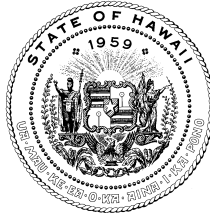


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STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
601 KAMOKILA BOULEVARD, ROOM 555
KAPOLEI, HAWAII 96707

Hawaii Island Burial Council
Meeting Minutes

DATE: Thursday July 19, 2012
TIME: 9:30 am TO 12:40 pm
PLACE: Natural Energy Laboratory of Hawaii Authority (NELHA)
73-4460 Queen Ka'ahumanu Highway
Kailua-Kona, HI 96740

HIBC MEMBERS: Kimo Lee, Landowner/ Developer Council Chair
Charles Young, Landowner/Developer Council Vice-Chair
Leningrad Elarinoff, Kohala Representative
Edwin Miranda, Hilo Representative
Keith Unger, Landowner/Developer Representative
Ku Kahakalau, Hamakua Representative
Gene "Bucky" Leslie, Kona Representation

ABSENT/EXCUSED: NONE

SHPD STAFF: Kauano'e Ho'omanawanui, Hawaii Island Burial Sites Specialist
Mike Vitousek, Hawaii Island Lead Archeologist
Pua Aiu, State Historic Preservation Division (SHPD) Administrator
Kawika Farm, Oahu Burial Sites Specialist

GUESTS: David Deluz Jr, Kukai'au Ranch
Rae Kahai'ali'I, Kohanaiki
Alan Haun, Haun & Associates
William Kahai'ali'I, Kohanaiki
Nicole Lui, Kaholalele
Jr. Keaneakapu, Kaholalele
Reggie Lee, Kohanaiki
Herman Puou Kunewa, Kohanaiki
Nalei Napaepae-Kunewa, Kohanaiki
Kiuvalu Lee, Kohanaiki
Courtaney Rivera, Kohanaiki
Maluihi Ako Lee, Kohanaiki
Robert E. Lee Jr., Kohanaiki
Terri Lee, Kohanaiki
Dru Kanuha, Kohanaiki

I. OPEN REMARKS:

Kimo Lee, HIBC Chair called meeting to order at 9:32 am.

SHPD announced HIBC and Public invited to a genealogy workshop hosted by the Latter-Day Saints Church in Hilo.

II. ROLL CALL/ PULE:

Kimo Lee HIBC Chair gave pule.

All the HIBC members and the SHPD staff introduced themselves.

III. APPROVAL OF MINUTES

June 21, 2012 meeting minutes, Kimo Lee asked for any comments, recommendations, changes, and amendments regarding the body of minutes.

Ed Miranda made a motion and Maxine Kahaulelio second for approval of minutes.

Leningrad Elarionoff made a motion to reject the minutes, addressing the transcribing technique. Paraphrasing preferred as verbatim is discouraged.

Kimo Lee made a motion to approve June 21, 2012 Hawaii Island Burial Council minutes.

All in favor 1 Yes 5 No. *Motion rejected.*

IV. NEW BUSINESS

A. Burial Treatment Plan for SIHP 50-10-14-28534 and SIHP 50-10-14-28557, Kukai'au, Kaholalele and Ka'ohē Ahupua'a, Hamakua, Hawaii Island TMK: portions of (3) 4-2-008:008, 013, and 021; and 4-4-015:001. *Information and Discussion for Recommendations.*

Presentation and discussion made by 'Auli'i Mitchell Cultural Survey's Hawaii (CSH) and David Deluz representing the landowner of Kukai'au Ranch. CSH introduced the Preliminary Draft to initiate immediate treatment with long and short term measures. Also addressed was the pending identification of cultural and lineal descendants of the subject Ahupua'a. Auli'i makes corrections with HIBC members to the treatment plan which included changes to pg.1, 4, 7, 11, 12, 14, and 60.

Pg.1 the numbering is off

Pg.4 Page upside down

Pg.7 Paragraph 3 email correspondence in parenthesis.

Pg.11 is missing minutes

Pg.12 #19 mixing up on Appendix C should be in Appendix D.

Pg.14 #26 Legal notices was published in the Newspaper

Pg.60 Ongoing identification of descendants.

Pg.61 #4 Interview with any descendants

Auli'i of CSH elaborates on the current descendants in contact which include Haunani Martin, Harold Kaula, Paulette Kaleikini, and Clarence Perez. A meeting is being scheduled in the consultation process also inviting descendants to help with the proposed burial treatment plan. Chair asks if any members have anymore concerns. Mr. Miranda addresses the many corrections and the suggestion of rejecting the draft. Leningrad Elarionoff acknowledges pg.16, 2.2.1.1.1 2nd paragraph second line down. Akua Pa'ao, Aku Pa'ao are these the same person. Correction of Aku meaning Akua. Pg.75 section 5.2 the third to the last line on the paragraph. All bone material treated as potentially human and placed in a lava tube as a re-internment brings concern in the distinction of animal and human bone. Auli'i states there not completely identified. Mike Vitousek, State Archaeologists stated that the bone material where so fragmented that they had gathered them together. Distinction was made with good effort to separate from the animal and human bones. Leningrad, pg.76, if and anytime disturbance does occur that exposes iwi, please change recommended to required by State law. The paragraph that begins with furthermore, 5.5.1, #1, addresses removing the tarp and covering area with cinder from elsewhere. Does this process require equipment going over the area again which would than cause more disturbance. Are there other options for caring of the iwi's. Maxine Kahaulelio asked why they have a tarp on Pu'u Kihe. CSH answered it's a 45 acre tarp that stretches over a reservoir as a water catchments system. Leningrad asks Deluz what is the life

expectancy on the canvas, and he suggested 10 years, and that the tarp was installed in 2007. However, Deluz doesn't know the disintegration period of the canvas used in the catchments system. Miranda would like the reduction on disturbance of the area and suggests finding out the disintegration or harm of the tarp.

Bucky Leslie would like clarification on the fines issued to Kukaiau Ranch. Lee emphasized that the fines are not part of the burial treatment plan. The reason for fines was related to grubbing and grading permits. Lee also acknowledged the fines go with the land not the landowner and it was the miscommunication from the previous meetings. Miranda restates Deluz was to make a Burial Treatment as a consequence from earlier findings of burials. Leningrad continues on with pg. 77, 5.5.1.1, 5.5.1.2, recommendation of signage. Keith Unger suggests that access should be discussed with landowner, State and descendants and if it's not in the treatment plan it should be included. Miranda asked the Chair how many days from the final draft submission, should there be a determination? Lee suggests that Deluz and CSH should work it out with descendants before submitting a final draft. Administrator Pua Aiu adds at any point the HIBC can reject any treatment plan.

Mr. Young liked the management summary and pointed out 6 proposed measures and only 5 on pg. 76. In understanding the need to discuss with descendants for more suggestions in the treatment plan did CSH clarify this? Since Noeau Peralto had changed the inadvertent process to a previously identified procedure in handling the iwi's found in Kukaiau Ranch. In the context Appendix, and approval was made by Farm Service Agency (FSA) pg. A-8 where no cultural significance was made, what qualifications do these people have?

Ed Miranda adds that people have no clue and no training in potential burial sites. There is a lot of missing history, as the need to check the habitat for selected species including nesting areas. Unique features should emphasize on more trained people in play as too much 3rd party situations. We should make site visits periodically to all concerned burial areas.

Mr. Young suggested Miranda provided clarity and if FSA can approve cultural surveys without coming under Historic Preservation (SHPD). Had this been correct the first time we wouldn't have been here in the first place? If it was available to the descendants why wasn't available to the federal agency. Mike Vitousek emphasized at the time Natural Resource Conservation Services (NRCS) did not have the relevant staff to handle this issue and now they have found a new archaeologist to deal with these matters so it should get better. NRCS subject to 106 processes like all federal agencies. During the permitting period no NRCS staff was present. Upon hiring new Archaeologists agreements and communication between State and NRCS have improved. Young agreed the State and County had the similar problems. Vitousek has been impressed so far with the new NRCS Archaeologists. Miranda adds the value in interagency communication and problem solving, as most of the processes offered aren't utilized. Let's work together and follow up on agreements. Lee thanks Miranda for input.

Deluz would like to update the current status of FSA, agency of United States Department of Agriculture (USDA), Mr. Uyeda person in charge of this island and verifies on their own not only depending on NRCS. Unfortunately the agency that funded this project is FSA, and the agency that had administrative prevue was NRCS. To understand the protocol, it's been difficult to recover the documentation. Who were the stakeholders, refer to the appendix, and item 1 in reference to SHPD. Pg.B-3, SHPD actually sent a cc, to previous NRCS Archaeologist, with no response. A follow up by landowner was made and the reality is the convolution in regards to the United States Coast Guard (USCG) too. What were attempting to engage in the over lapse the impact that has been done an after the fact 106 process for both the NRCS and USCG. A meeting is scheduled with descendants and USCG, July 28, 2012 in Hilo.

Leningrad questions Mr. Deluz regarding the convolution with USCG, because we asked the USCG who were building the site up there and we highly recommended that they do a 106 process prior to construction. Miranda also adds the recommendation on page 77, recognized descendants shall have access and working on an advisory committee working on managing that. It's a work in progress and there is presently a draft. Since it's up to date, can you include "do have access"?

Kahaulelio, questions Mr. Deluz books in front of him, "is that all 10,000 acres worth of information". Deluz answered, no, this is only from the time I began this process. There is 10,000 acres of land with iwi, people living there, villages, our ancestors. We are pushing them out and separating them, you come here

with a draft, I have minutes from January. Ku's comments on the fines, I see all these things in the old minutes and were back to the same situation with no movement. You can write drafts with signatures and seals, but there has to be correction. The bones need to be put back no matter what your terminology is. I don't care how you write it there is an iwi there, people are buried there. We are bulldozing and putting tarps and there is iwi under the tarp. What the hell are we doing, we have for that state law, that county law, and we are going all over it again. I want to read what Ku said, she was mad and wandered what happened to the incurred fines. Nobody brought that up and how much are you paying for the desecration with whatever you did with the bulldozers. What the violations should have done, where is it, what are we paying for? High terminology, still in my naau the ancestors have been uncovered incorrectly; they need to be put back. You can give me updates and sections and using up all these trees, that's a lot of oxygen that we cannot breathe anymore. The USCG builds a tower for the am, fm receiver, we not star wars; we need to bury our ancestors back where they belong. I agree with Bucky lets finish what we started in the beginning that's why I ask you Mr. Deluz, is that your lifespan in front of you? All those papers, what have we done, we have crucified our ancestors, lets close our books and fix it. Put it back let them go and rest pau, I apologize, but that's what we need to do, they have dug up all my ancestors in Humuula. My Kahalelio residence is no longer there because some rancher bought 16, 000 acres and disregarded my Kahalelio ancestors, and I don't have the money to put them back. Maybe you have, so put them back, close your books and let's continue on. That's the way I look as a Kanaka Maoli. Kalamai ia oe.

Lee asks for any other comments, Leningrad adds, this is the format we are stuck with today, and we set the groundwork for what we do. Without this nothing will get done so we have to go through this to get it done. Kahalelio agrees. When we talk to the family and involve the people that are the only way we can get it done. That's where the frustration lies. Leslie suggests that Deluz rewrite the plan and do what they said they are going to do and take care of everything. My opinion of the state law and who is the state, we are the state, who makes the law we make the law, we can change the law. I dislike reading, how he has done the homework. Isn't it tiresome, the same thing over and over? If Ku was here, she would take you with the iwi right now. However, take care of it and get it over with. Miranda adds one more thing, the interment part, I don't see too much about it. Is there a certain protocol that is in here that we can review? Does the board have any concern about that? CSH states after the consultation with descendants they will add to that in how they are to use their own protocol. Miranda suggests wrapping the bones with kapa, again CSH states that the Ohana will take care. With their consent we will discuss and state that later. Lee suggests that Ku be in the correspondence. Young asked with the timing of consultation, will we be seeing a revision soon. CSH agreed. Kahalelio asks to take you ancestors and put them back, we don't need columns and paragraphs. Leningrad enjoys the readings and emphasizes the effort put into the design of these plans. It's consummating with my critical eye.

Public Comment:

Jr Keonekapu representing recognized descendants and flew in from Honolulu this morning, bringing written statements from several families all recognized descendants to the landowner suggesting to cover the entire area. Lee suggests a copy of testimonies be given to the SHPD staff so that it may be logged in. Short term solutions include covering them up and moving forward. Miranda asked if the family recommends any type of material to be used, such as cinder. Lindsey states basically that the families would like to cover it up right now. Lee emphasizes that Deluz is going to meet with descendants. Young questions if Jr. reviewed the draft BTP, one of the suggestions were to remove the tarp and cover the entire area with cinder. Are you suggesting don't remove tarp just cover the entire area? Jr states we would like to remove the tarp and Young adds that is consistent with one suggestion. Leningrad adds the problem of removing the tarp and how are we to cover it without using a machine. Jr. emphasizes we would like to work by hand. Miranda suggest smaller equipment other than a wheel barrow, would be small loader, the lightest one possible, since some parts need to be compacted. I don't expect too much rain, much alone a river coming through; somehow some water gets through as we have seen a lake up there. Only recommending wheel barrow and the heaviest equipment would be a small loader as it is a lot of work by hand. Young adds the question that most times the Council recommends preserve in place, what would the council be asked to do in approving the burial treatment plan.

Leilani Murphy, I could not attend this meeting today. But Jr agreed to read my testimony regarding the burial treatment plan for the iwi kupuna at Kukaiau, Kaholalele, and Kaohe. We attend meetings with developers and landowners and always voice our concerns that our choice of treatment for iwi kupuna is to

preserve in place. That way, the iwi is not harmed and the descendants don't get upset. Sometimes the developer will dig-up descendants that will side with them and support their development. This more often than not causes a rift between the descendants. I don't think this is happening here at Kukaiau. Some people want to delay covering of the iwi kupuna. I am not sure what their intentions are but whatever it is could not be good for the iwi kupuna sa the only treatment for iwi kupuna is to kanu them as soon as possible. On the other hand, the cost to relocate the iwi kupuna would be much more expensive for the landowner and while they are very courteous to honor the wishes of the descendants, it would be in their best interest to vocer the iwi kupuna, all of them, the ones in the berm area and under the white tarp. With this in mind, I dismiss the landowner from wanting to delay preservation treatment of covering the iwi kupuna as soon as possible.

My thoughts on this burial treatment plan...Preserve in place all iwi kupuna and cover with sand, cinder, soil. Easier, one time pau and everybody can go home and sleep. The other wan I don't know, I think lose sleep. The Puu Kiha, hana ino that one, lose more sleep.

Moani Kaleikini, a state recognized descendant for many areas on Hawaii; both cultural and lineal. My ohana malama iwi kupuna on the islands of Hawaii, Maui and Oahu. My experience with the desecration at Hokulia left me devastated. After that huge desecration of our iwi kupuna, one would think that people/developers would learn of the hewa that falls on them afterward. But no, the hewa continues. Some people say; that's okay because in the end they will learn, when they start losing their businesses, when they or their family members get sick, then they learn.

But I say it's not okay for them to desecrate our iwi kupuna. It's not okay for anyone to hana ino our iwi kupuna; developers, descendants, I mean anyone.

At Kukaiau and Koholalele, I have learned that there are descendants that look forward to relocate the iwi kupuna from the berm area (a previously construction related disturbance) to within the area covered with the white tarp. To me, this causes more hewa on the iwi kupuna as well as themselves. I totally disagree with handling the iwi kupuna because of its already disturbed state and the age of these remains. There could only be more harm caused to the iwi with any kind of handling. Which is why I always advocate for preservation in place of the iwi kupuna. Also, I question the experience these descendants have in handling iwi kupuna. How many years have they been handling iwi kupuna. That's how long it takes to have experience; years, not months. I shutter at the thought of these people getting their iwi kupuna apprenticeship training on these very old iwi. This is not the iwi for them to get training. This is not malama iwi kupuna 101. What they need to learn is that it is never good to touch iwi kupuna that may not be theirs, I mean their ohana. Now, if these people can prove to me that the iwi kupuna that they will be relocating is their kupuna, then fine. I will be okay with allowing them to take care of their own because they will need to answer to their kupuna. But if they cannot prove to me which iwi kupuna are theirs then I object to any handling because any and all of the iwi kupuna could be my ohana. And if any of my ohana is touched, those responsible for the desecration will need to answer when the calling comes. For Puu Kiha, no more digging of any kind, no reburials at that Puu or anywhere near there.

I am Paulette Kaanohiokalani Kaleikini. I am a State recognized cultural descendant to the subject burial sites for which this archaeological inventory survey is being prepared. Presented here are my recommendations that address the short and long term protection measures of displaced remains and any remains that may be encountered in the future at two historic properties that are located on any remains that may be encountered in the future at two historic properties that are located on Kukaiau, Kaholalele and Kaohe Ahupuaa Hamakua Hawaii Island; State identified historic property 50-10-14-28534; the construction-related disturbed burial site of Keahuonaiwi and State identified historic property 50-10-14-28557; a recognized burial site known to my ohana as Puu Kiha.

For Site 28534-Keahuonaiwi, the draft burial treatment plan presents 6 possible measures that mitigate the treatment of remains at Site 28534 (the area of the tarp including the berm area site) and reflected here are my thoughts and recommendations of each measure:

Option 1 is an immediate remedy and a highly possible measure of long term treatment which incorporates covering the affected area with soil, cinder or sand brought in from elsewhere to cover the affected area. Cinder should not be mined from Puu Kiha or anywhere in the ahupuaa of Kakaiau, Koholalele, or Kaohe.

Option 2 poses concerns for me. After removing the tarp, the option suggests collecting and relocating remains and for the remains to re-entered at another location. The critical concerns here are 1.) The iwi of a kupuna could be separated even more as it is already in a very disturbed state. I would not want the iwi of my kupuna scattered. This could never be a good intention. 2.) The iwi is ancient and very delicate to the touch where any type of handling could cause more eminent harm. Intentional harm of the iwi such as this is hewa. The sensitive condition of the iwi at this site was discussed with me by a member of the archaeological team of the landowner and by this person's professional opinion it is suggested that the remains should not be touched due to the age and its extremely disturbed state. The option also suggests that once the exposed remains are relocated to another area then groundcover be planted to prevent further exposure of remains and fencing the entire area would complete the preserve. For this option to make sense and be pono, the tarp must be removed, all iwi remain in place, soil, cinder or sand be brought in to cover the entire area then complete with landscaping and fencing. It would serve no purpose to bring unnecessary handling of the iwi to relocate to an area within the same site especially since the site is already designated as a known burial site and will be preserved.

Option 3 would make sense if all the tarp is removed at once then immediately followed with preservation treatment as I describe in option 1.

Option 4 proposes to bring disturbance to Puu Kiha by reentering there and is not a good option. Puu Kiha is a known burial and preservation site. Digging on Puu O Kiha could expose more iwi kupuna and more-so, disturb their sanctity. The respect and integrity of this burial site must be upheld in perpetuity by landowners, and even more so, all who claim any connection/descendancy to Puu Kiha. Any/all type of digging activity (including re-internments) on this Puu must stop immediately and is the only measure that is needed to mitigate protection of this site.

Option 5 the iwi currently interred in the lava tube temporary re-internment location, site 28534 features C, should remain there for long term protection to eliminate further spiritual and physical disturbance to the very fragile iwi.

Option 6 requires unnecessary handling of the iwi. Because the iwi are very old, extremely fragile and their spiritual essence and physical state has already been disturbed, any type, way or form of iwi collection must not be allowed. Of even greater concern is that iwi-gatherers will not be able to determine whether the iwi they are relocating is being separated from the rest of the remains of a kupuna; this action is hewa and can be compared to the same process of desecration that was done by the landowner, nothing less. Desecration of our iwi kupuna should not be allowed by landowners, developers and descendants alike. If the iwi-gatherers can prove to me that the iwi they are tampering with is the iwi of their kupuna, then I would not have an objection as they will need to answer to their kupuna. If they desecrate iwi that are my kupuna, then they will face the consequences.

For site 28557-Puu Kiha, it is known as a burial site. I have only one recommendation for this site and it is to stop and all type of digging on the Puu and within a 5 mile radius at its base. No future re-internments are to be allowed on Puu Kiha.

I do not have a short term measure to recommend for wither site at this time.

Aloha iwi kupuna oiaio, Kaanohi

Aloha my name is kala Keliinoi. I am 17 years old. I participated in my first reburial of iwi kupuna when I was 14 years old. I have attended and participated in more reburials since then.

So far, I attended reburials a support or kako'o. I have not touched iwi kupuna. I didn't need to, my uncles and cousins presently have the kuleana. I have supported my ohana enough times where if needed, I can and will step-up to the plate. However, reburial of iwi kupuna is not something I look forward to doing.

I will always support my ohana where ever, whenever I can with reburials. But the preferred treatment is to leave the iwi kupuna where they lie. Any handling of the iwi kupuna increases damage to the iwi and most of all disturbs their spiritual essence. The kuleana of my ohana is to preserve in place the iwi kupuna and protect them where they lie. We never resort to handling iwi kupuna unnecessarily.

My recommendation for the iwi kupuna in the berm area and under the tarp is to remove the tarp and cover the whole area, inclusive of the berm, with material brought in from outside; natural sand for instance.

My recommendation for Puu Kiha is to preserve the whole Puu and not allow any disturbance to occur (including reburials) anywhere within a 5 mile radius of its base. I believe kupuna are buried there the same as at Puu Ohau and many other Puu.

Mahalo for allowing me this time to provide testimony in defense of our iwi kupuna.

My name is Samuel Puahi. I descend from the ancients, the kupuna kahiko, who once walked the highlands of Kuakaiau, Kaohe and Koholalele. On certain nights you can see them as they walk the aina. The iwi kupuna up mauka that have been exposed belong to that ancient time.

It was very high and cold elevation for the kupuna to venture and whenever they went up mauka it was to do something very specific, they weren't going on a Sunday outing. Obviously one of the reasons they ventured mauka was to kanu ther ohana. They ritually hiked up that mountain to lay their loved ones to rest. They had no idea that hundreds of year's later; a foreigner would maha oe up there and desecrates their bones.

But anyway, now that the cat is out of the bag and the culprits are exposed, they must pay for their roles in the hewa. They must malama; take care of the iwi kupuna they desecrated. They must pay to have them covered and buried.

Treatment for the iwi kupuna.. Cover them as soon as possible. No touch them, just cover them. Yeah the developers went hana ino them but we cannot go hana ino them too. We going be as bad as them; lolo. What the kupuna going think of us moo; hupo.

And then the burial site, Puu Kiha; the name speaks for itself. Stay away from it.

Aloha, sorry I could not be in attendance today but ut us important that I get my manao recorded refarding this burial treatment plan. Jr has volunteered o be the voice of the ohana at this meeting. Mahalo Nui Loa e Jr.

After hearing about the situation of the iwi kupuna up mauka, my immediate inclination is to cover them. Without any second thoughts, without a doubt in my mind my recommendation is to cover them; all of them. What else is there to do? When people disturb and desecrate the iwi, the simple and logical thing to do to protect them from further harm, is cover them. Our kupuna did things the simple way which for them was also logical.

The iwi kupuna in the berm area and the iwi kupuna under the tarp must be cared for as soon as possible. Remove the white tarp then cover that area and the berm area with sand or cinder. The iwi kupuna in the temporary lava tube site; leave that kupuna there, no need hana ino that kupuna again.

Puu Kiha; no more desecration must happen there; not even reburials of iwi kupuna from outside the puu area. If kupuna were meant to be buried in the puu area, they would have been buried there in the first place. No iwi kupuna should be relocated the Puu; they should be covered where they are found.

Mahalo April Keaweamahi.

I am not able to attend the meeting today, but I appreciate the opportunity to voice my mana'o through Jr as I do want my mana'o recorded.

My mana'o is to:

- 1) Stay away from Puu Kiha; no digging or reburials.
 - 2) Remove tarp all one time, cover with cinder or sand from elsewhere then landscape.
 - 3) Cover the entire berm with cinder or sand that is brought up mauka from elsewhere then landscape.
 - 4) Iwi kupuna in lava tube temporary shelter, leave the iwi kupuna there, no need handle again.
 - 5) Iwi kupuna that was reburied in the berm area, leave that kupuna there, no need handle again.
- O au iho, Tuahine Kanekapolei Kaleikini, cultural descendant.

Aloha my name is Mailiekini Keaweamahi Kanohokula. I write in regards to the burial treatment plan that is presently being discussed for remains that have been discovered and disturbed at Kukaiiau, Koholalele, Kaohe ahupuaa Hamakua. I come forward to speak on behalf of the kupuna kahiko from whom I descend.

Before Land Commission Awards, before native tenant claims, and certainly before the arrival of foreigners on our shores of Ko Hawaii Pae Aina the ancients walked these lands (which is the subject sites of our discussion) as giants. Today, their iwi is treated with profane disrespect any which way you can imagine, they doing it, putting the screws to our iwi kupuna.

To hana ino our iwi kupuna is hewa. To compound desecration is evil and resembles western mentality. Our kupuna would never attempt to desecrate iwi unless it was of the enemies. Makes me wonder whether the people who want to handle the iwi are enemies of our kupuna and is why they choose to do this? I would like for them to realize that our iwi kupuna are not their enemies. I am clear in my mind of who the enemy is. I keep them far away from my thoughts regarding our iwi for when I focus on our iwi, it is with much love and tremendous respect. With this aloha for our kupuna, I dare not touch their iwi for fear of causing mor harm to them.

My recommendation and that of my children and grandchildren, for the burial treatment of our iwi kupuna is to pull-off that hideous white tarp and cover any and all exposed iwi and entire area, including the berm, with whatever they were covered with before they were mangled; sand, soil, cinder, whatever. Just don't get these things from the surrounding area or from anywhere on that mountain.

For Puu Kiha, get HELCO up there to clean-up every last bit of their crap. Then preserve that whole Puu and not allow any desecration to happen again which includes using the Puu as a re-internment site. Hewa no.

My name is Kala Kaleikini, Kaanohi is my mom. When she needs kako'o to malam ana iwi kupuna she kahea and I go when I can.

From the documents I have seen so far of Keahuonaiwi and the berm area, should the plan be to relocate the iwi kupuna to wherever, it's going to be quite a bit of work.

I listened to discussions of relocations and reburials of the iwi kupuna at Keahuonaiwi and these are questions I have so far:

How long will it take to complete this task? Has anyone figured this out yet? I am sure time will be of the essence. It's not like the tasks can go as long as it takes. I know my mom will have problems with that. She will want it completed as soon as possible. She will also want to know, before the work starts, how long it will take to complete.

The weather has to be good to work up there and not everyday is good. Which days will the work take place; weekdays, weekends or both?

Once the work begins will it continue till finish? I believe that work such as this must not stop once it is started. Are all prepared for this task.

Who will do the work? Handling of the iwi kupuna must be done by the recognized descendants only. There's quite a bit of descendants. Will all step-up to this task or just a few. If all are in agreement and all support the effort then good; there shouldn't be any problems. If there is disagreement, aue, got to be more careful.

That's all I have for now, Mahalo.

I'm Jimmy Medeiros in support of the same issues that include covering the iwi right away and covering the berm and removing the tarp. They shouldn't dig anymore, no screening, no touching of the bones. Many of the family feel like they would like to screen the dirt; however my personal position is no screening. Also HELCO should remove the repeater as soon as possible.

Young asked Medeiros have you read the burial treatment plan, is Jr's recommendation of collection involve screening, okay? Medeiros adds that his position has changed based on the material itself. The position is still the same as the final treatment plan is to cover the iwi up. Miranda adds the landscape now as water travels before this happened and the water shed might change its direction. I would suggest finding out the survey and how the water is moving right now? When they fill it up how is the water going to move. We don't want to create another impact based on how the water is moving. Than an idea of how much to fill up the area in covering the iwi and changing the landscape profile.

Leningrad asks Medeiros, if we cover the whole thing, it's almost an impossible task, is there a possibility that some how we can have a whole to drop iwi inside. Easier to dig a whole and put bone in there instead of covering the area with 4-5 inches of material. Sounds impossible, is that feasible? Medeiros answered that he was a bit thrown off by Leningrad's suggestion. As there is several acres with asphalt layered under the tarp atop scattered iwi. Medeiros explains the bulldozed iwi and asphalt are covered with the tarp. Leningrad adds he meant near the grass area to dig the hole. Lindsey adds "when you said dig a hole, I was thinking oh no", lets take care the iwi. Leningrad rephrases how we can preserve the bone, because the minute you start pushing and disturbing things around, we are going to have to go over this again. What is to prevent this from the next big rain that will hit that and run with all material headed down hills?

Maxine Kahaulelio recalls the legend; if you bury somebody you always face the feet towards the ocean and the po'o to the mountain. That is how I was taught our ancestors were buried. I bring this up because you have the headstone on the grave made out of cement. Imagine the heavy cement headstone on our loved one's po'o. I choose to put a little plaque instead because the weight isn't heavy. Right now the weight is heavy to move all the destruction. We know the work can be done, in Kawaihae in the bay area, where the heiau in the water of Pelekane bay. This is very precious to the Kanaka. The Manu goes around and checks it out preventing wrongdoing to the heiau. Our lepo will fall into place where the lepo goes back. Don't be depressed on the issues of what materials to be used.

Lee clarifies to Medeiros, talking about where existing asphalt area is or from top of Puu to the bottom. Medeiros answers in a perfect world can go back into its original state and we could take from the sister Puu to patch the other Puu. In a perfect world no desecration and everyone's mana'o makes sense. I acknowledge the many levels but this is in my perfect world. We can heal it all with what is here now.

VI. SHPD INADVERTENT DISCOVERY REPORT

A. Inadvertent Human Skeletal Remains Encountered at Parker School, Ahupua'a of Kanuiomano, Waimea, South Kohala District, and Island of Hawai'i. *Discussion of above human skeletal remains and proposed treatment.*

Mike Vitousek, SHPD Archeologists discussed Parker School had did some renovations on one of their buildings. The construction workers put in a pipeline and inadvertently impacted human skeletal remains and didn't notice it. A few months later a few students were playing in there summer program and encountered human incisors, teeth lying on the surface. The police department was called and collected the remains on the surface and brought them to the police department. After the weekend they called our office and I identified the skeletal remains as human. The police showed me to where they were found and I found additional skeletal remains on the surface. There was a mixture of cranial fragments and maxillaries, the upper jaw and the skull right near where the pipe was going into the ground. Preliminary view of the pipeline where is had been previously disturbed included a mix or dirt and skeletal remains going into the pipe. Pretty clear that the bones where disturbed by that installation of that pipe. All remains were collected and left with the school for safekeeping on the premises till a decision could be made. A follow up visit made by Kauanoë, Maxine Kahaulelelio, and Leningrad on the next day.

Kauanoë Hoomanawanui states, she, Leningrad, and Maxine, met with the Headmaster for a site visit at Parker School. Short term treatment included buffers, initiated to include vegetation surrounding the area since the burial site is located in the courtyard of the school. Leningrad added, the conduit pipe put in for the wires to the computers. The summer school children were to bring in the most interesting finding, one of the students found a tooth. There are buildings all around and kids all around. The co-existence with the school and the bones, or graves they are without any problems. Recently Parker School has consulted with an archaeological firm to design measures to include long term care and the immediate re-internment of the bones found upon the surface. Kahaulelio states on Saturday's Parker School utilize the area for a Farmers Market. Young asked if descendants have been contacted regarding this finding and Hoomanawanui added a descendant has come forward and filed a descendancy claim with the Department. Vitousek recommended the School hire a consultant to investigate the in situ portion of the skeletal remains discovered.

B. Confidentiality of Information Whenever the Location and Description of Burial Sites are under consideration, HRS 6E-43.5, HAR 13-300-25 (d). Information/Recommendation: Discussion on the statute and administrative rules that provides for the Burial Council to go into executive session as well as the Council's desires regarding this provision. Council see attached Executive Session Minutes.

VII. ADJOURNMENT

Chair Kimo Lee adjourned the meeting at 12:36pm.

Respectfully Submitted,

Kauanoë Hoomanawanui