area cleaned. If, okay, if we do nothing, our reefs will die because we'll continue to get the dust, okay. If we do proper, responsible development, okay, and not go by trends or what happened before, best management practices, we need new, better management practices to really look at how to prevent that from happening, okay. Then you take that into consideration and you come up with a better plan. This is going to be a hard one because Olowalu, the winds, the winds is not consistent, just consistently strong, okay. So you're going to have to be out there all the time. And you look at all the other developments down in Kahului and all of that, they do their best, they plant grass to look like that, but you drive there certain times, there's a lot of dust going. You going have a zero dust because there are going to be people watching if you get that far, okay. I know I will, Hinano is also, and I know all the residents out there, okay, who want to see the project go don't want the ocean ruined or the reefs ruined, so that's going to be extremely important, okay.

Sorry, but I got lots of notes. Okay, as far as the ocean management, I don't see how you can stop people from going to the ocean. When the laws were made so that all of us could have access, the key word there was "all of us," okay. It included a statement that Hawaiians could go there for their cultural practices, but it said "all of us." Now here's a thought. They were condemning commercial activities, okay. I disagree, okay. I disagree.

I think, because I'm a commercial operator, I have laws and rules and things I have to follow. If I don't, they take away my license. Okay. So I am bound to take care, by law, not just my own personal desire, but by law. So you might want to consider that only commercial operators can go in that place besides those who go there actively for to practice their culture. And those commercial operators, why don't they be the ones that are traditionally trained in fishing so that knowledge can be perpetuated rather than continue to be lost. So I'm actually for commercial with qualifications, okay, and it'll probably be brought up. You're tired of listening to me yet? You're not kicking on the side.

Okay, another thing too is streams are going to be ...(inaudible)... trees, planting, you know, we have a desolate island. Kahikinui is a perfect example of that. Kaho`olawe was a perfect example of that. When they started to reforestate that, just like they did Lana`i when they forestated Lana`i, it created its own watershed. There's actually a cloud, and I can't remember the name of it, that talks about the cloud from Kahikinui to Kaho`olawe. It's coming back, okay. So to reforestate, if we're going to be using water, we need to kinda make deposits. We've been writing checks on our water and cutting down all of our resources and we haven't been replanting, so I think some kind of reforestation progress in order to bring back more water is something that we need because you talk about the water, you know, should be going to the ocean and should be used culturally, they're one in the same. Clean water to the ocean feeds our fish, feeds our reefs, and feeds us. There's an absolute relationship between the ocean and human being, and the land and human being. One cannot go without the other. Example, Olowalu. Take away the people, take away the agriculture, and all of a sudden we're starting to get muddy water down into the ocean. So humankind needs to be there. We should actually be taking care of that already. The problem is, we got kicked out, and world says now you gotta put \$4.50 for the gas just to go one mile, okay, so we don't have time to malama or take of the land or to make it pono. Development opportunity, people who live there, that can be a wonderful goal if it can be set where we can actually bring back man to the land so that we can, okay, bring back the `aina, not the land, the `aina, okay, the land ...(inaudible)... for food, and the ocean, and we keep the waters clean.

So, all these things I got, believe it or not, just from here. Just from here, okay, and a few observations on the ...(inaudible)... and stuff like that. So again, I want to thank you so much for that. But again, all that you've heard, if you could keep notes on them and realize that, at some point, you're going to be back and we are going to make recommendations, we are going to be in a position to make recommendations, and those are probably going to be the recommendations. We can't make recommendations. It's not here on our list. Yeah, we're making comments. We're going to make all these comments recommendations.

Ms. Thomson: What I'm saying is today's the day.

Chair Hutaff: Okay, cool. So they're all recommendations, okay. Another thing too is that we have a couple letters from people who have asked if this cultural impact assessment is available for purchase. Well, what these people are really asking for is --

Ms. McLean: It should be posted online, yeah? Not yet?

Ms. Lee-Greig: It'll get posted online with the final. So the final cultural impact assessment will get posted and appended to the final EIS.

Chair Hutaff: Okay.

Ms. Lee-Greig: Which will be online on the OEQC data -- the online database so it's free.

Chair Hutaff: But that's going to be a while, am I correct? People are asking is that they would like to have an opportunity to see this now, okay, so my question is -- go ahead.

Mr. Frampton: It will be in the final EIS and that will be public. That's the procedure. The way it goes. And we will make sure everybody gets a chance to have it.

Chair Hutaff: A copy?

Mr. Frampton: Yeah. It's open to everyone and anyone.

Chair Hutaff: Just to --

Mr. Frampton: We try to go, you know, above and beyond that. If anybody would like one, they can contact us, contact Tanya. We've been trying to give out CDs, it's a very big document, but we'll -- yeah.

Chair Hutaff: Okay. So in other words, we can say --

Mr. Frampton: I mean I think it was extremely well done as far as if someone wants to purchase it, that's cool, but that's public free knowledge.

Chair Hutaff: It's public free knowledge so they could contact Cultural Surveys and ask for it?

Mr. Frampton: Yeah, we can email, or probably it's easiest to give a disc.

Chair Hutaff: So that could happen? I can tell these people who are asking for it, hey --

Mr. Frampton: Sure.

Chair Hutaff: Okay.

Mr. Frampton: There's nothing to hide. If anything, we want it out there.

Chair Hutaff: Yeah.

Mr. Frampton: There's a lot of good information and we hope people read the entirety of it.

Chair Hutaff: Okay. I believe -- your turn.

Mr. Frampton: Yeah, I don't know if this is the time or place to go over it but there are -- there was a lot of questions about the reef and runoff, we got some information we could hand out and you guys can just look at it and check out.

Chair Hutaff: Sure.

Mr. Frampton: We could go over it. I'd love to give a fast synopsis of it.

Chair Hutaff: Well, we know you're going to be back on that and you've already heard our concerns.

Mr. Frampton: That is the question, actually, is about coming back, how that works? That's what we thought today was to -- there's obviously comment, there's obviously people we'd like to continue to sit down with, and we will do so, but we're sort of in I'm not sure if it's uncharted territory, but right now, we came here previously --

Chair Hutaff: Right.

Mr. Frampton: Provided -- to get comments and thoughts that were fantastic, we went ahead and prepared this. There's more information we can -- I'm thinking in the form of interview, sitting down and talking story, but it would then go into a final environmental impact statement, which would be available for review. I don't know though if we come back, I'm not sure, to be honest, if we take all the comments that were said today, certainly we're going to do so and address them, I'm not sure if I'm -- if that makes sense.

Chair Hutaff: Yeah, I kinda get it. Maybe, you know, I'm certainly not very knowledgeable in the planning and approval process, and so I'm going to put this -- I want to make the statement, and then I'm going to look to these two --

Mr. Frampton: Okay.

Chair Hutaff: Okay, and they're going to tell us, all of us here, okay, how incorrect or correct I probably are.

Mr. Frampton: Okay.

Chair Hutaff: Okay. Okay. So you're going to see my lack of intelligence here in a minute. Okay, my understanding is this is the cultural impact statement about a project, proposed project, and at some point, either during the project or just before it, any of the cultural impacts will have to be addressed again and that's where I'm thinking that they would come back to us. So now, these two ladies are going to put me on the right track.

Ms. McLean: Bill, could I ask, who's the accepting authority for the final EIS?

Mr. Frampton: State Land Use Commission.

Ms. McLean: Okay. So the State Land Use Commission is the final accepting authority when the final EIS is compiled. And after the State Land Use Commission meets on that and makes that decision, the final EIS gets posted for a legal challenge period. Once that time period transpires, and if there is no legal challenge, then the applicant would move forward with their development applications; one going to the State Land Use Commission to change the state designation to urban, and then also changes in zoning and community plan amendments, which would go to, first, to the Maui Planning Commission and then to the Maui County Council for final approval. So there's still a number of meetings, a number of development hurdles, quite a number of approvals that need to take place. In those steps, there isn't a requirement that the project be presented to the CRC again. That would be something where the Planning Department, on the part that we process, we could talk with the applicant about the CRC possibly being a commenting agency, you know, like the Public Works Department or the State Department of Health, that would be an opportunity again for input, it's not a requirement, and it's something we would discuss with the applicant at the time, but that would be an opportunity. But as you've pretty much acknowledged, you don't have an approval authority over this component of the project. So that's the -- those are the development steps from this point forward, so there could be an opportunity to come back but after this document is finalized.

Chair Hutaff: All good? I agree with you. We need to have the women make sure that we're on the right track. We're good. We're good.

Mr. Frampton: Okay. And, Deputy Director Michele, we -- as far as coming back down the road, there are multiple more steps we do need to go through. I hope, at some point, it'll start to become clear that while this is the second time we're here, there's other bigger bodies we're going to be going to. I think this is probably by the far one of the most important to us, that means the most to us is the culture, and we've been very, very grateful

that we've been able to hire Tanya. We're very grateful about that. We've been very grateful to the families who we have met with and spoken to, and we've had multiple meetings with them, we didn't document them in the CIA, but will be more, so we certainly envision being back here at some point in the future, gladly, like we said last time.

Chair Hutaff: Great. And just to kinda let you know, personally, that I hope you realize that, for me at least, and I know the rest of the members here, is we're just trying to give you good insight, okay. If the voice got raised a little bit and the face got a little bit, you know, red, it was to help, not to hinder or to challenge, and I'm glad you're here to hear what everybody else here had to say because they're important too and your work within the community to make sure that they understand the real issues is a tough one.

Mr. Frampton: Yeah. It's understandable. Look at the development track records on Maui as a whole. Look at our storm water runoff measures that we have implemented, not ourselves, but others. There's a reason why we're changing the rules. And the county did, just for your information, just adopted new policies and rules to catchup with the rest of the country what they've been doing for more than three decades, is runoff measures that deal with the quality of runoff. We have been sadly behind the ball. They've been doing this with Chesapeake Bay, Puget Sound, Oregon, Michigan, Wisconsin, there's over 854 projects that have done incredible science, real science to show that what happens on the land impacts makai, obviously, but they've done something about it. Maui hasn't. And we will now though, hopefully, and it's online. You can go check with Public Works. But the measures that we talk about that we're doing, you know, aren't brand new, but they're sadly going to be new for Maui, and we hope to be a model on how they work.

Chair Hutaff: Appreciate that.

Mr. Frampton: Yeah. But no offense taken by your comments because they're justified in being concerns and it's rationale to be concerned because of what's happened to many of our resources. That's understandable. We appreciate just having a chance to come and talk and share what we envision doing about it to help take care of that.

Chair Hutaff: Well, believe or not, I would like to see something succeed where development comes in and culture doesn't move out, okay. If you can make that a goal, and succeed, like what can I say ...(inaudible)... say, development just can't displace culture. That's all. That's gotta be like the forethought all the time, you know, every time you walk. I went to Olowalu and walked around, there's the humidity and the vog. I was not happy. I wanted the winds. Okay. Any -- does anybody else have anything else to say about any of our remaining items that's on our agenda, which I only see as the -- go ahead. Then we're going to break for lunch.

Mr. Al Lagunero: Just a short statement ...(inaudible)... when we speak about relationships, you know, whether we have families from the land proper but we don't -- we must always remember that we do have a connected history throughout the islands, that we are not limited by place alone, and that should be a part of our common understanding that Hawai'i has freedoms to go to many places and represent people because of their genealogies and their links to the great creation. It's something that should come forth rather than be restricted as to only the place. We do have pride within the genealogy and it should be welcomed. Mahalo.

Chair Hutaff: Anybody else? Okay. Right. Yeah, okay, yeah anybody, before we break for lunch, anybody who can't come back who wants to, you know ...(inaudible)... I guess the Wailuku Post Office or Aloha Buddha Film, then go ahead talk about that now, otherwise, we're going to break for lunch and we'll discuss it after lunch. I don't see anybody -- go ahead. New items though, yeah.

Mr. Keeaumoku Kapu: I just wanted one kind of clarification on the state's part on the EIS. The state cannot ...(inaudible)... not until they get the final review from the CIA? How does that work?

Ms. McLean: We can discuss that during the recess. It's not what the Chair is calling for at the moment.

Mr. Kapu: Oh, okay.

Chair Hutaff: Yeah, I'm not sure that we could -- I could answer that or the Commission could answer that, but she might be able to help you out.

Mr. Kapu: I was just kind of figuring when does the I guess the 45-day or the 30-day comment period happens for us to give final review to the information that going be provided to the EIS. I mean that's public information, right?

Ms. Thomson: Can I answer that?

Chair Hutaff: Please.

Ms. Thomson: Okay. So the final EIS is published with the Office of Environmental Quality Control and that starts the 45-day period.

Mr. Kapu: Okay.

Chair Hutaff: Okay. We're good? Thank you. We're going to -- the Commission is going to break for lunch till --

Ms. Elle Cochran: Quick -- sorry.

Chair Hutaff: Go ahead.

Ms. Cochran: Okay.

Chair Hutaff: We got plenty of time.

Ms. Cochran: Sorry, just real quick. I know, we're all hungry. But so we know the history of the Olowalu massacre and the ship that sailed in -- her name was "Eleanora" --

Chair Hutaff: Right.

Ms. Cochran: And it was moored out at Honoaula and Kaopuiki, husband of Kalola, decided to steal the skiff and kill the watchman and it created -- anyway, Eleanora went to Olowalu and, you know, the natives, the Hawaiians came out to do the trade and they were all massacred because he heard the thief came from Olowalu, and on this ship there were two, John Young and Isaac Davis, who became quite, you know, instrumental and favorites of Kamehameha I in unifying the Hawaiian Islands, and so my full legal name is Eleanora, by chance, you know, and so I'm not -- I don't know the tie or anything, but I just want to make sure that a massacre and atrocity does not reoccur, and to come back here under this name and to make sure there's peace, unity, and harmony that is brought to Olowalu. So I just wanted to toss it in there. Thank you.

Chair Hutaff: Okay. Okay, we're going to break for lunch. It's ten after one, let's go to 1:50, 1-5-0, by that clock.

(A recess was called at 1:10 p.m., and was reconvened at 1:57 p.m.)

Chair Hutaff: The Commission is back in session. Stan, take it way.

C. DIRECTOR'S REPORT

1. Wailuku Post Office/Federal Building

Mr. Solamillo: Now we have Director's Report. First item is Wailuku Post Office/Federal Building. This building I'm sure everyone became familiar with when they saw it on the front page of *The Maui News*. It was not planned this way. My plan was originally to take it to the Commission and then let the news have it but the news got it before we had our meeting. So this is a very important building because it was built in 1959, and it was built as a result of a lot of people begging, demanding the Federal Government that we do something about the poor postal facilities in Wailuku, and they did this over a 20 or 30-year

period, and this was a result of that political action on the part of the elected officials, among them Eddie Tam and others as well as individual citizens. However, over time, this building developed a mold problem and other hazardous materials, and it was determined, after the county had leased the building for ten years and taken ownership of it, that it would be best to demolish it, so we had to go through an entire process whereby we initiated a determination of eligibility, we found the building to be eligible, and then we did a determination of effect based upon what the county had opted to do. Since we found the building eligible, the statement was made that the building retains its architectural integrity and has been determined eligible for National Register of Historic Places registration, the county wishes to proceed with plans to demolish, and the proposed activity will have an adverse effect on this historic property. The county is recommending Historic American Building Survey Level 2, documentation if original building plans could be located.

So like everyone else, we submitted to the receiving agency, in this case it was SHPD, inventory forms, and these were all submitted on March 8, 2012. The findings of SHPD concurred with ours, and we instigated or initiated a nationwide search for drawings and none of the archives on the Mainland had them; that was everybody from the National Archives regional offices all the way to Washington D.C. They were, however, contained in our own Department of Public Works archives so we kind of lucked out. Pairing those up with photographs that had been taken by *The Maui News*, this -- it was kind of interesting to us that, you know, a general services administration contract would not be contained within any of the branch offices or the main office of the National Archives or the main repository, but be as it may, we were able to find the complete set of drawings, which were duplicated for the HABS documentation.

The photographer for *The Maui News* for the time was Ted Yoshizawa, the contractor was Tanaka Construction out of Honolulu, and we even had a couple of photographs surface that showed the site at the groundbreaking and the site where the foundation's under construction.

A rendering had been prepared by the architects, which were Law and Wilson in Honolulu, and this was also featured in *The Maui News*.

Consistent with HABS documentation, exterior photographs were taken of the building including of the cornerstone which bore the name of President Dwight D. Eisenhower and the date of construction, which is 1959. And the full HABS Level 2 documentation was submitted on September 28, 2012 as part of our Certified Local Government submittal to SHPD. Although we had discussed it in advance of the submitted that interior photographs be taken using four-by-five view cameras in a place where black mold spores had proliferated from the basement all the way to the mezzanine were impossible, we had kind of a change of heart on the part of SHPD and I got the duty to go in and do an informal set of photographs, which I did, and then thanks to our Director, Will Spence, who is a

photographer of note himself, he went and shot digital images, which were then printed in large format and four-by-five negatives are being shot and prints will be made from those now.

Finally, a letter was received indicating that SHPD accepts the documentation as mitigation and finds this project to be an adverse effect with agreed upon mitigation, and the letter indicating acceptance was issued on November 18, 2012.

I guess that's all I have on this particular item. Are there any comments?

Ms. Chandler: Chair?

Chair Hutaff: Go ahead.

Ms. Chandler: Mahalo, Stanley. I was just wondering, I know when SHPD was here at the last meeting, they had made comments that they were trying very diligently to gain a better understanding of what's happening to their properties, to state properties, and to kind of reorganize and become more responsive. Are you finding that is happening right now, or not yet?

Mr. Solamillo: I'll defer that to Deputy Director.

Ms. McLean: This was a federal property and is now a county property.

Ms. Chandler: Yeah. I understand that.

Ms. McLean: Okay.

Ms. Chandler: But as a body, just -- I'll ask on the next project.

Ms. McLean: Okay, because the state agency that we've been struggling with in that regard, DAGS, doesn't have -- hasn't had a role with this site at all. There's hasn't been a rule for that.

Ms. Chandler: I think it was SHPD's lack of oversight over DAGS and other departments that they were actually mentioning at the last meeting, but, yeah, I understand what you're saying.

Mr. Solamillo: I think, just to comment, this -- we got a unique relationship with SHPD and the first is, you know, I and staff has been empowered by the organization to do determinations of effect and eligibility, so those could be done here and then correspondences spent to SHPD for their concurrence and then they issue the formal

letter. So we used to have two letters; we're now down to one. In this case, we thought we had all the bugs worked out in advance, but when the documentation was received, you know, there was a change of opinion on the part of the architecture branch chief and we just had to deal with it.

Mr. U`u: Ray, question.

Chair Hutaff: Go right ahead.

Mr. U`u: So this project came before at the last meeting?

Mr. Solamillo: No.

Chair Hutaff: No.

Mr. U`u: So but it got decided on already?

Mr. Solamillo: This was a county initiated project.

Mr. U`u: So it doesn't come before the county ...(inaudible)...

Mr. Solamillo: So --

Mr. U`u: Just curious. I just -- see what part I missed. I thought it came before the last meeting, I was thinking, so like so it's not one application to us to demolish?

Mr. Solamillo: No.

Mr. U`u: You're just stating that you guys ...(inaudible)...

Mr. Solamillo: This is a agency to agency, in effect.

Mr. U`u: so it operates differently when it's agency to agency?

Mr. Solamillo: It can.

Mr. U`u: It can.

Mr. Solamillo: Technically, if anything, I might have been remiss in not bringing it to Commission.

Mr. U`u: You know, we got after private, like Lana`i, they go hard, and then we get state and county that just no even listen to what one thing we have to say, so how can we hold our own selves accountable if you no even need to come before us? So I just -- I'm here, and you know everybody gotta come up here and take their shots, regardless of who you are, that's why say it's unfair at times how we can single out individuals and make them, you know, eh, you gotta go through that hurdle, that hurdle, we want it saved, and even you back us up on that, and then, all of sudden, you read it in the newspaper and here we're getting it presented like we actually went approve the process, which we wasn't even included in the process. It just behooves me on how it operates 'cause usually it's an application to the CRC stating, hey, this is what we like do, and then we go over it and we say, you know, we tell you, hey, you gotta submit that, a letter or pictures because I think it is a huge part of Wailuku Town and that's a part of history that's going to be gone and that's my kuleana.

Chair Hutaff: What is the Planning Department recommending?

Mr. Solamillo: The Planning Department has prepared a HABS mitigation to enable the county to demolish this building.

Chair Hutaff: The reason I was looking at my camera is I went to Virginia and I got my car booted in the parking lot at the Federal Post Office.

Mr. U`u: You got your car what? Say again.

Chair Hutaff: Booted. Booted. They said we could park by the pier, I went there with an empty parking lot, three Hawaiians inside there, we cannot read the sign that's five-by-five that says "No Parking." Look like that building. They were all pretty much made the same. That's not like the building that was, you know, designed here in Hawai`i to be a Federal building, that's a building that's designed to be a Federal building regardless of where. I mean identical building. It's amazing. I even had to walk around it when I came back and try to look at it to see if I could see inside because I got to go inside the other one to try to bet my car unbooted, and it's identical.

Mr. U`u: Just for added comment. I don't care for the looks of the building though...(inaudible)...

Ms. Chandler: Well, it's interesting though, Chair, because it speaks to the continuity of the Federal buildings, you know, and so as a part of the historical quality of keeping that continuity, this is not -- it's going to be destroyed, right? So that part of it is lost. I am kind of interested; that's why my SHPD question was like is there another bug in this that slowed this down from coming to us because it is a building that typically I think would under most circumstances, which is why I was asking, but if it's over 50 years old, I think

our new like laws that have not or description of our Commission, which has not made it past council yet, would define that it should come here, but because it hasn't been amended, right now there's a gray area where things like this don't have to yet. And it is technically over 50 years, right, if it was 1959, so, yeah.

Mr. Solamillo: This is eligible for listing. And I'm going to backup a little bit. If any of our applicants came in here with a full set of documentation, and had gone through the process where they had submitted the inventory forms to SHPD, and got an agreed mitigation plan, that's a done deal. Seriously.

Chair Hutaff: Well, the way I kinda look at this one is, you know, everybody else that has been here before, when we looked at the buildings, it had some kind of representation of the area or the people that were in the area or the types of buildings that were in the area, and so that's why it was important I think to us, at that time, to try to keep, you know, those buildings around because they were kind of being lost. If you take that philosophy and you try to apply it to this one, it don't match because if you look at this building, and this building fits the church, it fits across the street, it fits almost down the block, that building no fit.

Mr. U`u: I agree.

Chair Hutaff: You know what I mean? I mean visually to me it's like, you know, if was only being decided we had absolutely no rules whatsoever, I'd say can you put something else up? The problem is it's only going to be a parking lot.

Mr. U`u: For now.

Ms. Chandler: Temporarily.

Mr. U`u: Temporarily.

Chair Hutaff: Temporarily, and who knows what they're going to put up then that might even look worse than that one because that one really is -- if you go across the street, you go up to the church, you know, you standing out on this roadway over here, and you look at it, and you go: Where'd you come from? You know.

Mr. Osako: Federal Government.

Chair Hutaff: Yeah, Federal Government. So to me, it doesn't really have the same kind of historical value as some of the other places that we've, you know, looked at of all of the other places that we've looked at. You know what I mean? It's almost kinda like if I could -- if I wasn't on the Commission, I'd say, yeah, tear it down. It's ugly. So do we have to do anything on this?

Mr. Solamillo: No. This is information only.

Chair Hutaff: Just information only?

Mr. Solamillo: Right.

Chair Hutaff: Yeah, I kind of put the blinders on and go: It didn't happen.

Mr. U`u: I agree. I'm not going against it. I just -- and I agree. I can make better use of that property, even parking a car is a better use of the property, 'cause there's no use right now. It's useless.

Chair Hutaff: Absolutely. Okay. So anybody got anymore questions about that or statements or anything, or should we move on? Let's move on.

2. Demolition by Neglect, Alternatives from Other Jurisdictions

Mr. Solamillo: Next item is going to engender more wrath from the Commission. What happened this month is that we have had a number of demolitions come in, and proposed demolitions, and I think we need to do the demolition meeting in the new year, and that's what I'm going to propose.

Chair Hutaff: Coming new year?

Mr. Solamillo: Yeah.

Chair Hutaff: Okay. Can I ask you a question? Have you gone through the presentation?

Mr. Solamillo: Several times.

Chair Hutaff: Okay.

Mr. Solamillo: But I've gotta find everything to match because I can't pull the PDF support, literally.

Chair Hutaff: Right.

Mr. Solamillo: So I've gotta find matches for every slide so if you could be successful in getting me a powerpoint presentation from it's author, that would make everything very much --

Chair Hutaff: I will try again. I know they never really answered the question because they wanted to know what we were going to do with it.

Mr. Solamillo: Just tell them it won't be published.

Chair Hutaff: It won't be published. It'll be just portrayed. I will try again.

Mr. Solamillo: This is a informational presentation.

Chair Hutaff: I will try again. Actually, I know the author of that and he's the one that Lei scolded over in Virginia, and I apologized with salt, so he's a pretty good guy. He might be willing to help us out. The thing that I would like to do though for sure is, you know, since up here in March, if we could get this before that because there's a lot of things in there that don't make sense to Hawai'i and the way we are doing things, and I would like comment on that when this presentation is done because in order to make why it's actually relevant, so if we could make sure we do that before, and I will contact the planner from North Carolina, Rawlings, North Caroline.

Mr. Solamillo: The new calendars are out for SHPD. These are some news items and you should all get one because Maui was featured and our courthouse was prominently displayed on one of the pages, so that's the DLNR calendar, and all you need to do is tell me how many you would like, and I can get them ordered for you. How many you want? So that's the architectural legacy of H.L. Kerr, who designed our courthouse as well as the Fred Baldwin Memorial Home.

Chair Hutaff: It is the memorial home, the one that came before us.

Mr. Solamillo: Correct.

Chair Hutaff: ...(inaudible)... cool.

3. Aloha Buddha Film

Mr. Solamillo: This is an informational item. In looking through some research for East Maui, there's lots of references to cowboy culture that have been engendered and proliferated through the popular press in recent years, and we've got these really quite incredible coffee table books that illustrate the paniolo culture. Unfortunately, what I've been finding in some of the research as well as a roster that was from Ulupalakua Ranch in December 1940, I have a lot of Japanese hands that don't seem to showing up in the mentions, and also in reading some old history testimony from the 1930s, we have Chinese cowboys rope and runaway steers in Keokea and Kula, and it really kind of opens up a research opportunity that, hopefully, will, you know, surface next year, which is paniolo

culture is much larger and more of a shared thing between all the immigrant -- or a large percentage of the immigrant groups and possibly more than we thought, so this slide on the trail of the real Asian cowboy was to take a monga topic, which is, you know, Asian cowboys in general, and actually say, you know, we really have the real thing here in Hawai'i. Big Island, a lot of the ranches there are showing up as well. It's pretty incredible stuff so it makes for good graphic novels.

Ms. Chandler: Cowboys and cowgirls.

Mr. Solamillo: Cowgirls, yes.

Ms. Chandler: I know of Asian, actually, specifically a Chinese woman who was one of the early postal deliverers, who's also known as being a medicine woman --

Mr. Solamillo: Cool.

Ms. Chandler: A mobile medicine woman on horseback, so there's a lot of stories to be told. Mahalo.

Mr. Solamillo: You each got a copy of *Aloha Buddha* today. That's compliments of staff. Now this was a documentary that I've seen many, many times, because I have insomnia, but also it's done by Lorraine Minotoishi, out of Honolulu, and it attempts to deal with the depleting numbers of congregations in Hawai'i and what is the future of the temples which were built by them, and it's a incredible piece and I ask all of you to view it, share it with your friends because it asks hard questions about how do we preserve these buildings, and this follows on the heels of what has happened to a number of Chinese society halls and temples as well as Hawaiian churches, my favorite being Kalua`aha, Moloka`i, and I would hate to see the loss anymore than what we've already incurred of the Japanese, you know, temple architecture that's in Maui County as well as anymore churches, but that seems to be on the horizon unless we take different ways of handling the resources. Anyway, it's for your viewing pleasure. Lots of great photography and period film work. So I hope you all enjoy it.

4. January 3, 2013 Meeting Agenda

For the January 3, 2013 agenda, we have a number of demolitions coming in, and again, if they came in with complete inventory form, photo form, and a letter from SHPD saying they have an agreed upon mitigation, they probably wouldn't be on the agenda anyway. But we've got a couple.

Mr. U`u: In January? The January agenda?

Mr. Solamillo: January agenda. And then we've got some threatened architectural pieces that are irreplaceable and you can -- that's your segway.

Ms. Kanuha: That's my cue? Okay. Thank you, Stanley. We have our St. Joseph Church, which is in Kaupo. The history of that church is my great great grandfather was one of those who built the church. And in the early 1990s, my father, along with his brother and the rest of my brothers and cousins, we actually redid the church. It was really in -- it was tattered and worn and, yeah, it was not looking good, but we did it, and we had this grand opening, and I actually have my family members who are buried on that property. We just had our 150th celebration for St. Joseph Church, and it was really nice to go back home to Kaupo and see a lot of our kupuna and our family. What really tore my heart was we had to have church outside, and I wasn't briefed that the roof is really -- get like about five big puka in it. So we did have like Kaupo was always known as having this beautiful mist that comes from mauka, so we had a mist and then heavy blessings, so -- but when church started, it was really nice. It cleared up. The skies were beautiful. But the puka in the roof was still there, and because it rained in the morning, inside of the church, of course, on the pews and everything is all wet. So the bishop and -- flew over from Oahu and did, you know, the hale pule and all the blessings, services. So my cousins and I kinda sat aside and we started to talk about the church because there's kahili inside of the church that I did when we fixed the first time when my father was here, he's passed on now, however, we're really concerned because I know that it's 150 years old, chances are some of the materials, I don't think we have 150 year-old materials lying around, so along with Cousin Perry Artates, he had some good ideas, and I think Bruce wasn't aware that he was a part of a plan, but, yeah, we did get to talk a little bit. However, I am coming before my fellow Commissioners, I wanted to bring St. Joseph on to our 2013 January agenda to see how we can make it because I still have kupuna, I still have aunties, cousins that have church every fifth Sunday in Kaupo, so father comes all the way in from Hana, and every fifth Sunday we have church. But right now, the puka is getting bigger and bigger. There's like not one, but there's like about five, and while I was there, I took pictures of it. And even the alter is very popopo, the thing is rotten already, and with all the moisture and all the rain, everything is not going to get any better, so I need ideas. I need your recommendations. I need help. We need money. We need materials. We need the laborers. So that is why I'd like to see St. Joseph Church from Kaupo on our January agenda. Thank you.

Chair Hutaff: Is it on any of the registries?

Mr. Solamillo: No. 1862 I believe the church is.

Ms. Kanuha: Yeah.

Mr. Solamillo: But it's never been placed on the Hawaii or the National Register of Historic Places.

Chair Hutaff: Okay.

Mr. Solamillo: Very significant building. One of two gambrel church buildings; the other one's at Keanae, built by Gregory -- Father Gregory Archambaux, who actually went to Moloka'i before Saint Damien and got Hansen's Disease and ended up dying from it in 1888. So a very significant building, extremely significant history, and I've just -- I had to deal with it because we got contact from the diocese so it's all happening timely about doing a temporary roof on the church so --

Ms. Kanuha: So that was one of my concerns too because a lot of my cousins know I sit on the CRC and because the church is very old, so that could have been one of the challenges, so it's not on the registry, right, right now?

Mr. Solamillo: It's eligible.

Ms. Kanuha: Okay. So you know where my conversation is going but I'm not going to say ...(inaudible)...

Ms. Chandler: Yeah.

Chair Hutaff: Do you have anything written up? Does anybody have anything written up about it?

Mr. Solamillo: I've got --

Ms. Kanuha: Yeah.

Mr. Solamillo: I've got a general history and the site forms. The inventory forms have actually already been prepared.

Chair Hutaff: Because we got right past it every day on the tour, and we know very little about it except for what she just said, you know, we know a little bit about the issue of it and then to be able to share that with our passengers and --

Ms. Kanuha: And I actually have an uncle that still lives up on our land, he's in his 80s already, but his wife, my aunty, and my cousin, my baby cousin, is buried right in front of the church, but when my father and his siblings and his parents, because they lived in Naopu`u, my grandmother would prepare the church, they would come on down on the donkey and come to the church and prepare the whole church ready for the kahu for

services because, you know, back in those days, they had come on the donkey, right? So, you know, there's a lot of connections and being that my father is not here, but if he was here, he'd be doing something, so because he's not here, I know already he's like really talking to me right now to at least do something to try to help.

Chair Hutaff: Cool. January 3. It's in the plan.

Ms. Chandler: Chair?

Chair Hutaff: Yes?

Ms. Chandler: I wonder if the history that you have between you and Stan, if there could be like press releases written about it to let the public know that there's a group that's getting ready to repair the church and that they're looking for community assistance or anything announcing that there's going to be a meeting here at the CRC and so people would have an opportunity to either come or, you know, make a connection with you before the next meeting. I would volunteer to write the press release but I just -- and send it out but I just don't know what to say, so I would need more information, but I could help in that way.

Chair Hutaff: We're looking over at Akaku, and he's pointing to himself. He volunteered to do it all for you.

Ms. Chandler: Yes, Chivo, you're wonderful.

Chair Hutaff: Cool.

Mr. Solamillo: Okay, any other items that are hot?

Ms. Kanuha: Well, I don't know if it's an item but, you know, I live out in Lahaina, and right by Hanakao`o Beach Park, you know, they got this massive highway -- I don't know if they're laying pipes or something, but we do know that we have some kupuna that is buried right by Hanakao`o so --

Ms. Chandler: Yeah.

Ms. Kanuha: You know, I don't know who's -- well, actually, my in-laws are actually buried over there, and I don't know who is -- you know, how we can malama that place because there's like really dirt, you know, no more any groundcover, no more even any waterlines, and I know that when we would go there, there is still some family members that would come and take care of the grave sites but it's so hard because we gotta go walk with these gallons of water to the shower area, and then come through all the dirt area, and then pour

water. I don't know if we even have the capability of making recommendations that they at least put one water pipe over there for the families, but I don't know, what is the future plans for that cemetery?

Mr. Solamillo: I don't know.

Ms. Kanuha: Because I just seen construction so I know they putting in waterlines I think or --

Ms. McLean: It's wastewater lines.

Ms. Kanuha: Is that --

Ms. McLean: A wastewater line.

Ms. Kanuha: Wastewater line. 'Cause I got, you know, you got these big tractors, scoopers, and the kupuna iwi is like right there, you know, so I didn't know what they were doing so --

Ms. Chandler: Actually, Chair, mahalo. That's a good question. What does happen on county projects that have -- that are like nearby to places that are culturally sensitive? What body did they go through or is it just administrative review?

Ms. McLean: That project received an SMA permit from the Maui Planning Commission, and I believe, if I recall correctly, there is an archaeological monitoring condition. It would have gone through SHPD prior to the Planning Commission taking action, and if I recall correctly, they have a monitoring condition.

Ms. Chandler: Okay. Thank you.

Chair Hutaff: You know, I wouldn't hesitate to pickup the telephone and call the Public Works and say, hey, I got an idea for you. When you pass through their digging it up, can you shoot out a waterline? You never know what's going to happen. He might even direct you to say, well, we can really do that but if you go through this process, then you can get it done so, yeah, I would --

Ms. Kanuha: Well, I heard that there was some kind of future plans for that area so I -- you know, there were like talk that the kupuna was going to be like moved because something is coming through there, so I don't know if it's just hearsay so I'm looking for answers. I'm not sure what the plans are for Hanakao`o Cemetery, so as a -- you know, I live in Lahaina so it's like, and they know I sit on the CRC, so I'm supposed to like know everything. I don't know everything.

Chair Hutaff: So you said they went to the Planning Commission or the Planning Committee?

Ms. McLean: The Planning Commission.

Chair Hutaff: 'Cause usually they're pretty good if they know about any burial grounds and stuff to give it to, you know, us or the burial council for -- so --

Ms. Chandler: ...(inaudible)...

Chair Hutaff: There you go.

Ms. Kanuha: Yeah ...(inaudible)... Hinano and Lori Sablas ...(inaudible)... thank you.

D. COMMISSIONERS' ANNOUNCEMENTS

Mr. Solamillo: Commissioners' announcements.

Chair Hutaff: Yeah, I have one.

Mr. U`u: Three minutes or less. Go ahead.

Chair Hutaff: You give me a mike and we're done. Okay. Have you noticed?

Ms. Kanuha: We believe you.

Chair Hutaff: Trust me, if giving presentations, they get ten minutes, like, no, give me the mike and we're done. Anyway, you know, since this is the last meeting of the year, and I don't know if I'm going to, you know, see all of you till next year, I want to thank you for all your support, and coming to the meetings, and all your wonderful expertise. I have learned so much about people from you, and about culture, and these two help me out too, you know, I had a long lecture twice this morning.

Mr. U`u: Did it work?

Chair Hutaff: Yeah. Small kine. But I just wanted to, you know, thank Stan and, you know, everybody here for ...(inaudible)... special meeting, and that worked out, we hadn't had to cancel any meetings because of quorum, and I really, really appreciate that, and I'm certainly looking forward to where the Commission goes next year, but I want to thank you for this year, man, like big time. Really, really good. Thank you so much, all of you, including you, Warren --

Ms. Chandler: Mahalo.

Chair Hutaff: And Bruce.

Mr. U`u: Anybody ...(inaudible)...

Chair Hutaff: That disagree, you know.

Ms. Chandler: And then I just have one more thing to add. I for sure am going to be leaving in June and so I wanted to give the Commission enough time to know that because it takes a long time to appoint another commissioner, that we have to start the process so that there isn't a vacancy that's going to cause a quorum issue in the future. But I'm going to law school.

Mr. Solamillo: Cool.

Ms. Chandler: And then when I come back, I'm going to try and get on the Commission again so -- so I'm not going away. But thank you all so much too for being here and it's like, days like today, you know, not always easy, but wow, you know, thank you so much and you're doing a good job, Ray.

Chair Hutaff: Well, tell those two that. No. They've been very supportive and very good. Like I say, it's -- I'm excited for you too, you know, going to law school because not only are you smart, now you going come back smarter. You know what I mean? And I think that that's -- I want to follow your career for as long as God lets me, you know, 'cause I think you're going to be as special as Gaylord and Warren over there.

Ms. Chandler: One day.

Chair Hutaff: Yeah.

Mr. Osako: Are you going to find somebody for replacement that's going to come to the meetings all the time?

Chair Hutaff: Yeah, yeah, you can help do that. That's an idea. Let's put it out as Commissioners' announcements, we're all going to look for a replacement for Rhiannon, although we can't really replace Rhiannon, somebody who's different. Yes, Stan, go ahead.

Mr. Solamillo: Rhiannon is irreplaceable.

Chair Hutaff: Absolutely.

Mr. Solamillo: However, we do need an archaeologist back on the Commission. We don't have one right now. That's one of the most important professional classes that we need so archaeologist, Hawaiian cultural specialist.

Ms. Chandler: I'm on it. Thank you.

Mr. Solamillo: Cool. Thank you.

Chair Hutaff: Also, as the Chair, I do authorize unusual harsh punishment to get them to come. Threats are fine too.

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

Mr. U`u: Just be yourself ...(Inaudible)...

Chair Hutaff: I always will. I always will. Okay.

Mr. Kubota: I have one little announcement.

Chair Hutaff: Yes?

Mr. Kubota: It's good. There's now a database of historic homes or Historic Hawai`i Foundation's new historic homes online resource provides another way -- book preserves Hawai`i's architectural heritage and help ensures the stories about significant historical properties and cultural resources are shared with the broadest audience by the making the information available to all who have an interest in Hawaiian history. The first phase includes about 250 homes in enrolled in the Honolulu district historic property tax exemption program. The property is cross-referenced as each property by address, historic name, tax map key number, historic register file number. In addition to providing searchable list, the website also provides a map of each property's location, a photograph of the historic phone, an abstract of its historical significance, and a link to a digital version of the nomination form. And the website is: historichawaii.org/historic_properties. But there's a website for that now.

Chair Hutaff: Yeah, that's actually, you know, if you become a member, I can't remember how much it is, I know it's up for renewal this year, but if you become a member, they send you booklets and keep you informed of things that happens here. It's good because then you can have direct input so visiting the site, it does give you a list and you can work with it. I think it's really good. Thanks, Gaylord.

Ms. Kanuha: Mele Kalikimaka, everybody. Hauoli Makahiki Hou.

E. NEXT MEETING DATE: January 3, 2013

F. ADJOURNMENT

Chair Hutaff: Okay, so I guess we just have to have a motion to adjourn.

Mr. Osako: I'll let somebody else do it or else I'm the one that always making the motion.

Mr. U`u: Motion to adjourn.

Chair Hutaff: Okay.

Mr. Osako: Second.

There being no further business brought before the Commission, the motion was put to a vote.

It has been moved by Commissioner U`u, seconded by Commission Osako, then unanimously

VOTED: to adjourn the meeting at 2:37 p.m.

Respectfully submitted by,

SUZETTE L. ESMERALDA
Secretary to Boards & Commissions

RECORD OF ATTENDANCE

Present

Raymond Hutaff, Chairperson
Warren Osako, Vice-Chairperson
Rhiannon Chandler
Makalapua Kanuha
Gaylord Kubota
Bruce U`u

Excused

Irene Ka`ahanui
Kahulu Maluo
Brandis Sarich

Others

Michele McLean, Deputy Planning Director
Stanley Solamillo, Cultural Resources Planner
Richelle Thomson, Deputy Corporation Counsel