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

STATE HISTORIC PRESERVATION DIVISION
KAKUHIHEWA BUILDING
601 KAMOKILA BLVD, STE 555
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**WRITTEN SUMMARY OF RECORDED MINUTES
O'AHU ISLAND BURIAL COUNCIL**

DATE: WEDNESDAY, JUNE 10, 2020
TIME: 10:02 AM
PLACE: ZOOM MEETING

OIBC MEMBERS: (members present)
Hinaleimoana Wong-Kalu, Kona Moku; Chair
Aulii Mitchell, Waianae Moku; Vice-Chair
Kali Fermantez, Ko'olauloa Moku
Mana Caceres, Ewa Moku
Kamana'o Mills, Large Landowner Representative
Chuck Ehrhorn, Large Landowner Representative

SHPD: Lesley K. Iaukea, O'ahu Burial Sites Specialist; History and Culture Branch
Regina K. Hilo, O'ahu Burial Sites Specialist; History and Culture Branch

Guests: Kamuela Kala'i
CSH (David Shideler)
Clarence Medeiros
Susan Lebo, Ph.D. (SHPD Archaeology Branch Chief)
441934
Dana
Keala
Fukumitsu
Kaha'ikekaulana Fukumitsu
Hal (CSH Hal Hammett)
Mahealanimcc (Mahealani McClellan)
Scott Belluomini
William "Bill" Haole
Maluhia McPherson
Jean McPherson
Victoria Kneubuhl
CSH
'Ohana Kupono
Deanna Gonda

Elizabethannmoto
Susanne Boatman
Kehooulu Fukumitsu
Samantha
kdf5
Kepoo
UH MCO
Keiko
Alex Akau
Ken Makuakane
Jon
Spartucus
Lani Lapilio
Makamae Ali
Elmer (Ka'ai)
Sheila
Halealoha (Ayau)
Gina Vasconcellos
Paige Kawakami
Makahilahila
Roman
Ken Makuakane
'Ainalani
Keoki Fukumitsu
Kim Miyamoto
Bigg Sexxy
Deanna
Roman C.
Lee ann Coy
Elizabeth Motoyama
Tamara Luthy (SHPD Ethnographer, History and Culture Branch)
Kaahiki (Kaahiki Solis, SHPD Cultural Historian, History and Culture Branch)
HR
Kamaehu
Olana Kamohali'i
Maluhia McPherson
Makoa Caceres
Deana Gonda
John Morgan

I. CALL TO ORDER

[Recording 01-200610 at 03:15]

II. ROLE CALL/PULE

(ROLL CALL – Done by Wong-Kalu)

[Recording 01-200610 at 03:45]

(PULE – Done by Mana Caceres)

[Recording 01-200610 at 04:11]

III. APPROVAL OF MINUTES

04/22/2020 MINUTES: No opposition/passed
[Recording 01-200610 at 05:33]

05/13/2020 MINUTES: No opposition/passed
[Recording 01-200610 at 05:55]

IV. BUSINESS

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

Summarization:

1. Wong-Kalu reminding council members of the executive session today and if all are ready to facilitate that to jump on the executive session that has been provided to us. Is everyone prepared? Council replies yes.

[Recording 01-600610 at 6:54]

2. Aulii Mitchell with a question regarding Kalani to represent Waianae on the board. What news can he give her because she’s filled out her paperwork for the burial council position. Mitchell wanted to keep Wong-Kalu updated that she’s still there and he’s still in communication about that. Wong-Kalu says to follow-up with that after. Wong-Kalu also asks if there are any potential updates. There are no updates but RKH will follow-up with Boards & Commissions and with SHPD staff in the office. Fermantez wants to know how many applicants for Ko‘olauloa due to having one more year before taking a year off. The reply is that there is no applicants for Ko‘olauloa yet but if Kali has people in mind to send the names over. RKH can reach out to them or Kali can reach out also. The concern is to have enough bodies on the OIBC to have an operating quorum in case people have their kuleana to address. Kali has one more year for Ko‘olauloa, there is no one for Ko‘olaupoko and Waialua currently. RKH will follow up on Waianae for Kalani.

[Recording 01-200610 at 7:42]

B. 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.

Edward Halealoha Ayau, Esq. To give a power point informational presentation entitled “Recognized Lineal and Cultural Descendants Informational Presentation to the O‘ahu Island Burial Council – Part VI.”

Before Ayau starts, Suzanne Boatman starts giving a statement. [Recording 01-200610 at 14:37] Per Boatman, “I am the Chair of the Kawaiaha‘o Church. It’s an honor. I just wanted to share a statement with you so that you know where we are as a church.”

Wong-Kalu: One moment, hold on. Before you make a statement.... did Halealoha get back in? Replies of no. Wong-Kalu asks Suzanne to wait and she agrees.

Halealoha Ayau: Chair, do you want me to wait on the presentation to have the chairman of the board of trustees for Kawaiahao church to talk and I will follow her presentation. Wong-Kalu: She has indicated that she is willing to speak but between the two of you, which one of you needs to speak first?

Wong-Kalu: Okay, aloha everyone. Halealoha is on the phone line as the connection is poor so Halealoha you are online and the Suzanne Boatman the current chair of the Kawaihāo Church board is also present in the meeting room. Which of the two of you will be speaking first today? Ayau: I want to defer to Chairman Boatman.

Boatman: “I want to tell you where we are as a church and as a board. The board of trustees of Kawaihāo Church anonymously agreed with the recognized descendants that the iwi kūpuna shall be returned close to the approximate location for once they came. Which is commonly referred to as “to preserve in place.” And this is consistent with the church’s general approach in its draft burial treatment plan. The church has provided a working draft of the burial treatment plan to SHPD and to Halealoha. This working draft is for internal use only, is not intended for public dissemination. It is the church’s intention to work collaboratively with Halealoha and all the registered descendants to develop a joint burial treatment plan to be submitted to SHPD and to the OIBC for approval. We will be uploading our draft burial treatment plan to the digifide website so that all the descendants in the OIBC will have access. Thank you.”

Ayau requests to upload power point for his presentation.
[Recording 01-200610 at 20:16]

Summarization on presentation.

1. Title: Recognized Lineal and Cultural Descendants Informational Presentation to the O’ahu Island Burial Council – Part VI. OIBC Meeting of 10 June 2020. Edward Halealoha Auay, Esq.
2. Letter from Dr. Alan Downer to the Recognized Lineal Descendants and Cultural Descendants (May 28, 2020).
3. Page one of Dr. Downer’s letter. First paragraph, the rules say that any determination by the burial council shall require to notify the applicant in writing within ten days. Ten business days was May 10. That day came and went and there was no indication as we presented at the last OIBC meeting.
4. Page two is a brief letter. This is where things go awry. This presentation is a breakdown of Dr. Downer’s letter.
5. The Downer letter is juxtaposed with the letter received from OIBC Chair Kinaleimoana Wong-Kalu.
6. Administrative Process Pursuant to Hawaii Administrative Rules §13-300-38(b).
7. Notification of OIBC Determination.
8. Request for Reconsideration.
9. AIS Review and Approval.
10. Re-agendize the OIBC Determination to Preserve in Place for August 2020.
11. Petition to Appeal is premature and will be withdrawn.
12. Preservation in Place means reburial in original location.
13. BTP deemed complete and accepted by SHPD on February 12, 2020.
14. A further point of clarification objecting to Dr. Downer’s letter.
15. The authority to render a determination by the island burial councils is exercised exclusive of SHPD.
16. SHPD and AG’s disagree with the OIBC action.
17. In summary, the family’s request reconsideration of the legitimate and lawful OIBC determination of April 22, 2020 to preserve in place and agree to waive its rights to allow the SHPD additional time to further review and approve the Church’s responses to the AIS comments, which will be attached to the revised BTP for reconsideration by the OIBC at its

August 2020 meeting. Only where SHPD will complete its review and acceptance of the AIS by the end of July 2020.

Wong-Kalu: Any questions?

Caceres: Sharing briefly on his mana‘o that this was what everyone was trying to work towards all this time. The OIBC has always tried to mend that relationship between Kawaiaha‘o Church and the living recognized descendants. And the living recognized descendants have been trying to mend the relationship that we have with our iwi kūpuna. For him personally, he sees this as, not in a sense of a win win situation, but thinks that this a way that once the kūpuna is back in the ground everyone can be ma‘ema‘e and know that each one did everything independently and collaboratively to be done to make sure it is done absolutely right. All parties involved, ‘ohana, the church, the OIBC, the SHPD, everybody.

Mills: To follow up on the Caceres‘ points, are all of the lineal and cultural descendants in agreement?

Wong-Kalu: Thank you for your question. Halealoha answers mills‘ question.

Ayau: One of the families is not in agreement with us. The letter that was sent to Dr. Downer states that the Carolyn Norman ‘Ohana speak for themselves. He‘ll leave it to them to give their position on this proposed path forward. They were copied on the letter and been kept aware of the recent developments in the case.

Wong-Kalu: Asks Keala Norman if she can respond to what is being said.

Norman: Yes, Mahalo. I am aware of what was presented by Halealoha this morning. She has always wanted to talk with the church. She‘s sent emails months ago to Bill Haole and Kahu Makuakane so that there could be a discussion on their burial treatment plan so that they all can forward to re-inter their kūpuna and preserve in place. She is in agreement with having this reconsideration because that has always been the goal of her ‘ohana to kanu her iwi kupuna back to where they came from.

Norman would like to make a suggestion that since Hawaiian dredging is giving the church a million dollars to re-inter the iwi kūpuna, that is the church could have temporary curation trailers on the property with air conditioning to take our kūpuna out of the basement where we don‘t have to go through the process, that screening process of dealing with Bill and Keiko before we go and see our kupuna. My suggestion is to have them temporarily curated until the time we can them reburied. This would allow all descendants to have access to kūpuna whether it be to visit or to re-wrap if they so wish. If the church would allow that to happen 24/7 because the re-wrapping of families who choose to do that usually occurs at night time when the sun is down. Allow us to sign-in with a security guard , give 24 hour notice to the church and Regina that they want to go visit iwi kūpuna and then sign out when they leave. This is so the descendants don‘t have to go through the screening process. This is instead of taking possessin and taking them away from the grounds of Kawaiaha‘o. This would be for any and all descendants who want to visit it would be free to go.

Kepoo: Supports reconsideration of the burial treatment plan and to take into consideration the mana‘o of the church. And incorporate their mana‘o in to a revised burial treatment plan that they can do together.

Wong-Kalu: Stepping out on a limb here but might the burial council look forward to a more increased collaborative connectivity between all the descendants given what has been said?

Caceres: Refers to the book, *Nana i ke Kumu*, it speaks about how before you go and bury your relatives, all of everything is suppose to be made clean. The relationships are to mended prior to the kanu. So we have always worked towards that and to do anything other than that is to step away from the path that we're trying to walk. In order to properly kanu all of our individual relatives as well as all of the burials as a whole, the only way for them to rest and be pono forever is if all descendants walk away from this burial pono. If we walk away from that kanu still holding grudges and everything with one another than our kūpuna is not going to rest. Caceres see's this new collaboration with the church and everybody as the only way to move forward from this. There shouldn't be anyone the day after the kanu being salty with anyone.

Wong-Kalu: Mahalo. So I'll direct the question right back to your 'ohana, Mana you and your 'ohana, on the call. You folks are amiable to and is there anything outstanding that is necessary to foster even later collaborative effort and working towards a different level of connect on your behalf?

Kamaehu Caceres: Speaking Hawaiian. Wants to move forward in a pono path all together.

Kala'i: Giving thanks to Chair Suzanne Boatman because this is what her family has been waiting for, the opportunity to take care of her iwi kupuna. Kala'i feels like she can breathe again because this time it feels like it is going to happen. The kupuna will be where they were suppose to be. Thanks Kahu Makuakane for the support and apologizing.

Mahealani McClellan: (Member of the Buckle 'Ohana) Thank you to Susanne Boatman for making this happen. We are moving forward in a way I would of never dreamed. Our kupuna say mahalo. Mahalo nui to all of you for making this happen.

Fermantez: In the spirit of reconciliation and ho'oponopono, we're at this point, almost two years ago, and Kahu Makuakane came, and Aunty Oni. I think the symbolism of that is powerful. And if this recommendation that we are reconsidering and moving forward, like I said, the faster we can move forward, Kupuna has been waiting. I support this, let's move on. I appreciate what Halealoha said and what others have said. I think this is the most representation there is in this meeting from the church, as far as I can tell. Mahalo them. We know what right looks like and I think locally here in our islands but in our planet and in our country, we know what right looks like. And from my side, enough already. I think we've been waiting too long already. So if we can move this forward, let's move this forward. E holomua. Mahalo.

Wong-Kalu: Mahalo nui Kali for that mana'o. Any other questions?

Kala'i: I want to send out a big mahalo nui to Halealoha Ayau. Because he has been our champion. Thank you, Halealoha. Because you were born for this, this work that you do. It's incredible how you put the pieces together so that a third grader could understand it. These laws are maika'i and the rules, there's alot to try and grasp. You figured it out so that we can understand it. We've always know that the things we want to do for our kupuna are pono but you've also been able to lay the foundations in the laws that you've helped to create and point out to the agencies responsible for making sure these laws are administered in a pono way. And that they need to get their act together. So many years and I think you're the

one person in this entire universe who points out all the things that they are disregarding. Thank you to the mana that you have brought.

Wong-Kalu: I would like one voice from each respective 'Ohana that are in the meeting. I ask that you respond with yes or ae to my question. This is my formal question now to all of you. May this council and various of engage, may it be online, in emails, or even in person, may we look forward to all of you, one step at a time, working towards greater collaborative effort and greater effort to put any and all differences and disagreements and freeing mana'o. Will this council be able to look forward to even greater unity among you. Please respond accordingly. I'm going to name you, please just say your 'ohana name respond with 'ae or a'ole or yes or no. Halealoha let's begin with you.

Ayau: Okay, I said everything I said.

Kala'i: This Kamuela Kala'i and on behalf of my kupuna, 'ae loa.

Alex Akau: On behalf of the Buckle family, we say 'ae to the question.

Diane Fitzsimmons: With the Kinimaka 'Ohana. I want to first of all thank you who have participated in this arduous long process. I feel that when our kupuna all return to their resting place, that our entire Lāhui is going to celebrate, their Lāhui of Hawaii. To know too that the leadership that we've had, descendants, to me, that many of the leadership have kahu where the kupuna have been leading them, the kahu of Kawaiahao Church. It historically pono, that they are speaking for their kupuna that have gone before us. I just want to say thank you so much and also want you to know that some of the negativity that we've had has turned around as blessings. They filled up holes that we needed to fill and make pono. And again mahalo to the burial council for listening to us for so long. I just can't thank everybody enough, it means so much to us.

Kepo'o: On behalf of our 'ohana, we affirm to remain committed to keeping our kupuna at the forefront.

Kama'ehu Caceres: Mahalo.

Victoria Nalani Knuebuhl: I want to have my definite 'ae with my 'ohana, the Kinimaka family. I want to thank everybody who, especially Halealoha just like Kala'i did. You know, usually I am so articulate because I speak in public all of the time but I'm finding myself kind of speechless in this situation but anyway I want to thank the council so much for being so helpful and open and wanting to heal things. I can't say enough of how I admire the work that you are doing and especially you Hina because I remember you when you were a small kid. I don't quite know how to say this but I worked so many years in the area of where Kawaiahao Church is, at the Mission Houses, at the Judiciary Mission Center, and that part of Honolulu is such a big part of who I am. I can't tell you of how much it means to me to have this made right and have that place, be a place that I can feel at peace again. Thank you so much, mahalo to everybody.

Wong-Kalu: Church leadership? Care to comment?

Boatman: I just want to say mahalo to all of you. I have nothing else I can say. Kahu?

Makuakane: You know in the bible, the largest section in the bible is in the center by King David who wrote the majority of it. And a hundred and fifty of those chapters in psalms deals with lamenting. But if you really notice that at the end of every chapter in the book of psalms, there is a joy because after we have these eha moments we find the joy. We know that that is what brings up through these tough times. And the reason why I believe psalms is in the middle and the wiry lament is because that is what pono is about. A reconciliation of getting back to center and back to the balance of who we are as a people. And so I say mahalo to all of you for believing in what ke Akua has brought about because he is truly has blessed all of us. Thank you.

Wong-Kalu: Council members?

Mitchell: Thanks everyone in Hawaiian language. For me, I have learned a lot here through all of this. I've also learned that ho'oponopono doesn't always come when we want it to come, when we want it to happen right away. Let's look forward to everybody working together through this radical collaboration that will mutually emerge together.

Fermantez: I was talking to my kids yesterday and they were puzzled by what happened and what's taking so long and so the bible has been invoked a few times. There is a part that says 'And a little child shall lead them, and accept me to become as little child, you can now enter into the kingdom.' My kids, children are very forgiving so fast and we should probably be like that and move forward. Mahalo.

Wong-Kalu: I'd like to echo the sentiments from our representation from Ko'olauloa that as we continue on, each and everyone who has had their respective sentiments, their thoughts, those of you who have on occasions stood vehemently and dedicatedly towards that that you support and then found yourself on opposite sides of the fence with someone else. No matter where that was amongst this body, I believe that you're exactly right. That is something that we can all use in our daily lives, myself included, that we remind ourselves to when we need to remember what it's like to be a young person that doesn't have to hold on to all of the trappings and the details. Not that they are not important but that we remember what it's like to take it in, process it, and put it right back out and continue on. I agree with you completely. Not only in this discussion but that's for everything that we do. We cannot internalize so much to the degree that we render ourselves useless and that we also make ourselves sick.

Kala'i: Halealoha says, "When our kupuna are disturbed, we are disturbed. But when our kupuna are at peace, they are at peace." So having been one of the loudest and one of the angriest and the most volatile people to come before your council, mahalo for you folks in putting up with me over the last few years. I can honestly say that I feel like I am getting to that point big time, I can breathe again. I don't feel like I have to go out and pound people over the head. Because if everything we are saying is going to happen and design to happen, happens, there's no need for that anger. There's no need to defend the indefensible. We can concentrate on the work of malama kupauna. And that has always been the goal. So for me, I'm willing to let it all go. I've been caring it for way too long. Especially you, Hinalaimoana, for listening to me rant and rave and cry and cry and cry. Thank you. Thank you to every single council member because you helped me to get through this. It's been a journey. This is where the real work starts now. So I'm going to be as sweet as cherry pie if can. (laughter and tears)

McPherson: On behalf of the Kinimaka 'Ohana and all the 'ohana that have been working together, I just want to thank you all deeply from the bottom of my heart, from the iwi of our kupuna, and thank you, Hina, for being such a just and fair chairwoman and for listening and being so patient all the time. I haven't been in this process for that long but I want to thank you for your skill in really trying to do what's right. And I want to thank the rest of the council, especially Mr. Ehrhorn, for being so welcoming in the council meetings and recognizing our family. I want to thank you Aulii for your grace, Kali for all of your directness. It's been beautiful to watch the way you guys work together. I'm going to miss this council and the entirety in seeing the way you guys work. I also want to thank Auntie Kala'i for being here and hanging on for so long. And really putting a stake in to the ground and not coming untethered from that. Because I feel that your dedication, your where with all, has also helped us see this whole process through.

Aulii: One more thank you from me. I think this person is so stellar to us. I've learnt so much from her, not only in this project but just watching how she works and how she's able to be kanaka maoli but also be able to sit on both sides of the fence. So Lani, thank you so very much for moving in between. I know, it's not easy and I just really want to say mahalo to you because you are such a big big part in all of this. You've been able to bring us all together.

The entire council agrees.

Keiko: As you mention Lani, I also want to thank her. I've been considered to be an outlayer in some of your eyes because I've been asked not to speak before. But I do want to say that I'm glad that we are at this point. But I also want to say that we're at this point because David from CSH was able to get together with us and put this preservation in place. Burial treatment plan. Believe me, Bill Haole, David, and I worked credibly to get to this point, so I want to publicly thank them. I also want to thank the church members who have been behind and trying to put the iwi back to where they should be. And it's been a difficult path since June of 2003 and I want you all to know that because I've often been perceived as being a non-Hawaiian and that's been hateful because I don't consider myself to be anything but being part of the human race. I've been excluded from one of your ho'oponopono sessions and I'm going to release my hurt now but I truly believe that I'm on this path of reconciliation although I believe that it has always been my point to put the iwi back to where they belong. So thank you.

Wong-Kalu/Mitchell: Mahalo.

Wong-Kalu: This was why I asked the question. And in addition to that as we all move forward and in the equaiton you sit, I look forward to all of you being able to, like our ko'olauloa voice said, to now release and look to a renewed perspective, and a renewed approach, towards what needs to be done. So now the work, the rest of the journey must begin. I would be remissed if I did not ask William Haole if you would care to offer any sentiments, I look to you now. This is an opportunity for you to say anything you wish.

Haole: Mahalo Madam Chair. At this time, I have nothing to say. Thank you. I do want to acknowledge and send aloha to Halealoha and Mana. Mana, you and I have been talking about a burial treatment plan going back almost a year now. I appreciate you for your aloha for the church and helping me to usher this point of reaching commonalities to all of our hui and recognized descendants. I know that at times we sit behind different flags, or different points, on opposite ends. I want to mahalo you as well for your truthful presentation as you

felt was necessary to do by and I hope you will also accept ours as well. Behind all of these things there were many times that the former committee that was tasked with leadership in this was sequestered because one thing that keeps getting forgotten was that we are under two lawsuits. We've been advised to be very guarded on what we say. We are in constant guidance from our attorney.

C. Carolyn Donna Kealaonapua Norman and 'Ohana (names attached) Descendancy Recognition Application to Skeletal Remains located at Kawaihahao Church, 957 Punchbowl St., Honolulu Ahupua'a, Kona District, Island of Oahu, TMK: [1] 2- 1-032:17.

Discussion: Caceres wants to add "Kawaihahao Church Multipurpose Renovation Project" to the motion because the rest of the cultural descendancies were recognized with that terminology.

Ehrhorn agrees with Caceres' point because it is limiting to the building project itself.

Haole: Supports the Norman 'Ohana as cultural descendants however what is not clear is, is it true that they have one or the other and not both? Or can they have both? lineal and cultural? It's a question, I don't know.

Wong-Kalu: Explains that when one is granted lineal descendancy that it is clear on whom that individual is decended from. The process is little more stringent and one must demonstrate connection upon being grant lineal descendancy recognition. They are speaking on behalf of a clear kupuna in descendancy. For cultural descendancy recognition, we see the voices can be more inclusive. This is very particular to this topic pertaining to Kawaihahao. This application is to further reaffirm that she is able to exercise her voice, their voices, in manner consistant with other voices of advocacy of iwi kūpuna.

Motion: (Kamanao Mills) To recognize Carolyn Donna Kealaonapua Norman and 'Ohana for Cultural Descendancy Recognition for the Skeletal Remains located at Kawaihahao Church Multipurpose Renovation Project at 957 Punchbowl St., Honolulu Ahupua'a, Kona District, Island of Oahu, TMK: [1] 2-1-032:17.

Second: Aulii Mitchell

Vote: Aye: (Kali Fermantez, Kamana'o Mills, Chuck Ehrhorn, Aulii Mitchell)

Recuse: Mana Caceres

Summary: Cultural Descendancy for the Kawaihahao Church Multipurpose Renovation Project given to Carolyn Donna Kealaonapua Norman and 'Ohana for the Skeletal Remains located at Kawaihahao Church, 957 Punchbowl St., Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK: [1] 2-1-032:17.

[Recording 01-200610 at 1:58.01]

D. Carolyn Donna Kealaonapua Norman and 'Ohana (names attached) Descendancy Recognition Application to Skeletal Remain located at Nimitz Hwy, between Smith St. and Nu'uaniu Ave., Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK [1] 1-7-002.

Discussion: Ehrhorn: He assumes Norman is going for cultural descendancy but the agenda doesn't have it on there. So that needs to be clarified.

Mitchell: We've had that in past agenda's as well. We've had that discussion in the past didn't we?

Ehrhorn: It's only recently that we've started seeing descendancy.

Wong-kalu: There are pros and cons to both. When we are specific about a recommendation for descendancy recognition depending on who's opining on the recognition. If it specifically states one level of recognition only then it could possibly be challenged that we would need to re-agendize it with the proper designation. We see it more now with the conversation with Kawaiiahao. That's where we saw a change. And we see this trend now coming from our burial sites specialist. Leaving it this way does leave some flexibility, however this council has most commonly seen a specific articulation of level recognition we are talking about. It is our prerogative to accept or not accept the recommendation. It is also our prerogative of the council that we issue the recommendation that we choose.

Motion: (Kamana'o Mills) To recognize Carolyn Donna Kealaonapua Norman and 'Ohana for Cultural Descendancy to Skeletal Remains located at Nimitz Hwy, between Smith St. And Nu'uuanu Ave., Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK [1] 1-7-002.

Second: (Aulii Mitchell)

Vote: Aye (Kamana'o Mills, Kali Fermantez, Aulii Mitchell, Chuck Ehrhorn)
Recuse: Mana Caceres

Summary: Cultural Descendancy given to Carolyn Donna Kealaonapua Norman and 'Ohana for the Skeletal Remains located at Nimitz Hwy, between Smith St. And Nu'uuanu Ave., Honolulu Ahupua'a, Kona District, Island of O'ahu, TMK [1] 1-7-002.

[Recording 01-200610 at 2:11.41]

E. Gayle Kaio Descendancy Recognition Application to Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalawahine, Honolulu Ahupua'a, O'ahu, TMK: [1] 1 -7- 060:120.

Discussion: Wong-Kalu feels there is a lot of uncertainty today in Kaio's testimony.

Medeiros: Family member who is also asking for descendancy (Item F) supports Kaio and acknowledges her connection to the 'ohana.

RKH: Informs the council of the BTP for this application. The BTP will be on next month's agenda.

Ehrhorn: Would like to hear from Kaio next month when the BTP will be on the agenda.

Motion: (Kamana'o Mills) To recognize Gayle Kaio for Cultural Descendancy to Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalawahine, Honolulu Ahupua'a, O'ahu, TMK [1] 1-7-060:120.

Second: Kali Fermantez

Vote: Aye (Aulii Mitchell, Chuck Ehrhorn, Kali Fermantez, Kamana'o Mills)
Recuse: Mana Caceres

Summary: Cultural Descendancy given to Gayle Kaio for the Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalāwahine, Honolulu Ahupua'a, O'ahu, TMK: [1] 1-7-060:120.

[Recording 01-200610 at 2:33.17]

F. Clarence A. Medeiros Jr. Descendancy Recognition Application to Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalāwahine, Honolulu Ahupua'a, O'ahu, TMK: [1] 1 -7- 060:120.

Discussion: Mitchell is familiar with his uncle Jimmy's work. Mahalo.

Motion: (Kamana'o Mills) To recognize Clarence A. Medeiros Jr. For Cultural Descendancy to Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalāwahine, Honolulu Ahupua'a, O'ahu, TMK: [1] 1-7-060:120.

Second: (Aulii Mitchell)

Vote: Aye (Aulii Mitchell, Chuck Ehrhorn, Kali Fermantez, Kamana'o Mills)
Recuse: Mana Caceres

Summary: Cultural Descendancy given to Clarence A. Medeiros Jr for the Skeletal Remains located at the Halewai'olu Senior Residences Project, 'Ili/Mo'o of Kalāwahine, Honolulu Ahupua'a, O'ahu, TMK: [1] 1-7-060:120.

[Recording 01-200610 at 2:42.24]

G. Leilani Coelho Descendancy Recognition Application to Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK: [1] 3-6-023:006.

Discussion: Per Coelho, a council member asked her to reach out to the builder to ask questions. Coelho let's the council know that she reached out to the builder and he referred her to Bob who wrote the burial treatment plan.

Ehrhorn: Appreciates Coelho in doing her homework seeming as he was the council member to ask her to do so. He is satisfied that the council can proceed ahead.

Wong-Kalu: The council appreciates that Coelho has put herself forward again in coming to the OIBC.

Motion: (Kamana'o Mills) To recognize Leilani Coelho for Cultural Descendancy to Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK: [1] 3-6-023:006.

Second: (Chuck Ehrhorn)

Vote: Aye (Aulii Mitchell, Chuck Ehrhorn, Kali Fermantez, Kamana'o Mills)
Recuse: Mana Caceres.

Summary: Cultural Descendancy given to Leilani Coelho for the Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK: [1] 3-6-023:006.

[Recording 01-200610 at 2:47.58]

H. Elmer Kailikole Ka'ai Descendancy Recognition Application to Native Hawaiian Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK: [1] 3-6-023:006.

Discussion: None.

Motion: (Aulii Mitchell) Make the motion to the OIBC to afford Cultural Descendancy Recognition to Mr. Elmer Kailikole Ka'ai for Native Hawaiian Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK: [1] 3-6-023:006.

Second: (Kali Fermantez)

Vote: Aye (Aulii Mitchell, Chuck Ehrhorn, Kali Fermantez, Mana Caceres)
Recuse: Kamana'o Mills

Summary: Cultural Descendancy given to Elmer Ka'ai for the Skeletal Remains located at 5088 Kia'i Place, 'Ili of Wailupe, Waikiki Ahupua'a, Kona District, O'ahu, TMK [1] 3-6-023:006.

[Recording 01-200610 at 2:53.51]

I. Kamuela Kala'i Descendancy Recognition Application to Native Hawaiian Skeletal Remains located at Waimanalo Paradise Subdivision Project, Waimanalo Ahupua'a, Ko'olaupoko District, O'ahu, TMK [1] 4-1-002:007.

Discussion: A discussion about the iwi kupuna and a description of remains.

Mitchell: As Mitchell is familiar with this case, a heated discussion between himself and David Shideler ensued. Mitchell has issues of effective communication with Shideler and the use of lauhala baskets. Archaeologists need to stick to using paper bags and cultural practitioners use lauhala baskets. Archaeologists should not use lauhala baskets.

Ehrhorn: Agrees with Mitchell. He also has issues but they deal with the certain components to the Burial Treatment Plans and voiced his concern.

Wong-Kalu: Agreed that in the future to make sure the council is aware of what is in the burial treatment plan and to make aware the differences that need to be in place. Based on this discussion, the council will base their yes or no vote for the BTP on whether their concerns were met in the preparation of the BTP. The discussion about what to add to future BTP's will be distinct in saying: "Future finds of iwi kupuna will be considered as 'previously identified.'" The council will pass the BTP if this statement is there and will not pass the BTP if this statement is not there.

Kala'i: A heated conversation from Kala'i to Shideler ensues.

Mitchell: Regulatory statutes are going to have to be looked at again.

Kneubuhl and Keala kako‘o Kala‘i.

Motion: (Kamana‘o Mills) To recognize Kamuela Kala‘i for Cultural Descendancy Recognition to Skeletal Remains located at Waimanalo Paradise Subdivision Project, Waimanalo Ahupua‘a, Ko‘olaupoko District, O‘ahu, TMK [1] 4-1-002:007.

Second: (Kali Fermantez)

Vote: Aye (Aulii Mitchell, Chuck Ehrhorn, Kali Fermantez, Mana Caceres, Kamana‘o Mills)

Summary: Cultural Descendancy given to Kamuela Kala‘i for Skeletal Remains located at Waimanalo Paradise Subdivision Project, Waimanalo Ahupua‘a, Ko‘olaupoko District, O‘ahu, TMK [1] 4-1-002:007.

[Recording 01-200610 at 3:32.45]

- J. Elizabeth-Ann Kahalaopuna Motoyama (mom) and Karl Punahale Kazunori Motoyama (son) Descendancy Recognition Application to Native Hawaiian Skeletal Remains located at 5088 Kia‘i Place, ‘Ili of Wailupe, Waikiki Ahupua‘a, Kona District, O‘ahu, TMK [1] 3-6-023:006.**

Discussion: None.

Motion: (Kamana‘o Mills)

Second: (Aulii Mitchell)

Vote: Aye (Aulii Mitchell, Kamana‘o Mills, Chuck Ehrhorn, Kali Fermantez)
Recuse: Mana Caceres

Summary: Cultural Descendancy given to Elizabeth-Ann Kahalaopuna Motoyama and Karl Punahale Kazunori Motoyama for Skeletal Remains located at 5088 Kia‘i Place, ‘Ili of Wailupe, Waikiki Ahupua‘a, Kona District, O‘ahu, TMK [1] 3-6-023:006.

[Recording 01-200610 at 3:52.46]

- K. Kolea Fukumitsu and ‘Ohana (names attached) Descendancy Recognition Application to burials located at 49-051 Johnson Rd., Hakipu‘u, Ko‘olaupoko District, O‘ahu, TMK [1]4-003:002.**

Discussion: Kolea Fukumitsu and ‘Ohana request Executive session pursuant to Hawaii Administrative Rules 13-300-4 extends genealogy records as protected if deemed sensitive by the Council. In addition, the claimant may also indicate confidentiality in their application. The claimant may also expect confidentiality by asking to go into executive session as anything discussed in executive session is understood by all to be confidential.

Executive session:

Motion: Ehrhorn moves that the council goes in to executive session
(Recording 01-200610 at 3:58.35).

Second: Kamana‘o Mills

Back to regular session

(Recording 01-200610 at 4:46.45)

Roll call for OIBC members:

(Recording 01-200610 at 4:46.56)

Roll call for the Fukumitsu 'Ohana:

(Recording 01-200610 at 4:47.34)

Discussion:

Kamuela Kala'i gives support.

Carolyn Kealaonapua Norman gives support.

Paige Kawakami gives support.

John Morgan not in opposition or support but would like to make some comments about procedure. He is new to this and not sure about the process but he has some concerns. The address was the first minor concern. He is in support of the Fukumitsu genealogy to the area. His concern is about the relationship with the map of 1933 and the grave sites that were identified on the Harvy map of 1933. To his knowlegde there has been no iwi discovered anywhere in the vacinity. The gravesite as was listed on the right Harvey map site of 1933 was actually not on the Inoino or Aiokuleana, it was actually on the south side of that on the Konohiki land, next to the old stream. There are other maps. The 1907 map and the 1957 land court map didn't have the graves marked on that. The site that was marked grave, I think I know approximately where it is, next to the stream next to the ocean. Not sure if floods or erosion might have affected the site and so there is a question mark. As a note to the record, we have no plans to build anything new on the property. We've just been restoring the structures that are thereand that's our intention. So those are some of our concerns and wanted to voice where we are at for record is clear that some allegations that one, we knew about some grave sites that two, we were doing something that might disturb gravesites. We don't think those are valid concerns but those are the thoughts that I thought I'd offer. So I think it would be premature to connect descendency to an uncertain burial place and an unknown location with iwi not present. So that was my comments.

Summer Fukumitsu: Says that it does show on the maps that the graves are there. It is also listed in the field notes that they showed the OIBC in the last meeting. The whole property is a historic site pretty much. There are three historic sites on the property. One is the mound the Hakipu'u mound where he's speaking of. There's three site numbers. They are listed. I don't know, for the burials they are listed on maps and also through oral testimony that is passed down through our 'ohana. I don't know what the quesiton really is regarding or what that means that iwi kupuna isn't present.

Morgan: My comment was that I am new to this and that a lot of what I've read and alot of items you say refer to skeletal remains. The skeletal remains in my readin of it is something where iwi is previously known or inadvertently discovered. But if they are unknown location then again I'm asking questions rather than espousing knowledge.

Fukumitsu: That is our reason for requesting lineal descendency because when there are or we would hope that they are not disturbed or desecrated. We wouldn't want them to be inadvertently listed because they do have 'ohana to them.

Morgan: We hope they are not disturbed too.

Fermantez: I know who you are but I don't know you and you don't know me. But I could

claim cultural descendency to Kualoa. But I'm not living over there, I'm not farming the land, but they are. It's curious to me that we're having this conversation over here. Cause if it was me, I would work with these guys and I would talk story and find out, instead of finding out after you dig them up.

Norman: Can I share something, Hina? Often times where, the Fukumitsu's that lived on that 'aina for generations apparently. The knowledge stays with the 'ohana as to where their iwi kūpuna are buried. Not necessarily listed in the archives as a known burial site. That was how it was for generations prior to Western contact. Often times they mark their burial site because the knowledge is passed down between decendants and it's not for me to know and it's not for you to know. The process that is happening right now is for these families, the Fukumitsu's, to protect their kūpuna with the maps that were passed down through generations in their 'ohana.

Mills: Madam Chair I'll make the motion. But prior to making the motion I do have a quick question for Kolea Fukumitsu. I need it for my motion. Who is the individual buried there?

Fukumitsu: It would be Inoino and Kaio. That's the two LCA landowners.

Motion: (Kamana'o Mills) I move to recognize the Kolea Fukumitsu and 'Ohana as lineal descendants to Inoino and Kaio based on information provided to this council in executive session to Inoino and Kaio located at 49-051 Johnson Rd., Hakipu'u, Ko'olaupoko District, O'ahu, TMK [1]4-003:002.

Second: (Aulii Mitchell)

Vote: Aye (Kali Fermantez, Chuck Ehrhorn, Kamana'o Mills, Auli'i Mitchell, Mana Cacerees)

Summary: Lineal Descendency given to Kolea Fukumitsu and 'Ohana for the burials located at 49-051 Johnson Rd., Hakipu'u, Ko'olaupoko District, O'ahu, TMK [1] 4-003:002.

Wong-Kalu will read the rest of the names in open session. They are as follows:

George "Keoki" Fukumitsu
Kaha'i Fukumitsu
Keho'oulu Fukumitsu
Kolea Fukumitsu
Maluuhia MacPherson
Ke'ale Fukumitsu
Teahiroa Fukumitsu
Navahine' Omakali'i Fukumitsu
Kamakani Fukumitsu
Ko'iahi MacPherson

[Recording 01-200610 at 5:01.30]

Note: Wong-Kalu: Fast forward to next meeting date is set for July 08. We now lost quorum and we'll hear either Regina or Lesley on the updates at legislature.

L. Update on bills in the Hawaii State Legislature regarding Historic Preservation Information/Discussion: Information and discussion on the above item.

Discussion: RKH talks about legislature currently in recess. They are set to resume on June 22nd and July 10th. No further updates.
(Recording 01-200610 at 5:04.37)

V. INADERTENTS/COMMUNICATIONS:

- A. Inadvertent discovery of human skeletal remains from 05-14-2020, 05-18-2020, & 05-20-2020, located at HART H RTP City Center on Nimitz Highway, between Smith Street and Nu‘uanu Avenue.**

Update: Provided by RKH.

(Recording 01-200610 at 5:05.03)

- B. Inadvertent discovery of human skeletal remains on 04-23-2020 & 04-24-2020, located at the Kaena Point Satellite Tracking Station Waterline Replacement project, Kaena Ahupua‘a, Waialua District, O‘ahu, TMK [1] 6-9-004:004.**

Update: Provided by RKH.

(Recording 01-200610 at 5:05.37)

- C. State Historic Preservation Division’s History and Culture Branch update on cases, inventory, and internship outreach.**

Update: None.

Note: Ehrhorn counts five members and therefore there is quorum. It is okay to proceed as normal.

VI. NON-BUSINESS ITEMS:

- A. Address issues concerning iwi kūpuna at Pāhonu, Waimanalo.
Kamuela Kala‘i discusses and gives summary of Pāhonu. Heated discussion ensues.

VII. ANNOUNCEMENTS

- A. Next meeting date Wednesday, July 08, 2020 @ 10:00 AM.

Adjourn

(Recording 01-200610 at 5:37.34)

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.

INDIVIDUALS REQUIRING SPECIAL ASSISTANCE OR AUXILIARY AIDS OR SERVICES (e.g., sign language interpreter, wheelchair accessibility, or parking designated for the disabled) AT THE BLNR MEETING, PLEASE CONTACT STAFF AT LEAST 72-HOURS PRIOR TO THE MEETING AT (808) 587-0404 SO THAT ARRANGEMENTS CAN BE MADE.

Written summary of recorded minutes was prepared by Lesley K. Iaukea, Burial Sites Specialist, History and Culture Branch, State Historic Preservation Division on 06/16/2020.