

**FINAL—Addendum Archaeological Inventory Survey for the
Proposed Kailapa Community Center, Kawaihae 1 Ahupua‘a,
South Kohala, Island of Hawai‘i**

TMK: (3) 6-1-010:008 (por.)



Prepared For:

Kailapa Community Association
61-4016 Kai Opae Place
Kawaihae, Hawai‘i 96743



October 2015

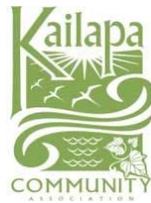
Keala Pono 

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Prepared By:

Windy McElroy, PhD
Dietrix Duhaylonsod, BA
and
Nathaniel Garcia, BA

October 2015



MANAGEMENT SUMMARY

An archaeological inventory survey was conducted for TMK: (3) 6-1-010:008 (por.) in Kawaihae 1 Ahupua‘a, South Kohala District, on the island of Hawai‘i. This was done in preparation for ground disturbance associated with construction of a community resource center, which will include a recreation area, gardens, and a parking lot. The archaeological work consisted of a pedestrian survey that covered 100% of the 10.71-acre (4.33 ha) project area. The entire northern portion of the property had been previously bulldozed.

Three archaeological sites were found in the southern portion of the property. Site 50-10-05-13728 is the Kawaihae-Pu‘uhue Trail. Site 50-10-05-13791 is a complex of ten features. Site 50-10-05-30391 is a trail segment that extends off the property. The two former sites were previously described, although the Kawaihae-Pu‘uhue Trail was not documented on the current parcel. The Site 30391 trail is newly identified. All three sites are significant under criteria c, d, and e because they embody the distinctive characteristics of traditional Hawaiian surface architecture of the area; they may yield additional information; and they are culturally important. Preservation and archaeological monitoring are recommended.

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INTRODUCTION

At the request of the Kailapa Community Association, Keala Pono Archaeological Consulting conducted an archaeological inventory survey of TMK: (3) 6-1-010:008 (por.) in Kawaihae 1 Ahupua‘a, South Kohala District, on the island of Hawai‘i. Plans for the parcel involve construction of a community resource center, which will include a recreation area, gardens, and a parking lot. The archaeological inventory survey was designed to identify any historic properties that may be located on the property in anticipation of the proposed construction.

This report is drafted to meet the requirements and standards of state historic preservation law, as set out in Chapter 6e of the Hawai‘i Revised Statutes and the State Historic Preservation Division’s (SHPD’s) draft *Rules Governing Standards for Archaeological Inventory Surveys and Reports*, §13–276. The addendum to the archaeological inventory survey was called for in a SHPD letter dated October 23, 2014, reproduced in full in the appendix at the end of this report. The letter states that an archaeological inventory survey performed for the project area (Hammatt et al. 1991) did not meet the current standards of §13-276. Extensive ground disturbance took place on the parcel since the 1991 survey, and an archaeological field inspection and addendum archaeological inventory survey report were requested by SHPD. This report was produced to satisfy those requests.

The report begins with a description of the project area and a historical overview of land use and archaeology in the area. The next section delineates methods used in the fieldwork, followed by the results of the archaeological survey. Project results are summarized and recommendations are made in the final section. Hawaiian words, flora and fauna, and technical terms are defined in a glossary at the end of the document.

Project Location and Environment

The project area is located on Hawai‘i Island in the district of Kohala Waho, or South Kohala, in the *ahupua‘a* of Kawaihae 1. Kawaihae 1 is bounded on the north and south by the *ahupua‘a* of Waikā and Kawaihae 2, respectively. Situated to the east are the uplands of the Mauna Kea-Kohala saddle; to the west is the ocean. TMK: (3) 6-1-010:008 is a 14.33-acre (5.80 ha) parcel owned by Hawaiian Home Lands. The parcel is bounded by Honokoa Gulch on the south, Kai ‘Opae Place on the north, Akoni Pule Highway on the west, and undeveloped land on the east. The archaeological inventory survey covers 10.71 acres (4.33 ha) of the property, from a small gulch on the north to the large Honokoa Gulch on the south (Figures 1 and 2).

The project site is situated in the northern part of the Big Island of Hawai‘i below the southern slopes of the Kohala Mountains, at an elevation of roughly 35 m (115 ft.), approximately 400 m (1,312 ft.) from the coast. There are several non-perennial streams flowing down from the Kohala Mountains toward the project site, the closest of which is in Honokoa Gulch, which marks the southern property boundary. There are no perennial streams nearby. The region is very dry, with a mean annual rainfall of approximately 0–25 cm (0–10 in.) per year (Juvik and Juvik 1998).

The topography of the area rises up with an undulating terrain from the South Kohala coast toward Mauna Kea in the southeast. Soils in the area are of the Kawaihae association, formed by volcanic ash and described as excessively drained soils on coastal plains (Sato et al. 1973). Specifically, soils within the project area are entirely Kawaihae very rocky very fine sandy loam, 8–12% slopes (KOC) (Sato et al. 1973) (see Figure 3).

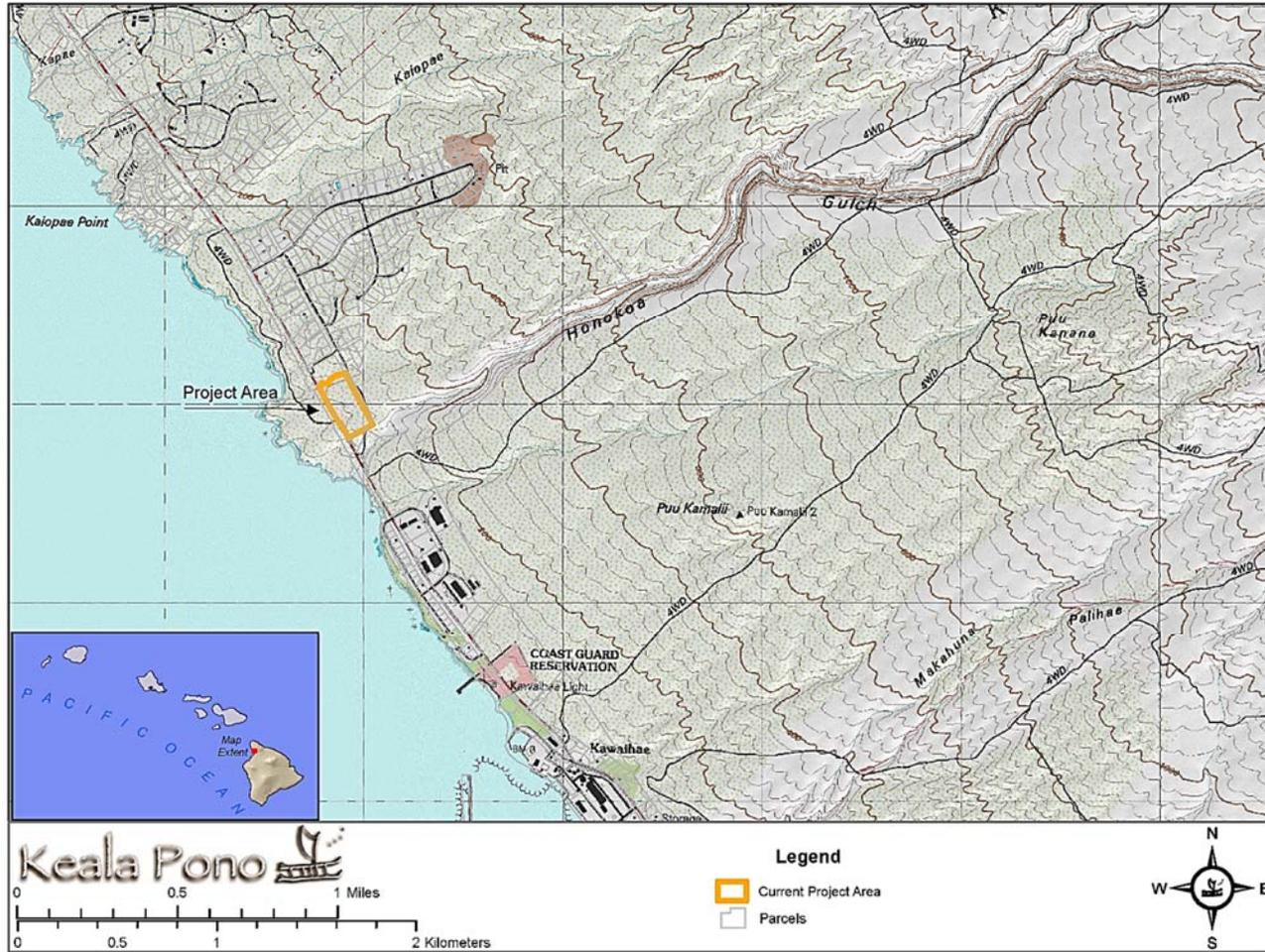


Figure 1. Project area on a 7.5 minute USGS Kawaihae quadrangle map with TMK overlay.

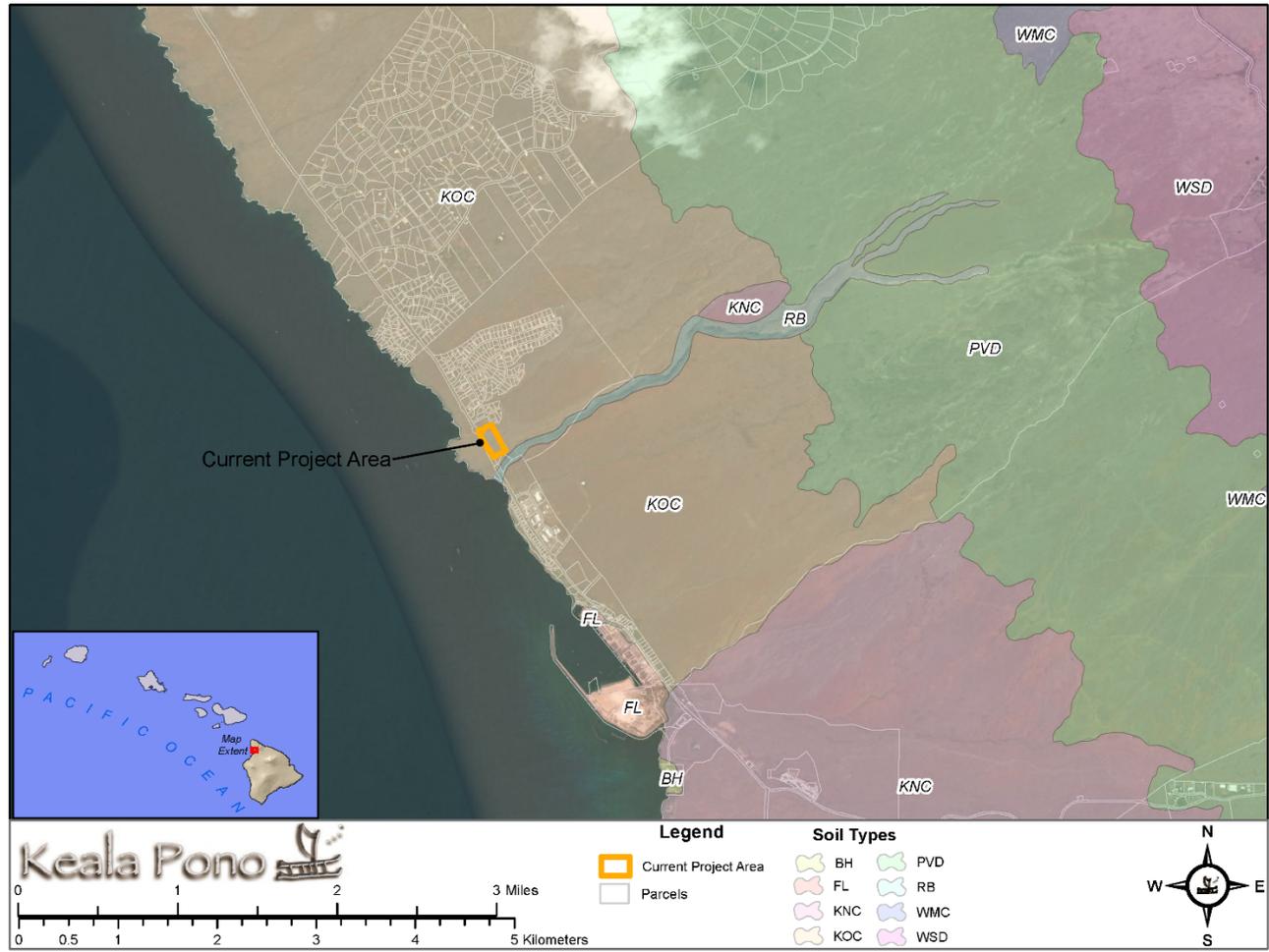


Figure 3. Soils in the vicinity of the project area.

There is a good amount of erosion in the region with rock outcroppings constituting 10 to 20% of the area (Allen 1987). In some places, the bedrock is exposed. Vegetation in the project area is sparse, consisting of meager clumps of grass and an occasional *kiawe* tree. The parcel has been fenced to control damage by ungulates, and an effort is being made to propagate native plants in the northern portion of the project area.

The Project

The project will involve construction of a community resource center, recreation area, garden, and parking lot (Figure 4). The community resource center will be a multipurpose building to serve as a gathering place for area residents and gymnasium which will also serve as an emergency evacuation center and disaster shelter when needed. It also includes a parking lot and certified kitchen, tech center, and a walking path will be nearby. The garden will include both community plots and small scale commercial gardens to help generate revenue and provide fresh produce for the Kailapa residents.

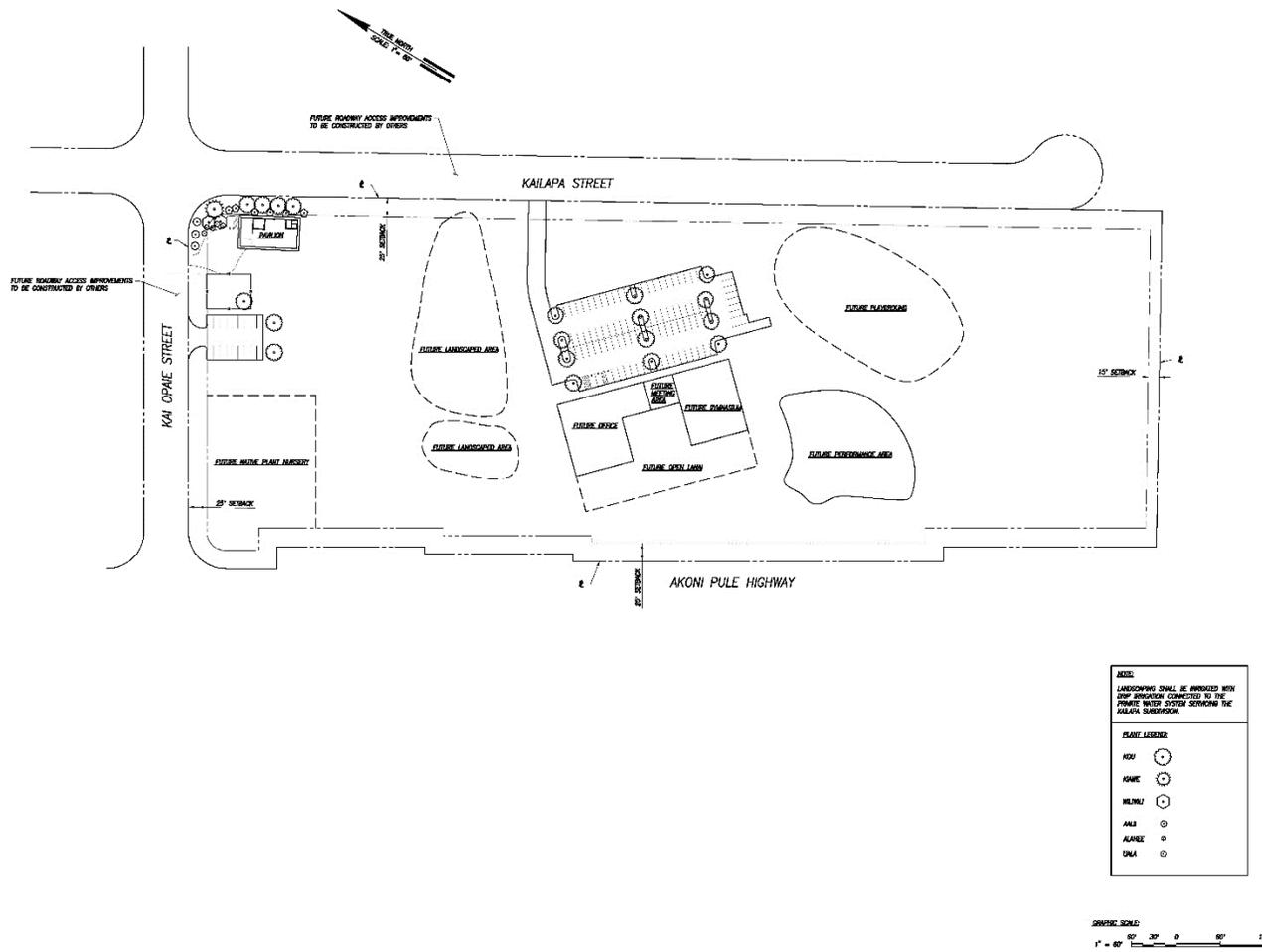


Figure 4. Plans for the proposed Kailapa Community Association Community Center.

BACKGROUND

A brief historic review of Kawaihae is provided below, to offer a better holistic understanding of the use and occupation of the project area. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., *mo'olelo*, *'ōlelo no'eau*) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawai'i State Library, the University of Hawai'i at Mānoa libraries, the SHPD library, and online on the Office of Hawaiian Affairs website and the Waihona Aina, Huapala, and Ulukau databases. Archaeological reports and historical reference books were among the materials examined.

Kawaihae in Traditional Times

The history of Kawaihae begins with the history of Hawai'i Island:

Hawai'i was another child of Papa and Wākea, their first-born child. He was the brother of Ho'ohoku-kalani. Hawai'i became the ancestor of the people of Hawai'i; the ancient name of Hawai'i island was Lono-nui-ākea. (Kamakau 1991:129)

Much of the oral accounts which narrate the events from the first peopling of Hawai'i to the recent period of written documentation has been lost in time. However, there are several renowned Hawaiian historians who diligently tried to record as much of Hawaiian prehistory as possible. Among these historians is the famous scholar, Samuel Mānaiakalani Kamakau, who shared the cosmological story of Hawai'i Island above.

In the book, *Ruling Chiefs of Hawaii*, Kamakau explains that Kawaihae was a safe haven for two spies who were sent from Maui to gather information about Hawai'i Island:

Kama [Chief of Maui] grew weary of continued peace with the chiefs of Hawaii, and desired to make war against the chiefs of Kohala, Kona, and Ka'u. He did not want to fight against the chiefs of Hilo because they were cousins of the Maui chiefs. He sent some men to spy in Hawaii. They were his half brother, Kauhiokalani, a son of Kiha-a-Pi'ilani, and [with him] a man chosen from among the fastest runners. They were to see how large the population was, and if it was large to report it truthfully. If it was not, then war could be declared against Hawaii. The spies sent by Kamalalawalu went to Hawaii and landed at Kawaihae in the evening. Kauhiokalani ran about that same evening and returned before the canoes were dismantled and placed in the house. The keepers of the gods at Mailekini were servants of Kama, and so they concealed the canoes of the spies... After they had been around, he returned to report to their chief, saying, "We went all around Hawaii. There were many houses, but few men. We went to Kohala and found the men only on the shores." These spies were mistaken when they denied that there were many men on Hawaii. (Kamakau 1992:55-57)

The misinformation collected by the spies led to the defeat of the Maui chief and his forces during their attack on Hawai'i Island. In another attack by Maui chiefs on Hawai'i Island, it was Maui's Chief Kekaulike who was the instigator. In this episode, the Maui forces managed to escape the Hawai'i Island forces of Chief Alapa'i, but not before inflicting particular pain on the people of Kawaihae and of the greater district of Kohala:

Kekaulike, also called Kalaniku'ihonoikamoku, the ruling chief (mo'i) of Maui mentioned above, was then living at Kaupo engaged in building luakini heiaus for his gods... This

Kekaulike so delighted in war that he sailed to attack Hawaii. The fighting began with Alapa'i at Kona. Both side threw all their forces into the fight. Kekaulike cut down all the trees throughout the land of Kona. Obligated to flee by canoe before Alapa'i, he abused the country people of Kekaha. At Kawaihae, he cut down all the coconut trees. He slaughtered the country people of Kohala, seized their possessions and returned to Maui. (Kamakau 1992:66)

Kamakau also pointed out that Alapa'i's son Keawe'opala would later fight a major battle on the plains of Kawaihae against his relative Chief Kalani'opu'u. It was called the Battle of Pu'uki'ilili. Kalani'opu'u eventually ruled the kingdom after killing Keawe'opala's *kahuna*, Ka'ākaukahuna.

Besides the chronicles of the early Hawaiian historians, there are other means by which Hawai'i's history has been preserved. One often overlooked source of history is the information embedded in the Hawaiian landscape. Hawaiian place names "usually have understandable meanings, and the stories illustrating many of the place names are well known and appreciated... The place names provide a living and largely intelligible history" (Pukui et al. 1974:xii).

Surrounding the Kailapa project area several places have been explicitly defined and connected to stories, including Kahuā, Kawaihae, Kohala, Lālānilo, 'Ōuli, and Waikā:

Kahuā [ahupua'a]... Kohala qd. Hawai'i... *Lit.*, *the jealousy*.

Kawaihae. Land sections and road... Kohala qd., Hawai'i. *Lit.*, the water [of] wrath (people are said to have fought for water from a pool in this arid area).

Kohala. District (famous for the 'Āpa'apa'a wind) [no translation given].

Lālānilo. Land division, Puakō qd., Hawai'i. *Lit.*, *milo* tree branch.

'Ōuli. Land divisions and gulch, Puakō and Waipi'o qds., Kohala, Hawai'i, and named of a famous soldier of Kahekili's who was skilled with the sling... *Lit.*, *omen*.

Waikā. Land section, Waimea, Hawai'i... *Lit.*, cleared water. (Pukui et al. 1974: 66, 97, 114, 128, 172, 222)

Subsistence and Traditional Land Use

Kawaihae literally translates to "The Water of Wrath," because the area is so dry that people had to fight for water (Pukui et al. 1974:97). Coastal Kawaihae was indeed a dry, barren area, not conducive to agriculture, although taro was cultivated in the lower forest zone just above the coastal region (Handy et al. 1991:531). Coconut trees are known to have grown in coastal Kawaihae as well (Handy et al. 1991:173).

The lands around the project area in traditional times supported agriculture which consisted of sweet potato and taro farming. The barren landscape favored dryland taro, but wetland taro was also planted near fresh water sources. However, the coastal residents of pre-contact Kawaihae depended heavily on the sea rather than the land for sustenance, and Kawaihae was known for its plentiful offshore fishing resources. In addition to deep sea fishing, coral reefs and brackish water ponds were relied upon for food resources, and sea salt was produced (Allen 1987:13). Handy et al. (1991:531) provide further details about the Kawaihae environment and agricultural practices:

Kawaihae is the broad shallow bay on the west coast of Kohala which is and was the district's chief seaport. The terrain immediately around it is dry and barren but formerly much dry taro was grown beyond in the lower forest zone, which formerly extended from the Kohala Mountains much farther to seaward over what is now open pasture land. Wet taro was grown also in small pockets of land wherever streams, even intermittent ones, flowed down from the mountains in the wet season.

For 1.4 miles along the southern base of Pu'u Hoku'ula, terraces are visible under pasture and house sites, presumably formerly watered by a ditch from Waikoloa Stream. These evidently used to be more or less continuous down to and below Waiaka Stream where the road now crosses. Here in 1935 a Hawaiian planter still cultivated taro in a few terraces irrigated from Waiaka Stream flowing out of the Kohala Mountains. On the Kawaihae side of the road numerous old terrace lines could be seen. There are places in the pasture south of the road that may be traces of old terraces, lines of old walls, or ridges surviving from the era of experimental planting of cane at Waimea.

There was a dramatic increase in extensive cultivation in the centuries just before Western contact. This coincided with the reign of Chiefs Alapa'inui and Kalani'ōpu'u of the Waimea-Kawaihae area followed by Kamehameha and his reconstruction of Pu'ukoholā Heiau at Kawaihae Kahikina. It is suggested that during the pre-contact period, the strain on food resources had been pushed to its limits (Bergin 2004). Undoubtedly, the reconstruction heavily impacted the population of neighboring Kawaihae Komohana which supplied the labor force. It was a labor force which would have been encamped throughout the uplands around the *heiau*. Around 1791, the rebuilding of Pu'ukoholā Heiau was complete, and it was dedicated to the god Kūkā'ilimoku with the offering of Chief Keōuakū'ahu'ula as the human sacrifice for the consecration (Maly 1999).

Kamakau names Pu'ukoholā and other important structures of worship in his list of *heiau* in the Kohala district:

Of the many heiaus from Hawaii to Kauai, some were *heiau po'okanaka*, most were *heiau waihau*, and some were *heiau unu*. Most of them have disappeared, but the foundations and the stone walls of some are still to be found... On Hawaii are Mo'okini, Mulei'ula, Hapu'u, and Kahua in Kohala; Pu'ukohola and Mailekini at Kawaihae. (Kamakau 1976:145)

Cultural historian Kepa Maly recounted the reconstruction of Pu'ukoholā Heiau under the guidance of Kamehameha's *kahuna* from Kaua'i and its dedication with the sacrifice of Chief Keōuakū'ahu'ula as the *mōhai*. In addition, after Kamehameha's rise to power following the sacrifice of his chiefly cousin, he continued to live near the *heiau* in the lands of Kawaihae and worked the lands of the Kohala Hema District. While living there, he prepared his legendary canoe fleet to ready for his attempt to conquer Kaua'i:

At various times in between 1792 and 1796, after the dedication of Pu'u Koholā, Kamehameha lived at Kawaihae and worked the lands of South Kohala. While at Kawaihae in 1796, Kamehameha initiated work on the great *peleleu* fleet for the invasion of Kaua'i... Kamehameha worked on the *heiau* of the land and ensured the safety of those who traveled the trails of South Kohala. (Maly 1999:21)

Mo'olelo

An unfinished *heiau* factors into one of the stories passed down through the generations associated with the project lands. This story is one which tells of Chief Kiha who tried to build a *heiau* while he was living at Kawaihae but was unsuccessful due to the incessant blowing of a conch shell by the spirits in Waipi'o:

Kiha was the chief of Hawai'i at this time. He lived at Wai-pi'o and occupied himself with cultivating, planting *'awa*, and building *heiau* for his gods. But whenever there was an *'aha* ritual it was unsuccessful. [This was because of the noise made by the gods blowing the trumpet.] Once while Kiha was living at Kawaihae, he built a *heiau*, but during its dedication, the *'aha* service was unsuccessful (*lele wale ka 'aha*). This so troubled those with him that Kiha determined to find someone to get hold of that trumpet. (Kamakau 1991:20–21)

Chief Kiha eventually solved his problem by sending the supernatural dog Puapualenalena, whom the chief caught stealing his *'awa*, to retrieve the noisy conch shell. In a similar story recorded by Abraham Fornander, the supernatural dog Puapualenalena lived at Puakō and was cared for by an old fisherman from the area. In this version, Puapualenalena was caught stealing *'awa* belonging to Chief Hakau of Waipi'o. And it is Chief Hakau, not Chief Kiha of the Kamakau version, who used the services of Puapualenalena. To avoid being put to death, Puapualenalena had to steal the conch shell which is blown incessantly by the spirits of the uplands of Waipi'o. Puapualenalena was successful in stealing the conch shell, and in return, both Puapualenalena and the old fisherman who looks after him were cared for by Chief Hakau (Maly 1999).

Other stories about the area were recorded by John Papa Ii, another noteworthy Hawaiian historian. Ii was a descendant of Luahine, the chief who with his older siblings Palena and Paia persuaded the chiefess Keakealaniwahine to spare the life of chief Kua'ana in Kawaihae. Rather than carry out the sentence of drowning in Kawaihae, Chiefess Keakealaniwahine allowed Chief Kua'ana to be sent away on a raft, and luckily he landed on Maui and survived (Ii 1959:19).

In Ii's writings there are two particular men, Akalele and Kepa'alani, who are noted as being extremely strong canoe paddlers whose canoes were familiar to the waters of Kawaihae:

Akalele, a man famed for his paddling strength, is said to have come from Kauai and to have lived with our first king. One night the king left Kawaihae and set forth with his double canoes. Daylight found his company outside of Kekaha, and they rested a little while at Kailua. Akalele was alone on a single canoe about 6 fathoms long and filled with baskets of sweet potatoes, fowls, dogs, and such gifts as people brought who came to see the king on the beach in Kona... Kepaalani, too, was known as a strong man, but his strength was not put to the test in the same way as Akalele's. When his canoe left the harbor of Kailua to go to Kawaihae, he paddled without pausing to rest until he reached shore. Because of this ability he became a favorite of the king. (Ii 1959:131–132)

In his writings, John Papa Ii also shared the name of the surf at Kawaihae: "The surf of Kapuailima is in Kawaihae, and Kahaleula is in Mahaiula. Honokohau has a surf, and there are others in the various districts of the island of Hawaii" (Ii 1959:135).

Oli

The district of Kawaihae's rightful place in Hawaiian history is bolstered by its appearance in traditional chants. These expressions of folklore have not lost their merit in today's society. They continue to be referred to in contemporary discussions of Hawaiian identity and Hawaiian values.

One such chant, *Hea 'Oe Kahaiolama*, proclaims the greatness of Kamehameha. In this chant the chiefess Kalama is in dialogue with Kamehameha, and he assures her that indeed, all of Hawai'i Island is his. Although Kawaihae is not specifically mentioned, the greater district of Kohala, of which Kawaihae is a part of, is pointed out:

Hea 'Oe Kahaiolama

KAMEHAMEHA: *Hea 'oe Kahaiolama.*

KAMEHAMEHA: Where are you, O Kalama?

KALAMA: *He maka 'u mai au lā iā
Ka 'ahumanu.*

KALAMA: I am afraid of Ka 'ahumanu.

KAMEHAMEHA: *Mai maka 'u mai 'oe.
No 'u o luna, no 'u o lalo,
No 'u o Kohala,
No 'u o Hāmākua,
No 'u o Hilo,
No 'u o Puna,
No 'u o Ka 'ū,
No 'u o Kona,
No 'u nā wahi āpau-o-loa*

KAMEHAMEHA: Do not be afraid.
All above is mine, all below is mine,
Kohala is mine,
Hāmākua is mine,
Hilo is mine,
Puna is mine,
Ka 'ū is mine,
Kona is mine,
Everywhere is mine

CONTRIBUTOR: Mrs. Kaimu Kihe, Pu'uanahulu, North Kona, Hawai'i. *Mele kake.* (Bacon and Napoka 1995:194–195).

Another chant set in this northern portion of Hawai'i Island makes no mention of Kamehameha, but instead, is simply a love chant set in the district of Kohala:

Aia i Kohala Ka 'u Aloha

*Aia i Kohala ka 'u aloha,
Ka ua nāulu o Kawaihae.
Hae ana Wapine i ke aumoe,
Ka 'īlio hanu hele maka meheu.
Na ke kelepona au i ha 'i mai
Ua noho hope 'oe no kō lei.
I laila kulu iho ku 'u waimaka
Ho 'opulu 'ana i ka lau lihilihi.
He lihi kuleana ko 'u iā 'oe,
Ua ho 'opa 'a 'ia i ka pu 'uwai.
Na wai 'ole ko 'u aloha
I ka ua loku mai i ka nahele.
O hele i ka lā o ke kauoha,
A ho 'i mai 'oe pili kāua.
'O 'oe a 'owau ka i 'ike iho
I nei mea nui lā he aloha.
Ha 'ina 'ia mai ana ka puana,
'Eono nō pua lawa ku 'u lei.*

My sweetheart is in Kohala
With the wind-borne rain of Kawaihae.
Wapine sets up a barking late at night,
That dog that sniffs at the footprints.
It was the telephone that told me
That you are again with your darling.
Then my tears began to gather,
Wetting the tips of my lashes.
I have some right to you,
For you are imprinted in my heart.
How can I help loving
The rain that pours in the forest.
Go and obey the command given you,
Then come back to be with me.
You and I have known
This great thing called love.
This ends my chant,
For the six flowers that complete my lei.

CONTRIBUTOR: Kapeliela Malani, Kawaihae, South Kohala, Hawai‘i. *Mele hula*.
(Bacon and Napoka 1995:180–181).

And finally, the last two chants here are very similar, yet from different sources. Both of these chants are accompanied by a type of string-figure game that was once familiar throughout the islands. And in both of these chants, as the string figures are being made, the words to these chants call out different features on the landscape around Hawai‘i Island. One of these string-figure chants is called *He Huaka ‘i Ka ‘apuni ma Hawai ‘i*; here is a portion of that chant that mentions Kohala:

He Huaka ‘i Ka ‘apuni ma Hawai ‘i

Ramble Round Hawai ‘i

*Kū e ho ‘opi ‘o ka lā
Ka lā i ke kula o Ahu-‘ena
Komo i ka la ‘i o Kai-lua e...*

The rising sun travels in an arc
Reaches the flatlands of Ahu-‘ena
Enters Kai-lua’s gentle landscape...

*‘O Kohala:
‘O Kohala-iki, ‘o Kohala-nui
‘O Kohala-loko, ‘o Kohala-waho
‘O Pili, ‘o Ka-lā-hiki-ola
Nā pu ‘u haele lua o Kohala*

Kohala last:
Lesser Kohala, greater Kohala
Inner Kohala, outer Kohala
And then Pili and Ka-lā-hiki-ola
Companion hills traveling as a twain

Kohala last: The district included shoreland, an extinct volcano, a mountainous upland famous for its strong dry wind, ‘Apa‘apa‘a.

Ka-lā-hiki-ola: The hill named Ka-lā-hiki-ola, ‘the life-bringing sun’, gave its name to the surrounding area (Pukui and Korn 1973:187–191).

The other chant is called *Na Moku ‘Eono o Hawai ‘i Nei*, a portion of which is presented here:

Nā Moku ‘Eono o Hawai ‘i Nei

Ka lā, ka lā, i ke kula o Ahu‘ena...

The sun, the sun shines on the plain of
Ahu‘ena...

*Noho i Kohala,
‘O Kohala nui, ‘o Kohala iki,
‘O Kohala ‘āina ua ha‘aheo,
I ka ua ‘Āpa‘apa‘a.
‘O Pili me Kalāhikiola,
‘O nā pu ‘u haele lua,
‘O nā pu ‘u noho i uka...*

Kohala is reached,
Great Kohala, lesser Kohala,
Kohala, a land that is proud of its rain,
The ‘āpa‘apa‘a rain.
There lie Pili and Kalāhikiola,
There the two-sided hills,
The hills that remain inland...

CONTRIBUTOR: Z.P. Kalokuokamaile, Nāpō‘opo‘o, South Kona, Hawai‘i. *Mele hei*.
[String-figure chant.] (Bacon and Napoka 1995:96–99).

‘Ōlelo No‘eau

Kawaihae’s place from pre-contact Hawaiian history has also been preserved in ‘ōlelo no‘eau or traditional proverbs and wise sayings. In 1983, Mary Kawena Pukui published a volume of close to 3,000 ‘ōlelo no‘eau or Hawaiian proverbs that she collected throughout the islands. The introductory chapter of that book reminds us that if we could understand these proverbs and wise sayings well, then we would understand Hawai‘i well (Pukui 1983). Most of the ‘ōlelo no‘eau concerning Kawaihae speak of the natural environment, the rain, the sea, and the winds. Some of the sayings concern important events in Kawaihae’s history, especially the fatal encounter that Chief

Keōuakū‘ahu‘ula had at Pu‘ukoholā. But aside from the details of each wise saying, the simple fact that Kawaihae is memorialized in these *‘ōlelo no ‘eau* is a testament to the significance of the place. Here are the traditional sayings from Pukui’s book which mention Kawaihae either in its text or in its explanation:

(732) Hele aku ‘oe ma‘ane‘i, he wa‘a kanaka; ho‘i mai ‘oe ma‘ō he wa‘a akua.
When you go from here, the canoe will contain men; when you return, it will be a ghostly canoe.

Warning to Keouakuahu‘ula by his kahuna not to go to meet Kamehameha at Kawaihae. He went anyway and was killed.

(1483) Kamipulu Kawaihae.
Damned fool Kawaihae.

Said of Kawaihae natives. Some natives of Kawaihae, Hawai‘i, once sold sweet potatoes to the captain of a ship. He discovered some sticks placed at the bottom of the barrel for filler and called the men damned fools.

(1588) Ka ua nāulu o Kawaihae.
The cloudless rain of Kawaihae
The rain of Kawaihae often surprises visitors because it seems to come out of a cloudless sky. A native knows by observing the winds and other signs of nature just what to expect.

(1647) Kawaihae i ke kai hāwanawana.
Kawaihae of the whispering sea.
Refers to Kawaihae, Hawai‘i.

(1719) Ke kai hāwanawana o Kawaihae.
The whispering sea of Kawaihae.
Said of Kawaihae, Kohala.

(2097) Makani luna ke lele ‘ino mai la ke ao.
There is wind from the upland, for the clouds are set a-flying.
Signs of trouble are seen. This saying originated shortly after the completion of the Pu‘ukoholā *heiau* by Kamehameha I. He sent Keaweheulu to Ka‘ū to invite Keouakuahu‘ula to Kawaihae for a peace conference between them. Against the advice of his own high priest, Keouakuahu‘ula went, taking his best warriors along with him. When outside of Māhukona, he saw canoes come out of Kawaihae and realized that treachery awaited him. It was then that he uttered the words of this saying. His navigator pleaded with him to go back, but he refused. Arriving in Kawaihae, Keouakuahu‘ula stepped off the canoe while uttering a chant in honor of Kamehameha. One of the latter’s war leaders stepped up from behind and killed him. All of his followers were slaughtered except for Kuakahela, who hid and later found his way home, where he wailed the sad story.

(2258) Na makani paio lua o Kawaihae.
The two conflicting winds of Kawaihae.
Refers to the Mumuku wind from the uplands and the Naulu wind, which brings rains to Kawaihae.

(2695) Pua ka lehua.
The lehua is in bloom.
Said by the people of Kawaihae when the *aku* fish appear in schools. It was considered unlucky to speak openly of going fishing. (Pukui 1983:81, 160, 172, 178, 185, 228, 247, 294, 295)

Other *‘ōlelo no ‘eau* in Pukui’s compilation refer to the larger district of Kohala of which Kawaihae is a part. In the same way that some of the Kawaihae *‘ōlelo no ‘eau* focus on Kawaihae’s natural

environment, the Kohala proverbs and wise sayings focus on Kohala's land and famous winds. In addition, the Kohala wise sayings refer to the characteristics of the people there:

(211) 'A'ohē u'i hele wale o Kohala.

No youth of Kohala goes empty-handed

Said in praise of people who do not go anywhere without a gift or a helping hand. The saying originated at Honomaka'u in Kohala. The young people of that locality, when on a journey, often went as far as Kapua before resting. Here, they made *lei* to adorn themselves and carry along with them. Another version is that no Kohala person goes unprepared for any emergency.

(875) He pā'ā kō kea no Kohala, e kole ai ka waha ke 'ai.

A resistant white sugar cane of Kohala that injures the mouth when eaten.

A person that one does not tamper with. This was the retort of Pupukeya, a Hawai'i chief, when the Maui chief Makakuikalani made fun of his small stature. Later used in praise of the warriors of Kohala, who were known for valor.

(1171) I 'ike 'ia no o Kohala i ka pae kō, a o ka pae kō ia kole ai ka waha.

One can recognize Kohala by her rows of sugar cane which can make the mouth raw when chewed.

When one wanted to fight a Kohala warrior, he would have to be a very good warrior to succeed. Kohala men were vigorous, brave, and strong.

(1256) Ipu lei Kohala na ka Moa'ekū.

Kohala is like a wreath container for the Moa'e breeze.

Kohala is a windy place.

(1313) Kahilipulu Kohala na ka makani.

Kohala is swept, mulch and all, by the wind.

Kohala is a windy place.

(1455) Ka makani 'Āpa'apa'a o Kohala.

The 'Āpa'apa'a wind of Kohala.

Kohala was famed in song and story for the 'Āpa'apa'a wind of that district.

(1813) Kohala 'āina ha'aeo.

Kohala, land of the proud.

The youths, *lei*-bedecked, were proud of their handsome appearance and of their home district.

(1814) Kohala ihu hakahaka.

Kohala of the gaping nose.

Kohala is full of hills, and the people there are said to breathe hard from so much climbing.

(1815) Kohala i ka unupa'a.

Kohala of the solid stone.

The people of Kohala were known for their firm attitudes.

(1816) Kohala, mai Honoke'ā a Keahualono.

Kohala, from Honoke'ā to Keahualono.

The extent of Kohala.

(1973) Le'i o Kohala i ka nuku na kōnaka.

Covered is Kohala with men to the very point of land.

A great population has Kohala. Kauhiakama once traveled to Kohala to spy for his father, the ruling chief of Maui. While there, he did not see many people for they were all tending

their farms in the upland. He returned home to report that there were hardly any men in Kohala. But when the invaders from Maui came they found a great number of men, all ready to defend their homeland.

(1975) Lele au la, hokahoka wale iho.

I fly away, leaving disappointment behind.

Said of one who is disillusioned after giving many gifts. Waka'ina was a ghost of North Kohala who deceived people. He often flew to where people gathered and chanted. When he had their attention he would say, "I could chant better if I had a tapa cloth." In this way he would name one thing after another, and when all had been given him he would fly away chanting these words.

(1988) Lele o Kohala me he lupe la.

Kohala soars as a kite.

An expression of admiration for Kohala, a district that has often been a leader in doing good works.

(2220) Na 'ilina wai 'ole o Kohala.

The waterless plains of Kohala, where water will not remain long.

After a downpour, the people look even in the hollows of rocks for the precious water.

(2276) Nani ka waiho a Kohala i ka la'i.

Beautiful lies Kohala in the calm.

An expression of admiration for Kohala, Hawai'i, or for a person with poise and charm -- especially a native of that district.

(2365) 'Ohi hāpuku ka wahie o Kapa'au.

Anything was gathered up as fuel at Kapa'au.

Said of one who takes anything and everything. At one time Kohala suffered a drought and food became scarce. The women did their best to raise food at 'Āinakea while the men traveled far in search of some means of relieving the famine. In order to cook their meager, inferior crops, the women used whatever they found for fuel --- dried sugar-cane leaves, grasses, potatoes, and so forth.

(2533) 'Ope'ope Kohala i ka makani.

Kohala is buffeted by the wind.

(2811) 'Uala ne'ene'e o Kohala.

Ne'ene'e potato of Kohala.

A person who hangs around constantly. *Ne'ene'e*, a variety of sweet potato, also means "to move up closer." (Pukui 1983:25, 95, 127, 136, 143, 157, 196, 213, 214, 243, 248, 258, 277, 309)

Kawaihae in the Historic Era

Kawaihae, being on the island of Hawai'i, witnessed multiple changes in its political rule in the years just prior to Western contact. In the early 18th century, Chief Alapa'i ruled the entire island of Hawai'i. But due to internal strife, it became divided with Alapa'i ruling the northern part of the island and Kalani'ōpu'u ruling the southern districts of Ka'ū and Puna. In 1754, Alapa'i died, and his son Keawe'ōpala inherited the governance of Alapa'i's lands. However, later that same year, Kalani'ōpu'u wrested control of Keawe'ōpala's lands, and because of that, Kalani'ōpu'u became the ruler of the entire island. When Kalani'ōpu'u died in 1782, the governance of Hawai'i went to his son Kīwala'ō. However, it was not long before Kīwala'ō's rule was challenged by Kalani'ōpu'u's brother's son, Kamehameha, who

was the keeper of the god, Kūkā'ilimoku. In a subsequent battle between Kīwala'ō's and Kamehameha's forces, Kīwala'ō was killed, and Kamehameha took his place. Following that decisive battle, the governance of Hawai'i Island was divided into three parts. Kamehameha ruled the north half of the island from Hāmākua to Kohala to Kona. Keawema'uhili, the brother of the deceased Chief Kalani'ōpu'u, ruled out of Hilo, and Keōuakū'ahu'ula, a son of Kalani'ōpu'u, ruled the districts of Ka'ū and Puna. Eventually, Keawema'uhili was killed by Keōuakū'ahu'ula's forces, and then Keōuakū'ahu'ula was defeated by Kamehameha's forces. After that, Kamehameha had complete rule over the entire island, and from there he went on to conquer the rest of the Hawaiian Islands (translations in italics by D. Duhaylonsod):

Ho'i akula 'o Alapa'i i Hawai'i i ke kua, a ua lanakila 'o Alapa'i ma luna o nā ali'i o Hawai'i, a ua luku 'ia nā ali'i o Hawai'i, a ua hui 'ia i ho'okahi aupuni ma lalo o Alapa'i (Kamakau 1996[1866]:1).

Alapa'i returned to Hawai'i Island to do battle, and Alapa'i emerged victorious over the chiefs of Hawai'i Island, the chiefs were slaughtered, and the entire kingdom was gathered as one under Alapa'i

I ke kua 'ana i Mahinaakāka ke kū ka'awale 'ana o Kalani'ōpu'u e noho mō'i no Ka'ū me Puna, no ka mea, he ali'i kama'āina 'o Kalani'ōpu'u no Ka'ū, a 'o kona one hānau ia o kona mau mākuā. Ho'i maila 'o Alapa'i a noho ma Hilo, a hala ka makahiki, ho'i maila 'o ia a noho ma Waipi'o. A pau kona noho 'ana ma Waipi'o. Ho'i maila 'o Alapa'i me nā ali'i a hiki ma Waimea, a 'o kekahi po'e, ma kai o ka 'au wa'a, a pae i Kawaihae. Ho'i akula 'o Alapa'i mai Waimea aku a Lanimaomao, loa'a ihola i ka ma'i... Ma Kikiako'i, make ihola 'o Alapa'i. I ka A.D. 1754, noho ali'i ihola 'o Keawe'ōpala no ke aupuni o Hawai'i (Kamakau 1996[1866]:13).

From the battle at Mahinaakāka, Kalani'ōpu'u emerged as the king of Ka'ū and Puna, because Kalani'ōpu'u was a native chief of Ka'ū, and it was the birthplace of his parents. Alapa'i returned to Hilo, and after sometime, he went to live at Waipi'o. After living at Waipi'o, Alapa'i and his chiefs went to Waimea, and others, by way of canoes, landed at Kawaihae. Alapa'i went from Waimea to Lanimaomao, he became ill... At Kikiako'i, Alapa'i died. In the year 1754, Keawe'ōpala (the son of Alapa'i) became the ruler of Hawai'i.

'Ōlelo aku ke kahuna ma hope o Kalai'ōpu'u [another name for Kalani'ōpu'u], 'o Holo'ae ka inoa, ["Eia ka mea e make ai 'o Keawe'ōpala, aia a make 'ē ke kahuna ma mua o Keawe'ōpala, a laila, lilo ke aupuni iā 'oe, no ka mea, 'o ke kahuna ka mea e pa'a ai ke aupuni iā Keawe'ōpala.["... ua hopu 'ia ke kahuna o Keawe'ōpala, ua pepehi 'ia a kālua 'ia e Kalani'ōpu'u me ka ho'omāinoino 'ia... I ka makahiki A.D. 1754, ua lilo holo'oko'a ke aupuni o Hawai'i iā Kalani'ōpu'u (Kamakau 1996[1866]:13,14).

The kahuna under Kalai'ōpu'u, whose name was Holo'ae, spoke, "Here is the way Keawe'ōpala will die, first his priest must die, and then, the kingdom will go to you, because it is the priest who keeps the kingdom securely under Keawe'ōpala's rule... the priest of Keawe'ōpala was captured, and he was tortured, killed and burned in the pit by Kalani'ōpu'u... In the year 1754, the entire kingdom of Hawai'i went under the rule of Kalani'ōpu'u.

I ka pau ‘ana o ka wā hī ‘ahi o Kalae, mana‘o ihola ‘o Kalani‘ōpu‘u e ho‘i i Kona, akā, ua loa‘a ‘ē ‘o ia i ka ma‘i, no laila, ho‘i maila ‘o ia a noho ma Ka‘iliki‘i i Waio‘ahukini ma Pākini; māhuahua loa ka ma‘i, a make nō ma laila. I ka iwakāluakumamāiwa makahiki [ia] o kona noho ali‘i ‘ana ma luna o ke aupuni o Hawai‘i. A ‘o nā makahiki a pau o kona ola ‘ana, he kanahikukumamāiwa, a make ihola ‘o ia i ka malama ‘o Ianuari, i ka A.D. 1782 (Kamakau 1996[1866]:62).

When he was finished trolling for ‘ahi at Kalae, Kalani‘ōpu‘u decided to return to Kona, but he became sick, and therefore, he went to stay at Ka‘iliki‘i in Waio‘ahukini at Pākini; the illness intensified, and he died there. His reign over the kingdom of Hawai‘i lasted twenty-nine years. And he lived for seventy-nine years, and died in the month of January, 1782.

I ka noho ‘ana o Kalani‘ōpu‘u ma Kohala, ua ho‘oholo ihola nā ali‘i a me nā kuhina, e kauoha ‘ia ke keiki ho‘oilina o ke aupuni (Kalanikaukeaoulīkīwala‘ō)... Aia a make ‘o Kalani‘ōpu‘u, a laila, e ili aku ke aupuni i ka ho‘oilina (Kamakau 1996[1866]:59–60).

When Kalani‘ōpu‘u was staying at Kohala, the chiefs and the cabinet members decided, and the command would be given that the child Kīwala‘ō would be the next heir to the kingdom... Kalani‘ōpu‘u died, and then, the heir inherited the kingdom.

I ko Kamehameha mā hiki ‘ana mai ma hope, ua ho‘omaka mua aku ‘o Ke‘eaumoku i ke kaua i ko Kīwala‘ō mau koa... A ‘ike akula ‘o Ke‘eaumoku iā Kīwala‘ō e huli ana i lalo, kokolo akula ‘o ia me ka leiomano ma ka lima, a papa‘i a‘ela ma ko Kīwala‘ō kani‘ā‘ī, a make loa ihola ia... ‘O ke ‘auhe‘e ihola nō ia o nā ali‘i a me nā koa o Kīwala‘ō. ‘O Keōuakū‘ahu‘ula ho‘i a me kekahi po‘e ali‘i... holo akula i Ka‘ū, a lilo ihola ‘o Keōuakū‘ahu‘ula i mō‘ī no Ka‘ū a me Puna... ‘O Keawema‘uhili nō ho‘i ke ali‘i kapu i ke au o Alapa‘inui... a hele akula a hiki i Hilo, a lilo ihola ‘o ia i ali‘i no kekahi hapa o Hilo, a me kekahi hapa ho‘i o Puna, a pēlā nō ho‘i ‘o Hāmākua... Lilo ihola ‘o Kona, Kohala a me kekahi hapa o Hāmākua iā Kamehameha. Lilo ihola ka mokupuni ‘o Hawai‘i i mau aupuni ‘ekolu, a ‘ekolu nō ho‘i mau mō‘ī (Kamakau 1996[1866]:73–74).

When Kamehameha arrived later, (his warrior-general) Ke‘eaumoku had already started the battle with Kīwala‘ō’s warriors... Ke‘eaumoku saw Kīwala‘ō facing down, he crawled with a leiomano weapon in his hand, and struck at Kīwala‘ō’s throat, and Kīwala‘ō died... The chiefs and the warriors of Kīwala‘ō fled. Keōuakū‘ahu‘ula and some chiefs sailed to Ka‘ū, and Keōuakū‘ahu‘ula became the king of Ka‘ū and Puna... Keawema‘uhili also, he was a sacred chief from the time of Chief Alapa‘i... Keawema‘uhili went to Hilo, and he became the chief of parts of Hilo, Puna, and Hāmākua... Kona, Kohala and a portion of Hāmākua became lands of Kamehameha. The island of Hawai‘i was divided into three kingdoms, and with three kings.

Ki‘i maila ‘o Keōuakū‘ahu‘ula e kaua iā Keawema‘uhili. Kaua ihola lāua i kinohi, a he‘e ‘o Keawema‘uhili; a kaua hou ihola ma ‘Alae, ma Hilo Palikū, ua pepehi ‘ia ‘o Keawema‘uhili, a make pū ihola kekahi ali‘i, ‘o Kāo‘o kona inoa, he kaiko‘eke nō ho‘i nona (Kamakau 1996[1866]:105).

Keōuakū‘ahu‘ula came to do battle against Keawema‘uhili. They fought in the beginning, and Keawema‘uhili fled; and they fought again at ‘Alae, at Hilo Palikū, Keawema‘uhili was killed, together with another chief named Kāo‘o, who was a brother-in-law of his.

Ki'i akula 'o Keaweheulu a me Kamanawa, nā kuhina o Kamehameha, iā Keōuakū'ahu'ula, ka mō'i o ka 'ao'ao hikina o ka moku'āhu'i 'o Hawai'i... nīnau ihola 'o Keōua, 'He aha kā 'oluā huaka'i?' Pane a'ela 'o Keaweheulu mā, 'I ki'i mai nei nō māua iā 'oe, 'o 'oe nō ke keiki a ko māua kaikua'ana haku; i ki'i mai nei iā 'oe, e holo kākou i Kona, a hui pū me kō kaikaina... E ho'opau i ke kaua 'ana ma waena o 'oluā... Holo akula nō lākou nei a kokoke e pili i Mailekini ma Kawaihae... Kū maila nō ho'i 'o Keōuakū'ahu'ula a kāhea mai iā Kamehameha, 'Eia au lā.' Kāhea mai nō ho'i 'o Kamehameha, 'Kū mai, a hele mai e 'ike kāua.' Kū a'ela nō ho'i 'o Keōuakū'ahu'ula me ka mana'o e lele mai i uka; e hou mai ana 'o Ke'eaumoku i ka pololū... A 'o Keōua a me kekahi po'e 'ē a'e ma ko lākou wa'a, ua pau loa lākou i ka make... I ka make 'ana o Keōuakū'ahu'ula, ke keiki a Kalani'ōpu'u, ka mō'i o Hawai'i, a kau 'ia 'o ia ma Pu'ukoholā ma Kawaihae, a laila, ua holo'oko'a ke aupuni o ka moku'āhu'i 'o Hawai'i iā Kamehameha (Kamakau 1996[1866]:110–113).

Keaweheulu and Kamanawa, the cabinet members of Kamehameha, went to get Keōuakū'ahu'ula, the king of the eastern side of Hawai'i Island... Keōua asked, "Why have you two journeyed?" The two travelers answered, "We have come to get you, you are the child of our older brother, Chief [Kalani'ōpu'u]; we have come to get you that we may all sail to Kona and meet with your younger brother [cousin Kamehameha]... to put an end to the warfare between you two... They all sailed and approached close to Mailekini at Kawaihae... Keōuakū'ahu'ula stood and called out to Kamehameha, "Here I am." Kamehameha called back in return, "Stand up and come, let us see." Keōuakū'ahu'ula stood up with the thought of fleeing inland; (Kamehameha's warrior uncle) Ke'eaumoku threw his spear... Keōua and the other people on that canoe, they all died... At the death of Keōuakū'ahu'ula, who was the child of Kalani'ōpu'u, the former king of Hawai'i, Keōuakū'ahu'ula was placed on the sacrificial heiau of Pu'ukoholā at Kawaihae, and then, the entire kingdom of Hawai'i Island became under the one rule of Kamehameha.

During the reign of Kamehameha, the traditional *kapu* system was still adhered to. John Papa Ii described the nature of this system and the sacredness it appropriated to the chiefs and to the things they touched. In writing about the *kapu*, Ii mentioned the bathing pools at Kawaihae:

Six members of the royal family had the *kapu* that required everyone to squat down (*noho*) as their possessions were carried past. These were Keopuolani and her son Liholiho and Kamehameha I, his son Kekuaiwa Kamehameha, and his daughters Kamamalu and Kinau... The other *kapu* chiefs were all revered, and *kapus* were observed in their homes... These other chiefs were Keliimaikai and his son Kekuakalani; Kaleioku; and Piipii and her foster children Kapulikoliko, Kaiko, and Kahakili. It was said of Keliimaikai that whatever he dedicated became very *kapu*. If it was a bathing pool, it became so *kapu* that men were not allowed to bathe there with *malos* on. Because of this rule, a bathing pool in the upland of Kawaihae was called Keliialahoolaawai (The chief who roused to dedicate the water). Also in Kawaihae was a *kapu* bathing pool called Alawai (Ii 1959:59).

Historic Land Use

It was during the years leading up to Kamehameha's rise to power, in 1778, that the British sailor James Cook arrived in the Hawaiian Islands. He is credited as being the first Westerner to do so (Kamakau 1996[1866]). An estimated 105,000 natives were living on Hawai'i Island at the time with more than 23,000 living in Kohala, the district in which Kawaihae is situated (Bergin 2004:21). After Captain Cook's arrival on Hawai'i's shores, many other Westerners followed in his footsteps, forever changing the landscape. In the case of Kawaihae and its important harbor, the most

significant of these agents of change were ranchers, sandalwood traders, and missionaries. A further transformation of Kawaihae was solidified by the Māhele, a royal proclamation which replaced the traditional land tenure system with a Western capitalist one. As a result, within a century after Captain Cook's visit, many lands of Kawaihae and other *ahupua'a* throughout the islands were firmly in the hands of foreigners.

Ranching

In 1792, another British sailor, Captain George Vancouver, arrived and anchored at Hawai'i Island. Vancouver had previously visited the islands as a sailor on Captain Cook's earlier voyages. When he came back as a captain, Vancouver brought gifts of cattle, goats and sheep for the king, Kamehameha. Kamehameha instituted a *kapu* or strict taboo on these gifts of livestock. Anyone caught harming the livestock could be put to death. As a result, the cattle and goats and sheep multiplied copiously across Waimea and the other lands of Kohala. Many walls and enclosures had to be built to protect the people's cultivated crops from destruction from the animals. In 1803, the horse was also introduced to the island (Bergin 2004).

Kamakau explained that Vancouver left Hawai'i and explored the west coast of North and Central America before returning to visit Kawaihae again in 1793:

Vancouver disappeared from Kauai and sailed to the northwest coast of America, to the harbors just visited by Captain Cook, and he called also at harbors in Mexico and California. He returned to the Hawaiian group and reached Kawaihae, February 14, 1793. There he was urged to sell muskets and powder, but he replied, "It is not right to sell things for killing people." Vancouver was a Christian and a true Englishman... He is well-known as the friend of the chiefs from Hawaii to Kauai. He did not furnish some chiefs with weapons and deny them to others, but to all the chiefs from Hawaii to Kauai his advice was, "Stop making war; live in peace; be friends with each other." (Kamakau 1992:164)

Sandalwood

While the ranching industry was gaining a foothold in the uplands above Kawaihae, another industry was keeping people busy throughout the *ahupua'a* from the mountains to the sea. This was the sandalwood trade. It was arduous labor in which a multitude of people harvested the great trees from the Kohala Mountains and carried them down toward the Kawaihae coast where the trees were shipped off. The missionary William Ellis described this work in his writings:

[At Kawaihae] we were roused by vast multitudes of people passing through the district from Waimea with sandal wood, which had been cut in the adjacent mountains for Karaimoku, by the people of Waimea, and which the people of Kohala, as far as the north point, had been ordered to bring down to his storehouse on the beach, for the purpose of its being shipped to Oahu.

There were between two and three thousand men, carrying each from one to six pieces of sandal wood, according to their size and weight. It was generally tied on their backs by bands made of ti leaves, passed over the shoulders and under the arms, and fastened across their breast. When they had deposited the wood at the storehouse, they departed to their respective homes. (Ellis 1963[1827]:286-287)

Christian Missions

Overlapping with the arrivals of foreign sailors, ranchers, and traders to the islands was the equally significant arrival of Christian missionaries. Leading the cause to evangelize the Pacific were the American Board of Foreign Missions and the London Mission Society. The landing of the American Board of Foreign Missions on Hawai'i's shores in 1820 could not have come at a more opportune time. Just a year earlier, Liholiho, or Kamehameha II, became the new king, and soon after that, he abolished the ancient traditional religion (Ellis 1963[1827]). Kamakau wrote about the role Kawaihae had in setting the scene for the breakdown of the *kapu* traditions and the adoption of Christianity:

When Keopuolani, the only remaining high tabu chiefess, gave up the tabu with the consent of all the chiefs, the tabu system fell. In the afternoon of the day following the night of Kamehameha's death, Keopuolani ate coconuts which were tabu to women and took food with the men, saying, "He who guarded the god is dead, and it is right that we should eat together freely." This free eating was observed as a part of the mourning ceremonies (kumakena). It took place only among the chiefs and did not extend to the country districts. When Liholiho was sent for to return from Kawaihae after the purification ceremonies Kekuaokalani objected to their return, saying, "Your grandfather left commands to two of us, the care of the government to you, of the god to me, and each of us to look to the other. Tell the messengers we will not return for we have heard that there is free eating at Kailua."... Liholiho returned by canoe to Kailua, and the next day Ka'ahumanu proclaimed him king... The next day he and his chiefs joined Kekuaokalani at Kawaihae and found him at prayer, and so finding him they too worshipped, and again a tabu was put upon free eating by chiefs and commoners and they took to games and rum drinking. At this time there arrived at Kawaihae a ship from France on board of which was a Roman Catholic priest. When [Chief] Kalanimoku learned from John Young that this man held office from his government as a priest of the true God in heaven he had himself baptized by the priest as pope over the islands. (Kamakau 1992:224–225)

Liholiho eventually proclaimed the abolishment of the *kapu* to all the chiefs and commoners throughout the archipelago. Liholiho's queen regent, Ka'ahumanu, was a staunch supporter of the new Christian church in Hawai'i. After Liholiho died and his brother Kauikeaouli became Kamehameha III, Ka'ahumanu continued to use her influence to support Christianity. John Papa Ii chronicled Ka'ahumanu's use of Kawaihae as her entry/exit point on her way to dedicate a church in Waimea:

Kaahumanu's circuits of the land were always by canoe, for she had learned all about canoeing and surfing from Kamehameha I, her cousin, lord, and husband. On her arrival at Kawaihae, Hawaii, in September 1830, she went up to Waimea for the dedication of the church there. It was named Mahiki because all of the timber in the building was brought from Mahiki. After the dedication, Kaahumanu turned about and descended to Kawaihae on her hand-drawn cart. Upon her arrival at the shore of Kawaihae, she boarded a canoe and sailed to Waipio, while the king and chiefs traveled there over land. (Ii 1959:158)

Changes in Land Tenure

Kamehameha III's government stood upon the crumbling foundations of a feudal autocracy that could no longer handle the weight of geo-political and economic forces sweeping across the islands. Uniformity of law across the realm and the centralization of authority had become a necessity. Foreigners were the source of many of these difficulties (Sai 2008:62).

With such foreign influence during Kamehameha III's reign, sweeping changes were made to the traditional land tenure system. The first big change came with the Māhele of 1848. This was immediately followed by the Kuleana Act of 1850.

The Mahele was an instrument that began to settle the undefined rights of three groups with vested rights in the dominion of the Kingdom --- the government, the chiefs, and the *hoā'āina*. These needed to be settled because it had been codified in law through the Declaration of Rights and laws of 1839 and the Constitution of 1840, that the lands of the Kingdom were owned by these three groups... Following the Mahele, the only group with an undefined interest in all the lands of the Kingdom were the native tenants, and this would be later addressed in the Kuleana Act of 1850. (Beamer 2008:194, 195)

Although the Māhele had specifically set aside lands for the King, the government, and the chiefs, this needs not to be interpreted as a selfish act which alienated the *maka'āinana* from the land. The reciprocal relationships between the commoners and the chiefs continued to exist, and for this reason, perhaps the chiefs were expected to better care for the commoners' rights than the commoners themselves who arguably might not have been as well versed in foreign land tenure systems. Indeed, the *ahupua'a* rights of the *maka'āinana* were not extinguished with the advent of the Māhele, and Beamer points out that there are "numerous examples of *hoā'āina* living on Government and Crown Lands Post-Mahele which indicate the government recognized their rights to do so" (Beamer 2008:274).

Hoā'āina who chose not to acquire allodial lands through the Kuleana Act continued to live on Government and Crown Lands as they had been doing as a class previously for generations. Since all titles were awarded, "subject to the rights of native tenants." The *hoā'āina* possessed habitation and use rights over their lands. (Beamer 2008:274)

For those commoners who did seek their individual land titles, the process that they needed to follow consisted of filing a claim with the Land Commission; having their land claim surveyed; testifying in person on behalf of their claim; and submitting their final Land Commission Award to get a binding royal patent. However, in actuality, the vast majority of the native population never received any land commission awards recognizing their land holdings due to several reasons such as their unfamiliarity with the process, their distrust of the process, and/or their desire to cling to their traditional way of land tenure regardless of how they felt about the new system. In 1850, the king passed another law, this one allowing foreigners to buy land. This further hindered the process of natives securing lands for their families.

A partial list showing those receiving Land Commission Awards (LCA) and those receiving Government Land Grants in the South Kohala District shows eight recipients of LCAs in Kawaihae 1 Ahupua'a. All of these were in the vicinity of the current Kawaihae Small Boat Harbor, and not near the project area. Table 1 shows the names of the grantees and other information regarding their land holdings.

Historic Maps

Historic maps help to paint a picture of Kawaihae in times past and illustrate the changes that have taken place in the region over the years. The earliest map found for this area is dated July 1883 (Figure 5). It was the result of a survey by a former British Navy lieutenant, George Jackson. Although the project area is off the map to the north, there are several features of interest annotated

Table 1. LCA Awards in Kawaihae 1

LCA	<i>Ahupua‘a</i>	<i>‘Ili</i>	Grantee
4884	Kawaihae 1	---	French, William
4101	Kawaihae 1	Kanaio	Kahananui
4091:1&2	Kawaihae 1	Kahapaakai	Kaue
4094	Kawaihae 1	Kaelepuhi	Kepaimaka
9971	Kawaihae 1	---	Leleiohoku
3669	Kawaihae 1	Pahonu	Makahi
3668:1&2	Kawaihae 1	Koleaka	Manuia, D.
3826	Kawaihae 1	Kahapaakai	Punihaniha

in Kawaihae Village. These include a church, a boathouse, a school, salt pans, a jail, and the Kawaihae Lighthouse. Written on the map near Pu‘ukoholā and Mailekini are the words, “Ancient heathen temples of Kamehameha.” By that time, the Hale O Kapuni *heiau* must have been in disrepair since it was labeled as “Remains of haleokapuni.” Shown at the bottom of the map, Keawehala Point is renamed Lyons Point.

The next map is labeled “Kawaihae Village,” and it is dated 1914, by which time Hawai‘i was a territory of the United States (Figure 6). Although the project area is again off the map, it is evident that nearby Kawaihae Village showed an increase in residential and commercial development. According to the map, many native Hawaiian and foreign individuals were land owners in Kawaihae, but land owners also included entities such as the Western Hawaiian Investment Company, the Mutual Telephone Company, and the Board of Education. The map shows that by 1914 Kawaihae had a post office which attests to the level of activity in the area.

The third map is dated 1934–1935, and it specifically shows the subdividing of a portion of the Hawaiian home lands of Kawaihae 1 (Figure 7). Well over a dozen residential lots had been carved out on both sides of a roadway labeled “Mahukona-Kawaihae Trail.” Near the northern edge of the lots, at Honokoa Gulch, was a parcel with a lease application by the Kahua Ranch. Within Honokoa Gulch are two troughs, a tank, and a windmill. Continuing along the coastline beyond Honokoa Gulch toward North Kohala, most of the land remained undeveloped, including the property in the study area. A trail leading to Mahukona appears to run through the project area.

Contemporary History

Within a few decades after the Māhele, much of the land throughout Hawai‘i (though not necessarily in the project area) was owned by foreign businessmen. The turn of the century found these foreigners running the government in Hawai‘i after the monarchy was overthrown. As the decades continued, agriculture strengthened as the main industry throughout the islands, and a market for tourism began to grow. The prominence of agriculture and tourism remained strong in Hawai‘i throughout the 20th century until today, and for Hawai‘i Island, tourism has developed particularly well in the Kohala district:

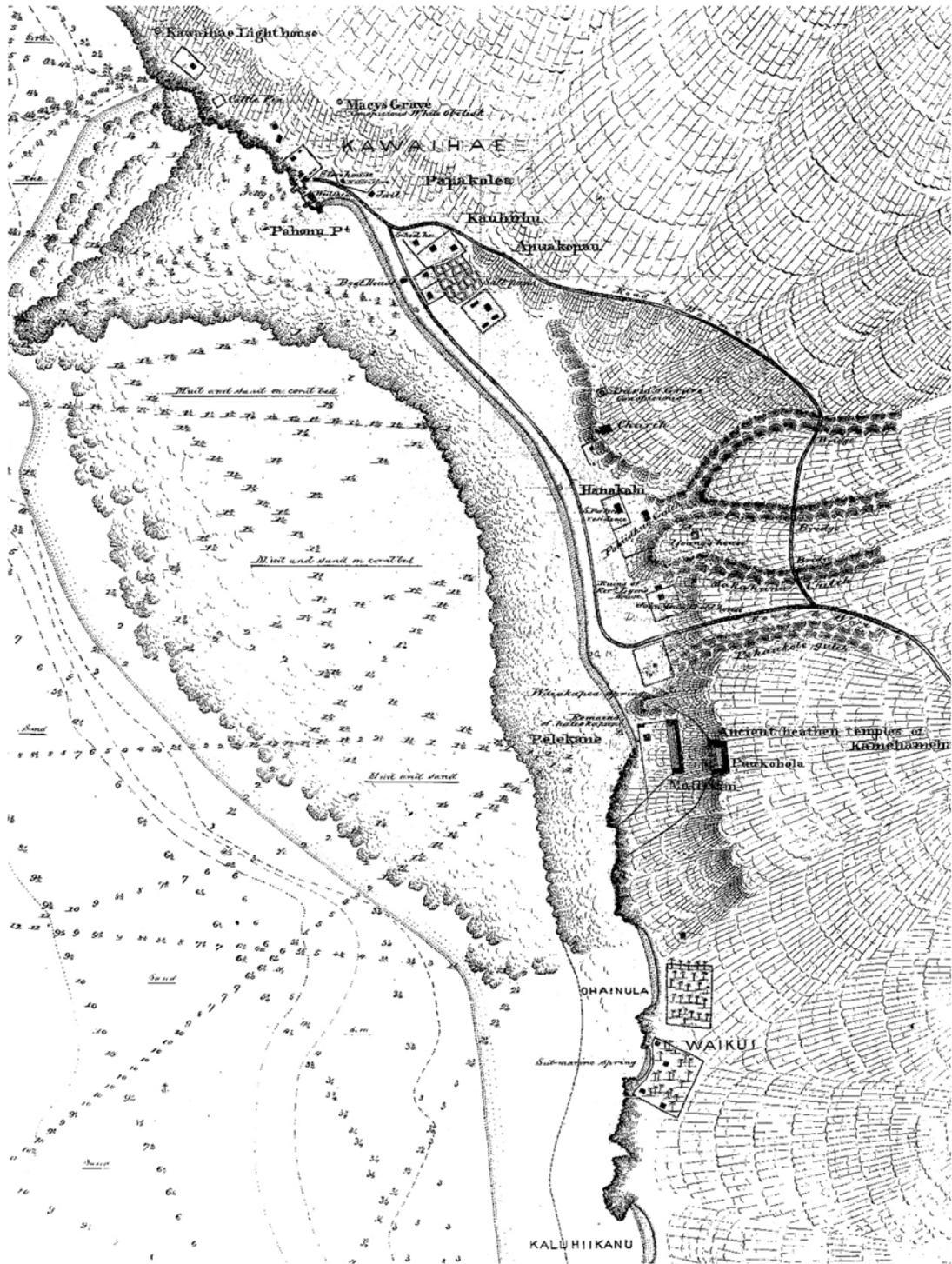


Figure 5. Portion of a Kawaihae Bay map (Jackson 1883). The project area is off the map to the north.

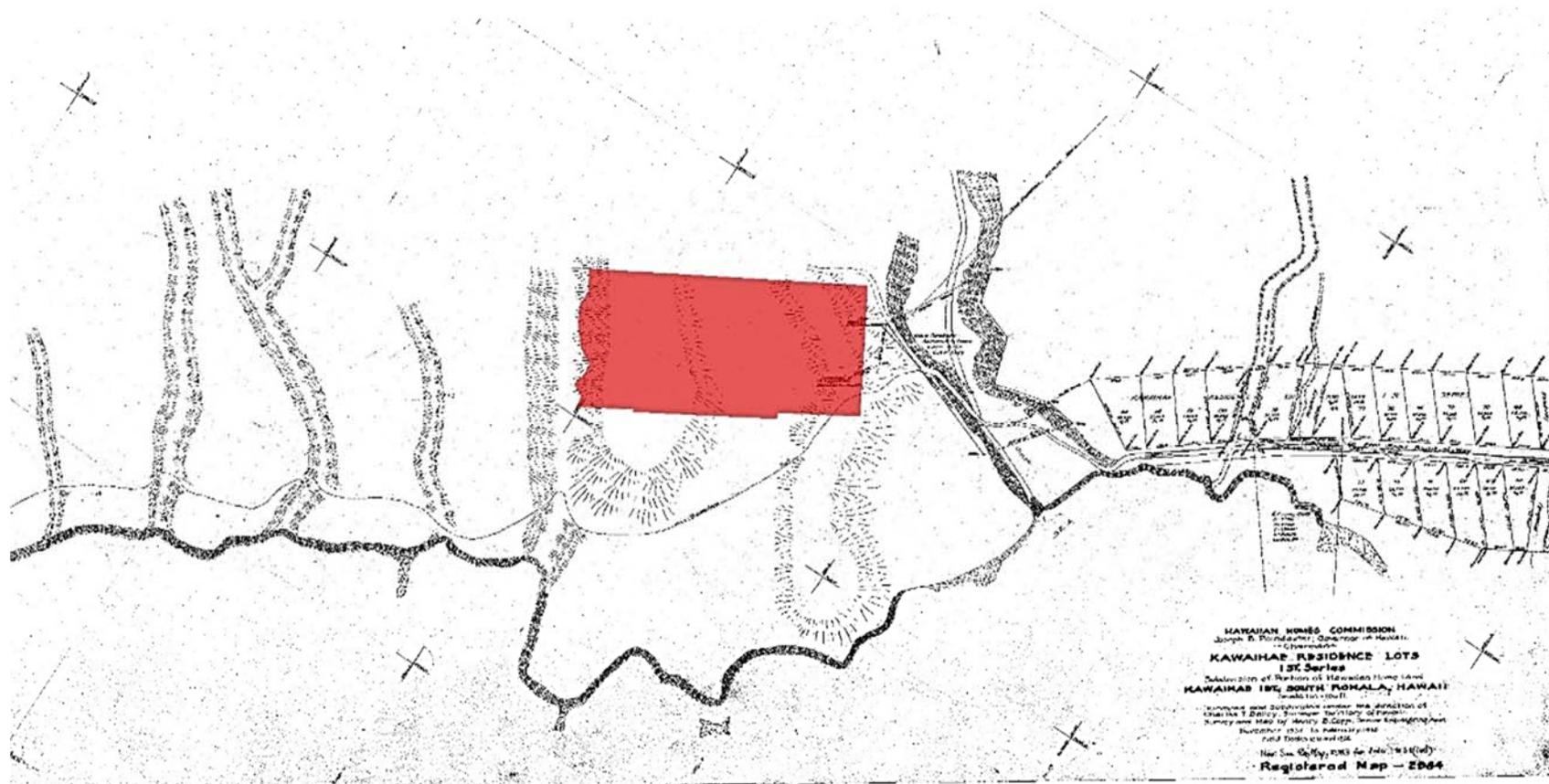


Figure 7. Portion of a Kawaihae Residence Lots map (Copp 1934–1935). The project area is shown in red.

Tourism and agriculture are Hawaii County's main industries... particularly in West Hawaii where the Kona and Kohala coasts have almost all of the county's hotel room inventory. (RMTC 1991:13)

Residential development has also been a big part of the contemporary land use of Kohala. The current project of the Kailapa Community in Kawaihae is part of a larger push to benefit the Native Hawaiian population through Hawaiian homestead lands.

Mele

Like the traditional chants from ancient times that give us a window into pre-contact Hawai'i, the modern songs of today also provide a glimpse of the specific recent time and place that they were written in. It is interesting that the poetic references to Kawaihae from the days of old have found their way into the modern song compositions. One exception in the songs listed below is *A Kona Hema 'O Ka Lani*. It is actually not a modern song but a traditional chant composition set to music in the modern style. In this mele, the wind, rain and sea of Kawaihae are noted:

A Kona Hema 'O Ka Lani (The King at South Kona) - Traditional

<i>A Kona Hema 'o ka lani</i>	At South Kona, The King
<i>Nānā iā Ka'awaloa</i>	Observes Ka'awaloa
<i>'Ike i ka la'i a 'Ehu</i>	Knows the peace of 'Ehu
<i>Ehuehu 'oe e ka lani</i>	Majestic are you, o king
<i>Ka helena a 'o Hawai'i</i>	Going to Hawai'i
<i>Mālamalama nā moku</i>	To take care of the districts
<i>Ahuwale nā kualono</i>	In plain view the mountaintops
<i>'Ike 'ia ka pae 'ōpua</i>	Seen are the cloud banks
<i>E kukū ana i ke kai</i>	At mid-tide on the sea
<i>I ke kai hāwanawana</i>	On the whispering sea
<i>'Ōlelo o Kawaihae</i>	Speaking of Kawaihae
<i>Hae ana e ka naulu</i>	Stirred by the sudden shower
<i>Ka makani hele uluulu</i>	The wind increases
<i>Kū ka e'a i ka moana</i>	The sea rises
<i>Ka moana o Māhukona</i>	The sea of Māhukona
<i>Ka makani 'Āpa'apa'a</i>	The wind named 'Āpa'apa'a
<i>Lē'i mai 'o Kohala</i>	Crowded is Kohala
<i>I ka nuku nā kanaka</i>	To the mouth with people
<i>Ha'ina mai ka puana</i>	Tell the theme
<i>O ka lani Kaulilua</i>	The royal Kaulilua

Source: Edwina Kanoho - This ancient chant, set to music, praises the Kona and Kohala districts of the island of Hawai'i and was dedicated to King Kalākaua, also known as Kaulilua. Ehu was a chief famous for his peaceful reign and also the ancient name of a land district in South Kona. Ka'awaloa is a village in Honaunau, Kawaihae and Māhukona are villages in the Kohala area. 'Āpa'apa'a is the strong wind from Kohala, the northwest district of Hawai'i. The last verse, *Lē'i mai 'o Kohala i ka nuku* (Kohala is crowded at the mouth) is part of a military intelligence report from Pupukea to Kamalalawalu, the Maui leader. The understanding was that all of the people had gone to the harbor mouth leaving that section unprotected. Kamalalawalu invaded the island, but was defeated. Translation by Noelani Mahoe. (Lyrics and translation to this song and all other songs in this section

along with their accompanied descriptions are from the www.huapala.org database compiled by Kanoa-Martin).

The other songs listed below make reference to Kawaihae for different reasons. *Lepe 'Ula'ula* is a love story set in the context of ranching. This *mele* talks about a cowboy from Kawaihae:

Lepe 'Ula'ula (Cockscomb) - Kaimanahila

<i>Lepe 'ula'ula lepe o ka moa</i>	The red comb of the rooster
<i>Ke hua kūlina 'ai a ka pelehu</i>	The corn eating turkey
<i>Keiki mai au no Kawaihae</i>	I am a lad from Kawaihae
<i>No ke kipuka 'ili lawe a lilo</i>	With a winning lasso
<i>'Elua wale iho ho 'i māua</i>	Just the two of us
<i>Ka hau hāli 'i a 'o Waimea</i>	Covered by the dew of Waimea
<i>I laila māua kukuni e ka hao</i>	There, we two used the branding iron
<i>Kokope e ka 'i 'o kupu kuku 'i e ka papa niho</i>	Scraped the flesh from the gums
<i>Mai nō 'oe a ho 'opoina</i>	Never forget
<i>I ka lawe ha 'aheo ake kipuka 'ili</i>	The lasso and the proud catch
<i>Ha'ina 'ia mai ana ka puana</i>	Tell the refrain
<i>Lepe 'ula'ula lepe o ka moa</i>	The red comb of the rooster

Source: This Waimea love story tells of a Big Island cowboy who uses his lariat to capture the object of his affection. Translator unknown.

The final two *mele* are songs which name Kawaihae in their titles. They both remind the listener that Kawaihae is a town famous for its association with its sea. For the first of these *mele*, the portion referring to Kawaihae is as follows:

Kawaihae (Hoe Hoe Nā Wa'a) - Emma Paishon

<i>Kawaihae, ka 'uapo a 'o Hilo</i>	Kawaihae, the wharf of Hilo
<i>Hoe hoe nā wa 'a</i>	Row, row the boats
<i>Pili i ka pu 'e one</i>	Close to the sandbar

Source: Mauna Kea was an interisland steamer. Cargo and passengers would be rowed ashore by sailors in row boats, while the ship would anchor off shore. Stanza 1, the wharf would be located in Kona, but the composer wrote it as Hilo. Emma Paishon was 17 years old and had never been to Hawai'i and was not familiar with the landscape when she composed this *mele*. She was Hawaiian but was born in 'Iosepa, Utah, where a colony of Hawaiians lived in Skull Valley, in the desert, 75 miles from Salt Lake City, next to an Indian reservation. Information from Phillip Lee

The last *mele* is presented in full:

Kawaihae Hula (Water of Wrath) - by Bill Ali'iloa Lincoln

<i>Ike ia e mākou o Kawaihae</i>	We saw Kawaihae
<i>I ke kai nehe 'ōlelo me ka 'ili 'ili</i>	Where the sea whispers over the pebbles

*Kau aku ka mana 'o no Puaka'ilima
I ka nalu ha'i mai la o Ka'ewa
Hō'ike Poli'ahu i ke kapa hau
Ho'i ana i ka piko o Mauna Kea
Ha'ina ia mai ana ka puana
I ke kai nehe 'ōlelo me ka 'ili'ili*

We longed to see Puaka'ilima
Where the surf of Ka'ewa rolls
Poli'ahu displays her mantle of snow
Spread out on the summit of Mauna Kea
This is the end of my song
Of the sea that whispers over the pebbles

Source: "Na Mele Aloha" - Verse 2, stanza 1, Puaka'ilima (the ilima blossom) was an islet off Kawaihae, in the Kona district, where 'ilima was cultivated to make nā lei for the ali'i. The tsunami of 1946 destroyed the islet. The surf in the area was also called Puaka'ilima because it resembled the ilima lei. Verse 3, stanza 1, Poli'ahu is the snow goddess. Translated by Mary Pūku'i

The Forbes Cave Controversy

A very important archaeological debate which has its genesis in Kawaihae remains with us today. In 1905, the Scottish businessman and scientist David Forbes removed 83 Hawaiian cultural objects he found in a complex of Kawaihae caves located in Honokoa Gulch, which borders the project area on the south. These items were of great significance:

The items at the center of the dispute represent some of the most important and well-preserved historical pieces crafted by Native Hawaiians. They include a small female wood statue, several stick 'aumakua, wood bowls and gourds (Wong 2007:7).

Because the Hawaiian cultural objects were found with human burials, some have interpreted the objects to be funerary items that are meant to be kept with the deceased. Others have claimed that the items were hidden for protection, coincidentally at the same place as the burials, during the abolishment of the 'aikapu system when many sacred Hawaiian objects were being destroyed.

In any event, two years after Forbes carted the objects out of the Kawaihae cave complex, he sold them to the Bishop Museum. And about a century later, in 2000, after the passing of the Native American Graves Protection and Repatriation Act (NAGPRA) in 1990, the Bishop Museum loaned the 83 objects from Forbes' collection to the repatriation group Hui Mālama I Nā Kūpuna O Hawai'i (Suganuma et al. 2007). Shortly thereafter, Hui Mālama reburied the items in the cave where they were originally found. Some say that it was not a loan, but it was a permanent repatriation without the expectation of return to the Bishop Museum.

But Hui Mālama was not the only claimant group seeking the Forbes collection. Other claimant groups challenged the Bishop Museum's designation of Hui Mālama as the final decision maker in the repatriation process. In 2005, other claimants such as the Royal Hawaiian Academy of Traditional Arts and Nā Lei Ali'i Kawānanakoa sued the Bishop Museum and Hui Mālama; demanded the return of the 83 objects; and filed a motion to retrieve the objects from the cave until the case had been resolved.

However, Hui Mālama refused to help retrieve the items back from the caves, and in December 2006, Hui Mālama's leader, Edward Ayau, was found in contempt of court for not assisting in the retrieval. After three weeks of incarceration, Ayau was allowed home confinement and ordered to participate in a mediation process, but that mediation was unsuccessful. The U.S. District Court Judge David Ezra had ordered both the Bishop Museum and Hui Mālama to pay for the return of the items from the Kawaihae caves (at a cost of approximately \$330,000), but the items have not been

recovered (Wong 2007). Hui Mālama holds fast to their belief that the items should remain in the caves while the other claimant groups continue to uphold the belief that these items should be preserved through museum curation for future generations to see.

Previous Archaeology

Kawaihae 1 Ahupua‘a has been well studied archaeologically (Figure 8 and Table 2). The following is a summary of archaeological publications found in the Hawai‘i State Historic Preservation Division library that report on work carried out in the vicinity of the project area. Project summaries are presented chronologically.

Archaeological inventory work consisting of a pedestrian survey and shovel test probes was conducted for the proposed construction of NEXRAD and ATCBI sites near the intersection of Highway 250 and a proposed new access road (Walker and Rosendahl 1994). A total of three sites, associated with the historic-era ranching period, were identified and recorded. No cultural material was documented in the subsurface probes. The three sites were not recommended for preservation, and no further work was recommended.

An archaeological assessment was conducted for a proposed water line and a reservoir tank (Borthwick et al. 2000). The archaeological assessment was accompanied by a cultural impact assessment completed the following year which addressed the potential effects that the construction might have on native rights and practices (McGuire and Hammatt 2001). It was recommended that the project corridor be realigned so as not to disturb burial features and other cultural and archaeological sites. In 2002, an additional archaeological assessment was conducted for a proposed influent line that would help the project avoid features identified along the original construction alignment (Borthwick and Hammatt 2002).

An archaeological inventory survey was conducted *makai* of the Akoni Pule Highway just northwest of the Coast Guard station in Kawaihae (Haun et al. 2003). Four sites were documented: Site 23857 (a concrete wall), Site 23858 (another concrete wall), Site 23859 (a concrete foundation), and Site 23860 (remnants of a stone pier made with concrete and mortar). All sites were deemed significant under NHPA (National Historic Preservation Act) Criterion D, but no preservation and no further work were recommended.

An archaeological inventory survey was conducted in the Kaei Hana Industrial Subdivision (Ketner and Rechtman 2008). Six of seven previously recorded sites were relocated and documented: Site 13712 (a terrace and enclosure complex), Site 13714 (a circular enclosure), Site 13716 (an alignment), Sites 13715 and 13906 (two separate C-shape features), and Site 13907 (a heavily deteriorated oval site remnant which was possibly once a shrine). All six sites were determined significant according to the NHPA criterion D, but they were not recommended for further work. A seventh previously recorded enclosure complex, Site 13707, could not be found during this survey.

Archaeological monitoring was conducted during the installation of underground fiber optic cables along Akoni Pule Highway and Maluokalani Street (Bautista and Rechtman 2008). No newly discovered archaeological features were identified, and no archaeological deposits were impacted by the project.

An archaeological inventory survey was conducted throughout the South Kohala district in response to propose Kawaihae Road Bypass alignments (Rieth and Morrison 2010). A total of 234 newly

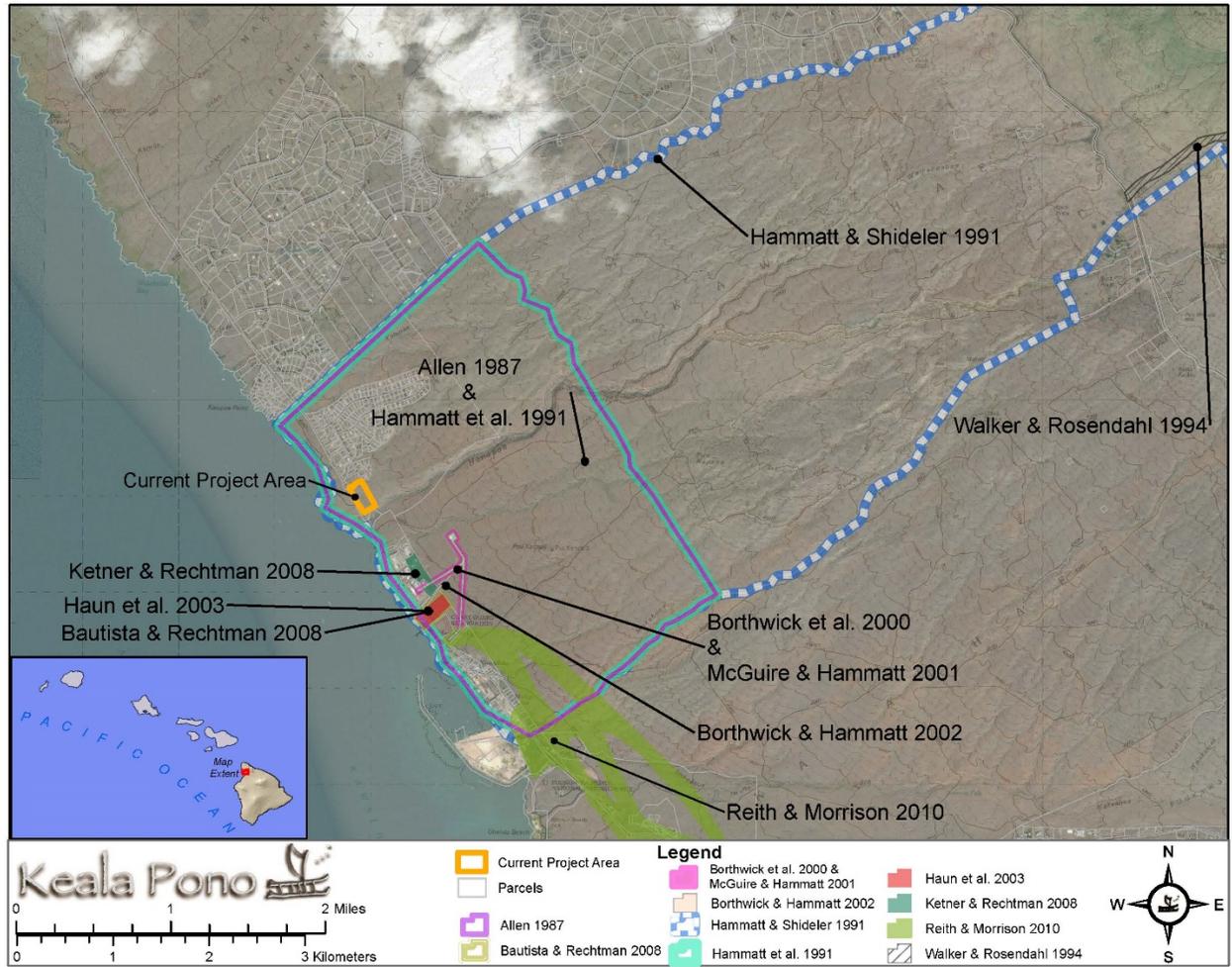


Figure 8. Previous archaeological work in the vicinity of the project area.

Table 2. Previous Archaeology in Kawaihae 1

Author	Year	Location	Work Completed	Findings
Allen	1987	Department of Hawaiian Home Lands lots in Kawaihae	Survey	Identified 108 sites with over 345 features.
Hammatt and Shideler	1991	Department of Hawaiian Home Lands lots in Kawaihae	Archaeological Survey and Testing	None.
Hammatt et al.	1991	Department of Hawaiian Home Lands lots in Kawaihae	Inventory Survey	Recorded 147 newly identified sites with 480 features and also 11 new features in previously identified sites.
Walker and Rosendahl	1994	Intersection of Highway 250 and proposed new access road	Inventory Survey	Identified three historic sites from the ranching era.
Borthwick et al.	2000	Kawaihae water line and reservoir tank	Archaeological Assessment	None.
McGuire and Hammatt	2001	Kawaihae water line and reservoir tank	Cultural Impact Assessment	Compiled archival and oral history data.
Borthwick and Hammatt	2002	Influent line connecting to the Kawaihae water line	Archaeological Assessment	None.
Haun et al.	2003	Parcel northwest of Kawaihae Coast Guard station, <i>makai</i> of Akoni Pule Highway	Inventory Survey	Recorded four sites: Site 23857 (concrete wall); Site 23858 (concrete wall); 23859 (concrete foundation); 23860 (remnants of a stone pier).
Bautista and Rechtman	2008	Kawaihae underground fiber optic cable installation	Archaeological Monitoring	None.
Ketner and Rechtman	2008	Kaei Hana Industrial Subdivision	Inventory Survey	Relocated and documented six previously identified sites; a seventh previously recorded site could not be found.
Rieth and Morrison	2010	Proposed Kawaihae Road Bypass alignments throughout South Kohala	Inventory Survey	Recorded 234 newly identified sites and 157 previously identified sites with a total of 1,350 features.

identified and 157 previously recorded sites consisting of 1,350 features were documented. The sites included habitational, agricultural and burial features and spanned an era from pre-contact to post-contact. While all the sites were deemed significant under NHPA Criterion D, and some also under Criteria A, B, or C, no further work was recommended for the majority of the sites. However, some sites were recommended for further data recovery work. In addition, the southernmost proposed road alignments were highly recommended because they would leave the least amount of adverse effects on the sites and features.

Archaeological Studies within the Project Area

An early archaeological survey conducted for the Department of Hawaiian Home Lands in Kawaihae covered the current project area (Allen 1987). A total of 213 acres were surveyed, and 108 sites with more than 345 features were identified. Recommendations were made to map and conduct test excavations of the sites, to survey the remaining unsurveyed lots, and to conduct ethnographic and archival research for the area.

Another archaeological inventory survey completed for the Department of Hawaiian Home Lands in Kawaihae covered the current area of study (Hammatt et al. 1991). Originally this project was slated to cover lots not previously investigated during the 1987 investigations. However, the scope of work was later amended to include a reevaluation of those lots previously investigated. A total of 147 sites with 480 features were recorded and an additional 11 new features were identified at previously documented sites. Archaeological resources ranged from pre-contact to WWII-era, and included agricultural, ceremonial, burial, habitation, other shelter, and trail features. The investigation recommended two alternative routes to the proposed Kawaihae-Waimea road corridor so that burials would be avoided. In addition, a detailed table listing a site-by-site evaluation of significance along with a more in-depth discussion on recommendations for future data recovery work and erosion control measures was published in *Documents Relating to the Cultural Survey Hawaii's Inventory of Hawaiian Home Lands at Kawaihae Excluded from the Main Body of the Report* (Hammatt and Shideler 1991).

This earlier work identified three archaeological sites within the project area: State Inventory of Historic Places (SIHP) 50-10-05-13789, 13790, and 13791 (Hammatt et al. 1991). Site 13789 was described as a complex of shelters located along a ridgeline at 145–150 ft. in elevation. The site consists of nine features: Feature A, a mound, midden scatter, and hearth; Feature B, two enclosures; Feature C, an enclosure; Feature D, a u-shaped shelter; Feature E, an *ahu* and c-shaped alignment, Features F and G, both circular enclosures, and Features H and I, two more enclosures. The features were all thought to have functioned as temporary shelters, except for Feature C, which may have been more permanently occupied (Hammatt et al. 1991:VIII-6). They were all in poor condition, aside from Feature C, which was in fair condition (Hammatt et al. 1991:VIII-6).

Site 13790 is another complex of shelters (Hammatt et al. 1991). It includes five features situated on a low ridge line on the north side of Honokoa Gulch, at 120 ft. in elevation. Feature A is an enclosure remnant; Feature B is a set of two enclosures; Feature C is a wall shelter and hearth; Feature D is a u-shaped enclosure with an adjacent c-shaped enclosure; and Feature E is an oval enclosure. The features were interpreted as pre-contact temporary use shelters (Hammatt et al. 1991:VIII-8).

Site 13791 is a habitation and shelter complex, consisting of 13 features (Hammatt et al. 1991). The features are situated on a ridge above Honokoa Gulch at 120 ft. in elevation. Feature A is an enclosure; Feature B is a u-shaped shelter; Feature C consists of two adjacent u-shaped shelters; Feature D is an l-shaped wall and adjacent midden and coral scatter; Feature E consists of three *ahu*; Feature F is a cupboard within a wall segment; Feature G is comprised of two adjacent enclosures; Feature H is a c-shaped shelter; Feature I is a low *ahu*; Feature J consists of two adjoining enclosures; Feature K is comprised of a circular enclosure and adjacent c-shaped shelter; Feature L is an oval enclosure; and Feature M is a c-shaped wall remnant. The features were interpreted as a pre-contact habitation and shelter complex (Hammatt et al. 1991:VIII-12). They were reported in fair condition, except for Feature A, which was in good condition (Hammatt et al. 1991:VIII-12–13).

Summary and Settlement Patterns

Kawaihae, set on the island of Hawai‘i, has its origin at the dawn of time when the earth mother Papa and the sky father Wakea dwelled together, and Hawai‘i was born. This same Hawai‘i was to become the ancestor of the Hawaiian people (Kamakau 1991).

Evidence such as radiocarbon dating, avifaunal extinctions, and vegetation change suggest that the major colonization of the Hawaiian Islands occurred around AD 700–800 (e.g., Athens et al. 2002:57). The initial settlers came from other Pacific Islands looking for a new home that was accessible to the sea and able to sustain their new population with fresh water and food resources. It is reported that by AD 1200, settlements had been established along the leeward shores, and this included Kawaihae (Maly 1999). For Kawaihae, the ocean resources provided the bulk of the population’s sustenance, but on land, there was also the farming of sweet potato and taro.

The expansion of settlement to the interior of Hawai‘i Island, its accompanying intensification of agriculture, and its heightened construction of religious structures marked a pre-contact era that was full of political and economic change. Kawaihae saw a relatively quick succession of rulers in the 1700s from Chief Alapa‘inui (Alapa‘i) to Chief Keawe‘ōpala to Chief Kalani‘ōpu‘u to Chief Kalanikauikeaolikīwala‘ō (Kīwala‘ō) and finally to King Kamehameha who eventually united all the Hawaiian Islands under his rule (Kamakau 1996[1866]). By the time of Kamehameha’s conquest, Western explorers had just found their way to Hawai‘i. The arrival of Westerners spurred Kawaihae’s growth due to the important role it played as a port for sandalwood traders, ranchers, and Christian missionaries. As Western capitalism transformed Kawaihae into the following century, it was augmented with the proclamation of the Māhele and other new laws in the mid-1800s concerning land ownership (Moffatt and Fitzpatrick 1995).

By the end of the 1800s, foreign businessmen in Hawai‘i had gained enough land and power in the islands to create a political environment that led to the overthrow of the Hawaiian monarchy. Subsequently, the 20th century saw Kohala District remain economically influenced by the agricultural and ranching business interests of these elitists. The latter part of the 20th century witnessed a major trend which increased the region’s tourism industry. Today, tourism and ranching continue to flourish in Kawaihae’s periphery, but residential developments mark the Kawaihae landscape, and its harbor still operates as an important port.

Anticipated Finds and Research Questions

Previous research has identified a wide range of activities that were carried out traditionally and historically in Kawaihae, including fishing, agriculture, habitation, ritual, and cattle ranching. It follows that a variety of archaeological remains may be found during the current survey. These might include traditional agricultural features such as stone terraces and mounds, enclosures, temporary or permanent shelters, trails, or religious structures.

Historic-era archaeological resources might include vestiges of cattle ranching, such as the remains of ranch houses, animal pens, cattle walls, faunal remains, and/or ceramic, glass, and metal artifacts.

Three shelter complexes were previously recorded for the property, although recent aerial images show that much of the property has been bulldozed. It is unclear if these three sites remain today.

Research questions will broadly address the identification of the above archaeological resources and will focus on locating the previously recorded archaeological sites on the property. Initial research questions are as follows:

1. Have any archaeological remains survived the disturbance of the parcel since it was last surveyed in 1991?
2. If so, what are the nature of these remains and where are they located?

Once these basic questions are answered, additional research questions may be developed in consultation with SHPD, tailored to the specific kinds of archaeological resources that occur on the parcel.

METHODS

Archaeological survey was conducted on December 29–30, 2014 and August 6, 2015, for a total of three days. Archaeologists participating in the survey included Windy McElroy, PhD; Jeffrey Lapinad; and U‘ilani Macabio, BA. McElroy served as Principal Investigator, overseeing all aspects of the project.

For the pedestrian survey, the ground surface was visually inspected for surface archaeological remains, with transects walked for the entire project area. Of the 10.71-acre (4.33 ha) survey area, 100% was covered on foot. Wire fences marked the boundaries of the property and also divided it into several paddocks.

Vegetation was sparse throughout the property, consisting of clumps of low grass and a few *kiawe* trees, which did not limit the survey effort at all (Figure 9). Because of the high visibility, the spacing between archaeologists was relatively wide, approximately 5–8 m apart. Archaeological sites and their boundaries were identified visually, with any feature possibly made or used by humans and more than 50 years old considered a site. Individual features that were thought to be associated both spatially and possibly temporally were grouped together as a single site. This grouping strategy was guided by site boundaries established during the previous archaeological inventory survey for the property.

The three archaeological sites that were identified were mapped with tape and compass, measured, described, and photographed. Site and artifact locations were recorded with a 3 m-accurate Garmin GPSmap 62st. The scale in all field photographs is marked in 10 cm increments. The north arrow on all maps points to magnetic north. Throughout this report rock sizes follow the conventions outlined in *Field Book for Describing and Sampling Soils*: Gravel <7.6 cm; Cobble 7.6–25 cm; Stone 25–60 cm; Boulder >60 cm (Schoeneberger et al. 2012:2–47). Two surface artifacts were collected: a coral abradar fragment and a volcanic glass flake. They are temporarily being curated at the Keala Pono office.



Figure 9. Project area overview, showing sparse vegetation conditions. View is to the southwest.

RESULTS

Pedestrian survey was conducted in the 10.71-acre (4.33 ha) project area (Figure 10, Table 3). A total of three historic properties were found. Of these, two were previously identified: Site 50-10-05-13728, a trail; and Site 50-10-05-13791, a complex of shelters. The third site is newly-identified: Site 50-10-05-30391, a trail. Scattered midden and modern debris were found throughout Site 13791. Five artifacts were noted: two bottle bases, a coral abrader fragment, a volcanic glass flake, and a slingstone.

Although two other sites were previously described for the property, they were not located. The entire northern portion of the parcel from Site 13728 to the gulch was disturbed by bulldozing, and large push piles and graded areas remain (Figure 11). A variety of modern debris occurs within the push piles and scattered in the vicinity. Other disturbance was evident to the north and east of Site 13791 (see Figure 12), where the archaeological features are heavily deteriorated, and modern debris is scattered.

SIHP 50-10-05-13728

Temporary Site No. KP 2

Formal Type: Trail

Size: 77 m long, typically 3 m wide and .25 m tall

Shape: Linear

Construction: Piled

Surface Remains: Very sparse midden and modern debris

Subsurface Deposits: N/A

Condition: Poor, lacks integrity

Function: Transportation

Age: Pre-Contact to Post-Contact

Significance Criteria: c, d, e: embodies the distinctive characteristics of a trail; may yield additional information; culturally important

Mitigation: Preservation, archaeological monitoring

Site 13728 is the Kawaihae-Pu'uhue Trail. It was previously described (Allen 1987; Hammatt et al. 1991), though not specifically in the current project area. The site was documented by Allen (1987:71–72) as Feature 54A, at 280 ft. in elevation on a lot to the north of the project parcel:

Feature A consists of a series of four parallel, deeply eroded tracks with cairns and boulders along both sides. It is undoubtedly a historic period road, possibly the Kawaihae to Pu'uhue Trail, which is noted in Armstrong (1973:17). The track measures approximately 3.0 m in width and varies in depth. It runs basically north to south in the area where it was identified during the present survey, and further upslope it parallels Kai'ōpae Gulch. A clear glass, seamed soda bottle and a dark green embossed bottle base (Acc. #13) which may date to A.D. 1865 to 1870 (J. Allen pers. comm.) were associated with the road in this area. A few pieces of marine midden were also noted. A site tag was placed on the northwest side of the road, close to the point where a recent bulldozer track intersects it.

The site was further documented in a later survey, also plotted outside the current area of study (Hammatt et al. 1991:VIII-13):

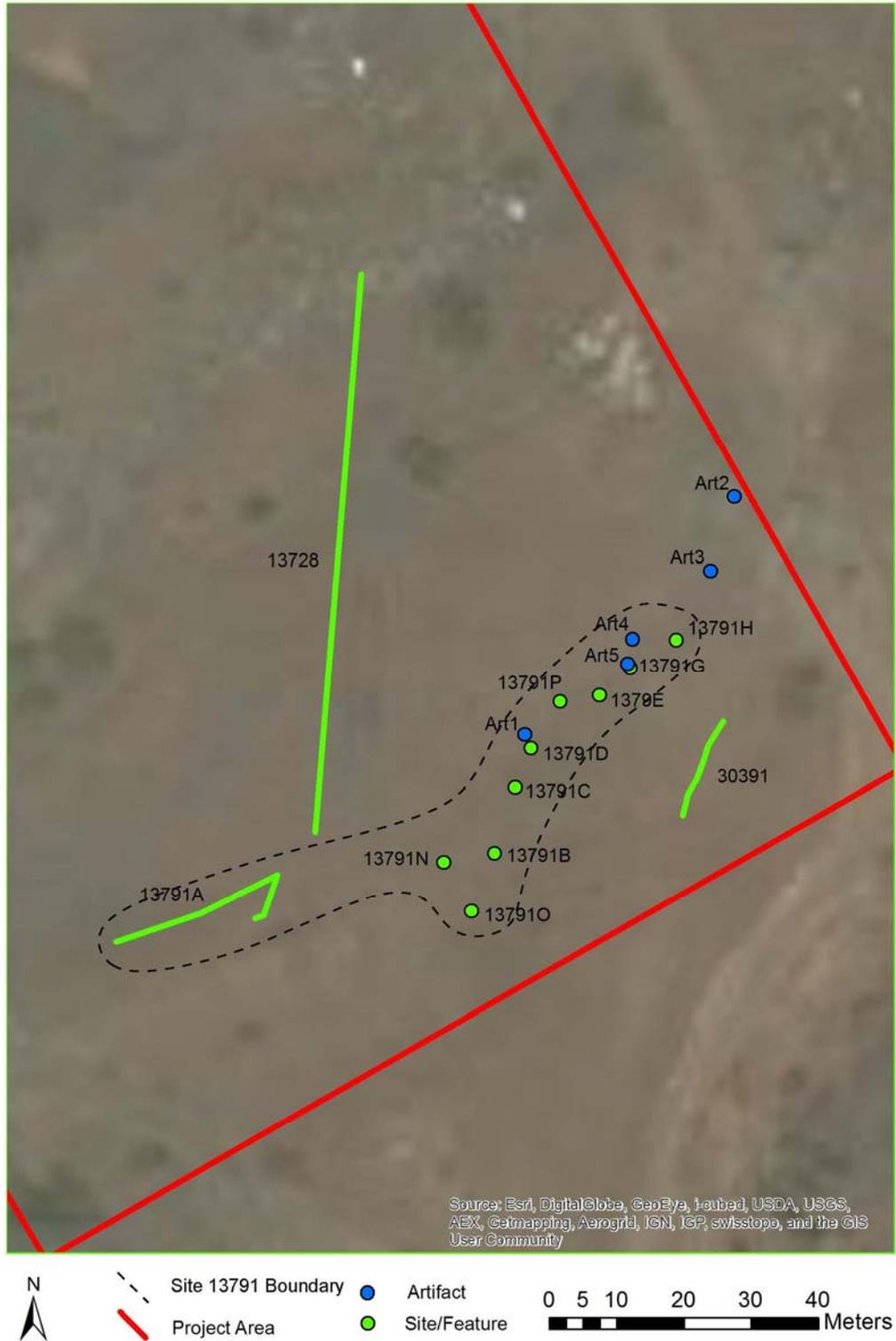


Figure 10. Location of archaeological features and artifacts. GPS positions are accurate to 3 m.

Table 3. Archaeological Features within the Project Area

Site	Feature	Description	Notes
13728	-	trail	previously documented on another parcel
13791	A	enclosure	located
	B	u-shaped shelter	located
	C	adjoining u-shaped shelters	located
	D	u-shaped shelter	located
	E	three mounds	two of the three mounds located; one kept as Feature E, one designated as Feature P
	F	cupboard	not located
	G	adjoining oval enclosures	located
	H	c-shaped shelter	located
	I	mound	not located
	J	adjoining enclosures	not located
	K	enclosure and c-shaped shelter	not located
	L	enclosure	not located
	M	c-shaped wall remnant	not located
	N	mound	previously undocumented
O	mound	previously undocumented	
P	mound	originally part of Feature E	
30391	-	trail	previously undocumented



Figure 11. Example of bulldozer push. View is to the southwest.



Figure 12. Extent of disturbance (within green polygons) in relation to Sites 13728, 13791, and 30391 on TMK: (3) 6-1-010:008.

This trail cuts through the project area and extends from near the sea at Kawaihae town to the vicinity of Pu‘uhue at about 2,000’ elevation and about nine miles to the north. Typically, this trail is about 2.4 m. wide and commonly has stacked boulders on the sides .3–.9 m. deep. North of the gully through Lot 145 the trail divides into four roughly parallel alignments. The trail is in a badly eroded condition but curbing is still present in some places; there is some localized paving and a few *ahu*. This trail is believed to follow a prehistoric trail alignment but is largely the result of improvements for livestock and cart traffic. Research potential is very low.

A 77 m-long segment of Site 13278 lies within the project area. The segment begins between Features 13791A and 13791 (see descriptions below), on the ridge crest above Honokoa Gulch. The trail runs in a roughly north-south direction down a gradual slope, past a modern chain link fence and gate, where it ends at a large bulldozer push pile. The area beyond the push pile was specifically inspected for remnants of the trail, but none were found, as the entire area west of this pile has been bulldozed.

The trail exhibits curbing on portions of both sides, consisting of piled cobbles and stones with a few boulders (Figure 13). This curbing is typically only 25 cm high, and the trail within it is slightly concave and 3 m wide (Figure 14). The curbing is evident mostly on the southern portion of the trail, and by the time the trail intersects the fence, it has deflated significantly. Very sparse marine shell midden and a waterworn stone were observed at the southern end of the trail, and sparse modern debris, such as bits of glass, was evident throughout. A concrete fragment was observed just beyond the south end of the trail. The trail is in poor condition, lacking integrity of setting, workmanship, and association. It is heavily impacted by bulldozing on the north side, and not well defined along the rest of its length, considerably deteriorated from its original construction and detached from any features that may have been associated on its north side. The site is significant under criteria c, d,



Figure 13. Site 13728, the Kawaihae-Pu'uhue Trail. View is to the north.

and e, as it embodies the distinctive characteristics of a trail, may yield additional information, and is culturally important. Preservation and archaeological monitoring are recommended so that the site is not disturbed during construction.

SIHP 50-10-05-13791

Temporary Site No. KP 1

Formal Type: Complex

Size: 95 m long, 16 m wide and up to .9 m tall

Shape: Irregular

Construction: Piled with some stacking

Surface Remains: Midden, coral fragments, modern debris

Subsurface Deposits: N/A

Condition: Poor to fair, portions lack integrity

Function: Habitation, shelter, possible burial

Age: Pre-Contact

Significance Criteria: c, d, e: embodies the distinctive characteristics of a traditional Hawaiian complex typical of the area; may yield additional information; culturally important

Mitigation: Preservation, archaeological monitoring

Site 13791 is a complex of ten features situated on the crest of the ridge above Honokoa Gulch. The complex covers an area of 95 m x 16 m, with Feature A on the west side of the complex being the most prominent (Figure 15). Marine shell midden, coral pebbles, and modern debris are scattered throughout the site. Midden is mostly *drupa* and *cypraea*, with some *nerita* scattered throughout the site, along with at least one *cellana* shell at Feature A. The construction style and presence of traditional artifacts and midden at the site may indicate pre-contact use.

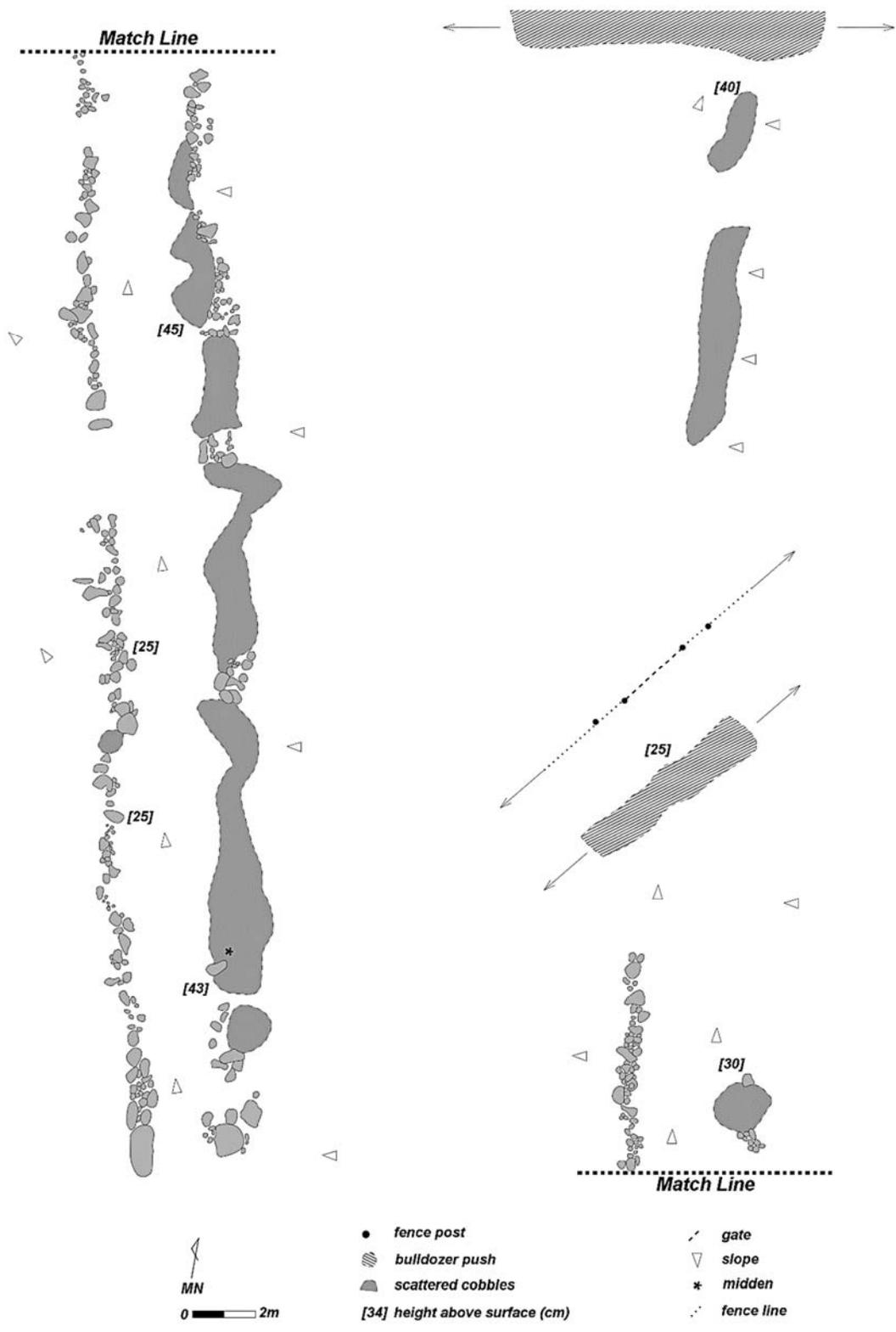


Figure 14. Site 13728 plan view drawing.



Figure 15. Site 13791 plan view drawing.

The site as a whole is in poor to fair condition, portions of it lacking integrity of design, setting, workmanship, feeling, and association. The site is significant under criteria c, d, and e because it embodies the distinctive characteristics of a traditional Hawaiian complex typical of the area; it may yield additional information; and it is culturally important. Preservation and archaeological monitoring are recommended so that the site is not disturbed during construction. Features A–M, 13 features, were previously documented for the site (Hammatt et al. 1991) (Figures 16 and 17). Of these, only Features A–E and G and H were located (see Table 3). An additional two undocumented features were also found. These were designated as Features N and O. Feature E originally consisted of three mounds, but only two were found. One was left as Feature E, while the other was designated as Feature P. Individual feature descriptions and details on each feature’s integrity are provided below.

Feature A of Site 13791 is an enclosure, described as follows (Hammatt et al. 1991:VIII-10):

Feature A is one of the most formal features within the project area and consists of a high walled U-shape utilizing a horizontal exposure of dike stone on the north side. The exterior of this site is 3 m. NW/SE by 3 m. NE/SW but the north wall extends an additional 7.9 m. to the west, to the vicinity of a metal pipe, and utilizes the dike exposure. The interior of the site measures 4.9 m. NW/SE by about 1.8 m. Most of the wall ranges in height from .8–1.1 m. This feature is well constructed of boulders and appears to have a constructed niche (8” by 8”) in the middle of the interior back wall. A burnt-out tree in the north corner has created an area of collapse. Midden, coral pebbles, and old bottle glass were observed in the interior on the surface of the rocky soil which appears to average only about 10 cm. deep. Much midden was observed downslope to the SE of this extended domestic unit.

Feature A is located on the westernmost (downslope) end of the site (see Figure 15). The enclosure is constructed with boulders, stones, and cobbles, in some places piled atop a spine of bedrock outcrop that runs down the crest of the ridge (Figure 18). A free-standing wall extends from this modified outcrop wall to form the enclosure (Figure 19). The feature is roughly constructed with piled rock, but a few areas of stacking are evident in the interior, where up to five courses of stacked stones were observed (Figure 20). The structure measures 31 m long, 8 m wide, and up to 90 cm high. The enclosure interior is not completely level, but slightly sloping down to the south. There is a level area outside the northwest end of the enclosure. This space is 2.7 m wide and paved with waterworn gravel and cobbles.

Sparse midden, coral pebbles, and modern debris, including glass shards and shotgun shells were observed within the enclosure. A large waterworn stone sits just outside the modified outcrop wall on the north. One of the boulders of the modified outcrop wall exhibits a metal pipe set in a concrete foundation. The enclosure is in fair condition, somewhat intact, with several areas of wall collapsed, and obvious modification where the metal pipe is set into concrete.

Feature B of Site 13791 is a u-shaped shelter, previously described as follows (Hammatt et al. 1991:VIII-10):

Feature B is a wide U-shaped shelter approximately 21 m. *mauka* of Feature A on the top of a ridge. This feature is constructed of boulders and cobbles and has exterior measurements of 4 m. NW/SE by 1.8 m. NE/SW and an interior 2 m. by 1.1 m. The walls are somewhat collapsed, .6 m. wide, and have a maximum height of .8 m. This recurrent

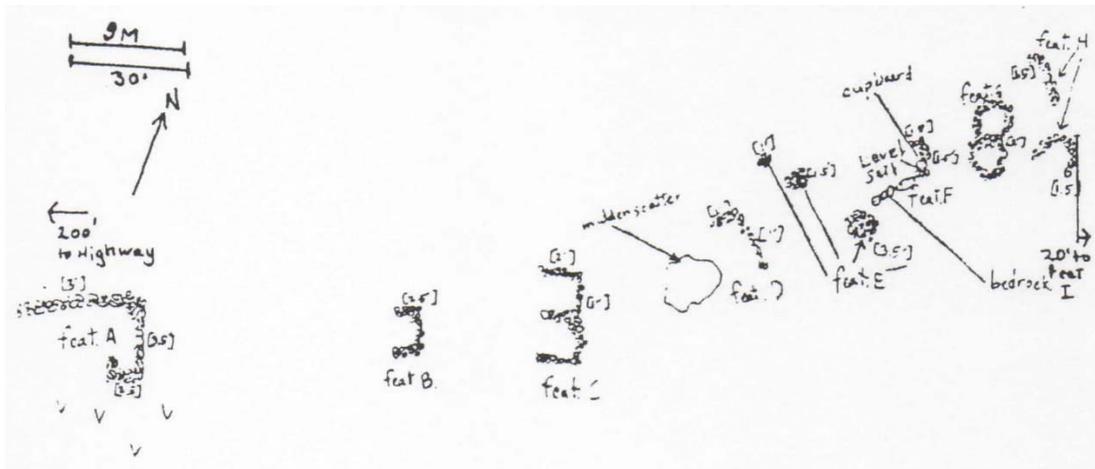


Figure 16. Site 13791 sketch of the western portion of Site 13791 adopted from Hammatt et al. (1991:VIII-8).

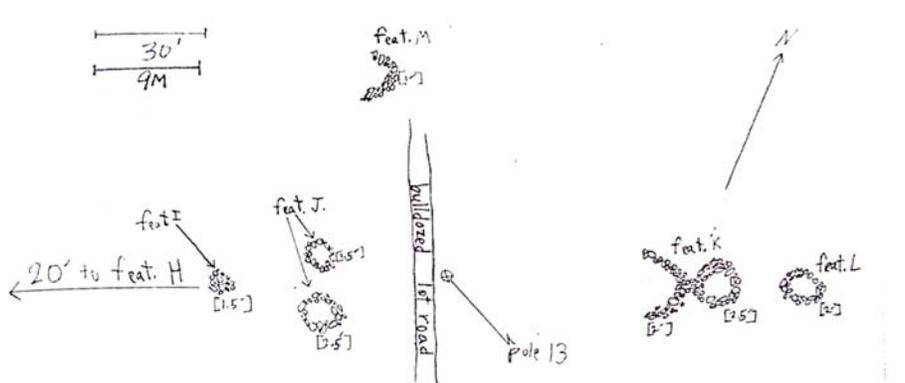


Figure 17. Site 13791 sketch of the eastern portion of Site 13791 adopted from Hammatt et al. (1991:VIII-9).

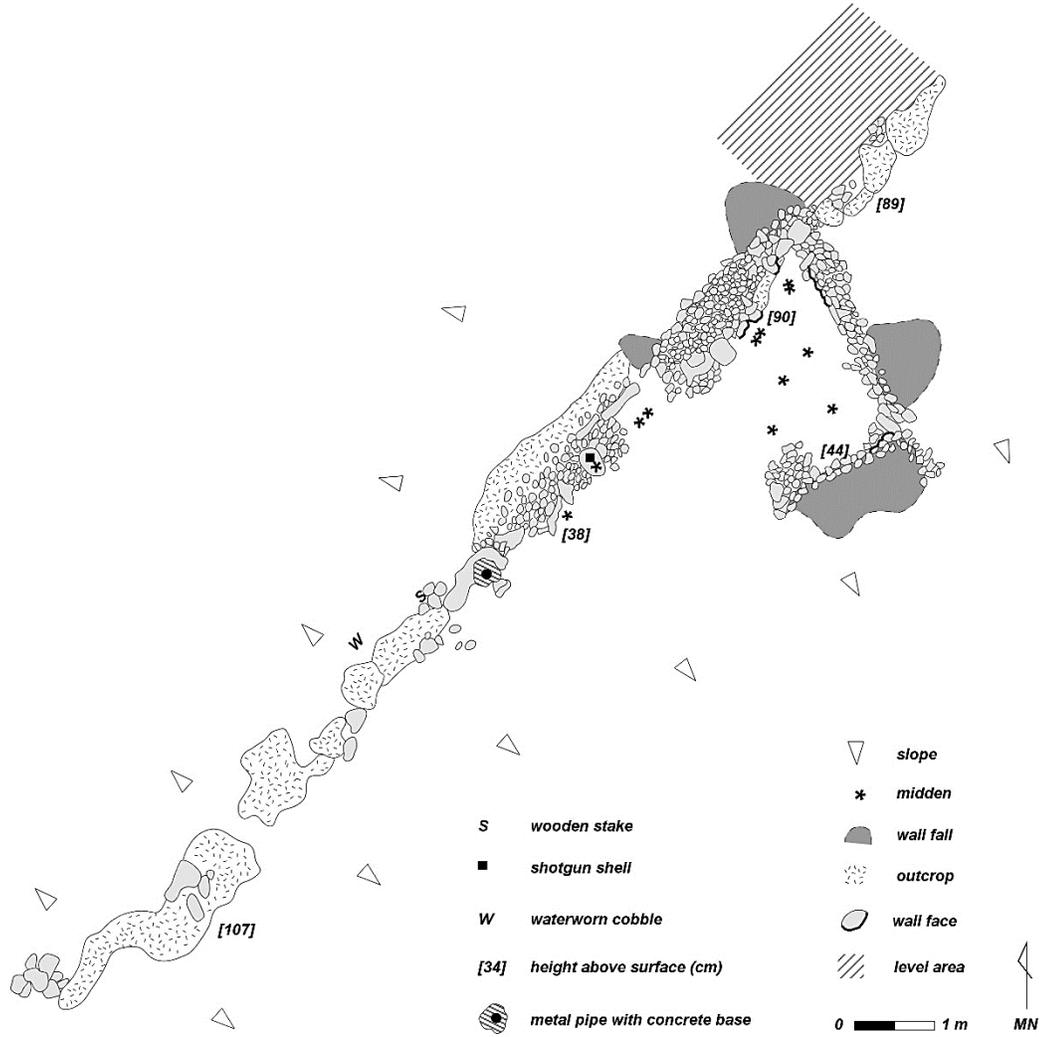


Figure 18. Site 13791 Feature A plan view drawing.



Figure 19. Site 13791 Feature A exterior. View is to the southwest.



Figure 20. Site 13791 Feature A interior. View is to the north.

use shelter is wide open to the west and has a soil interior with some midden and coral on the surface.

Located between Features C, N, and O, the Feature B u-shaped shelter appears to have deflated since it was described in 1991. Its current measurements are 5 m long, 2.5 m wide, and up to .7 m tall (Figure 21). It is constructed with piled cobbles and stones (Figure 22). Sparse midden was observed outside the structure on the east. The shelter is in poor condition, suffering from collapse.

Feature C of Site 13791 is a set of adjoining u-shaped shelters, described as follows (Hammatt et al. 1991:VIII-10):

Feature C consists of two adjoining U-shaped shelters open to the west, with total exterior dimensions of 7.3 m. N/S by .3 m. E/W. The southern enclosure has an interior 1.8 m. by 2.1 m. and the northern enclosure has an interior 2.1 m. by 2.4 m. The walls are of stacked

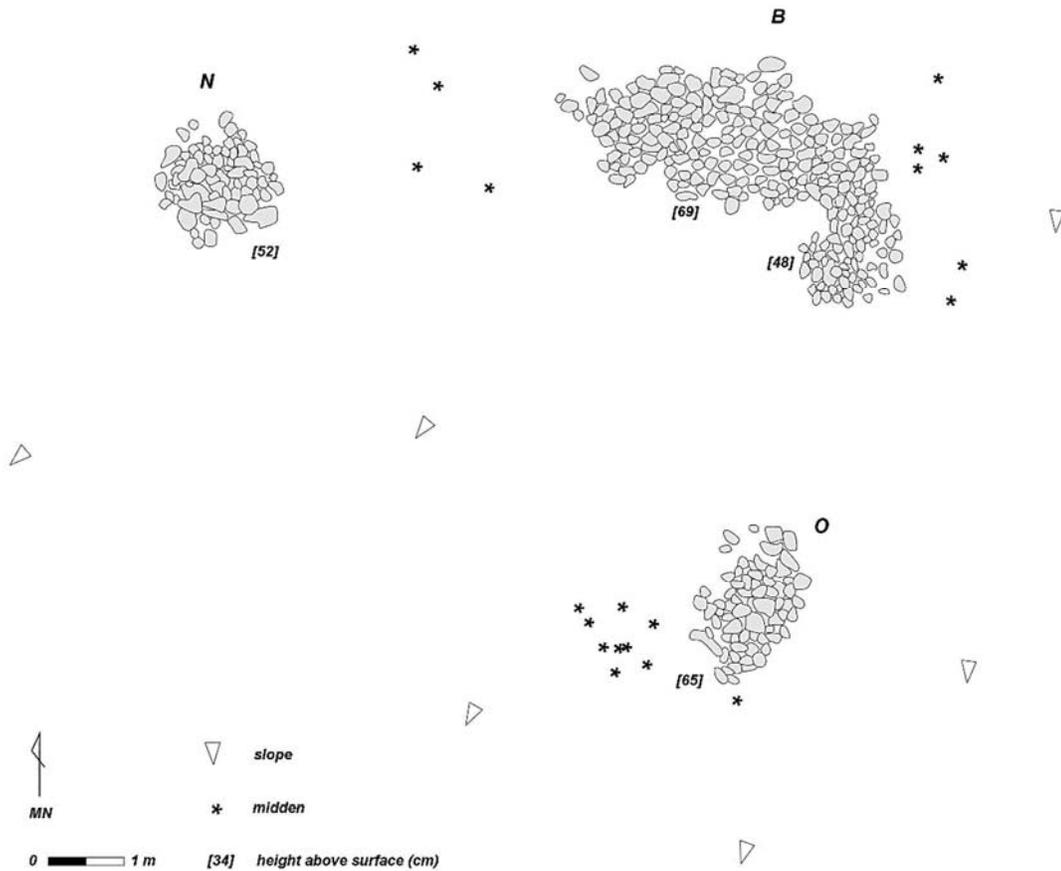


Figure 21. Site 13791 Features B, N, and O plan view drawing.



Figure 22. Site 13791 Feature B. View is to the east.

boulders and are .3–.9 m. wide and .3–.6 m. high. The interiors have a soil deposit 20 cm+ deep. There is an obvious erosional deposit of a moderate amount of midden just downslope from this recurrent use shelter feature.

Located between Features B and D, the Feature C shelter is made up of two adjoining u-shaped structures (Figures 23 and 24). It currently measures 8 m long, 4.5 m wide, and up to 45 cm tall. The shelter is constructed with piled cobbles and stones. Midden was observed around the perimeter of the structure, and a large *cypraea* shell was noted within the construction (Figure 25). A coral abrader fragment (Artifact 1) was found on the surface just north of the feature. The shelter is in poor condition, deflated with no walls actually standing.

Feature D of Site 13791 was originally described as an l-shaped wall (Hammatt et al. 1991:VIII-10), although it looks more like a u-shaped enclosure today (see Figure 23):

Feature D consists of a low L-shaped wall and an adjacent midden and coral scatter located approximately 3 m. *mauka* of Feature C. The long leg of the wall runs NW/SE for 5 m. and is .6 m. wide and .3 m. high. From the NW end of this, the wall turns *makai* (SW) for 2.4 m. averaging .8 m. wide and .3 m. high. The wall of this probable recurrent use shelter is constructed of boulders and cobbles and appears largely collapsed. Abundant midden and a few pieces of coral were observed on the soil surface just west of the long wall segment.

The Feature D u-shaped enclosure is located just *mauka* of Feature C (see Figure 23). It measures 6.5 m long, 2.3 m wide, and up to 52 cm high, but typically 30 cm high. The enclosure is composed of roughly piled cobbles and stones (Figure 26). Midden was observed all around the structure. This is likely the midden scatter illustrated by Hammatt et al. (1991:VIII-8) (see Figure 16). The feature is in poor condition, suffering from collapse.

Feature E was originally described as three *ahu* (Hammatt et al. 1991:VIII-10–11):

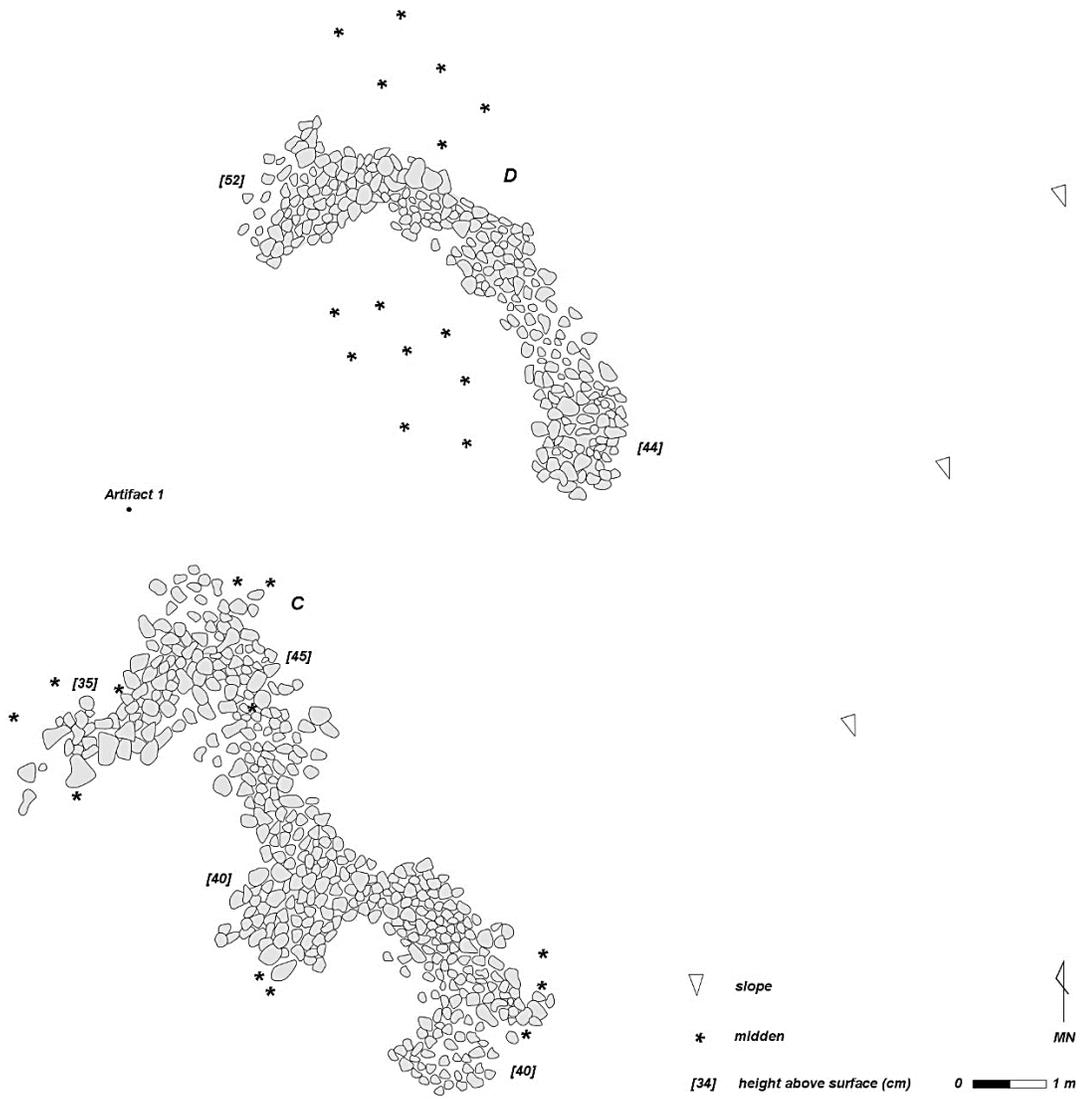


Figure 23. Site 13791 Features C and D plan view drawing.



Figure 24. Site 13791 Feature C. View is to the southeast.



Figure 25. *Cypraea* shell within the Site 13791 Feature C construction. Plan view.



Figure 26. Site 13791 Feature D. View is to the northeast.

Feature E designates 3 *ahu* located 12.2 m. *mauka* of Feature D. The largest *ahu* is oval in shape and measures 3.3 m. NW/SE by 2.1 m. NE/SW with a maximum height of 1.1 m. This structure is of piled boulder construction and has partially collapsed to the SE. It is faced on the SW side and may have measured 2.1 m. by 2.1 m. before collapsing. It does not appear to be a burial but this function is possible. To the west 4.5 m. is a smaller *ahu* measuring 1.5 m. *mauka/makai* by .9 m. with a maximum height of .5 m. Constructed on bedrock, this structure may be a collapsed cupboard. Just over 2 m. to the west is a smaller *ahu* of piled cobbles and boulders .9 m. in diameter with a maximum height of .3 m.

Two of the three Feature E components were located and they appear to be mounds rather than *ahu* (Figure 27). The larger mound is on the east; it was left with the Feature E designation, while the smaller mound on the west was renamed Feature P. Feature E measures 4.5 m long, 2.8 m wide, and up to 45 cm tall (Figure 28). A shotgun shell was noted near the base of this feature. The size, shape, and construction of Feature E suggest a possible human burial, although this was not confirmed through subsurface testing. Feature P is a smaller mound that measures 2.3 m long, 2.1 m wide, and has a maximum height of 46 cm (Figure 29). Both mounds are constructed with piled cobbles and stones with no facing evident. There is scattered midden on the surface in the vicinity. The mounds are in poor condition, collapsed even further since they were previously documented.

Feature G was previously described as two adjoining oval enclosures with uprights in the interior (Hammatt et al. 1991:VIII-11). A very deteriorated remnant of this feature was located. It consists of a few scattered cobbles and stones on the south side, with a deflated cobble mound on the north (Figure 30). The interior of the feature is level, with midden, coral fragments, a traditional slingstone (Artifact 5), and industrial ceramic fragments observed. The feature measures 5.2 m long, 3.1 m wide, and up to 40 cm tall, although the low mound on the north is only 26 cm tall. The feature is in poor condition, heavily deteriorated and not well defined (Figure 31). It was previously described as a recurrent use shelter (Hammatt et al. 1991:A-1), but its current dilapidated state precludes any assessment of this function.

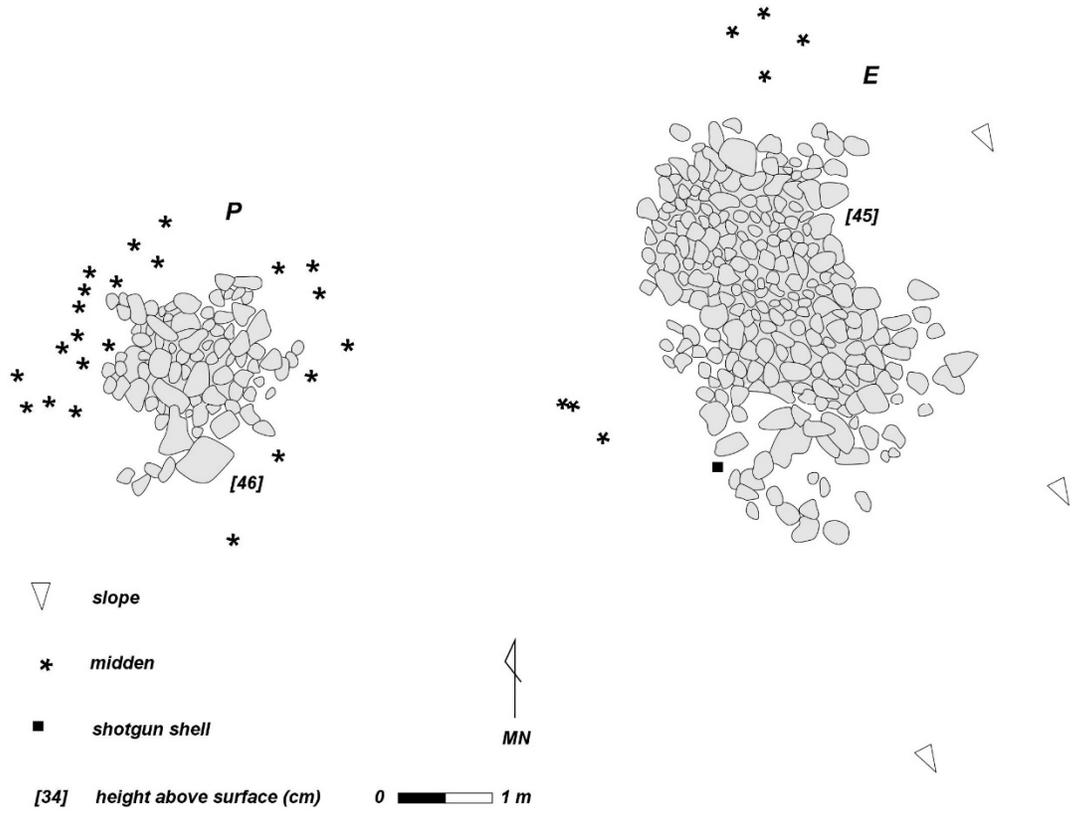


Figure 27. Site 13791 Features E and P plan view drawing.



Figure 28. Site 13791 Feature E. View is to the northwest.



Figure 29. Site 13791 Feature P. View is to the north.

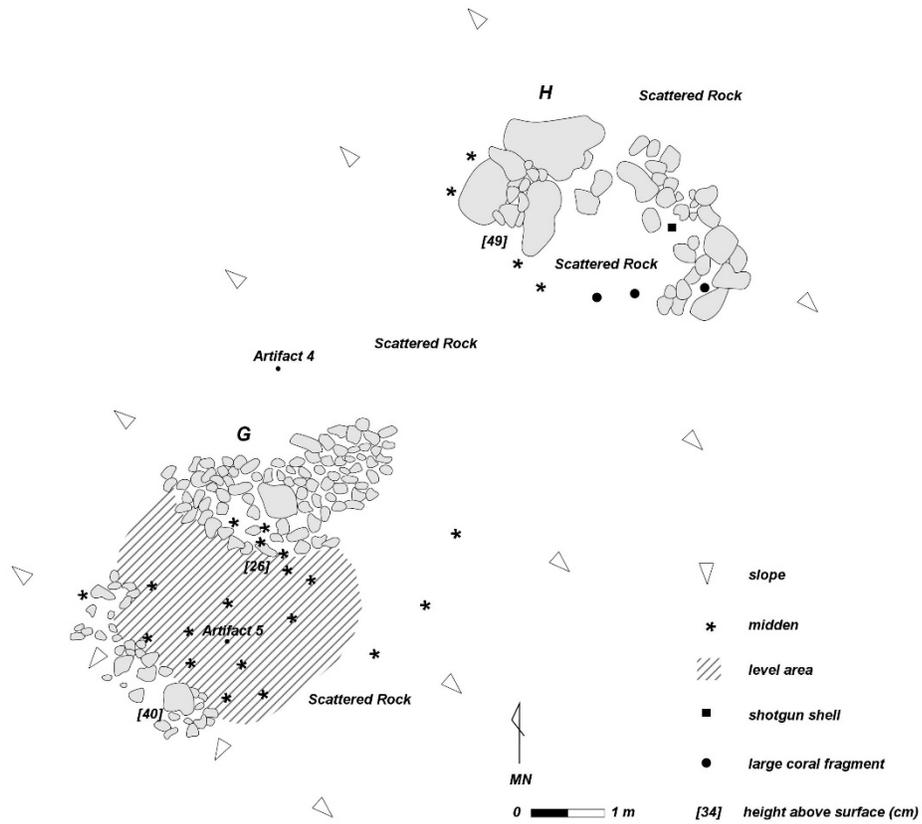


Figure 30. Site 13791 Features G and H plan view drawing.



Figure 31. Site 13791 Feature G. View is to the north.

Feature H was described as a small c-shaped structure with an attached low wall and low mound (Hammatt et al. 1991:VIII-11). A deteriorated remnant of this feature was located. It consists of cobbles piled between boulders on the west side, with a rough c-shaped alignment making up the rest of the feature (see Figure 30). The surrounding area is rocky, and the feature is difficult to distinguish (Figure 32). Marine shell midden, coral fragments, a shotgun shell, and industrial ceramic fragments are scattered throughout the area. A volcanic glass fragment (Artifact 4) was found between Features G and H. The feature measures 4.1 m long, 2.5 m wide, and up to 49 cm tall in the area where cobbles are piled between boundaries. The feature is in poor condition, deteriorated and not well defined. It was previously described as a recurrent use shelter (Hammatt et al. 1991:A-1), and this was likely its function.

Features F and I–M would have made up the northeastern most portion of Site 13791, but they were not located. They likely succumbed to the bulldozing that altered much of the landscape in this area. Feature F was described as a cupboard in a 2.4 m-long curved wall segment (Hammatt et al. 1991:VIII-11). Feature I was thought to have been a small *ahu* (Hammatt et al. 1991:VIII-11). Feature J consists of two adjacent enclosures (Hammatt et al. 1991:VIII-12). Feature K is comprised of a circular enclosure that abuts a c-shaped shelter (Hammatt et al. 1991:VIII-12). Feature L is an oval enclosure (Hammatt et al. 1991:VIII-12). Feature M is a c-shaped wall remnant (Hammatt et al. 1991:VIII-12). None of these features were found.

Features N and O are new features that were not previously documented. They are small, low mounds situated between Features A and B (see Figure 21). Feature N is on the west. It measures 1.7 m long, 1.6 m wide, and up to 52 cm tall (Figure 33). Feature O is 2.1 m long, 1.5 m wide, and has a maximum height of 65 cm (Figure 34). The mounds are constructed of piled cobbles and stones. Midden is scattered on the surface around them. These features are in poor condition, suffering from collapse.



Figure 32. Site 13791 Feature H. View is to the north.



Figure 33. Site 13791 Feature N. View is to the south.



Figure 34. Site 13791 Feature O. View is to the northeast.

SIHP 50-10-05-30391

Temporary Site No. KP 3

Formal Type: Trail

Size: 14 m long, 1.2 m wide and up to .36 m tall

Shape: Linear

Construction: Piled

Surface Remains: Very sparse midden and modern debris

Subsurface Deposits: N/A

Condition: Poor, lacks integrity

Function: Transportation

Age: Pre-Contact to Post-Contact

Significance Criteria: c, d, e: embodies the distinctive characteristics of a trail; may yield additional information; culturally important

Mitigation: Preservation, archaeological monitoring

Site 30391 consists of a newly discovered trail segment that contours the slope leading down to Honokoa Gulch (Figure 35). The trail begins outside the project area, where it is much more distinct, with a built up wall on the downslope side (Figure 36). The trail alignment can be followed into the project area, where it consists of a relatively level path that cuts the slope, with a few rocks marking the pathway edges (Figure 37). Sparse piling of cobbles and stones can be seen along the path, some as high as 36 cm. The trail is approximately 1.2 m wide and extends 14 m within the project boundaries, starting at a metal fence and heading upslope until it fades into the rocky slope and is no longer visible. Sparse marine shell midden and a glass shard were observed in the vicinity. The portion of the trail within the project area is in poor condition, as it lacks integrity of setting, workmanship, and association. It is not well defined and is considerably deteriorated from its original construction. The trail cannot be discerned to the north where it has been detached from any features with which it may have been associated. The age of the trail is uncertain. The site as a whole is significant under criteria c, d, and e, as it embodies the distinctive characteristics of a trail (in its lower portion outside the project area), may yield additional information, and is culturally important.

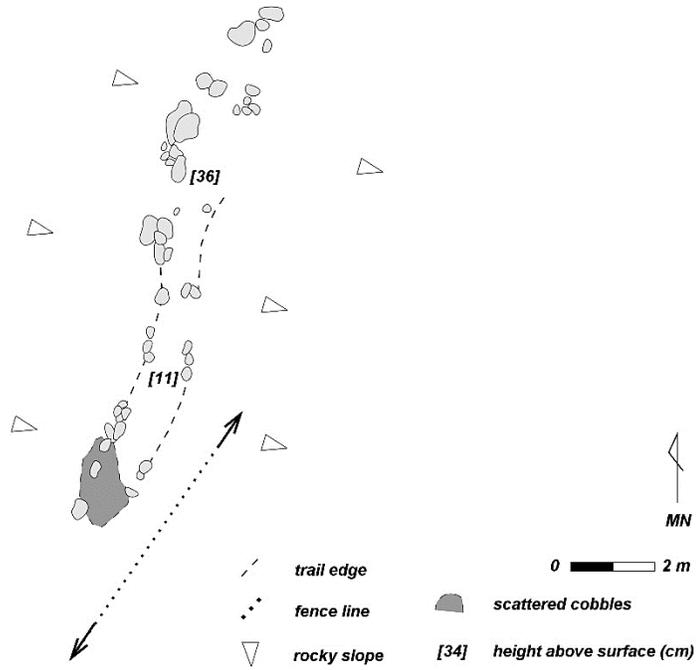


Figure 35. Site 30391 plan view drawing.



Figure 36. Site 30391 outside the project area (linear rock alignment in the center of photo). View is to the south.



Figure 37. Site 30391 within the project area. View is to the south.

Community Consultation

In February and March 2014 Kailapa resident and cultural practitioner/archaeologist Kai Kaholoka‘i visited the project area while the boundary fences were installed. He was concerned with preserving the Site 13728 trail alignment for public access. Also during that time, and again in January 2015 Rick Gmirkin of the Ala Kahakai National Historic Trail Association was consulted. Gmirkin confirmed that the portion of trail that runs through the property is Site 13728, the Kawaihae-Pu‘uhue Trail.

Additional consultation was done via email and telephone in August 2015 with two entities: the Hawai‘i Island office of Nā Ala Hele, Hawai‘i Trail & Access System; and the Ala Kahakai National Historic Trail Association. This was to determine whether or not the Kawaihae-Pu‘uhue Trail (Site 13728) is eligible for inclusion in the State trail system and/or inclusion in the Ala Kahakai National Historic Trail. Clement Chang, the Trail and Access Specialist in Nā Ala Hele’s Hilo office, requested more information on the Kawaihae-Pu‘uhue Trail. Information was sent to him, and currently, his office is still reviewing the documentation before commenting.

At the Ala Kahakai National Historic Trail office, archaeologist Amanda Johnson was contacted. She acknowledged that for the past several years, her office has been in discussion with the community regarding the Kawaihae-Pu‘uhue Trail’s eligibility for inclusion into the Ala Kahakai trail system. She also said that it is very possible for the Kawaihae-Pu‘uhue Trail to be included but

that much more community consultation and discussion needs to take place before that could be finalized.

Laboratory Analysis

Five surface artifacts were found at Site 13791 during the survey (see Figure 10 for provenience). Traditional artifacts consist of Artifact 1, a coral abrader fragment; Artifact 4, a volcanic glass flake; and Artifact 5, a slingstone. Non-traditional material includes Artifacts 2 and 3, bottle bases. Non-diagnostic bottle glass fragments were noted in the vicinity of the two bottle bases, but these are not included here, as they do not provide any additional information. Artifact 1 and Artifact 4 were collected for analysis and later returned to their original location. All other artifacts were left in place. The five items are described below.

Traditional Artifacts

Traditional artifacts are a coral abrader fragment, a volcanic glass flake, and a slingstone. Data for these items is presented in Table 4.

Artifact 1 is the coral abrader fragment. It was found near Feature D of Site 13791, not within the boundaries of the midden scatter previously identified by Hammatt et al. (1991:VIII-8). It measures 1.8 m long, 1.3 m wide, and weighs 1.5 g. The abrader's tip has broken off, and it exhibits wear on the dorsal and ventral surfaces (Figure 38). The abrader is elliptical in cross-section. Coral abraders were relatively common in coastal sites and were used for filing work during fishhook manufacture (Emory et al. 1959; Kirch 1985; Calugay and McElroy 2005).

Artifact 4 is a small volcanic glass flake. It was found between Features G and H of Site 13791. The flake measures 1 cm long, .9 cm wide, and weighs .2 g (Figure 39). It exhibits no retouch or use wear. Volcanic glass is a common material found at coastal sites, with 10,809 pieces recovered from nearby Kalāhuipua'a, for example (Kirch 1979:169). It was a multi-purpose tool used in food preparation, processing of plant materials, and in fine woodworking (Barrera and Kirch 1973).

Artifact 5 is a basalt slingstone. It was found on the level surface of Feature G of Site 13791. The artifact was clearly shaped into the classic elongated oval with conical terminals typical of Hawaiian slingstones (Figure 40). It measures 6.7 cm long, 4.6 cm wide, and it was not weighed because it was left in place and not taken to the laboratory. Regarding slingstones, Brigham notes:

...Certain it is that all through the Pacific an elongated form with conical terminals was in use...The New Caledonian on the west had the lightest and most acute slingstones while the Hawaiian in the east had the largest and heaviest, and in both cases...the stones were almost always double cones. Rolled patiently between flat stones with motion from right to left as well as back and forth, the stone fragment gradually assumed the form best suited to insure directness of aim as the missile could be made to revolve on its axis, like a rifle ball, by the skill of the slinger. (1902:12)

Non-Traditional Artifacts

Two bottle bases were found to the northeast of Feature E of Site 13791. They were analyzed in hopes of identifying their dates and places of manufacture, as well as any other relevant information. Data for these two bottles can be found in Table 5. All terminology used to describe bottle traits and

Table 4. Data for Traditional Artifacts

Art. #	L/W (cm)	Weight (g)	Description
1	1.8/1.3	1.5	Coral abrader fragment, elliptical cross-section, use wear on two surfaces, broken tip.
4	1.0/9	.2	Volcanic glass flake, no retouch or use wear.
5	6.7/4.6	Not Weighed	Slingstone, basalt, elongated oval with conical terminals.



Figure 38. Artifact 1, coral abrader fragment, front and back.



Figure 39. Artifact 4, volcanic glass flake, front and back.



Figure 40. Artifact 5, slingstone.

Table 5. Data for Non-Traditional Artifacts.

Art. #	Diameter (cm)	Contents	Origin; Date	Description
2	7.6	Alcohol	1890–1920	Amber glass bottle base fragment; no seams, no markings; bubbles in glass. Appears to be manufactured using the turn mold bottle making process.
3	7.5	Beer/Soda Water	1901–1920	Aqua glass bottle base fragment; “R G & B Co” and “4” on base; two vertical seams extend to a horizontal seam around the base; bubbles in glass. R G & B CO, stood for Rhodes Glass & Bottle Company.

all bottle dating information in this section is based on information from the U.S. Department of Interior, Bureau of Land Management (BLM)/Society of Historic Archaeology (SHA) Historic Glass Bottle Identification and Information Website (BLM/SHA 2014).

There are three major technological divisions in the manufacture of glass bottles. In the United States, free-blown utilitarian bottles generally pre-date 1860. From ca. 1800, bottles were mouth-blown into some type of mold and the mouth of the bottle was finished by hand. Around 1903, Michael Owens invented a fully-automatic bottle machine (ABM) to blow bottles from the base to the lip. By 1920, in North America, use of the fully automatic machines had completely replaced the older methods of manufacture. Thus the mold-blown era for American bottles extends from ca. 1800 to 1920, which overlaps with the fully automatic machine-made bottle era from ca. 1903 to the present (BLM/SHA 2014).

There were no definite free-blown bottles found. Both fragments found use either a machine blown/mold blown, or turn mold manufacturing process and thus post-date 1890. Also, thicker mold seams and bubbles in the glass generally mean an earlier manufacture (pre-1930).

Artifact 2 is an amber bottle fragment from base to body with a fairly high kick-up (Figure 41). It has no seams or markings. The fragment has visible bubbles within the glass, as well as concentric striations around the body. This points to a possible turn-mold manufacturing process, giving a date range between 1890 to the 1920s. It was likely an alcohol bottle.

Artifact 3 is an aqua colored glass bottle base fragment with two vertical seams connecting to a seam around the base (Figure 42). This points to a two piece cup mold, which is a mold blown manufacturing process. It was likely a beer or soda water bottle. The fragment has a maker’s mark on the base that reads “R G & B CO” designating the Rhodes Glass and Bottle Company. “R G & B CO” and several other variations are seen frequently on the bases of amber and aqua beer bottles from cities in OH, PA, IN, MI, WI, and MD, as well as several other states. The name of the company seems to have changed slightly at some unknown time during its history, with the “&” being omitted, but dates to ca. 1901–1919 (Whitten 2014).

Summary of Findings

Surface survey of TMK: (3) 6-1-010:008 (por.) in Kawaihae identified three archaeological sites. SIHP 50-10-05-13728 is a segment of the Kawaihae Pu‘uhue Trail that had been previously



0 — 1 cm

Figure 41. Artifact 2, bottle base.



0 — 1 cm

Figure 42. Artifact 3, bottle base.

described for a nearby parcel. The segment within the project area exhibits curbing on both sides but is in poor condition, heavily impacted by bulldozing on the north end, and poorly defined elsewhere. Sparse midden, modern debris, and a waterworn stone were noted in the vicinity.

SIHP 50-10-05-13791 is a complex of ten features. Previous research documented 13 features for the site, but only seven of these were found, and another two undocumented features were recorded. The features are mostly enclosures and mounds in poor condition. Traditional artifacts, midden, coral pebbles, a waterworn stone, historic material, and modern debris were observed at Site 13791.

SIHP 50-10-05-30391 is a newly identified trail segment that extends outside the project area toward Honokoa Gulch. The portion within the project area is poorly defined, and its age is undetermined.

SUMMARY AND RECOMMENDATIONS

An archaeological inventory survey was conducted for TMK: (3) 6-1-010:008 (por.) in Kawaihae 1 Ahupua‘a, South Kohala District, on the island of Hawai‘i. This was done in preparation for ground disturbance associated with construction of a community resource center, which will include a recreation area, gardens, and a parking lot. The archaeological work included a pedestrian survey that covered 100% of the parcel. Much of the property was previously bulldozed and little remains on the surface, particularly in the northern portion of the parcel.

Three archaeological sites were found in the southern part of the property. Site 50-10-05-13728 is the Kawaihae-Pu‘uhue Trail. It was previously described (Allen 1987; Hammatt et al. 1991), though not specifically in the current project area. A 77 m-long segment of Site 13278 was found near the south end of the project parcel. The trail runs in a roughly north-south direction until it is covered by a large bulldozer push pile. It exhibits curbing on portions of both sides and the trail within it is slightly concave. Very sparse marine shell midden and a waterworn stone were observed at the southern end of the trail, and sparse modern debris was evident throughout. The trail is in poor condition, heavily impacted by bulldozing on the north side. Preservation and archaeological monitoring are recommended so that the site is not disturbed during construction.

Site 50-10-05-13791 is a complex of ten features situated on the crest of the ridge above Honokoa Gulch. The complex covers an area of 81 m x 16 m, with Feature A on the west side of the complex being the most prominent. Features A–M, 13 features, were previously documented for the site (Hammatt et al. 1991). Of these, only Features A–E and G and H were located, and an additional two undocumented features were also found. These were designated as Features N and O. Feature E consisted of two mounds, one of which retained the Feature E designation, while the other was labeled as Feature P. Marine shell midden, coral pebbles, and historic and modern debris is scattered throughout the site. Three traditional artifacts were also found on the surface. Preservation and archaeological monitoring are recommended so that the site is not disturbed during construction.

SIHP 50-10-05-30391 is a newly identified trail segment that extends outside the project area toward Honokoa Gulch. The segment within the project area is poorly defined, and its age is undetermined. The portion outside the project area appears to be more intact. Preservation and archaeological monitoring are recommended so that the site is not disturbed during construction.

Three traditional and two non-traditional artifacts were analyzed for Site 13791. They were all found on the surface. The traditional artifacts consist of a coral abrader fragment, a volcanic glass flake, and a slingstone. The occurrence of these artifacts indicates that activities such as fishhook manufacture, food preparation, processing of plant materials, fine woodworking, or even warfare may have been taking place at the site.

The non-traditional artifacts are both bottle bases. One was an alcohol bottle dating from 1890–1920. The other was a beer or soda water bottle manufactured from 1901–1919 by Rhodes Glass & Bottle Company in the U.S. These items clearly indicate post-contact use of the area.

Significance Determinations

To determine if a historic property is significant under Hawaii Administrative Rules (HAR) for historic preservation, or is eligible for National Register of Historic Places (NRHP) listing, it must be assessed for significance according to HAR §13-275-6(b):

(b) To be significant, a historic property shall possess integrity of location, design, setting, materials, workmanship, feeling, and association and shall meet one or more of the following criterion:

- (1) Criterion “a”. Be associated with events that have made an important contribution to the broad patterns of our history;
- (2) Criterion “b”. Be associated with the lives of persons important in our past;
- (3) Criterion “c”. Embody the distinctive characteristics of a type, period, or method of construction, represent the work of a master, or possess high artistic value;
- (4) Criterion “d”. Have yielded, or is likely to yield, information important for research on prehistory or history; or
- (5) Criterion “e”. Have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events or oral accounts--these associations being important to the group’s history and cultural identity.

All three sites are significant under criteria c, d, and e because they embody the distinctive characteristics of traditional Hawaiian surface architecture of the area; they may yield additional information; and they are culturally important (Table 6). The determination for these sites is effect, with proposed mitigation commitments. The recommended mitigation is preservation for all three sites, and they should be avoided during construction. Archaeological monitoring is recommended for any ground disturbance to ensure that the sites are not impacted by construction. A preservation plan should be developed to ensure that the sites are properly cared for in the short and long term.

Table 6. Significance Determinations

Site	Description	Function	Criterion	Justification	Recommendation
13728	Trail	Transportation	c, d, e	Embodies the distinctive characteristics of a trail; may yield additional information; culturally important.	Preservation, Archaeological Monitoring
13791	Complex	Habitation/ Shelter/ Possible Burial	c, d, e	Embodies the distinctive characteristics of a traditional Hawaiian complex typical of the area; may yield additional information; culturally important.	Preservation, Archaeological Monitoring
30391	Trail	Transportation	c, d, e	Embodies the distinctive characteristics of a trail; may yield additional information; culturally important.	Preservation, Archaeological Monitoring

In sum, three archaeological sites were found within the project area. Preservation is recommended and archaeological monitoring should be conducted. An archaeological monitoring plan and a preservation plan should be produced, to further detail these stipulations.

It should be noted that isolated human burial remains may be discovered during construction activities, even though no evidence of human burials was found during the survey. Should human burial remains be discovered during construction activities, work in the vicinity of the remains should cease and the SHPD should be contacted.

GLOSSARY

‘a‘ali‘i	<i>Dodonaea viscosa</i> , the fruit of which were used for red dye, the leaves and fruits fashioned into <i>lei</i> , and the hard, heavy wood made into bait sticks and house posts.
ahupua‘a	Traditional Hawaiian land division usually extending from the uplands to the sea.
‘ai kapu	To eat under <i>kapu</i> or observe an eating <i>kapu</i> .
‘āpana	Piece, slice, section, part, land segment, lot, district.
‘aumakua	Family or personal gods. The plural form of the word is <i>‘aumākua</i> .
‘awa	The shrub <i>Piper methysticum</i> , or <i>kava</i> , the root of which was used as a ceremonial drink throughout the Pacific.
boulder	Rock 60 cm and greater.
Cellana	Limpets known as <i>‘opihi</i> , four types of which are endemic to Hawai‘i: <i>Cellana exarata</i> (<i>‘opihi makaiauli</i>), <i>C. sandwicensis</i> (<i>‘opihi alinalina</i>), <i>C. talcosa</i> (<i>‘opihi ko‘ele</i>), and <i>C. melanostoma</i> (no Hawaiian name). <i>‘Opihi</i> are a prized food in Hawai‘i and considered a rare treat today.
cobble	Rock fragment ranging from 7.6 cm to less than 25 cm.
Cypraea	Mollusks of the Family <i>Cypraeidae</i> , also known as cowries, or <i>leho</i> , prized for their shells and used traditionally as octopus lures. Thirty-four species are known in Hawai‘i, five of which are endemic to the Hawaiian Islands.
Drupa	Mollusks of the family <i>Muricidae</i> , found in the intertidal zones of Hawai‘i and elsewhere in the Indo-Pacific.
gravel	Rock fragment less than 7.6 cm.
hale	House.
hāpu‘u	<i>Cibotium splendens</i> , a fern endemic to Hawai‘i; a forest fern to 5 m high.
heiau	Place of worship and ritual in traditional Hawai‘i.
‘ili	Traditional land division, usually a subdivision of an <i>ahupua‘a</i> .
‘ilima	<i>Sida fallax</i> , the native shrub whose flowers were made into <i>lei</i> , and sap was used for medicinal purposes in traditional Hawai‘i.
kahuna	An expert in any profession, often referring to a priest, sorcerer, or magician.
kalo	The Polynesian-introduced <i>Colocasia esculenta</i> , or taro, the staple of the traditional Hawaiian diet.
kapu	Taboo, prohibited, forbidden.
keiki	Child.
kiawe	The algaroba tree, <i>Prosopis</i> sp., a legume from tropical America, first planted in 1828 in Hawai‘i.
kīhāpai	Small land division; cultivated garden, patch, orchard, or field; parish of a church.

<i>lama</i>	The native tree, <i>Diospyros sandwicensis</i> , that had many uses in traditional Hawai‘i. Fruit was eaten, wood was fashioned into fish traps and sacred structures within <i>heiau</i> . <i>Lama</i> wood was also crushed and used for medicinal purposes.
<i>luakini</i>	Large <i>heiau</i> of human sacrifice.
Māhele	The 1848 division of land.
<i>makai</i>	Toward the sea.
<i>mauka</i>	Inland, upland, toward the mountain.
<i>mele</i>	Song, chant, or poem.
<i>mō‘ī</i>	King.
<i>mōhai</i>	Offering, sacrifice, to make an offering.
<i>mo‘olelo</i>	A story, myth, history, tradition, legend, or record.
<i>Nerita</i>	A marine shell of the Family <i>Neritidae</i> , common in the intertidal zone. Known as <i>pipipi</i> in Hawaiian, these mollusks were traditionally eaten.
‘ōhi‘a	Two kinds of forest trees. See also <i>o‘ōhi‘a‘ai</i> and <i>‘ōhi‘a lehua</i> .
‘ōlelo no‘eau	Proverb, wise saying, traditional saying.
<i>oli</i>	Chant.
<i>paniolo</i>	Cowboy.
<i>pōhaku</i>	Rock, stone.
<i>pulu</i>	Fern fibers obtained from the <i>hāpu‘u pulu</i> (<i>Cibotium glaucum</i>), tree fern.
sandalwood	<i>Iliahi</i> (<i>Santalum</i>), several varieties endemic to Hawai‘i. Known for their aromatic wood and medicinal qualities. Heavily exported in the 1800s.
stone	Rock fragment ranging from 25 cm to less than 60 cm.
‘uala	The sweet potato, or <i>Ipomoea batatas</i> , a Polynesian introduction.

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APPENDIX: SHPD EARLY CONSULTATION LETTER

NEIL ABERCROMBIE
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
STATE HISTORIC PRESERVATION DIVISION
601 KAMOKILA BOULEVARD, ROOM 555
KAPOLEI, HAWAII 96707

WILLIAM J. AILA, JR.
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

JESSE K. SOUKI
FIRST DEPUTY

WILLIAM M. TAM
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
RESTORIC PRESERVATION
KAIHOLEWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

October 23, 2014

Alana Ortiz
Kalaoa Inc.
PO Box 386
Papaikou, Hawaii 96720
kalaoainc@gmail.com

LOG NO: 2014.4597
DOC NO: 1410MV17
Archaeology

SUBJECT: **Chapter 6E-8 Historic Preservation Review –
Early Consultation for Draft Environmental Assessment
Department of Hawaiian Homelands Kailapa Community
Kawaihae Ahupua'a, South Kohala District, Island of Hawai'i
TMK: (3) 6-1-010:008 (portion)**

Thank you for the opportunity to review this request for consultation that was originally received by our office on February 28, 2014. According to this submittal, the Kailapa Community Association plans to construct a community center, resource center, emergency relief shelter and play ground on Department of Hawaiian Homelands. Our office previously reviewed this project and requested that an archaeological inventory survey (AIS) be conducted in order to identify, adequately record and determine the appropriate treatment for any historic properties (Log 2014.0911, Doc 1404MV20).

Our office was subsequently notified that an archaeological survey was conducted for the larger subdivision area by Hammatt et. al. (1991). The SHPD letter that accepts this survey indicates that the report was not comprehensively reviewed, and accepts the report by default after the review period had elapsed (Log 3027 Doc 3254C). The report indicates that three historic properties were located on this subject parcel. These sites include SIHP 50-10-05-13789, 13790, and 13791. The Hammatt et. al. (1991) archaeological survey does not meet the current standards for an archaeological inventory survey established in HAR 13-276, and is therefore not determined to be an adequate survey pursuant to HAR 13-275(b)(4). Aerial photographs indicate that extensive ground disturbance has occurred on the subject parcel. **SHPD requests that an archaeological field inspection be conducted by a qualified archaeologist** to determine if the previously identified historic properties, or any undocumented historic properties, exist within this project area. If historic properties are present, we request that the results of the field inspection are presented in an addendum archaeological inventory survey. We hope that the field inspection is completed prior to the publication of the Draft EA so that the effects of the project on historic properties can be adequately considered during the environmental review process.

Please contact Mike Vitousek at (808) 652-1510 or Michael.Vitousek@Hawaii.gov if you have any questions or concerns regarding this letter.

Aloha,

A handwritten signature in black ink, appearing to read "Theresa Donham".

Theresa Donham
Archaeology Branch Chief