

**CULTURAL RESOURCES COMMISSION
REGULAR MEETING
APRIL 3, 2014**

** 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, One Main Plaza, 2200 Main Street, Suite 315, Wailuku, Maui, Hawai'i. **

A. CALL TO ORDER

The regular meeting of the Cultural Resources Commission (Commission) was called to order by Chairperson Warren Osako, at approximately 10:08 a.m., Thursday, April 3, 2014, 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).

Chairperson Warren Osako: The April 3, 2014 meeting of the Maui County Cultural Resources Commission is now called to order. Well, let's see, item B, Election of Officers for the 2014-2015 Commission Year. Any nominations?

B. ELECTION OF OFFICERS FOR THE 2014-2015 COMMISSION YEAR

1. Chair

Mr. Bruce U`u: I nominate Warren as Chair.

Mr. Gaylord Kubota: Second.

Chair Osako: Unfortunately, my term expires in one year.

Mr. U`u: I nominate Warren for the remainder of the year.

Ms. Mowat: I second.

Chair Osako: It has been moved and seconded. Any other nominations?

It has been nominated by Commissioner U`u, seconded by Commissioner Mowat, then unanimously

VOTED: that Commissioner Warren Osako serve as Chairperson for the 2014-2015 year.

Chair Osako: Motion carried. Any nominations for vice-chair?

2. Vice-Chair

Dr. Janet Six: I nominate Bruce U`u.

Ms. Mowat: I second.

Chair Osako: Any other nominations?

It has been nominated by Commissioner Six, seconded by Commissioner Mowat, then unanimously

VOTED: that Commissioner Bruce U`u serve as Vice-Chairperson for the 2014-2015 year.

Chair Osako: Motion carries. Okay, item C, Public Testimony. At this time, if there's anyone that would like to testify on any agenda items beforehand, just keep in mind that you will not be able to testify when the item comes up.

C. PUBLIC TESTIMONY

Ms. Makalapua Kanuha: Mahalo. Thank you, Chair Osako. Aloha kakahiaka kakou. . . Good morning, everyone. Thank you, Chair, for this opportunity to speak on item G, which is our Aha Moku. I'm here to -- in support of our Aha Moku o Maui, but I live in the moku of Lahaina. Any questions? Mahalo nui. Aloha. A hui hou.

Chair Osako: Any other testimony at this time? If not, we'll carry on. Next item on the agenda is approval of the minutes of the December 5, 2013 meeting. Is there any discussion?

D. APPROVAL OF MINUTES OF THE DECEMBER 5, 2013 MEETING

Mr. U`u: Motion to accept.

Mr. Frank Skowronski: Second.

Chair Osako: It's been moved and seconded that we accept the minutes.

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

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

VOTED: to accept the minutes of December 5, 2013.

Chair Osako: Motion carries. Okay, item E, Unfinished Business --

Chair Osako read the following agenda item into the record:

E. UNFINISHED BUSINESS

MR. JAVIER BARBERI, owner of Breakwall Shave Ice Company, requesting deviation from the Sign Design Guidelines for the Lahaina Historic Districts, located in Maui County Historic District No. 2, 117 Prison Street, Lahaina, Hawai'i, TMK (2) 4-6-008:054 (HDX 2012/0031) (E. Wade) (NOTE: This item was deferred from the May 2, 2013 Cultural Resources Commission meeting.)

The Commission may approve, approve with conditions, or deny the subject request.

Ms. Erin Wade: Good morning, everyone. My name's Erin Wade. I inherited this project from Kathleen Aoki when she took her job with Kaunoa. Essentially, in May, we brought this before you and the reason it's before the CRC today is there's a couple conflicting directing guidelines in the sign design guidelines document. It does state in the design guidelines that signs shall not be permitted on roofs and they shall not extend above the wall, and then on sheet F-7, it shows and recommends a sign both above the awning and sort of attached to the roof. So we needed your help in determining whether or not the sign that Breakwall Shave Ice placed on the roof was or was not appropriate and consistent with the design guidelines. We did determine that the size is fascia not appropriate, but wanted your help in determining if the location would be -- and then also, because of the height of the awning, it isn't possible for them to locate a hanging sign. It would be in conflict with the pedestrian traffic on the sidewalk so, generally, we allow one wall sign and one hanging sign at a property and given that the hanging isn't physically possible, they wanted to come to you for an alternative for the hanging sign. They made a -- or provided a recommendation in May and you folks asked them to evaluate a few other alternatives. The applicant is here today to share with you some alternatives. I did just have our inspector photograph the building for you yesterday, so this is the building as of yesterday, and I think that he's got -- yeah, so he has the top wall sign, he has several window signs, and then there's signs on both sides of the building. I'm sorry it's not brighter but -- and then he'll explain for you what he would like to do moving forward.

Mr. Javier Barberi: Thank you very much, Erin. Aloha. My name is Javier Barberi. I'm the owner of Breakwall Shave Ice Company. Thank you very much for taking the time today to hear me out. So I started this business two years ago, in March, and at that time, I contacted Kathleen Aoki to discuss signage, but she was on a leave and I needed to open my doors by March 1st, so that's when I went through the guidelines to make sure that whatever signage I put was within the guideline regulations. So I printed out some documents for everybody, and on the third document, you'll see, it's page 28 of the

guidelines, it's the one that's not stapled, so the third document it shows a picture of an architectural style book of a family market with a sign mounted the roof, and right below it, there's a California Bank sign with a description stating that the sign is mounted on the roof, so after reading those guidelines and looking at my building, by building is very unique, it doesn't have a high fascia mount like regular buildings in the historic district, it also doesn't have an awning in which a hanging sign can be mounted, so a sign mounted to the roof is the best area in which to mount, not only for aesthetic purposes, but also for business purposes and visibility. If you look at the colored photos, in the back of the colored photos that I've showed you, I also took pictures of the parking lot from when guests exist their vehicles. It's not a secret, the majority of my business comes from the three-hour free parking lot that's right in front of my establishment, and the visibility of the sign is essential for customers to see it as they exist their vehicles. If the sign was to be placed below the fascia or below the roof, then the guests existing their vehicles wouldn't get to see the sign until, you know, they reached Front Street and, at that point, they've past the building. So, you know, that is the reason why the sign on top of the roof is essential for the operation of my business.

You know, I've worked really hard to build this business and when I first started, I worked every single day, and little by little, I started making more money and started -- you know, was able to hire people, and then I had local businesses come and ask me if I can sell some of their products in my establishment. One of those businesses being Valley Isle Kombucha, another business being Coconut Glen's from Nahiku that make vegan ice cream. We've introduced those products but we weren't able to sell them very well because we're a shave ice company, it says shave ice on our building, people assume shave ice, and they don't want that, they continue to walk by. So when we first started with these local products, we didn't sell them very well, but then Brian asked me if he could put small signage in the window, and if we can go back to the picture before, you can see the current signage that says "Local Kombucha" that's on top, and if you're not familiar with Kombucha, it's a fermented tea that's filled with probiotics that's really good for you. If you look through the packet with the colored photos, you can see a spreadsheet I did. I took down the signs for a week, and I ran the sales, and then I put the signs back up a week later, and you can see the results from revenue and loss of sales that happened when those signs were taken down versus when the signs were up. We have many guests that come into our establishment and ask us immediately, you know, what flavors of Coconut Glen's do you have, or what flavors of Kombucha do you have. I saw the sign in the window. And, you know, without those signs in our windows, and supporting our products, we wouldn't be able to sell all those things, you know, and provide more sales for these local businesses, which, you know, in turn provide more revenue for the state, more jobs, and, you know, all of that.

So, you know, I am here today to -- for you to hear my case and I ask that I may be allowed to keep my current signage, not as a deviation from the guidelines, but as an example on

how the guidelines can be used on a case-by-case basis to, you know, the architectural structure of my building. Thank you.

Chair Osako: Any questions, Commissioners?

Dr. Six: I just have one question. I'm looking at the historic guidelines and I can see what you're going for, but you notice these signs all have kind of a historic flavor, you know, a little bit saloony or a wild west or, you know, which is -- so I see what you're trying to go for, but when you're operating in a historic district, and, you know, we went up against this with the Pioneer Inn that's owned by Best Western, sometimes there are these guidelines in place. I love Coconut Glen's. And so I just wanted to say that I understand what you're saying and it's good to have local businesses, but at the same time, we have guidelines for a reason. So I'm just interested to hear like what your plans are to go forward because, as we know, this I believe is in violation size wise, but we understand where you're coming from, but when you look at this, it doesn't really translate as a historic sign, I see what you're saying, you know what I'm saying?

Mr. Barberi: Yeah, and --

Dr. Six: It's got modern kind of style lettering.

Mr. Barberi: Yeah, it's a much more modern look and, you know, there are a lot of businesses on Front Street that have both sides of the spectrum, you know, from the old maritime look to their buildings to Hurley Billabong and, you know, surf shops, and Lush, and those businesses that don't, you know, that aren't -- that deviate from that old style of signage. I'm more than happy to design my signage around a more older look. You know, I'm open to that, absolutely, if that's something that will allow me to keep the sign on the roof.

Dr. Six: And these are some alternatives you're proposing as opposed to having all the little signs, but I notice you don't list vegan ice cream or Kombucha. Would you like have something like that in the window listed 'cause I notice you have some?

Mr. Barberi: Absolutely. Yeah, these were just quick mockups that's just listing items and it's not exactly everything that would or would not -- those are just some quick mockups of different ideas. Another option, in order to be in compliance, would be to bring the sign more forward and place it so that it is on my little miniature fascia that I have, you know, and then if I couldn't put something in the window, it would be to put signage on the fascia below the window. But as you can see throughout the pictures that I've shown you, all the different businesses on Front Street that have their products displayed in their windows, just like any other business in the world would have in order to showcase what they're

offering to guests, you know, and these are local businesses and they're also corporate businesses that have that.

Dr. Six: Are they in compliance with that type of signage that we see in these pictures?

Mr. Barberi: I'm not sure. These --

Dr. Six: I'm asking the planners because some of them look like there's banners and all kinds of stuff going on so --

Mr. Barberi: Well, if you look at Longhi's and Kimo's, those businesses have been around for ...(inaudible)...

Dr. Six: Since '76, Kimo's, and '77 -- I mean '77, Kimo's, '76, Longhi's, yeah.

Mr. Barberi: And they have, you know ...(inaudible)...

Dr. Six: Before they had these guidelines probably in place.

Mr. Barberi: Well, the guidelines have been in place since the 1960s, '69 and '67.

Dr. Six: So Longhi's has that wooden sign and Kimo's have the signs following the guidelines? The wood carving signs. We were talking about redoing some of the guidelines because that's so '70s, or '60s some of the styles. So we agree that this is a little antiquated and very confusing. I like, personally, the second one with the sign a little lower, but could you still have the signage in the windows because I believe, and Gaylord can correct me, that many of the plantation stores did have that kind of block lettering in the windows, which would be kind of consistent, and I understand this is a -- was it a gas station or a mechanic?

Mr. Barberi: It was Sushiya's.

Dr. Six: I know it was Sushiya's, but I mean before that.

Mr. Barberi: Oh, next door was the gas station. Yeah.

Dr. Six: Because, personally, the van, I get you're going for the surf and the surfboard and break wall surf, but I like the lower sign, personally, and other Members can chime in, and I don't mind the lettering in the windows that kind of looks like how the old plantation stores had the lettering.

Mr. Barberi: Yeah, if you look on the documents I showed you, there's also a page that has a general store and a market building with lettering and with signage in the windows advertising their products.

Dr. Six: Like on -- like this.

Mr. Barberi: Similar to that but it's on the actual -- the old school drawings.

Dr. Six: This ones here. Yeah. Showing --

Mr. Barberi: Yeah.

Dr. Six: So that's my two cents. Thank you for working with this Commission and trying to -- you know, we understand you want to stay in business and it's good you're supporting local businesses, but we have to figure it out. Thank you.

Mr. U`u: Question for staff, Erin. Erin, correct me if I'm wrong, one of the reasons we deferred some of the action was because we were going to come up with a signage for Lahaina. I wanted to know where are we and what point are we at that point of redesigning or coming up with updated signage for Lahaina? I thought we was going for of -- not that whalers look, but more of a traditional look? Plantation look. Where are we?

Ms. Wade: I think we distributed a draft in December of the chapter and we were going to pull together the subgroup and just haven't been able to get the time in yet to do that, which is why, frankly, our enforcement team is doing another round of enforcement throughout the district and they kinda came and said, you know, we really need to move this particular case forward because -- for consistency purposes in enforcement, which is why he's back before we've completed the design guidelines and hoping that you can make some interpretation based on the existing ones now.

Mr. U`u: I just would hate to make a decision and have him come back when we redo the design guidelines for Lahaina, you know, 'cause, obviously, there's no consistency in Lahaina. So, to me, would make more sense when we have design guidelines in place, then the enforcement people can walk down the street, and if we need to create a certain meeting for the specific, you know, the specific signage that we need to do, then I suggest we do it at that time. I would hate to have certain people -- if we going target him, we might as well target everybody, and so that's not the case I'm making, I'm making it's inconsistent. We need the guidelines in place prior to enforcing anything. That's my two cents.

Dr. Six: We have guidelines in place. It's not revised guidelines. And are we singling him out specifically or there's other people that have been cited in town, like I know Pioneer Inn was here? I'm just trying to make sure we're not picking on you.

Mr. U`u: I'm just taking a look at these pictures and --

Dr. Six: I agree, Bruce.

Mr. U`u: I mean you can point out one, two, three, four, you know, Rip Curl, I mean Volcom.

Dr. Six: Do we continue that trend or do we try to -- I mean I'm just wondering what the -- I'm asking the planning people too and everybody here on the Commission. Are we singling him out particularly?

Ms. Wade: Well, I can say that as of last year, after the round of enforcement, we did have over a hundred sign applications come in in an attempt to get compliance, so it's one-by-one we're working with the individual businesses to achieve compliance, and there's a handful of those that have just sort of dragged out and we haven't been able, there's probably 25, that originally came in, couldn't comply, haven't submitted anything back to us that was compliant that we could either -- or stated clearly that they wanted to come to you folks. So there's about 25 out there that we're still working with that maybe have 1 approved sign, and then they're trying to come up with what they're going to do for their second sign.

Dr. Six: So you have signs up there still so if we deferred this -- what I'm asking is your signs aren't all down and you're waiting for us to say it's okay to put signs up? You have your signs still in place?

Mr. Barberi: Yeah. Everything's in place -- well --

Dr. Six: Yeah. 'Cause we want to make sure we don't like defer and then he's sitting there with no -- you know, and he's got all he's signage down so that's why I just want to check on that.

Ms. Mowat: I just -- thank you for all of this. You did a lot of work and I appreciate that. But I know we talked about this before, and I think one of the testifiers did point out that there was a lot of inconsistencies within that -- within our guidelines. And I agree with Bruce that before we can really cleanup, we need to have something that we can follow, and if it's not in place, then I think we should have it place.

Mr. U`u: It's on us.

Ms. Mowat: Yeah.

Ms. Richelle Thomson: I just wanted to add something. You can, you know, today, you could approve a deviation from the existing sign design guidelines and work with applicant that's, you know, on something that's agreeable that you could move forward so that he's not left in limbo, you know, until the new guidelines are approved and all of that, you could help his situation, you know, if you wanted to go that route.

Mr. U`u: Is he in limbo if we don't -- we defer this?

Ms. Thomson: Well, yeah, he is because he's got -- he's been cited, right, Erin?

Ms. Wade: He has unpermitted signs at this point in time so that's what Kai is doing, he's going through and making sure that every business has received their historic district permit for the signs.

Ms Thomson: So what I'm suggesting is that, you know, you could take -- you know, move his case forward and that's one building that is, you know, now in compliance whether it's by way of deviation or not.

Ms. Mowat: Can we like recommend, you know, he brought the sign down a little bit, and then if you could -- I know this may be costly, to kinda just change the sign, make it look a little bit more to the historical, you know, 'cause it does look -- it kinda looks like a surf shop or something, you know, but that's going to be costly too, yeah?

Mr. Barberi: Yeah, it's about 2 to \$3,000 to get a 12-foot sandblasted redwood sign made.

Dr. Six: I don't think we're asking for -- we can do variations for painted signs, we did it for the Pioneer Inn, so it's not you have to get a sandblasted sign, so I think, and correct me if I'm wrong, but that was one of things we were looking at that that seems kind of that kind of '70s style that maybe isn't necessarily historically appropriate, but at the time that when they did that, that seemed like -- you know, they're wooden, so I think a painted flat wooden sign, I know that the Pioneer Inn has one, those are allowed. Those are allowed. I'd like to see -- I like the shave ice company lettering, it's a simple block, but I like how you had the -- personally, I don't necessarily want the Volkswagen van there. I like the lettering in the windows. I like the sign lowered. And if the "Breakwall" lettering was more of a block style fitting with, you know, and there's some old plantation images, and we had some of the Lahaina Town books that the ladies had they showed us that showed kind of real simple lettering, big bold, that would be more within that kind of plantation era.

Mr. Barberi: The only thing about the "Breakwall" is that it's a trademark now and it's like it's on all my collateral and websites and t-shirts and stuff. I mean it's just like any other

like, you know, like the Hurley logo or Billabong logo, you know, those logos that are trademarks. So if I change that, I'd have to change everything.

Mr. Skowronski: I have a question. Erin, you made a comment that the sign that's existing now, can we go back to that one, please? That's existing?

Ms. Wade: Correct. Yep.

Mr. Skowronski: You made a comment or did I hear that you said that the sign does not have a permit right now?

Ms. Wade: Correct. Yes.

Mr. Skowronski: So if in fact we were to defer, would you -- would he have to reapply and get a new permit for that existing sign?

Ms. Wade: Well, the reason he's here now is because he's applied for a permit, so right now -- and we don't take enforcement action until we have either approved a permit, denied it, or closed the file, having the applicant request it to close or inactivity.

Mr. Skowronski: But someone in your department has determined that this existing sign is not in compliance with existing guidelines?

Ms. Wade: Correct. Yes.

Mr. Skowronski: Could you tell me why not?

Ms. Wade: Because of the size of the sign on the roof.

Mr. Skowronski: That's with the square footage?

Ms. Wade: Correct. Yes.

Mr. Skowronski: Not the placement or the armature that sits on the roof?

Ms. Wade: And to be honest, the department was unable to determine, based on the design guidelines because of the conflicts in the design guidelines where one location it says cannot put it on the roof, and another location it shows and recommends a sign on the roof, so we weren't -- that's why it is in front of you to kind of make that call whether your feel it's appropriate or not.

Mr. Skowronski: If we pursue the option of deferring until the guidelines are updated, what does that do with his existing sign? Are you going to make him take it down?

Ms. Wade: Generally, we let the applicant retain the existing condition until such time where the county can take action. Yeah.

Mr. Skowronski: Okay, so if we did defer, he could stay with that sign, in its existing location with its existing type face, etcetera, until the guidelines are updated?

Ms. Wade: Unless you direct otherwise, yes. I would think so.

Mr. Skowronski: Okay. Thank you.

Ms. Michele McLean: I was going to make the suggestion that, and what I'm understanding is that you would rather make a decision on this sign after the design guidelines are updated so that your action on this sign is consistent with the new guidelines, so one option would be deferral. That does leave the applicant in sort of an unusual state because he doesn't have an approved sign, he has outstanding citation. One suggestion might be to approve the sign that he has today but with a time limit on it so that he's not in that limbo state. If Erin thinks from the -- she more familiar with the daily processing, if she thinks that deferral will just allow him to continue without accumulating signs -- or, excuse me, accumulating fines, then -- and if you're aware that that's what your action means and that would allow him to keep the sign, then you can do that as well.

Mr. Skowronski: But have the time limit -- have the time limit tied into when the new guidelines are established?

Ms. McLean: We like to have more of a specific date than something like that. I would say like one year, and then we could come back in a year if the guidelines haven't been updated. That's just an option, but if the Commission and the applicant feel comfortable that deferral will allow him to keep the sign and not be penalized in any way by the department, and that as soon as those design guidelines are updated, that he'd be back before you, then deferral might be the better action to take.

Dr. Six: I have a question. Because I know I was on the subcommittee that's supposed to be working on the sign stuff, and then I thought it kind of went that you guys were going to work on it and then we were going to get together, is that correct or?

Ms. Wade: Yes. That's correct.

Dr. Six: Because I think we should definitely get the signs -- because it's conflicting, it's just going to cause problems. I would like to say we defer with the contingency that you don't

add anything else or we give him an extension or a time frame and no additional signs go up, like, okay, I can put all kinds of signs, you know, like kind of just say like it is until we can come up -- 'cause I don't think it's fair to hold him to a certain standard when there is some clear confusion in the guidelines that we didn't have anything to do with and we're trying to straighten out.

Ms. Mowat: Yeah, and I would like to be sure that he's not going to be accumulating any other citations. He has to be able to -- somebody comes and give him a citation, he has something to show that, you know, he has an exception or whatever, extension or -- just to help protect his business. And I agree, you know, because if he makes any changes on that, and then our guidelines come out with something that says he could have just had that, then, you know, it's not fair to him, you know.

Dr. Six: Maybe we could, this is just an idea, maybe we can move to give him an extension for six months or until the guidelines, whichever comes first, something like that 'cause once we have the guidelines, you can review them, and then come up with, you know -- and maybe that's going to be fine with the new guidelines, you know, because we have to look at what's there already and work with the community. So I don't know. Is that something that could be done?

Mr. U`u: Question. Will the guidelines have to go through council? So more appropriate a year. I think Frank is working on a motion. Are you?

Mr. Skowronski: Actually, I think you should restate yours with these other sections about no further fines and penalties, be specific about the time frame, and also that there's no further expansion of the signage that's existing now.

Mr. U`u: Okay, I'd like to make a motion.

Chair Osako: Before we do that, is there anyone in the room that would like to testify on this matter? If not, okay.

Mr. U`u: I'd like to make a motion to defer action for a year, also to add that no additional fines are added on to the existing, and he is to keep the existing signage as is.

Mr. Skowronski: I'll second that.

Ms. Wade: I have one question. Clearly, we would determine that the roof sign, the two signs on the sides of the buildings were permanent signs, but there is information in the windows that I'm wondering are you covering that with your deferral or is that not part of it?

Mr. U`u: So the question will be: Can he change the wording on the windows?

Ms. Wade: The question is, normally we would not allow what's in the windows to be in the windows, in fact a lot of our citations have been, as a result of people putting pictures of what they're selling and stuff like that in the windows, so if -- I'm just asking: If you want to basically protect everything that's there today, or if you want to protect their current permanent signage?

Mr. U`u: I think, to be clear, 'cause I'm sure there's other existing that is not following that signage, so I would like to stay consistent and have it as is and defer. So, in other words, everything that's existing.

Dr. Six: I think what Erin's might say, like say it's a daily special, it's the flavor of Kombucha, he could change as long as the signage in the window he didn't start expanding into the window. Is that what you're saying that those signs could be -- do you need to change those signs?

Mr. Barberi: ...(inaudible)...

Dr. Six: Ok. Then it's not a problem.

Chair Osako: Okay, so there has been a motion and a second.

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

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

VOTED: to defer action for a year, and to add that no additional fines are added on to the existing, and the applicant is to keep the existing signage as is.

Chair Osako: Motion carries.

Dr. Six: Oh, we need to setup the time to make the guidelines so we can get them ...(inaudible)... so we can get them done in a year. Maybe we can talk about that later.

Chair Osako: Okay, we'll move on to item F.

Chair Osako read the following agenda item into the record:

F. NEW BUSINESS

MR. DAVID C. GOODE, PUBLIC WORKS DIRECTOR, requesting comments on the proposed renaming of Waikoloa Road to Waikalooa Road, an access road from Hana Highway to the Hana landfill, located in Hana, Hawaii.

The Commission may provide its comments on the name change pursuant to Section 2.38.90, Maui County Code.

Chair Osako: Is there a presentation on this?

Ms. Annalise Kehler: I'm just going to be talking about it a little bit and sort of introduce how this proposal came about, and then give you our recommendations. So Council Member Carroll, of East Maui, submitted a request to rename Waikoloa Road, in Hana, to Waikalooa Road, and he submitted that request to the Commission on Naming Streets, Parks and Facilities back in September of 2013. Along with this request letter, he submitted a TMK plat map and it shows the road in question with the proper spelling or what is believed to be the proper spelling with the "a" instead of the "o" of Waikoloa, and he also submitted excerpts from Elspeth Sterling's *Sites of Maui* book as well as chants and songs and interviews with kupuna, and all of which reflect the spelling of Waikalooa, not Waikoloa. I did a little bit of research on Waikalooa, and the name Waikalooa, with an "a," translates to water of length, and I think that's referring to water that comes down from the mountain to the ocean. I think. I believe. And then I also found a song called "Waikalooa," that was written by John Piilani Watkins, in 1947, and it describes a place in Hana known as Waikalooa, with an "a," and it is located next to Hana Bay. And then at the Commission on Naming Streets, Parks and Facilities meeting in February 2014, they recommended approval of the name change, so they sent that letter to council, and the department agrees with the findings of the Commission on Naming Streets and they adopt its recommendation as its own.

Chair Osako: Any discussion?

Ms. Mowat: I think it's about time we correct the booboo that was done a long time ago, so I'm --

Chair Osako: Anybody else? Is there any public testimony on this matter? The other day I had a discussion with Kepa Maly, on Lana`i, and he has done some oral history interviews in Hana, and he says that consensus is it should be Waikalooa. Is there any other discussions?

Dr. Six: No, I just -- I asked Bridget what's the difference in the place names would mean Waikalooa versus Waikoloa, and what did you say?

Ms. Mowat: I looked it up in a Hawaiian place names and it seems like get one what's the Waikalooa, the lengthy, and one it was something to do with -- is it a collection of water -- I cannot -- or a gulchy but --

Dr. Six: 'Cause there's all the fishpond ...(inaudible)...

Ms. Mowat: Yeah, but it's, you know, it's -- but it didn't give -- it just gave the little -- the meaning, and not the locations, but the kupuna and the chants and everything is there, so I have total respect for the kupuna and the, you know, the chants.

Dr. Six: Thank you.

Chair Osako: Anybody else?

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

Chair Osako: I did ask.

Mr. U`u: Oh, you did?

Dr. Six: So I move to accept the name change as indicated from Waikoloa to Waikalooa as requested by the community.

Ms. Mowat: I second.

Chair Osako: It has been moved and seconded that we approve the name change.

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

It has been moved by Commissioner Six, seconded by Commissioner Mowat, then unanimously

VOTED: to approve the name change.

Chair Osako: Motion passes. Okay, moving on, item G.

Chair Osako read the following agenda item in to the record:

G. PRESENTATION

MR. KE'EAUMOKU KAPU, presenting to the Commission on the Aha Moku system as well as Act 212 and Act 288, relating to the Aha Kiole Advisory Committee and the Aha Moku Advisory Committee, both of which advise(d) the State Department of Land and Natural Resources.

Mr. Keeaumoku Kapu: Aloha mai kakou. Good morning. My name is Keeaumoku, and here on my right is Timothy Bailey, that was the original appointed representative for the Aha Kiole back in 2007, when Governor Lingle signed Act 212 of the Aha Moku System. Mahalo for this time for allowing us to present in front of you. Mahalo, Mr. Chair, Warren Osako. When I originally placed the request to present to this council, basically, a remedy on how we can incorporate information that comes from the general community and to explain, basically, what came about in 2012 when Governor Neil Abercrombie signed Act 288 of the Aha Moku System. So I'll have Bailey do the presentation for you, it's a powerpoint presentation on, basically, defining Act 212 versus Act 288, and how it could actually be beneficial for this council, the County Planning, and also the state. So mahalo.

Mr. Timothy Bailey: Good morning. It is morning still? Okay. For those of you who don't know me, I'm the most conservative looking guy in the whole bunch of the Aha Moku System, so I think that's why Governor Lingle chose me. No, I'm just kidding.

Quick background. I'm born and raised in Kula, been a farmer all my life, and I passed Act 212 and Act 288 with some highlights in it that we'll briefly cover here in about a 20-slide presentation just for some background. And also, I included the Haleakala National Park Cultural Brochure that was just recently released in Kipahulu, where Senator Mazie Hirono came down for the unveiling of it. The reason why that's there is my resource management background at Haleakala National Park. I've been a program manager there for 24 years and the Aha Moku Council System was incorporated in this brochure, and it's the first out of 488 national parks to have native Hawaiians sit down and actually create a cultural brochure. So it was a big enough event that Senator Mazie Hirono felt that she wanted to be in attendance. So that's just a little brief background because I don't want to go into the mythological journey of our ancestors, but it's important for us, as Keeaumoku and I have discussed, that this Aha Moku System that we're going to share with you is not for us to take credit for, it's an ancient system that our kahiko poe kanaka, or our ancestors, created, and in brief, it was basically with the amount of people and abundance that we had, they needed to come up with a resource management system in the ancient days, which you guys are familiar with as being moku and ahupua`a and all that kinda -- that system. So that's the ancient version of how it got created.

And walking in the footsteps of our ancestors, stealing a quote from Keeaumoku here, we took a risk when we knew we were going to bring this forward in legislation, and

Representative Mele Carroll and Senator Kalani Englis were the lead authors, with us, on creating this legislative acts.

So without further ado, if you guys -- I highlight Act 212 and, basically, turn into that document and get to the meat of it, the beginning part just explain how we came to a census with the help of a puwalu series hosted by Western Pacific Fisheries Management Council on Oahu. And we worked diligently in a high tech office known as one of our kupuna's garages, down in Kahului, and draft this thing with Mele Carroll and some of the members that we have in the room today. Basically, the purpose of this act was to initiate a process to create a system of best practices that was based upon our ancient moku system. And in that process, the Aha Moku Council System would foster understanding of practical use knowledge, including native Hawaiian methodology and expertise, to basically assure responsible stewardship and awareness of everything that is natural and connected.

So in brief, our ahupua`a systems are from the heavens and go all the way to the depth of the ocean, and does not just stay on the famous Kamehameha Schools drawing of what an ahupua`a system looks like.

The council system would include the use of community expertise, so we're, basically, looking at generational knowledge for areas; in fact, your hot topic that you guys just decided on with Waikalua in Hana is actually right in the venue of what the Aha Moku Council Systems would like to provide. And, basically, it talks about regional moku. So as you guys listen to people that did interviews from the people in Hana and consensus of that community for that name change, it would be appropriate not to, obviously, ask somebody from Kahakuloa to define a place name in Hana, and that's, basically, how we looked at the concepts.

Act 212, this is a -- also had to establish the Aha Kiole Advisory Committee, so I was selected, we had three names submitted, I was selected by Governor Lingle to represent Maui and go out and do a task that we were doing. The committee cease to exist June 30, 2009, but then we had Act 39 that extended us because some of the islands did not fulfill the purposes of the act. Our responsibilities when we were the Kiole was we needed to go out to each moku, so if you guys don't know, Maui has 12 of them, and we went and did community meetings where we started to explore, examine, and get the basic buy-in of this ancient system and bring it back into our modern day system of resource management. We were to go out and provide advisory input, as you can see right here, to each moku, state, and county agencies, and it's kinda funny that now that I have sunset, we were placed on the agenda with the county from 2007, when we started, and I still was waiting word, so this is actually the first of being able to present even anything to the county level at all. Responsibilities, as you guys can read in the act, I'll just whip through them, aid in the developments, foster the understanding of practical use knowledge, basically, including

native Hawaiian methodologies, and, basically, ensure the future sustainability, as you guys can see, state, marine, land, cultural, agricultural, and natural resources. So, basically, in summary, this is about resource management and nothing more than that.

We had to enhance community education and cultural awareness, so we went to a series of all 12 moku, both mauka and makai, we gave a presentation of the act, we got the buy-in, we listened to the community members on what their recommendations were, and then, the following year, we went back to them and made our proposed amendments to this legislation because this was really only going to be a two-year thing, it got extended to four years, and so forth.

So as we continued these discussions statewide with all the mokus, and I can only speak on behalf of Maui, we realized that we needed to establish an administrative structure, so the purpose of Act 212 was to create an administrative structure, and they wanted to create a Aha Moku Council Commission, and I'm sure you guys have dealt with commissions. The community was very hesitant about creating another commission. And some other recommendations were they did not want to be a part of an entity too. So Maui and their recommendations, their eligibility criteria all that, is reflected in a legislative report submitted by the Kiolo in 2009, and again in 2011.

So a breakdown on the timelines was June 30, 2008, we started doing our community meetings. December 31, 2008, we continued community meetings and completed our progress report. In 2009, the islands had their Aha Moku Council and Aha Moku Commissions completed, and then Act 39 was submitted so it allowed us another two-year extension. In that two-year extension, we realized that things were starting to change a little bit. DLNR and some other entities were looking at the benefits of having an Aha Moku Council System in place and they wanted to, basically, make sure that it would be incorporated under their agencies and the people of Maui, in particular, were skeptical on that because we wanted to allow the people in the communities to make the decisions when it came to resource management.

The people of each moku and ahupua`a, they were the councils, and that was our recommendation, and again, this was reflected in those legislative reports that Keeaumoku will brief up with you guys on how to retrieve those reports. These are Maui's concerns, like I said, we had the commission; we wanted to make it a committee; the councils were not going to be councils, they were going to be working groups, so, basically, this was inclusive to anybody, you didn't need to be native Hawaiian to be sitting down on it, you would sit on a working group and tackle issues, like kinda the two that you just dealt with this morning.

What we were worried about was overseeing the Aha Moku Council System because the prophecy was that the people, when the ali`i and all them were to vanish, like our systems

have, then the people would rise up because it was time for the people to come forth and protect the resources that we needed to survive and sustain ourselves. They had language in their about an executive director. We made recommendations to have it be a coordinator because of people's views of entitlement when they get positions like that. And the roles and responsibilities of the Kiole. So Maui incorporated was the only island that if we had an unfavorable Kiole person in there, we created a charter and the charter would announce -- define the roles and responsibilities of that person representing the Aha Moku, and if the people were not happy with them, they could remove that person and select someone else.

So that was our recommendations, it started in July of 2007, it extended in 2009, term ended in June 2011, so that's when we sunset the Aha Kiole, and the commission would consist of eight Kiole members upon selection from the island Aha Moku Council.

Now we get into what Maui's idea was. The Aha Kiole, one from each island, would represent or sit at the table with county, state agencies and make recommendations accordingly based upon the Aha Moku Councils, which were one person from each moku, or the 12 here on Maui, and then they would filter down to people that would jump on the issues that each mokus have, which is, basically, there's always a land issue, a water issue, shoreline, ocean, and then we know there's burial and air as well, so it was, basically, just filtering down, letting the communities work, and then move forward. And that was, basically, the start of where got.

And then 2009 and 2011 we hear this bill come out, we heard that bill come out; in the meantime, we're worried about gas bills, and electric bills, and Senate Bill 23 kinda emerged, and then House Bill 1154 emerged and we went into testify and give Maui's amendments and plans to this, and then Act 288 was signed into law. And, basically, a lot of our Maui recommendations that, if you guys look in the legislative report, were not included, but no other island really had any -- had done their research or even their efforts to get the buy-in, so that's where we prompted to create our own Aha Moku O Maui, Inc., our own organization. So House Bill 1154, basically, became Act 288, and I highlighted some of the areas that we use. So in accordance to Act 212, it still exist except for the Kiole. We're the only thing that sunset.

So the Aha Moku System was, basically, established under Act 212, Act 288 established the Aha Moku Advisory Committee and placed them directly into DLNR, but what we like in 288 is it formally recognizes the system, and it also has the establishment of an Aha Moku Advisory Committee, and Kyle Nakanelua is our representative for that committee. The only problem was the committee -- all the language that said "must," "shall," and "will," they yanked out and said "may advise DLNR." So again, it basically came in as they being directly under DLNR and they may advise under all those provisions that we talked about for resource management. A list of names came from the Aha Moku System, under Act

212, and then the governor selected those names, and those are the names that you'll see listed if you go into Act 288 today.

So there's some observational reasons though why, when we met with the governor, he was not going to sign anything that obviously might put him in jeopardy. Concerns of the Kiole: people were actually taking that position as a title and making decisions for people without going to the community first; there was support of an indigenous bill, I think you guys remember we were trying to get -- Malama Solomon was introducing the native Hawaiian recognition indigenous bill at the time; there was funding that we never received, so if you read through Act 212, we never did get funding for what we were supposed to do; we were trying to organize in the same time, that's why we filtered down to Aha Moku O Maui, Inc.; and there were people that wanted to support the moku system but wanted to have control of it, and our whole goal was getting everybody in the community, including the county agencies and commissions involved because it deals with our everyday issues. And then everybody was just leery about the structure because they were afraid that here's these eight representatives sitting in DLNR and now they get to speak on behalf of everybody in state, and we're right back to where we started. So those were our concerns. So Maui threw in a charter, and Maui's the only island that has a charter, and Kyle Nakanelua did sign it to make sure that he would effectively pass on information to the communities and not make decisions based on pressure from the agencies.

So in short, we had some amendments. They said legislation will not pass any bills that they feel the governor will not pass, so that was kind of a reason why they started putting in their language. So we said okay, we'll try to keep it simple. The tool is the Aha Moku System itself, and not so much the individuals involved. We do not want to get caught up in that Kiole position or even the Aha Moku Advisory Committee positions; we want to focus on the resources. The Kiole, legislatively, does not exist. It was just based on a prophecy that we could share with you guys much later. And Act 212 already existed; the only thing that had sunset was us, the Kiole. So when Act 288 was signed in July, we looked at that and said, well, this is kind of an interesting law, but we looked at the positives in Act 288 and how we can use it unless we all come up with a conclusion. The Aha Moku Advisory Committee, Act 288, what to use in it, so I highlighted areas in there. Between Act 212, establishing the Aha Moku System, so the purpose of the Act 288 is to formally recognize the Aha Moku System, so now it's a law, Act 288 formally recognizes it. The establishment of this committee does not preclude any persons or organization's right to provide advice to DLNR. So they've taken away even advising the county and state agencies; they're only focusing on DLNR, while Aha Moku O Maui, Inc., that was incorporated under 212, wants to still work and continue the education of the Aha Moku Systems with county agencies, and what cautioned us was to establish the Aha Moku Advisory Committee within the Department of Land and Natural Resources which may serve in an advisory capacity directly to the chairperson of DLNR, and that's where we've been kinda stuck. We are coming to the county level to finally give a presentation that this

is the best system of resource management, and it's not entitlement or has any other issues other than resource management, and Aha Moku O Maui, Inc., which was formed under 212, is our link, and Act 288 does have enough information for us to move forward on that.

So if there's any questions, I'll be right here next to Keeaumoku if you guys want to address some, in the meantime, Keeaumoku is going to emphasize a little bit more.

Mr. Kapu: I think that's one thing that's good about what we established over here, everybody has a responsibility to our environment, yeah. Yeah, I think it would be really important that if we was to get on the site on how the county could actually look at how we can actually use the information that was provided, we have a website, and the website is ahamoku.org, and the website, basically, is kind of a context on -- for the use of a lot of people that, you know, with the Department of Transportation, we get correspondence from them through this website, we get correspondence that comes through from cultural consultants that work for development, or developers that they go on the website and they find out information on certain areas that have development and that the cultural consultants that are required to look for people from that general area, we point them to the website so they can have the upright information on who to contact, who to get in touch with when they're doing like the cultural impact assessment, it's good to find out who the representatives of those mokus are so those representatives of those mokus can actually give recommendations on the right kind of people to get those information from on areas that are historically impacted, possible sites and burials, everything, basically, it covers.

So what this whole thing is all about is that, for more then ten centuries, the Hawaiian system of natural resource management has been handed down in oral tradition and practice. It is based on a concept of ahupua`u, like Timmy Bailey said, in the traditional land and ocean tenure system of Hawaii. There are five elements in the system of best practices for traditional management of Hawaii's natural resources, and this is what, basically, we took to the communities to try to get a broad understanding so a lot of people would kinda jump in and help us with, basically, what our responsibilities or fiduciary duties was when we was addressing issues directly to the Department of Land and Natural Resources, giving recommendations to the county, recommendations from the Department of Transportation, and all the people that we deal with out there, so there is a venue, and it's under act -- I mean not act, it's under ahamokuomaui.org, you can find a lot of those information.

And I just wanted to take the time also that the representatives that sit behind me at this moment are representatives from different mokus that came to kinda -- we want to kinda separate them from here so what we did is have them sign the public testimony so, you know, we could kinda keep this kinda separate and they can actually come up and

introduce themselves. Okay, so mahalo for your time today. If you have any questions. Mahalo. Thank you.

Chair Osako: Does anyone have any questions or anything? Okay, we'll continue with the public testimony then. Okay, first on the list is Richard McCarty.

Mr. Richard McCarty: Aloha. Good morning. I'm Richard McCarty. I live in the Ka'anapali Moku, and the representatives and people in the moku asked me to show up today and tell you that they full support this idea and this concept, and it's actually in place, is working, and being pretty effective. The thing that is real important with this is that all of the mokus have their people come together and if we have an issue that has to do with the shorelines, we asked the guys that know about shorelines, what they think, and so it's a great accumulation of talents and energies, and it's working pretty well. So please consider this and it's a great tool for you to use if you have questions that need assistance. Mahalo.

Chair Osako: Okay, Makalapua is next and she already testified. `Aimoku Pali?

`Aimoku Pali: Aloha kakahiaka, Mr. Chairman and everybody on the council. My name is `Aimoku Pali. I'm from Kahikinui. We have like 20 ahupua`a I talking in Kahikinui. And whatever we started this Aha Moku Council, it was interesting because we just following what our grandparents did, and our parents did, you know, and we like to see that happen for our grand-kids, our great grand-kids. They still get something in the ocean when they go fishing. If not, if this thing stop, everybody and his brother going down there and raid the beach and take everything out and you going be like places where no more food for eat. You know, our food is the reef fish, and the aku and ahi, that's good too but we no can go outside there go catch that, so we gotta get from somebody else. I support this Aha Moku Council on Maui, and thank you very much. Aloha.

Chair Osako: Basil Oshiro.

Mr. Basil Oshiro: Aloha Chair. Good morning to all the council. My name is Basil Oshiro. I represent the ...(inaudible)... side of the Kula Moku, and I'm in full support of this Aha Moku Council System, or the Aha Moku O Maui, that we have something right here that we can follow now from our ancestors. So from here, let's move forward, and in hopes that you folks support us like we support the Aha Moku O Maui, the Aha Moku itself. Thank you.

Chair Osako: Sally Oshiro.

Ms. Sally Oshiro: Good morning, everybody. Thank you for allowing us to come here. I support the Aha Moku System. I think it's a great thing. Our ancestors all survived by just

following the rules and respecting. I'm from the Kula Moku, and the area I live in is Pulele -- sorry, Pulunui, it's small area in Kihei. Mahalo.

Chair Osako: Uilani Kapu.

Ms. Uilani Kapu: Aloha kakou. I am here, I'm a representative from the Lahaina Moku. Kamaka Bancaco couldn't make it. I'm under him. If anything that we have to attend, I also show up and attend. I wanted to share with you folks that Uncle 'Aimoku Pali was one of the originals; 2005 we started hunting for kupuna. Keeaumoku and I and Timmy were chosen as bag-handlers, right? Back then. It was very hard to go out and look for kupuna that wanted to participate in this because they just wanted to live their lifestyle, you know. We had a lot of them with us and a lot of them that shared their mana`o, and in 2006, when we gathered, there were over, I would say, 2 to 300 kupuna in a room, and we only had two days, literally, to speak with them, and share with them, that sometimes I wish we video taped because we loss a lot of them, but their mana`o still stands with us. That's why we stand before you folks today and wanted to share what we have worked so hard and so diligent to protect our resources, not one person can do it, all of us collaborately, as a community, as a people, as a whole that live and love this land can sit on this. There's no race base. It's for everyone. Within your community, only you can say how you want it to be run, and I know with everybody working, busy working and things, we need to fomulate something within our communities that we can, basically, put down and say, okay, this is how our community wants our burials to be protected, our oceans to be protected, our shorelines and everything, and I welcome everyone. I have flyers. All of our representatives are on here, and you are welcome to contact them. And also, our ahamoku.org website has all the phone numbers and committees. So mahalo.

Chair Osako: Johanna Kamaunu. I'm having a hard time reading it so --

Ms. Johanna Kamaunu: Aloha. My name is Johanna Kamaunu, and it's been a long time since we've been before any commission council, I think, but I'm here to testify on the Aha Moku System. You know, I was involved in this from almost the beginning when they were having meetings gathering all the kupuna, the educators, practitioners, and eventually the legislators to come together and make some decision on this. And today, this is 2014, you can see already how long its taken for us to get here, and I need to, a thought came to me, I need to remind all of us that we loss many kupuna since the time we started, but the thing that is most important about this system is that the state, this is what the state found was valuable, generational knowledge and people closer to the source, that, to them, was more important than science. There was a gap. And so, I believe, the legislators found that it was necessary to do something about that gap. We've never had that happen before. Everybody knows that there's this gap. The other thing we should understand about this generational knowledge and closer to the source, it says nothing about it being strictly Hawaiian 'cause we know, those who have lived here for generations, have so much more

knowledge. I'm continually meeting up with different people, families who share family knowledge of a place of genealogy, of the resources, of methodology. So as this bill came forward, what it has enabled us to do, it's empowered us to recapture those things that we -- we always felt were valuable, but we never took the time to really pay attention to it and develop it. I believe that this system, under Act 212, could provide the best way for doing that. Now, Act 288 has few glitches for me. As a representative, I'm looking at all of these things. If, to us, the thing that makes us significant to the whole process is our generational knowledge and our closer to the source knowledge, then the requirement, mandated requirement, to share all of that knowledge with the state becomes very critical, very significant to us because once that knowledge goes out, what happens to the people? So I have -- I have concerns about that part of it, but it still empowers the people and community, and I think with the way Maui has things setup, especially through the Aha Moku O Maui, LLC, that the county has an opportunity to buy-in even where the state cannot buy-in just yet with us. We are under mandate that any meetings we call need to be referred to the executive director of this project or else it's not sanctioned. They need to be aware of our agenda, they need to be aware of all the information that we bring forward, yet, we're trying to deal with all of that. So I am in support of this Aha Moku System. I think there's a great potential for the county to move forward in areas that we haven't been able to move forward together. You know, this is an opportunity, as a laundry list that Timmy gave us, to understand the practical use of knowledge and methodology of native Hawaiians, to establish projects that help us do this, to improve communication, education, to provide training on stewardship issues, and most important, to provide advisory input. But it doesn't preclude us from starting things and making them move towards the time when they will be best useful to the whole community. That's my testimony. Thank you.

Chair Osako: Kaniloa.

Mr. Kaniloa Kamaunu: Aloha. My name is Kaniloa Kamaunu. I'm from Waihee. It's been a while since we, as was talked about, that we kinda got together in Uncle Les's garage several years ago, and we didn't really understand how far it would go. We know that it needed to become, and so with Keeaumoku and Timmy and Ui heading it, it got quite far. In fact, it was legislated and it moved along. What's happening now is that it's being stalled by some intricacies where there is I guess not an agreement on certain things. But here on Maui, with what we've done, is being able to continue us to move on, and we haven't been hampered by -- being held back by certain interferences from other parties, which allows us to meet with our communities. And what's really significant is, for instance, our moku is Wailuku, Wailuku is quite a big area if you look at Wailuku itself, and right now, we have people from different parts of our moku trying to learn how to work with one another, and how to see each other's point of views because, as was said, it's a multi-cultural thing now, but we also understand that a lot of their rights come through the native side and that other people take advantage of that by enhancing to continue those practices. If those

practices are discontinued, as you know, anything, once you stop something, it's hard to bring it back, so what we're trying to do is continue the institution of the continuance of the practices that have been passed down from generation to generation. And as you look into our communities, you have different races, but when you look at the practices, a lot of them stem from what they have seen from the native Hawaiians, for instance, fishing styles. We can talk to a lot of different fishermen, and when you trace them back from where they learned it from it's from watching those that were here, and they incorporated those styles of fishing. What's happening today is inundation of other factions coming in to our communities, which don't follow those practices because they're not as seen as much as it used to be. So inundation or depletion of our resources become evident because we have different people with different ideas who don't have the same methodology, the same respect for what we can produce, they look at it as somewhat as profit, and they take it from being to be used and take it, for instance, one of the laws that Hawaii had instituted was that you could go draw up the ahupua`a and you could collect and take whatever you wanted for your personal use. The catch was you weren't able to sell it. You weren't able to take it out and sell it. How prophetic is that? Because your resource never gets ...(inaudible)... because you're going to use for your personal use. So how much fish can you use? How much ti leaf do you need? How much you need to build your house? It gets to the point where it's this is all I need. And if you have extra, as would be, you malama somebody else. You give it to them to use. To them there's no fighting to make a profit. It is basically to survive and to exist. Resources never deplete. But this is the style of living we're talking about. When we look at today, these reasonings are being thrown out the door and we need to institute or have something that continue to institute righteous practices because these are the things that will prolong our life. We know that we feel the economic and financial situation, which is true. Progress will happen. But yet -- maybe I give you this story. My wife's uncle, who is from Lao, someone was interviewing from college, and the question he was given was: You were living during the time of the Great Depression? He says, "Yes, I was." He said, "How was Hawaii affected?" Simple. "I don't know. We don't know what is that. We go down to the ocean, I catch my fish. I go home, I pick my taro. I make my poi. We don't know what it is to starve. We eat. We don't know what that is." Is that true today? It's not. We have to worry and struggle each and every day because practices of old have been dismissed by science, by progress, because it interferes. But yet, we have to look at Hawaiians and if you take into consideration, what's his name, Israel Kamakawiwo'ole, his *Facing the Future* album has his back facing the photographer. I asked the question why we did that. I learned that Hawaiian thinking is or the native thinking is you cannot create a future without the past. In the past, there are your successes and your failures. If you tend not listen or to take a look at those things, you are set for failure because it is blank. There's nothing for your take into consideration. So if we do not keep our practices alive, it's not only going to devastate us as a culture, it devastates all people that share aina, which is that which feeds. So we do not care for the old practices, how do you create new practices? They stem from someplace. They stem from some people. They stem because they know what

the right things to do and wrong things not to do. We need to pay attention to those things because those factions help us to survive, otherwise, as the Hawaiian says, auwe. Yeah. Nothing. So what do we want? We want to progress? Progress takes the facts in all things past and present to make good decisions. Thank you.

Mr. Roy Oliveira: Hello. I am from Waiehu, same moku as Kaniloa is from. I am the president of Waiehu Kou Phase 3, Hawaiian Homes, and this is why I'm sharing what I'm sharing now is because in Hawaiian Homes, I went to a couple seminars that were over in Oahu, and that's where I first found out about this Aha Moku System --

Chair Osako: Yeah, could you state your name also?

Mr. Oliveira: Sorry. My name is Roy Oliveira. And while I was at these seminars over in Oahu, the Aha Moku System was forming. This was something that I was very interested in, but it wasn't until a few years later that I was introduced to the Wailuku Moku, and I became a part of that and my thing was water rights, Na Wai Eha, all the things that helped Hawaiians in their resource management to feed themselves, which water was the big part, and of course land was the big part, but I had come to know that Waiehu was quite a breadbasket of food for Maui during the pre-western contact times. And another thing I noticed about the Aha Moku System was it takes a more holistic approach to resource management, and that's, because of all these factions, land, water, air, shoreline, ocean, and how they interact with each other, that, to me, is the Kiole System where it's all interwoven so that when you -- I was going to some hearings where DLNR was part of those hearings that they talked about getting the fish back into the reefs, getting the fish to reproduce, and to me, that approach was to put limitations on the amount of fish you were to take out of the ocean. That, you know, might be part of it, but unless you look at the whole approach to it, like what's washing off into the reefs, the silt deposits on the coral that depletes the coral, the pesticides or herbicides that might be used on the land that also gets into the ocean, it's not only a departmental fix where one view and that's the way it is. It's more of a, like I said, Aha Moku approach holistic, it takes, you know, a lot of different elements in order to get to a solution for something, and that's what attracted me. I am now trying to get the homeowners association that I'm the president of in Waiehu Kou, I'm trying to introduce it to our homesteaders there, and I view it as when you're trying to start something, you know, like when I try to introduce something that I would like to see the community take in, I have to realize that a lot of these people are, you know, having their -- taking care of their children, school, the day-to-day things that everybody does, but to me, unless we also look at these types of systems, this Aha Moku System especially, how are we going to nurture this lifestyle that we want to see, which is a Hawaiian lifestyle that was -- it's resource management was done over centuries when we had no containers coming here, we had no outside things coming but just the way that this approach to management, it fed everybody and it made the Hawaiian people grow. Thank you very much.

Chair Osako: Is there anyone else that would like to testify?

Ms. Mahina Martin: Aloha. I'm not on your list. For the record, my name is Mahina Martin, and I just thought I'd spend my lunch break here with you. Anyway, I'm a former Hawaiian Homes Commissioner, and I can fully appreciate how difficult it is to figure out how government work fits into cultural work, and when you have leadership come up from, on a government end, from a citizenship level, you know, we value it. And here, we have an opportunity, through the Aha Moku Councils, to look at the leadership that's coming from within the Hawaiian community. And I can only, you know, say that why would it be important to recognize it, to value it, and to also support it because, quite frankly, Maui is going through quite a growing stage. We see it on all levels no matter that you're dealing with. And for the CRC, and counties government, and state, when it gets to that level, to recognize and appreciate what Aha Moku can do for you to bring the resources forward, it's quite a resource. And I guess I just want to point out that, you know, while their process seems kinda intense and it sounds very grassroots, it's part of where we all come from. If it hasn't evolved as quickly as a commission or any form of government, or anymore structured organization, it's because it just hasn't had that opportunity and the time it takes is an important part. So if you want to look at it, you consider where Maui is trying to find its footing and find its way, you know, through our own ocean of difficulties and changes and recognize the old ways have its place in our future, you know, the analogy, because both Bruce and I are both wa`a people, are canoe people, it's like kaula to me, you know, it's the part of the canoe, the rigging, the rope, you know, because in the old ways, the kaula was made by hand, and it took time, and it took natural resources, so if you look at the Aha Moku, the way I see it as, it's the kaula that holds the ama, the floater to the canoe, it can -- good rigging will keep us moving forward, good rigging done thoughtfully and well practiced and using good material puts us in really, really rough ocean conditions but, you know, we always say you have to trust your own rigging, and you go in the ocean in a canoe that you, yourself, has rigged, not someone else. So this is what Aha Moku can do for us, as a community from Maui, and I think you have to value the thought that they are not going to wait for Hawaii, for the state, they're not going to wait for everyone else because so typical Maui, right, Maui no ka oi, you know, go ahead. You do what you gotta do. Meanwhile, you know, we're going to keep going. So this is our opportunity. And I think when they come forward and tell you that they're organized and that they have a resource, the value of it will help you in your own work because then it's a, you know, it's a combined effort. So mahalo for listening today and I hope you will place that, you know, at a forefront as these opportunities come up and as they ask for your support. Mahalo.

Chair Osako: Is there anyone else?

Mr. Kapu: Aloha again. I figure I better put in my two cents on the public testimony side. So, I just wanted to add, basically, what we've done from 2007 was we formulated committees, not only the moku representatives that you have present on your brochures,

that's the contact representatives, but within every moku, as we speak of the whole of Aha Moku O Maui, Inc., I'm the CEO, yeah, of Aha Moku O Maui, Inc., and what've done also, we formulated subcommittees to address land, ocean, water, burials, air, and shorelines, so we have a few representatives that sit on those subcommittees, and what we do is we get together when there's like problematic situations, certain bills coming out of legislation like a prior bill talking about SB 320, placing all inadvertent burials found in Hawaii on the island of Kahoolawe, you know, those the kind of pressing issues where all of us subcommittees can actually get together and talk about and give recommendations to the legislative bodies, so it's not just addressing the county concerns, but also addressing, you know, way up to the state and the legislature. We also, through our strategic planning in 2011, have incorporated certain things on -- we got a lot of donations from like water quality test, GPS mapping, so each moku is responsible of doing a land overlay on historic property sites, possible burials, and every moku within there are required to kinda get information and work with State Historic Preservation Division on what's within their moku so they have a better idea of what they're dealing with. They put together data recoveries or reports that will be presented for only their moku representatives when they talk about, okay, now we get development coming up around the corner, what is the hot spots within those areas, to have those moku representatives understand the key components or elements of what may be affected by, you know, possible change in resources and things like that. Also, every moku that we have present was also given water quality tools, yeah, so we can actually do our water quality in our streams as well as our shorelines and our oceans. So we've, throughout these I would seven, going on eight years, in despite of getting bounced around up on the top of the legislative side as well as getting a hundred support from the House as well as the Senate, and despite of what was happening up there, we were doing the leg work down here in despite of the rhetoric that was going on because we believe in the system and when that system came from a thought that, basically, was born from Molokai, John Kaimikaua, talking about this system of government was for the benefit of the people, and he mentioned one word and he said, "Hoali kanaka lepo popolo," that the chiefs are no longer here, that the people need to rise like a great wave and cover the land, so we took that within ourselves to say, okay, you know what? We gotta start doing our part too because if this is our environment, then maybe out part is to just get the information out to the people who don't understand the dynamics of Hawaii and try to help them within the process of understanding those impacts, those cultural, those land and ocean impacts, and this is a small amount of people that came today that's we've been working on this process ...(inaudible)... some of them five years, but five years is a long time, and what we hoping by coming today in front of you is, we put a request, and Timmy was, when he was elected by the governor, put a request to do a presentation in front of the full County Council, this was back in 2007, 2008, 2009, that was never allowed to us, so we went also again with the Chair Baisa to request another viewing in front of the full body of the County Council, yeah, where I'm assuming we're placed on the agenda, the last I heard was we're number 45, but no other word from there, so our whole mission is to try to get mahalo for allowing us to testify, to bring our mana`o to this body,

but we want to get to the top, and we ain't going to stop. I mean right after this, we're also scheduling meetings with State Historic Preservation to do a meeting in front of -- that they would do a presentation in front of the Burial Council, whatever council that we can. The reason why I say that is we want to get up there and start educating or start giving the county an opportunity or a gift, yeah, that the community can be their support resource people and also implement language within the County Council that all committees, boards should have a representative from the Aha Moku Council sitting on these bodies as well, and that way it'd be easier for that person that is affiliated with the Aha Moku to, you know, give the recommendations that, basically, is needed, get the right people to the table when you discussing things about, you know, the simplest things as sign ordinances and stuff like that. So and that's really the reason why we're here is to not only be provided the support, but anyway we can get a little bit quicker to getting up on the eighth floor and doing a full presentation in front of the people that we elected in office. We don't know where we stand right now when it comes to the full County Council, but we think if we come through the backdoor, I don't want to consider this being the backdoor, but this was a great opportunity for us to come in front and kinda share and, hopefully, that from this, we get up a lot more faster so we can really start doing the work that we really need to do. So mahalo for your time and ...(inaudible)... mahalo. Thank you.

Ms. McLean: Keeaumoku, could I ask a question? I actually have a couple questions. I really appreciate the background and then where Maui folks have continued to go. Even though Act 288 fell short and didn't include some of your recommendations, do you think there's still some value to the Aha Moku Advisory Committee as it stands? I mean I know it's "may" and not "shall," but do you know if they are consulted or they -- is that --

Mr. Kapu: How it normally works is the recommendations come from the moku and it goes to that advisory moku representative selected by the governor, so it's a door or it's a window to get the recommendations directly to the Department of Land and Natural Resources, yeah, but what we are trying to basically put out is it doesn't only have to go directly to the Department of Land and Natural Resources.

Ms. McLean: I just didn't know if you saw or you felt that even though it's very narrow and all that, is it being utilized even in its limited form?

Mr. Kapu: Yeah.

Ms. McLean: Do you think?

Mr. Kapu: It's definitely being utilized on a more higher level, especially when you have legislative bills, so it is beneficial to us, yeah.

Ms. McLean: And is there -- was there any effort in this session or do you guys think, in future sessions, you might try to revisit it and expand it more and keep pursuing your recommendations, or I mean is it still has some momentum not been lost, so to speak, or are you --

Mr. Kapu: I going bring up kanaka I ke au. I'm po, he's au.

Mr. Bailey: So, yeah, we, when the prophesy was shared, we never thought of it going into a legislative process, like Keeaumoku said. We were going to do this regardless, based on our traditional prophesy. When Mele Carroll came to us and said, "Hey, look, here's your opportunity," to be honest with you, when you guys compare the two bills, 'cause we all have our different viewpoints, Act 212 is pretty much written, I don't want to say "flawlessly," but in most favor of what we're trying to accomplish for resource management. Act 288 came in, I saw amendments being changed, everything that I was held with Sunshine Law and all that, went right out the door in their last minute testimony in front of the Hawaiian caucus. So last one we pulled back and we said, hey, let's gather our troops and then we'll keep continuing with our constituents. Unfortunately, as you guys know, politics, the legislatures start battling with each other. The intent of a Hawaiian caucus grew larger and then it became -- no longer became a Hawaiian caucus; it's just anybody that had issue with Hawaiian affairs could jump in. The western concepts again took over, took over, and took over, and then personal interests started butting head and people put up walls, and our goal is always to put the resources first. So as long as we keep having somebody to forward our legislative process, we're going to keep continuing. And I do want to credit a lot of Western Pacific Fisheries Management Council gets a bum-wrap on this because they facilitated the puwalu, Kitty Simonds is a Maui girl, born and raised in the same ahupua`a that I am born and raised, she's the executive director, she is kanaka, and she wants to continue fishing for people to eat, it has nothing to do with just ban everything and save everything, it means people need to eat, so she had, basically, asked us to come and formulate things, and it's, with her due diligence, that we're planning another puwalu series to empower our people on how to draft resolutions, how to write legislation, how to read legislation, who to create strategic plans, and how to implement even intent to sue letters, if need to, to keep moving this process forward. So the only common thing that we have is our resources and what defines us as kanaka. If it wasn't for the resources found here and nowhere else in the world, things like the i`iwi, the feathers that we gather to make our ahu`ula to signify our chiefs, that proves that there's no other culture. It's resources found in these areas that make any culture, and that's our number one goal is resource management, so we'll continue doing that and we just need to have somebody willing to be the vehicle to move forward and to emphasize what we said, the AMAC is our vehicle, we'll try as best we can, but how do you put something higher than yourself? You know, for us, in my years in resource management, I put the resources before myself and that's how we became diligent in building fence when nobody else wanted to build fence and moving forward. How do you get somebody who sits in a position like that put the

resources and the people before themselves? Those are the flaws that we're running into. They take it as entitlement and that's our barrier, to me honest with you, and when I was asked to be the kiolo, we joked about it because I had the haole name and they probably went, yeah, let's pick that guy. But we did it for the island of Maui and the resources. There was no self gain in this and I think that's our biggest flaw, so we'll just keep hammering until we can get people that will open their hearts that are resources are what define as Maui, defines as Hawaii, defines us kanaka, and it defines our ancestors. So that's kinda where we're looking at.

Mr. Kapu: Last and final. You know, and, basically, the reason why we're here is I know you deal -- all of you deal a lot of times with a lot of complex issues, yeah. A lot of complex issues. Especially the names of certain specific areas and whether or not those are the pono names of these areas, recommendations on cultural resources management, it's right in this area, and, you know, just kinda reminding this body how beneficial it would be, yeah, to have a community network force out there, people in every moku on this island become a resource for this body would give credit for the work that, basically, has been done from 2006 all the way to today so -- and we're not asking for that, but it's the wisdom of what was passed down, the responsibilities that was placed upon us, and a lot of the kupuna that is no longer here, that's, basically, our mission is try to come together with what is real and we can actually work with each other, and not against each other. So mahalo. Thank you.

Chair Osako: Okay, thank you for the representation and testimony.

Mr. Pali: You know, I'm sorry, but I forgot something very important. This is not just for the Hawaiians, this is for everybody on Maui. The whole Maui have to take care of Maui; if not, we not going get nothing. Everybody is a fisherman. You a fisherman. You a fisherman. You know, and if you go down the beach, you respect the beach. You get what you want for your house for eat, and that's how we all going survive, everybody. So this Aha Moku Council is not only for us Hawaiians, it's for you guys can join, come to the Aha Moku Council meetings and help 'cause we need all the help we can get. And, you know, praise Akua, thank you Lord for all these, you know, what's happening, and we no like see us all go down. We like help each other and make everything pono. Mahalo.

Chair Osako: Go ahead.

Ms. Mowat: I just wanted to say mahalo for -- and, you know, I think it is good and anything that is pono, as we think back to the traditional ways and how the Hawaiians, how we survive, that is pono. If it's something that we can continue to do, that's even more a blessing now, and teach our opio, teach them now. I can relate because my son is a representative for the Kawela Moku on Molokai. And I just wanted to share how Mo`omomi, with Uncle Mac Poepoe, how he changed the whole shoreline of Mo`omomi

by putting up restrictions. They brought back when to fish for certain fish. If you were going to have a luau and you needed this certain fish, but the fish was spawning or they were carrying eggs, they were not -- they had to go fish for something else. Right now, Mo`omomi is in such a pristine, you know, the way it was, the haukiuki, the -- everything all fat. You know, it's -- it was hard for some people in Ho`olehua because they used to fish anytime and every time, and when they did have to put up limits, there was some hukihuki, but when you see the rewards, then it's -- then they learn it's good, and it also brings an awareness to the -- to our kupuna that they are valued, they are still because they hold so much knowledge, and I think it would be really important when we sit down and talk to our kupuna to record, to tape their -- because they not going be with us forever and right now, we in a time when our kids, they don't care anymore, you know, so we really have to bring them back to what is pono and how important. I remember in the -- when I was younger and we had opae, remember opae in our luau plates? You don't see opae anymore. That's because our streams have been dried up. So I support this. I support this concept. And I wish you folks well. And Molokai is still alive and well. We still moving ahead also. So mahalo very much for all your hard work. I appreciate the presentation and I wish you folks all well. Mahalo.

Dr. Six: I just want to add on that, Bridget speaking to the teaching the grandchildren but this is great teaching the tourists. I think this is super important too. I volunteer at the Hana Cultural Center and there's a lot of people that are dying for some knowledge, so I really want to give hats off to getting something like this into people's hands; that's give them the tools, you know, to kind of understand. Obviously, it's just the tip of the iceberg of what's really going on, but I just want to say I'm really impressed with this and really support all the work you folks are doing, and I think that it's gotta come from you, right? Who else is going to come? So thank you for helping us know more. Mahalo.

Chair Osako: Anything else? Okay, then we'll move on to the next item, Director's Report.

H. DIRECTOR'S REPORT

- 1. Certified Local Government (CLG) training seminar announcement, open to the public, hosted by Historic Hawaii Foundation, scheduled for Saturday, June 14, 2014, 9:00 a.m. to 12:00 p.m., Fred Baldwin Memorial Home, 813 Baldwin Avenue, Makawao, Hawai'i.**

Ms. Kehler: Okay, so the first item under Director's Report is a Certified Local Government grant project. It is a training seminar, and it's for you folks, and it's for the public. It is free. And registration is online at historichawaii.org, and there is one on Lana`i as well as one on Molokai, so I'm not sure, Richelle, about Sunshine Law, but since we're having two

Commissioners who can go to their each island's training seminar, we might be able to just have everyone from Maui go. I'm not sure.

Ms. Thomson: It might be a good idea if you know, you know, could discuss whether or not you'd be able to go, and then we can deal with any Sunshine Law issues. If, you know, more than quorum wants to go to the Maui program, then we can discuss how we can achieve that.

Dr. Six: I would be very interested in attending, personally.

Mr. U`u: I will check my schedule, and I would be interested in attending also.

Ms. Mowat: Molokai wants to be there.

Chair Osako: Yeah, I urge you to go if you haven't been to one of these before. I won't be -- I'll be out of the country actually on the date they have it Lana`i, but I did attend the two-day presentation that they had several years ago at Ka`anapali, so it's pretty worthwhile if you're in this business.

Ms. Thomson: It is. It's quite good. I went to that presentation too, the two-day program. So if, you know, maybe you can let -- if you don't know your schedules now, you know, we can figure it out later, but, basically, for Sunshine Law purposes, if four or fewer go to Maui, we're fine. If more than -- if five or more desire to go, then we probably would need to do a special meeting on that day, you know, and it's not insurmountable, but we'd need to know so that we can go ahead and make those arrangements.

Ms. Kehler: Okay. And again, all the dates are listed on this flyer. And don't forget to register -- well, I don't know, can we allow them to start registering or should we figure out who's going first?

Ms. McLean: I would suggest, if you can let Annalise know as soon as possible if you're interested in attending, and then if we do have just four people on Maui, then we can say go ahead and register.

Ms. Kehler: Okay.

Ms. McLean: But if we have more than four, then we'll have to check with Richelle and see how to handle that.

Ms. Kehler: Okay.

Ms. McLean: But for Molokai, yep. You can go ahead and register.

Ms. Mowat: If somebody wants to come to Molokai ...(inaudible)...

Ms. McLean: That might be a solution to go.

2. Discussion of Future Commission Agendas, specifically relating to Hawaiian street names; and scheduling a Commission site visit to the Lahaina Historic Districts.

Ms. Kehler: And then under no. 2, under Director's Report, as I understand it, at the last meeting, there was a call for discussion on Hawaiian street names as well as a site visit to the Lahaina Historic Districts. So let's start with the street names. I know, Richelle, you had said something about, oh, there's like a morphing of some commissions that's happening soon, right, and then --

Dr. Six: This is talking about the metal and the wooden signs in Lahaina, is that it?

Chair Osako: No. It was Commissioner Salazar --

Ms. Kehler: Hawaiian street names and how they're --

Chair Osako: Yeah, because somehow she said some of the names, the meaning is -- doesn't make sense for what they're using it for.

Ms. Kehler: Okay.

Chair Osako: And she's not here today.

Ms. Kehler: Yeah. Okay, well --

Ms. McLean: Why don't we bring that up at the next meeting --

Ms. Kehler: Okay.

Ms. McLean: When she's here so we can find out exactly what she wanted us to do.

Ms. Kehler: Okay. And then there was also a call for a site visit. Are there particular issues that you would like to be dealt with or discussed while on the site visit?

Mr. U`u: I think more so Historic District 1 would be one for me, you know, the most --

Ms. Kehler: Historic District 1?

Mr. U`u: One. And, yeah. Yeah ...(inaudible)...

Ms. Mowat: What is Historic District 1?

Mr. U`u: That's the more --

Ms. McLean: Front Street.

Ms. Mowat: Front Street. That way you can cover the signage, you can --

Mr. U`u: Yeah. Yeah. But that's the more important history-wise. Historical.

Dr. Six: Well, that's the arbitrarily decided most important one that someone in the '60s drew a line around, so I always have real issues with that because the larger historic district is recognized but the national district is much larger and they pretty much took where the haole buildings are and drew a line like this and said this is Historic District 1, and which causes, I think, a lot of problems because David Malo's home sits outside that, Alamihi Fishpond, lots of things that should fall under it, pre-contact Hawaiian important, so, to me, I have issues with this district 1, I understand what Bruce is saying, but the renovations of the Plantation Inn were outside of district 1, correct?

Ms. Kehler: Yeah.

Dr. Six: And that's what prompted this a little bit?

Ms. Kehler: I'm not sure. I wasn't here last meeting.

Ms. Mowat: I think I brought it up because I wanted to see these two, the dwellings that they were going to tear down.

Dr. Six: And they're outside historic 1, I think. Could we maybe look at the larger. I see what you're saying but --

Mr. U`u: You know, I just was -- I don't know, can we do it all in a day?

Ms. Kehler: It's doable. I'm actually working on a walking tour of Lahaina for the HCPO conference for a mobile workshop, and we're actually planning on discussing many of these same issues, so we're discussing, you know, previous planning decisions that have affected what we have today and how planning issues were way different back then than they are now. It's, basically, like Lahaina's very similar to Williamsburg, Colonial Williamsburg, and the idea was very similar. So we're working on that. And then we're working on not only that, but looking at, you know, success stories and how we use tax

credits to save a house, and how we use the help of a nonprofit organization to save another house, and that's the Lahaina Restoration Foundation, they saved the Agawa home, which is an really awesome recent project. So I think it's doable in a day. It's just figuring out when we want to do this and schedule it.

Ms. McLean: What we could, depending on what our meeting agendas look like for the next couple of meetings, if we don't have action items, then we could do it on our regular meeting day.

Ms. Kehler: Okay.

Ms. McLean: Maybe start a little bit earlier. And we would want to identify, just for our agenda purposes and for members of the public who might be interested, is we'd have to identify the starting location, and then if we have anticipate having discussion as places along the way, we need to identify those places. But if it's just we're going to start and convene meeting, and then walk a certain route, and then finish and have discussion at the end, that's probably easier logistically and easier for posting.

Ms. Kehler: I think, yeah, what I might do is just start at a starting point and say, okay, be mindful of these issues as we walk through here, and then we'll stop, and we'll discuss what we saw, what we felt --

Ms. McLean: At the end.

Ms. Kehler: Yeah.

Ms. McLean: So maybe at our next regular meeting, if you could have just a proposed route.

Ms. Kehler: Sure.

Ms. McLean: And then if there's sites that aren't on there that you want to see, we'll add those, and then we'll know what to post when we actually schedule ...(inaudible)... does that sound alright?

Mr. U`u: Sounds great. Yeah, and also, if you could, a practical approach, when physical you can see something out, I would love to see a HABS report on a project that got demo'd and if we can compare the existing, just to relate to the two. And then also one, they had rehabilitate the house, I don't know, Ma`alaea Store is an example, I don't know what they in Lahaina, and something we can physically walk through and see the different between a, I guess one HABS ...(inaudible)... -- an after thought or, you know, the documentation that's need and see if I can, physically being there, how the HABS, and if I can kinda see

the history related to me on paper and also see one that the actual history was kept in tact, and in any stuff I was kept in tact, and stuff like that where we can relate because we talk about it here but it's not physical.

Ms. Kehler: Yeah. There is --

Mr. U`u: Not necessarily -- I included the signs, don't get me wrong, but, you know.

Ms. Kehler: No, no. Yeah, there's one house on Hale Street that was demo'd and it was, before it was demo'd, it was a HABS, and I can show you that.

Mr. U`u: With the HABS documentation?

Ms. Kehler: Yeah, I can show you picture -- I'll compile the pictures for you so you can see what it looked like before and you can look at what it looks like now, the new house, yeah.

Mr. U`u: Okay. And like for me, the Fred memorial home, what we having that seminar in, part of my interest is seeing how the rehab house look.

Ms. Kehler: There's a house, 450 Front Street, was a tax credit project as well. That house was totally dilapidated, and Stanley Solamillo, the former Cultural Resources Planner, helped the owner of that house get the credits, and it's a beautiful, beautiful restoration. It's a wonderful house.

Mr. U`u: Okay. Just part of it. We'll think of more.

Ms. McLean: One question for our next meeting, and actually for future meetings, given the Lana`i ferry schedule, for the Chair to get here to start at 10:00 is hard, would there be any objection if we started at -- if the posted start time was 10:15 or 10:30 just so he doesn't have to be under the gun every time?

Mr. U`u: That's works for me.

Ms. Mowat: Yeah, 15, 20 minutes, doable.

Ms. McLean: So just keep an eye on your upcoming agendas on that meeting time if we do change it so that you don't have ...(inaudible)...

Mr. U`u: Okay. Blame Warren. Okay. Kidding.

Chair Osako: Any announcements?

I. NEXT MEETING DATE: May 1, 2014

Ms. Wade: I just wanted to ask about convening the sign committee. If sometime this month, the month of April would work, and then we could maybe -- I can email the committee the draft that we have prepared, get together, and then review that, maybe make some changes so that on the next agenda, we can review a revised draft at the May meeting?

Dr. Six: Yeah. I'm available in April. I think it was Gaylord, and myself, and was it Owana?

Ms. Mowat: I know Owana was on. I saw -- no, it wasn't me. I wasn't on yet, but Makalapua was on it too.

Chair Osako: Yeah, but she's gone.

Ms. Mowat: But she's gone now so -- Gaylord, were you?

Ms. Wade: Yeah.

Mr. Kubota: ...(inaudible)... stuck on it.

Ms. Mowat: Was the day you was absent yeah?

Chair Osako: You got elected while you were absent.

Ms. Mowat: And it's recorded on Akaku.

Dr. Six: What about Warren?

Ms. Wade: Warren's harder to get to a meeting.

Mr. Kubota: ...(inaudible)... maybe Frank should be on it.

Mr. Skowronski: I have no problem with that. Sure.

Mr. U`u: Alright, Frank.

Ms. Wade: Oh great. Okay, perfect.

Mr. Kubota: Then I can piggyback myself off of it.

Ms. Wade: And I just wanted to say, I think also at the May meeting, we'll have the MECO light post back so that will be good to get that taken cared of.

Chair Osako: Okay, any announcements, Commissioners? No? If not, meeting is adjourned.

J. ADJOURNMENT

There being no further business brought before the Commission, the meeting was adjourned at 12:11 p.m.

Respectfully submitted by,

SUZETTE L. ESMERALDA
Secretary to Boards & Commissions

RECORD OF ATTENDANCE

Present

Warren Osako, Chairperson
Bruce U`u, Vice-Chairperson
Gaylord Kubota
Kahulu Maluo
Bridget Mowat
Janet Six
Frank Skowronski

Excused

Owana Salazar

Others

Michele McLean, Deputy Planning Director
Annalise Kehler, Cultural Resources Planner
Erin Wade, Small Town Planner
Richelle Thomson, Deputy Corporation Counsel