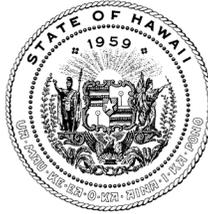


DAVID Y. IGE
GOVERNOR OF
HAWAII



SUZANNE D. CASE
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

ROBERT K. MASUDA
FIRST DEPUTY

M. KALEO MANUEL
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
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BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
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HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

**STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES**

STATE HISTORIC PRESERVATION DIVISION
KAKUHIHEWA BUILDING
601 KAMOKILA BLVD, STE 555
KAPOLEI, HAWAII 96707

**DRAFT MINUTES, pending OIBC APPROVAL
OAHU ISLAND BURIAL COUNCIL MEETING**

DATE: Wednesday, May 8th, 2019
TIME: 11:10 AM
PLACE: Department of Land and Natural Resources
Kalanimoku Building
Board Room, #132
1151 Punchbowl Street
Honolulu, HI 96813

Oahu Island Burial Council:

Hinaleimoana Wong-Kalu, Kona Representative; Chair
Aulii Mitchell, Wai'anae Representative; Vice Chair
Mana Caceres, Ewa Representative
Kali Fermantez, Ko'olauloa Representative
Chuck Ehrhorn, Large Landowner Representative

State Historic Preservation Division Staff:

Regina K. Hilo, Burial Sites Specialist, History and Culture Branch

Guests:

Gina Vasconcellos
Diane Fitzsimmons
Alesa Ainalani Kneubuhl
Robert Takei
Matt McDermott, CSH
Kaeo Kane
Mishalla Spearing, CSH
Correna Knight
Sandra Pfund, C&C
Bill Haole, Kawaiaha'o Church
Lani Maa Lapilio, Aukahi
Hal Hammatt, CSH
Mela Kealoha-Lindsey
Questor Lau
David Shideler
Kamuela Kala'i

I. CALL TO ORDER

Meeting was called to order at 11:10 AM

II. ROLE CALL/PULE

*The Burial Council members introduced themselves in the following order: Hina Wong-Kalu; Aulii Mitchell; Mana Caceres; Chuck Ehrhorn; Kali Fermantez
Chair Wong-Kalu asked Kali to open
Kali offered two ‘ōlelo no‘eau:*

I ka ‘ōlelo no ke ola, i ka ‘ōlelo no ka make – in the context of giving and offering our voice(s)

‘A‘ole pau ka ‘ike i ka hālau ho‘okahi – not all knowledge is found in one school; the Council members have diverse opinions but are still able to find consensus

III. APPROVAL OF MINUTES

Deferred, as the minutes are not complete

~~A. Minutes from 10/10/2018~~

~~B. Minutes from 11/14/2018~~

~~C. Minutes from 12/12/2018~~

~~D. Minutes from 2/13/2019~~

~~E. Minutes from 3/13/2019~~

~~F. Minutes from 4/10/2019~~

IV. Business

A. Discussion on O‘ahu Island Burial Council membership, roles, and responsibilities

Information/Discussion: Discussion on the above items

Summary of discussion:

Hina asked if there were any concerns among the Council members

None were received

Hina stated she had something to share

- she received a request to engage as a member of the Council
 - publicmaking the request is a member of the Waianae community
- need to double up on Kona

Hina needs to leave no later than 1:30 PM today

Kali asked if all seats needed to be filled before a second Kona representative can be filled

Hilo stated she wasnt certain but there will only be 6 active members on the Council with Lurline’s resignation and the previous resignations of Beverly Amaral and Danna Holck

The vacancies are:

1 large landowner, Koolaupoko, Waialua

RKH stated the quickest action would be to reach out to the governor’s office for an interim appointment

Hina asked Kali to think about any potential Koolaupoko replacements

Hina stated that the five present are it for the Council

Hina asked Chuck if he has any other colleagues that Hina could talk with, it would be nice to speak with them about the Council’s vacancies

Hina: there isn’t always an immediate pool of applicants to draw from; when waiting for the Governor’s office, it may take until the next legislative session to appoint someone; implors the Council and audience to ask their community members about what the Council needs and to get in touch with Hina; comments about the right fit – those that are present are present for a reason;

Kali asked to discuss quorum for next month, as he will be off-island on June 12

Mana will be on Kaua’i on June 12th

Kali can probably do the 19th

Aulii will be off island (in Kohala) for the 19th

Hina stated the 19th might be the best.

Hilo stated she would check on the availability of the Kalanimoku Board Room for June 19th

Hina stated to all on the Council, that life changes and if the kuleana becomes too much, there is no reason to be hilahila about putting that forward; if you're here, you can handle; if not, call our attention to it; don't feel any kind of stress about it; info must be presented and cultural descendant recognitions must be addressed

Item B was addressed next

B. Recognition of Alesa Ainalani Kneubuhl as a Cultural Descendant to Native Hawaiian Skeletal Remains located at Kawaiaha'o Church Multi-Purpose Building Renovation Project, Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK: [1] 2-1-032:017

Discussion/Determination: Discussion and determination on the Department's recommendation to recognize the applicant as cultural descendant to Native Hawaiian skeletal remains at the above project.

The Council may elect to go into executive session pursuant to HAR § 13-300-25(d). The Council may close a meeting whenever location or description of a Native Hawaiian Burial site is under consideration. The chairperson, by concurrence of a majority of members present at the meeting, shall be authorized to require the public to leave the meeting while the confidential matter is being discussed and reopen the meeting once the confidential matter is no longer being considered.

Summary of discussion:

Hina read the agenda item and HAR onto record; the reading is applicable to all descendant recognition items on the agenda being addressed by the OIBC

Hina asked Alesa to come to the table

Alesa came to the table to address the OIBC members

Hina instructed Alesa to speak clearly and concisely about why she feels she should be afforded recognition; others [applicants who came for recognition before Alesa] were not afforded recognition if in their articulation they spoke about extraneous issues not related to malama iwi kupuna

Hina asked Alesa why she wants to be recognized and why she wants to be recognized to malama iwi kupuna

Alesa – my call has come about because it's the most important thing we do for our ancestors and our kupuna; as we pass away, that kuleana is passed to our keiki; to malama iwi kupuna is an honor; would like to be a part of the process to malama the Kinimaka iwi at Kawaiaha'o Church; it's my kuleana and I would like to take that up

Hina thanked Alesa for her testimony

Hina read the SHPD's letter of recommendation onto record (2019.00039/1905RKH01)

Hina asked if there were any comments/questions from the Council

Aulii thanked the applicant

Hina asked the community if they supported or did not support the applicant's wish to be recognized by the OIBC as a descendant

Kamuella Kala'i said that no one can make the distinction between certain sets of human skeletal remains because these remains were already removed by the Church

Kamuella stated that the SHPD does not have the authority to determine lineal descendency

Chuck asked a question of Alesa whether she knew where her kupuna was buried

Alesa stated she had less of an idea before, but a clear idea now

Hina stated the Council should have a blunt [straightforward] OIBC meeting
Kali commented if there was any difference to this meeting than the others

Chuck asked about the boxes and names currently in the basement of the Church

Alesa shared that she had checked both boxes for lineal and cultural descendant recognition
Chuck said he would be willing to make a conditional motion to recognize Alesa as a cultural descendant if she continues to look for more information
Alesa stated that she's not comfortable sharing this information in an open session

Mana stated that there is already a contested case on a previous lineal descendant recognition, feels that more information is needed

Alesa said she's here, either way

There is more to be discussed on that, whether cultural or lineal descendency is granted

Hina asked Mana and Chuck to weigh in

Kali said he wanted to weigh in too

Hina: if the Church chooses to challenge us (the OIBC), then let them [the Church] challenge us.

Is the onus on their shoulders

Kali commented about the legal stuff that's going on

Alesa said she has a newspaper article (that states/clarifies where her kupuna are buried)

Hina asked if there were any comments

Bill Haole spoke up as a representative of the Church; Waihonua development was in the area that his ohana lived – he had genealogical records to prove it but could not prove exactly who the skeletal remains belonged to; the alternative is to identify by moepu specifically to someone; now, lineals are accepted only on the palapala; there are no standards; when has the standards for lineal changed? It is always the most difficult to prove; seem to be ranting lineal; what now is the criteria? Does it follow with the rules that are established in the Burial Council?

Kali asked if the Church had records (of the individuals, plots, and burial locations)

Bill stated the Church only had a map of burial plots, but does not have a list of the individuals who were buried there as the families may have allowed family friends to be buried there

Kali stated the issue is not the specific iwi, but the location; if the location can be identified, then those should be lineal; these are not random iwi, but a cemetery which had burials; we went in December it was heavy; our collective concern is putting them back; doesn't know all of what is contained in the lawsuit nor the contested case

Aulii – can't believe that we're sitting here talking about mookuauhau; why are we fighting about who we are in a place where our kupuna told us exactly who we are

Hina – this is her third term of service, the span of time goes just beyond 10 years; has had a chance to grow and learn; things she learns now are different than what she knew a year ago; she commented to Bill that perhaps she wasn't his strongest supporter in Waihonua; she would have been one of his first supporters to be recognized as lineal; knowing what she knows now would have enabled her to grant him lineal back then; Puu Kamalii, there are only 5 headstones, 2 large, 3 small, but there are 75 people buried there; that's all her 'ohana; she would probably raise holy hell; asks Bill for his forgiveness,

Hina: Alesa has presented her information, the OIBC already has a contested case; wants a member of the Council to be

Motion: to recognize Alesa as a lineal descendant
Moved by: Kali Fermantez
2nd: Chuck Ehrhorn
Alesa has a newspaper article
Mana abstained from voting, but kakoo the Council's support
VOTE: 4 YAY

Kamuela – leave the kupuna alone; do your due diligence first; Church continues to ask descendants to prove who they are, and they dare to say they are the protectors and safeguards of the kupuna that they have disturbed, dug up, and continue to desecrate; if anyone is expected to go back to a list, a map or anything, the onus is on the Church; we know who we are; when the kupuna tell you to go over there at take care, you go there because you have a directive to go, you stand for the kupuna; all the rules in protection of the kupuna failed and failed miserably; this process that we have to go through is everything she stands against; Kamuela will not go through this process to do something backwards; those of us that need to know know what is needed; we need as many lineal descendnats to come forward as possible

Hina thanked Alesa

Chuck said Kamuela made a good point that the Church do the best they can to unite those iwi with the individuals who are lineal descendants; if she wants to pick them up, that's fine because she's the family

C. Recognition of Robert Takei as a Cultural Descendant to Native Hawaiian Skeletal Remains located at Kawaiaha'o Church Multi-Purpose Building Renovation Project, Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK: [1] 2-1-032:017

Discussion/Determination: Discussion and determination on the Department's recommendation to recognize the applicant as cultural descendant to Native Hawaiian skeletal remains at the above project.

Summary of discussion:

Hina read the agenda item onto record

The applicant testified that he wanted to withdraw his application from OIBC consideration today

No action nor discussion followed

Item D. was addressed next

D. Recognition of Gina Vasconcellos (mother), Micah Vasconcellos (son), and Kylie Vasconcellos (daughter) as Cultural Descendants to Native Hawaiian Skeletal Remains located at Kawaiaha'o Church Multi-Purpose Building Renovation Project, Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK: [1] 2-1-032:017

Discussion/Determination: Discussion and determination on the Department's recommendation to recognize the applicants as cultural descendant to Native Hawaiian skeletal remains at the above project.

Summary of discussion:

Chair Wong-Kalu read the agenda item onto record

Gina Vasconcellos came to the table to talk with the OIBC

Hina thanked Gina for coming forward and asked for her testimony

Gina thanked the Council; has been to some of the meetings before, and takes something away every time; feels like there can't ever be any reaching of a finish line because the Church is here and the descendants are somewhere else; everything that Hina has said resonated with Gina; Gina thinks they, the Kinimaka 'ohana, knows where the 'ohana is located; has been to SHPD and talked with Hinano Rodrigues; has visited the Archives, has talked with the Church which has

Motion: to afford lineal descendency

Moved by: Chuck

2nd: Aulii

VOTE: 4 YAY (Mana abstained)

Chuck stated that she should make the effort to identify which box may contain the remains of her kupuna

E. DRAFT Burial Treatment Plan for SIHP #50-80-14-8191 Features 1-3 and SIHP #50-80-14-8193 for the Līlia Waikīkī (formerly Kūhiō Collection) Project, Waikīkī Ahupua'a, Honolulu District, O'ahu, TMKs: [1] 2-6-021:100 and 114

Discussion/Determination: Discussion and determination whether to preserve in place or relocate human skeletal remains at the above location.

Recommendation: Recommendation to the SHPD to accept or not accept the DRAFT Burial Treatment Plan, above.

Summary of discussion:

Matt McDermott, CSH, and Kaeo Kane

AIS accepted yesterday

asking for relocation of disturbed small fragments to a landscaped area with no remains

Kanekapolei; 4 apartment buildings will be renovated – partially affordable rental units;

three findspots containing fragments, small enough to fit in your hand; cranial fragments;

ethnicity determination was reasonably believed to be Native Hawaiian

project mitigation is burial treatment and an archaeological monitoring program with targeted data recovery

lots of consultation

2017, 2018, and 2019

Sept. 13, 2018 meeting – discussion about the treatment of remains; consulting parties agreed to relocation of the remains as codified in the BTP

relocation of the remains to Test Trench 9, which will be in a landscaped area, a 5x5 area with dense vegetation

any appropriate pohaku found during construction will be incorporated into the landscaping

AIS approved yesterday

Asking BTP to be accepted; treatment will be carried out in June 2019

Chuck asked if the Caceres 'ohana and others are ok with relocation to the banyan tree area

Matt said yes

Chuck asked about the apartments across the street

Kaeo – will be completely gutted, renovated, with potential plumbing improvements; buildings will stay in place, parking may be done to fit with the Waikiki district and landscaping requirements

Kali asked about preservation in place and used Hauula as an example

Motion: to relocate the remains from site -08191 and 08193 to Test Pit 9 as shown on CSH site plan

Moved: Chuck

2nd: Aulii
VOTE: 4 AYE (Mana recused)

Motion: to recommend the SHPD accept the DRAFT BTP
Moved: Chuck
2nd: Aulii
VOTE: 4 AYE (Mana recused)

Chair called for a break at 12:29 PM

The OIBC took a break at 12:29
The OIBC resumed their meeting at 12:40 PM

F. Halewai'olu Senior Residence Project, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu, TMK: [1] 1-7-060:120

Information/Discussion: Information on the above project.

Summary of discussion:

Halewai'olu

Matt – CSH

Sandra Fun – director, City

Michael – development

Matt – project overview; will be an extensive consultation; HUD funds, therefore NHPA Section 106 trigger

will talk about project, AIS coming forward, the process, will come to the OIBC w a letter as an NHO for Section 106; wants suggestions on people, groups, entities in the Chinatown area to approach

location

John R. Gilliland building; Lum Sai Ho Tong is immediately adjacent;

project – 17 story tower: 1-4 elevator lobby, courtyard, retail, parking, recreation; levels 5 – 17 residences

demolish the Gilliland building; affordable senior housing; 139 units at 60% AMI and below; 16 unites at 80% AMI

City purchased the area in 1992 using U.S. Department of Urban Developmen (HUD) Community Development Block Grants;

need to comply with HUDS CDBG environmental/historic preservation review regulations (24 CFR Part 58), including compliance with NEPA and NHPA Section 106

Kuan Yin Temple (1960s)

Izumo Taishakyo Mission

Sun Yat Sen memorial; Hiroshima peace bell

Historical and archaeological context

1817 Kotzue map; Fort, habitation areas, lo'i kalo

1847 Metcalf map – Pauoa and Nuuanu Streams – Kalawahine, alignment of Nuuanu Stream

1855 La Passe map – more formalized development of Honolulu; project area is in the hinterlands

1871 Lyons map – references to property owners in the area – LCA

1893 Wall Map of Honolulu

1893 Dodge and Wall map of Kamanuwai Block and a Part of Kamakakela

1850's LCAs

141 is Makahopu

2938

1897 map
 1906 Dakin Fire insurance map – dwellings and tenements
 1912 Dove Map – Gilliland Lane; vineyard of Francisco de Marin as ‘vineyard’
 1927 Sanborn fire insurance map
 1939 – 1941 WW2 map
 1950 Sanborn fire insurance map
 1968 map
 1982 Aerial map
 Previous archaeo-historic properties
 Foster Botanical Garden; ASB iwi kupuna found; inadvertent at Foster Botanical garden (2005) during utility trenching;
 AIS testing strategy
 programmatic way of testing archaeological areas and areas of interest including elevator core, grease pit
 combination of interior and exterior trenches totaling 12
 T-7 will test some of the earlier house structures
 Project is in the earlier part; will have a letter to present to the OIBC; will likely come back once there are results from the AIS; will have a large meeting in approximately a month to discuss APE,
 demolition of the building will be an effect; will need an MOA
 Matt – has a list of people with whom they’ll consult and will talk with the recognized descendants to the finds at ASB
 Aulii – Kehaulani Lum
 Susan – had many conversations previously with Kehaulani Lum; many discussions, went through two administrations; had about 18 community meetings;
 Matt – eligible for the NR; have to balance demolition of the site with the community’s needs;
 Hina looks forward to participating in the consultation meetings; if she were not the Chair of the council she would come forward to be recognized as a descendant; both her Hawaiian and Chinese sides were known to have lived right in this location; two weeks ago, represented kanaka for the Chinese community that gathers around Lum Sai Ho Tong, it was good as she is a descendant on both sides;

Aulii is a descendant of Tong
 Susan – just celebrated the 130th celebration of the Lum, Lim, Tong families
 Hina – a sobering thought is that when the crematorium goes, it’s right there;
 Susan – as we move forward, there will be more discussion on that
 Hina asked if the Council had any questions/comments; community questions/comments – NONE received

G. Kawaiaha’o Church Multi-Purpose Building Renovation Project, Honolulu Ahupua’a, Kona District, Island of O’ahu, TMK: [1] 2-1-032:017

Information/Discussion: Update on the above project

Summary of discussion:

[RKH left the room at 1:07 PM; returned at 1:12 PM]

at the table: David Shideler, Bill Haole, Lani Maa Lapilio

Kali – this issue has set a precedent

Lani – we only have what is in the law; lineal descendants preference is preservation in place, and they have the same

Kali – in terms of strategy, the Church seems to be moving forward in the recognition of descendants; we all deal with palapala; there are parties here that seem to be coming

together since December in the interest of moving forward; interested in the Church's strategy as to facilitating conversation

Bill – can appreciate the question; Church has been asking ‘What is the process?’; has been trying to follow the law; even going to the A.G.s they say its the OIBC or you must follow SHPD; no sooner than we go ‘this way’ has there been protest
what is the process, and how is the law being interpreted? We’ve been trying to follow the law

Kali – the Church is in a position to set precedent; there are strong voices with legitimate concerns; the OIBC's interest in to facilitate moving forward; the Church is in a position to set precedent by moving forward with the lineal descendants; may be too idealistic, but we need more idealism today;

Chuck – concurs with what he thinks is being said here; really doesn't understand the need for going through this exercise (the contested case); being blunt is far more easy; if the lineal descendants came to talk with the Church and asked to see the list of names associated with the lauhala baskets, would they be able to?

Bill – would they be able to...?

Chuck – if they wanted to see the baskets?

Bill – to visit the iwi room?

Chuck – they have to go through you (Bill, the Church) to verify that.

Bill – have to make an appointment with Lani. Have to go back; the last meeting that was held at Kawaihāo Church in which Kanoe Cazimero invited people in at one of the Na Iwi sessions; the display of disrespect while in the presence of iwi kupuna – individuals shouted their intent; Church has certain standards that have been shared with those who have come in; before we go in, there is effort to cleanse oneself before entering the room; the standard has been shared

Chuck – you mentioned that someone was very rude before, and he doesn't condone that behavior. There is a list of names right here (the Kinimaka 'ohana). How can I follow up to see if my ancestors are in that room? There must be a way for Alesa to contact you and find out if her great great grandfather is in the room and which box.

Bill – we have a list of names that were assigned plots. Someone needs to present to our archivist their genealogical tie to any information we might have; if we have the names that are being sought on record. This is going by the same burial maps that have been made available to us.

Lani – 1912

Bill – those are the names we can be sure of. Any other names, I don't know.

Chuck –

Anything that needs to be done to unify the name with the box.

Bill – if the name is on the list we have, we will show them where the plot was

Chuck - no i'm talking about in the basement of the Church.

Bill – you mean finding out which box belongs to whom?

Chuck – you said, there are names that are associated with boxes. Did I misunderstand?

Bill – that would take some work for us to do. We just received the AIS which compiled the iwi by what was turned over to the committee. We have to correlate that. We haven't done that yet.

Kali – you go by a biblical record, there's the letter of the law and there's biblical law. By the Church's own record, you have the family plots, with names. Then why this (touches the contested case)? Seems there's a big wound that can't be healed.

Letter and spirit (of the law)

Chuck – would the family have permission to remove remains that they are lineal descendants from?

Lani – according to the litigation, no remains can leave the site.

Hina – if burials need to be evacuated from this site, this is a good example of how judiciously and effectively this can be done. The descendants have a consensus. NO one has said they want to take iwi and disassociate particular iwi with the others. For this example, the cumulative descendants can voice their concerns about how to treat burials to be reinterred; this is a very interested discussion to advocate for individual families;

Chuck – it was a rhetorical question

Hina – are all of you ok with what was said today?

Kamuela – I just have to say something. I've been coming to this table since 2010, and have been advocating for the protection of the kupuna. By the time I came to this table, at least 69 had been dug up. Talked to Kahu, talked to Dawn Chang, went to visit the kupuna. Have been trying to ask, plead, beg, that the Church not dig up any kupuna. It's not about shifting the laws, rules and regulations. It's the Church who shifted, from being under the kuleana of the SHPD to being under the kuleana of the Department of Health, applying and getting a permit for a blanket disinterment permit which they received for unknown burials. These are not unknown burials. Because of the incorrect decision by Carl Sakamoto and the support of Kahu Kekahuna to remove these individuals. Kamuela and Kaanohi got arrested that day. At the end of the day what they do is decide to dig up any kupuna they can before the ruling comes down. How do you do it right when you've already done it wrong? When you've trucked the lepo out already, when you say you're doing the best you can to protect the kupuna?

[Chair Wong-Kalu departed at 1:30 PM; the OIBC lost quorum at 1:30 PM]

Kamuela Kala'i - the only ones who came forward to malama kupuna were the ohana you have no kuleana here. And you've been doing your best throughout all the meetings with the descendants to not listen to what the descendants want. You insist on showing us a plan to shove the kupuna to one corner so you can have the grave that you've done to yourself.

I request to see the iwi, and I'm denied in a letter from the Church through SHPD that I'm a harm to the kupuna.

Contested case against a lineal descendant means to me that you have no desire to work with the lineal descendants to take care of the kupuna. It's to protect your own interest. It's not going to happen if I can help it. Go jump in Lake Erie, because you have nothing here except more excuses, time and time again. You know why you can't tell us who's in those baskets? Because you don't know. You'll never be able to know.

The bottom line is taking care of ALL the kupuna.

Even those that are stored elsewhere on the Church's grounds.

This is so beyond the beyond. Every time I have to come to these meetings and say this stuff time and time again. It's almost 10 years. I'm tired of it. I don't know who you're trying to protect the kupuna from, because they wouldn't be in the basement of the Church. They'd be resting. All you Church people, you'll have your kupuna to answer to. Can we just put our kupuna back so that we can heal? This is going on for too long. I don't want to cry over this anymore. I'm just angry because you guys are fighting us tooth and nail because all we're trying to do it do the right thing. Stop with the lies and excuses. Do the right thing. That's all you have to do.

Aulii thanked Kamuela for her leo and her voice for all of us to hear

Kamuela – let's just pray that the kupuna are the priority; once they are resting, they can rest; until then, she will be fighting them tooth and nail

Chuck – there is no quorum

Aulii stated there is no quorum, so no questions may be asked

Diane – offered testimony related to the statement previously read by the Kahu; why is the AIS being allowed to continue? Confirms to her that people cannot be trusted – you say one thing, and you do something else.

A newspaper article from the Department of Health in 1906 stated that there were in excess of 800 burials at Kawaiaha'o; only 800 to 900 burials were seen on the grounds of Kawaiaha'o. But there was 2679 burials on the property. So the Church knew how many burials were in the cemetery. Somehow, like the second paragraph of that statement, things have changed.

Diane read Parker's journal at the Children's mission houses museum; in the journal was listed the Kinimaka ohana who are buried; those with graves at Kawaiaha'o paid \$5, which has been confirmed with Kawaiaha'o's archivist; the Kinimaka names are on that list; there are many conflicting stories which need to be corrected; as a descendant, her goal is to get these things right in the ahupua'a of Honolulu

Alesa – has a proverbial question and story to ask the Church. What surrounds the Church is iwi kupuna. In Ahupua'a we use the word iwi. Used in Hawaiian, used in Maori – a piece of land and a piece of bone. You're asking for these ancestors to support this Church. There's a really big hole, at least 10 feet deep. I'm not an archaeologist, I don't know, but if there's a big hole right next to the Church, do you think

Bill – the Church's foundation is secure.

Alesa - because if something happens with the weather, she would not like to see it fall down. She'd like to see the hole filled with earth, supported with aina back inside of it. It's a beautiful Church.

(additional comments)

went to midnight Mass at Kawaiaha'o

Had no idea what was really happening

Would like to be able to come back to that Church

Doesn't know anymore if she'll be able to

Bill – Kamuela came into the Church on Kaahumanu Sunday and disrupted service; Kaanohi came in to get her out, and the two of them were arrested

Church will protect itself, its members, and the iwi kupuna; the Council members are always welcomed provided that certain protocols are followed – that we cleanse our thoughts, go to visit, depart, and comment;

Aulii – wanted to share that there is the storm and then the calm; there is always negative and positive; noticed that the end of Kala'i's talk she mentioned prayer; it's a great understanding for Aulii that prayer occur on both sides

V. INADVERTENTS/COMMUNICATIONS

A. Inadvertent discovery of human skeletal remains on April 16, 2019 at 66 Kaiholu Place, Kailua, Ko'olaupoko, O'ahu, TMK: [1] 4-3-020:024

Information/Discussion: Information on the above inadvertent discovery

RKH provided an update

Remains were relocated to another section of the property after preservation in place was determined to not be feasible; remains were reburied on April 27, 2019; a Burial Site Component of an Archaeological Data Recovery and Preservation Plan will be submitted to the SHPD for review

- B. Inadvertent discovery of human skeletal remains on April 30, 2019 at Kaupō Bay/Baby Makapu'u, Waimānalo Ahupua'a, Ko'olaupoko District, O'ahu, TMK: [1] 4-1-014:005**
Information/Discussion: Information on the above inadvertent discovery

RKH provided an update

- C. Letter from the Department of Defense, Department of the Army – U.S. Army Garrison, Directorate of Public Works, dated April 25, 2019, received at the SHPD's Kapolei office on April 29, 2019, RE: Section 106 Consultation for Project # CRS-10-016: Proposed Mooring Point Relocation and Re-Striping Project at Wheeler Army Airfield; TMK: [1] 7-7-001:001; Wai'anae Ahupua'a, Wai'anae District, Island of O'ahu, State of Hawai'i; Architecture and Archaeology Review**
Information/Discussion: Information and discussion on the above correspondence.

RKH asked the OIBC members to contact the DOD's consultant to participate in consultation

- D. Letter from the U.S. Department of Transportation, Federal Highway Administration, Central Federal Lands Highway Division, dated April 23, 2019, received at the SHPD's Kapolei office on April 29, 2019, RE: Modification to Area of Potential Effect, National Historic Preservation Act, Section 106, Ho'olapa Stream-Nanahu Bridge Replacement Project; Federal Contract No. DFH68-13-R-00027 / HI STP SR 83 (1); Kahuku Ahupua'a, Ko'olaupoko District, O'ahu, TMK: [1] 5-6-005:013 (por.), Kamehameha Highway Right-of-Way; AND Kawela Bridge Replacement Project, Federal Contract No. DFH68-13-R-00027/HI STP SR 83 (2), 'Ōpana, Kawela, and Pahipahi'ālua Ahupua'a, Ko'olaupoko District, O'ahu, TMK: [1] 5-7-001:021 (por.); Kamehameha Highway Right-of-Way**
Information/Discussion: Information and discussion on the above correspondence.

RKH asked the OIBC members to contact the DOT's consultant to participate in consultation

- E. State Historic Preservation Division's History and Culture branch update on cases, inventory, and internship outreach**
Information/Discussion: Information and discussion on the above topics.

RKH provided an update

VI. ANNOUNCEMENTS

- A. Next meeting date is scheduled for 11:00 AM on Wednesday, June 12th, 2019, at the Kalanimoku Building, Board Room #132.**

Council requested RKH (Hilo) to check to see if the Kalanimoku Board Room was available on June 19, 2019 as the OIBC would not have a quorum on the above scheduled date

DRAFTED for OIBC REVIEW in advance of their meeting on 2019-06-19. Version completed on 2019-05-16. Respectfully prepared and submitted for OIBC consideration by Regina K. Hilo, Burial Sites Specialist, History and Culture Branch, State Historic Preservation Division.

