

NEIL ABERCROMBIE
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

HISTORIC PRESERVATION DIVISION
KAKUHIHEWA BUILDING
601 KAMOKILA BLVD STE 555
KAPOLEI HI 96707

WILLIAM J. AILA, JR.
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

ESTHER KIA'AINA
FIRST DEPUTY

WILLIAM M. TAM
DEPUTY DIRECTOR - WATER

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HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

Hawaii Island Burial Council
Meeting Minutes

DATE: Thursday, February 21, 2013
TIME: 9:30 am To 2:30 pm
PLACE: Waimea Community Center
65-1260 Kawaihae Road
Kamuela, Hawaii 96743

HIBC MEMBERS: Kimo Lee, Landowner/ Developer Council Chair
Charles Young, Landowner/Developer Council Vice-Chair
Keith Unger, Landowner/Developer Representative
Nalei Kahakalau/ Hamakua Representative
Leningrad Elarionoff, Kohala Representative
Gene "Bucky" Leslie, Kona Representative
Edwin Miranda, Hilo Representative
Maxine Kahaulelio, Waimea Representative

ABSENT/EXCUSED: NONE

SHPD STAFF: Kauanoë Hoomanawanui, Hawaii Island Burial Sites Specialist
Mike Vitousek, Hawaii Island Lead Archeologist
Sean Naleimaile, Hawaii Island Assistant Archeologist

GUESTS: Glenn Escott, SCS Inc.
Les Young, Verizon Wireless
Gale & Clarence Perez
Momi Wheeler, CSH
Sarah Wilkinson, CSH
Sharon Medeiros, Lalamilo
Anderson Lindsey, Lalamilo
Noland Eskaran, COH-Ka'u Gym
Sharon Beck, Principle Ka'u Gym
David Yamamoto, COH-Ka'u Gym
Roy Takemoto, PBR Hawaii
Donni Sheather, County Council
Warren Lee, COH-Ka'u Gym
Auli'i Mitchell, CSH
George Hook, Ki'iohalani

I. OPEN REMARKS:

Kimo Lee, HIBC Chair called meeting to order at 9:38 am.

II. ROLL CALL/ PULE:

Council member Keith Unger gave pule.

Chairperson Lee, HIBC members and the SHPD staff introduced themselves.

III. APPROVAL OF MINUTES

A. November 15, 2012

Charles Young moved and Bucky Leslie seconded motion to approve.

Chairperson Kimo Lee opens the floor for discussion.

Council member Ed Miranda explains on page 3, 4th paragraph down, beginning with “our job is to address the iwi”. I would like the language to say something describing not only the exact site of iwi but to include the tubes. Council member Bucky Leslie corrects Mr. Miranda that he may not change the minutes.

Council member Leningrad Elarionoff states the minutes are very complete, understandable and more than what I expected.

Motion approved unanimously.

VI. New Business

A. National Historic Preservation Act (NHPA) Section 106 Consultation, Construction of a New Cellular Monopole and Associated Improvements Kukuioape Ahupua’a, South Kona District, Island of Hawaii, TMK (3) 8-7-01:013 por. Information/Recommendation: Discussion and recommendation on the possible impacts to neighboring burial site 50-10-57-24280, 24281, and 24283. Presentation by Verizon Wireless.

Les Young representing Verizon Wireless introduces himself. In 2011 we submitted to County of Hawaii a special use permit for review and they came back with comments that we receive an archaeological historic assessment which was completed in December 2011. The results show significant findings around the proposed location. None of those findings are on the parcel where the proposed cell tower is to be located. The proposed tower parcel owned by Kalae Wheeler, is around 3.5 acres and does not contain any significant findings. By way of the assessment it was found there were two locations where iwi is present and are not located on the parcel. The main reason Verizon wants to put a cell site there to provide continuous coverage south of Captain Cook. The site itself will be about a 100 foot tower located 40 feet east of Mamalahoa Highway. Last week Thursday, myself and Ms. Hoomanawanui did a site visit to see present site conditions. The next step for us is this presentation and the conclusions of this council and let the county know your results so that we may move forward with the special use permit. Verizon is proposing to build a monopine which is a cell tower disguised as a tree. Ms. Hoomanawanui adds the vegetation growth within the burial site is currently abundant which impairs the visual on the burials from the proposed tower parcel.

Council member Bucky Leslie asked where exactly this site is. Mike Vitousek answers this BTP was at the HIBC about a year ago addressing the Ka’awa family burial site and questions if the cell tower will visually impact the burial. The tower at about 114 feet, from the iwi at ground level, you will see the tower at 40 feet. Vitousek adds you are trying to mitigate the visual effects by disguising the tower as a

tree. Mr. Young agrees the original proposal was the basic tower. Vice-Chair Young asks if there is a visual that includes the plot, the road, and the house and where the burials are located from the cell tower. Mr. Young shows Vice-Chair Young the visual in respect to the burial and the proposed tower. Mr. Young adds the burial site is 380 feet away from the proposed cell tower. Mr. Young states there is a monopine in Volcano and it has worked well in blending in. Are there any other tree types as the Norfolk pine is not found in South Kona? Mr. Young suggest there is another type of tree, a palm tree. We selected the pine tree because it is more frequently used in the state. Also there are people here who are able to put it together and for the future mitigation of additional antennas disguised as branches that can be attached through time.

Council member Miranda questioned how the community feels about the current situation. Mr. Young sent out numerous letters and a response led to a site visit and there were several concerns about the visual from the road way. Councilmember Leslie states a pine tree by itself is unnoticeable as they are common. Vice-Chair Young questioned the need for a variance, Mr. Young answers the County came back asking for the historic preservation review. Its pending today's meeting and additional work that needs to be done before we resubmit. Maxine Kahalelio questions if it's a federal thing and now a state thing. Why don't we have more information about who owns the land and current access to the burial? Ms. Hoomanawanui elaborates in the HIBC packets; the 106 consultation section has all the current SHPD correspondence for the council's review. Mrs. Kahalelio asks is someone currently living there. Les answers yes the residence of Kalae Wheeler. Chairperson Kimo Lee thanks Les Young for his time.

Chairperson Lee opens the floor for public testimony.

Jimmy Medeiros introduces himself and questions the access for descendants to the burial site. Les Young answers, the burial is on a separate parcel and unaware of the current burial access. Vice-Chair Young elaborates the access is on the Ka'awa parcel arranged previously with a separate BTP. Chairperson Lee thanks Mr. Medeiros for coming today.

B. Draft Burial Treatment Plan for Kona Country Club Project, SIHP 50-10-37-4689, 50-10-37-7610, and 50-10-37-7630, Keauhou 1st and 2nd Ahupua'a, North Kona District, Island of Hawai'i, TMK: (3) 7-8-010:051 por and 101. Information/Recommendation: Discussion on the above plan. Presentation by Cultural Survey's Hawai'i, LLC.

Auli'i Mitchell introduces himself. Stating his colleagues wish the council Aloha as they are out of the country. I am here presenting the BTP for the subject plan and open for comments. Councilmember Miranda explains the plan is only addressing three burial sites. Although there are many more burial sites and in this plan you are only addressing three. I don't understand why you are not addressing all the burials on the property. There is a preserve and a buffer and sometimes they overlap. I would like to cover it all to avoid inadvertent discoveries or the misunderstanding of previously identified. On page 6 it looks like a snowstorm on here and doesn't include anything. The tunnel was it opened intentional or during the survey and with my understanding it was closed in 1992. You stated there are more burials and they are not being addressed. On page 35, it says not all burials in survey are being addressed. Auli'i comments he does not know why all the burials are not in the BTP.

Councilmember Leningrad begins with roman numeral one, the summary about the project location, approximately 85 acres, and on page 5 the very last paragraph stating approximately 86.5 acres. Please correct the acreage, Auli'i agrees and will correct. Continuing on page 5, fourth paragraph down, a total of 52 historic properties are recorded and one previously recorded site was destroyed. Leningrad asks what happened with that, Auli'i states he doesn't know. On Page 6, it's empty. On page 11, 3rd paragraph down, 4th line, you have Kahalu'u with a square in between the two u's. What is the square, Auli'i

answers yes that is a mistake, and it was supposed to be an okina. On page 2, the 2nd to last paragraph 2nd line down please correct the same square error also found on page 24. Auli'i adds on page 21, 2nd paragraph and 3rd line, Ali'i Drive is also misspelt. Page 21, 2nd paragraph, "this tube entrance was not observed in the earlier survey by Haun & Henry." What happened? Why couldn't they find it and you folks did? Auli'i answers we may have a better trained eye. Leningrad understands, so often everyone talks of good faith. We sit here and one person says good faith and another says good faith. Sometimes it's not the same thing. Is it because you are more diligent? The public says there are more sites and the archaeologist says no we found them all.

On page 72, 2nd paragraph down, I couldn't understand the meaning of that sentence. Auli'i asks would you like us to restate the sentence to better understand. Currently it states "The tube openings will be sealed and the lava tubes filled once the majority of the work for the development will be completed, prior to opening the area to the public". Also agreeing it is a bit confusing suggesting would you like us to restate that to say the two openings will be sealed and the lava tube be filled once the development is completed? Leningrad feels like something is missing there. Auli'i states it will be filled once the project is done. Leningrad continues, in the next paragraph down. A 100ft diameter preserve area and the sign will be 12 inches by 8 1/2 inches according to page 74. With a circumference area as wide as it is, what is going to aid the people to know to read the sign? Leningrad and Auli'i agree on maybe using a bigger sign or rock to call attention.

In the paragraph below, 5.5.3., the very last sentence in the 2nd paragraph, "The positioning and quantity of these boulders will be determined upon consultation with the SHPD and HIBC." In the next paragraph down in the second sentence it says "Additionally, the projects recognized cultural descendants who have elected to participate in the plan will have the opportunity to approve boulders that are selected to mark the perimeter of the burial preserve areas." Shouldn't the consultation with SHPD and HIBC be inclusive with the recognized descendants? Will the boulders be spaced apart or close together, this place has goats that may walk right thru and may cause a lot of damage to the site. Auli'i explains the main purpose of our site visit last week were to see the present site conditions. There was a lot of evidence of goats and their damage. Ms. Hoomanawanui adds we made a site visit and no signage was present.

Auli'i notes five parties made response to this BTP. Sonny Pa'alua, Adrian Keohokalole, and emails from Lily Kong, her hanai son and Paulette Kaonohi Kaleikini. Please see the appendix of consultation. They requested a copy of the BTP and concur with the ethnicity of native Hawaiian burials and recommend preserve in place. Additionally Mrs. Kaleikini showed concern with the reason why the AIS were outside the project area.

Chairperson Lee opens the floor for public testimony.

Mr. Sonny Pa'alua introduces himself and states he is not prepared for today's meeting as this his first time. I came here before to make comment, but today I am not prepared. I have an interest in Keauhou and am familiar with the area. I am not prepared for a long story; I only have a short story as I am a short story teller kind of guy. I received a BTP and read the plan but am not prepared and I came before to the council and am unsure if I am a lineal or cultural descendant. Is this the end of this project? Chairperson answers no this is just an introduction. Council member Kahaulelio adds there are 108 descendants and only you answered the call. A couple of years ago I would like to see Mikihala Roy on this project since she was a fighter against this development. I wish more were here so we could seat them too. There are a lot of Ohana here and they aren't here today. I am unsure what we would label you and I would like to see you as an identified descendant. How people will have access if they are shutting all the burial lava tubes, it is not pono. This is not right; you need to do another draft. Bucky Leslie states it's no mistake on our part that he is not recognized. He needs to go through SHPD's descendency claim process. Auli'i adds council member Kahaulelio has good points as the recognized descendants aren't here. Is there a way to

contact our descendants? For us in our work here this is best we can do and follow all rules and regulations. How do we get them here? If the State has any aid in a data base of descendants along with suggestions to encourage participation would be greatly appreciated. Mr. Vitousek clarifies there are minimal requirements to post notices and you can go above and beyond in “good faith effort” consultation. Auli’i addresses Anake’s concerns in getting them here. He mana’o? A thought we should all work on. Sonny Pa’alua asks who goes through and process the genealogy, what is my label, is it lineal, cultural or kupuna or what. The 108 people were recognized by whom. Is there a kupuna descendant label? Can I be both kupuna and a descendant? I live in Kohala now and I am not lineal or cultural. What is the radius of that? I am Kupuna. Ms. Hoomanawanui notes we have received your descendancy claim and is anticipating your documents to follow through. Mr. Pa’alua responded that he has been at past meetings. Mr. Miranda explains Uncle you are the shining star right here, don’t worry about where you belong. Councilmembers thank Mr. Pa’alua for his participation.

Jimmy Medeiros announces himself and agrees with preservation in place but disagree with the survey. I believe it is incomplete. The area is filled with a rich cultural heritage, and many sacred sites. One of the three proposed burial areas is the drainage with many golf balls around the site. This place is already developed with burials and historic sites. We need better buffer zones and signage. We would like to do everything according to the law but we Hawaiians we are still alive. We the families do not accept the BTP. The site visit was ok but the location of the project is a rich cultural area filled with historic sites. Does the council have any empowerment to help the kupuna’s? Vice-Chair Young states the council can go on oral history of the descendancy. The council has and can approve with oral history but they are not genealogist. It is probably to go through the state process and locally we know who everyone is.

Councilmember Kahaulelio indicated the Hualalai sign comes on all fancy at night. It’s built on pohaku, and when everyone passes they see Hualalai. Back to the pohaku and the sign that is currently is 12x8 ½ inches. Honestly my husband’s headstone is bigger than that. We should not put anything on pohaku. They criticize Hawaiians when they see us believe in pohaku. It is our part of our aina and holds up the foundation. If you folks want a big pohaku, nuinui pohaku, ili’ili pohaku. It isn’t our decision where to put the pohaku in preventing people from entering. Please don’t put bronze plaque on the pohaku. Go and put maile lau lii on top make the sign bigger. I can’t go along with this BTP.

Councilmember Leslie introduces the creation of a kupuna council with a status for kupuna that was organized by the legislation. The legislators have to include the kupuna council by law. There is a status for kupuna, it’s not your age, and it’s your status.

Vice-Chair Young suggests reviewing the BTP again with the applicant as right now the BTP is not acceptable. Where are the landowners? I also had a question of the designation of the blue lines “proposed project area” in with the capsulation of other areas on page 4, figure 3. Are they the project area or a mistake? The other one is the boundary on page 70. I’m trying to understand how far the one-finger in figure 27 is. The earlier figure shows a finger going out another 7 meters outside, is that outside the buffer zone? It doesn’t show visually where it was headed.

Councilmember Miranda, states you mentioned the Ohana did not want the cave sealed. If you go back to page 53, they went in 1994 and followed the descriptions from 1980. It was critical as there was a plastic lighter and pen in there. Stuff like that ruins the integrity of the site and prefer to seal the cave. You can always open it up under the direction of SHPD. Another concern is on page 58, the collapsed tunnel; it looks as filled in as it is collapsed. In the bull dozed area I worry what was done since there. The lava tube again if I look at the map right. Is it collapsed at the end or solid lava? If it’s collapsed rock there may be another tunnel. You may crack something and that’s a concern down the road.

Chairperson Lee recommends besides the technical and grammatical errors, I would request the landowner be here next time. We are not going to make any decisions until the BTP is done. Unger adds this plan needs to be everyone plans including the recognized descendants.

Council member Leslie asks if there are iwi that were removed from this place. Auli'i answers in 1994 a femur was removed but returned and the cave was sealed. In 1959, we walked through those caves and they are underneath that area. I recall seeing not Hawaiian bodies in the cave, we could tell by the fancy clothing. That's why I ask if these bodies were removed and we went back in 1962 and we couldn't find the caves. Auli'i suggests deterioration. Chairperson Lee states that this is oral history that they should include in the plan.

C. Recognition of Clarence Perez as a Cultural Descendant to Unidentified Native Hawaiian skeletal remains located at PonoHolo Ranch, Ki'iokalani Ahupua'a, North Kohala District, Island of Hawaii, TMK: (3) 5-8-01:015 & (3) 5-9-03:003.

Information/Discussion/Recognition/Determination: Discussion and determination on whether to recognize Clarence Perez as a Cultural Descendant to the above unidentified human skeletal remains.

Clarence & Gale Perez introduce themselves along with the kupuna in the room in regards to Ki'iokalani. Gale opens up with thanks to the kupuna here in support of all that has gone forward. I was listening to everything that was going on and how this journey began. My parents did research and now for the past twenty years our research. We found out genealogies and connections along with all the genealogies that married our families by design. You tell them your name and they know exactly where you come from and how you got there. On our journey we have found a lot of fraud. It is going to be addressed and it has to do with the land. The name changes that they shouldn't have names or genealogies that they have. Many of our tutus were put in Kalaupapa, especially if they had a lot of land. Now we are here as the iwi are being moved and disrespected. The iwi kupuna are in our ears and even if we don't want to do it we have to. When I brought up my children, prevention was important. To prevent what is coming up repeatedly. The developers need to listen. We learn how you can get away with covering up things and changing things. Are there any consequences, there are things from years and years that are not dealt with. Consequences of the law that is done so the developers think twice instead of paying people off. The ones who have power lie for them by the laws that are in place. We have families that work in certain areas and are questioning us. We are not troublemakers but are moving from families concerns. We have the role to take care of these things and its personal when it comes to the iwi.

Clarence expresses his knowledge and upbringing in Ki'iokalani as he traveled the coastline with his grandfather. We use to come down from Kohala to the shoreline and help him check the water tanks. When you come from Ki'iokalani and the mauka trail comes down. It splits off at Ki'iokalani and hits the main trail coming across. In that area according to the documents we found. Opa'i is one of the descendants of the area. You are looking at Kekela whom come from Pohakulua. If you look at Ki'iokalani now it's under Kekela coming under John Young. There is a confliction with the title of that area. The area was originally under Fanny & Paki. Over the years changed to Ki'iokalani and change to John Young's heirs. If you look up mauka side it comes under Alapa'i. Here are the land commission awards, Fanny Kekela Young received it and relinquished it later only her lands are on Kauai. John Young is the true heir of the area. Council member Elarionoff clarifies the purpose of our agenda is to recognize Mr. Perez. Mr. Leslie adds we need to make a motion.

Bucky Leslie made a motion to Recognize Clarence Perez and Maxine Kahalelio seconded.

Chairperson Lee opens the floor for discussion.

Vice-Chair Young would like to hear the information provided by Mr. Perez. Councilmember Miranda explains if we accept him without information, I don't get the paperwork on how this person is related. I would like to know how you are attached to this land.

Mr. Perez continues on to explain the genealogy of Kekela. On the back of this page the marriage certificate of Niheu and Lahilahi, John Young's child. Father Bond's records show Niheu was at Ki'iokalani. In legends Niheu was a shark man of Niuli'i. Niheu is part of the family and married to Lahilahi. Kalaimano in the legends, Niheu the shark man of Niuli'i, his land was located in Ainakea in Kohala. He was attached to Lahilahi and that is why he's buried there. Mrs. Perez states do not develop on the shoreline.

Motion approved unanimously.

D. Recognition of Nicole Lui, Agnes Lui, Francine Lui, Albert Lui, Ralph Rodriques, Sarah Carvalho, Jacqueline Kaupiko as Cultural Descendant to Unidentified Native Hawaiian skeletal remains located at Kekaha State Park, Mahai'ula Ahupua'a, North Kona District, Island of Hawaii, TMK: (3) 7-2-05:003. Information/Discussion/Recognition/Determination: Discussion and determination on whether to recognize these listed claimants to the above unidentified human skeletal remains.

Vice-Chair Charles Young made a motion to Recognize Nicole Lui, Agnes Lui, Francine Lui, Albert Lui, Ralph Rodriques, Sarah Carvalho, Jacqueline Kaupiko and Bucky Leslie seconded.

Chairperson Lee opens the floor for discussion.

Nicole Lui opens up presenting a pule written by Kaelemakule and explains we go to Mahai'ula every memorial day for our reunion. It isn't a very big family as there were a lot of girls. The family is cursed. All the boys have passed in the family and therefor the name Kaelemakule is no more. My tutu wrote articles and Pukui translated. Kaelemakule is born in Kamalumalu in North Kona; his mother was Keakaonali'i a close relative of the Chief Kinimaka. When he heard of my birth he told his mother to name him Kaelemakule. Ka'aikaula and wife Poke adopted him and brought him to the fishing village in the lands of Kekaha. My grandfather Solomon Kaelemakule and his wife Margaret Pelekane pictures I would like to show the council.

Motion approved unanimously.

IV. OLD BUSINESS

A. Draft Burial Treatment Plan for Burial Site 50-10-69-2901 Located on Ka'u High School & Pahala Elementary School Campus in Pa'au'au 1st Ahupua'a, Ka'u District, Island of Hawaii TMK: (3) 9-6-005:008 Por. Information/Recommendation/ Determination: Discussion on the above plan, determination whether to preserve in place or relocate human skeletal remains, and recommendation to SHPD whether to accept the Burial Treatment Plan. Presentation by SCS, Inc.

Glenn Escott introduces himself, Sharon Beck, the principle, and Warren Lee from the County of Hawaii. Back in November, we presented information to ask for your input with cultural components of the burial. Mr. Miranda asked for an elevation map and we provided one in the current plan. Consultation concluded that folks knew there was a burial for some time. Mr. Miranda explains page 20, I noticed on the 2nd to last paragraph. Who confirmed that there is no noise from the tube, nor can you feel anything when the traffic is flowing over. Chairperson adds it states the ceiling thickness is over 10 feet. Mr. Miranda notes

that he doesn't want any more rooted tree's in the area as they grow thicker the rocks spread apart. On the same page, preservation measures, is the archaeological monitor trained? Will they have the authority to stop construction if something was to arise? Other than that it looks good to me.

Vice-Chair Young expressed concerns about the continued use of the lava tube as drainage. Escott answers the County has decided to no longer use the lava tube as a drainage route it will be closed off. Depending on what the burial council wants we may seal the drain. With regards to the construction buffer on page 20, no construction can occur within the 30 feet on the outer perimeter on the surface. Escott, states in preparation they sprayed the surface buffer with orange paint. They have the limits of the lava tube and also the buffer on each side. Young adds the recommendation is to preserve in place and Escott agrees.

Elarionoff comments, I don't totally agree with all the historic information in the plan. I am from Ka'u and went to this school. To get started I would like to pass this (tourist information pamphlet) out. In the BTP on page 5, you see "The district of Ka'u is translated as "the breast", as it may appear rising from Mauna Loa (Maly 1992: 127)." Look at where Ka'u is versus Mauna Loa, Ka'u does mean breast but not in light of what is written. Hawaiians have very different points of view of where they came from. If they came from Kahiki, landing in Ka'u, Kaulana point is one of the places you can land the canoes. If you came from Ka'u you would understand why they landed there. At the point of landing they constructed a heiau which is there in Kalae. In clarification Kalae, means the point, not South point. They put up two stones to commemorate their god Ku and Hina as a heiau. Ku is foundational and Hina is white hair which describes ancient. Both the rocks are gone since I last went and visit that area. Na'alehu refers to ash, when the volcano erupts and the ash that falls down in the community, so it's named is Na'alehu. Waiohinu is a small community the water comes from the spring half way up the hill. The name represents the water, shiny water that pours and never stops. It used to flow right through the community. Now the County has the water box that limits the water distribution. Hilea, a funny name Hilea. They use to grow taro doing a kapulu job, which is what Hilea means. Ninole, below Hilea, along the coast near Punalu'u. The water goes really slow and at one time you could pick up watercress from the ponds along the shoreline near the ocean. When it rains it would come down Ninole gulch and wash away the plantation roads. They would fill the road with gravel and it would wash away and it slowly filled the springs below so they are now covered. Wailau, wai is water, lau is the liko plant. They call it Wailau since there is so much water around filled with ponds everywhere. A point I don't understand is where Ellis recorded, on page 7, 5th line down, the land between Makaaka and Kaalaala I don't understand that sentence. Escott clarifies that the land, when he gets to Kaalaala and Kapapala is more cultivated. On page 9, the last line above the figure, the sugar cane we enjoyed weren't suitable mining. The Hawaiians had the red colored looking sugar cane and today I am unsure if it's available. On page 10, the very last line on the bottom, about Honuapu, before the biogas from the plantation, that place there was seaweed in there that the turtle enjoyed eating, you could see their backs everywhere. Honuapu means turtle back.

On page 11, the first paragraph explains Councilmember Leningrad, last line; I know Ka'u High is two words. On page 13, first paragraph, please address as the same on page 7, regarding cultivation until Ellis passed through. Please address. Page 14, 4th paragraph down, what does temporary site mean, it should have a site number? Escott says once we are in the field we develop temp sites until we complete field work and it is issued a site number. Page 19, 4th line down, access will be provided 7 days a week. Why? Escott, in the past we have had access concerns so we would like to know ahead of time. Would the council at this time consider sealing the cave? I would like to see the cave sealed. On page 20, native plants and signage, Bucky referred to this earlier. This may not be the best way to preserve it, to plant something on it. Escott answers the community recommended to mark the area with vegetation. Elarionoff suggest boulders in the case it may be difficult to water all the time. If it is the request of the council to put a rock to mark the spot, just to say below here is a burial. It is a dry area and cut down on maintenance. Escott states on page 9, there are shrubs already placed along and near the area.

Bucky Leslie questions Escott if consultation recommends the burial be surrounded with native plants. I have spoken with members of Ka'u, we talked about using a'ali'i in beautification. Escott answers, the school see are this as a learning moment. Sharon Beck, Ka'u High School Principle explained we do have excited students with native plants and are waiting to plant around the burial site. It's a great opportunity for the students of Ka'u High School to learn. Vice-Chair Young adds it's worth discussing the sealing of the cave. If there was no objection, at this time it would assure security and proper protection of the lava tube. Miranda suggests the educational perpetuity is with the students of that school, learning to care for the land. I like the idea of native plants.

Elarionoff shares a critical point, regarding Ka'u as a breast. My mother was story teller; it was sickening at the time but today wish I listened more. In Waiohinu the store by the monument, the old folks use to hang there and talk story. After over 30 days at sea and landing at Ka'u, the people were malnourished. Ka'u like a mother's breast nourished the people back to life; it's what the land did for them. The rock, Ku, is the rock foundation, as for a'ali'i, I don't know if it grows in Ka'u and requires care.

Kahaulelio, is still concerned since the meeting in November, is the existing driveway going to continue to go over the burial? Or will there be a new road? Warren Lee clarifies the county found it difficult to reroute the major access road. We did move the existing driveway away from the burial cave. To address the concern going over the burial cave we are planning on covering the asphalt area with vegetation. The road will no longer be directly over the burial.

Charles Young made a motion to preserve in place and Leningrad Elarionoff seconded.

Chairperson Lee opens the floor for discussion.

Motion approved unanimously.

Leningrad Elarionoff made a motion to seal the cave entrance and Charles Young seconded.

Chairperson Lee opens the floor for discussion.

Councilmember Kahakalau disagrees with signage and vegetative buffer and asks if the Ohana was ok with sealing the cave entrance. The families should know where the burials are without signage. The concerns of displaced Ohana whom may come back and would like access to the burial.

Warren Lee clarifies the rerouting of the drainage leads the drain into another area and nothing will be impacted due to drainage. No additional drainage. Kahaulelio adds the need for the students to learn about the iwi, now before they graduate. Escott explains the cultural sensitivity is always a factor before exposing burial information. Sharon Beck shares Kupuna K who shares all the cultural information of Ka'u. We would prefer Kupuna K and the people of Ka'u to tell the story. Also recall, explains Kahaulelio teach our children and someday they will be in a grave. Last time you were here you used the students of Ka'u High School against the HIBC. Don't ever use the students against us.

Motion approved unanimously.

Bucky Leslie made a motion to recommend to SHPD to approve the BTP and Leningrad Elarionoff seconded.

Chairperson Lee opens the floor for discussion.

Kahaulelio explains the last meeting with you folks was harsh. Last time you were using the students against us. The children need to learn the kupuna is first.

Motion approved unanimously.

VI. SHPD INADVERTENT DISCOVERY REPORT

A. January 28, 2013 at Department of Hawaiian Home Lands (DHHL), Honokoa Waterfall.

Ms. Hoomanawanui notes the inadvertent was reported to SHPD and turned over to DHHL.

B. 2012 Inadvertent Discovery Updates; Parker School, Kohanaiki Shores, Kona Village Resort.

Ms. Hoomanawanui described in the HIBC packets there are letters updating the previous inadvertent discoveries. Councilmembers do you have any questions for me at this time? Councilmember Miranda asked the status of the Parker School case? Hoomanawanui clarifies we finalized the preserved burial site with a nice vegetative buffer. Kohanaiki Shores is updating their plan and SHPD hopes to finalize it soon. The Kona Village Resort was mailed a letter to amend their current BTP inclusive of the exposed burial as an added feature. Mahalo for your time.

VII. ANNOUNCEMENT

A. Next HIBC meeting scheduled for Thursday March 21, 2013.

VIII. ADJOURNMENT

Chairperson Kimo Lee adjourned the meeting at 2:30pm.

Respectfully Submitted,

Kauanoë Hoomanawanui