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GOVERNOR OF HAWAII



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HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

**HISTORIC PRESERVATION DIVISION
DEPARTMENT OF LAND AND NATURAL RESOURCES**

601 Kamokila Boulevard, Suite 555
Kapolei, HI 96807

**AGENDA
MAUI LĀNA'I ISLANDS BURIAL COUNCIL MEETING**

DATE: Wednesday, April 20, 2022

TIME: 9:00 AM

PLACE: Department of Land and Natural
Resources Maui District Office
Complex Conference Room
130 Mahalani Street
Wailuku, Maui, HI 96793

I. CALL TO ORDER/ PULE

[9:08 AM] Chair Kyle Nakanelua calls the meeting to order.

II. ROLL CALL

MLIBC members:

Chair Kyle Nakanelua

Vice Chair Scott Fisher

Iris Pe'elua

Vernon Kalanikau

Everett Dowling

SHPD

Kealana Phillips, Burial Sites Specialist

Ikaika Nakahashi, Cultural Historian

Andrew McAllister, Maui archaeologist

Guests:

Trevor Yucha, CSH

Michael Munekiyo, Munekiyo Hiraga

Kalei 'Uwēko'olani, GWR

Bill Meheula, Sullivan Meheula Lee

Valerie King-Alconcel

Cheryl Hotta

Clare Apana, Malama Kakanilua

Bianca Isaki, Malama Kakanilua, Hooponopono Makena, Pele Defense Fund

James Kwasnowski, GWR
Kaniloa Kamaunu
John Kahawaii, GWR
Lucienne de Naie, GWR

III. APPROVAL OF MINUTES

A. January 15, 2020

- Council Vice Scott Fisher make motion to accept minutes as written
- Second by councilmember Everett Dowling
- All aye; no nay
- Minutes accepted as written.

B. June 17, 2020

- Council Vice Scott Fisher make motion to accept minutes as written
- Second by councilmember Everett Dowling
- All aye; no nay
- Minutes accepted as written.

C. March 30, 2022

- Council Vice Scott Fisher make motion to accept minutes as written
- Second by councilmember Everett Dowling
- All aye; no nay
- Minutes accepted as written.

D. March 30, 2020 – Closed Session

- Council Vice Scott Fisher make motion to accept minutes as written
- Second by councilmember Everett Dowling
- All aye; no nay
- Minutes accepted as written.

IV. UPDATES

A. Maui Lāna‘i Islands Burial Council Members Biography Discussion

- Council Vice Chair Scott Fisher share biography
- Councilmember Everett Dowling share biography
- Councilmember Iris Pe‘elua share biography
- Councilmember Vernon Kalanikau share biography
- Council Chair Kyle Nakanelua share biography

B. Update and Status of all Burials Identified and Update on Current Proposed Projects at the Grand Wailea Resort, 3850 Wailea Alanui Drive, Ahupua‘a of Paeahu, Moku of Kula, Maui, TMK: (2) 2-1-008: 109.

- Mike Munekiyo, planning consultant for GWR address council.

- Trevor Yucha, Cultural Surveys Hawaii, contracted archaeologist addresses the council. (Presentation attached)
- Bill Meheula of Sullivan Meheula Lee, legal for GWR address council.
- Lucienne de Naie addresses the council (presentation attached)
- Recess @ 11:21 AM
- Resume @ 11:35 AM
- Chair Kyle Nakanelua open agenda item up for public testimony.
- Cheryl Hotta read aloud (attached) written testimony by Palafox 'ohana
- Clare Apana addresses the council
- Ashford DeLima addresses the council
- Kaniloa Kamaunu addresses the council
- John Kahawaii addresses the council
- Council close public testimony; discuss
- **Motion 1: In consideration of the possibility of disturbing iwi Kūpuna during future excavations, the Maui / Lāna‘i Islands Burial Council (MLIBC) requests that the Grand Wailea Resort refrain from conducting any ground disturbance activities at the Grand Wailea Resort, 3850 Wailea Alanui dr. TMK (2) 2-1-008: 109. The grease trap project is exempted from this motion providing that the work is done by hand with appropriate and sufficient archaeological monitoring.**
- **Motion presented by Council Vice Chair Scott Fisher**
- **Motion seconded by Councilmember Everett Dowling**
- **Vote: 5 aye [Kyle Nakanelua, Scott Fisher, Iris Pe‘elua, Everett Dowling, Vernon Kalanikau], 0 nay, 0 abstaining, 0 recusing.**
- **Motion Carries**
- **Motion 2: The MLIBC requests a full accounting and inventory of iwi kūpuna uncovered during work spanning from the 1970s to the present at the GWR, 3850 Wailea Alanui dr. TMK (2) 2-1-008: 109. This inventory should include those remains kept on site and those that may have been moved off site to various locations on Maui.**
- **Motion presented by Council Vice Chair Scott Fisher**
- **Motion seconded by Councilmember Everett Dowling**
- **Vote: 5 aye [Kyle Nakanelua, Scott Fisher, Iris Pe‘elua, Everett Dowling, Vernon Kalanikau], 0 nay, 0 abstaining, 0 recusing.**
- **Motion Carries**
- **Motion 3: The MLIBC requests a metes and bounds determination of the boundaries of both burial preserves to maintain the astral space (kino wailua) of GWR burial preserves, in consultation with lineal and cultural descendants of the Paeahu ahupua‘a, Malama Kakanilua, Ho‘oponopono o Makena, and the Pele Defense Fund.**
- **Motion presented by Council Vice Chair Scott Fisher**
- **Motion seconded by Councilmember Everett Dowling**
- **Vote: 5 aye [Kyle Nakanelua, Scott Fisher, Iris Pe‘elua, Everett Dowling, Vernon Kalanikau], 0 nay, 0 abstaining, 0 recusing.**
- **Motion Carries**

V. BUSINESS

A. Malama Kakanilua Hooponopono o Makena, and Pele Defense Fund's Petition for Declaratory Orders Concerning Burials at the Grand Wailea Maui, 3859 Wailea Alanui Drive, Ahupuaa of Paeahu, Moku of Kula, Maui, TMK: (2) 2-1-008: 109.

- Item deferred to next MLIBC meeting.

VII. ANNOUNCEMENTS

[1:47] Meeting adjourned at 12:28 PM

- A. Next meeting is scheduled for Wednesday, May 18, 2022
- B. MLIBC Chair's recommendation for testifying format for testifiers.

Pursuant to Hawai'i Revised Statutes (HRS) §92-3, all interested persons shall be afforded an opportunity to present oral testimony or written testimony on any agenda item. Additionally, pursuant to a policy adopted by the Maui Lāna'i Islands Burial Council (MLIBC) at its August 25, 2005, meeting, oral testimony for items listed on the agenda is limited to THREE minutes per person per agenda item. Pursuant to HRS §92-4, §92-5(a)(8), and §6E-43.5, and upon compliance with the procedures set forth in HRS §92-4, the MLIBC may go into a closed meeting to consider information that involves the location or description of a burial site or to discuss confidential genealogy. Pursuant to HRS §92-2.5(d) HRS, if a meeting must be cancelled due to lack of quorum, the present MLIBC members may elect to continue to receive testimony and presentations on items on the agenda. A request to be placed on a MLIBC meeting agenda must be made in writing/email with the State Historic Preservation Division's History and Culture Branch staff at least THREE 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. Interested persons can submit written testimony in advance of each meeting that will be distributed to the MLIBC prior to the meeting. Written testimony must be submitted no later than 24 hours prior to the meeting to ensure time for the MLIBC to review it. Late written testimony will be retained as part of the record, but we cannot assure the MLIBC will receive it with sufficient time for review prior to decision-making. Submit written testimony to andrew.k.phillips@hawaii.gov. Or via postal mail to the Maui/Lāna'i Islands Burial Council c/ SHPD at 130 Mahalani Street, Wailuku, Hawai'i 96793. Materials related to items on the agenda are available for review at the Maui State Historic Preservation Division located at 130 Mahalani Street, Wailuku, Maui, Hawai'i 96793. Individuals requiring special assistance or auxiliary aids or services (e.g., sign language interpreter, wheelchair accessibility, or parking designated for the disabled) at the MLIBC meeting, please contact staff at least 72-hours prior to the meeting at (808) 243-1285 so that arrangements can be made.

Grand Wailea Resort Parcel - Historic Preservation Summary

* There have been no recent findings at the Grand Wailea Resort that would require a determination from the MLIBC. All previous burial finds within the parcel have either been preserved in place or relocated in accordance with previous consultation agreements or determinations.

- **Date Unknown (early 70s?):** County installs sewer pump station that disturbs numerous burials. No archaeologist present. Iwi gathered into boxes and reburied without notification.
- **1969-1987:** Earliest studies find and document surface sites including:
 - C-shaped enclosure (B12-9)
 - midden/artifact scatter (-2011)
 - rectangular walled enclosure (-2012)
 - three stone platforms (-2013)
 - WWII Era shelter (-2014)
- **1987:** data recovery excavation at Site -2013 identify two historic burials
- **Wailea MOA Agreement** – established northern burial preserve on property allowing relocation of Site -2013 burial site and future findings during resort construction
- **1987-1991:** construction of Grand Wailea Resort
 - Mass grading into bedrock
 - Site -2802 (69 primary, 10 previously disturbed)
 - Site -2803 (28 primary, 13 clusters of reburied remains from County pump station)
 - Site -2084 (12 primary)
 - All iwi were relocated in accordance with MOA to “northern burial preserve” prior to formation of MLIBC, overseen by hui of descendants
- **2006:** construction of proposed grease interceptor
 - Site -6057 (8 primary, 9 previously disturbed, isolated remains)
 - Preserved in place in accordance with BSCPP (“southern burial preserve”)
 - Included consultation with MLIBC, SHPD determination
- **2010:** AISP/AIS for proposed Grand Wailea Improvements Project
 - Consultation with MLIBC and descendants
 - 27 backhoe test trenches + 1 probe
 - Observed fill strata over bedrock
 - No findings
 - Recommended archaeological monitoring
- **2018-Present:** Continuation of proposed Grand Wailea Improvements Project
 - HRS 6E-42 consultation (County of Maui and SHPD)
 - Initial consult with Dana Hall
 - Expand northern burial preserve (1,323 ft² to 7,267 ft² max)
 - Recordation of both burial preserves with Bureau of Conveyances
 - Expanded consultation with intervenor groups/OHA at request of County
 - Reduction in project scope/on-going contested case
 - Preparation and acceptance of AMP

Grand Wailea Resort Parcel - Archaeological Findings Summary

Removed During Previous Construction

- **Ma-50-B12-9** (Bishop Museum Site), C-shaped enclosure
- **SIHP # 50-50-14-2011**, midden and artifact concentration
- **SIHP # 50-50-14-2012**, rectangular walled enclosure
- **SIHP # 50-50-14-2014**, C-shaped shelter associated with WWII era military training activities

Removed and Relocated to Burial Preserve

- **SIHP # 50-50-14-2013**, two burials and three stone platforms
- **SIHP # 50-50-14-2082**, 69 primary burials and 10 previously disturbed burials
- **SIHP # 50-50-14-2083**, 28 primary burials, 13 clusters of previously reinterred remains, and four hearth features
- **SIHP # 50-50-14-2084**, 12 primary burials

Established as Burial Preserve

- **SIHP # 50-50-14-6057**, burial preserve area for eight primary burials, three pit or rock features indicating possible burials, nine previously disturbed human burials, and five sets of isolated skeletal remains
- **SIHP # 50-50-14-8658**, burial preserve area for SIHP # -2013, -2082, -2083, and 2084, reinterred burials identified during studies associated with resort construction



Exhibit 1. 2018 aerial photograph showing all previous findings within the Grand Wailea Resort parcel and the location of the existing northern (-8658) and southern (-6057) burial preserves



Exhibit 2. Northern burial preserve (-8658), view to west



Exhibit 3. Southern burial preserve (-6057), view to west

Wahi Pana o Paeahu

An Overview of the Iwi Kupuna Disturbed
During Grand Wailea Construction





Construction Workers Share:

How Iwi Kupuna are Scattered all Over the GWR to this Day

Tommy Kaluna -Palafox worked as a plumbing/ sheet metal assistant on GWR site-1985 to 1989

Tommy also fished along shore in 1980's before construction, and knew the natural area well.

He recalls that Hawaiian workers were asked to handle the numerous iwi that were found on site.

A Hawaiian worker told Tommy that the iwi locations spanned the entire beachfront width of the parcel and ascended in a "pyramid" shape to the new Wailea Alanui road alignment.

Tommy described, iwi being taken to containers. As GWR neared completion, a large mound of iwi was piled where the Site 8658 N. Burial mound is now located.

"it was just one mound. like an imu, and they would put iwi kupuna in and cover with dirt then there was a rock wall put in a couple of months later. Then the two more burial mounds were made. But, the whole place (40 acre GWR site) is one burial site."

Palafox witnessed iwi scattered throughout the site and also believes some were taken offsite, because there just was not room to store them.

"Before, the Iwi were in a good area, now you get them scattered- who knows where?" T. Kaluna-Palafox



Project Area

1988 GWR site shows massive "stockpiles" of sand and dirt. These piles often had iwi fragments. They were used for "fill" thru out the GWR site.



Scale

Project Area

SOEST Map of the North Wailea Shoreline
H. SOEST

EXHIBIT A-79

Map source: GWR SMA app.&
AMP

Cultural Surveys Hawaii, Inc.

Where Were the Iwi Kupuna Moved Offsite?



St Ann Parish Cemetery, Waihe'e

During the early 1980's, before local Burial Councils existed, a local undertaker received a number of calls about iwi found the GWR that were put in his care. He eventually secured a plot at St Ann's cemetery to re-inter them. He respectfully interred a sizable number of scattered iwi and iwi fragments from GWR site .



Ke'awala'i Cemetery, Makena

Archaeologists were told by construction workers that many burials were disturbed on the GWR during the 1970's when sewer and drainage lines were excavated and the County sewer pumping station was built. There was no monitoring done. Some iwi were taken to "Makena Cemetery" where longtime parishioners believe a simple traditional grave was used to inter them. Many other iwi were distributed throughout the 40 acre GWR site in the "fill" dirt.

Where Else Were the Iwi Kupuna Moved Offsite?

Former construction workers shared other locations where they witnessed iwi kupuna from the GWR being moved off site:

- one location was a gulch that was being filled near Lipoa St. and the High Tech park.
- another location was the Rosenthal archaeological firm's Kapalua headquarters. There proper storage was available for the iwi kupuna, unlike in Wailea, where the iwi were stored for months in a cramped condo and later a trailer with no air conditioning.
- It is unclear if all iwi brought to Kaplua for safekeeping were returned.
- a third location mentioned by workers was the County park beach access site above Wailea beach. There is a grassy mounded area overlooking the sea where workers were told to rebury iwi that would not fit in the North Burial preserve.

Should all the GWR burials have been recorded during the 1979-1987 AIS review?

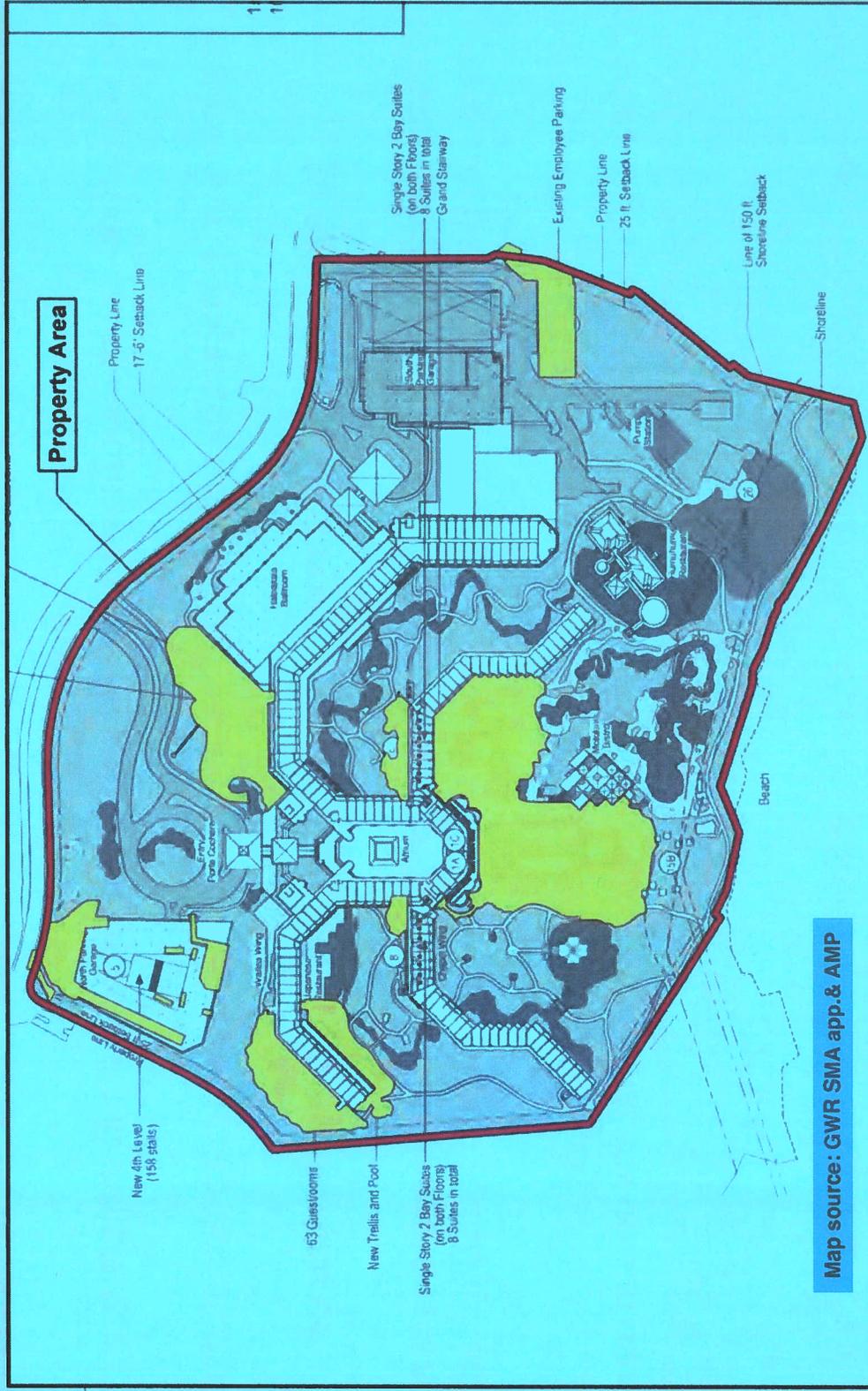
FACT: only the two platform burials on the high knoll were discovered during AIS surveys, and had careful review.

WHAT HAPPENED NEXT?

- 1987 construction started- went from 3 burials to 30 to 100 in short period of time. MOA amended to cover more removals of iwi kupuna.
 - Signs of burial markers were present during AIS , but overgrown and not seen. **(future sites 2802, 2803 and 2804 all had prominent stone and coral markers)**
 - archaeological recording and testing of markers not done during AIS
 - Construction disturbed markers and burials- all iwi then considered “inadvertent”
 - Early grubbing and grading sometimes lacked monitors- due to poor scheduling coordination

Paeahu burial complex at GWR deserves to be considered “previously known” burials based upon written and oral testimony

What Future Ground Disturbance is Proposed what is at risk?"



Map source: GWR SMA app. & AMP

Legend

- Property Area
- Excavation Area

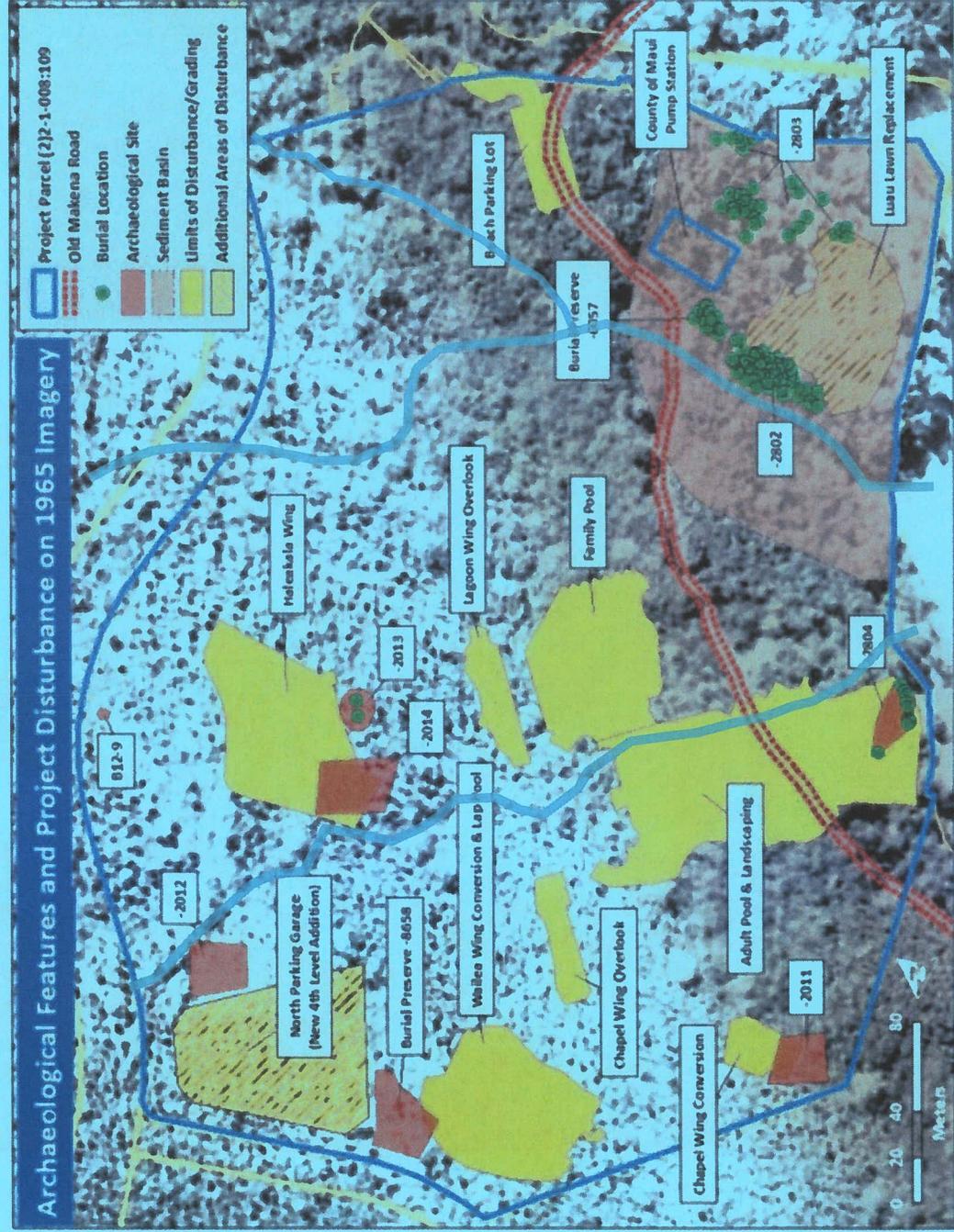
Scale

0 50 100 200 Meters

0 150 300 600 Feet

Base Map: SMA Projects Master Site Plan, Conceptual Design, Blackstone-Grand Wailea
 Data Sources: CSH
 Cultural Surveys Hawaii, Inc.

Many proposed GWR expansion projects will create “Disturbance Areas” (yellow) that overlap previous historic sites (red), are along former kahawai, or will involve excavation into fill or former stockpile areas.



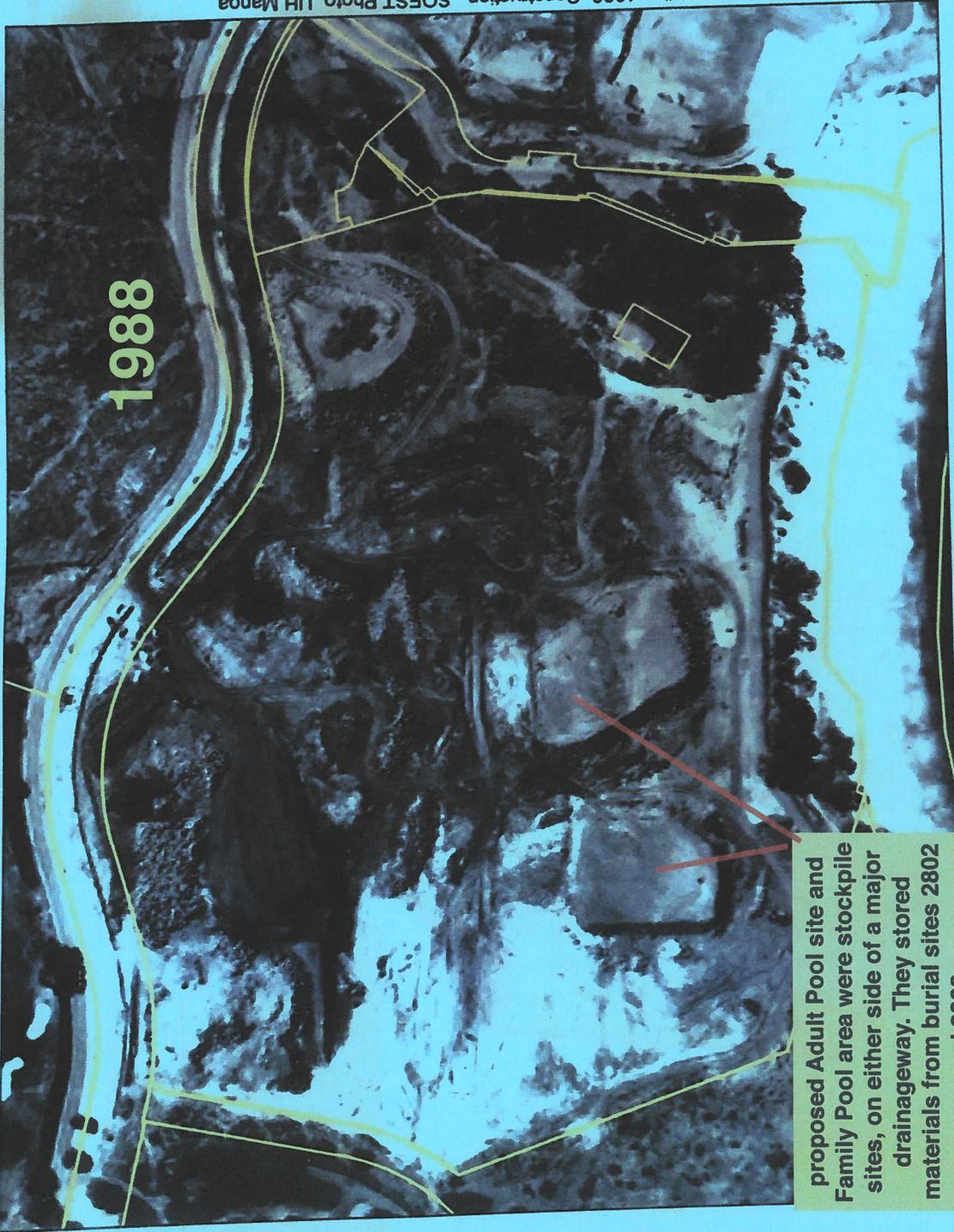
There's a high likelihood that more iwi will be disturbed.

Map source: adapted from GWR SMA app.

Proposed Adult Pool is in a former stock pile site and fill area... it involves extensive ground disturbance for pipes and electric circuits. A burial area was nearby. Ke Ala Loa (the Kings Hwy) passed thru. No test trenches have been done...



1988



1988 Grand Wailea 1988 Construction SOEST Photo UH Mānoa

proposed Adult Pool site and Family Pool area were stockpile sites, on either side of a major drainageway. They stored materials from burial sites 2802 and 2003.

Map source: GWR SMA app.& AMP-annotations added

Proposed Wailea Wing Expansion and Lap Pool are in a fill area and will disrupt the peace and quite, & intrude into the largest burial preserve.



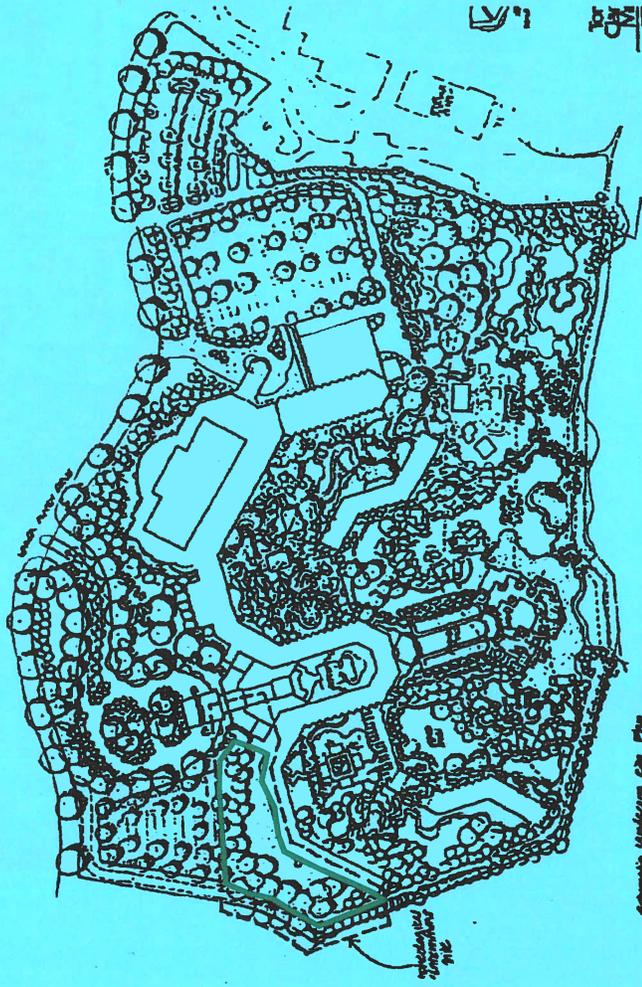
N. Preserve (Site 8658):
 300 burials reinterred in
 1991-Wailea Wing
 expansion (dotted yellow
 lines)- utilities and
 plantings appear to
 intrude on Preserve

Map source: adapted from
 GWR SMA app.

A-5
RECEIVED
JUN 20 1988
WILSON GUARDINO & ASSOCIATES

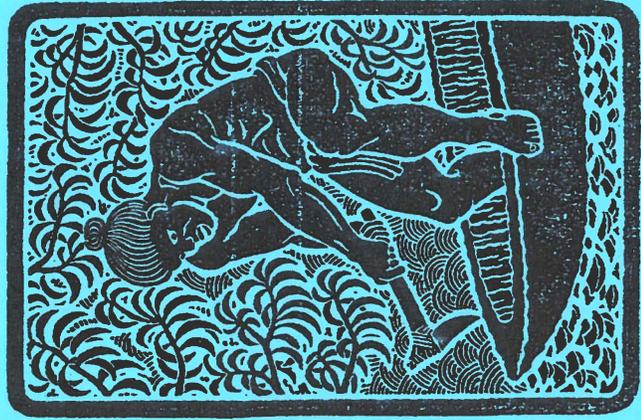
WAILEA AGREEMENT

Relating to the Disinterment and Reburial of
Native Hawaiian Graves At the Site of the
Grand Hyatt Wailea, Maui



Schematic Masterplan Site Plan
GRAND HYATT WAILEA

Map source: GWR -OHA MOA --
annotation added

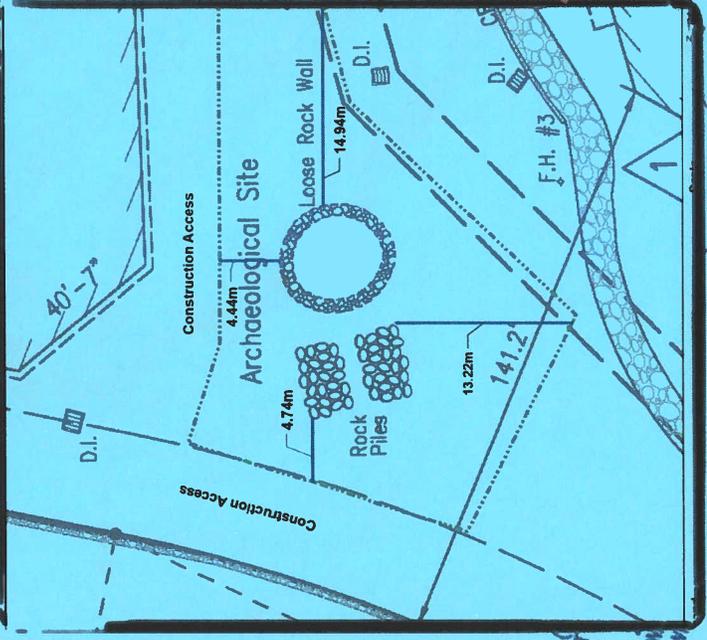


Map of N. Preserve (site 8658) from 1988 Memorandum of Agreement between OHA & GWR original owners. Exact area of Preserve not recorded until June 2019. How many Iwi kupuna are here and where are they actually interred? The facts are not clear

ARCHAEOLOGICAL PRESERVE SITE NO. 2
 SCALE: 1 IN. = 1,000 FT.

NOTES:

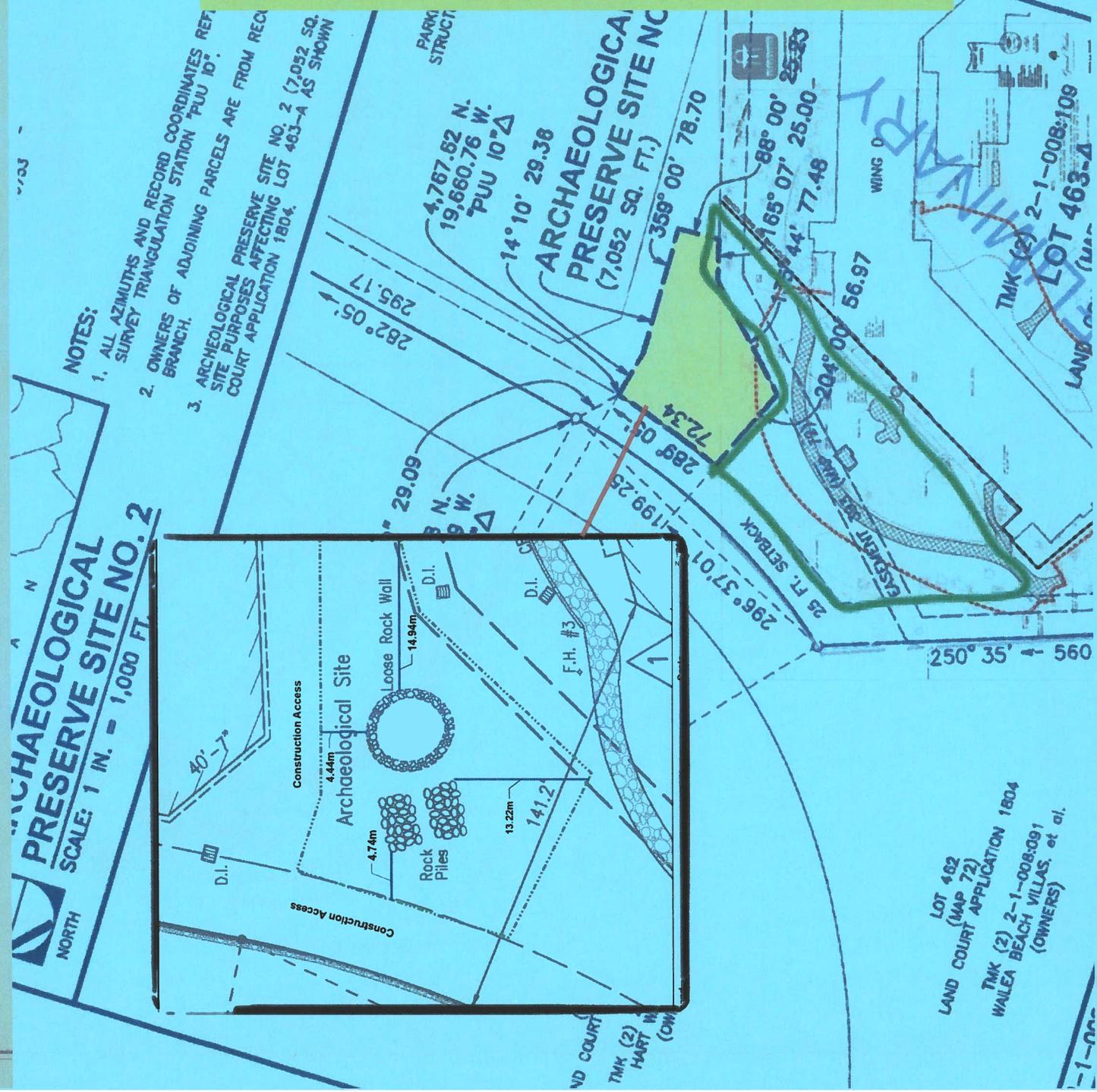
1. ALL AZIMUTHS AND RECORD COORDINATES REF. SURVEY TRIANGULATION STATION "PUU 10".
2. OWNERS OF ADJOINING PARCELS ARE FROM RECORD.
3. ARCHAEOLOGICAL PRESERVE SITE NO. 2 (7,052 SQ. FT.) PURPOSES AFFECTING LOT 463-A AS SHOWN.



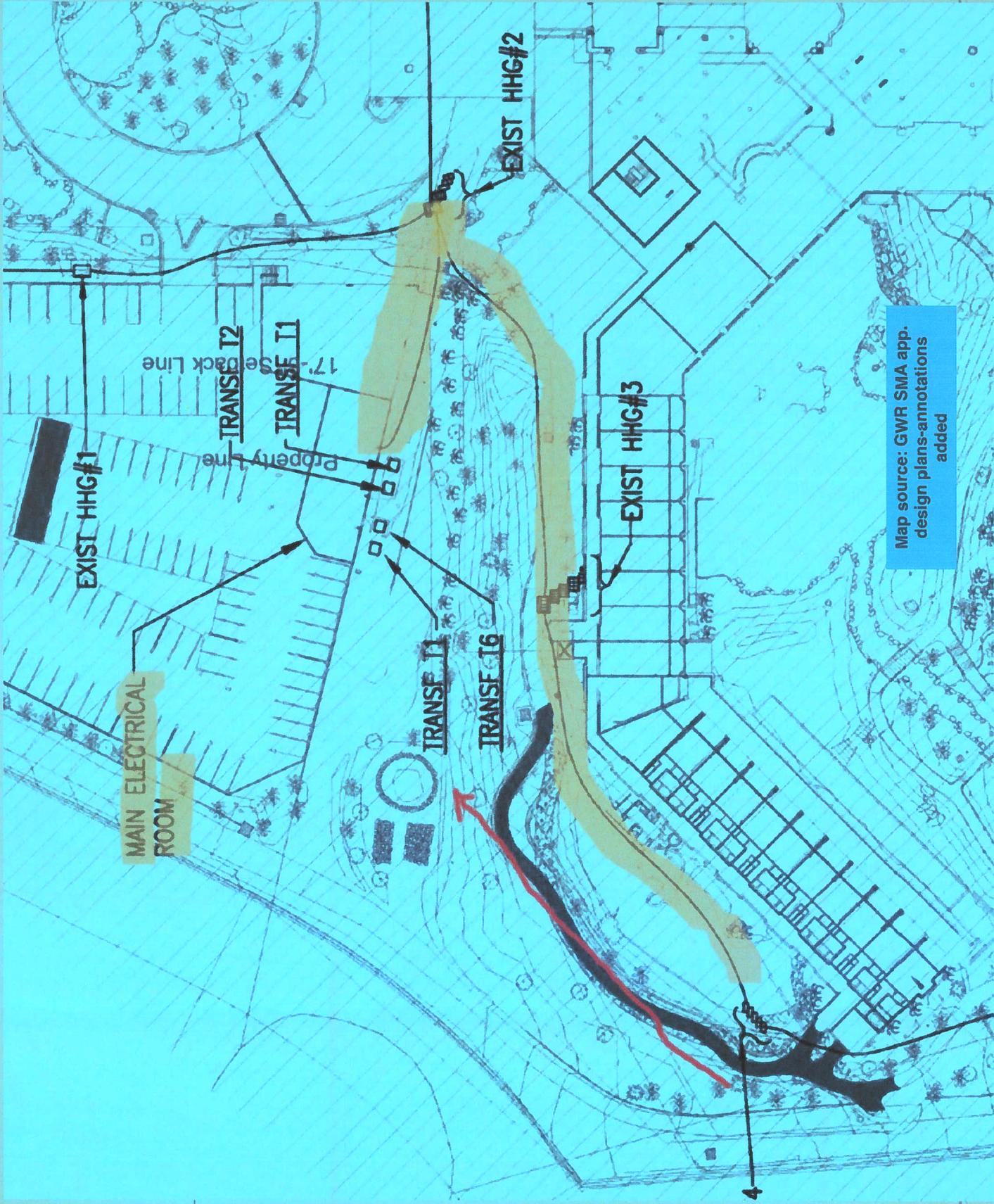
2019 Map of metes & bounds of N. Preserve (yellow) vs area of preserve shown in OHA MOA map (yellow plus green outline) in relationship to proposed Wailea Wing grading limits (red dotted line)

Were all burials contained in the yellow area? Some workmen involved do not remember it that way.

Map source: GWR SMA app. & AMP-annotations added



LOT 462 (MAP 72)
 LAND COURT APPLICATION 1804
 WALEA BEACH VILLAS, et al.
 (OWNERS)



Map source: GWR SMA app.
 design plans-annotations
 added

Proposed Haleakala Wing Expansion is in a fill area and will intrude into an area that was once Burial site 2013 (relocated and disassembled in 1987). Site 2013 spanned a much larger area than shown on GWR maps.



Map source: GWR SMA app. & AMP-annotations added

Figure 35. 2016 aerial photograph depicting the locations of previously documented historic properties within the property area (Google Earth 2016)

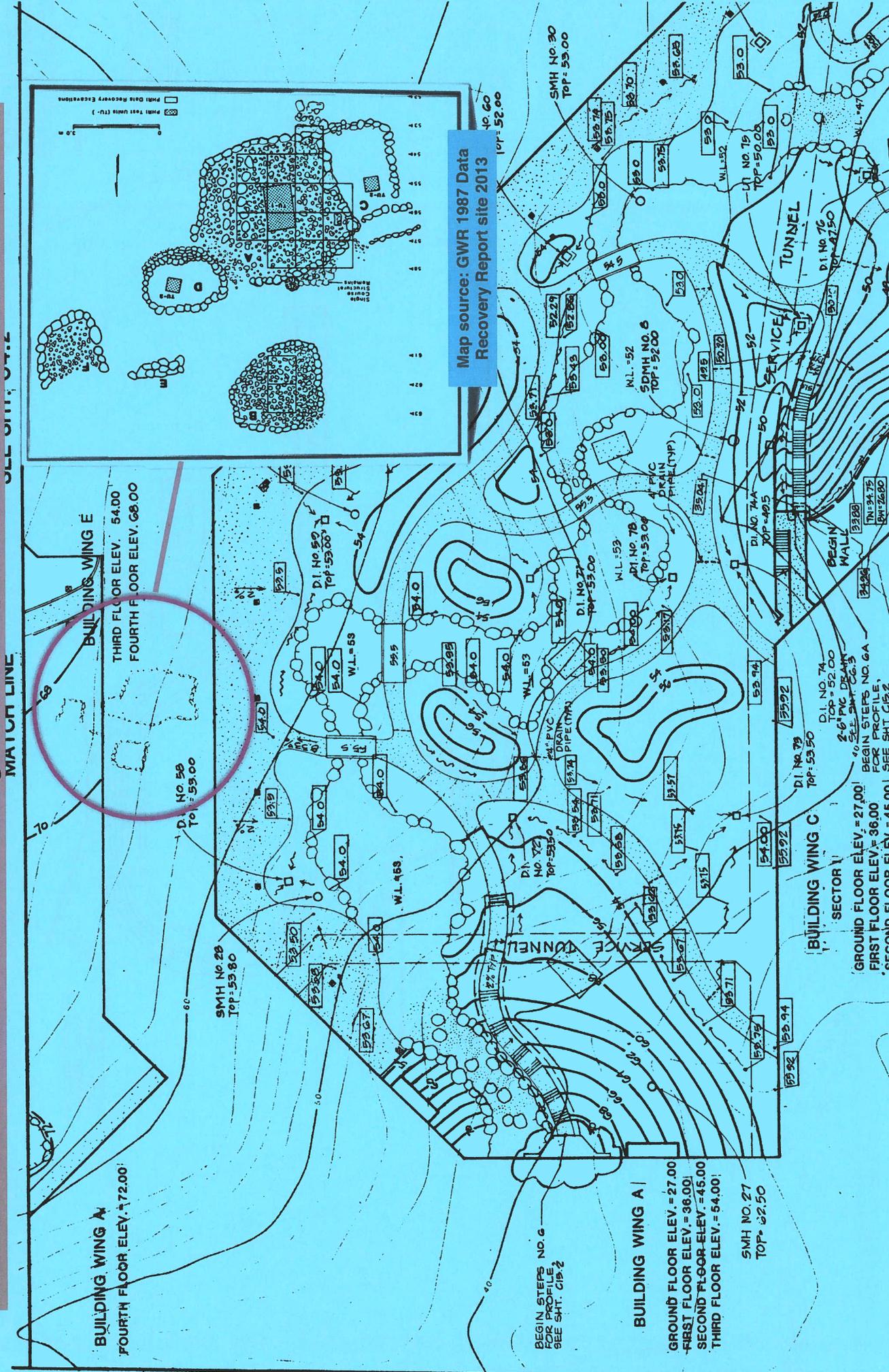
Site 2014 was a single C-shape 8 x 12 ft

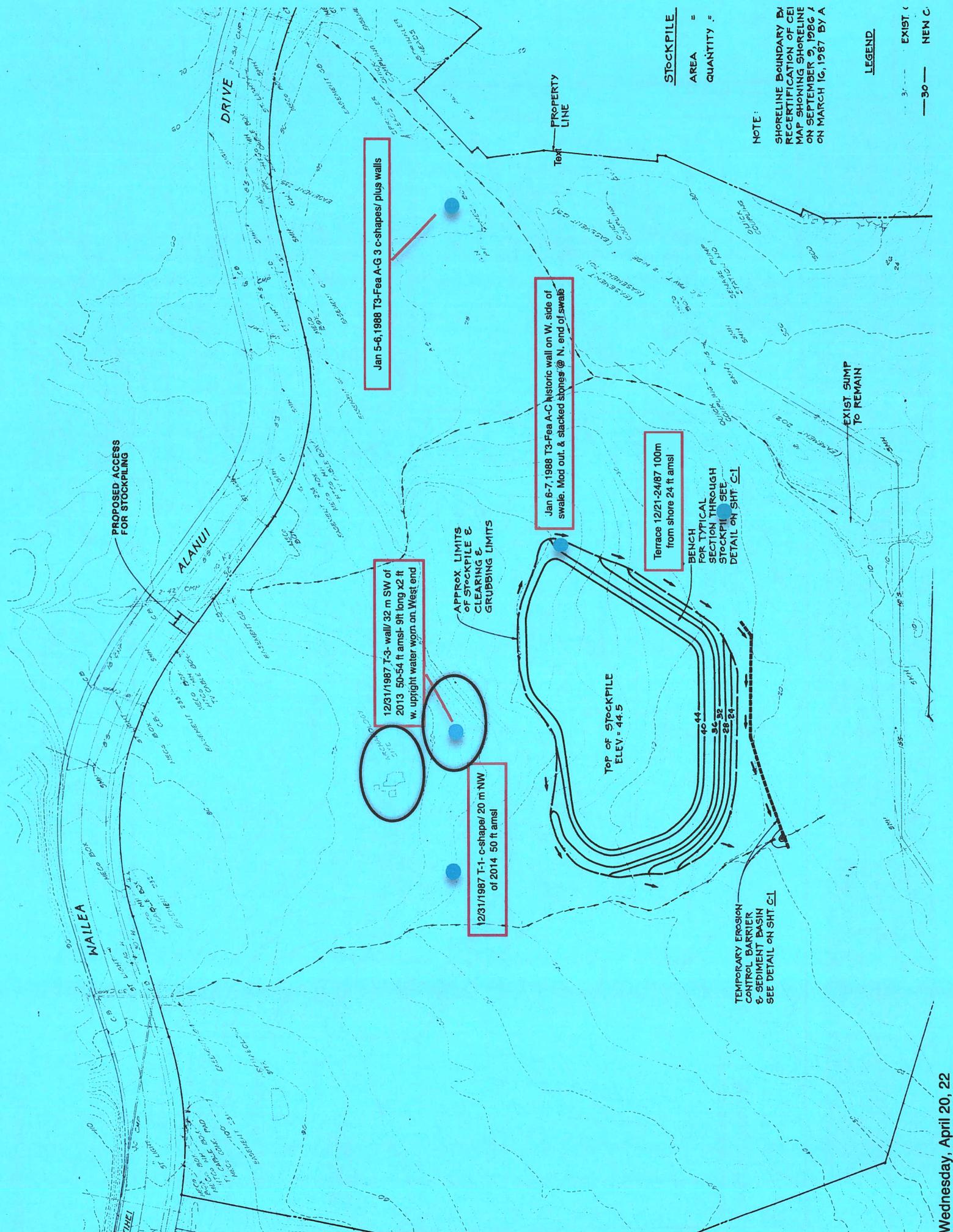
Site 2013 had one burial platform 16 x 16 ft and another 10 x 10 ft, along with other features. relative size of the two sites has been transposed in AIS maps. Site 2013 features (never tested) were located where new Haleakala wing is proposed



Map source: GWR SMA app.& AMP-annotations added

Burial site 2013 shown on 1987 GWR Design Plan located proposed Haleakala Wing. Small map shows Site 2013 shape from 1987 data recovery report which matches shape shown on area than shown on GWR Design Plans. Shape later became much smaller





PROPOSED ACCESS FOR STOCKPILING

ALANUI

DRIVE

PROPERTY LINE

Jan 5-6, 1988 T3-Fea A-G 3 c-shapes/ plus walls

Jan 6-7, 1988 T3-Fea A-C Historic wall on W. side of swale, Mod out. & stacked stones @ N. end of swale

12/31/1987 T-3- wall/ 32 m SW of 2013 50-54 ft amsl- 9ft long x2 ft w. upright water worn on West end

APPROX LIMITS OF STOCKPILE & CLEARING & GRUBBING LIMITS

12/31/1987 T-1- c-shape/ 20 m NW of 2014 50 ft amsl

Terrace 12/21-24/87 100m from shore 24 ft amsl

Top of Stockpile ELEV = 44.5

BENCH FOR TYPICAL SECTION THROUGH STOCKPILE SEE DETAIL ON SHT C-1

TEMPORARY EROSION CONTROL BARRIER & SEDIMENT BASIN SEE DETAIL ON SHT C-1

EXIST SUMP TO REMAIN

STOCKPILE
AREA =
QUANTITY =

NOTE:
SHORELINE BOUNDARY BY RECERTIFICATION OF CEI MAP SHOWING SHORELINE ON SEPTEMBER 9, 1986 7 ON MARCH 16, 1987 BY A

LEGEND
--- EXIST
--- NEW C

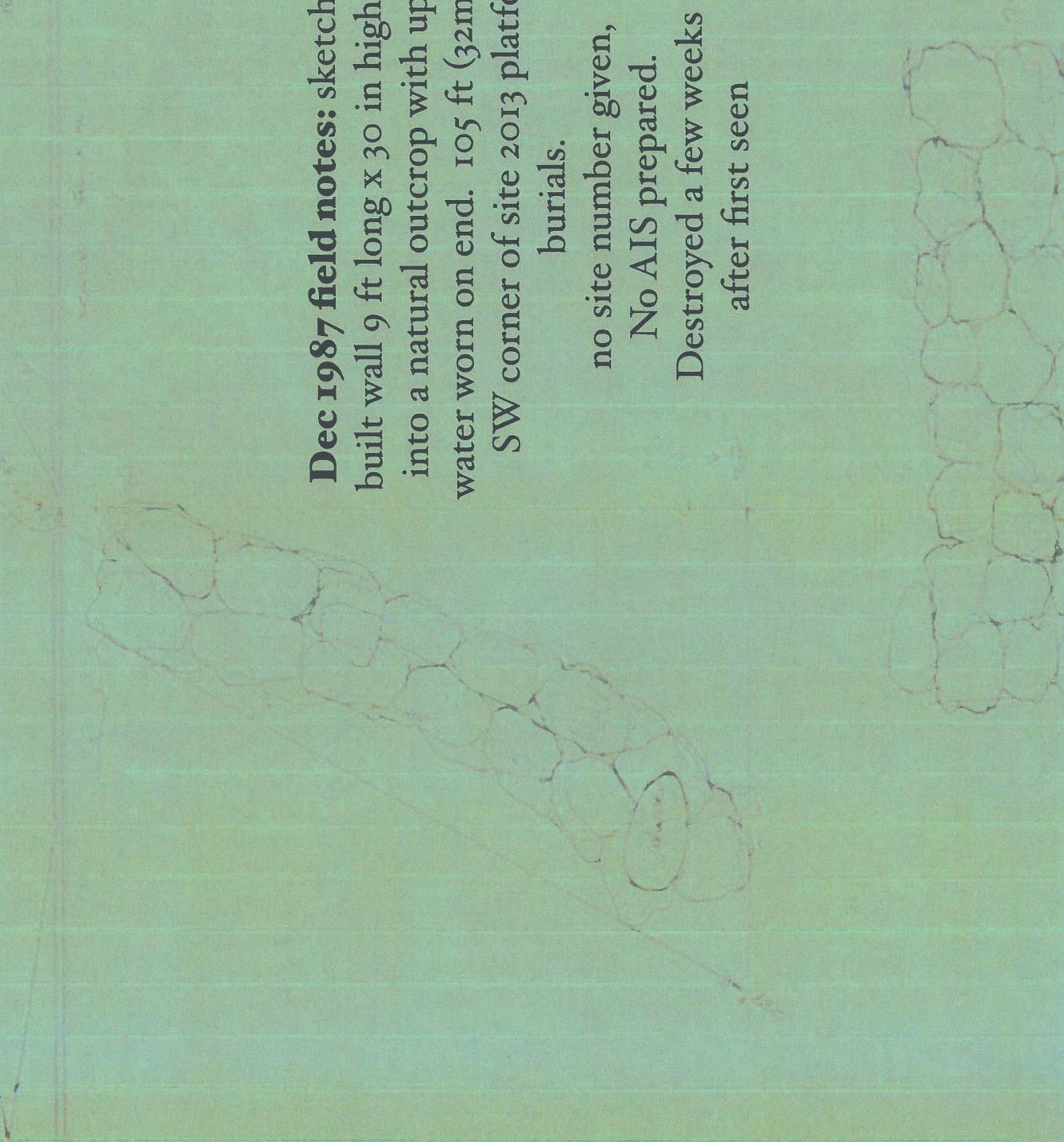
Sketch from 1987 field notes is all that remains of a well built wall with upright water worn stone 100 ft from Site 2013 burials.

Dec 1987 field notes: sketch- well built wall 9 ft long x 30 in high. Built into a natural outcrop with upright water worn on end. 105 ft (32m) from SW corner of site 2013 platform burials.

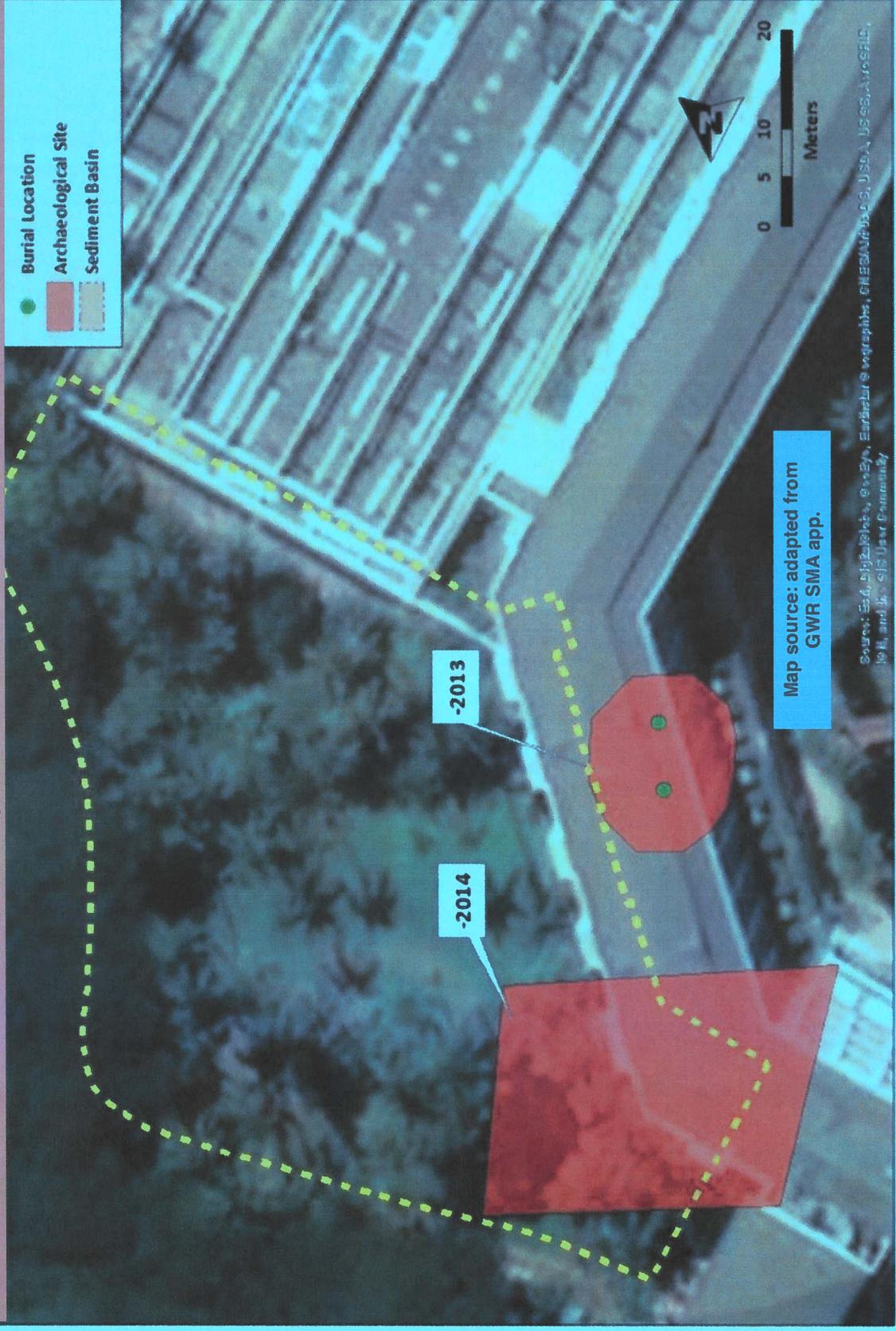
no site number given,

No AIS prepared.

Destroyed a few weeks after first seen



Burial site 2013 burial complex (6 features) shown as much smaller area than site 2014 (one feature) on all current GWR Maps, yet 2013 burial structures were much larger. Its accurate size portrayal would show it had features located where the new GWR Haleakala Wing expansion is now proposed .



Site 2013: two

platform burials on knoll. Platforms covered with coral and pebbles.

Disinterred in Aug 1987.

6 features total- spanned 50 ft during 1987 survey.

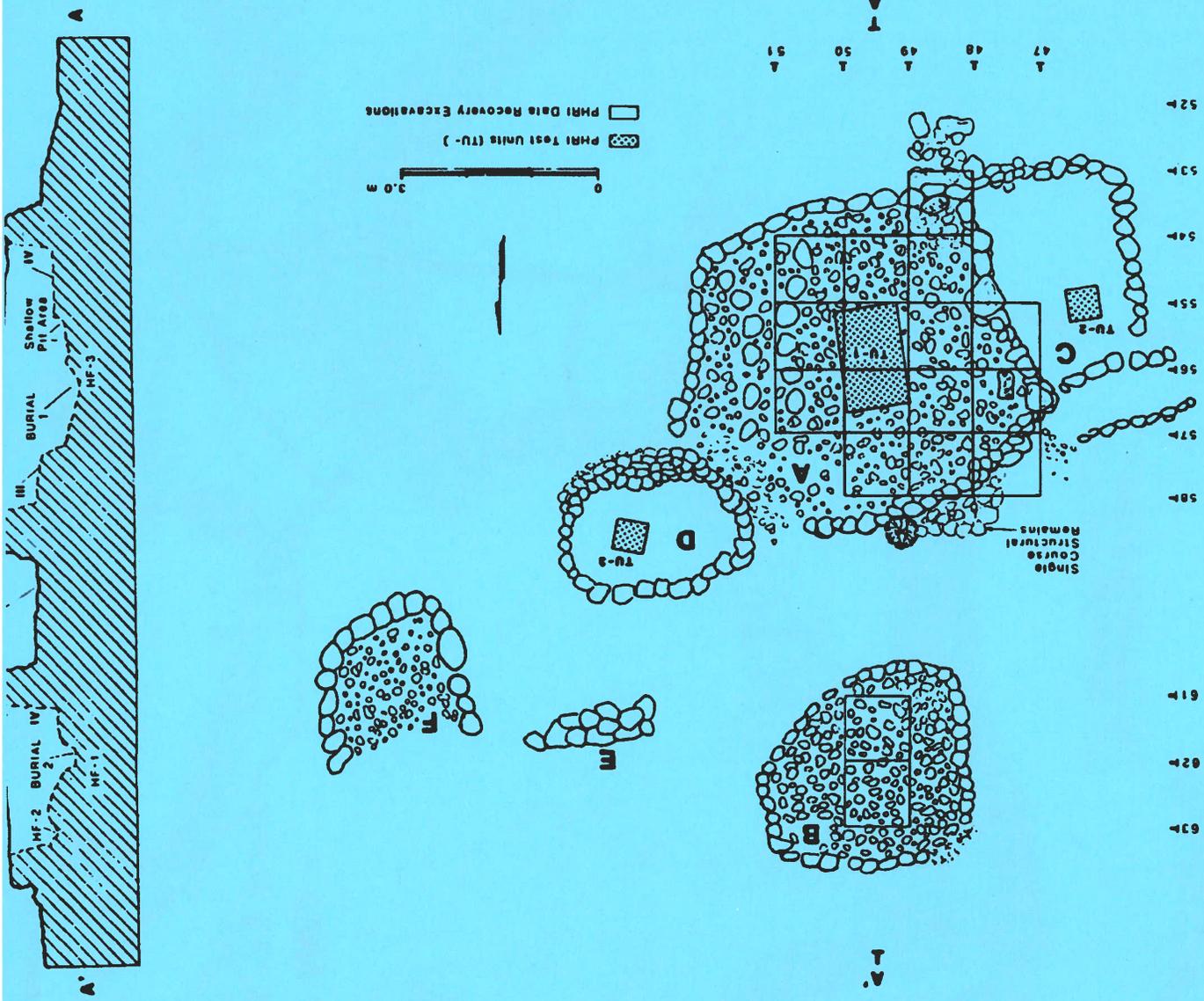
burial 43 in deep. test units found several hearths

440 pre-contact artifacts and midden found

Carbon date:

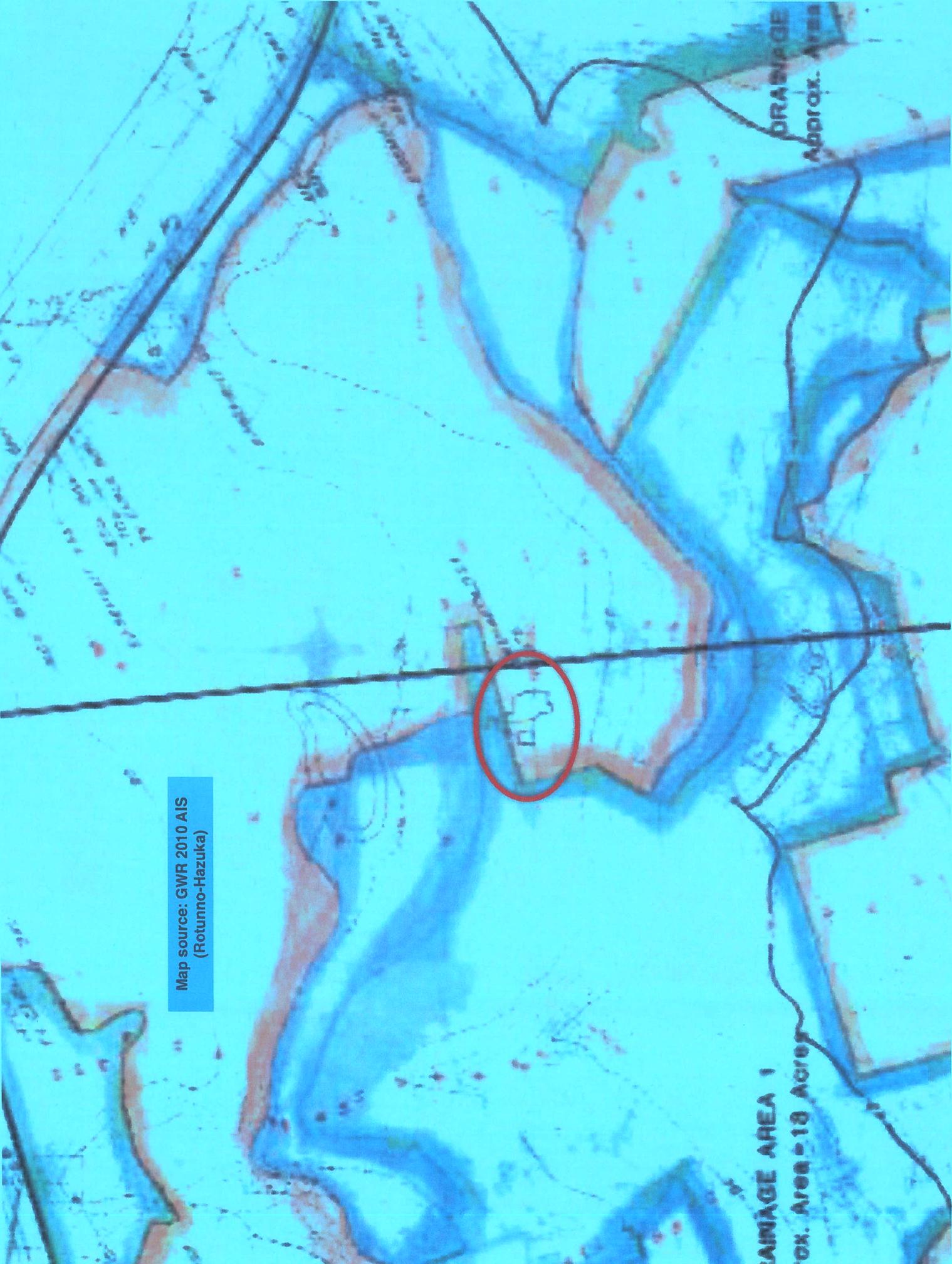
I350-I665

Figure 9. SITE 2013, FEATURES A-F: PLAN AND PROFILE



Map source: GWR 1987 Data
Recovery Report site 2013

Map source: GWR 2010 AIS
(Rotunno-Hazuka)



DRAINAGE AREA 2
Approx. Area

DRAINAGE AREA 1
Approx. Area = 18 Acres

GWR AMP map showing proposed areas for excavation in relationship to past documented historic sites and burial sites.

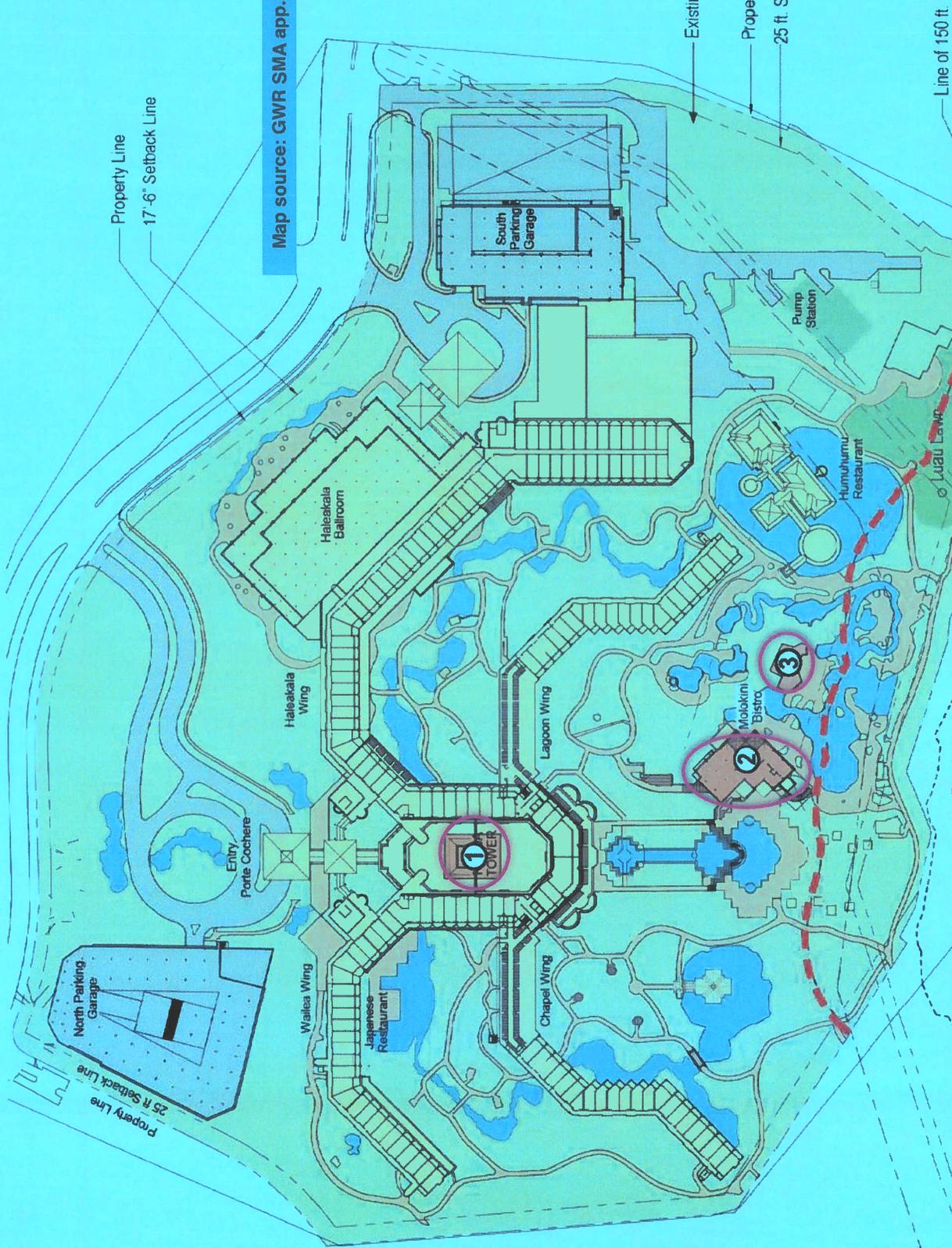


EXCAVATION E.

EXHIBIT A-55a

Wednesday, April 20, 22

1. lift stations
2. Bistro Mol and lift sta
3. Volcano B



Map source: GWR SMA app. & AMP

Grease Trap Concerns: Loc 1 = pos ridge overlooking Kahamanani stream channel and also in former stockpile area
 Loc 2 = Old Makena rd appears to have passed nearby; site 2804 -12 burials nearby & near Kahamanani stream channel

Loc 3 = in vicinity of n. side of Wailea stream channel

source: State of Hawaii, Realty Atlas 2007

Has Enough Testing been Done? Would Any Amount of Testing be Enough?

Map source: GWR 2010 AIS
(Rotunno-Hazuka)- annotation added

Rotunno-Hazuka and Pantaleo's (2010) trenches 19 and 20 in the Haleakala wing proposed ground disturbance area found fill above original soil layers that were about 5' deep (page 85).

"Based on the results of the recent monitoring procedures at the former GWR multiceptor project, coupled with the major disturbances incurred at the project area during initial construction activities, remnant cultural layers and secondarily deposited (previously disturbed) skeletal remains may be present within the fill layers. Additionally, original soil layers if present on the property may contain remnant and or intact cultural layers and or burial features (2010:28)." Rotunno-Hazuka & Pantaleo

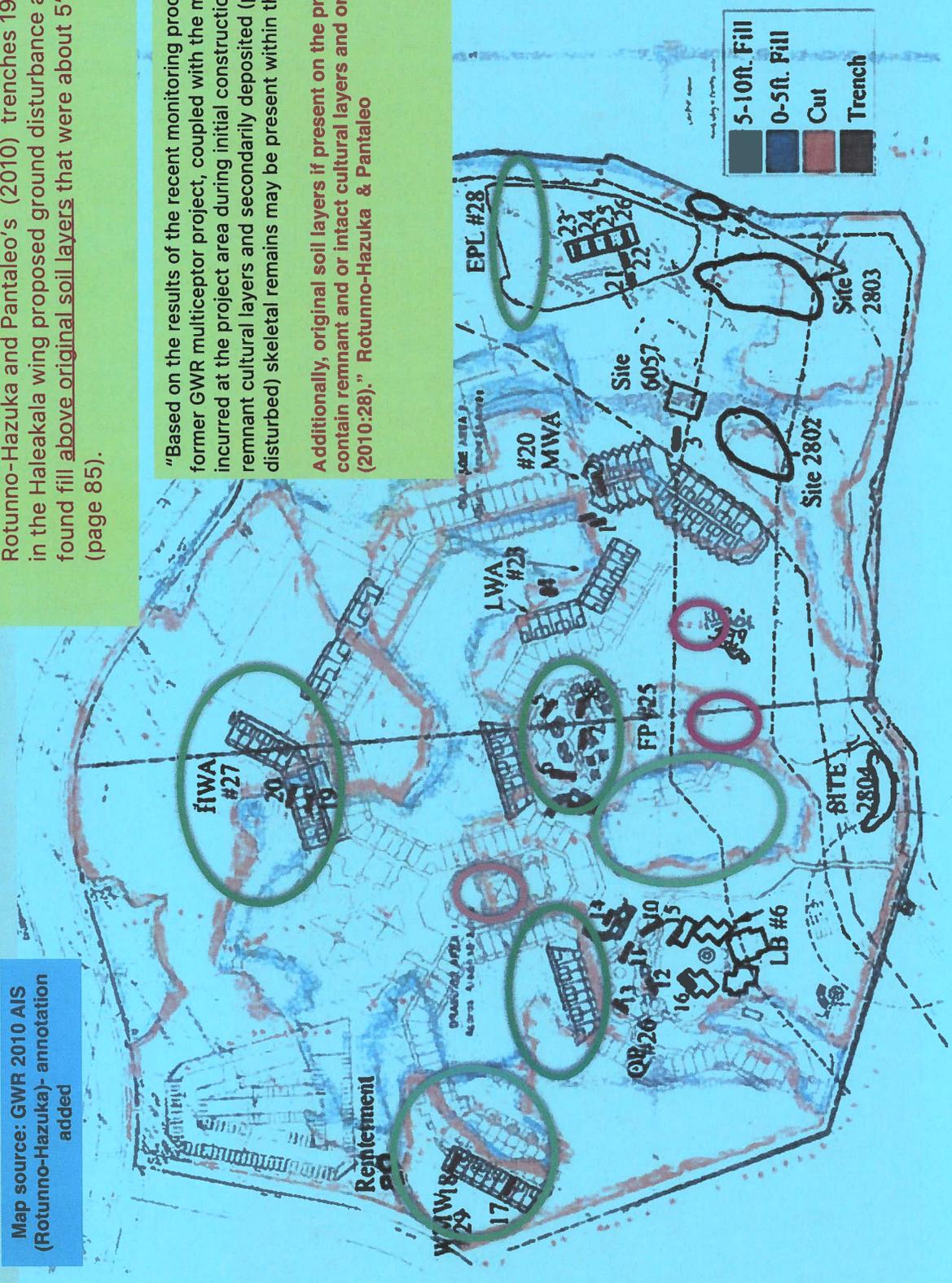


Figure 6. Topographic Map of Hotel Showing Burial Site Locations in Association with Proposed Redevelopment Areas Test Trench Locations

Conclusions for Your Consideration

- The Paeahu site of GWR is a traditional burial ground, based on oral and written accounts. Burials found on the site should not be considered “inadvertent.”
- The original mistake made was in trying to dig up all of the iwi and move them somewhere else.
- Lineal and cultural descendants believe the iwi were put where they were on the GWR site because they belonged there.
- The iwi are still there. There are intact burials and scatters of iwi throughout the site and the digging needs to cease.
- A full accounting of all the iwi kupuna from the GWR must be done. It is past time.

Written Testimony

Thomas Palafox (00:01):

i went to Kahului school for high school. I went into military for three years, which I was considered an alien so that ... I lose my fight already. I knew I wasn't American, which I thought I was American, but it was considered alien. So I did my years and I left.

Mia Orr (00:24):

Who considered you alien the government?

Thomas Palafox (00:26):

Yeah, the government. On my military card race, the thing says race "alien." So I go look at the haole guys and the popolo guys. The haole is American. The popolo was African American. So I read that. I know I'm not an American. So I, did my two years and I came out. So that was one good start for know who I was.

Mia Orr (01:13):

Unbelievable.

Thomas Palafox (01:13):

I always tell my friend that.

Mia Orr (01:13):

Well, my father, when went to officer training school and taking the exam and he took the first thing down. And he scored a hundred and they said, Oh, you have to take the second one. So he take the second one, scored a hundred, but he took the third one, he scored a hundred. And they said, I guess we cannot refuse you to be an officer. No one else had ever had to do that three final exams because he was, you know, part Hawaiian. They didn't consider him on par with the haole.

Thomas Palafox (01:55):

Exactly. Think we're alien. We don't know nothing. That's what they think.

Mia Orr (02:02):

Can you tell me again about the camp at Puunene, what was the name of the camp?

New Speaker (02:06):

McGuerra camp. Back then there was all the so-called Americans. Big time. Baldwin, Alexander, MacGuerra - all them people. Spreckelsville. Sprecks.

Mia Orr (02:26):

I heard about those, but I didn't know that they called that McGuerra camp.

Thomas Palafox (02:28):

McGuerra camp - that was for all the supervisors. The bosses. The main settlement - that's where the post office and offices for HC&S. Around that was all the bosses. Across the street was where the workers were. They called that whole place McGuerra camp.

Mia Orr (02:58):

Okay. And you went to school where?

Thomas Palafox (03:02):

Kahului school.

Mia Orr (03:08):

And then what did you do after school?

Thomas Palafox (03:09):

That's when I went to the military for 3 years. I found out we were aliens. So I came back and then I worked for HC&S. The plantation - for about a good 3-4 years. That's when I switched jobs to construction. Grand Wailea. That's when everything started for me. Spiritually wise.

Mia Orr (03:42):

Tell me what happened.

Thomas Palafox (03:46):

I get this part first. We're from McGuerro camp. We moved to Kahului, close to Maui High school. So at that time, when we first moved there, my sister and I was the first one to sleep in the house. So that first night, my room was situated on the pathway. So being what, I was going to my freshman year, so I never know nothing about no kanaka things. So in that morning, I slept over that night, that morning, you know, when you get the kind of dreams where you're looking things, but you cannot get up. All I seen was kahilis, white kahilis, walking over me from Maui Lani, the sand dunes. Back then that was all part of the sand dunes. So I guess my house was situated on that pathway, but to me, back then was thinking was a dream, but was always stuck in my mind that that's the only thing I remember was the kahilis and entourage walking over me. But that was always stuck with me until working at the grand Wailea. That's when...

Mia Orr (05:14):

Before we go talk about the Grand Wailea tell me about your parents. Where did they come from?

Thomas Palafox (05:20):

Well, my dad, he came from the Philippines when he was about, I would say 14 or 15 when his uncle there was, the Sakadas was the first ship to come over. He went from, from Maui to big Island. They came back to Maui. My mom, she was, the eldest, but she had two, two more brothers before her dad died on Maui. So my grandparents, they was here for earliest 19th century. My mother's parents.

Thomas Palafox (06:02):

Parents. So they was here.

Mia Orr (06:04):

They came from?

Thomas Palafox (06:06):

The Philippines, but they was here for, in the early 1900s until my last uncle gave birth. I'm not too sure how old he was until they wen go back to the Philippines. He took, I think three of my aunties and uncles went back to the Philippines, stayed there for a while. Then they came back and just one of my uncles stayed back in the Philippines.

Mia Orr (06:36):

Okay. So, you started to work at the grand Wailea and what happened?

Thomas Palafox (06:46):

Grand Wailea, I started at the Four Seasons. So we were jumping over from Four Seasons, finishing off Four Seasons and going over to grand Wailea. So I was working plumbing and sheet metal. I was under the sheet metal department. I was the delivery person who would deliver materials to all over the property. So I seen a lot of hewa.

Mia Orr (07:18):

Can you tell me about it?

Thomas Palafox (07:26):

Yeah. At that time, I never know nothing about the cultural side. Yeah. The only thing my experience was in that dream I had. Yeah. So I knew a friend who was already working construction and I met friends through there. Yeah. See I get hard time talking. Yeah. Yeah. So an experience, you know, my friend, she was on wahine. So we would always see each others on a job site. And she would always tell me that they was using all the kanakas for handle the iwi. So, cause I was on the site - always moving, always moving. And I always see them, gathering iwis put them in a box and put them in the containers. So, I knew already that who ground was for iwis. So my experience over there, you know, when you don't like use the bathroom because all pilau already. Yeah. I went go like by the beach side, where all the materials are, you know, they put all materials down there. So I go shishi over there. I never know nothing about, you know, so I go shishi, I go back into the building and I was working ground floor. So I had to go from inside of the building. I went go back outside for go get some more materials. My feet never even touched the ground. I went get picked up sideways and thrown to the ground. But I know, I figured I would step on the stone or something. Yeah. But never have nothing. So that evening, afternoon I go, look, my friend, go talk to her mom, Hawaiian, neh? And she'd want me to kind of like from there on, she told me, you cannot just do like that. You got to excuse yourself before you will make shishi like that. So from then on the very next day I go back, I go, kaia mai already, you know, from then on that's went kind of like changed me spiritually wise, mentally wise, especially for the aina.

Thomas Palafox (09:58):

So all through that the job site, I was there from start to finish, yeah. And I seen a lot of removal of iwis compared to what John, because John digging and then from, just from hearing John talk - that job and all the up to 2006, just by hearing these stories, I was there only from 85 to 89. That was ground zero time, neh? When they was removing ... when I first seen that place, the thing was flat. They wen plow everything over,

Mia Orr (10:31):

But you didn't see it before they plowed?

Thomas Palafox (10:34):

Yeah. That was my fishing ground, aunty. There was my fishing ground. Even before Four Seasons came up, that was my fishing ground. I leave Kahukui, but I will always go back there and go fish the shorelines. And when you started four seasons, I was like, Oh man, what the hell going on? And, but then who know, I started to working over there.

Mia Orr (10:55):

What kind of fishing did you do?

Thomas Palafox (10:57):

Mostly just the shoreline. Whipping. Papios, oama, moanas, whatever opihi had, I go pick up. That was a nice ground over there at that time in the early eighties. Yeah.

Mia Orr (11:14):

So what did the area look like before they...

Thomas Palafox (11:21):

Destroy'em? Yeah, before that was all kiawe, the only hotel was standing there by the Stouffer's Wailea at that time. Stouffer's Wailea never had nothing else.. Never had the shopping center, nothing, no golf course across the street was all kiawe. On the next property over would be the polo beach. That's the only from then on. But in between, that was all kiawe. So when I started at Four seasons, they was already plowing over, opening them up. So from what my friend was saying -from the shoreline down the beach side, from the shoreline, as wide as that property was, the iwis,

Thomas Palafox (12:15):

The iwis would go up from the shoreline up to the highway, to the road, in one, pyramid position from the bottom now. Good. And that's pretty far from the beach to the road. So there was a pyramid position going all the way up to the road. So however wide that property was, that's how wide that thing was going up to the road. And I don't know if they talk about that or did they write about that?

Mia Orr (12:46):

No. So your friend at the time in the eighties, they already knew that was all burials?

Thomas Palafox (12:53):

Yes. Yeah, because they was the one that was chosen to handle the iwis. Back then nobody knew too much. Yeah. You would just use the Hawaiian people, you guys go ahead and go handle the iwis. So, okay. Because you know, but as far as for knowledge wise, nobody had no knowledge about that. Nobody. if we had the knowledge, what we know now, that the hotel wouldn't be up.

Mia Orr (13:20):

Exactly.

Thomas Palafox (13:20):

Yeah. It wouldn't be up. I would stand in front of everything, but just to see that experience of what I was watching, because I was always on a property, moving back and forth, delivering to different parts of the hotel. I would see a lot of transport containers, empty containers, AC containers, Matson containers would come in, fill them up, take them out. One nodda one come back in, fill them up, take them out. That was every day, pretty much every day. And the amount of iwi that they get on the property now, that's nothing. That is nothing. That is nothing. From the first return to the site they made, from the hotel and the parking deck was like one imu. Was like one imu, auntie. That's all it was to me. I look at it as an imu. Throw them inside and make a mound and that was it. That's how it was.

Mia Orr (14:25):

Really? They didn't separate.

Thomas Palafox (14:28):

No auntie. They never put no walls and they never identify them. Nothing, auntie. There was, just about the beginning of the opening of the hotel, because my job was, we was about the last ones to leave the hotel because we would take care of the AC, we put all the AC fixtures in. So we had to do the last adjustment. So had just me and this one uncle that was from Maui and everybody else was from Honolulu. See they all left. And, was just me and this uncle was taking care of everything else, finishing up and then packing everything up to lead to the next. The next job was Ritz-Carlton auntie, my next job. Yeah. So Ritz Carlton was, I was kind of like in that level, with more experience of seeing things. Yeah. And more respect of the aina. My friends thought I was crazy because things that I was doing by myself, but I had so much respect for that aina. You know, that was a main thing to me. That was more comfortable with the aina when I got picked off of the ground, made more respect for me.

Mia Orr (15:44):

So this imu, in relation to the grand Wailea now, where was it located? And is it still there?

Thomas Palafox (15:54):

It's still there, but now they make the wall around that and they added two more sides to it.

Mia Orr (16:02):

Is that the one they called the multi-sceptor. There was the grease tank or something?

Thomas Palafox (16:08):

No, this one is at the parking deck. You know the main, the lobby area, the main parking deck? And then that wing stay right next to. It's right there in the middle of that. Back then was just one mound that they would put the kupunas in and just put dirt, went look like one imu. But when I went back a couple months back, I seen that they made a rock wall, but they added two more mounds, two more burial sites next to that. And that is only on the top. So John, he was way, way in the 2000 year. I was in the back that started... So that picture that John told you about the burial site they made? My company, their trailer was positioned right there. And who would've known? I never know that too, but I seen a lot of things happen from over there, I guess, because we was located . . .

Mia Orr (17:19):

Wow. So I'm trying to get an idea of . . . so the parking lot, I guess I got to look back at the map,

Thomas Palafox (17:29):

It's the only parking deck. There's what, three decks? That's the only one on the site. The one towards the other end by four seasons, it's just two deck for employees.. This one is for our guests. So it's situated right in between the parking deck and the hotel. ,

Mia Orr (17:51):

Yeah. Cause I think I went to there only once and I had to park. And then you walk into the lobby - where you know where the, like a port cashier is?

Thomas Palafox (18:03):

Yeah. It's located right there by the parking deck. Where you get the big machines, the AC units is in between there. You gotta walk through the bushes. Like you're walking back towards the shopping center kind of.

Mia Orr (18:23):

So what else can you share about the whole place? Do you still go fishing there?

Thomas Palafox (18:35):

No, i no go over there already. cause I know the place is messed up already. Yeah. Yeah. It's been only the last time we went was a couple months back. That's the first time I went, well, you know, wow, in some years. I went there one time for a vigil. As soon as I hit the hit the lobby, I took a, ... I couldn't handle, I was just crying already. because I never been there from when I was working. And then I went there for the first time. From that time, as soon as I hit the lobby - oh, I was crying already. But yeah, the place is so sacred and so much iwi. I no care, even if two days, you go someplace and dig, you going find something guaranteed. Guaranteed. The whole place is one burial site. They get kupunas all over the place. Scattered. Now they got them scattered. Before they was situated in a good area, now they get them scattered, who knows what, you know, everything is all over the whole place.

Mia Orr (19:44):

So during that time, did anybody ever do ceremony for all the iwi?

Thomas Palafox (19:52):

Well, for me, I never seen nothing. I never seen anything. Maybe because I wasn't familiar with it at that time, but I was always on the job site all over the place. I never did see nobody come over there do any blessings. Nothing. Nothing. Yeah. Especially with the iwis, you figure somebody will be there, you know, somebody while they handling the iwis, even those people that supposed to be there. I don't think I seen them there. Only workers.

Mia Orr (20:34):

But since then people have gone to do ceremony?

Thomas Palafox (20:39):

Yeah. That's, I'm part of that. I'm part of that, but me, myself and I with my wife and John were in the same halau with Kapunaai Moritau [sp?] [Inaudible] we are kahunas under Papa Lake.

Mia Orr (20:58):

Really?

Thomas Palafox (20:58):

Yeah. So, the son is the one that takes care of everything, Kapunaai.

Mia Orr (21:05):

Did you go with Kumu Lake to Hana? They had the fish pond blessing?

Thomas Palafox (21:14):

No, we just started after he passed away.

Mia Orr (21:21):

Okay.

Thomas Palafox (21:21):

Oh, my wife was with him his last years. His last years.

Mia Orr (21:27):

Okay. Maybe she went to Hana. I don't know. Cause I was living there at the time when he came.

Thomas Palafox (21:38):

Yeah. We're still new with that yet. We're still new at things like that. Yeah. We just started, my wife was a first experience at Puukohola yeah? So that's when she started to come in with Papa Lake and Kapunaai?

Mia Orr (21:57):

Is your wife kanaka?

Thomas Palafox (21:59):

Yeah. A hundred percent.

Mia Orr (22:02):

Oh wow. What's her name?

Thomas Palafox (22:04):

She's Kaluna. She's the Kaluna part of my name and she's a Kamoku. Her tutu managed the Kamoku.

Mia Orr (22:15):

So what is her first name?

Thomas Palafox (22:18):

Victoria.

Clare Apana (22:20):

Do we have time to interview her?

Mia Orr (22:24):

Yeah. I give you credit because I know, when I growing up and when my father was growing up they were told, you know, you cannot speak Hawaiian and he was punished for speaking Hawaiian and stuff. And so, we grew up with that same kind of condition and you just feel like if you couldn't speak Hawaiian, you know, you start to choke kind of thing. And so I never learned, and I really give you credit for learning and doing that. Awesome.

Thomas Palafox (23:03):

Actually for me, kinda hard for Filipino, so hard for da kine, but I do my best, especially for the chance and stuff. I try to my best. So yeah, especially, especially the experience ahead made me feel more deep, deep into the aina and stuff.

Mia Orr (23:37):

Okay. Anything else you want to share?

Thomas Palafox (23:41):

Only in what I experience that I see, and then friends tell me, that's the only kind records that I get. I still remember things like now I stay with the group that we can talk, share whatever. Like John said, you've been holding them long time.

Mia Orr (24:04):

Right. Yeah.

Thomas Palafox (24:05):

Me too. I know I hold them long time, but I slowly tell, you know the people that we stay with, share my experience, especially the spiritual part, the spiritual part. That's the one.

Mia Orr (24:20):

Yeah. That's awesome. Trying to figure out what else though? So did you learn any kind o moolelo or oli about the area, about Wailea?

Thomas Palafox (24:44):

Moolelos? Not too much for me, because I only went over there just as a fishing kind at that time, I was more of a fisherman, but I kind of like respected the area because places I would go to were the King's trail. Yeah. So I would do a lot of night fishing there at night and at Pu Kane nights, the dark nights by myself. That's why friends would think I was crazy, yeah? because I'll be out there in the dark at Kanaio fishing for menpachi. The aina, for me it was, I had the respect of the aina already, at that time. So I wasn't scared. I was more scared of the human that would go walk around and go buss up your truck. That's the part I was scared of. But as far as for spiritualwise, I was comfortable back there, I was comfortable. But yes, that's the only kind experience. Mostly yes. Spiritual. And then like now we we are part of the iwi kupuna group and then we part of the Lahaina side, since we are on the West side. So plenty iwissues coming up right now. Yeah. Especially Lahaina side.

Mia Orr ([26:07](#)):

Where?

Thomas Palafox ([26:09](#)):

In Lahaina. Right now, Kauaula and then developers trying to, think they own the whole land that they can dig up and put the water pipe inside. They don't care about iwi that they come across. So right now, we kind of went slow them down and then one of the parks, Puamana. After all these years, iwi started to come out of the shoreline. So just now Maui County went, shut that park down. So hopefully before hewa they went shut'em down and we trying to put information out there to notify the public, that this is a cemetery, a burial site. Yeah. Yeah. But then, you know, still get people that grumble because they don't like walk around. You ever walk through the park on top the iwis. So that's the only issue, but hey, that's how it is, bah, walk around. But yeah. That's the kind issues that we get. And then Maui Lani, they still digging up Maui Lani.

Mia Orr ([27:24](#)):

I can't believe, because that one you had historic references telling you about tens of thousands of people who died in that area, with battles and stuff. And yet, you know?

Thomas Palafox ([27:37](#)):

They still don't understand that. That's where we live in Kahului. Where I walked over on the pathway. So that's part of that whole sand dunes and they still don't want believe. The County so greedy for money, they just Developers, just keep digging them up, keep digging them up.

Mia Orr ([28:06](#)):

Gosh. I don't know. Maui better watch out. All that, you know, might come back to bite them.

Thomas Palafox ([28:14](#)):

I hope so, man. Enough is enough already.

Mia Orr ([28:22](#)):

Yeah. Well I'm so glad that you came to talk

Thomas Palafox ([28:27](#)):

It's good. Auntie was always on me, when you're going to come, when you come talk?

Mia Orr ([28:43](#)):

Later on when I do the report, I will probably, um, ask Clare to send me better pictures of everybody. the light is kind of bad. What does your shirt say? "let the sand stay."

Thomas Palafox ([29:06](#)):

Yeah. "Let the sand stay, where people lay."

Mia Orr ([29:19](#)):

Awesome.

Thomas Palafox (29:20):

You know Kaniloa Kamaunu? He's the guy that made this. So there's only a few of us that has this.

Mia Orr (29:29):

Awesome. And that's like a family burial or something.

Thomas Palafox (29:33):

Yeah. They did. This is all of Maui Lani, Kakanilua, the battle zone.

Mia Orr (29:42):

Right? I'm sure I had family that died in over there. Thank you so much. If you have anything else.

Thomas Palafox (29:59):

No. I good. Mahalo Auntie. Nice meeting you.

Clare Apana (30:02):

Kaimi, Vicky, his wife is here, but she says she doesn't have specific knowledge like him. She wasn't there at the hotel, but she is the person, the two of them, do all the oli and prayers, you know, lead the prayers for our group.

Mia Orr (30:36):

Okay. Does she go by the last name? Palafox too?

Clare Apana (30:41):

Yeah. Kaluna-Palafox.

Mia Orr (30:51):

That's an unusual name. Yeah.

Clare Apana (30:56):

Yeah. So maybe just some pointed questions cause if we do a ceremony, she would probably be there to do it. We just did the La Kuokoa day. So we did the kind of more ceremonial things that people think of as ceremony there. And so they led that this last time...

Mia Orr (31:31):

Do you go down to the beach or do you go down to the burial site?

Clare Apana (31:35):

We held the overnight vigil in the burial preserve. The North burial preserve. 8658. So we actually held the vigil and the La Kuokoa celebration there in remembrance of iwi kupuna that are buried there in that area.

Mia Orr (32:18):

Who's on the iPhone?

Clare Apana (32:22):

Carol.

Carol Kamekona (32:23):

Yeah. It might be John. John was trying to come on, John you on the iPhone?

John Kahawaii (32:28):

Oh yes. I just got on, sorry.

Carol Kamekona (32:35):

Kaimi, I just wanted to add to what Uncle Tommy was saying about so many iwi issues affecting Maui. He talked about Puamana park, but also too out in Hookipa, because of coastal erosion, there are so many iwi that are coming out. Yeah.

Mia Orr (32:38):

Wasn't that used to be like a dump site? People would throw trash over there on the side of the cliff?

Carol Kamekona (32:38):

I wouldn't know cause I haven't been on Maui long.

Mia Orr (32:38):

Or are you talking about the beach area?

Carol Kamekona (32:38):

Yeah. The beach, on the beach itself.

Mia Orr (32:38):

Or where they do the parasailing?

Carol Kamekona (32:38):

I don't know. John, do you? I didn't know about that part. Like I said, I don't know Maui history cause I'm not from Maui. Those that have lived here a long time. Like Clare, I know John grew up in the Kihei area. He might know. Cause West side get the one at Puamana park and Kauaula and then the North shore side is that kind Hookipa area. And then us of course is, Maui Lani, Waiale, Waihe'e, and we get so much iwi. So i just wanted to add that.

Mia Orr (34:05):

I used to live at Kaanapali 84, 85. And then, from 1990 to 93, we lived in Hana back on Oahu. But you know, I still connected to Hana. Aloha.

Vicky Kaluna-Palafox (34:22):

Aloha Anakala. Pehea 'oe?

Mia Orr (34:22):

Maika`i. Aloha.

Vicky Kaluna-Palafox (34:30):

I hear you. I hear you came from Hana?

Mia Orr (34:33):

Well, I, you still live there with, um, what my ancient ancestors are from hana. They're all the different islands.