

December 13, 2021
Agenda Item.

To: KIRC Commissioners
From: Michael K. Naho‘opi‘i, Executive Director
Subject: KIRC Support of PKO Iwi Kupuna Reinterment Request

RECOMMENDED MOTION:

Authorize the KIRC Executive Director to send a letter to Bishop Museum, on behalf of the Kaho‘olawe Island Reserve Commission (the KIRC) , to request the repatriation of iwi removed from Kaho‘olawe; recognize the Protect Kaho‘olawe ‘Ohana (PKO) as the recipient organization, authorize the reinterment of the iwi on Kaho‘olawe and approve the coordination of the KIRC and PKO to conduct the reinterment.

BACKGROUND & SUMMARY:

The PKO is currently seeking to repatriate iwi kupuna that were removed from Kamohio, Kaho‘olawe during the 1914 Stokes expedition. The materials collected from Kamohio were later deposited in the collections of Bishop Museum. In 1998, the KIRC recognized the PKO as the recipient organization authorized to coordinate with the KIRC to reinter the subject iwi back to Kaho‘olawe. See the attached December 14, 1998 motion.

The PKO is requesting the KIRC’s support in asking Bishop Museum to conduct another in-depth search to locate any iwi originating from Kaho‘olawe for repatriation.

Additionally, upon locating the subject material, the PKO is requesting to be recognized as the recipient organization, in coordination with the KIRC, to transport and reinter the remains to Kaho‘olawe.

LEGAL AUTHORITY:

HRS6K-6: **Responsibilities and duties of the commission.** The general administration of the island reserve shall rest with the commission. In carrying out its duties and responsibilities, the commission:

- (8) Shall carry out those powers and duties concerning the island reserve otherwise conferred upon the island burial councils and the department with regard to proper treatment of burial sites and human skeletal remains found in the island reserve;

MEMORANDUM

DATE: Dec. 14, 1998
 TO: KIRC Commissioners
 FROM: Hokulani Holt-Padilla, Cultural Coordinator
 SUBJECT: Reinternment of iwi fragments from BPBM



RECOMMENDED MOTION: To expedite the removal of iwi fragments from the Bernice Pauahi Bishop Museum by; recognizing the Protect Kaho'olawe 'Ohana as the recipient organization, authorizing the reinterment of the iwi fragments on Kaho'olawe, and approving the coordination of KIRC and PKO to reinter iwi fragments.

BACKGROUND:

During the recording of items for the NGPRA report in 1992, items were inadvertently omitted that should have been listed for Kaho'olawe. In a subsequent review by Mr. Edward Ayau of Mālama I Nā Kūpuna O Hawai'i Nei, these items were found at the Bernice Pauahi Bishop Museum. There are approximately two banker boxes of items listed as being from Kamohio.

ED Keoni Fairbanks and Commissioner Craig Neff were contacted by Mr. Ayau for recommendations on the appropriate dissemination of the iwi fragments. Additional contacts were made with Lopaka Aiwohi as a representative of the Protect Kaho'olawe 'Ohana.

RECOMMENDATION:

After consultation with members of the Protect Kaho'olawe 'Ohana, the Staff recommends the following:

1. The Commission recognize the Protect Kaho'olawe 'Ohana as the recipient organization for the Kaho'olawe items from Kamohio, at the Bernice Pauahi Bishop Museum.
2. The Commission authorize the reinterment of the iwi items on Kaho'olawe.
3. The Commission coordinate with the Protect Kaho'olawe 'Ohana to undertake appropriate actions to reinter the remains in the Reserve.

BISHOP MUSEUM

P. O. Box 19000-A
Honolulu, HI 96817-0916 USA
Phone (808) 847-3511

BP — 15503

SHIPPED TO

Responsible Person: **Craig Neff**
For use by: **Protect Kaho'olawe 'Ohana**
Institution:
Mailing address: **847 HAO ST.
HON. HI. 96821**

office use

SHIPPING INFORMATION

Shipped via vehicle
Contained in cardboard box
Permit controlled _____
(BPBM CITES No. US 24)

Date shipped July 8, 1992
Loan due date _____
Extensions: _____

SHIPPED AS

Return of your material _____
(BPBM In-Loan No. _____
Owner's Invoice No. _____)

Loan at your request _____
Loan at our request _____

Exchange for _____
Other Repatriation

Open Exchange _____
Gift _____

Authorized by [Signature] 7/8/92 Registrar Janet G. Neff

QUANTITY SPECIMEN NAME LOCALITY COLLECTOR/SOURCE ID. NO.

12 total Osteological specimens and associated burial remains from
Hakioawa, Kahoolawe

7 sets of remains, catalogue number: Osteo. 191 to 197 (1913.005)

- 5 associated artifacts: these are from acc. 1914.049 and is a partial return of this acc.
 - B.357 fishhook this goes with osteo. no.195
 - B.358 fishhook " " "
 - B.359 drilled human incisor this goes with osteo. no. 195
 - B.360 (36) small shell beads, strung on string goes w/ osteo. no.191,192,195,1
 - B.361 (12) toothed beads, probably made from dog teeth. Was found with several burials.

Refer to page 44 of McAllister Report: Archaeology of Kahoolawe
Bishop Museum Bulletin 115

/ / continued on additional sheet(s)

LOANS: Extension of the loan period should be requested through the Registrar's Office. All specimens and parts thereof must be returned except those that Bishop Museum authorizes you to keep. All primary type material designated from specimens on loan to you must be deposited at Bishop Museum. No destructive procedure, conservation, or photography may be conducted without specific permission. Any damage or loss must be reported immediately. Additional conditions may be specified on an attached sheet. Primary types must be returned by registered air mail. Please return material to Department of _____, attn: _____

Other instructions:

DEPARTMENT COPY

ALL SHIPMENTS: Keep this copy in dept. files.

Packed by: _____

2 LOANS: Annotate this copy with partial re-

Date received by consignee: 7/8/92

ADDENDUM TO SHIPPING INVOICE BP-15503
HUMAN REMAINS FROM KAHO`OLAWÉ

C.03399 tibia, left upper half, removed from Kamohio Bay shrine
C.03400 femur, left portions, removed from Kamohio Bay shrine
C.03401 tibia, right portion, removed from Kamohio Bay shrine

12/23/98
nk

MOEL.

848 490

10

C3469 - KAHŌŌLAWĒ

C3468 - KAHŌŌLAWĒ

QUAD. C3468

ROUND C3468

C3403

C3469

C.3469

BONES - C.3402

MANAL BONE

BONES - C. 3402

MANAL BONE

ROCK - C. 3529

ROCK - C. 3529

BONE - C. 3530

ROCK - C. 3525

ROCK - C. 3524

ROCK - C. 3529

BONE - C. 3530

SHELL - C. 3536

SHELL - C. 3536

CLOTH - C. 3537

WOOD - C. 3505

WOOD - C. 3505

KAHŌŌLAWĒ

BONE C. 3399

BONE C. 3400

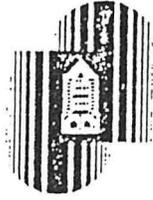
BONE C. 3400

BONE C. 3401

BONE C. 3402

BONE C. 3402

BONE C. 3402



POLICY ON RELEASE OF HUMAN REMAINS

When a request is made for the reburial of specific groups of remains, Bishop Museum will make remains available in response to a reinterment plan meeting all legal and regulatory requirements of the State of Hawaii or other appropriate jurisdiction. It is expected that such a plan will be developed in cooperation with all applicable parties and government agencies, including but not limited to lineal descendants, the landowner, concerned community members, and agencies such as health, land, historic or cultural offices.

It is and has been the policy of Bishop Museum that skeletal remains will be released to lineal descendants who identify the remains of specific individuals.

Associated funerary objects, originally deposited as burial goods, are an integral part of a burial and shall accompany the remains.

Approved: Bishop Museum Board of Directors, May 23, 1989
Collections Management Committee, May 2, 1989

Revised: Bishop Museum Board of Directors, October 15, 1991
Collections Committee, September 19, 1991

Table 5. Skeletal collections from Marginal Polynesia: Hawaiian Islands
(Maui, Lanai, and Kaʻoolawe Islands)

	SUBADULT									
	Complete skeleton	1								
	Skull with partial infracranial remains						1	1		
	Skull only								1	
	Cranium with partial infracranial remains									2
	Cranium only		1				1		2	2
	Mandible with partial infracranial remains			3						1
	Mandible									1
	Incomplete skull with partial infracranial	1	2	3						1
	Incomplete skull									1
	Partial infracranial remains									1
	Complete skeleton									
	Skull with partial infracranial remains									1
	Skull only									1
	Cranium with partial infracranial remains									
	Cranium only									4
	Mandible with partial infracranial remains									2
	Mandible only									2
	Incomplete skull with partial infracranial	3	1	1	4					2
	Incomplete skull									68
	Partial infracranial remains									2

ADULT

	Complete skeleton	3	1							
	Skull with partial infracranial remains	1	1	1	3	3				
	Skull only						10			
	Cranium with partial infracranial remains									
	Cranium only	2	4	2	3	11	1	2	19	10
	Mandible with partial infracranial remains			1		1				
	Mandible only		7	2		11	4	2	13	11
	Incomplete skull with partial infracranial	3	1	1	4					
	Incomplete skull									30
	Partial infracranial remains									6
	Complete skeleton									
	Skull with partial infracranial remains									14
	Skull only									32
	Cranium with partial infracranial remains									1
	Cranium only									32
	Mandible with partial infracranial remains									
	Mandible only									
	Incomplete skull with partial infracranial									
	Incomplete skull									
	Partial infracranial remains									
	Complete skeleton									
	Skull with partial infracranial remains									
	Skull only									
	Cranium with partial infracranial remains									
	Cranium only									
	Mandible with partial infracranial remains									
	Mandible only									
	Incomplete skull with partial infracranial									
	Incomplete skull									
	Partial infracranial remains									

Maui Island
(Districts)

Mailuku

Maʻawao

Hana

No specific locality

Total Maui Island

Lanai Island
(localities)

Kuahua

Manele, Lopa, Puulealea,
Kukui, Keonehehee, and
Pohakekula

North Coast

No specific locality

Total Lanai Island

Kaʻoolawe Island

KAHO'OLAWE BURIAL CAVE

The following quote is taken from William T. Brigham's *Old Hawaiian Carvings Found In A Cave On The Island Of Hawaii*, Memoirs of the Bernice Pauahi Bishop Museum, Vol. II No. 2, published in Honolulu by the Bishop Museum Press in 1906.

"At the time of the destruction of the idols, after the kapu was broken, many [p. 9] carved figures, mostly grotesque, were doubtless hidden by the devout priests from the mob violence that generally accompanies such changes; witness the terrible destruction of architectural statues, even tombs and painted glass in "civilized" countries during the reformation. But more important was the custom of depositing in some cache the especial property of a departed chief. Not by any means with his remains to which they might serve for identification, a thing to be most carefully avoided, as we shall see below, but in some cave (*puoa*), possibly on another island from that which concealed his bones, such deposits being left in the care of a *kahu* who would generally appoint his successors, and while in the early days of the Christian mission on these islands, the converted *kahu* would perhaps bring an idol from its place of concealment to serve as an offering to his new spiritual father and proof of the sincerity of his conversion, generally the secret of the place of deposit was faithfully kept. I have known several traditional caves of which the entrance was carefully concealed, and although the *kahu* was known, nothing would induce him (or her) to disclose the secret.[p. 10] [p. 11 is illustration]

The late king Kalakaua was especially anxious to learn of such deposits, and he once described his visit to a cave near Kealakeakua on Hawaii, where he had to dive to a hole in the cliff above the bay and then come up through a sort of well, and when torches were lighted he saw huge wicker figures of gods, a canoe and other things. He told me he would not enter that cave again for all the kingdoms of the Earth. At another time he persuaded a very old man, the *kahu* of a *puoa* on Kaho'olawe, to show him the entrance. The old man knew that he should die as soon as he parted with the secret, but he was old and weary of life and proud to die for his king. Kalakaua was very eager, but the *kahu* then told him that the man who opened it would die too. Not being weary of life, the king came to me and begged me to go and open the *puoa* for him. I asked if he was anxious to kill me: and he answered (in the general belief of his people) that the predicted fate had power only over Hawaiians. We went so far as to make an agreement as to the partition of the things that might be found, but the king's departure for the coast of California, where he died, put an end to the adventure, and the old *kahu* soon after died also." [p.12]

Brigham's tale of the Kaho'olawe burial cave is repeated by Julius Scammon Rodman in his book *The Kahuna Sorcerers of Hawaii, Past and Present* (Rodman 19_:261).

"Even King Kalakaua, so strong of will and vigorous of intellect, could never overcome his fear of burial caves. He once told Dr. Wililam[sic.] T. Brigham that he was in a cave in Kona District of Hawaii Island where he saw great wickerwork figures of gods and other precious antiquities, but was afraid to remove anything for fear he would be destroyed by the curse placed on those who despoiled such sanctified spots. Again, in 1890, Kalakaua arranged to have the fearless museum director enter a burial cave on Kaho'olawe Island and remove its treasures for him. The old *kahu* of the cave who had revealed its location died soon afterward, and the king followed him in death within a few months." (Rodman 19_:261).

Burials uncovered by the 1976-80 survey team.

Site	Feature	Number	Age	Sex
560	D	1	Uncertain	Uncertain
560	D	2	Adult (36-55 years)	Uncertain
560	D	3	Adult	Uncertain
560	D	4	Child (less than 6 years)	Uncertain
560	D	5	Adult	Uncertain
560	D	6	Adult	Uncertain
560	E	1	Adult	Uncertain
560	E	2	Adult (18-25 years)	Female

Total	Age			Sex		Uncertain
	Children	Young Adults	Adults	Female	Male	
15	6	1	7	3	0	12

Further skeletal remains were found eroding out of the dune adjacent to a nearby stone-faced terrace (Site 560, Feature G) which appears to have also formed part of the site. No record can be found of their age or sex.

Third Gulch West of Kuheia

The following reference to the discovery of a burial in a gulch on the north coast comes from the field notebook of Stokes' first visit to Kaho'olawe "On the way [to Hanakanaia] stopped at a cove at the 3rd gulch from landing [Kuheia] & tried to get into a large cave. We worked our way to the apparent end and I found a few rotten human bones. Digging downward, I found that the cave continued & after making a hole big enough to squirm through I found another pile of bones just as rotten. It was impossible to continue further into the cave without further help." (Stokes' Notebooks:I:8-9) It would appear that Stokes did not attempt to remove these bones, but left them where he had found them.

Kamohio Shrine Site

Following his first reconnaissance trip to Kaho'olawe, Stokes returned to the island to conduct excavations at a shrine site he had discovered in Kamohio bay. These excavations appear to have yielded a single human burial. Though Stokes does not mention this burial in his field note books, he does make reference to "a bundle of tapa wrapped in a mat which we packed without opening." In the Archives of the Bishop Museum are a series of photographs showing the unwrapping of *kapa* bundle covered by a *lauhala* mat. The photographs reveal that within this bundle lay a headless human skeleton. Dried flesh can be seen clinging to the bones. The captions to these photographs read: "Skeleton of supposed ancient Hawaiian wrapped in *kapa* found by Mr. Stokes on Kaho'olawe in Sept. 1914." Although a recent search of the Museum's collections did manage to locate the *kapa* bundle and its associated mat, the whereabouts of the body remain unknown.

BURIAL BUNDLE FROM KAMOHIO

The Photographs

In the archives of the B. P. Bishop Museum are five photographs which record the various stages in the unwrapping of a human bundle burial. These photos appear to have been taken at the Museum after the bundle was brought in from the field. The initial photographs (negatives number 2002 and 2003) are of the bundle prior to its being opened. They show a roughly rectangular package, wrapped in a fine weave *lauhala* mat and tied up with ribbons of *kapa*(?). The next photo (negative no. 2004) is of the bundle after it has been opened. The matting has been untied, and an inner wrapping of *kapa* has been cut away to reveal a human skeleton. This skeleton, flexed and tightly compressed within the bundle, appears fully articulated, and remnants of desiccated flesh still cling to many of the bones. The only part which appears to be missing is the skull. The absence of a skull becomes even more apparent in the following two photographs (nos. 2005 and 3236), which show the skeleton after it has been removed from the bundle and extended; first to a slightly flexed position, and then to its full length. An additional photograph, apparently part of this sequence, but lacking a negative number, was found in the Anthropology Department's oversized photo file. Labeled "14D (d)," it, like negative 2004, shows the bundle after opening, but in this photograph the body appears to have been turned over to reveal its opposite side. Photo 14D (d) also includes, for scale, the scissors used to cut open the *kapa* covering the body.

The five Archive photographs were found in photo Book 6 (pages 132 to 135), and comprise part of a collection of photographs taken by, or for, former Museum director William T. Brigham. In this book, all but the last photo bear the caption, "Skeleton of supposed ancient Hawaiian wrapped in *kapa* found by Mr. Stokes on Kaho'olawe in Sept. 1914." The caption below photo number 3236 reads, "Skeleton found on Kaho'olawe by Mr. Stokes in 1914." The photograph held in the Anthropology Department possesses no caption.

Photos in the Bishop Museum Archives

<u>Neg. No.</u>	<u>Photographer</u>	<u>Subject</u>
2002	Brigham	"Skeleton of supposed ancient Hawaiian wrapped in <i>kapa</i> found by Mr. Stokes on Kaho'olawe in Sept. 1914. #222" [in Book 6, p. 133]
2003	Brigham	"Skeleton of supposed ancient Hawaiian wrapped in <i>kapa</i> found by Mr. Stokes on Kaho'olawe in Sept. 1914. #224" [in Book 6, p. 135]
2004	Brigham	"Skeleton of supposed ancient Hawaiian wrapped in <i>kapa</i> found by Mr. Stokes on Kaho'olawe in Sept. 1914. #221" [in Book 6, p. 132]
2005	Brigham	"Skeleton of supposed ancient Hawaiian wrapped in <i>kapa</i> found by Mr. Stokes on Kaho'olawe in Sept. 1914. #222" [in Book 6, p. 134]

Stokes' Field Notes

In 1913 (not 1914 as noted in the photo captions) John F. G. Stokes, an archaeologist with the Bishop Museum, undertook an excavation at a shelter cave and fishing shrine in the bay of Kamohio on the south coast of Kaho'olawe. In the notebook of his excavations, Stokes recorded that, "On following down into what should have been platf. 4, we found a bundle of tapa wrapped in a mat which we packed without opening." (Stokes' Fieldbooks, Kaho'olawe, Book 2, p. 24, April 1st, 1913, in the Bishop Museum Archives). None of the numerous offering bundles which were recovered from the shrine by Stokes and recorded later by Gilbert McAllister (*Archaeology of Kaho'olawe* 1933, 37-40) match this description. It seems possible, therefore, that the "bundle of tapa wrapped in a mat" mentioned by Stokes is the burial bundle shown in Brigham's photographs. This bundle appears to have been open by Brigham, possibly prior to Stokes' return from the field, and then set aside so that it was not accessioned with the remainder of the objects from Kamohio.

The Wrapping

A search of the Museum's ethnographic collections revealed what appears to be the mat and *kapa* which originally contained the body. These wrappings possessed no accession number. They were found among a collection of objects from the Marquesas Islands. This mix-up appears to have resulted from the fact that the tray on which the bundle had been placed to be photographed (and on which the mat and *kapa* still lay) was labeled "Marquesas." The body itself has yet to be found. It was not included among the collection of burials brought back from Kaho'olawe by Stokes after his initial survey of the island in March of 1913 (Acc, no. 1913.005; Cat. nos. 0191-0197). Nor is there any mention of it later on in the skeletal catalogue.

B.M. 15-2 35



2005 Kapa bundle with Hawaiian skeleton, before being opened found by Mr. Stokes on Mahoolawe.

W. T. Brigham

ROWLAND B. REEVE

4351 Royal Place Honolulu Hawai'i 96816

(808) 737-6625

April 28th, 1996
Honolulu, Hawai'i

Craig Neff
Kaho'olawe Island Reserve Commission
33 South King Street, Room 501
Honolulu, Hawai'i
96813

Dear Craig,

Here is the information you requested concerning Kaho'olawe burials. Sorry to take so long in getting it to you. I have spoken with Tony Han at the Bishop Museum and told her what I know about the burial from Kamohio. She had received an inquiry about it from Hui Mālama and was initiating a search, but didn't sound very optimistic about finding it. Judging from the photographs, the *iwi* should be relatively easy to recognize, if they are still in the Museum collection. There is a possibility, however, that after the body was unwrapped and photographed it was buried (or otherwise disposed of), possibly somewhere on the Museum grounds.

Back in 1993 when I was working on the report for KICC, I managed to locate the *lauhala* mat and *kapa* in which the bones were originally wrapped. They had been mistakenly included among the Marquesas collection, because the tray on which the bundle had been placed to be photographed (and on which the mat and *kapa* still lay) was labeled "Marquesas." I'm not certain where the wrappings are now, but Tony can probably find them without too much trouble.

I have also included with this letter information on other burials known to have been seen or collected on Kaho'olawe. I hope that it will be a useful addition to the KIRC files.

Is KIRC still thinking of hiring an in-house cultural specialist/archaeologist? I think it is important to have someone on hand to keep track of this type of information, as well as to monitor the archaeologists working on the cleanup. No matter how good the contracted archaeologists may be, they are not going to have the same breadth of knowledge as someone working for the Commission whose sole job is to learn about and look after the island's cultural sites. There is so much information which has come out of the KICC reports and out of the model cleanup, which if it is simply filed away will be quickly forgotten. The best place to store that information is in the mind of someone who knows and cares about Kaho'olawe, and who has the time and resources to use it to help restore the island. My own suggestion would be hiring a young Hawaiian who is familiar with the island, but who also knows the State and Federal rules and regulations, someone like Kehau Abad. Whoever that person turns out to be, I feel that the Commission needs her or him on staff, and soon.

Let me know if you need any further information on burials, or anything else for that matter. I'm glad to be of help.

aloha,

