

County of Maui Water
Supply

BOARD OF WATER SUPPLY
COUNTY OF MAUI
PUBLIC TESTIMONY RE STREAM RESTORATION

Taken at Keanae School, Keanae, Maui, Hawaii,
commencing at 7:00 p.m. on August 15, 2000, conducted
by David Craddick, Director.

REPORTED BY: LYNANN NICELY, RPR/RMR/CSR #354
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MR. CRADDICK: I want to get going here and
we have John has a sign-up sheet. Everybody who
hasn't put their name on there, if they want to talk,
if they can sign up on that sheet. And would anybody
want to open our meeting with a prayer here? Do we
have any volunteers for that? If not, I'll do it.
Okay.

Dear Lord, thanks for getting us all together
for this meeting and have it so we can get everybody's
ideas on this stream restoration issue and hopefully
we'll see something come out of it as a result of this
meeting. Amen.

What we're going to do here, first of all, I'm
not a stickler for the rules and I want to give
everybody as much opportunity to talk as they can.
But the purpose of this meeting is to get information
from the community on what streams people would like
to see water back in and getting a priority for them.

What's made this possible is the board and
HC&S or A&B have entered into a Memorandum of
Understanding to where this is one of the priority
items between them and there is some things that we're
doing that will make it possible to allow water to go
back into the streams. So this is kind of a first

step meeting to get information to the board to try and do that.

We've got one of our board members here, Mike Nobriga. We also have one of our senators here from the state, Avery Chumbley. We've got Miles Inokuma from the mayor's office. We've got my deputy here, George Tengan. We have also some people here from HC&S, John Hoxie. I don't know if you want to introduce your other people there with you. But there is also a few other people that work for EMI there.

Now, there is no particular order that I want to go, but -- oh, and we also have Eric Hirano from the water commission here.

This map that I've got up here was a collaborative effort between the state water commission, USGS, and the Board of Water Supply from about 1994 to about '98 and then they wrote the report I think last year. It's the Groundwater Occurrence and Contribution to Stream Flow, Northeast Maui, Hawaii, and it pretty much covers the area from Nahiku to Maliko Gulch areas, slightly off the map there.

We will be holding another meeting probably in the Haiku area. So if you're from that area, we'll be having another meeting out there. But these streams -- all these -- this map here comes out of the back of this book. I know you can't see it from there, but this is Keanae right here, so if you know where the streams are located, they pretty much got all the streams marked on here. These yellow lines here -- this is our Upper Kula water system. This is our Lower Kula water system. This is HC&S's I believe

Hamakua ditch or Wailoa Ditch.

A VOICE: Wailoa.

MR. CRADDICK: Coming in here and I guess Hamakua starts in here somewhere. Spreckles, Lowrie, Haiku ditch going in.

So anyways, this is mainly an informational meeting, as I said, to get information from the public on what they want to see as far as streams restored and some kind of prioritization of it. So if anybody would like to speak, the floor is now open. If you could come up here, probably spell your name. We're doing a transcript of the meeting so that the board will be able to have a full word-for-word information of what everybody wants to say. So do we have anybody who wants to start first here?

GLADYS KANOA: Gladys Kanoa. I live in Keanae. And I'm a taro farmer. And I am speaking here for my extended family who are all taro farmers, primarily in Keanae. And I've been here for 23 years. And I know I'm the haole, but the Hawaiian folks in our family will rarely come to a meeting and rarely speak out if they do come, so they let me, thankfully, say something at these meetings. They asked me to say that Waiokamilo stream is their priority for restoring the water from as far up as red flower down to the ocean.

When you live along the stream, we have been asking for more water from EMI's ditch system for years and years, as you have read in the newspaper from all along. And we've heard so many times, well, when it's dry, the water goes under, you know, the river doesn't flow. But when you live beside the river, you know that that's too simplistic of an attitude because the entire river is diverted at one point to go to luakini where the taro was growing up there. The excess water from there flows back over into Waiokamilo.

About 50 feet behind our cottage where during big water the water would flow over the waterfall, when that portion of the river is dry the waterfall comes out halfway down the waterfall, comes from underground, and it still feeds the river that goes down where the water is again diverted to the taro patches into Wailua.

So it's a difficult thing to understand how these rivers work and I find that the study that was done, in reviewing it, I asked myself is this the same river we're talking about? When they say it's a gaining river here and it's an intermittent stream here and it's this and that, to me the dotted lines were in certain instances backwards. It was intermittent over here and it was dry over here. It's really hard to understand these rivers.

But my family said to give the priority to Waiokamilo stream and of course to Piinaau stream which feeds Lower Keanae's taro patches. And the other stream that feeds Keanae, which is Palauhulu, is not as important to us because it doesn't feed the taro patches. It does have all the native species in it, but there is a spring partway up that makes it a perennial stream about 99 percent of the time. And my father-in-law said he would not ask for more water into that stream because during flood times, the overflow would be bigger into our backyard. There is an overflow that goes right through our backyard and it has done so about three times in the 23 years I've lived here, so that stream is not a priority for him. Thank you.

MR. CRADDICK: Anybody else? There has got to be more people than that.

BOB ROGGASCH: My Bob is Bob Roggasch. And it seems like I've heard this before in Alaska. At the time they were trying to take the land from Hawaii -- I mean from Alaska. It's the same type of thing. We got money for this. Now we're no longer going to take it from you, we're going to give it to you, so now you have it so you have to live with what we got.

I think this whole operation goes right along with the bill that -- Hackett's bill. Not Hackett, but Akai -- I can't say it now. But the bill that is before the Congress now that they're trying to make a nation within a nation. This type of an organization,

this type of money coming from out of the blue, this type of stuff is nothing more than a white wash for continuing to steal everything that the Hawaiians have left. It's not bad enough they took everything, but now they are going to try to take it all. So that's all I have to say.

MR. CRADDICK: Anybody else?

RUSSELL KAHOOKELE: Hello, everybody, board members. My name is Russell Kaho'okele, I'm from lower Nahiku. And if what I have to understand is going on here today, it sounds like -- it's like revive the streams but you like us pick which stream. Well, first of all, I would like to thank Akua for bringing us to this day and giving us this opportunity. And I don't know why we even bothering telling you guys which stream is priority because they all important to us. All the streams. If I had my way, I would just close the gate at the ditch, Kihei or something, you know, outside there, and let all the rivers, go all the ditch goes dry.

We had a meeting in Hana where everybody was against putting the land into conservation a hundred feet on both sides of the stream. And I told the state representatives there, why conserve the land? If the stream go dry, what, the ohu going to build a hale on the side? You've got to conserve the water that's in the stream. They went ahead and did it anyway.

Shortly after that, Maui Pine come out. They like to activate their Kuhiwa well. I was so against that, I was dead against that, went to every meeting trying to get them to stop. But what happened? They did it anyway. So I tell the guy, what's it going to take to stop. He said if there is a major impact on the stream, then they would be by law required to stop.

Well, our stream is real dry now. At the time we was talking, we were standing in the middle of the

stream where the water is supposed to be over here but was barely at our ankles. So I tell the guy what is this, is this not an impact on the stream? What more does it take?

And there is those of you who might think that the water flowing to the ocean is just a waste, but that's not true. It's important for the water to reach the ocean. In Nahiku, we have a lot of taro patches that have been overgrown. Not because our ancestors never liked work the taro patch, but because we was too busy fighting wars for somebody else or going to work 7-Eleven for \$5 a day, what have you. So all our taro patches are overgrown. And us, the younger generation, we're trying to reopen up our taro patches in Nahiku and we need water. We don't need more wells for more development. We need water.

I understand a lot of the wells out in Haiku side they been drilling, they been finding contamination from the fertilizers, the pesticides, whatever, Maui Pine and HC&S is using. Pump that water back into the irrigation so they don't need spray no more pesticides or whatever. Put that water back. [Inaudible] Water for irrigate their field and they going to spray more poisons and pesticides. As far as I'm concerned, the Puhipu well on top of Makapipi should be shot down. Makapipi stream is an important stream to us. Hanawi is even going lower. That's an important stream to us. And every other stream from here to here I'm sure is important to everybody. Thank you.

MR. CRADDICK: Anybody else?

MAKAHINU COCKETT: Aloha. My name is Makahinu Cockett. I now live in Hana, Maui, and I'm real thankful I can live out there and live amongst the people who still are here. We never going no place. We are people of this land. We know -- you ask us many times what's good for us and we told you many a times. So the thing fall on deaf ears, then sometime you no can help. I come, I come for share my as a

high school graduate. Okay. I never go to college, you know, I fail to go to college, but that's okay. Real life experience has taught me to come this far and I'm going to speak on behalf of my ohana. We got a very large family and it's very diversified.

And understand that as you use resources that you may claim to be yours, such is the water. You can have the land. I'm a beneficiary of native Hawaiian homelands. It's good if it's usable. If you take Kahikinui, for instance, if we talk about water. Typically share some to our ohana outside there. Even if we use 3/4 inch pipeline.

And what I was really going to get to the point is if this water usage is being used, but excuse me if we got ohana that maybe work for the companies and they make their living off of the job. When I heard the last time that this revokable permit that is, you know, granted for the use of our water, that comes from our water storage in the East Maui, is that not resources that come from Hawaiian seded lands. And if so, you know, in order to see in my hand this pawpaw, what is the annual use? What do you folks pay for the use of this water annually? What are the criterias for using this land? Because if it's a revokable use permit, it means it's just taken away. And if it's a monthly thing, every month somebody got to go and sign up. I would like to sign up.

ERNEST JOHN SHOE: Good evening, everyone. My name is Ernest John Shoe. I'm representing Eddie Lehu Lapena and also representing Mary and George Keala. They have owned lands in Huelo from before the Great Mahele. Their water has been cut off. Recently EMI has come in and on a Hanehoi stream, pau, no more 8" pipe. Blocked off. Everything has got to reach this height as it falls into the underground ditch before -- when it reaches this height, that's when we get our water. On the Kualua stream, I get 8" water rights. 8" water rights doesn't mean 2 4-inch pipes. You do the mathematics, 2 4-inch pipe reduces it almost 47 point something percent.

Then I get the underground ditch. This is the Lowrie ditch. Then I get the underground ditch that goes all the way, all the way over to Twin Falls and beyond. I get two more 4-inch pipes, all right. Now I'm reduced down to what, almost 27 percent water. Unless big water, we get big rain, then everything goes down river.

Recently, in 1997, EMI came and cleaned the road to the Lowrie ditch. They shoved all the trees in the river. The trees rot out, they come down the river, they build blocks along the river. I got pictures. All of a sudden you get a big rain. January 17th, 1999, here comes the water. All of a sudden a blockage down from my place. Let's go. The suction from that, I use lose three taro walls. Gone. History.

The pohaku is not numbered. I can't put them all back in the same place. They're all downriver. I've got to rebuild. Now it's not of a historical value anymore.

What we would like, and if you would please reconsider and help us, what can we do to help you? Please restore the water. Not only for the Hawaiian's sake, but all future generations that come in. They're already -- Eddie Lehua, they own three acres, 3.30 acres of taro patch. They're talking about selling. Because no more water. No more water, no more life. That's what they tell me. They would be here, but due to health reasons they cannot be here. And George and Mary Keala cannot be here because they live in Oahu, George is 87 and his daughter teaches Hawaiian language and they -- everything in short notice.

There is a lot of things that I see just in Huelo district, Pualua, Hamakuloa ahupua'a. The Keamuis on the -- what is the name of the river that -- what is it? Your river system. We have what we they call Pualimas, the king's gardens. All right.

Recently I heard that EMI needed proof, written proof, that these [inaudible] These rock walls weren't built 50 years ago, they were built before. They were here when King Kamehameha I came through. How many battles were fought in the Hamakuloa district over that area? We get the King's trail. You can come in and see the awai, the channels they dug, Hawaiians dug by hand to create this water system to feed the people. Now it's being taken away. Now you like think in writing. No more TV, yeah. Writing. Is not sight proof enough?

So I stand here asking you for the Hawaiians' sake who I represent: How can we help you? How can you help us? How can we work all this stuff out? Thank you very much.

MR. CRADDICK: Anybody else?

MOKI KAHIAMOE, JR.: Aloha, everybody, my name is Moki Kahiamoe, Jr. I'm from Huelo. And I want to say something, won't be long. Back in 1978, I joined the military right after graduation. I had two kids while I was in the service. I've been all over. I just came back more than two and a half years ago. I decided I'm going to raise my kids and bring them back to the land where I was raised in Huelo with my grandparents.

Now my dad is getting older, my grandfather, he's really half and half now, but back in those days I remember we go from the house all the way down to the taro patch, the water is always there. But it started about eight -- about eight years ago, our water, we missed it, the stream. But above that is where Hanehoi. Somehow that two guys stay in relation. Eight years ago the water just started to come down. Because recently you no see no apoi, no fish. You go down Waipio, this other [inaudible] go fishing. A lot of the fish that used to be there, not there. Because all the opae and everything feeds there.

So I come home and plant taro. I just

starting to put in one thousand patch from the old nui where we used to have before. I got to go with the sprinkler, modern day system and half-inch pipe. The only water we get is for our au and whatever for the taro. We no water grass, we no water plants, we no more waterfall. It stays the same for years and it's still now. Nothing different. But the water has gone away. Somehow the bucket is dry.

And if you like look at water streams, don't look at the map. I take you my house, come look at that and we walk there, brah. I don't know what for tell you, but the thing is not how it used to be and we need to bring that water back because I cannot teach the kids and we cannot go back and say well, [inaudible] used to do with water, but now we no more water. That's all I want to say. Aloha.

MR. CRADDICK: Anybody else?

MOSES BURGAW: Aloha. Moses Burgaw, Jr. See, we're here for the water. And water is life. Now, you talk about water and you talk about progress and all of these wells that you're planning on drilling, all that water that they're planning to pump out, it's all the bottom water, because the top water has already been taken out for development, for the sugar cane which is being -- they're getting paid, subsidized. It's not making money, but they're still taking the water.

Now, we talking about all these streams here going dry. We know it's going dry. We know, all the people here. Apparently the people that all the state, the government, they want proof. That is the proof. You come out here and you look at it and you see all these people involved in it. Not just in an office or pushing papers or anything. They're in the water, but there is no water. Okay.

Now, what -- what are we going to do? What can we do as people to make the state and the government realize that there is no more water? See?

And now there is industries coming up, which is very important in Hawaii, industry. It needs water. And the best place to get is out here. Where all these streams. And it needs a whole bunch of water. And everyone in here guarantee is going to go to that industry which requires water. But there is no water. And if there is no water, we die. That's all. Thank you.

DARYL KUPEHAMOI: How's it. My name is Daryl Kupehamoi from Huelo. My grandfather is John Kupehamoi, but I'm representing this whole group here and many more who's not here, specifically the Hawaiian people and every culture [inaudible]. I'm a [inaudible]. When I was raised up as a young boy, water was very important to me and also my family and I believe every individual that's here. And one thing about water, when I think of water, I always think of my grandmother. Because that water, that idea also reminds me of God. This is my heavenly father up above, you know. And I pray to God, I prayed about this -- this is what August on the 21st. On August 21st we had a big prayer meeting, it was an all night prayer at the War Memorial. And I specifically went up there to pray for this, knowing that that meeting was coming up. I was praying for the water, we prayed for the County of Maui, Maui Irrigation, all these Hawaiian people that is in our island, the people that's on the island, not even Hawaiians, doesn't matter. But we have prayed for this whole island that there is going to be some dramatic dramatic changes that's going to happen. Until today, I believe it's going to happen.

And I was a very troubled child, I'm not -- I no talk first. I was action before I talked. You know. But now the Hawaiian give me a little more akamai so I got respect for everybody that's here in the room. And I see this piece of paper over here which really don't mean nothing to me because I walk pretty much this whole thing over here. And I'm only 40 years old. But yeah, I can honestly say, yeah, I pretty much walk this whole valley, this whole

terrain. That's a lot of terrain here. And I know how the water is.

I don't know all you other gentlemen that's here. I appreciate you guys letting us come and talk. But you know, I really believe this water is, you know, it's very, very important. I look at buildings and everything else that is important. But you know what? To the Hawaiians, when they was cultivating their land, it was not just the land that was cultivating, from mauka to makai, everything was all planned, down to fish, I mean, poi, to everything. Everything. To the, you know, we eat like snail, we like eat opae, we like eat o'ohu, whatever we wanted was there. Food. We had so much plenty that everything was, you know, [inaudible] What you need? I give you some banana. We get something in return. A trade value. And that's how I was raised up. Everything was trade value. No money. No money. Brah, I give you what you get. All is changing. But that all came from the heart and that was a beautiful thing that my grandparents taught me and everything. So the water, go everything got the water. I don't believe the state own the water. God, you know, this is the real thing when I look at constitutional or anything like that, or government, okay, this is how I look at it. God created man. Okay. Man created the constitution. Okay. The constitution created the government. The government created corporation. And et cetera. But much as possible, I believe that every one of these streams should be restored back to its natural resource. And that's all I have to say. Thank you very much.

JOHN BLUMER-BUELL: Aloha, everybody. I'm John Blumer-Buell, I live on the Kipahulu side of Hana in the ahupua'a Muoleia. And there are -- I'm here tonight for the Hana Community Association board of directors to gather information. And I just want to let everybody know that the Hana Community Association will do everything we can to help solve this situation.

And I would like to let you know that there are two other people from our board here tonight that have already spoken on their own, Maka Cockett and Moki Burgau. And I would also like to give a lot of -- a man I have a lot of respect for is Russell Kaho'okele. Russell worked with Harley Kanakaole and I on the Kuhiwa well issue. And the Hana Community Association is in the process of revisiting the whole Kuhiwa well issue through the State Commission on Water Resource Management. So we will get out to the community the facts of what's happening with the pumping and so forth and we will revisit that.

I wanted to give a lot of credit and aloha to all the folks from Namoku. The opportunity is still here to rewater these streams because of the native people here that have hung in there. And Hanawi stream would be dry already if the Native Hawaiian community hadn't stood up 20 years ago and said you don't get to take 10 million gallons a day out of the pool below Big Springs.

So don't feel like it's all lost. It's on the verge of coming back. And I would like to again give some credit to Namoku. And they had a meeting out here a couple months ago, I believe it was, and we had some folks from the Native Hawaiian Legal Defense Corporation and we had Mr. Johns from the State Board of Land and Natural Resources. He wasn't required to come out here. He came out here on his own. And I'll tell you, I was very impressed with Mr. Johns because he described the situation from his perspective and I don't want to put words in his mouth, but he described the situation of water in the state as being nuclear and really a lot of trouble. And he indicated that the state needs to do something to -- for some justice. I mean, we need to have some justice for the native Hawaiians just for a starter. So I think he was well aware of that, he indicated that, indicated the willingness to come back, work with the community.

I'm really happy to see Senator Chumbley here, representatives from the mayor's office, people from

EMI. Boy, we're all in this together. And it's really time to, you know, for people to really step back from the -- and really take a look at the hearts of the native people, I think, and really understand how important this issue is. So I'm very cautiously optimistic that we will be able to move something ahead here.

Now, I'm not -- I will, after my experience in working through the contested case hearing on Kuhiwa well with -- Arnold Lum was our attorney for that one, the Sierra Club Legal Defense Corp., and Harley Kanakaole, we worked with Mr. Bill Meyers of the USGS who was our expert -- one of our expert witnesses. And it seems very obvious to me that the place to start, and I speak only for, you know, just in part, I don't claim to be speaking for everybody, but it seems very logical to start by rewatering the Kuhiwa well through Makapipi, through Kuhiwa -- I mean through Hanawi, that those are the first streams on the ditch. And it makes a lot of sense, I've walked all that, seen all the plumbing and everything, it makes a lot of sense to think about rewatering those streams first in that area. I will defer completely to Namoku and the [inaudible] farmers in the Keanae Wailua Nui, they know what streams that they need here. And I'm only talking about the first step. So I feel very strongly that that's a logical first move. Makapipi through the Kuhiwa watershed and over to Hanawi.

So I'm not sure -- I want to ask David what the time line for this is because we're going to, you know, we want to get some things in writing to you. If people want to get things in writing, what's the date?

MR. CRADDICK: As far as the time line, what we're trying to do is to get additional water into the system, we're trying to do that by the end of this year. How much time it would take after that, I would expect no more than another half a year after that to see something finished. But I don't want to restrict the board to some time line. That's just my feeling,

not necessarily what the board's timetable is. That could move faster or slower than that.

JOHN BLUMER-BUELL: The last thing I forgot to say about when Mr. Johns was out here and the Native Hawaiian Legal Defense Corporation. We had some hypothetical questions that were put to them. And one of the ones that came up was if there are lo'i down by the ocean, are there Native Hawaiian rights for those lo'i or not? And how do we get the water there?

The opinion of -- there is apparently case law on that already and if the lo'i can be proven to be pre Great Mahele, there is already case law that the water has to be -- has to go to those lo'i. So I've volunteered for the HCA and we're getting the maps and Mr. Johns thought it would really be helpful to quantify where the lo'i are, to start mapping the lo'i, and to let them know how much water do we need. So these are constructive things that we can do. I would suggest that a lot of you know me, you could talk with me, or let's say Ed Wendt or Ava Puhii from Nomoku, others that are helping to document, quantify, and qualify what's going on here so that when we get together with the officials, we can say look, these are the -- here's a hundred acres of lo'i by the ocean, the law says that the water has to be there, how are we going to get it there. So you know, let's start working together and, you know, I have a lot of respect for the people that are here and really care. Aloha.

LISA MESSENGER KAHIAMOE: Hi, my name is Lisa Messenger Kahiamoe. And I'm not a kanaka maoli and I'm not a Native Hawaiian. I'm a witness. I'm a witness. I've been on Maui since I was two years old. Between the time I was two years old and the time now, devastating changes to the culture, to the people of Hawaii have gone too far already.

One good thing I've seen in this time is in the last few years, some truth has come to light. And you want to talk about law? Let's talk about law.

Let's talk about how Queen Liliokalani never signed away her people or their lands. How it was all illegal, okay, according to the United Nations resolution, declaration of peace between all nations, it's all proven illegal. Let's talk about law. Okay.

Who called this meeting? How dare you folks call this meeting to ask the Hawaiian people -- and don't call them Native Hawaiians because they're not. They're kanaka maolis. And anyone in here that is a Hawaiian or kanaka maoli, I urge you do not let the United States define who you are, who your people are, who your lo'is are. No, I'm sorry, the kanaka maoli will tell you who they are. They have the right to self-determination just like every creature in the world. That's also Article 42, Declaration of Human Rights, okay. Everybody has that right to say who they are. You cannot say, oh, they're Native Hawaiians and put them like what America did to the Indians, ripped them off for years and years. Oh, it's a wolf in sheep's clothing. If you're going to take money from the United States, that money should be all no strings attached restitution for what they stole from you.

The question is not which streams you want back. What I would like to see it for the people, okay, stop taking their water right now. Stop stealing their water. And come to them and say how much water you folks will sell us. How much water you folks will lease us. Okay? And you take that -- you let the kupuna decide because that's the lawful government in Hawaii. At the time of the overthrow, that was the lawful government, kupuna handling local affairs, monarchy handling the international treaties, which there was treaties with other countries.

America came in illegally, the United States. It was a conspiracy. It's all proven. Okay? San Francisco Tribunal, you look at the San Francisco Law Review, since 1984 it's one [inaudible] genocide is being committed against the people of Hawaii. Genocide. By the United States committing genocide.

Don't let them genocide you. Don't let them tell you who you are or what your lo'i -- which one is your lo'i that you can have. No, we want every lo'i, we want more lo'is. We want lo'i for every family that lives in Hawaii. That's something that all the people can agree to. Okay.

The reason why getting divisions and everything is because you folks is being misinformed. I was a teacher for the state. I resigned. They teach lies in the school. I refuse to teach half truths, okay. It's lies and half truths going on. That's why people don't know, they don't know their rights, they don't know their civil liberties, okay. What we need is education, okay. How you want to help us? Okay, start putting out the truth then. Apologize to the Hawaiian people for stealing their water. Stop stealing their water. Okay? And you know what, you don't have to and you might never see me again, but you will see me. You're going to see me on judgment day when we all stand before the Lord God Almighty. We all going to be there, folks. Make sure you're not an oppressor, okay. Make sure you're not an oppressor. Make it right with God. You don't know what's going to happen to you any day. Okay. But one thing for sure, you will be there before the judgment, okay. And God is going to give the people back their water and I praise him for that. Because the people, they cry out to him and God will hear them. And don't be standing in God's way now because you going to get run over..

Now, the Lord is merciful, all you do is you apologize to the people, give them back their water, give them restitution, they don't have to sign nothing, you hand it to the kupuna, it's yours. You folks decide what you going to do with it. We don't have no business knowing. We just want to know how much water you're willing to lease to us every day. And let the Hawaiians decide what they going to give you. Because it's theirs, it's not yours. And you folks stole it a long time ago and you're keeping it going by misinforming.

But I want to go teach all the keikis the truth, okay. You guys can't stop me for that. And I hope everybody does. Okay.

MR. CRADDICK: Anybody else?

SOLOMON KAAUAMO: Aloha, I'm Solomon Kaauamo, born and raised in this ahua. And brought up, worked the lo'is with my dad and we're still working and my kids and my grand kids are working, too.

A little bit of history about this place. But before I go into that, I just like to say that the issue here is not against EMI. I see EMI people back there. The issue here is about water returning to us. And this is not a fight between me and EMI or anything personal.

But our history back there. I went away, I worked when I was a young kid, worked with my dad in the lo'is. I went away to high school, I went to Lahainaluna, graduated from Lahainaluna, went away. I didn't want to come back. I didn't want to work the lo'i. When my dad retired, he asked me, he said to come home. And I said no, I not coming home. We have 12 kids in our family. Give it to one of them. And they said well, I'll ask every one of them and if not one of them want to come home, you're going to have to come home.

So I was living in Honolulu at that time. I loved that life. I loved Honolulu. I love that lifestyle down there. I had a good time down there. I had a good job. I wanted to live on Oahu. I didn't want to come back. However, not one of my brothers or sisters wanted to come back and live this life. So I brought my wife home. My wife is, by the way, from Honolulu, come from [inaudible], taro patch land, too, down there. We were brought up the same way, too. Brought her back home here. She said, "This is our life. We're coming home." I said oh, no, no, I'm not coming home. No, this is too hard of a life. So I

told my dad, I told my dad, "Dad, if I'm coming home, the taro patch is not going to be my life. That's going to be a supplemental to me." I needed to get a real job. He said okay, I'm retired from the county, you're coming home, you're working for the county. We went to Elmer Cravalho. Cravalho got me the job. True facts. Okay. I worked for the county now 30 years, ready to retire, but I'm still hanging in there.

In the early 1970s, the state -- the state department -- I don't know if it was DLNR or somebody, was going to provide this irrigation system to half of Wailua Nui. But because Elmer Cravalho at that time, he wanted to do all the job for everybody so he don't have to pay out of his pocket. He took all the jobs from the state. Elmer Cravalho even built the cabins at Wainapanapa. Working for the county. He took all those jobs. The same thing with our irrigation system. We took on that job. We put in 12 [inaudible] Had plenty water. The water was filling half of our Wailua Nui lo'is. All of a sudden [inaudible] Pipe not even fill. Not enough water to go up in the pipe. In the '70s that pipe was full. Only in the '70s. Today, zero. The only time they get water is nowadays because had plenty rain. But obviously something must have happened up there. The ditch, however, must have come up some. How? Man made, brah. Go out there, you see the cement below the ditch.

You go up to Wailua Valley lookout, look out in the valley. Almost half of the valley overgrown with grass. Why? No more water. Talk about apua concept. This was it. Wailua Nui was the [inaudible] No place else. And I raised up in this land where I see all the -- every lo'i in Wailua Nui open. Every land had taro growing. We never had no diseases because we had plenty water. Water wash away everything. We never had snails like we have today. We don't have blights, we never had all these other diseases. We had enough water. Our [inaudible] never go [inaudible]. That's all good taro. We had the

best taro in the state of Hawaii. And even until today when all the factory say we don't want your taro because your taro is junk. And we say go to hell, we're going to fill you the taro. We turned around and we did it wholesale. We started making our own poi. We made our own poi, came back to life. The poi shop wanted back the taro. We said no, not getting it back. We do it ourselves. Today we can even supply it again. And make it in [inaudible] because there is no water. There is no water. Lo'is are all closing up. Running into all kind of problems. And the issue is the lo'is [inaudible] only Keanae. If you start to prioritize and you say okay, Waikane stream, we will let this stream flow. What about hui on the bottom? He need water. What about the brothers in Nahiku? He need water. Everybody need water.

Prioritizing is making us fight among our own people. Don't prioritize. Every stream got to get water. Every stream got to get the water. By prioritizing, you're making us fight each other, our brothers. That's not right. That's not right.

Keanae, same thing. People using the stream, using the pond for swim. By the time the water reach down to the lo'i, the same water going down to the lo'i, the water get warm, it's not cold like how it used to be. But our problem is there and the issue is shouldn't be prioritizing [inaudible]. Everybody, no make us fight. No make the brothers fight. Thank you.

ED WENDT: Aloha. I'm Ed Wendt, president of Namoku. I live in Wailua Nui. I want to thank all the people who testify because you're darn accurate. For the state officials, county officials, East Maui Irrigation, I like what solves it. We're not here to [inaudible]. You have affected our [inaudible]. You have affected our economic development. You have affected our environment. For the state, you're supposed to have been helping the Hawaiians. Hawaiian Homelands supposed to give priority for water. Check you guys' track record. Not accurate.

When you affect our economics, a way of life -- and I've heard this young lady say human rights -- you're affecting my human rights. When you dewater everything and there is no life in our rivers, it will affect our lives. Our question I guess is to you that we are thankful that you are here, that we can iron out something. But I too speak that all the streams should have water, at least instream flow which the water commission, whoever you are, supposed to go and check and regulate to see how much water. You might have sent people, but I notice you folks send people when it's rainy.

For EMI, I'm not here to pick, we're not here to fight, we're not here to fight the county or anybody else. Same Mr. Craddick, he's an important job. All of you have an important job because people must have water, too. We are so fortunate [inaudible], we have about approximately 206 people live in our village. Yet we got two wells. They're still digging one other one. For this small little community, we have two wells. We fortunate. Whatever the reason is. But the issue is all about water. And the issue is my human rights is being affected.

And also I speak for the environment. I, too, have seen this place flourish with [inaudible] and the environment healthy. Now our environment not healthy, we not healthy. And we are sick. A hundred and seven years of corruption at its best in this great state called Hawaii Nei. We like to see changes. And do not pit us against each other, kanaka maoli against kanaka maoli, or white against white, or Japanese against Japanese. Because the water is for everyone.

Economic development. What gives EMI the right -- or Alexander & Baldwin the right? So to be able to have the water commission, Mr. Cravalho, designate them [inaudible] to do what you guys want to do, 25, 30 years, just take the water. Somebody stated, What about us? Why cannot we kanaka maoli be in on this, our own resource?

I have talked to lawyers in the United Nations. They're laughing at you folks. Because one day the hammer going to come down. And I don't believe any one of us can stop it. For those of you who are not aware that the United Nations is looking at you. We have representatives here from Native Hawaiian Legal Corporation who wrote the handbook Native Hawaiian Rights. That's our rights. But none of you are paying attention to these rights. If I was you folks, go get the book, if it's possible, and read it. That is where we're coming from.

We are aware that the state and the federal government have made laws in their own chambers to protect themselves. There is only one out there the United Nations.

You know, it's not fun and games any more and after a while people get tired, tired of bullshit, a hundred and seven years, we've seen a lot of bullshit and a lot of dewatering of these streams.

Now we also aware that you got to service the people on the other side. So how we gonna do this? What stream? If we only say Wailua Nui and Keanae and do not fulfill Nahiku or Huelo, then you're affecting their human rights. We all have rights. Like the fall out of Cayetano and Rice, that alone is going to affect every ethnic group. So are there law that are going to protect us? Not only the Native Hawaiians; all people who live here. Because scenic rights or scenic vista is what for everybody to go swim, the beauty. For those of you officials who don't hang out here, why don't you guys come out here for a few days, come hang out with us, come listen to the tourists.

They laughing at you folks. The leadership in the county and the state is zero. And yet we got to listen to you folks. It's our aina. This is our resources. It is our rights you're playing with.

Somehow I read the literature, they don't say

nothing about our rights, the Native Hawaiian. Talking about taking water on the other side. But now we have an opportunity to fulfill.

All I can say, I hope this equal to all our people in East Maui. We must think about us. We have the rights to create economic development, too. Do not deny us. So I say it again: Go get your book, read it, because it is just not between the county and state. It is much more. There are people in the national environmentalists are looking at you guys. We have no control over what's going to go down. All I know is on its way. So prepare yourselves and do not pit us against each other even though you come from EMI or you represent the state or the county or any official. Even among ourselves, do not pit. But I'm very glad you are here, all of you, and this is, I would say, a historical moment.

A few years ago we had a water hearing out here or a conference. We were told at that time, I don't know if it was two years ago, that EMI took 100 streams and rivers two years ago. Today, 116. Where that 16 came from? We never know nothing about it. But yet you folks go do this. So it has to be between the county and the state and EMI to make these kind of decision without the input of the people. So cynical, yes, we are cynical towards you. I personally am. You folks make me shake with mad because I feel like you think we are ignorant. We're not ignorant. We humble people. We took a lot of shit for a hundred and seven years. And yet you guys are trying to stuff it down our throats.

All in all I say God bless all of you and I hope a very prosperous meeting turn out. And I do not want to say [inaudible] this stream. I want us to [inaudible] East Maui. We come to conclusion, we make decision, we vote. Because what's good for us is good for our kanaka maoli down the road. Thank you.

MR. CRADDICK: How many more people want to talk?

TAUAPA UPUA: Aloha. My name is Tauapa Upua. I'm born and raised here in Keanae. I'm a taro farmer but a wetland taro farmer. I farm taro in Keanae and Wailua. The streams that I get my water from is from Puaaluu and also Waiokamilo. In these areas [inaudible], we have water coming down. But there is water for the people, for the taro, and for your opae, your [inaudible] Waiokamilo, for example, we have water coming to our lo'is this way. But not enough water for me go swim in the pond that I always go swim under the bridge. No more. That is my culture. Without that, I am nobody. Without water, you cannot be a farmer out here. You have no water, you have no life.

I plant taro last year down Keanae. We have no water patches. Ten one time. All look nice. No more water. They tell me drought [inaudible]. Coming down, they give water for swim, but not enough to everybody. All my life always get water. I see taro grow 8 feet high. Nowadays you fight for [inaudible]. What is that? We have the land. Sometimes we get the water. Some days I eat poi, some days no eat poi. That's where I am right now because of the water.

People tell me oh, you got a thing, like for example you [inaudible], but I tell you you no clean your [inaudible] if you run consistently. It cleans itself. And if you bring life for everything all the way down. Even bringing the [inaudible] for up [inaudible] to the ocean. I see everybody is still going to get [inaudible]. I don't see no [inaudible] coming down. No more fish. [Inaudible], pau. Before [inaudible], everything jumping.

This is my lifestyle, this is all of our culture. We might have different values, we might have different lifestyles, but we got similarities and everything like that. This is what my mother, my father, our kupuna teach me. I not too sure if I can teach the next generation now. So what is that? Kanaka die. Not just [inaudible]. All kanaka.

Kanaka is mankind. Okay. Everything, you need water, you need land, you need [inaudible]. Okay.

Taro farmer, I tell you this, get people grow taro dry land, you talking that is quantity. We worry about our quality lifestyle. We make poi from wet land. People make poi from dry land, but they always tell them need the wet land. Same like you [inaudible] Nowadays you don't see that. You see everything just [inaudible] all wild [inaudible] side and everything like that.

I worked my lifestyle as a taro farmer. But to survive in today's world, I work tourist industry. I drive vans, I drive in, and come back out. I see all these rivers and here I get it across to the tourists, telling them that this is a rain forest with no waterfall. Okay. Our number one industry which is ecotourism today, everything else that comes after like that. But yet this is our cultures.

This one that supposed to be flourishing in our island, for our people. Maui today, number one vacation island in the world. What they come here for? Not to stay in a hotel room, do activities around. When they come through here and they are oh, pay all this money for nothing. I thought Maui No Ka Oi, you know what I mean? And you got to tell [inaudible] you got to give them an excuse. Oh, drought, or El Nino. But yet I see more houses, more buildings, more infrastructure all over this island. Okay. I no see too much building inside here. And why we need one more well? You know what I mean? But got [inaudible], get people involved, people got to work for a living. You look, for example, plenty people taro farmer, plenty people gatherers. Here in Keanae, Wailua Nui, that's the only lifestyle I saw from [inaudible] time. Growing up, kupunas, some of them that are still living today. But even them, the places that they know of were plentiful and everything, [inaudible]. You go into a house, you find opae for eat. [Inaudible] you know what I mean? Today you go no more. You go [inaudible].

[Inaudible] you go catch one. One. One. One opae. Only one opae. Before [inaudible] full. Everybody all happy. Now there is even [inaudible] people, people not happy. Why, no more water, no more things that keep us happy. For keep us alive and strong and also to last throughout the next generations. We need water. We need a solid man upstairs, God Almighty, to protect us, flourish our [inaudible], watch over our kanaka.

Tell me who watching over all this water going out? Sugar cane. Houses. And more houses and people -- money come here, buy here, everything like that. Okay. The water going straight. Kanaka here, for example, Huelo, no more water. I get place Waipio, too. Two river come inside Waipio. It's our property. Two river no more. [Inaudible] below, the valley below, no more water. [Inaudible] That's one example. Waiokamilo. Palauulu. Makapipi. I tell you this, Makapipi before, plenty fish down there down Nahiku. [Inaudible] But not abundant as before. Makapipi river as the beginning of the ditch and yet with plenty rain, Makapipi dry. And then when the people squawk, oh, Makapipi get water. And supposed to be drought. You tell me. I don't know to the other day that we have wells up here. I thought this was [inaudible] miles of open beach and underground tunnels taking streams, springs. Got to get the facts. I never knew had wells. Now I know. That's from Makapipi to [inaudible]. This is our boundary. What they like do, we get a place already. We got to bring them back and not only there, wherever else get rivers. All this side, Windward side. Leeward side, dry. [Inaudible] house everywhere. Take the water go there. Because why? That's where we no stay. We're not living. We live here. How can I go take care of somebody else when I [inaudible] backyard. [Inaudible] I need water. But you not [inaudible]. Mahalo.

AWAPUHI CARMICHAEL: My name is Awapuhi Carmichael and I'm a seventh generation from this ahupua'a. My family goes way back as far as I can

remember. My parents and my grandparents were gatherers. I'm a gatherer. We gathered from the ocean all the way up to makai. But in the past 20 years, we've had to go into the forests because there is no water to gather opaes.

A few years ago, there was an unwritten law that we couldn't sell the opaes. But it isn't our fault that there is no opaes, no life in the streams. I believe that we should have an interim stream flow and every in every stream because it's our livelihood. It's our culture. How can we pass it on to the future generations? In a few years we're not going to have anything to pass to our grandchildren.

Yesterday I had the most beautiful opportunity. I took two of my grandchildren and a niece and we went to catch opihi. There was no water. The ocean was just excellent. No fishes. When we were little, we used to go along the shoreline and that's all you could see was fishes all over. We just used to lay around and dream about these fishes. Today we have nothing. We don't have anything and we need to subsist. We need our lifestyle back. Without our lifestyle, in a few years we'll be just like anybody else and pretty soon you know we're going to have a big development in our ahupua'a. We want to remain the way we were raised. We want our children to have our lifestyle.

So you know what I mean, water, they need water outside. But what about us? What about the taro farms? What about the gatherers? You know, I'm 63 years old, I'm going to be 64. And we still gather. Now we got to go way up in the forest because there is no water.

I remember when we were little, my parents lived along the [inaudible], they lived between two streams, and we used to go out and just catch the opaes or o'opus. And we have nothing now, you know. As Ed says, you could count what you catch. And I think everyone here, you know, we really need our

water to remain in this district, the district of the Ko'olau which comes from Makaiwa all the way to Kea'aiki, all the way to Kipahulu. We need an X amount of water.

You know, a few weeks ago we went up in the mountains and I think it was Mile 38 and there were huge pipes, six inches. They have put pipes into every place that they can capture the water. And all of this water is going out to Wailuku and we're left with nothing to subsist on. Thank you.

ELAINE WENDER: Aloha. My name is Elaine Wender. What we have here in East Maui is a unique situation: The largest water diversion in the state where we have over a hundred streams, over 365 diversions of those streams that take out from East Maui 267 million gallons a day or 60 billion gallons a year on an average. Ninety percent of this goes to cane. And even though A&B has completely converted 36,000 acres to drip irrigation, which they claim saves them about 33 percent on water needs, still everything is taken.

Right below the ditch, all the streams are completely dry. We are fortunate here in Keanae that we have springs on some streams below the ditch and so from those springs some of our streams have water some of the time.

If a company came along today and tried to do what has been done, there is no ward in this county or the state that would allow it. It's only because this has existed for so long that it's allowed to continue. What it has amounted to really is an ecological and a cultural disaster. And we've been struggling for many years in Keanae to try to reverse this. And I hope that this is a historic occasion. I hope that this is the beginning of a turn around and the bringing back of the water into the streams.

In preparing for today's meeting, I went through some files that take up more than an entire

file drawer. And one of the papers I came across was a communication to the Commission on Water Resource Management from the then existing Keanae Wailua Nui Community Association. And this was from April 1988, over 12 years ago. Signed by the then president of the association, Uncle Harry Mitchell, [inaudible] grandfather. He's now been dead for almost 10 years. And in this paper, we asked -- the community asked that a continuous flow from the mountain to the sea be re-established in basically all the streams from Hanawi to [inaudible] that serve this Keanae area. And all their tributaries. And I think from what you're hearing tonight, people are saying that that's what we want. That's what the people here want for this area and that's what people from other areas want. There has to be at least a minimum flow in all the streams.

Being a realist, I realize that we're not going to get all the flow back in all the streams, although that's what we really want. There are some streams certainly that should get all the flow back and I don't think we need to go into detail about which ones at this time, but I think what's really important for you to know and to hear is that people really want that minimum flow in every stream, the minimum flow that is needed to support life, everything from the opae to the taro farmer in every stream at all times.

I'm the end user on Waiokamilo stream and I've been keeping statistics on that stream for 16 years. And in all but four of those years, there were times when there was no water in the stream at the end. Last year, 23 percent of the time there was no water in the stream at the end. Waiokamilo is of course like every stream completely diverted at the ditch and then it is used for taro patches and there are also quite a few families who are completely dependent on that stream for their domestic water use. There was one year during the drought in 1984 that that stream was dry 60 percent of the time.

And when we talk about restoring water from the streams, we're also talking about all those other little diversions. People refer to all those little pipes that are in there that are taking the water from all places that it can be gathered.

And there is another thing that I think is very important. It's not just a matter of putting the water back in the stream. Because the streams have been abused for over a century, you can't -- the water would not come down. It's true what EMI says, if they put the water in the stream it wouldn't come down. And that is because the streams are overgrown because the natural water flow hasn't been in those streams for so many years. So the responsibility for doing that cleanup, which is a massive job, should fall on those who have been diverting that water for all these years. And I hope that the county is not planning to come back to us and tell us it's our responsibility to redo the streams so that they can accommodate the water, because that is not our job. But we do need to have water back in all of our streams. Thank you.

MARK SHEEHAN: Aloha. My name is Mark Sheehan. I'm deeply moved by hearing you talk and I just want to share my version of the movie of what's going on.

It's true there is a drought. And we talk about a shortage of water. There is not a shortage of water. There is a shortage of justice. The people who are taking the water -- I'm sure the people from EMI who are here this evening are very moved by what you say. So ultimately the chiefs in San Francisco and Honolulu are more interested in the bottom line of what it costs for them to produce the sugar. And so if you dry up, if your streams dry up and you dry up, really, it's too bad. And what's tragic is that we are letting them take the water. Every year, 67 billion gallons of water is taken out of the district. Your district. And we let them somehow. And I think if we are anything, we are much too polite. And you need to be far more demanding to make sure that

whoever is really able to hear you and make a decision about it really hears you and changes.

You should ask for half of the water. Half of the 67 billion gallons would be a good start. And the cleanup of the streams. You have to ask for it. You have to demand it. They will not give it to you.

I'm in real estate. I sell stolen lands, basically. And I was over today at a meeting where people are paying 10 million dollars and 12 million dollars for an acre of land with a house on it over in Wailea. There was no talk of a problem of water. I didn't hear a thing. I think if you go to the meetings about Makena, you will not hear any problem about shortage of water in terms of the two hotels they want to build and the 1,400 condominiums. And Wailea 670. They plan to build 1,400 homes. I don't think you're going to be hearing them talk about the shortage of water. You know why? They are going to be getting your water. They don't have to have these meetings. They don't have to explain about their lifestyle and the problems with their lifestyle because they know they are going to get the water.

You have to wonder with this Memorandum of Understanding that is being generated between the Board of Water Supply and A&B. Now, right now you have a year to year lease between the state for your water and A&B one year, EMI the next year. And yet we have a Memorandum of Understanding that's going to be developed between Alexander & Baldwin and the Board of Water Supply for 25 years. Doesn't that make you curious as to how they can do that? Because they are assuming that they will be able to go and get another long-term lease from the state. And I think it's your responsibility to make sure that that does not happen. You have to make sure that you make a claim for that water.

A lot of that water goes over state land and so the state has a right to that water.

A VOICE: Over whose land?

MARK SHEEHAN: Over state land. Over your land. Over your land. They say that 30 percent of the water comes from A&B land. The rest comes from state land, your land. But it goes into EMI and it goes into meet A&B's bottom line, and too bad for you. So you have to make a claim for that water. You have to form an organization. Maybe it would be the Native Hawaiian legal rights group that would make a claim for that water. Maybe you have to designate that well. Maybe you have to go to the Board of Land and Natural Resources and say we want all of Maui's water designated. Otherwise what you have going on in my opinion is a shell game. You have a scam going on. A scam with the Board of Water Supply. And a scam by A&B and EMI to steal the water. And they are always -- if you excuse the expression, pointing out the stars while they are pissing in your pocket. Don't let them do that. You have to really demand that they keep the water in these streams. You have to form an organization, it seems to me, that makes a claim for that water and say we will operate the water and we will sell you the water. Otherwise you're going to have Kihei, Wailea, Makena paved with condominiums and plenty of water and you will have nothing.

So you have to really get -- I once had an environmental lawyer come here and talk to some people from Maui who were environmental activists and when they left, she said, "You're very polite, way too polite. You have to be much more assertive and much more aggressive."

I may not be completely accurate in everything I say, but I've been here for almost 30 years and I've watched the game for a long time. This is a very corrupt state. It's very easy for people with political power to make their deals with the state and make their deals with the county. And you don't have enough political power to change it, so you need to figure out how to get that and be way more demanding to get that water to preserve your lifestyle. Thank

you.

JAY PARKER: I'm Jay Parker from Huelo. And I don't have a lot of follow up with all the great testimony that we heard, but I'm by nature a suspicious person and I'm wondering why the stream restoration thing came up right now. Is it that suddenly there has been a big change of heart to help us all out? I don't believe it. And the thing is, this Memorandum of Understanding with Alexander & Baldwin, I like Alexander & Baldwin, they're all friends of mine, but to me this goes too far because what this does is allows A&B to develop these giant mega commercial wells all along their ditch systems, dump the water into the ditches, and charge the taxpayers to clean it up over at the Kamole treatment plant and sell it back to the county.

And there's some talk right now that there is a lot going on in the Kailua area and possibly five of these commercial wells under development now. And so being a suspicious person like I am, I can't help it, I think probably -- I'm just going to take a guess that the stream restoration offer is a diversionary tactic to neutralize everybody.

And I was really gratified to hear everybody here tonight, as much as you each need those streams, I've seen the dry taro beds, I know what's going on, but to stick together and say no, we're not going to designate individual streams. That's the right approach. That's what we have to do.

And so, you know, we hear about this Memorandum of Understanding with A&B and then two weeks later we pick up the newspaper and we see, oh, Makena resort back on track, 2,000 units. Oh, two weeks later, Wailea 670, back on track, 1,400 units. Oh, Haliimaile, on track, 670 homes.

And you know, first of all, I'm against all of that for Maui. It's like who benefits from these million dollars lots and this gentlemen's gated

communities and all this stuff? Doesn't make any sense at all.

So I just want to stress again I think it's a mistake to fall into this kind of thing that's going on here and say, well, we want this stream and we want this stream because that's just a thing to neutralize everybody. And I think it's counter productive and I think everybody is already thinking that way in the room anyway. So that's all I said I had so say.

DANIEL MORROW: Aloha. I ask just for your cooperation. I'm not a resident of Keanae, but I grew up in Hawaii my whole life. And there is a lot of good things said here tonight that I heard. But in my life, I'm a white man in a brown man's world. I don't mean to be racial. My name is Daniel Morrow. My father was Tom Morrow. And we used to have big arguments about the water. And I used to always talk about David Craddick with him. But I didn't know Keanae was in such a bad situation because I left back to Honolulu seven years ago. I've been back to Maui for two years. I work three jobs a day and I just quit a job so I can try to run for council.

But contrary to anybody's beliefs here, you guys have more political power than you even think. This is a small map here. You folks are related to almost everybody around this whole island. Because my wife is Hawaiian and she related to some of you people here. You guys can control this whole island. If you got one person that can work with you guys and stick to one thing and vote them into power and your word is there. Your word is not out here in the community meeting. Your word is in there. You have to work from the inside out. You have to get somebody inside. And that's your political power. Don't forget it. This government is not all that bad. It's the people in the government.

LUCIENNE DENAE: Aloha. My name is Lucienne DeNae. I live Huelo, lived there a long time. And I've been real active here with both the Haiku

Community Association, I sort of chaired their committee on water matters for a number of years and was vice chair for a few years and I'm also very active with the Sierra Club which has taken some strong stands here in the past about Huiwa and Makapipi and some of the other places here, Hanawi.

And I agree with what folks are saying here tonight. It's like it's not a matter of, you know, which three streams are the most important, you know. I think we need to look at the message that's being delivered. You folks who don't live out here our area, listen to the kama'aina, listen to the folks that live by the side of the stream because they see what's going on in those streams. And after a hundred years of diverting the streams, we're getting changes, you know. I've only been here 15, 20 years and I've seen changes, you know. My neighbor Moki Boy and others, they have seen big changes because they have been here all their lives. But, you know, we've got to listen to these changes. Something is happening with the underground supply of these streams because they don't just all come, you know, from the rainfall, they come from underneath, too. And I'm not a scientist or nothing, but just common sense tells us if no more fish, if no more water when there used to be water most of the year, we're looking at some long-range problems here.

And folks out our way, you know, we want to know what the whole story is. This is a good discussion. We've been talking for years about restoring streams and this stream should be restored. But the other side of it is what's the rest of the picture? Is the trade-off to have wells all the way to Nahiku, too, and dump the water in the ditch and have that replace the stream water? I mean, what's being really said here? I feel like -- kind of like only like one part of things is being explained and maybe Mr. Craddick can talk about this when it's his turn because I think hopefully they tell him something.

I get neighbors calling me up, gosh, I see one well going up Kailua, what's it supposed to be? I said, oh, you know, they're just having water problems out there, folks haven't [inaudible]. And then I hear oh, no, huh-uh, no, we're talking to the guys building these wells, huh-uh, this is for a lot of wells out here.

I read in the paper, Haliimaile, they don't have water, so the planning commission cannot pass them. Guess what, we might get water from Kailua, they say in the newspaper. Now, I only read the newspaper, but I think, you know, if you want to build trust among these communities, everybody involved got to come out and say what the plan is because otherwise, you know, I agree with Mr. Sheehan, he's in a good position selling real estate, he knows what people will promise, that people are promised everything by developers, people are promised water that they don't own out in our valley. This guy promised water to, wasn't his water to give and folks had to sue to even get any water after he left town with his bundle of money. And this happens all the time.

And personally, I think we shouldn't just be talking about East Maui, we should be talking West Maui, too. There is, you know, plenty folks like to grow taro there. Plenty folks live in these valleys and would like to have access to the kind of water that they had when maybe their grandparents were children, but it's not possible right now. And that's something that needs to be addressed, too.

So I have a little phone line that people call at the Sierra Club office and I mean, you can't imagine the phone calls we get. We get them from Wailuku, Waikapu, Kahului, Honokohau, whatever, folks think the Sierra Club can fix their problem. I only wish it was true. But what I can do is share with folks, our policy makers, that there are problems out there with water and basically the system is very, very old-fashioned system of like only big

corporations controlling the water. And times have changed. And everything has got to change with them.

Now, like some of the brothers and sisters said earlier, I'm not for seeing this dividing people; I'm for seeing it bring people together. It's true, there is, you know, you can really point and say there has been a rip off. We need a future that's based on something else.

I was out Makapipi last weekend hiking and I was under Hanaiwi stream, they had of course the poor little pitiful streams at the road and no more water and nothing when you go up, and here's this beautiful water coming down and my heart just filled with prayer and I said Lord God, let there be a solution so this water can return to the land and return to the people here. I'm not Hawaiian, but like the sister said but we can all see there is not been a just situation here. So, you know, the streams of our area, so much people are really using the streams, Hanawi, Puiawa, Ho'olawe Nui, all the streams Huelo, Huelo stream, and Waipuaiki stream, Mokupapa, all these streams are being used by people.

First of all, we need them for our water. We don't got county water, we don't get pipes. If you grow anything, use them for that, there is too much agriculture going on in this area. A lot of folks resorting to wells because it's the only thing that's reliable. But really for years and years it was the streams. And only rich people can have wells, you know. So it's kind of the dividing line there is like my neighbors here, they're not going to put in a well, they don't have \$30,000 to build a well. So it's like of like the dividing of rich and poor, Mr. Dowling can have a well but we can't down here. We just to -- I've seen Moki's taro patch. He's got to bring the sprinklers out there. It is pitiful. And I remember when that stream there used to have water. Like I said, I haven't lived here this long. I hiked along all that stream.

Anyway, rambling on and on here, but all the streams in our ahupua'a, I mean that [inaudible], Pualua, Huelo, Hana, Kailua, Waipuaiki, [inaudible], all those streams deserve to have water and at least enough for the fish and everything at the ocean side to continue because those fish, if there is no water coming from those streams, it's like they just don't develop. It's just a different environment down there.

So that's pretty much what I have to say is just we do need to stick together and it's not about one or two streams. It's about the whole ecosystem. We can't divide things up into little parts. It's like nature doesn't work in little cut out parts. Nature works as a whole.

MR. MORROW: I know I testified earlier, but listening to everybody the spirit is just moving me to come up here. And you know, several things was mentioned, lawfully. I know my father always told me that Makapipi stream, if you go up the stream a little ways, there is a cement wall that the water legally supposed to be going over. Well, somebody broke the wall and there is still no water going over.

Law, lawfully: What is that? What is legally? On the way to the meeting tonight is the first time I heard about it. You got to come to this meeting. What is it about? Oh, they're restoring the stream. Well, after listening to tonight's testimony, it's clear to me that you guys shouldn't be telling us what streams you're going to put water back into, but you guys should be asking us how much water from which stream we can give you guys. You know?

I heard interim in-stream flow standard. That's true. I thought they did one study a long time ago about this interim in-stream flow standard. What's happened? What we should be doing is we should be putting an interim in-stream flow standard into the people's homes outside there. This water that going in our stream is so valuable to us that we don't even

make shi-shi inside the water when we swim. But not everybody is like that. Some people jump in, cold, piss the pants. But that's not us. We no do that because we respect the water.

But what happened, you guys divert our water, you take them outside there, as long as go through the meter, you guys gets your bill, you don't care what they do with them. You got million dollars estates up Kula screaming we need more water, my grass going dry. I was telling you we need them for our taro, we got to fight for it? Brother say we got to be more aggressive? No, I don't think so, brother. It's our nature to be humble. If it's you guys' nature for this steal and keep stealing and steal, steal, steal, then so be it. Because like sister said, come judgment day, you got to answer, you know. We are putting in our faith in Almighty above and that's where we're going to stand, and we're going to continue to be humble and no matter how many times you hit us, we're going to keep turning the cheek. But watch out for that Aloha slap that come back because not going to come from us. We the children, children of the Lord, and it's our duty for continue to live the law. So you guys cannot hear us, but we humbly speak to you and it's your problem. You got to answer for that.

We got laws, yeah. Our family got so much land, we like [inaudible] but no can. Because first thing they tell us is you need a water meter. So I go see the guy at the county, brah, like one water meter. Oh, okay, let's see, that's \$1,200 for the hookup and \$2,500 for the installation. Can make money in stormys. Well, you going to build a house. I can't even afford the meter, \$1,200! Oh, well, that's how we determine if you qualify for money in Stormys, your loan application. What? That's right.

Need water, I go rain catchment. How come you guys don't make those [inaudible] use rain catchment? They can. If they like water their million dollar grass golf course or their yard or whatever. Make

them go rain catchment.

Here's another thing. Our shit that go in the ground is contaminating the aquifer so we need one sewage treatment. We got septic tank [inaudible]. When the thing foey, take it to one sewage treatment plant and they cannot redefine them so they pay somebody to open the valve and let them directly out into the ocean. Oh, they pump [inaudible] and dump them right there. What's up with that?

You know the problem is? We got lazy, we never had to walk outside to the outhouse to take our shit outside, so we use the water for carry the shit outside. We shouldn't be making people put septic tanks; we should be making people dig outhouses in their yard. That's what we should be making them do. No use the water. You guys being disrespectful to the water you taking already.

I getting tired of talking. Sister said was illegal overthrow. See, the petition of water ancestors [inaudible] sent them up to Washington, saying no, we no like, common state. I think somebody forgot to fax the letter to the state. The state no believe this. So they continue business as usual, business as usual, so we humbly come and even though we oppose, they still go do. And then we go to another meeting and we oppose and they go do. And we oppose, and they go do. Or we go more [inaudible]. I would like to see [inaudible], you guys affected our livelihood, I would like you it affect the livelihood of the Realtors. Thank you.

MR. CRADDICK: Anybody else?

ELAINE WENDER: David, can I ask you a question? You said at the very beginning that there were things that you were doing now that makes this possible and I wondered if you could tell us what you meant.

MR. CRADDICK: Right now the ag park is taking

water out of the ditch. And there is a well below the ag park about six miles that could supply the ag park. Now, normally it would cost a lot of money to pump, but part of that agreement with A&B is to be able to get electricity from them. And doing that, it becomes -- if we can get that for all of the pumps at the ag park, it becomes no more expensive to use the groundwater than it does to use the surface water. So I think that is one thing that the board is looking at. And that was the one thing that I was referring to.

A VOICE: Mr. Craddick, you know when this thing all started when -- we go back to the missionaries and the sugar planters. When they started taking the water out of here, wasn't it only supposed to be designated for sugar planters? And as the sugar cane went out, water was supposed to be restored? And then now we're feeding ag parks out in Kula?

I believe in farming, you know, I believe the farmers need water, too. But we have to supply them with water. But wasn't the law stated that whatever water taken out was only for sugar cane and now is for subdivisions and commercial and other types of farming.

MR. CRADDICK: I can't say I'm that familiar with it, with the agreements that allowed the ditches to go in.

A VOICE: Because it seems like it's venturing off into something else now, you know, besides sugar cane. And a little bit about Maui Land & Pineapple. You know, I've travelled around the world quite a bit. I may look like one dork, but I've been around. When people destroy aquifers and get away with, they destroy the aquifers on that side, contamination from sugar cane or pineapple. But nobody get fined over there. If one haole and one kanaka maoli go up here and dig one ditch and divert that water, he got to get one permit or he going to get fined. But how come the plantation no get fined for destroying a most precious

resource, water? But that's all right. We come out East Maui.

Why cannot the county or whoever is in charge look at resources on the other side before coming out here? We know it's the easy way out because you got the ditches, you got the infrastructure already set up. You guys looking for the easy way. Why cannot we go the other side first and figure out if we can get some water to supply the other side. And try not to depend, which we already know, West Maui going dry. So everything -- we're going to concentrate in East Maui to service everybody else.

Just by listening, we don't have enough. So if we continue to take from here, we're going to have zero. And it's going to affect the whole island eventually. Because I testified when they started the first transmission line on West Maui, they told me no way we're going to affect this aquifer. The first 36-inch transmission line. How many transmission lines you guys got out there now? And what kind of water you guys pumping? So if it can affect West Maui, who said it cannot affect East Maui? Do you folks have some distance or historical fact?

You know, these are kind of things I think we need to put under consideration and we need to look at. Not only one area. We put all our marbles in one basket and then sink. And I sure don't want to see people on the over side suffer, too, because we all know people on the island of Maui. But I would like to know that thing about the plantation when they first started this whole operation about taking water out of here, if there is a law and why, if there is one, why wasn't it enforced and why are we having this kind of changes with the county to take more water.

Nothing against you, Mr. Craddick, personally, but we all know what Mark Twain stated, whiskey is for drinking and water is to fight over. Thank you.

MR. CRADDICK: Anybody else?

JAY PARKER: Can I ask a question? So you've heard what people think about stream restoration in general, but could we ask you guys what you had in mind, what the offer is?

MR. CRADDICK: I think that that is something that the board, once they look at this testimony, is going to have to decide. I can't say for certain any final decision has been made --

JAY PARKER: Some kind of idea must have driven this, yeah?

MR. CRADDICK: I'm quite certain there was. Whether I was privy to that or not might be a different story. But I'm quite certain -- Jeff is referring to Jonathan Starr here. Jonathan came in a little bit later. Jonathan is also on our water board.

MR. STARR: Well, so far the plan has not been shared with members of the board in any detail, but apparently the Chair has some plan to try to put some water back in the streams, which of course is an ideal that a lot of people share. I certainly share the water should be put back in the streams.

I know there are other issues involved and I know that one of the things that the board has grappled with is the duration, whether short-term or long-term plans should be made regarding water diversion and stream flow. And I know that's an area that there has been some discussion at the board level and I know that there is some thought at the state level of perhaps extending the length of time that the permits would be issued for. Right now they're issued for one year. So that may be part of what the discussion is about. But I think that it's really coming out here to get a feel for how the community feels about their streams and whether they feel that the current situation is acceptable or perhaps there should be some flows returned to them, and if so, how

much. I think that's been answered very clearly.

A VOICE: We want it all back.

A VOICE: We're not stupid, okay.

NICK NIKHILANANDA: I live in Huelo and I live on Mukupapa stream and the edge of my property, I have two and a half acres out there, is where the dam is and that's mine and three neighboring properties, our water. And my stream is dry all but about three days of the year when they open up the overflow ditch.

But I want to share something else and it follows what Jay said earlier about being skeptical. Because I am also a candidate for the County Council and I think it's important that there is somebody on the inside supporting those of us on the outside.

But I've got a questionnaire that I got from the Board of Realtors and I know how they want me to answer and I know how I answered it and I thought I'd, just listening to the testimony tonight, share with what's going on. Because to me I think it's what's similar to the dam, it's a diversion to allow water back into the stream when, as the testimony has come earlier, it should be the other way around. The developers and the state and the county should be coming and asking how much water can they have.

And to follow that up, one of the questions from the Board of Realtors, and they tell you sort of what their position is, it says would I support connecting the east of Maui upcountry system with the central system. And earlier you've heard a couple of comments about 1,400 houses, 1,200 houses, 600 houses. Where do you think that water is coming from? Why do you think the Board of Realtors want to tie in the East Maui ditch and system to the central system? here is that water coming from? So be really aware of this appearance of -- like me, I want to see -- I've lived on streams in Haiku for 10 years and it's wonderful when you see water in the stream. And those

of you who are living on the stream know how important it is. So be really skeptical this proposal of a 25-year agreement so that not only Wailea and Makena but who knows how further out will be these million dollar properties, gated communities, and people who when you just said you have a feeling for the people on the other side for water, but we're talking about thousands of new people to come here for the water that already we don't have enough of.

So just be really between the lines and listen to what the proposal is, who's offering it, and why it's being offered. Because you know that the people on the other side -- and A&B, god bless them, they were an agricultural company, but today they're not, they're land development. And I just read out of it, just went on the Internet and I found this institute in Michigan talking about A&B is not the only one that was in ag for years and that some states and communities are forcing them to pay the difference in the taxes where they keep this land in ag and then develop it and make millions, not thousands but millions of dollars.

So again, be really skeptical, what is this being offered. Because for a hundred and seven years things haven't been offered with one hand and not being taken with the other.

A VOICE: We know that. We don't even have a bus stop for our kids and we live in the rainforest.

NICK NIKHILANANDA: Anyway, thank you.

A VOICE: Can I say one thing? You know, I'm really honored that I can be around these creative minds, the people from within this small community who come and speak of something really important. And as eloquent as we can be and we can find all the words that we can use to divert all the stuff from the main stuff. This guys only here for temporary. All us guys eventually going to -- it's inevitable. So when we going to stop and we going to quit the cheating and

the manipulating, you know, we were screwed and they told us you cannot reapply today, you need to keep constantly learning. You need to constantly be able to remind ourselves that as we look at what we're doing, we're not talking about children, nobody talking about our children. You know what I mean? We're talking about in a maybe unique way that, yes, if you speak for ourselves, oh, jeez, we're not going to forget our children. You talking about taking this water out to somebody who we don't even know. You know, you talk about alien species. Alien species don't only come in the form of animals or plants. I'm an alien species. You know what I mean? So we got to watch what seed we're planting in our community. I see that new transmission, I see down Nahiku, somebody is clearing the land. But you no can see. You got to fly in airplane. I work for an airplane company, I fly over and I study the coast line and I get so sad. I'm so happy because I coming home Hana, some place so beautiful that this is -- who you guys going to do, push us guys off the end. That's the beginning. Hana is the beginning. That's how I feel real deep in my heart. And I'm real fortunate that I can be there working with the school system. And I wanted to ask of Mr. Craddick to -- I like share my [inaudible] and the youth. We been working on a project in our school that we've been trying to get online and working with different departments within our government structures. And we teach our children about business, about youth entrepreneurship, about self-sufficiency, how to become economically developed, that thing. You guys say to us people, you know, you got to create ideas. So as we present our ideas, I look around us guys, everybody else is doing our ideas, people [inaudible] our culture. They exploiting our culture, they selling us guys off on their beautiful cars and advertising. That's not Hawaii. You got to have a place where the people that can -- this beautiful place in Keanae where they can come and the people actually live the life and hear from them the stories. Not the stories that we got to make up. When you look at that nice brochure, that's the only thing you can read. It's all about business.

And you wonder if they really telling the truth. I hear the truth inside.

Yes, the diversion of the water needs to come to some kind of final decision who gets to use the water. I think it's a great idea that we can also use the water and say to the people well, you can have this much, how much do you folks require? So you if you're going to develop Makena, oh, Makena so sad, us Hawaiians got no beach no more. We going to get trespassing for try to get to the beach. You know what I mean? Trying to cut between somebody's cars. You guys know that's not yours, but still you're claim on the paper that somebody sell you that I can bear full titleship. You guys tend to ignore how far back our resources go. Prove to me that I'm not Hawaiian. You know, you guys say prove to you guys that we're Hawaiian. We try to [inaudible] Hawaiian Homelands, stand in line, you wait 20 years and nothing. And does not the water come with the land? This land that we're trying to use that comes in Hana, city land, Hawaiian Homelands, through the Department of Land and Natural Resources, the lease went up, it became part of the Hawaiian Home inventory, home to the most infestation of miconia. If you guys know anything about miconia or anything about the pakapari vine or the African tulip, you getter get hip because people who come in, not going to get the water for, not going to get the green trees. [Inaudible] we going kill ourselves for the sake of somebody, strangers to our lands. Costing you millions. You know, if you're going to give in to them, like the sister said, you better not be the oppressor because [inaudible] he going to give bear the witness on what is fair, you know. So we no help our children wherever we may be in any part of our island and treat our nation, I feel we're going to be responsible for how [inaudible] And already I can see with my daughter's reaction. [Inaudible] She's go [inaudible] like this or she make this, bang, bang, bang. [Inaudible] love her. Come, we go work in the aina. [Inaudible] animals. But we're denied those things. So in Hana, we go and try with our ohana in Hana, [inaudible] I asked the

county if we could have some creative way of allowing us guys to tap into the water system for the education purpose. And they say you come up with \$3,400 plus or minus, you can have your water meter, 5/8ths inches, that's all you going get. Okay, so I'm ready put my money out of my own pocket and put me in the hole, but it's worth it. I don't care [inaudible] we created our own nonprofit to umbrella our school and we didn't rely on what funding through the DOE have to give to our school. Totally ignore Hana school and Keanae school. It's a place that people come to see us guys. They no come for hang out in Kihei, that's the only place they get for stay. When you look at travel on this highway, [inaudible] come through here.

[Inaudible] aloha, whatever remnants we get back. [Inaudible] be around. Because this belong to all of us. And so whatever kind of decision you folks heard, go back to you guys' office, got to shirt the spirit [inaudible], not only the words but the how. When you go back, I don't know what you guys going to decide, but we asking for the water to come back to our kapunas and follow the example. We make mistakes. But so this thing is not like one -- we're not doing our rocketship or anything like that. I think maybe some other rich people on the other side can look into the introduction of maybe desalination, perhaps. They say expensive, well, they do them on submarines in the Navy. They might be an alternative without having to -- maybe apua say to us [inaudible], we build all of our system, then one day no more water. And we don't know where, what we're going to do. Can I [inaudible] my refund? Because I don't know, things like that could happen. And I just wish the best for all those guys because we're going to get [inaudible]. I like this the best. Maui no ka oi, we always gets together so make the changes, so we give some for our kids. Maybe work for less so they give you more time with our family. Thank you.

MR. CRADDICK: One more?

LAURA STRAIGHT: I'm Laura Straight. I'm the schoolteacher here. In all the development that we

hear about, you know, that we don't have a county-wide all the time everybody conserve the water, you know? Every place, gated communities, Kula, here, I mean, we have low flush toilets and little, you know, the special shower heads. This is happening everywhere? No. The people are washing their feet with sand before they go into the hotels. Why do we not have a county-wide everybody conserves water.

MR. CRADDICK: Is that it now?

ELAINE WENDER: David, when you talk about that ag park, how much water are you talking about?

MR. CRADDICK: It's approximately a million gallons a day.

ELAINE WENDER: That's what your framework is that you're talking about returning to streams, is that all you're talking about?

MR. CRADDICK: That I know. Like I said, I don't know all the --

JAY PARKER: Those deep wells are about 2 million each per day. So you drill five of these quasi-public private wells, you've got 10 million coming out. So if you're going to give us one million but take 10 million over here, because see we don't really separate the aquifer from the surface water, it's all one organism to us. It's like you're taking with one hand and giving with the other hand. So it's not going to wash that way.

MR. CRADDICK: Anybody else?

RAY PAHUKOA: Hey, my name is Ray Pahukoa. I was born and raised in Keanae. And the whole thing about this water situation, it's stolen from us. It's about Hawaiian. And now you know what we got to do for it? We got a lot of politics together. Okay. No sense in all doing this groundwork. That's all we're doing. Don't worry man, get the right kind of

politics and that's it. Let him fight for us in Congress and let's get the water of all streams, why one or two streams. Ladies and gentlemen, looking like this ain't going to get us any. Okay. Think. Do it. This is the time to do it. This is the [inaudible]. Let's go for it. And you make a voice in that. Don't say that oh, no matter, the other guy going to go the other way. Brother, get out there and vote for it. Okay. That's all. Thank you.

A VOICE: You know, I went to that same meeting that Mark did today and we sat down and listened about this development in Makena. Ag lots, these are ag lots, you know, like kiawe is growing there and they are going to have one acre or one-and-a-half acre lots and these guys are going to make them into tropical landscapes, you know. This case is dry. Whatever. And only one guy on that council was asking all these questions about water, Wayne Nishiki. He kept saying well, can we hear about the water on this? Is there really going to be water for this? And it was all explained away. Oh, yeah, there is no problem. The state water resources guy came, there is no problem. There is no problem, you know.

So I think that more of us -- I know it's a long drive. I drove out from Huelo this morning to be there. But if more of us could show up at some of these things -- nobody knows that we're out here and thinking these things. I hate to say it, but it's kind of true. And more of us need to go down there and say we are concerned about water, we're concerned about water from East Maui ending up over in south Maui which could use a lot of water if it's developed the way people are going. It's not -- these are millionaire's residence. They're not like little people's houses, shacks by the side of the stream or by the side of the ocean like used to be in the old days out there. There is going to be no more way for people to live there anymore that way like we're living Huelo. You know, we see the millionaires coming into Huelo and it's not just that they're

white, it's like [inaudible] but I don't want to live that way. And I think that people should have the choice. If they want a simple lifestyle, it shouldn't be forced that the only people that can afford land and get any water are rich people.

MR. CRADDICK: Anybody else?

A VOICE: I got plenty questions but no more answers. I just waiting for the right answers. We all are.

A VOICE: When you folks going to meet with the kupuna and the monarchy and ask them how much you're going to start paying for all this water you guys taking.

A VOICE: They're not going. They're just going to write us. That's what it is.

MR. CRADDICK: Well, I'm going to end the meeting here then if nobody else has anything else to say.

A VOICE: I want to say thank you very much all of you who came and I hope we can continue a discussion. And WHEN we leave here, leave here in peace.

A VOICE: David, what's the next step? After this, what is the next step? Is it going to be six months and something is going to be offered and this is what's happening or what's the next step?

MR. CRADDICK: I think before the next month goes, we're going to have another meeting in Haiku area.

A VOICE: Then they're going to wait for election and see who is going to help us.

JAY PARKER: Not too many choices, though. Wayne Nishiki.

NICK NIKHILANANDA: There is others. I'm out here and there is others. Just what has been say, no, thanks, but it's basically true. Most don't listen. What Lucienne just said, most don't listen. So just remember that. That's what's sad. That's why I asked David what's going to happen. What's going to happen is probably what's going to happen is it's going to come back and this is what, you accept it or not. So it makes a difference.

A VOICE: You do a lot of talking, but let's do the walk, brah.

CAMERA OPERATOR: I would like everyone for sharing your feelings and your wisdom. And the reason I come here is to tape this to put it out so that the rest of the county can see what you have to say. And I heard a lot of wisdom here tonight. And you know, what Lucienne said about if the people down there at the county, every time they're considering a new development, if they could hear the kind of things you say here tonight, they might think twice.

They're not bad people. It's just they don't hear from regular ordinary people, you know. If you don't play golf, they don't hear from you. But on the phone, talk to them. Because they're people just like you. And the more you interact with them, the more they are going to understand what it's about, what life is about. So thanks for your wisdom.

JAY PARKER: Does that go out on public broadcasting?

CAMERA MAN: That's right, this goes on Akaku, on channel 45. Nobody out here probably gets it. We don't get it either. But I think they get it in Hana. Anyway, thanks.

NICK NIKHILANANDA: Jay, it's public access, not public broadcasting. It's different. Public access. It's locally produced show.

MR. CRADDICK: Thank you everybody for coming out.

(WHEREUPON, the public testimony was concluded.)

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Department of Water Supply
County of Maui
P.O. Box 1109
Wailuku, HI 96793-6109
Telephone (808) 270-7816
Fax (808) 270-7833

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