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GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

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**DRAFT MINUTES pending KNIBC approval
KAUA'I & NI'HAU ISLANDS BURIAL COUNCIL MEETING**

DATE: Wednesday, July 15th, 2015
TIME: 9:00 am
PLACE: Kauai DOT Building
Conference Room
1720 Haleukana Street
Lihue, Hawaii 96766

ATTENDANCE:

Members: Keith Yap, Chair
Mauna Kea Higuera-Trask, Vice-chair
Nathan Kalama
Leiana Robinson
Kaeo Bradford

Absent: Palala Harada
Uilani Ruiz
Barbara Say

Staff: Regina K. Hilo, Burial Sites Specialist, History and Culture, SHPD
Mary Jane Naone, Kauai Lead Archaeologist, SHPD

Guests: Sabra Kauka, Na Pali Coast Ohana
D. Kaliko Santos, OHA Kauai
Pat Hunter-Williams, Anahola resident
Agnes Keaolani Marti-Kini, Kalauea Farmers Association president
Carol Lovell
Canen Hookano, Na Pali Coast Ohana
Randy Wichman, Na Pali Coast Ohana
Victoria Wichman, State Parks
Jim Powell, SCS Archaeology
Briana Robinson
Hiwa Kelley

I. CALL TO ORDER

Kauai Niihau Island Burial Council (KNIBC) Chair, Keith Yap (**KY**) called the meeting to order at 9:22.

II. ROLL CALL/PULE

Nathan Kalama offered prayer.

III. MINUTES

A. April 15, 2015

Motion: to approve the minutes

Motioned by: Kaeo Bradford (KB)

2nd: Mauna Kea Higuera-Trask (MK)
Passed unanimously

IV. BUSINESS

A. Russian Fort Elizabeth State Historic Park reinterment site, Makaweli ahupuaa, Waimea District, Island of Kauai, TMK: [4] 1-7-05:003

Information/Discussion: Update on the above project.
Updates provided by Regina K. Hilo, (RKH)

B. Anahola Burial Dunes, Anahola ahupuaa, Koolau District, Island of Kauai, TMK: [4] 4-8

Information/Discussion: Update on the above area.

Updates provided by Pat Hunter-Williams
Pat Hunter-Williams (PHW)

- Recent development down Poha Road, paved section (approximately half) is County-owned, dirt road section is DHHL
 - Issue being raised is a not a not-in-my-backyard kind of situation, not about ethnicity
 - Anahola is known to have many ethnicities
- PHW is a retired DOE teacher, has worked hard to support Hawaiian language classes, sits on the board of the Anahola Hawaiian Homes Kalauea Farmers Association
- PHW has always understood the area to be a burial grounds, though no specifics about where exactly the burials are have been expressed except that it was a large area. No development has happened there previously.
- Now, there's a development called Kumu Camp, developer is under the Anahola Hawaiian Homes Association which does not have a 501(c)3, but has a fiscal sponsor which is Robin Danner and CNHA¹, which acts as if it (CNHA) owns and operates the Anahola Hawaiian Homes Association projects.
 - Application made for the property included a halau, a campsite area, for cultural practitioners, and has become more like a vacation rental.
 - No notification was made to any of the DHHL homestead beneficiaries.
 - Began to build an above-ground septic systems without permits, received a cease-and-desist from the Department of Health, which required CNHA to get an environmental assessment
 - Several other cease-and-desist from DoH and DHHL for work not in the original permit application, and were told to follow the County, State, and Federal guidelines for development
 - County does not have oversight in regards to review
 - PHW's concerns are environmental and in regards to iwi kupuna, which is the state's and KNIBC's kuleana
 - Developers were required to get an environmental assessment, by law; DHHL Chair Jobie Masagatani requested the environmental assessment, which was recently completed by Planning Solutions
 - PHW bringing it to the attention of the KNIBC

Carol Lovell (CL)

- SIHP number is 50-30-04-116, determined by State archaeologist Nancy McMahan
- Site number is for the Kapaa end of the sand dunes
 - two other site numbers for the northern end of the sand dunes, does not have the numbers

Agnes Keaolani Martin-Kini (AKMK)

¹ Council for Native Hawaiian Advancement

- Lessee on the farmlots, and president of the Kalauea Anahola Farmers Association
- Author of the Anahola book, took 5 years, which includes 3 years of research with kupuna in Anahola
 - Visited the historical society on Kauai, researched at Bishop Museum; not much documented about Anahola
 - Went door-to-door w kupuna living in Anahola, who talked about the burial dunes
- Anything built on this land is desecration, not pono
- Construction site which CNHA is occupying should be removed and put somewhere else, not on a graveyard; pilau

Public discussion (**KNIBC**, **SHPD staff**, public)

KY: When does the comment period close?

PHW: August 7th.

RKH: Yes, that's correct. SHPD is looking through the draft EA, written and prepared by Planning Solutions for DHHL, and is compiling a list of concerns. Will forward the link to the draft EA.

MKT: Does SHPD have records that this is a previously identified burial site?

RKH: We have SIHP numbers and records.

Public comments:

AKMK: And not just there, but across the river too. If Aunty Emmaline White were living, she could show you exactly where the bones are. In my book I documented all the kupuna who talked about burials and where they were.

KY: We have to be able to meet before that.

MKT: When was it completed?

RKH: The draft EA?

PHW: It was actually completed March 1st, but DHHL was reviewing it.

MKT: DHHL is the lead applicant then?

RKH: Yes. Planning Solutions did the draft EA. SHPD did not get a

MKT: Who is the receiving agency for the draft DHHL? Who accepts the document? For example, if the County of Kauai Department of Public Works gets an EA for a road, they get a contract for it, it goes out, it gets reviewed by the public, the public makes its comments, then the Mayor is the accepting authority for the EA.

So for this, who is the accepting authority for DHHL?

PHW: I believe it would be Bob Freitas, who is with the planning office at DHHL.

MKT: It would be someone with authority.

AKMW: Possibly the interim land management director, because Linda Chinn resigned, or retired.

MKT: Jobie is still the head.

PHW: We were directed to submit comments to Makena White.

MKT: Who is the receiving agency?

PHW: CNHA is paying for it.

MKT: The council, to be frank, there is action going down at Anahola. Wherever Robin Danner goes, she leaves a wake. Anahola is special, it's DHHL land. Concerned that this work is happening; DLNR has to consult with us regarding the proper treatment and protection of Native Hawaiian burial sites. Given that, I don't see how we can make this deadline. We need to ask for an extension.

RKH: We can do that.

KY: We need the documents to review.

MKT: We can vote on it at the next meeting in August. This body, despite its best intentions, cannot stop developments. I'm listed as Landowner, but Koloa is my area of representation.

PHW: All I'm seeking is your input. It is so important, and I'm shocked and appalled that your input was not solicited from the very beginning. There are certain standards that need to be met and certain entities that need to be consulted from the beginning.

KY: Everything that Mauna Kea said is correct. I'm surprised this is the first time we heard about this. They've done a very good job all these years flying under the radar.

RKH: If Pat hadn't brought this to my attention, I wouldn't have known about it either.

PHW: I testified in front of the DHHL Commission. Certainly there is a need to be culturally sensitive. When homes were built in Anahola, I was happy that DHHL didn't require leasees to follow all the permitting of the county. If you know the history of Anahola, we had some issues with the older homes. Requirements for roofing, energy-efficient appliances, etc. Then I started thinking that this was kinda unfair because a lot of blood, sweat, and tears goes into owning your house. And if you should ever decide to sell it, which you can do to another beneficiary, the value is so low there. So maybe it is advantageous to have beneficiaries and leases follow the county permitting rules. There was terrible mis-management going on for a long time. Having said all that, when I testified in front of the commission, I said that I was surprised that we hadn't received any notification being a homeowner three doors down. And also, my husband being a beneficiary of the farm lots, there's an issue with a certain segment of beneficiaries doing things and not notifying other beneficiaries in Anahola. What I brought to the commission was the county rules with regards to the permitting and things like that. There's a requirement to notify people within 300 feet. I felt that, if people had been notified, a lot of these issues could have been dealt with a long time ago. Just be open with the community, invite public testimony, maybe there could have been a shifting of some sort, a shifting of plans or something. But, there wasn't. So it's become a big issue.

AKMK: Thankfully, the council has big input, and their recommendations will be considered. Don't underestimate your power.

KY: Like Mauna Kea was saying, we have to do certain things a certain way. And we have this short time frame and we can't meet again before the deadline.

MKT: I move to request that the department ask for an extension of the public comment deadline for the burial council through September, and that this item be placed on the next agenda.

MOTION: to ask for an extension of the public comment period for the Kumu Camp DEA, and that this item be placed on the next agenda

Motioned by: Mauna Kea

Seconded: Kaeo Bradford

Vote: passed unanimously

AKMK: Thank you.

KY: Does anyone else want to speak on this issue?

(no public comments)

KY: Ok, moving on. NAGPRA.

B. The Native American Graves Protection and Repatriation Act (NAGPRA) Information/Discussion: Discussion on NAGPRA process.

MKT: I can provide an update about what's going on. As you recall, I was authorized to speak with the Koloa community about 4 items contained in, what I guess you could call a summary, under the federal CFRs. I don't know if this complies with the federal standards. I've been working with SHPD to get all the provenience and documents associated with the various items. I have not been successful yet. I did go visit the storage unit facility, with Mary Jane and Nancy McMahan, and, to be honest with the council, it was not a good situation at all. I know Mary Jane and Regina are very busy, but I need those documents as soon as possible. The items, as they are currently, are very

concerning. I understand SHPD's resource issues, I deal with them in my job. Aside from that, in this position, I'm doing what I can. But I would appreciate it if the department would get me that information ASAP.

KY: Yeah. We've been pushing to get everyone back in the ground, for years. Here we are, still trying to get the iwi back in the ground.

MKT: I have willing groups to reinter and have areas that could be used. I have tentatively agreed with Kaneiolouma, they can reinter upon approval of this council, everything east of Waikomo Stream. And then, Prince Kuhio park would take everything west. But I need the docs.

KY: Any other comments about this?

(No public comments)

KY: Ok, let's move on to inadvertents.

V. SHPD INADVERTENT DISCOVERIES/OTHER CORRESPONDENCE

A. Inadvertent Discovery of Human Skeletal Remains at the Coconut Marketplace, South Olohena Ahupua'a, Puna District, Island of Kaua'i, TMK: (4) 4-3-002: 018. Information/Discussion/Recommendation: Discussion on the above find.

Updates provided by Jim Powell, SCS

Jim Powell (JP): Coconut Marketplace

JP: I'm here to give you an update about the work there. I have a plan view of the Marketplace and the area they're working in.

Jim Powell, SCS Archaeology. We're doing monitoring of the renovation of the Coconut Marketplace.

- South Olohena ahupuaa, used to have the two-story theater there.
- They're doing a good job of tearing it up and replacing it.
- Mostly what we're concerned with is the infrastructure.
- (map distributed to KNIBC members) If you look at the map, the yellow portion is the phase we're working on now, and the next phase on the north side of the property.
 - All the red dots show where we found iwi
 - Black with a circle around it are the in situ burials.
 - The green square is the reinterment site with an approved burial treatment plan. All the burials that we've found so far are in storage and will be reinterred at the end of the project.
- We talked with some of the operators that were part of the original crew that built the marketplace, about 1972, and they concurred that they had found burials back then.
 - Their best efforts at that time was to find what they could, wrap them up, and put them back as close as possible to where they found them. They didn't do any screening, there was no archaeology involved.
- So what they're doing is replacing sewer and drain lines, which is where most of the burials are found.
 - Near the green square, you see an elongated rectangle with a top like a T, that was the theatre. At the edge of the theatre, you'll find five burial sites, which is where the sewer and drain lines were.
 - Dug the sewer lines the first time, found the iwi, put them back, refilled (the area) with the material they had taken out the first time which had iwi in them still. They didn't have

the procedures to find them again.

- Now we're going in and replacing the same sewer line and seeing the same material in the trenches. Lots of fragmented iwi, iwi that's been placed in the sidewalls.
- It's not a pretty picture, but we're dealing with it.
- Within the yellow lines, they're about 80% finished, with most of the deep digging complete.
- 10 iwi locations
 - 6 in situ
 - 4 fragmentary

KY: Did you say 80% of the project is finished?

JP: 80% of the ground disturbance of what they have to do is finished.

- All the main sewer lines and drain lines have been replaced. So right now, they are just doing little bits of work.
- The dot right on the yellow line surrounded by the circle, that's where they were planting coconut trees and found a burial.
- To the right of those 4 locations and inside the building, they were trenching for a utility line and just found a burial. Two days ago.

KY: That was in the old building.

JP: In the old building, under the slab. That building is going to remain as is.

KY: Has there been any preparation for reinterment?

JP: No, nothing there has been done. I've tried to get them to tell me what the plan is. Where the T is there in the theatre, that is all concrete slab. I've forgotten the name of the restaurant that used to be there. Information tells me that there are more burials under that restaurant, they dug the drain lines in there. So far, all the information has been spot on, not necessarily precise locations, but, "You're going to find burials here, you're going to find burials here."

We're moving along, and that's the update.

MKT: So you anticipate finding burials at this site?

JP: We did anticipate, or we do anticipate?

MKT: You did anticipate, and you do anticipate.....

JP: We did anticipate, and we do anticipate finding more. That's what the Burial Treatment Plan addressed the procedures we were going to use to recover the burials and prepare them for reinterment at that green square. We don't know how many burials we are going to end up with.

KY: So there's an opportunity to make it bigger?

JP: Yeah. As much as I hate to say that we have to store them for a while, while we build a site and not have it big enough and go back and redesign it and put them back in. They are hoping to have it open by Christmas. That's where we're at.

KY: Questions?

MKT: We approved the minutes for April's 2015 meeting, we had a discussion and a motion that passed, to make this exact tax map key, a burial site? This discovery was what, in the 60's? The inadvertent which would make this a previously identified.

JP: Oh yeah, the very first one that happened was under the AIS.

MKT: So this body moved, on April 2015, to recognize this TMK as a previously identified burial site. Because the definition of inadvertent discovery means the unanticipated finding of human skeletal remains and any burial goods, from an unintentional disturbance, et cetera et cetera. So we know that, from Jim (sic), they anticipated to find bones, we anticipated to find more bones. He does, we do, the work is due, they have since 1972. We moved to recognized it and then they found them the next day. This is a previously identified burial site. I'd like to know the

status of the department's recognition of that. Because what we need to do now is, this project may be done by Christmas. This is zoned an urban resort property. Guaranteed. For something that is a built property, the value is not as a parking lot, the value is that you can build, forever, on this property. So you will never not find bones on this property. You will always find bones on this property, and they will continue to develop this property because the entitlements on the east side of Kauai are worth hundreds of millions of dollars. So this needs to be formally recognized as a previously identified burial site under the law by the department. We need to be involved from the beginning on this kind of stuff. And I just hope that, by definition, anything found on this property that qualifies as inadvertent discovery, doesn't. Everyone anticipates a finding. From the line guys, to the construction guys, to the architects, the archaeologists, to us. We need to follow up on that.

RKH: Definitely.

KY: We had a presentation, to recognize that we knew that this was a high area.

(inaudible)

KY: So we recognize that we knew that there's the likelihood of additional iwi kupuna coming out. So that's why the owner did work with us. Although it wasn't specifically the AIS that was done, that they worked with us all along the way. Just trying to make sure that nothing goes by the wayside. That nothing is being mistreated, that remains are treated with compassion. I understand what you're saying, though, it is hard to blanket an entire area as a whole, everything is going to be, you know where the burials are. That's the problem.

MKT: On that point, I believe, within our jurisdiction, all of Kauai is sacred. I also recognize that there are not bones everywhere. But in Jaucus sand areas, close to the ocean, near streams, you're going to find them, burial sites. This is a tax map key, you can recognize a lot. This is a specific unmarked location. The AG can go back and forth on this. The intent of the law is not accomplished by knowing exactly where the bones are buried. Doesn't make any sense. All the records show that if you have a habitation site, there will be iwi kupuna.

KY: So your hope is that, we have this recognized so there's a higher level of consciousness when it comes to this development?

MKT: Something like that. Sometimes is just the process, and I think the process is important. I think that it's not unreasonable to recognize individual TMKs under reasonable circumstances. We talked about Harada's property by Russian Fort. That's a thousand acres. I don't think it's reasonable to recognize a thousand acres. That's too big of a TMK. This one is not that big, we all know Coconut Marketplace. Just the added level of regulation, respect, "Can you come to us before you inadvertently find bones so you have our mana'o first."

KY: I agree with that. I think they're doing that in lots of ways right now. They're not doing this because they have to, by law. It would be a good start to solidify some of these things. Fully recognize it as a burial site, so that as soon as anyone starts talking about development, it's a whole different ball game.

MKT: When ABC came before us, I found them to be respectful. They were deferential. I like who they hired, I had no problem with that. The problem I have is that I know commercial landowners are not going to be owning a lot when they've got a development they can make a lot of money on. It means I don't know who the next guy is going to be, or the next guy after that, or the next. It's beneficial in the record if the landowner knows going in during the purchase that this is a burial site.

Otherwise, it's going to happen. It's more like front loading.

KY: I think that's a good idea. Regina, let's see how we can pursue this, not just for this, but for future lots that may be impacted. The other lot next door is a big lot and will be developed in some point in time. There are already burials, like two or three, that are previously recognized on there.

RKH: I'll make an appointment with the AG and with our administrator and with my supervisor so we can meet and discuss this specific topic.

MKT: The records should reflect that we did previously move, in April, to recognize this as a part of our kuleana to make recommendations to the department, to recognize previously identified. If they don't, they don't, but at least get communication back to us that we can relay to the community. So we can take action.

B. Re-interment of Human Skeletal Remains at Nualolo Kai, Na Pali Coast State Wilderness

Park, Waimea District, Kaua'i

Information/Discussion: Discussion on the above project.

Updates provided by Randy Wichman (RW), Canen Hookano (CH), Victoria Wichman (VW), and Sabra Kauka (SK)

RW: Aloha, we are here before you a while ago when the process was going to explain what was going on.

Summer season opened, and we're here to explain to you what went down.

We have a PowerPoint ready, but no machine, I think we can move this computer around if we need to.

VW: Aloha, I'm Victoria Wichman, with State Parks. I've been with Na Pali Coast Ohana since the 1990's. I'd like to recognize our po'o, Sabra Kauka, the driving force behind the organization. This is an aerial photograph of Nualolo Kai. It's kinda in the middle of the Na Pali Coast.

SK: In 1992, just preceding Iniki, we made our first huaka'i to Nualolo, and our purpose then was to return kupuna iwi. The kupuna are the ones that led us back to Nualolo, and the kupuna are the ones who continue to guide us. It was a life-changing huakai. This year marks 23 years.

VW: We went back into Nualolo in May of this year to do a reinterment from Bishop Museum. The iwi came from the north side of Nualolo on the cliff with several terraces. Bishop Museum went in in the 1950's and 60's to excavate. They were actually brought in by the community because they were afraid that the treasure hunters were stealing everything. Contacted Kenneth Emory to come in a document everything

After 1995 when the Na Pali Coast incorporated and became a non-profit, we have an agreement with State Parks as a recognized stewardship group.

- cleared the whole site for State Parks archaeologists Alan Carpenter and Mo Majors to map.
- Decided to maintain the place, we were challenged by Atwood Makaanani, so engaged in restoration
 - Started with the halau waa on the beach and progress to more complicated sites with stone reconstruction
 - Named all the restorations after Nualolo Kai families, this started from Aunty Barbara

1958-64 Bishop Museum excavating along the cliff sites, all material went to the

Museum as dictated by the Land Board.

- During the NAGPRA inventory at the Bishop, some items were loaned out to UH, Dr. Michael Graves had them.
- Some of the items were misidentified because they were not in a burial context.
 - 42 fragments from several different cliff sites, not identified as burials but identified as individual bone fragments. Some have been modified into tools.
 - VM worked at Bishop Museum; on her first day, the bones were presented to her
 - called Sabra and Randy and told them they needed to come and take care of this
 - JPAC positively identified the 42 frags as subadults, children, and infants
 - Some modified into tools
 - Went through the NAGPRA process
 - Legal counsel at Bishop Museum was involved
 - Repatriation occurred this year, with the iwi being curated by the Wichmans in Kahili until the trip to Nualolo Kai in May

RW: Will go into the details of the burial treatment plan later

- Main objectives were to train the crews
 - Have the cultural foundation, the protocol foundation, and the scientific foundation
 - Cultural monitor kuleana
 - Collective plan
 - There is a Christian cemetery there; considered building an ahu there and making that an option for a reinterment site
 - Went through the Museum records to look for all the sites identified during their excavations to get the iwi back as close as possible to where they came from
 - 5 step protocol for curation
 - All lei involved in every step of the process were kept; the final ceremony was at night.
 - Everything involved was then burned
- Sites had already been disturbed by the Museum's excavations
- Had to select a site that no archaeologist would want to dig in because it had already lost all stratigraphy due to the previous excavations
- Had to also be a site that was free from boulders
- Had to be off the grid
 - Had Alan Carpenter, Victoria Wichman, and MaryJane Naone go in once the site had been identified, after the cultural protocols had been done
 - went down 4 feet by a meter grid
 - cross-referenced list by the site context
 - also had 30 samples of hair, which does not fall into the NAGPRA process
 - Bishop Museum counsel said that the hair does not fall under the NAGPRA process
 - Na Pali Coast Ohana received the hair, 30 bundles, they were prepared

already to manufacture lei niho palaoa

- Sensitivity to K-5
 - Decided for all of K-5 to go into K-3
- UH had inventory numbers with provenience information, which was cross-referenced with the Bishop Museum information

CH: Aloha. Like Randy had mentioned, we went into Nualolo with the idea of having this privilege and honor of this kuleana.

- Regardless of rank or title, who's property it is
- Reinterment means putting it back where they belong
 - Holding archaeologists accountable
- Collaborative effort, SHPD, DLNR, lineal descendants
 - Consulted with everyone and made sure everyone was on the same page
 - Agreed on the spot collaboratively
 - Archaeologists dug the hole
 - Compared the maps to cross-check and be as accurate as possible
- Pre-fabricated vault out of sandstone from the ocean
 - Installed into the puka
 - Ensure that no archaeologist would dig an already excavated area
 - Creating a new burial but putting it exactly where it belongs
 - Hopefully this can be a model for other reinterments in undeveloped lands
 - Measured to specifications
 - Tapa that covered it was made from material in Nualolo
 - Lei made from local material, and put in the vault
 - All evidence was burned at the conclusion of the ceremony
- Doing something right and with the highest respect for the iwi kupuna for future generations
 - Set a precedent, do something right
 - Every moku and ahupuaa should have an area set aside for reinterment that can be utilized
- Lineal descendants involved
 - West side crew
- Lots of preparatory work involved

KY: Would like a PDF for the KNIBC records

JB: You guys have done a very nice job.

RW: 25 individuals involved in the ceremonies

- Afforded enough time to 'feel it out' and stay for some time afterwards
- To be there as part of it
- Everyone involved in the collective process felt good
 - More familiar with the process
 - Aware of all the options
 - Beautiful oli and prayer
 - Can go into details about the protocols at a later time if KNIBC wishes

CH: On the initial visit to Bishop Museum there were additional iwi as well, but the objective was to get the Nualolo Kai iwi and put them in a safe place.

- Until the next trip when the remaining iwi can be obtained.

- All the iwi want to be returned.
- It weighs heavily on your shoulders, on everyone's shoulders.
- Until we finally put them back.
- They all want to go home.

RW: This concludes our final responsibility to a group of people.

SK: Mahalo to everyone involved. Mahalo for your service to iwi kupuna.

JB: With that thought in mind, I'd like to push again for SHPD to return the bones that are currently in storage before the end of the year.

RW: With regard to that, all the families on the north are on board with that, are supportive of that. West side families, many of them, when time comes to move, they're available. Same with the East side.

KY: Next meeting is August 19th

VI. ANNOUNCEMENT

A. Next meeting date is scheduled for Wednesday, August 19th, 2015

VII. ADJOURNMENT

Motion to adjourn: MKT

2nd: JB

Passed unanimously

Meeting adjourned at 10:25 AM

Pursuant to §92-3 HRS, all interested persons shall be afforded an opportunity to present oral testimony or submit data, views, or arguments, in writing on any agenda item. Additionally, pursuant to a policy adopted by the Oahu Island Burial Council at its September 14, 2005 meeting, oral testimony for items listed on the agenda is limited to three minutes per person, per agenda item.

Pursuant to sections §92-4, §92-5(a)(8), and §6E-43.5, Hawaii Revised Statutes (HRS), and upon compliance with the procedures set forth in section 92-4, HRS, the council may go into a closed meeting to consider information that involves the location or description of a burial site.

A request to be placed on a burial council meeting agenda must be made with the Burial Sites Program staff at least two weeks preceding the scheduled meeting date. In addition, the request must be accompanied by all related documents. Failure to comply with this procedure will delay the item to the following month's agenda.

Materials related to items on the agenda are available for review at the State Historic Preservation Division in room 555 of the Kakuhihewa Building located at 601 Kamokila Boulevard, Kapolei, Hawaii 96707. Persons with disabilities requiring special assistance should contact the division in advance at (808) 692-8015.

