

**FINAL—Archaeological Monitoring Plan for Kanakaloloa Cemetery, Pālā‘au and Ho‘olehua Ahupua‘a, Kona District, Island of Moloka‘i, Hawai‘i.**

**TMK: (2) 5-2-017:003**



**Prepared For:**

Group 70 International  
925 Bethel Street, 5th Floor  
Honolulu, Hawaii 96813



December 2015

Keala Pono 

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## **MANAGEMENT SUMMARY**

Archaeological monitoring will be conducted for ground disturbing activity associated with improvements to Kanakaloloa Cemetery at TMK: (2) 5-2-017:003 in Pālā‘au and Ho‘olehua Ahupua‘a, Kona District, on the island of Moloka‘i. Improvements will include construction of a concrete pad for a future pavilion, a boundary wall, paved road, and parking lot, as well as the installation of a water line and the addition of new graves.

A previous archaeological inventory survey of the 2.777 ha (6.861 ac.) project area (McElroy and Duhaylonsod 2015) identified one historic property: Site 50-60-02-2564 the Kanakaloloa Cemetery. The cemetery consists of more than 300 graves, including individuals and families associated with the establishment of Ho‘olehua Homestead, one of the first Hawaiian homesteads in the state. Most graves date from the 1940s to the 2010s, and the cemetery continues to be utilized today. Avoidance and no further work is recommended for Site 2564 (the cemetery), while the remainder of the property should be subject to full time archaeological monitoring for all ground disturbance. A temporary buffer should be installed during construction so that the cemetery is not impacted. The buffer should not impede access to existing graves.



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## INTRODUCTION

At the request of Group 70 International, Keala Pono Archaeological Consulting has prepared an archaeological monitoring plan for Kanakaloloa Cemetery at TMK: (2) 5-2-017:003 in Pālā‘au and Ho‘olehua Ahupua‘a, Kona District, on the island of Moloka‘i, Hawai‘i. Improvements are proposed for the cemetery, to include construction of a concrete pad for a future pavilion, a boundary wall, paved road, and parking lot, as well as the installation of a water line and the addition of new graves.

This monitoring plan is designed to identify historic properties that might be exposed during construction, and to treat them properly, in accordance with the State Historic Preservation Division (SHPD) *Rules Governing Standards for Archaeological Monitoring Studies and Reports* (§ 13-279-4). The plan includes background information on the project area and an outline of field methods and post-field actions proposed for the archaeological monitoring. Hawaiian words, technical terms, and flora and fauna are defined in a glossary at the end of the document.

### Project Location and Environment

The Kanakaloloa Cemetery is located on Hawaiian homestead lands within *nā ahupua‘a* of Pālā‘au and Ho‘olehua and within the larger *moku* of Kona on the island of Moloka‘i (Figures 1 and 2). The cemetery lies within TMK: (2) 5-2-017:003, a 2.777 ha (6.861 ac.) parcel owned by the State of Hawai‘i Department of Hawaiian Home Lands. The project area is surrounded by Hawaiian homestead agricultural land with scattered residential development. Kanakaloloa Cemetery is adjacent to the Moloka‘i Veterans Cemetery but is a distinct and separate homestead cemetery.

TMK: (2) 5-2-017:003 lies at 250 m (820 ft.) in elevation, approximately 700 m (.43 mi.) from the northern coastline of Moloka‘i. Topography is moderately sloping to the east but is relatively flat on the north side of the parcel. The current cemetery occupies the south side of the lot, with dirt roads running through it. Lihi Pali Avenue is on the east, and a post and wire fence bounds the property on several sides. Vegetation within the current cemetery is sparse, consisting of short grass and a few large pine trees. The northern portion of the project area is densely vegetated, mostly with Christmas berry, *koa haole*, and tall grass.

The Ho‘olehua-Pālā‘au lands are situated in the middle section of the island on the Ho‘olehua Plain, and they consist mainly of a rich lateritic soil that runs from 3–9 m (10–30 ft.) in depth (Meyer 1982). The soil type in the project area is mostly LaB, or Lahaina silty clay with 3 to 7% slopes (Figure 3). There is also a smaller amount of LaC, or Lahaina silty clay with 7 to 15% slopes in the southwest corner of the parcel. The soil association for the project area is mostly of the Kahanui-Kalae-Kanepuu association which is described as “deep, gently sloping to moderately steep well-drained soils that have a dominantly fine-textured subsoil; on uplands” (Foote et al. 1972). In the northern part of the project area, the soil association is Very stony land-Rock land, which is described as “gently sloping to very steep, rocky and stony land types; on uplands and in gulches and valleys” (Foote et al. 1972).

The project area receives approximately 51–64 cm (20–25 in.) of rainfall annually with the bulk of the precipitation occurring from November to April. This helps to recharge the basal zone of groundwater on which almost the entire island sits. Beneath the Ho‘olehua Plain, the basal groundwater is thoroughly brackish due to the lack of surface groundwater adding to the zone where the fresh and salt water mix. The nearest streams are Mane‘opapa, a non-perennial stream that runs through a gulch 270 m (.17 mi.) south of the project area and Anianikeha, another non-perennial watercourse situated 425 m (.26 mi.) to the north of the parcel. Temperatures in the Ho‘olehua-Pālā‘au area range from a low of 20° C (68° F) in the cold, rainy season to 24° C (76° F) in the

warm, drier season. Typical northeasterly trade winds blow throughout most of the year but are sometimes replaced by the southerly Kona winds (Stearns and Macdonald 1947).

### **The Undertaking**

Improvements to Kanakaloloa Cemetery include construction of a concrete pad for a future pavilion, a boundary wall, paved road, parking lot, and water line. The cemetery will also be expanded to the north to include additional plots. The conceptual plan for the Kanakaloloa Cemetery improvements is shown in Figure 4.

The pavilion will be a .01 ha (1,250 sq. ft.) open structure just west of Lihi Pali Avenue that will offer visitors shelter from the elements and space to hold gatherings. Footings for the structure are not expected to exceed 1.2 m (4 ft.) deep.

The boundary wall will provide a protective barrier around the perimeter of the cemetery, which is currently open to Lihi Pali Avenue. The proposed wall would extend from the existing Ho‘olehua Veteran’s Cemetery to an existing fence line that cuts through the parcel. It would consist of a .9–1.2 m (3–4 ft.) high stacked basalt rock wall along the eastern side of the property.

The paved road and parking lot will include paving of existing unimproved paths within the cemetery. This will help prevent erosion and muddy conditions. The pavement would extend approximately 3.7 m (12 ft.) wide, with entry/exit at Lihi Pali Avenue, and two turnaround areas provided. The parking lot will be located near the proposed pavilion.

The new water line will extend an existing line that is currently used for landscape irrigation. The new line will run to the proposed pavilion to provide water for flowers and other plants placed on the graves, as well as cleaning from landscaping activities. Excavations for the water line are not expected to exceed 1.2 m (4 ft.) deep.

Additional grave plots are planned for the north and west sides of the parcel. Grave depths will be approximately 1.8 m (6 ft.).



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









Figure 4. Conceptual plan for Kanakaloloa Cemetery improvements, courtesy of Group 70 International.

## BACKGROUND

A summary of the natural environment of the Pālā‘au and Ho‘olehua region followed by a brief historic review 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 Papakilo, Ulukau, and Waihona ‘Aina databases, and the State of Hawai‘i Department of Accounting and General Services (DAGS) website. Historical maps, archaeological reports, and historical reference books were among the materials examined.

### Pālā‘au and Ho‘olehua in Traditional Times

The history of Pālā‘au and Ho‘olehua begins with the origin of Moloka‘i Island:

Moloka‘i and Lāna‘i were the children of Wākea by different wives. Hina was the mother of Moloka‘i and the child was called Moloka‘i-a-Hina. The mother of Lāna‘i was Ka‘ulawahine. They became ancestors of the people of those islands, but the two islands had ancient names (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 other means by which Hawai‘i’s history has been preserved. One often overlooked traditional 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 [to those familiar with the stories behind the names]” (Pukui et al. 1974:xii).

Among the place names relevant to the project area which have been listed in the book *Place Names of Hawaii* are Hikauhi, Ho‘olehua, ‘Īloli, Kāluape‘elua, Kona, Moloka‘i, Pālā‘au, and Pu‘ukape‘elua; the stories associated with these place names are in the *Mo‘olelo* section of this report:

Hikauhi. Coastal area, gulch, fishpond, and reef passage, south Moloka‘i. This was the daughter of Chief Ho‘olehua and his wife ‘Īloli. [\*No translation given].

Ho‘olehua. Village, land divisions, and Hawaiian homesteads area near the Moloka‘i airport, said to be named for a chief. *Lit.*, acting the expert.

‘Īloli. Three land divisions, Moloka‘i. *Lit.*, yearning.

Kāluape‘elua. Gulch, Moloka‘i. *Lit.*, baked caterpillar

Kona. Leeward districts on Hawai‘i, Kaua‘i, Moloka‘i, Ni‘ihau, and O‘ahu. *Lit.*, leeward.

Moloka‘i. Island, 38 miles long, 10 miles wide, 261 square miles in area, and having a 1970 population of 5,261. District, forest reserve, lighthouse, high school, airport, and hospital. [\*No translation given].

Pālā‘au. Three land divisions, north central and southwest Moloka‘i. *Lit.*, wooden fence or enclosure.

Pu'ukape'elua. Hill, north Moloka'i. A beautiful girl lived in a cave near Kala'e. *Lit.*, hill [of] the caterpillar.

The name "Kanakaloloa" is also listed in *Place Names of Hawaii*, as a hill in north Moloka'i. It is translated as "tall person."

In addition to the land features having significance in their names, so too was there importance attached to the naming of the rains, the winds, the clouds and many other phenomena of the natural environment. Hehika'uala is a rain name of Ho'olehua. Literally it translates to "the rain that tramples sweet potato." Lanikeha, literally "lofted heaven," is another rain name of Ho'olehua. It is a rain that shares its name with a native sweet potato variety of Moloka'i. Both rain names are associated with the 'uala, showing the importance of that crop to the area. Among Ho'olehua's wind names, one is Ikioe (Kamakau 1991), and another is Puluea which translates to "a damp breath." Summers gives two names for Ho'olehua's winds, Kaikioe and I'aiki, and she cites Pukui and Elbert's dictionary as the source for this information (Summers 1971), but upon verifying the citation, only I'aiki is listed in the dictionary (Pukui and Elbert 1986). For Pālā'au, there are no rain names listed, but Summers names two winds; they are Ka'ele and Hauialia (Summers 1971). Ka'ele and Moa'e are listed as winds of Pālā'au in *The Wind Gourd of La'amaomao* (Nakuina 1990).

### **Subsistence and Traditional Land Use**

Like the names of Ho'olehua's rains hint, the Ho'olehua Plain was noted for the cultivation of 'uala. This is affirmed by the written and oral histories of Moloka'i which stress the importance of sweet potato (*Ipomea batatas*) on leeward Moloka'i and in Ho'olehua and Pālā'au in particular. This might be expected since sweet potato cultivation was dominant in similar dry environments on other islands throughout the archipelago that were not conducive to wet taro farming. Handy and Handy (1991:571) elaborate on the 'uala cultivation of this region:

In 1931 there were many flourishing [sweet potato] patches on the Hawaiian homesteads at Ho'olehua. It is said that Ho'olehua and Pala'au were noted for sweet potatoes in the olden days. Any part of the pineapple lands westward from this section may have been used for sweet potatoes.

Handy and Handy (1991:213) also note the cultivation of a distinctive type of gourd in Ho'olehua:

'Olo or Hokeo bore the long gourd used for the hula drum and for holding the fisherman's tackle. These still grow wild in Ka'u, near Punalu'u, and are cultivated at Ho'olehua on Molokai.

A final observation on traditional subsistence comes from Southwick Phelps in the 1930s:

For Pala'au (Apana 2), Kaluakoi, and Punakou, Ho'olehua, and Naiwa, planting areas for yams and sweet potatoes cannot be delimited but it is known that these were grown in that general area and were, with fish, the staples of the inhabitants. (In Handy and Handy 1991:518)

Summers (1971) reports that the majority of Moloka'i's pre-contact population resided east of the project area from Kalama'ula to Kumimi and that the population in the island's central Ho'olehua-Pālā'au region was scattered. But this by no means diminished the importance of the area. In contrast, the region was part of a complex of learning centers dedicated to the practice of hula and to the medicinal arts for curing and/or causing sickness. Two of Moloka'i's famous sayings allude to this spiritual power that the island has been associated with: *Moloka'i ku'i lā'au* (Moloka'i, pounder of medicine); and *Moloka'i Pule 'O'o* (Moloka'i of the potent prayer).



Scattered or not, the population on the Ho‘olehua Plain during traditional times was substantial enough to have left behind several *heiau* and *ko‘a*. Summers (1971) lists two *heiau* in Ho‘olehua. One was called Lepekaheo Heiau, and it was near the boundary between Ho‘olehua 2 and Pālā‘au 2 Ahupua‘a. The other *heiau* was documented without a name, and it was east of a place called ‘Eleuweue. For Pālā‘au, Summers lists two *heiau* and three *ko‘a*: a *heiau* east of Ho‘olehua Cemetery; a *heiau* at Anahiki Gulch; a *ko‘a* at Pu‘u Kapele; a *ko‘a* at Kahinaokalani; and a *ko‘a* at Na‘aukahihi. Two other features that Summers notes offer additional insight to traditional living in the area in pre-contact times. One was an ‘ulu *maika* playing field in Akani, Pālā‘au, and the other was a 6 ft. by 7 ft. boulder at Pu‘u Kape‘elua, Ho‘olehua, which was interpreted as either a stone for sharpening adzes or for collecting water (Summers 1971).

Areas north of the Kualapu‘u reservoir near Pu‘u ‘Ano‘ano were used in ancient times to teach *kahuna* the spiritual and medicinal arts. The proverb, “Moloka‘i ku‘i lā‘au” (Moloka‘i, pounder of medicine) attests to the expertise of Moloka‘i *kahuna* in compounding medicines and poisonous potions (Pukui 1983). From a chant extolling the powers of Moloka‘i, Mrs. Vanda Hanakahi, a native of Ho‘olehua wrote in the late 20<sup>th</sup> century, “ ‘Ae nō ‘o Moloka‘i ka piko o ka pae‘āine o Hawai‘i nei; he wahi la‘a ‘ihi no ke anaina mea ho‘ōla...” meaning that Moloka‘i is agreed upon as the center of the Hawaiian archipelago and is a sacred and revered place of healing arts for the multitudes.

### ***Mo‘olelo***

As mentioned earlier, Hawaiian place names were connected to traditional stories by which the history of the places was preserved. These stories were referred to as *mo‘olelo*, defined as follows:

A term embracing many kinds of recounted knowledge, including history, legend, and myth. It included stories of every kind, whether factual or fabulous, lyrical or prosaic. Mo‘olelo were repositories of cultural insight and a foundation for understanding history and origins, often presented as allegories to interpret or illuminate contemporary life... Certainly many such [oral] accounts were lost in the sweep of time, especially with the decline of the Hawaiian population and native language. (Nogelmeier 2006:429–430)

Still, a good amount of traditional stories managed to be recorded as Hawaiian society transitioned from an oral culture to a written one, and among those recorded were several versions of stories concerning the places associated with Moloka‘i’s Ho‘olehua Plain.

One *mo‘olelo* points out that several of these Moloka‘i places were named after legendary figures from the ancient days. Ho‘olehua was named after an ancient chief of the same name (Pukui et al. 1974). Ho‘olehua’s wife was ‘Īloli, and their daughter was named Hikauhi (Pukui et al. 1974). Today, ‘Īloli is the name of a nearby *ahupua‘a* in Moloka‘i’s Kona District, and it is also the name of a hill in another nearby *ahupua‘a*, Kaluako‘i. As for Hikauhi, it is the name of several features in Kaluako‘i Ahupua‘a, namely a gulch, a hill, a fishpond and a specific point along the coast.

This story is tied to the legend of Pāka‘a, which Beckwith (1970) puts in the category of legends about lesser Hawaiian gods. Pāka‘a inherited from his grandmother Loa, the supernatural ability to call upon the winds. However, when others became jealous of Pāka‘a, he left his home on Hawai‘i Island, fleeing for his life, and settled on Moloka‘i. There, he married Hikauhi, the aforementioned daughter of Ho‘olehua and ‘Īloli. Hikauhi bore Pāka‘a a son, named Kūapāka‘a, and this son carried on the supernatural abilities of his father (Beckwith 1970; Pukui et al. 1974).

Beckwith (1970) shares that Pāka‘a’s mother was La‘amaomao, a woman of chiefly rank from Kapa‘a, Kaua‘i. Kamakau also mentions a La‘amaomao in his written accounts, and this La‘amaomao is connected to Moloka‘i, but it appears to be a different person with the same name.

Kamakau does not even specify if this La'amaomao is female or male. In Kamakau's *mo'olelo* of the great navigator Mo'ikeha, La'amaomao is one of many supporters who followed Mo'ikeha as he sailed from Kahiki to Hawai'i. As he sailed through the islands, some of Mo'ikeha's followers stayed on Hawai'i Island, some stayed on Maui, some on O'ahu, and La'amaomao stayed on Moloka'i. It is in this account that Kamakau gives us one of the names of Ho'olehua's winds:

Mo'ikeha belonged to Kahiki, and the reason he came to Hawai'i was because he... was severely criticized, and so he went off to sea. He took with him his followers Moa'ula, Pāha'a, La'a-maomao, Mō'eke, Kaunalewa, and some others. The first place they landed on was at Kalae in Ka'ū, Hawai'i...

La'amaomao remained on Moloka'i at Haleolono in Kaluako'i --- in Kaluako'i of the tiny fish of Haleki'i, the black sea cucumbers of Pālā'au, the Ikioe wind of Ho'olehua; the sweet waters of Waiakāne, and the stratified limestone (*'unu 'unu pa'akea*) of Haleolono. There lived La'a-maomao (Kamakau 1991:105–106).

Pālā'au and Ho'olehua are mentioned in a *mo'olelo* involving the inception of sorcery on the island of Moloka'i (Kamakau 1964:131–132). Only one person, a man named Kaiakea was trained in sorcery, and his teaching came directly from the gods. Kaiakea built a house in Kala'e and organized a feast for his house warming. Kaiakea, however, was a man that did not have a god. While his wife prepared the food for the feast, Kaiakea stood in the doorway of the *hale mua*, or men's house, and saw a multitude of women and one man crossing the plains from Ho'olehua to Pālā'au. They wore yellow *kapa* and multicolored leis. The man approached Kaiakea, and Kaiakea offered food to his party. The man said that he would not accept any food unless Kaiakea built a thatched house for them. The man disclosed that he and the women in the procession were angels and if Kaiakea could complete the house in a single day then they would become Kaiakea's gods and give him their belongings to do their work. Kaiakea was able to build the house that day and filled it with food offerings, which pleased the angels. Kaiakea took care of his new gods for the rest of his life and did not use them for malicious purposes. Before he died, Kaiakea instructed his children not to use the gods to seek wealth and not to disclose the knowledge of sorcery.

A final *mo'olelo* sheds light on a hill called Pu'ukape'elua and a gulch called Kāluape'elua, both in the *ahupua'a* of Ho'olehua. According to this *mo'olelo* a beautiful girl was in a relationship with a lover who only visited in the night and left by daylight. Unbeknownst to the girl, her lover was a demi-god who could take the form of a caterpillar. The girl's parents enlisted the aid of a *kahuna* to help them find out who the girl's lover was and where he disappeared to everyday. With the help of the *kahuna*, they found the lover in his caterpillar form sleeping on a hill, and they set him on fire. As a result, he exploded into a multitude of smaller caterpillars, and the situation was ended after all the caterpillars were burned. The name of the hill, which means "Caterpillar Hill," and the name of the gulch, which means "Baked Caterpillar," are reminders of this story (Summers 1971).

### ***Oli and Mele***

The noteworthiness of specific locales in Hawaiian culture is further bolstered by their appearance in traditional chants. An *oli* refers to a chant that is done without any accompaniment of dance, while a *mele* is a chant that may or may not be accompanied by a dance. These expressions of folklore have not lost their merit in today's society. They continue to be referenced in contemporary discussions of Hawaiian history, identity, and values.

One chant in particular, which mentions the project area and emphasizes an important episode in Moloka'i's history, should be highlighted. This is the chant which reiterates a special connection that the people of Moloka'i have with King Kamehameha V. At least two slightly different versions have been published; one can be found in the book, *The Echo of Our Song: Chants & Poems of the*

*Hawaiians* (Pukui and Korn 1973); and the other is translated by Pukui in the book, *Nā Mele Welo: Songs of Our Heritage* (Bacon and Napoka 1995).

In the version published in *The Echo of Our Song*, the chant is titled *Ka Huaka ‘i*, and it is classified as an *oli*. It is also described in the book’s commentary as both a *mele ali ‘i*, a chant which praises a chief, and a *mele māhalo*, a chant of gratitude. Pukui and Korn date the authorship of the chant to the mid-19<sup>th</sup> century by a Hawaiian Christian who was still mindful of the ancient Hawaiian spiritual beliefs (Pukui and Korn 1973). On the other hand, the version published in *Nā Mele Welo* is titled *I Aloha ‘ia ‘o Kīlauea*, and it is described as a *mele* specifically accompanied by dancers using the *pū‘ili*, or split bamboo stick implement. In this book, the credit for preserving and sharing this version of the chant goes to a Mrs. Maluo Keawe Nainoelua of Hilo (Bacon and Napoka 1995).

Both versions praise King Kamehameha V for sending the ship, the Kīlauea, to Moloka‘i bringing medicine, supplies, and food at a time when it was much needed. One cannot help but wonder if this last of the Kamehameha kings had a particular affection for Moloka‘i. King Kamehameha V had a residence and ranch on the island, and he helped establish a grove of coconut trees in Kaunakakai in the 1860s which continues to be an important landmark today (Pukui et al. 1974). The landmark is known as Kapuāiwa Coconut Grove, an appellation which honors the king’s name at his birth, Lot Kapuāiwa. The two versions of the chant with minor differences are presented with their translations below. Notice the special reference to Pālā‘au in both versions, referring to the ship’s anchoring outside the smaller coastal Pālā‘au land division which was not physically connected to the Ho‘olehua Plain where of the main Pālā‘au Ahupua‘a.

Here is the version found in Pukui and Korn’s book:

#### **Ka Huaka‘i**

Ia aloha ia Kīlauea,  
Lio kākele a o ka moana,  
Holo mamua holo mahope.

Kau pono ka ihu i ka makani,  
Haki nu‘a ka uwahi i ke kai,  
Nome a‘e ka huila malalo,  
Hala e ka lae o Kalā‘au,

‘Oni ana Moloka‘i mamua,  
Huli a‘e e eke alo i Lāhainā,  
He ukana ka Kīlauea,  
Lū a‘e la i Pālā‘au,  
Ho‘okahi pahuna malalo.

Kohu ‘āuna manu i ke one,  
Ka hoholo i ke ālialia.

E ‘ole o Kalani Mehameha  
Ola ai nei pū‘ā hipa,  
Na hipa a Kama‘ipu‘upa‘a.

‘Ai ana i ka lau ‘oliwa.

#### **Errand**

Kīlauea, beloved ship, sea-roving steed  
roams this ocean full-steam ahead  
backing and hauling, then the voyage home.

Now Kīlauea’s prow heads into the wind,  
smoke breaks from stack, ripples over the sea,  
paddle wheel slowly revolves,  
passes Kalā‘au Point

Moloka‘i up ahead,  
Lāhainā yonder,  
awaiting freight,  
And stops at Pālā‘au to unload cargo,  
heave ho and shove down below.

Like a flock of seabirds upon a waste of sand  
a hungry horde races along this salt-encrusted  
shore.

Were it not for Chief Kamehameha  
These creatures would be bereft of all supply,  
Would be as sheep without forage, no shepherd  
were it not for life-bringing Kama‘ipu‘upa‘a the  
Kahuna, wise in matters of sickness, life and death.

Now let this famished flock feed on olive leaves  
Given with a King’s love.

Ha'ina 'ia mai ka puana,	This is the end of my song
Nō Kalani Mehameha he inoa.	in praise of Chief Kamehameha.

The chant commemorates an errand of mercy in which Kamehameha V brought the necessities of life, including native medicines as well as food, to workers on his royal ranch at Hālawā, island of Moloka'i, during a period when the ranch had exhausted its supplies. Lot Kamehameha (1830–1872), King Kamehameha V, ruled over Hawai'i from 1863 to 1872. He was the last of the Kamehameha kings directly descended from the Conqueror.

Text: Mary Kawena Pukui. Title assigned (Pukui and Korn 1973:83–85).

And here is the version found in *Nā Mele Welo*:

**I Aloha 'ia 'o Kīlauea**

I aloha 'ia 'o Kīlauea  
 Lio kākele o ka moana.  
 Holo ma mua, holo ma hope,  
 Kau pono ka ihu i ka makani,  
 Haki nu'a ka uahi i ke kai,  
 Nome a'e ka huila ma lalo.  
 Hala e Ka Lae o Kalā'au  
 Pili mākou me Moloka'i.  
 Huli aku e ke alo Lahaina,  
 He ukana ke Kīlauea.  
 Kū a'ela i Pālā'au  
 Ho'okahi ka pahuna ma lalo.  
 Kohu 'āuna manu i ke one,  
 Kāholoholo i ke ālialia.  
 E 'ole 'o Kalani Mehameha  
 Ola ne'ia pū'āhipa.  
 Nā hipa a Kama'ipu'upa'a  
 Lālau i ka lau weuweu.  
 Ha'ina 'ia mai ka puana  
 'O Kalani Mehameha he inoa.

**Beloved is the Kīlauea**

Beloved is the Kīlauea  
 The "horse" that travels the sea.  
 It goes forward and back,  
 With the prow facing the wind.  
 The smoke ripples out over the sea,  
 The wheels roll on below.  
 The ship passes Kalā'au Point  
 And brings us close to Moloka'i.  
 Kīlauea turns to face Lahaina,  
 With much freight on board.  
 It weighs anchor at Pālā'au  
 With one shove from below.  
 Like flocks of birds on the sand,  
 The people run about on the salt-covered earth.  
 If it were not for King Kamehameha,  
 These sheep would not find sustenance,  
 These sheep of Kama'ipu'upa'a,  
 That wandered about eating herbage.  
 This is the end of my song  
 For the king, Kamehameha.

Contributor: Mrs. Maluo Keawe Nainoelua, Hilo, Hawai'i. Hula pū'ili. [Dance using split bamboo stick.] A mele for Kamehameha V ma [at] Moloka'i.

Note: Kama'ipu'upa'a was a woman, a retainer of the king, who saw all was well with his places on Moloka'i (Bacon and Napoka 1995:118, 119).

**'Ōlelo No'eau**

Like *oli* and *mele*, traditional proverbs and wise sayings also known as *'ōlelo no'eau* have been another means by which the history of Hawaiian locales have been recorded. In 1983, Mary Kawena Pukui published a volume of nearly 3,000 *'ōlelo no'eau*, or Hawaiian proverbs/wise sayings, that she collected throughout the islands. The introductory chapter reminds us that if we could understand these proverbs and wise sayings well, then we would understand Hawai'i well (Pukui 1983). Although none of the *'ōlelo no'eau* in Pukui's volume mentions Pālā'au, there are two which refer to Ho'olehua. One saying calls to mind the hot weather that the Ho'olehua Plain is known for. The other saying is more about the *kioea* bird rather than Ho'olehua, but still, it is a reminder that this native bird is familiar to the area:

(1935) Ku'u manu lawelawe ō o Ho'olehua.

*My bird of Ho'olehua that cries out about food.*

Said of the *kioea*, whose cry sounds like "*Lawelawe ke ō! Lawelawe ke ō!*" ("Take the food! Take the food!"). The *kioea* is the bird that calls to the fishermen to set out to sea.

(2164) Mo'a nupu ka lā i ke kula o Ho'olehua.

*The sun scorches the plain of Ho'olehua.*

Refers to Ho'olehua, Moloka'i.

There are several other '*ōlelo no 'eau*' which should be mentioned here. While they are not associated specifically with the project area, these sayings attribute certain things to the Moloka'i people and/or the entire island, Ho'olehua-Pālā'au included. One saying celebrates the people's lineage to Hina. Other sayings declare that the people of Moloka'i are expert athletes and practitioners of hula, sorcery, and the medicinal arts. And finally, one of the '*ōlelo no 'eau*' describes the island as a place of hurt and distress due to the tragedies associated with the Hansen's disease patients and their exile to a remote part of Moloka'i:

(2191) Moloka'i 'āina o ka 'eha'eha.

*Moloka'i, island of distress.*

This expression came about after the establishment of the leper colony there. It refers to the separation of loved ones, the ravages of the disease, and the sad life in the early days at Kalawao, when so much was lacking for the comfort of the patients.

(2193) Moloka'i ku'i lā'au.

*Moloka'i, pounder of medicine.*

The *kahuna* of Moloka'i were said to be experts in compounding medicines and poisonous potions. Also, a stick dance bore this name.

(2194) Moloka'i nui a Hina.

*Great Moloka'i, land of Hina.*

The goddess Hina is said to be the mother of Moloka'i.

(2195) Moloka'i pule o'o.

*Moloka'i of the potent prayers.*

Moloka'i is noted for its sorcery, which can heal or destroy.

(2315) Niniu Moloka'i, poahi Lāna'i.

*Moloka'i resolves, Lāna'i sways.*

A description of the revolving hips and the swaying movements in *hula*.

(2698) Pua ka uwahi o kā'e'a'e'a moku o Hina.

*Up rose the smoke of the experts of the island of Hina.*

Said of the quickness of the athletes of Moloka'i --- they were so fast that they smoked.

(Pukui 1983:206, 235, 238, 239, 252, 294)

## Pālā‘au and Ho‘olehua in the Historic Era

Moloka‘i and the entire Hawaiian archipelago enter the historic era in the late 18<sup>th</sup> century. Captain Cook’s so-called discovery of the islands is in 1778, and although he noted Moloka‘i in the distance that year, he did not sail up to the island until 1779. But it is not until 1786 that there is the first recording of Westerners meeting and interacting with the natives of Moloka‘i (Summers 1971).

Just prior to the arrival of foreigners, Moloka‘i had seen several centuries as an independent kingdom starting with its first *ali‘i nui*, Kamauaua, in the 13<sup>th</sup> century (Summers 1971). There was a brief challenge to its independence from Hawai‘i Island in the 15<sup>th</sup> century, but otherwise, Moloka‘i enjoyed its sovereignty all the way up to the 18<sup>th</sup> century when it was once again challenged by chiefs from various neighboring islands. It should be noted, however, that there had also been episodes of intra-island conflict among Moloka‘i chiefs from the leeward and windward districts as well disrupting the peace.

It is uncertain if Moloka‘i was still an independent kingdom or under the rule of a neighboring island’s chief when Westerners arrived in the late 18<sup>th</sup> century. It is documented that when Captain James King landed on O‘ahu in 1779, the warriors of O‘ahu had gone to Moloka‘i to battle the forces of Maui’s King Kahekili there (Summers 1971). What is not clarified is if at that time Moloka‘i was still independent, or if it was under the rule of O‘ahu, or under the rule of Maui. However, what is clearly recorded is that in 1780, Moloka‘i was under the rule of O‘ahu’s King Kahahana. Kahahana gave the far eastern portion of Moloka‘i to Kahekili because Kahekili was Kahahana’s elder, but that was not enough, and eventually, in 1785, Kahekili’s forces invaded O‘ahu and killed Kahahana. As a result, the entire island of Moloka‘i went under the Maui rule of Kahekili. On the way to battle Kahahana on O‘ahu, Kahekili stopped on Moloka‘i to supply their canoes with fish from Moloka‘i’s fishponds. The historian Kamakau records that Kahekili’s forces were multitudinous, and his fleet of canoes stretched from Ho‘olehua to Kaluako‘i (Translation by D. Duhaylonsod):

Ma Lahaina i ho‘ākoakoa ‘ia ke anaina no ka holo ‘ana i ke kaua. ‘O Halekumukalani ka hale o ke akua, aia ma Pūehuehu. I ka pau ‘ana o ke kapu, ‘o ka ho‘omaka nō ia i ka holo a Moloka‘i; ‘o ka i‘a o nā loko kuapā, ‘o ia ke ō o ka holo ‘ana; mai Ho‘olehua a Kaluako‘i ka piha i nā wa‘a. I ka holo ‘ana o nā wa‘a kaua ma ka mole o Lāna‘i, a ua kapa ‘ia kēia alanui moana a Kahekili i holo mai ai i ke kaua i O‘ahu, ‘o Ka‘ōpuaki‘iki‘i ka inoa; a ma ka lewa loa o ka moana, a loa‘a i ka wēlau o ka ‘Ao‘aoa, a nāna i ho‘iho‘i i ka ‘āina, a ‘o Waikīkī ke awa (Kamakau 1996[1866]:88).

*Lahaina was where the multitude was assembled to go into battle. Halekumukalani was the name of their god’s house; it was at Pūehuehu. When the kapu period was over, they began sailing to Moloka‘i, to get the fish from the fishponds, and their sailing continued, from Ho‘olehua to Kaluako‘i, it was filled with canoes. When the war fleet sailed away from Lāna‘i, this ocean route that Kahekili traveled on to make war on O‘ahu was called Ka‘ōpuaki‘iki‘i, under the long skies of the open sea, and they caught ahold of the tip of the ‘Ao‘aoa wind, and it pushed them to the land, and Waikīkī was the landing place.*

Not long after Kahekili’s death in 1794, King Kamehameha’s forces from Hawai‘i Island defeated both the O‘ahu warriors and the Maui warriors, and so Moloka‘i unquestionably went under the rule of Kamehameha. Like Kahekili, Kamehameha stopped on Moloka‘i on his way to fight on O‘ahu, and while on Moloka‘i, Kamehameha used the Ho‘olehua Plain as a training area for his warriors. Kamehameha eventually unified the entire island chain (Summers 1971).

## Missionary and Ranching Activity

For many decades following the arrival of Westerners, Moloka‘i was not a prominent port of call that foreigners visited. After Captain Vancouver’s description of the island in 1792, the only other accounts of Westerners visiting the island prior to the early 1800s were of missionaries (Summers 1971). The first permanent church established on the island was a Protestant mission on the east side of Moloka‘i in 1832. Much later, Catholic missionaries also established themselves on the island, but perhaps the one with the most profound impact was the mission founded on the Kalaupapa Peninsula by Saint Damien in the 1870s. It was there at the settlement established by King Kamehameha V that Saint Damien ministered to the patients afflicted with Hansen’s Disease. While the missionary foreigners and their activities helped shape Moloka‘i Island as a whole, they did not have a major impact on the Ho‘olehua Plain.

On the other hand, the activities brought about by ranchers and the ranching industry on Moloka‘i did have a more direct impact on the region of interest. An important figure who ties much of this together is the German immigrant R.W. Meyer. Meyer arrived on Moloka‘i in the 1840s, married a chiefess from the island, and settled in the Kala‘e area to the east of Ho‘olehua. Meyer also became the overseer of the Kalaupapa settlement for Hansen’s disease patients after its creation by King Kamehameha V’s legislation in the 1860s, and furthermore, Meyer became the manager for the king’s ranch on Moloka‘i which operated on lands to the west and south of the Ho‘olehua Plain. From Kamehameha’s ranch came multitudes of cattle which were allowed to roam free on *kapu*, and in addition to that, the king introduced deer in 1868 which quickly multiplied and spread throughout the island (Summers 1971).

After Kamehameha V’s death in 1872, Meyer continued to administer the royal ranchlands for Kamehameha’s heirs. Excerpts from two Hawaiian language newspapers confirm the continuance of Meyer’s land management. In the first excerpt, from *Ka Nupepa Kuokoa*, Meyer announces that lands of the Kamehameha heiress Princess Ruth Ke‘elikōlani extend from Kaluako‘i, past the Ho‘olehua Plain, and east to Kapa‘akea. In the second article, from *Ka Makaainana*, Meyer specifically lists Pālā‘au as one of the *ahupua‘a* still under the royal name. Both newspaper excerpts, presented below, caution the rest of the population not to allow their animals to roam onto the royal lands:

Mai keia manawa a mahope aku nei. Ke papa ia'ku nei na kanaka a pau, mai hookuu a hooholo i ka lakou mau holoholona maluna o na aina o ke Alii ka Mea Kiekie Ruta Keelikolani e waiho ia ma ka mokupuni o Molokai, ma Kapaakea a hiki i Kaluakoi, me ka ae like ole mamua me ko'u hope R.W. Meyer. Aina e kue kekahi i keia olelo papa, alaila, e hoopii ia no ma ke kanawaiSIMON K. KAAI.Agena o ke Alii R. Keelikolani. (*Ka Nupepa Kuokoa* 1879)

Olelo Hoolaha.

E ike auanei na mea a pau he mau holoholona ka lakou [lio, miula a me na iakake], e holo ana maluna o na aina hanai holoholona ma Molokai-Kaluakoi, Palaau, Ioli, Naiwa, Kahanui Kalamaula, Kaunakakai, Makakupaiaiki a me ke kula o Kawela. E hooukuia aku ana mai ka la mua kau o Iulai, 1897, no kela a me keia holoholona e hele ana maluna o ua mau aina la he 25 keneta no ka holoholona hookahi o ka mahina, e hookaaia ma ke dala, a i ole, ma ka hana maoli paha maluna o ua mau aina la, ma ka ae like a ma ke kauoha a ka Luna Hooponopono o ua mau aina la i oleloia maluna. O na holoholona i hookaa ole ia, e hopuia aku ana ma ke ano komohewa.R.W. MEYER,Luna Hooponopono,Kalae, Molokai, Maraki 25, 1897. mar. 28-4ts. (Meyer 1897:1)

Meyer died in 1897, and coincidentally that same year, a group of businessmen organized to purchase 70,000 acres of the late Kamehameha V's former ranchlands and lease another 30,000 more, stretching from the west end of the island to the Ho'olehua Plain. By that time, Princess Ruth had passed away, and her lands there had already gone into the hands of her heiress Bernice Pauahi Bishop. The purchasing business entity would later be named the Molokai Ranch, and the next year, this business organization also formed the American Sugar Company (ASCO) which added sugarcane fields to the Ho'olehua Plain and constructed a railroad through it for transport. Since the Moloka'i sugar venture had a tough time competing with other sugar enterprises throughout the islands, the early 1900s found ASCO switching its focus to raise cattle and sheep and to produce honey instead.

### **Māhele Land Tenure**

During Kamehameha III's reign, in 1848, sweeping changes were made to the traditional land tenure system. This was called the Māhele. This proclamation allowed the king to divide landownership for three groups of people: the king, the chiefs, and the commoners. The new system of land tenure was another influence of Westerners in Hawai'i:

THE MAHELE is rightfully considered one of the most significant chapters in the modern history of Hawai'i. Several legislative acts during the period 1845-1855 codified a sweeping transformation from the centuries-old Hawaiian traditions of royal land tenure to the western practice of private land ownership. (Moffat and Fitzpatrick 1995)

The king enacted the Māhele intending for it to provide the Native Hawaiian population with an irrevocable land base they would own. The process that the commoners needed to follow to secure their land titles 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.

Regarding Ho'olehua and Pālā'au, the Māhele records on the Waihona 'Aina database show no land claims for Ho'olehua and only one unawarded land claim (Land Claim #11094) for Pālā'au. The land claim was submitted by a person named Kaukuna, and it is for land in both Pālā'au and Kahanui, not close to the project area. The Waihona 'Aina database shows zero land grants awarded in Pālā'au and five land grants that were awarded in Ho'olehua. Three of these were given to the Dudoit family; one was granted to the Lewis family; and one was conferred to the Makakoa family. Three of the five land grants listed here were awarded in 1899, the other two show no date. And finally, the Waihona 'Aina database shows that no royal patents were given. The lack of land ownership and transfers for the Ho'olehua-Pālā'au area may reflect the large block of land consolidation first under the Kamehamehas and later by the Molokai Ranch followed by the Hawaiian Homes Commission.

### **Hawaiian Homesteads**

The turn of the century also brought the most significant political changes to Moloka'i and the rest of the Hawaiian Islands. Following the overthrow of the monarchy in 1893, the United States claimed the islands to be an annexed territory in 1898. To champion the Hawaiian people's rights, Prince Jonah Kūhiō Kalaniana'ole became a delegate to the United States Congress. Due to Prince Kūhiō's efforts, Congress passed the Hawaiian Homes Commission Act in 1921 which set aside



land throughout the islands to be reserved for the native Hawaiian population. An administrative body, The Hawaiian Homes Commission, was created, consisting of the Governor of Hawai‘i and four appointed citizens, three of which must have half Hawaiian blood or more (Keesing 1936). The Commission has evolved so that today it is composed of nine members, at least four of which must have one quarter Hawaiian blood or more (DHHL n.d.).

Resulting from the Hawaiian Homes Commission Act, the plains of Ho‘olehua and Pālā‘au were among the homestead lands designated as such, and in 1924, the first Hawaiian homesteaders settled there. Ho‘olehua was one of the first Hawaiian homesteads in the state, second to Kalama‘ula, which was established only two years earlier. There were three waves of early settlement for Ho‘olehua: the first 75 people that arrived between 1924 and 1926; another eight that came in 1928; and an additional 48 that moved there in 1929 (Keesing 1936).

The Hawaiian Homes Commission Act designated more than 200,000 acres for Hawaiian Home Lands, with roughly 3,500 acres constituting the Ho‘olehua Homestead. The early homestead at Ho‘olehua consisted of the following:

...153 tracts of approximately forty acres each allotted, also a special group of 10 residential lots, besides other units connected with the scheme: a school and school farm, a community hall, an office of the Hawaiian Homes Commission, churches, stores, and camps for Filipino laborers who work in connection with the pineapple industry. (Keesing 1936:28)

### *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 most of the songs about the central Ho‘olehua-Pālā‘au plains refer to the Ho‘olehua homestead with loving affection. While the songs *Moloka‘i Hula* and *Nani Moloka‘i* both praise the entire island of Moloka‘i, the former declares that Ho‘olehua is a beautiful homestead while the latter states that pineapple has brought wealth to the Ho‘olehua area. On the other hand, the song *Ho‘olehua* is a composition that only proclaims the pride and aloha for Ho‘olehua homestead. And finally, the song *Nā ‘Ōpio O Moloka‘i* was composed for the students of Moloka‘i High School. It encourages the students to move forward and reminds them that they are the children of the beloved Ho‘olehua homestead. The lyrics to all four of these songs are presented below. (Lyrics and translation to these songs along with their accompanied descriptions are from the [www.huapala.org](http://www.huapala.org) database compiled by Kanoa-Martin):

Moloka‘i Hula - Words by Mary Robins, Music by John Noble

Hanohano ka inoa a‘o Moloka‘i lā Lei ana i ka pua o ke kukui	Distinguished, the name of Molokai Adorned with a wreath of the kukui flower
O ka wehi kaulana o ku‘u ‘āina O Moloka‘i nui a Hina	Famous symbol of my land Moloka‘i, born of Great Hina
O Hālawa e ‘alawa iho ‘Alawa ka ulua e ma alo nei	Halawa, glance down Look quickly, here, see the ulua on the upper surface
O Pūko‘o no‘u ko aloha Me ka ulu kukui o Lanikāula	Pūko‘o, my love With the kukui grove of Lanikāula

Ho'olehua he 'āina nani  
Kaulana ka inoa ho'opulapula

Ho'olehua, a beautiful land  
Name of the famous homestead

Kalama'ula ahē home nani  
Ho mai ko lama 'ai ala no'u

Kalama'ula, oh, beautiful home  
Come, let us go there to eat

Hea aku no wau eō mai 'oe  
Lei ana i ka pua o ke kukui

I call to you, you answer  
Adorned with a wreath of the kukui flower

Source Johnny Noble's Hawaiian Hula - Hālawā (curve) and Pūko'o (hill that supports) is in east Moloka'i. Kalama'ula (red lama tree) was the site of the first Moloka'i homestead. Verse 3, stanza 2, Lanikāula (royal prophet) is the sacred kukui nut grove of the famous prophet buried here after his death by sorcery. Ho'olehua (no seed), another homestead so named because the wind blew away seeds that were planted.

Nani Moloka'i - Helen Smythe Ayat & Ida Hanakahi

He nani Moloka'i  
Nui a Hina  
I ka ulu kukui  
A'o Lanikaula

Beautiful Moloka'i,  
Child of Hina  
And its famous kukui grove  
Of Lanikaula

He nani Hālawā  
I kau ike  
He waialele  
A'o Moa'ula

Beautiful Hālawā,  
In my sight  
The waterfall  
Of Moa'ula

He nani Kalama'ula  
I ka ulu o ka niu  
He 'āina ho'opulapula  
O Kalaniana'ole

Beautiful Kalama'ula  
With its coconut trees  
Homestead land  
Of Kalaniana'ole

He nani Ho'olehua  
I ka ulu o ka hala  
He waiwai ui  
Ke loa'a mai

Beautiful Ho'olehua  
With the pineapple  
Brings wealth  
To the community

He nani Kalaupapa  
Ho'okipa malihini  
Ha'ina mai ka puana  
A he nani Moloka'i

Beautiful Kalaupapa  
Welcomes visitors  
Tell the refrain  
Beautiful Moloka'i

Source: G. Cooke collection - This mele composed in the 1930's honors the prominent areas of Moloka'i and their claim to fame. Hālawā (curve), Moa'ula (red chicken), Kalama'ula (red torch or red lama tree), Kalaniana'ole (chief without measure), Ho'olehua (acting the expert), Kalaupapa (the flat plain)

Ho'olehua - Clarence Kinney

Ha'aheo no ku'u home lā  
E ke kau mai la i ka la'i  
Ho'opulu 'ia ma ka 'ehukai  
I ka nani o Ho'olehua

Proudly my home  
Reposes in the calm  
Dampened by the sea spray  
In the beauty of Ho'olehua

Ku'u home i ka uka  
I ka pā ka makani

My home in the uplands  
Where the wind blows

Ko aloha pumehana Mau ana no me ia'u	The warmth of your love Will always be with me
Hu'i lā koni lā I ka pā kolonahe A ke kēhau	Chilling, throbbing In the distant upland Where the wind wafts With the dew
Ku'u home lā ho'opulapula lā Ma ka nani o Ho'olehua Ma ka nani o Ho'olehua	My home, a homestead In the beauty of Ho'olehua In the beauty of Ho'olehua

Source: G. Cooke Collection – Ho'olehua (no seed), homestead area in Moloka'i, was the home of the composer. Translated by Mary Pūku'i  
Nā 'Ōpio O Moloka'i - by Ivy Hanakahi Woo

Nā 'ōpio o Moloka'i (eō) Keiki o ka 'āina ('āina) 'Āina ho'opulapula, (pula) Eō mai 'oe (eō, eō, eō)	We are the youth of Moloka'i, (yes) The children of the land, (land) The homestead land (rehabilitate) Will you answer? (yes, yes, yes)
Nā 'ōpio o Moloka'i (eō) Nānā i ke kumu (i ke kumu) Ua mau ke ea o ka 'āina i ka pono Ua mau ke ea o ka 'āina i ka pono	We are the youth of Moloka'i, (yes) Look to the source (to the source) The life of the land is preserved in righteousness The life of the land is preserved in righteousness
Ke kukui o Moloka'i (eō) Aloha 'āina nui ('āina nui) Mai ka Lani he makana (makana) Eō mai 'oe (eō, eō, eō)	Oh, the light of Moloka'i (yes) Love for the great land (great land) It is a gift from Heaven (gift) Will you answer? (yes, yes, yes)
Ke kukui o Moloka'i (eō) I mua puni ka honua (ka honua) Ua mau ke ea o ka 'āina i ka pono Ua mau ke ea o ka 'āina i ka pono	Oh, the light of Moloka'i, (yes) Go forward into the world (the world) The life of the land is preserved in righteousness The life of the land is preserved in righteousness

Source: Lyrics & translation from G. Cooke collection - This mele is dedicated to the High School Graduation Class of 1976

## Historic Maps

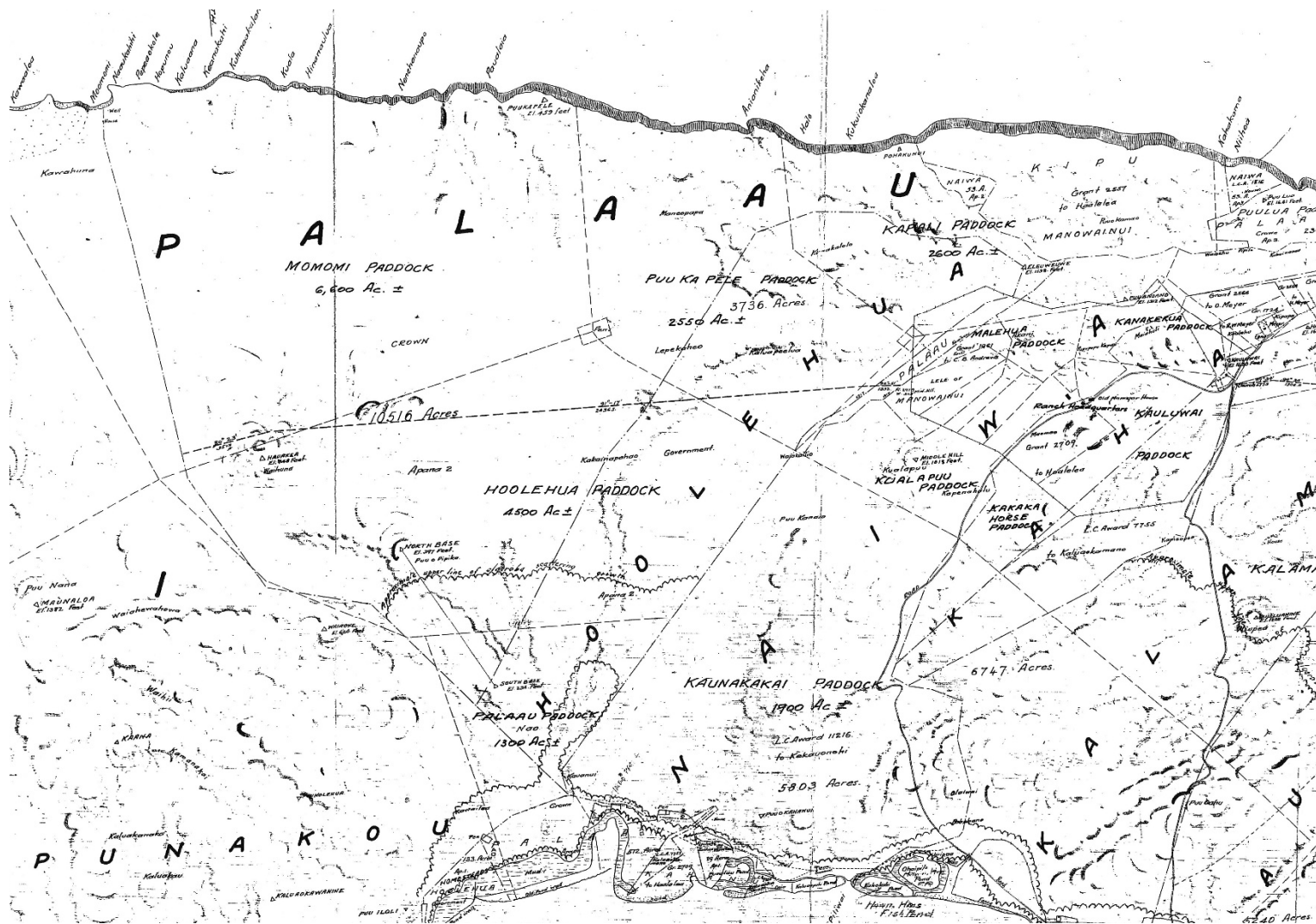
Historic maps help to paint a picture of Ho'olehua and Pālā'au in times past and illustrate the changes that have taken place in the region over the years. The earliest depiction of the project area comes from an 1886 map of the island of Moloka'i drawn by M.D. Monsarrat (Figure 5). General topography and a few place names are provided, but little else can be gleaned about the project lands during this early period. A second 1886 Monsarrat map shows the names of paddocks in the project area vicinity, indicating that ranching took place during that time (Figure 6).

A 1900 map drawn by Lindgren for ASCO shows lands in the vicinity of the project area in cane production (Figure 7). Several roads and a corral are pictured as well. A long irrigation ditch, undoubtedly to support the sugar plantations, runs through Ho'olehua and into Nā'iwa.

Among the early maps which clearly point out Ho'olehua and Pālā'au is a Hawaii Territory Survey map from 1915 (Figure 8). The map outlines the numerous land boundaries from the east end of the



**Figure 5. Portion of Monsarrat's 1886 map of the island of Moloka'i (Monsarrat 1886a).**





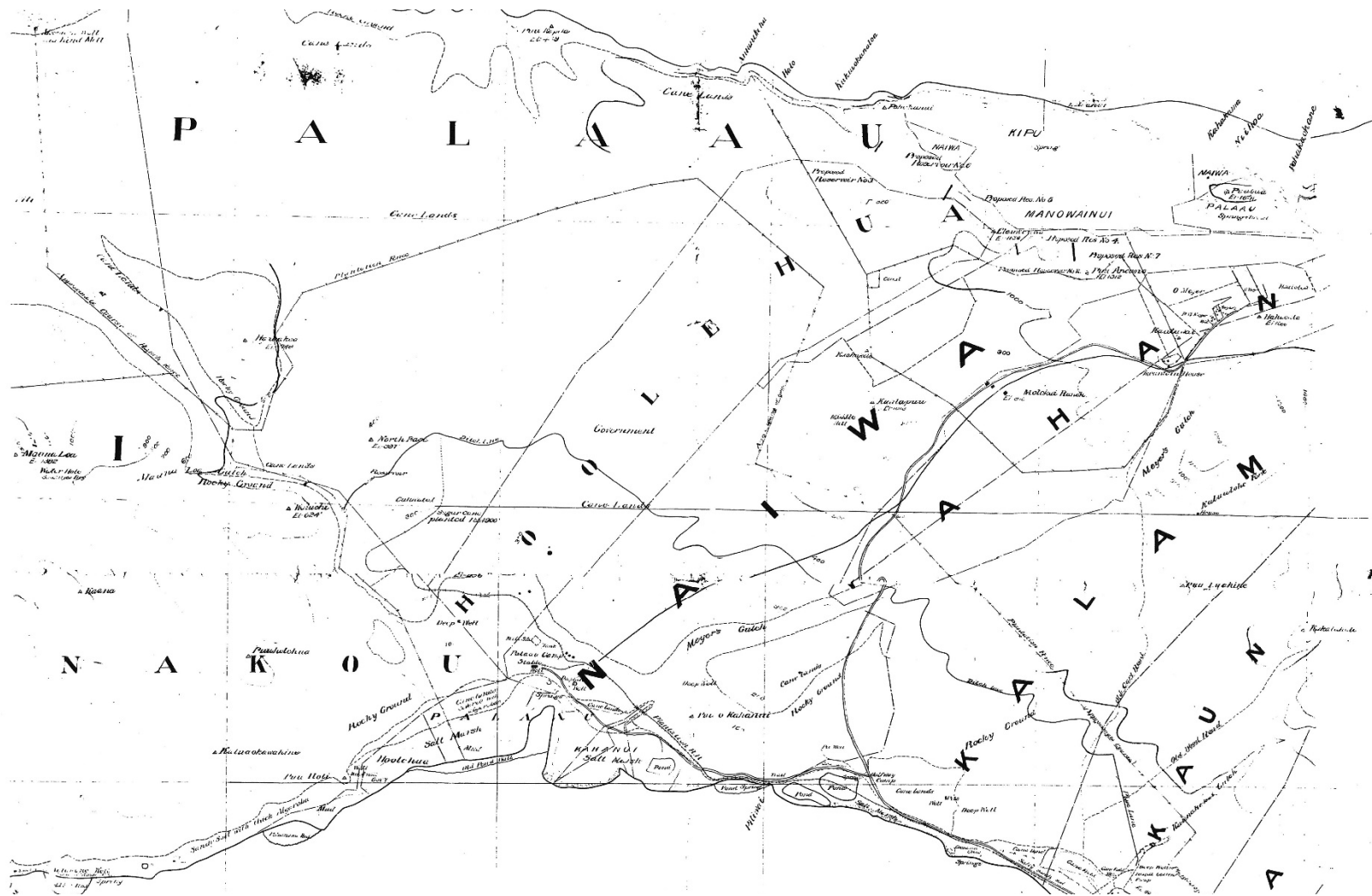


Figure 7. Portion of a map of Moloka'i showing property of ASCO, water resources, and a proposed irrigation system (Lindgren 1900).



Figure 8. Portion of a Hawaii Territory Survey map of Molokai government tracts (Wall 1915).

island and west to Kaluako‘i and Punakou. Notice that Pālā‘au is labeled “Lease No. 117, Area 10516 Ac.,” and Ho‘olehua is labeled “Lease No. 565, Area 3869 Ac.”

The next map, titled “Subdivision of Portion of Hawaiian Homes Lands of Hoolehua and Palaau,” dates to 1924 (Figure 9). This is the same year that the central Ho‘olehua and Pālā‘au lands were designated as homesteads due to the Hawaiian Homes Commission Act. The homestead plots and numbers are clearly depicted. The main roadways that go through the parcel are already in place: Kolea Avenue, Kapeelua Avenue, Puu Kapele Avenue, and Farrington Highway.

The next map is titled “Government Land Of Palaau Ap. 3,” dated 1935, and done by Thomas J. K. Evans (Figure 10). It outlines the portion of the Pālā‘au lands which are bounded on the north and south by Nā‘iwa and on the east by Kahanui. Notice that this parcel of Pālā‘au is labeled “Boundary Certificate No. 82.” Also, the trail going down the cliff to Kalaupapa Peninsula is shown in the top right of the map.

A University of Hawai‘i Land Study Bureau map shows the land uses and productivity of Central Moloka‘i in 1959 (Figure 11). The project area is in beige, marked with “NI” on the map, which signifies “Urban, Home-sites, Military, etc.” There are large areas designated as grazing lands (in green) and pineapple lands (in yellow). The beige plot just south of the project parcel is marked with an “X,” signifying miscellaneous agricultural land for noncommercial use.

### **Contemporary History**

Most of the contemporary history of Ho‘olehua and Pālā‘au is tied to the Hawaiian homestead lands there. Generations of families have made the area their home. It should be noted that in the 1920s the pineapple industry also came to central Moloka‘i, as seen in historic maps, but this did not extend directly onto the project lands. The island’s major airport was also developed just south of Ho‘olehua-Pālā‘au, but the project area and its community has retained its rural residential atmosphere until today.

### **Previous Archaeology**

The island of Moloka‘i has not received the same amount of archaeological work as the other main islands and this is reflected in the limited number of published materials relating to the island’s archaeological resources. The following summaries are based on reports found in the SHPD library in Kapolei, and are listed chronologically. The work covers both the Ho‘olehua and Pālā‘au regions, in the general vicinity of the project area (Figure 12 and Table 1).

The foundation of works that comprise the canon of Moloka‘i’s archaeological resources include *Heiau of Molokai* (Stokes 1909); *A Regional Study of Molokai* (Phelps 1941); and the most comprehensive work to date, *Molokai: A Site Survey* (Summers 1971).

Regarding Ho‘olehua, a review of the archaeological sites documented by Summers (1971) indicates the presence of Lepekaheo Heiau located west of Kāluape‘elua Gulch; an unnamed *heiau* on the east side of ‘Eleuweue; and an assortment of *pōhaku* on Pu‘u Kape‘elua. One of those stones is a huge boulder interpreted as an adze-sharpening or water-collecting stone, and the rest of the stones are called “The Caterpillar Stones,” which are associated with the legend of the local caterpillar demi-god (Summers 1971).

Regarding Pālā‘au, Summers indicated the presence of a *kahua maika* at Akani; an unnamed *heiau* east of Ho‘olehua Cemetery; a *ko‘a* on top of Pu‘u Kapele; a *heiau* at Anahaki; a *ko‘a* at Na‘aukahihi;





Figure 9. Portion of a Hawaii Territory Survey map of Ho'olehua and Pālā'au (Wall 1924).



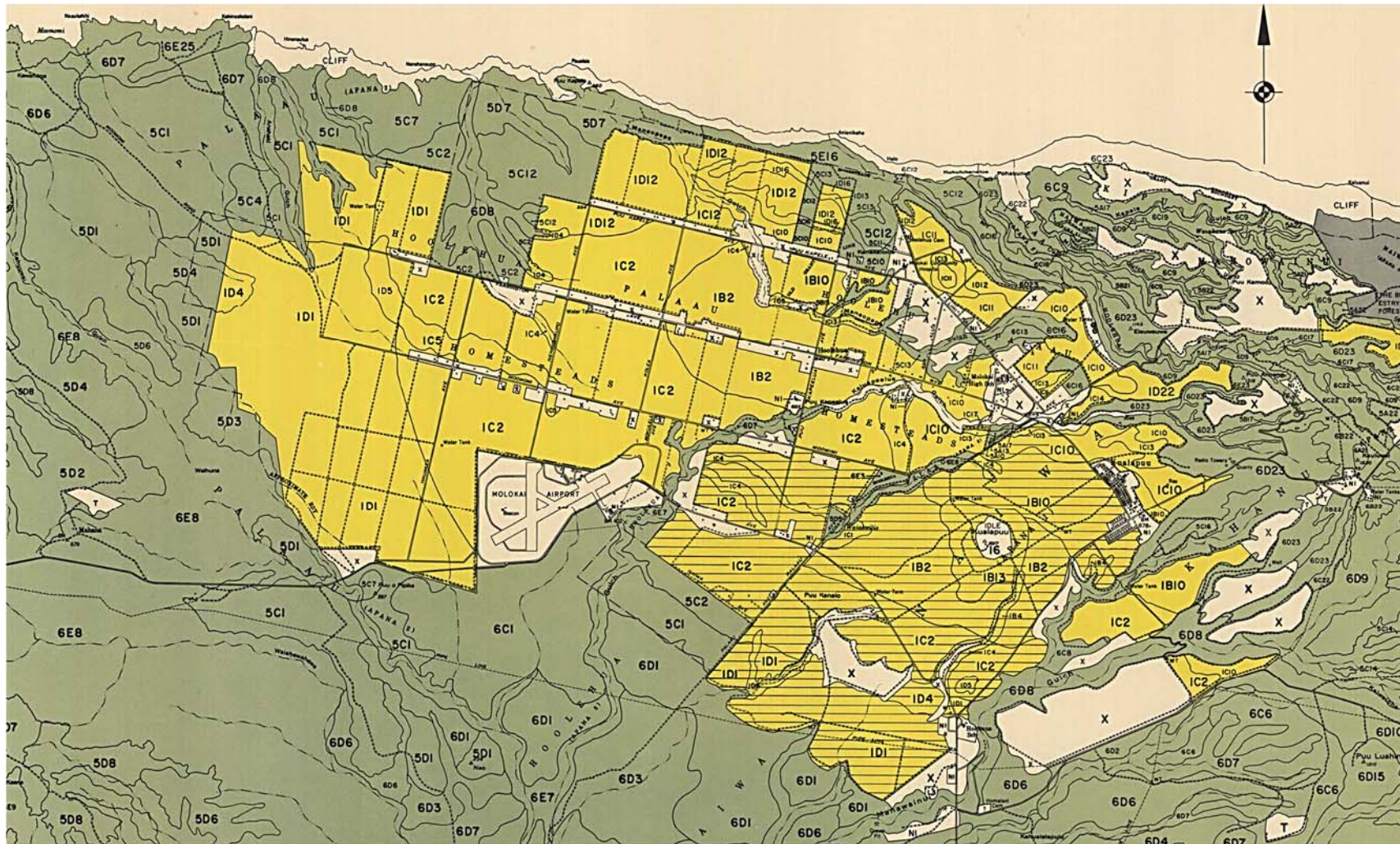


Figure 11. Portion of a map showing land use in the project area ca. 1959 (Fujimura 1959). Note the extent of the pineapple lands in yellow and grazing lands in green.



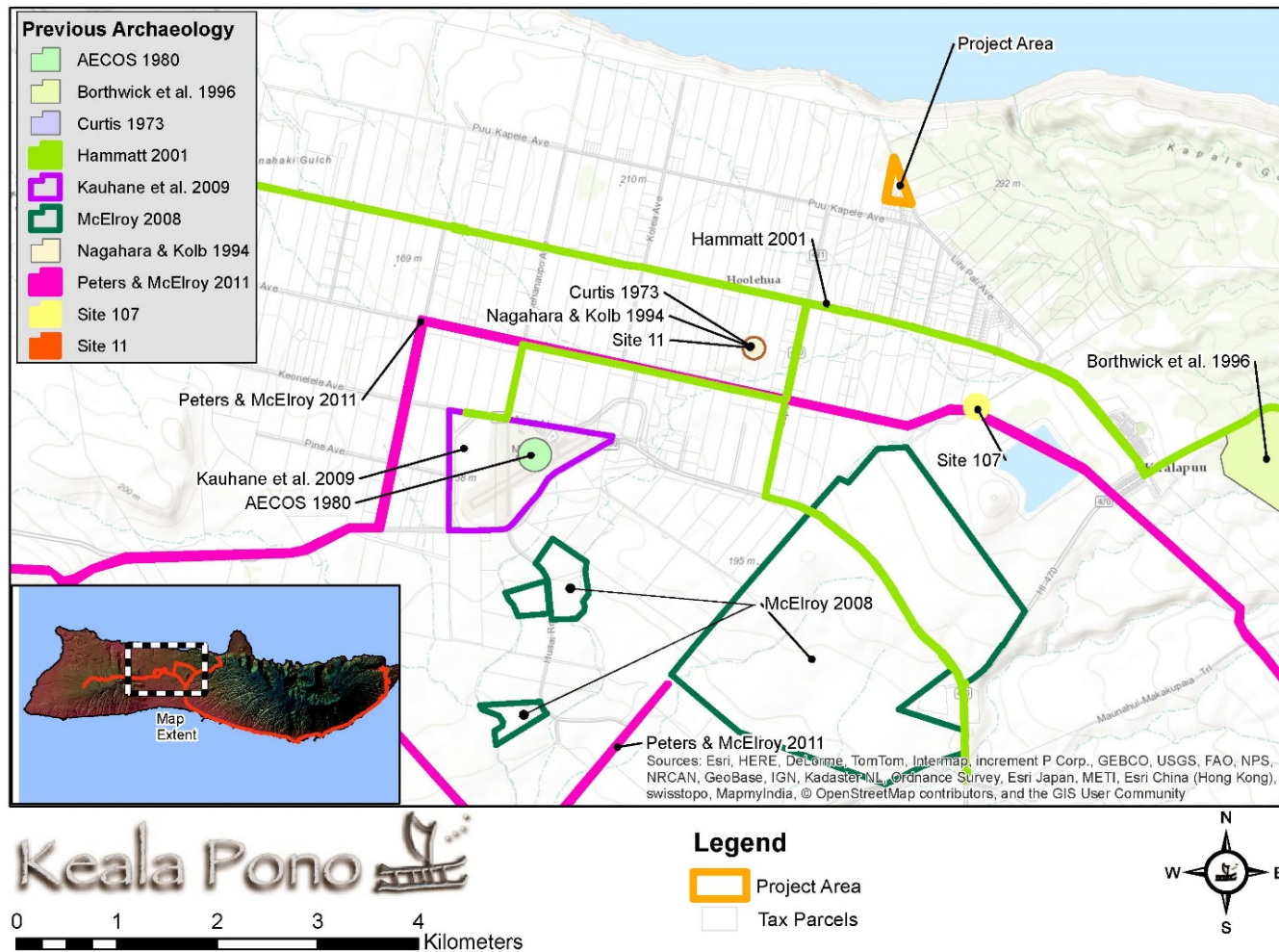


Figure 12. Previous archaeological studies in the vicinity of the project area.

**Table 1. Previous Archaeological Studies in the Vicinity of the Project Area**

Author	Location	Work Completed	Findings
Stokes 1909	Moloka‘i, island-wide	Recording	Documented sites island-wide.
Phelps 1941	Moloka‘i, island-wide	Recording	Documented sites island-wide.
Summers 1971	Moloka‘i, island-wide	Recording	Documented sites island-wide.
Curtis 1973	Moloka‘i, island-wide	Archaeological/Cultural Resources Recommendation Report	Recommended the preservation of Pu‘u Kape‘elua and Hawaiian Homes Commission Headquarters.
AECOS 1980	Ho‘olehua Airport	Reconnaissance Survey	Identified World War II sites.
Nagahara and Kolb 1994	Kape‘elua Complex, Ho‘olehua	Field Inspection and Mapping	Recommended the Kape‘elua Complex (Site 50-60-03-11) for preservation.
Hammatt 2001	60 km road corridor (multiple <i>ahupua‘a</i> )	Archaeological Assessment	None.
McElroy 2008	Pālā‘au, Ho‘olehua, and Nā‘iwa	Archaeological Assessment	None.
Ka‘uhane et al. 2009	Moloka‘i Airport Aircraft Rescue and Firefighting Station, Pālā‘au	Cultural Impact Assessment	Compilation of archival and oral history documentation.
Peters and McElroy 2011	27 km proposed waterline corridor (multiple <i>ahupua‘a</i> )	Archaeological Assessment	None; two previously identified sites in the area could not be found.
McElroy and Duhaylonsod 2015	Current project area	Archaeological Inventory Survey	Documented Site 50-60-02-2564, the Kanakaloloa Cemetery.
McElroy et al. 2015	Current project area	Cultural Impact Assessment	Compilation of archival and oral history documentation.

and a *ko'a*, two house sites and many temporary shelters rich with cultural material all at Kahinaokalani (Summers 1971).

The closest sites to the area of study are Site 11 at Pu'u Kape'elua in Ho'olehua, and Site 107, a *hōlua* slide in Kualapu'u.

Site 11 is located at Pu'u Kape'elua, south of the current project area, between Mo'omomi Avenue and Farrington Avenue. The site consists of two components. Site 11A is known as the "Caterpillar Stones" (Summers 1971:37). Summers (1971:37) quotes a *mo'olelo* told by Cooke (1949:102), although no description is given for the stones

...this beautiful girl was visited each night by a lover who left before daylight. She was unable to discover who he was. This suspense told on her, and she began to waste away. A priest, consulted by her parents, advised the girl to attach a piece of white tapa to a wart on her lover's back. In the morning, sheds of tapa helped to trace the demi-god lover to the hill Puu Peelua, in the middle of Hoolehua. The kahuna (priest) and friends of the family found a large peelua (caterpillar) asleep on the hill. The kahuna ordered the people to collect wood which was placed around the sleeping peelua, and a fire was lit. As the heat of the fire increased, the caterpillar burst into myriads of small caterpillars which were scattered all over the plain. That accounts for the army-worm pest, called peelua.

Site 11B is a "stone at Pu'u Kape'elua" located just south of the Caterpillar Stones (Summers 1971:37). The stone was visited in 1959 and consisted of a flat rock, measuring 7 feet long, 6 feet wide, and 22 inches tall. The flat surface contained a 21 inch-long basin with two grooves leading into two sides of the hollowed-out area on the north. On the south, another set of grooves led from this basin to another basin, 18 inches long. Marine shell was scattered around the area. The stone may have been used for sharpening adzes or for collecting water (Summers 1971:37).

Site 107 is a *hōlua* slide on the south-southwest side of Kualapu'u Hill. Note that the site map in Summers (1971) places the *hōlua* southeast of the project area, as is shown in Figure 12, while the site description says the *hōlua* lies on Kualapu'u Hill. In 1966, no paving could be identified, but traces of the *hōlua* slide could be seen on the hillside. It is also said that the hillside was once covered in sweet potato fields, which were delineated by rows of stones (Cooke 1949 in Summers 1971:80).

In 1973, the Sub-Committee for the Preservation of Historical Resources Ad-Hoc Committee of the Commerce and Industry drafted a report for the Molokai Task Force enumerating the island's numerous pre-contact and post-contact archaeological and cultural sites. In the report, the committee specifically recommended the preservation of the *wahi pana* of Pu'u Kape'elua, legendary since ancient times, and the preservation of the Hawaiian Homes Commission Headquarters first built by the early homesteaders in 1923 (Curtis 1973).

An archaeological reconnaissance was conducted in 1980 for possible expansion of the Moloka'i Airport (AECOS 1980). Two alternative sites were surveyed on foot: one at the current Moloka'i Airport and another *mauka* of Mo'omomi Beach. Only the airport site is in the general vicinity of the current project area. Several historic features were found there, including World War II bunkers, earthen revetments, Quonset huts, and old roads. They were thought to date from 1942–1947.

In 1994, a field inspection and brief mapping was conducted on previously identified Site 50-60-03-11, also known as the Kape'elua complex (Nagahara and Kolb 1994). This site, which consists of the legendary "caterpillar stones," had already been previously mapped. During this field inspection, the site was assessed to be in fairly good condition, and recommended for preservation without further mitigation efforts. The site was also described to be in Kalama'ula which might be erroneous since the site appears to be in Ho'olehua.

In 2001, an archaeological assessment was conducted along a road corridor of 59.55 km (37 mi.) across Moloka'i for the proposed installation of a fiber-optic cable system (Hammatt 2001). The assessment included a review of literature covering previous work and a field inspection of the route. Regarding the Ho'olehua-Pālā'au area, it was determined that the potential for subsurface deposits was low, and no further archaeological work was recommended.

In 2008, an archaeological assessment with a field inspection was conducted through several *ahupua'a* including Ho'olehua and Pālā'au (McElroy 2008). No surface architecture was observed, and no other cultural materials were identified. The negative findings were attributed to past ranching and agricultural activities which have modified the landscape immensely.

In 2009, a cultural impact assessment (CIA) was conducted in Pālā'au Ahupua'a for the Moloka'i Airport Aircraft Rescue and Firefighting Station Improvements Project (Ka'uhane et al. 2009). Results from this CIA concluded that the project would not adversely impact any Hawaiian resources or practices. It was recommended that proactive community consultation should be pursued.

In 2011, an archaeological assessment was conducted through multiple *ahupua'a* on Moloka'i, over a 27-km (16.78-mi.) corridor for a proposed waterline (Peters and McElroy 2011). No archaeological material and/or structures were identified during the project even though archival records indicated the possible presence of two sites. It was determined that previous ranching and agricultural activities as well as modern development may have caused the disappearance of the two previously identified sites. An archaeological inventory survey with subsurface testing was recommended in the event of future ground disturbance.

Two previous studies were completed for the current project, an archaeological inventory survey (AIS), and a CIA. The AIS documented Site 50-60-02-2564, the Kanakaloloa Cemetery itself. The cemetery consists of more than 300 graves, including individuals and families associated with the establishment of Ho'olehua Homestead, one of the first Hawaiian homesteads in the state. Most graves date from the 1940s to the 2010s, and the cemetery continues to be utilized today.

The CIA compiled background research for the region and interviewed four community members about the cemetery (McElroy et al. 2015). The interviewees were generally very supportive of the proposed plans for cemetery improvements and did not identify any cultural resources that would be affected. They did mention cultural practices that are carried out in the area, such as fishing and gathering *'opihi* at the coast, hunting in the region, and Christian religious practices at the cemetery. They also shared *mo'olelo* associated with the cemetery and reminisced of their time there. Several concerns were raised, mostly related to security issues. Recommendations include giving the community an opportunity to provide input in the design of the pavilion and parking areas, and allowing access for people to visit the graves at any time.

### **Summary and Settlement Patterns**

The Ho'olehua-Pālā'au Plain, set on the island of Moloka'i, has its origin at the dawn of time when Hina and Wākea dwelled together, and Moloka'i was born. This same Moloka'i-a-Hina was to become the ancestor of the people of Moloka'i (Kamakau 1991).

According to Summers (1971), the estimated population of Moloka'i at the time of contact was around 10,500. Most of this population was established along the southern shore of the island and in some of the windward valleys. However, evidence suggests that the Ho'olehua-Pālā'au Plain must have seen some kind of substantial pre-contact population, whether transient or permanent, due to the many *heiau* and *ko'a* and a *kahua maika* in the area.

Although Moloka‘i remained a sovereign chiefdom for most of its pre-contact history, during the end of the 18<sup>th</sup> century, the island fell to neighboring O‘ahu and Maui and eventually to Hawai‘i Island under Kamehameha I. It appears that much of central to west Moloka‘i stayed closely connected to the Kamehameha family during the historic era. By the mid-1800s, Kamehameha V had a ranch in that portion of the island, and after his death in 1872, much of his lands passed into the hands of Princess Ruth Ke‘elikōlani and after her, to Princess Bernice Pauahi Bishop.

While ranching was widespread in the historic era, the central plains also saw ventures into sugarcane cultivation, pineapple cultivation, and honey production. However, with the passage of the Hawaiian Homes Commission Act in 1921, the Ho‘olehua-Pālā‘au Plain became a designated location for Hawaiian homesteads, and by 1924, the first homesteaders moved there. The area has developed as Hawaiian homestead lands until today.

### **Anticipated Finds**

Based on the known pre-contact use of the region, surface and/or subsurface feature remnants and artifacts may be encountered. Such features and artifacts may be associated with the *heiau*, *ko‘a*, and sweet potato fields that are known for the region.

From the post-contact era, features and artifacts related to the ranching industry, sugarcane and pineapple cultivation, or honey production may also be encountered. In addition, there is a possibility that artifacts from early 20<sup>th</sup> century Hawaiian homestead settlers could be found as well.



## **PROJECT DESIGN**

Ground disturbing activity during construction may have an effect on historic properties that might occur within the project area. Any adverse effects may be mitigated through archaeological monitoring, which should be carried out for any ground disturbance within the project area. It is important to note that the existing graves will be avoided during construction and no work will be conducted there.

### **Project Personnel**

A senior archaeologist, qualified under Hawai'i Administrative Rules (HAR) §13-281 will serve as principal investigator for the project. The principal investigator will be responsible for overall project organization and management, will ensure high standards for field sampling and laboratory analyses, may conduct field visits and direct supervision of field personnel as appropriate, and will review the content of the monitoring report. The archaeological monitor will have sufficient fieldwork experience in Hawai'i or have completed sufficient college-level coursework in Anthropology and Hawaiian Archaeology. If archaeological remains are identified, the monitor has the authority to halt ground disturbing activities in the immediate area of the find.

DHHL will have assigned personnel participating as cultural monitors during project construction. Duties of the cultural monitor will include educating the construction crew and other staff about cultural concerns at the work site, identifying areas of cultural sensitivity or cultural sites that may be exposed during construction, conducting protocol at cultural sites, and sharing of cultural knowledge where appropriate. The cultural monitor will work collaboratively with the archaeological monitor, who will have the authority to stop work if warranted.

### **Fieldwork**

Prior to fieldwork, the archaeological monitor and/or principal investigator will meet with the construction team to discuss the monitoring plan. The archaeologist will ensure that the construction team understands the purpose of the monitoring and that the monitor has the authority to halt construction activity.

Field recording and sampling may include, but are not limited to, the drawing of stratigraphic profiles, photography, and controlled excavation if subsurface features are exposed. Accurate map locations of test units, stratigraphic profiles, and archaeological features, deposits, and artifacts will be maintained. Field recording and sampling are intended to mitigate any potentially adverse effects to historic properties. Standards of documentation, recording, and analysis shall accord with HAR §13-279.

The Kanakaloloa Cemetery, Site 50-60-02-2564, is located within the project area, although no construction will occur within the existing graves. The cemetery consists of more than 300 graves, including individuals and families associated with the establishment of Ho'olehua Homestead, one of the first Hawaiian homesteads in the state. A temporary buffer should be installed during construction so that the existing cemetery is not impacted. The fencing should not impede access to the cemetery, as it continues to be used today.

If human remains are discovered during monitoring, the project would be subject to comply with both the Native American Graves Protection and Repatriation Act (NAGPRA) and State 6E HRS processes, including steps of work stoppage in the immediate project area; interim protection; notification/consultation; and eventual mitigation/repatriation. No further work will take place in the immediate vicinity, although work in other areas of the project site may continue. Photographs of

human remains must not be taken. In the event of inadvertent discovery of non-burial historic properties, SHPD shall be consulted concerning appropriate mitigation measures. Any inadvertent discovery of burial historic properties will follow procedures as indicated in HAR §13-300-40 and HRS Chapter 6E-43. All burial material will be addressed as directed by the SHPD/Department of Land and Natural Resources (DLNR). As noted previously, no ground disturbance will occur where the existing graves are located.

### **Post-Field Actions**

The nature and scope of post-field actions will vary according to the results of the fieldwork. At minimum, if no archaeological remains are discovered, a report documenting the negative findings will be produced and submitted to SHPD. If archaeological remains are discovered, appropriate analyses will be conducted and reported.

If material for laboratory analysis is collected, this analysis will be conducted in accordance with HAR §13-279 and will follow the SHPD *Rules Governing Standards for Archaeological Monitoring Studies and Reports* (§ 13-279-4). The specific procedures employed in laboratory analysis will vary according to the kinds of remains that are recovered. For example, artifacts will be measured, weighed, sketched or photographed, and identified as appropriate. Faunal material will be weighed, counted, and taxonomically identified to the highest level of detail possible.

Materials not associated with human burials will be temporarily stored at the Department of Hawaiian Homelands (DHHL) facility until they are returned to the Kanakaloloa Cemetery site. Any departure from these provisions will be in consultation with and written concurrence from SHPD.

Preparation of a final report shall conform to HAR §13-279. Photographs of excavations will be included in the monitoring report even if no historically-significant sites are documented. No photographs of human remains will be taken. A draft monitoring report shall be prepared and submitted to SHPD in a timely manner, within four months following the end of fieldwork. A revised final report will be submitted within one month following receipt of review comments on the draft report. Should burials and/or human remains be identified, other letters, memos, and/or reports may be required.

## **SUMMARY AND CONCLUSION**

In summary, archaeological monitoring will be conducted for all ground disturbing activity associated with improvements to Kanakaloloa Cemetery at TMK: (2) 5-2-017:003 in Pālā‘au and Ho‘olehua Ahupua‘a, Kona District, on the island of Moloka‘i.

Background research, an archaeological inventory survey (McElroy and Duhaylonsod 2015), and a cultural impact assessment (McElroy et al. 2015) did not reveal any archaeological resources within the project area, aside from the cemetery itself. The Kanakaloloa Cemetery, Site 50-60-02-2564, consists of more than 300 graves, including individuals and families associated with the establishment of Ho‘olehua Homestead, one of the first Hawaiian homesteads in the state. Most graves in the cemetery date from the 1940s to the 2010s, although some are unreadable and may be older. The cemetery continues to be used today, and there will be no construction within the existing graves. A temporary buffer should be installed during construction so that the cemetery is not impacted. The buffer should not impede access to existing graves.

## GLOSSARY

<i>ahupua‘a</i>	Traditional Hawaiian land division usually extending from the uplands to the sea.
<i>ali‘i nui</i>	High chief.
<b>Christmas berry</b>	The ornamental tree <i>Schinus terebinthifolius</i> known for its bright red berry-like fruits.
<i>hale mua</i>	Men’s eating house
<i>heiau</i>	Place of worship and ritual in traditional Hawai‘i.
<i>hōlua</i>	Traditional Hawaiian sled used on grassy slopes.
<i>kahua</i>	Open place for sports, such as <i>‘ulu maika</i> .
<i>kahuna</i>	An expert in any profession, often referring to a priest, sorcerer, or magician.
<i>kapa</i>	Tapa cloth.
<i>kapu</i>	Taboo, prohibited, forbidden.
<i>kioea</i>	The bristle-thighed curlew, or <i>Numenius tahitiensis</i> , a large brown bird with a curved beak.
<i>ko‘a</i>	Fishing shrine.
<i>koa haole</i>	The small tree <i>Leucaena glauca</i> , historically-introduced to Hawai‘i.
<i>kukui</i>	The candlenut tree, or <i>Aleurites moluccana</i> , the nuts of which were eaten as a relish and used for lamp fuel in traditional times.
<i>kupuna</i>	Grandparent, ancestor; <i>kūpuna</i> is the plural form.
<i>lele</i>	A detached part or lot of land belonging to one <i>‘ili</i> , but located in another <i>‘ili</i> .
<i>Māhele</i>	The 1848 division of land.
<i>mauka</i>	Inland, upland, toward the mountain.
<i>mele</i>	Song, chant, or poem.
<i>moku</i>	District, island.
<i>mo‘olelo</i>	A story, myth, history, tradition, legend, or record.
<i>‘ōlelo no‘eau</i>	Proverb, wise saying, traditional saying.
<i>oli</i>	Chant.
<i>‘opihi</i>	Limpets, 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>pōhaku</i>	Rock, stone.
<i>poi</i>	A staple of traditional Hawai‘i, made of cooked and pounded taro mixed with water to form a paste.
<i>pū‘ili</i>	Bamboo implements used in dance.
<i>‘uala</i>	The sweet potato, or <i>Ipomoea batatas</i> , a Polynesian introduction.
<i>‘ulu maika</i>	Stone used in the <i>maika</i> game, similar to bowling.
<i>wahi pana</i>	Sacred places or legendary places that may or may not be <i>kapu</i> , or taboo.

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