

FINAL—Archaeological Monitoring Plan for TMK: (1) 2-3-014:002, 004, and 011 in Waikīkī Ahupua‘a, Honolulu District, Island of O‘ahu, Hawai‘i



Prepared For:

Hawaii City Plaza, LP
1585 Kapiolani Blvd. Suite 1215
Honolulu, HI 96814

September 2017



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MANAGEMENT SUMMARY

Archaeological monitoring will be conducted for all ground disturbance for the proposed Hawai'i City Plaza in Waikīkī Ahupua'a, Honolulu District, on the island of O'ahu on TMK: (1) 2-3-014:002, 004, and 011. This monitoring plan is designed to identify and appropriately treat archaeological resources that might be encountered during construction. No surface or subsurface archaeological remains were found during an archaeological inventory survey of the parcels (McElroy and Duhaylonsod 2017). Although the survey produced no significant findings, archaeological monitoring is recommended because human remains have been found nearby, particularly at the Wal-Mart/Sam's Club development across the street.

CONTENTS

MANAGEMENT SUMMARY.....	i
FIGURES.....	iv
TABLES.....	iv
INTRODUCTION.....	1
Project Location and Natural Environment.....	1
Project Description.....	2
TRADITIONAL CULTURAL AND HISTORIC BACKGROUND.....	6
Place Names and Traditional Land Use in and around Kewalo	6
Wind and Rain Names.....	8
Mo‘olelo	10
The Story of the Waters of Ha‘o	11
The Story of the Battle of the Owls	11
The Story of ‘Ai‘ai	12
‘Ōlelo No‘eau	12
Kewalo.....	12
Honolulu.....	13
Kou	13
Pre-Contact to Early Contact Kewalo: Royals and Explorers; Traders and Missionaries.....	14
Kewalo and the Changes in Land Tenure.....	23
Contemporary History.....	26
Previous Archaeology	28
Summary and Anticipated Findings	36
PROJECT DESIGN	38
Project Personnel.....	38
Fieldwork	38
Post-Field Actions	38
SUMMARY AND RECOMMENDATIONS.....	40
GLOSSARY	41
REFERENCES.....	43
APPENDIX A: SHPD ACCEPTANCE LETTER OF HISTORIC ARCHITECTURE RLS	50

FIGURES

Figure 1. Project area on a 7.5 minute USGS Honolulu quadrangle map.	3
Figure 2. Project area on a TMK plat map.	4
Figure 3. Soils in the vicinity of the project area.....	5
Figure 4. Boundaries of Kewalo (Wall 1900).	7
Figure 5. 1810 map of Honolulu (Rockwood and Barrere 1959).	9
Figure 6. Trails and other features in the Honolulu vicinity (adopted from Ī‘ī 1959:90).	17
Figure 7. Portion of a map of Honolulu, showing Kewalo (Monsarrat 1897).	18
Figure 8. <i>View of the Island of Woahoo in the Pacific</i> , attributed to C.E. Bensell, 1821	19
Figure 9. Honolulu from the Anchorage outside the Reef, Island of Woahoo	21
Figure 10. Town of Honolulu, Island of Woahoo, Sandwich Islands.	21
Figure 11. Honolulu Salt Pans, Near Kaka‘ako, Auguste Borget, 1838.....	22
Figure 12. Native Church, O‘ahu (From the Old Salt Pans), John B. Dale, 1845.	22
Figure 13. View of Honolulu from Punchbowl, Eiler Andreas Christoffer Jorgensen, 1875.....	23
Figure 14. Ala Moana Beach Park, before park construction.....	27
Figure 15. Ala Moana Beach Park, after park construction.	27
Figure 16. Location of previous archaeological studies in the vicinity of the project area.	29

TABLES

Table 1. Place Names of Honolulu and Vicinity	10
Table 2. Previous Archaeology Near the Project Area.....	30

INTRODUCTION

At the request of Hawaii City Plaza LP, Keala Pono Archaeological Consulting has prepared an archaeological monitoring plan for a proposed development in Waikīkī Ahupua‘a, Honolulu District, on the island of O‘ahu on TMK: (1) 2-3-014:002, 004, and 011. 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). 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 and flora and fauna are defined in the glossary at the end of the document.

Project Location and Natural Environment

The project area is located in Honolulu, approximately 1 km inland from the coast at Ala Moana Beach Park (Figures 1 and 2). TMK: (1) 2-3-014:002, 004, and 011 total .367 ha (.907 ac.), and are owned by Hawaii City Plaza LP. This project area that includes the three parcels is bounded by Sheridan Street to the south and west, and private parcels on the other sides. Parcel 004 is bounded by Cedar Street on the west, which terminates at the entrance to the other parcels.

Several buildings were recently demolished on the properties. These include an auto repair facility, a warehouse, and a dry cleaning establishment. The three structures were more than 50 years old, and a historic architecture reconnaissance level survey (RLS) was completed for them. It was determined that none of the buildings retain historic integrity, and they were not eligible for the Hawai‘i Register of Historic Places (Appendix A). An archaeological inventory survey of the parcels yielded no significant findings (McElroy and Duhaylonsod 2017).

Topography is relatively flat, and there is little to no vegetation on the properties. The project area lies at roughly 2 m (7 ft.) above mean sea level (amsl), and rainfall averages approximately 68 cm (70 in.) per year (Giambelluca et al. 2013).

The leeward coastal plain of Honolulu is comprised of a series of former reef and soils, along with sediment deposits. These features include a late-Pleistocene coral reef substrate that is overlaid along the coast with calcareous marine beach sand, often with intermixed terrigenous sediments deposited from streams and nearby slope erosion. Adjacent to streams there are alluvial soils most of which have originated from weathered volcanic bedrock and then subsequently deposited during flood events. Former reef sediments (i.e., sands) are found along the coastal margin sometimes extending out onto the coastal plain (Armstrong 1983:36). Coastal terrigenous sediments originate on land, later deposited along the coastal plain and these deposits may contain materials mixed with marine sediments that include sands and larger components of the near-shore environment. The current Hawaiian shoreline configuration, including Honolulu Harbor, is the product of late and post-Pleistocene rising sea levels (Stearns 1978; Macdonald et al. 1983) followed by a mid-Holocene rise in sea level of roughly 1.5–2.0 m (4.9–6.6 ft.); and human landscape modification, much of which occurred within the past 200 years since the arrival of Europeans and Americans to Hawai‘i.

The project site is located above the Honolulu sector of a groundwater system known as the Nu‘uanu Aquifer System. This groundwater system consists of an upper and lower aquifer:

The upper aquifer is an unconfined basal aquifer of the sedimentary type, with non-volcanic lithology. Its status is described as a replaceable water supply with moderate salinity (1,000-5,000 milligrams per liter chloride [mg/l Cl⁻]) which is neither a source of

drinking water nor ecologically important. This aquifer is highly vulnerable to contamination. The lower aquifer is a confined basal aquifer of the flank type, occurring in horizontally extensive lavas. Its status is described as irreplaceable, fresh water (less than 250 mg/l Cl⁻). This aquifer has a low vulnerability to contamination. (Bureau Veritas North America, Inc. 2016:6)

The project area consists almost entirely of Makiki Series soils with a very small amount belonging to the Ewa Series (Figure 3). The Makiki Series consists of alluvial soils mixed with volcanic cinders and ash (Foote et al. 1972:91). The specific soil type within the project area is Makiki clay loam, 0–2 % slopes (MkA). Foote et al. (1972) describe this soil as:

This soil is on smooth fans and terraces... In a representative profile the surface layer is dark-brown clay loam about 20 inches thick. The subsoil, about 10 inches thick, is dark-brown clay loam that has subangular blocky structure. It contains cinders and rock fragments. The subsoil is underlain by similar material, about 94 inches thick, that is massive. Below this are volcanic cinders. The soil is strongly acid to medium acid. Permeability is moderately rapid. Runoff is slow, and the erosion hazard is no more than slight. The available water capacity is about 1.7 inches per foot of soil. In places roots penetrate to a depth of 5 feet or more... This soil is almost entirely in urban use. (1972: 91, 92)

Although the Ewa Series of soils make up only a very small percentage of the project site, they are also addressed here. These are also alluvial soils (Foote et al. 1972:29). The specific soil type within the project area is Ewa silty clay loam, moderately shallow, 0–2% slopes (EmA). Foote et al. describe this soil as follows:

This soil has a profile like that of Ewa silty clay loam, 3 to 6 percent slopes, except that the depth to coral limestone is 20 to 50 inches. Included in mapping were small areas less than 20 inches deep. This soil is used for sugarcane, truck crops, and pasture. (1972:30)

Project Description

The proposed Hawaii City Plaza is a mixed-use commercial and residential high-rise development. There will be commercial as well as car and bicycle parking in a five-level podium. Residential use will include twenty floors of condominiums and one podium roof garden level with various outdoor and indoor condominium occupant amenities and three condominium units. The total building floor area, excluding the parking garage, is 197,600 square feet (sf), with a 250-foot building height. A ground floor will be dedicated to the public realm to include three restaurants fronting Sheridan Street under an arcade shading outdoor dining and totaling 7,528 sf. Aligning with the Wal-Mart curb cut across the street, the curb cut in the middle of the Sheridan Street frontage will be a pedestrian and bicycle passageway through to Cedar Street as well as the parking garage entry. Widened sidewalks and landscaping will provide pedestrian friendly public open space.

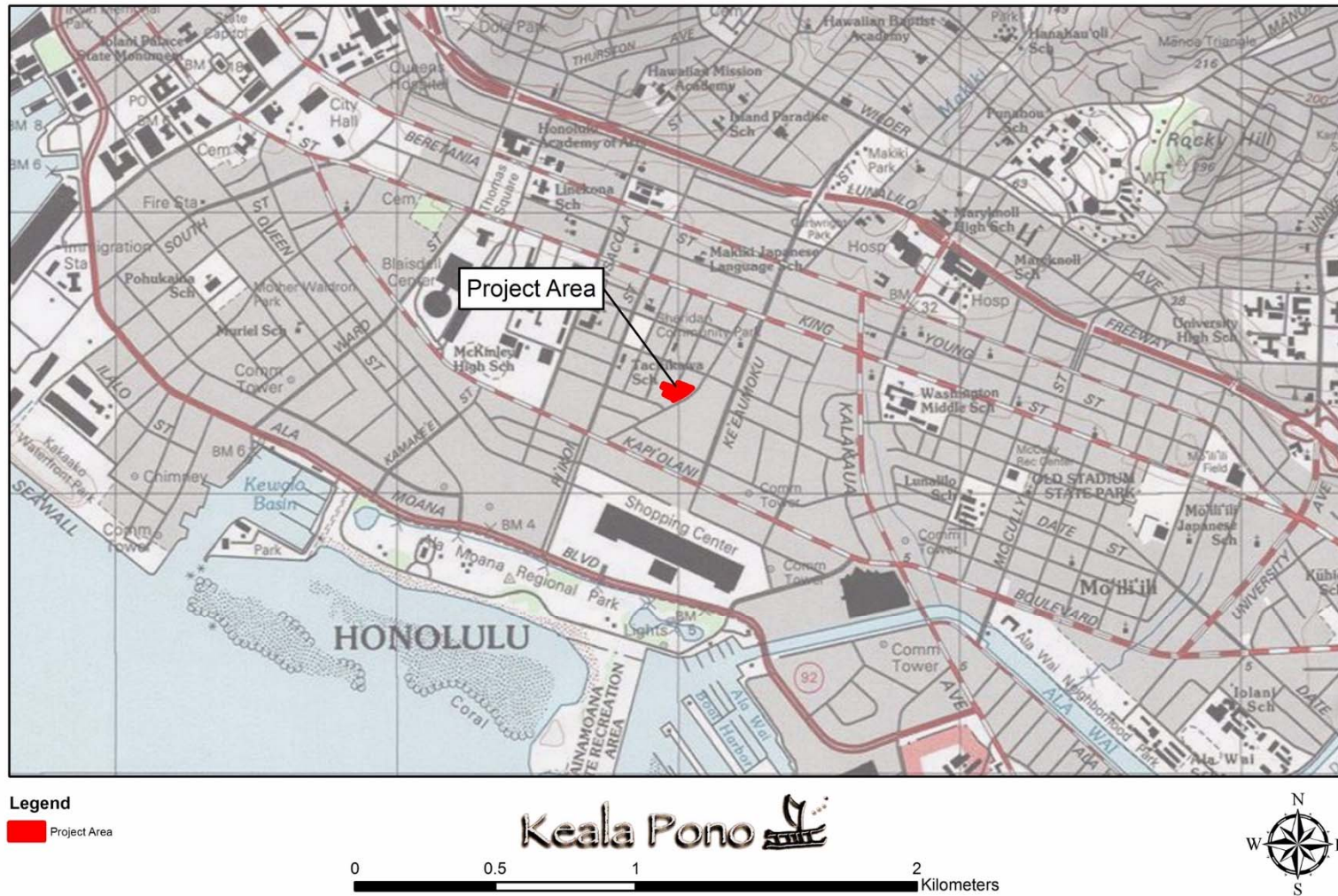


Figure 1. Project area on a 7.5 minute USGS Honolulu quadrangle map.

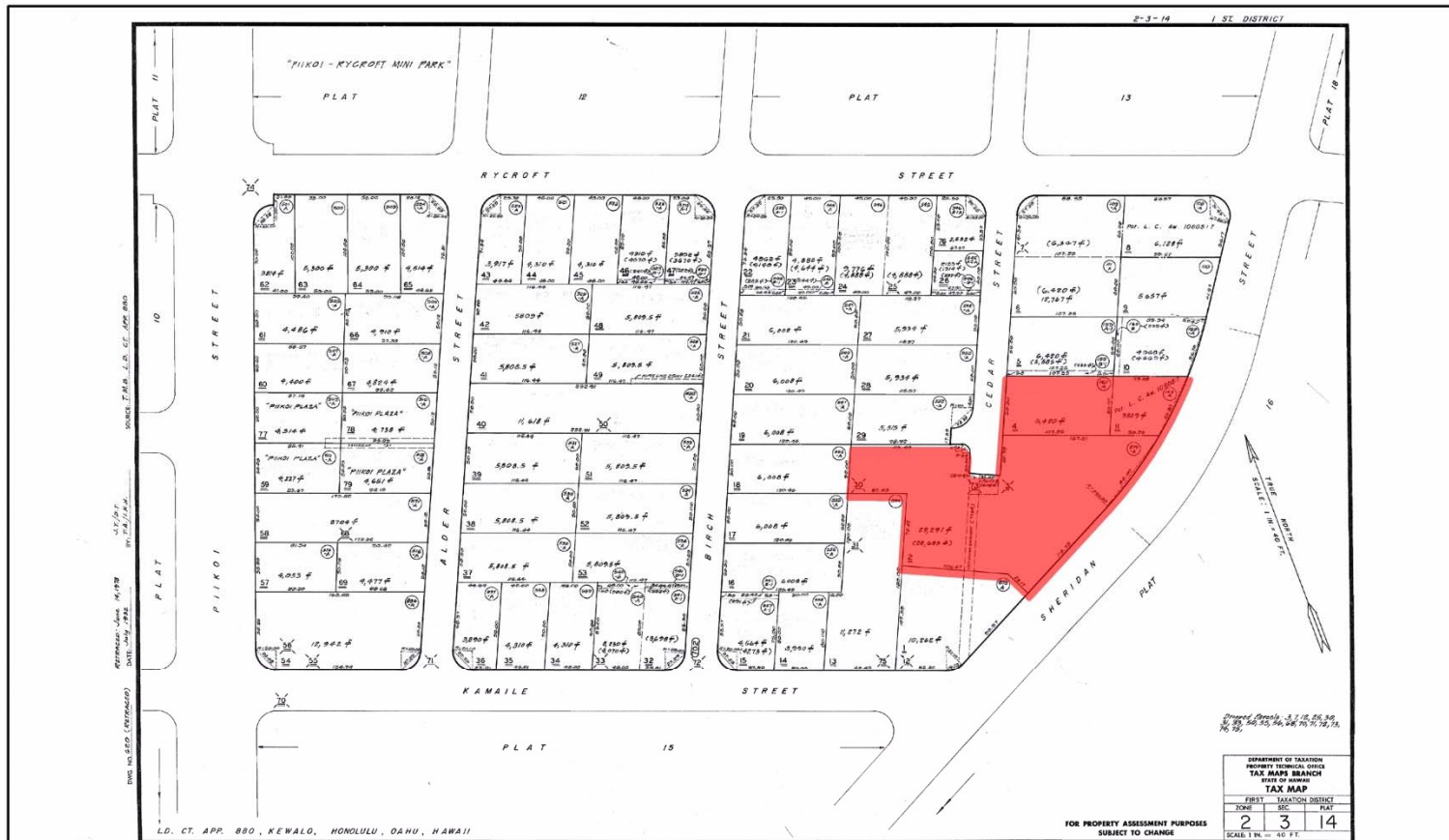


Figure 2. Project area on a TMK plat map.

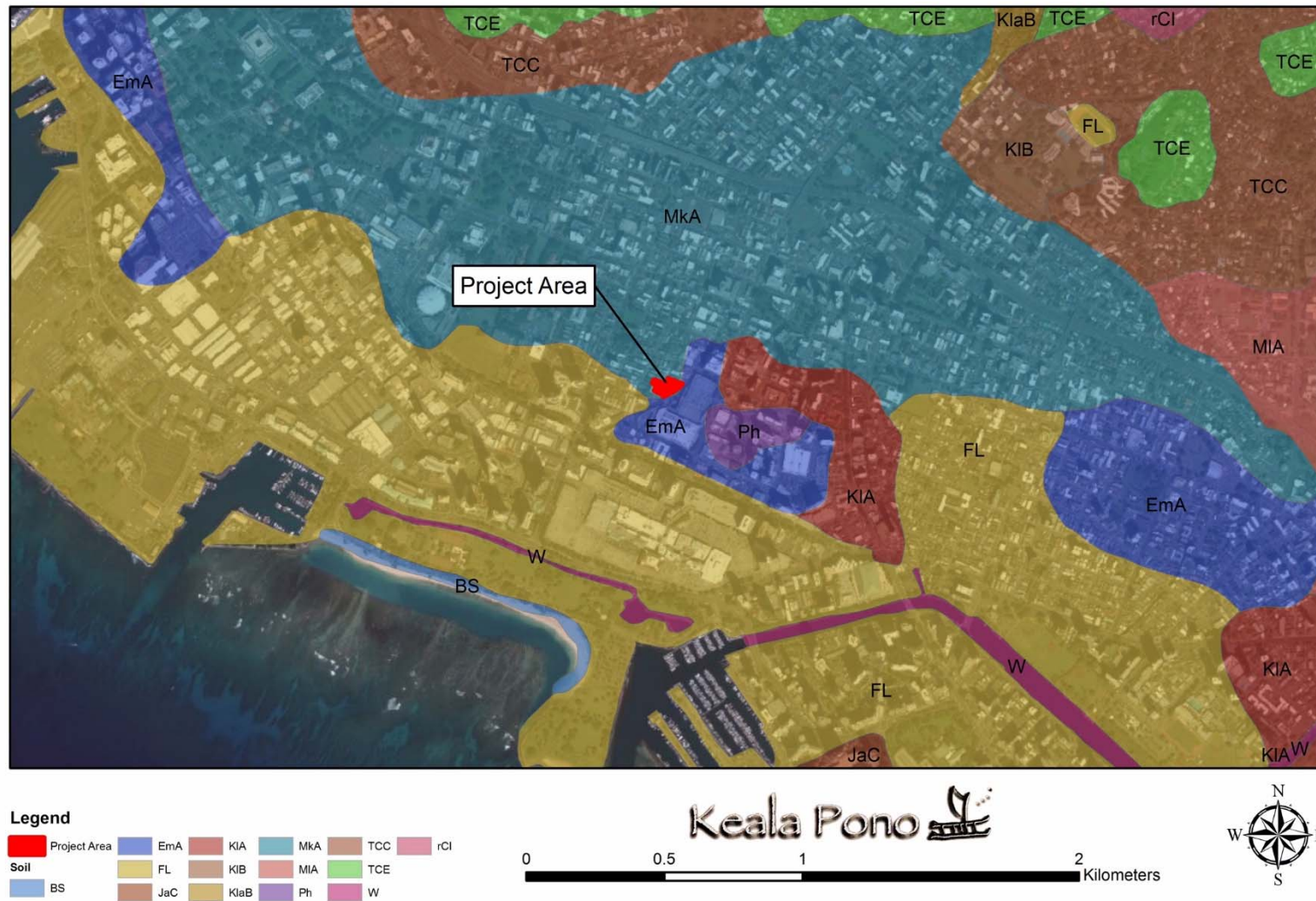


Figure 3. Soils in the vicinity of the project area.

TRADITIONAL CULTURAL AND HISTORIC BACKGROUND

It is common knowledge that boundary lines throughout the Hawaiian Islands have been modified throughout time. This is especially apparent in the districting and re-districting of places around O‘ahu in modern Hawaiian history. For the sake of this report, the project area, TMK [1] 2-3-014:002, 004 and 011, is located in the ‘ili of Kewalo in the ahupua‘a of Honolulu in the moku of Kona. Kewalo is officially noted as an ‘ili of Honolulu ahupua‘a, and Honolulu is noted as a part of the Kona district as early as the 1850s in the legal documents of Land Grants, Royal Patents, and Boundary Commission records (Waihona ‘Aina database). A map from 1900 corroborates the designation of the project area being in Kewalo, which is shown to the west of Sheridan Street (Figure 4). According to the map, Kewalo is bounded on the east by Sheridan Street; on the north by King Street; on the south by the shoreline area known as Kukulu‘ae‘o; and bounded on the west by Punchbowl Street and the Honolulu Harbor waterfront area, also known as Kaka‘ako, though it is not labeled here.

Place Names and Traditional Land Use in and around Kewalo

A review of archival and historic documents reveals a wealth of information regarding traditional land use and beliefs. The project area was once situated in a lowlying marshy area with several fishponds in the vicinity (see Figure 4). Due to the occurrence of brackish water, the area was probably not used traditionally for wetland agriculture. As Honolulu has emerged as an urban epicenter of the Pacific, research of traditional place names can offer much insight into the land and seascapes which have undergone much transformation. A list of place names referenced in the following text are included in Table 1 and can be referred to on a map of Honolulu in 1810 (Figure 5).

The subject property is located in the ‘ili of Kewalo, which means “the calling, as an echo” (Pukui et al. 1974:109). And Kewalo is located in the ahupua‘a of Honolulu. While there is some discussion over the origin of the name Honolulu as either the Hawaiian translation of the given English name “Fair Haven” which describes the harbor, or the name of a high chief (Westervelt 1968:15), around the early 1800s, the area known as Kou was re-dedicated and given its existing name. Extending from what is now near the junction of Liliha and School Streets, the literal translation of “Honolulu” can be broken down to *hono*, meaning “abundance” and *lulu* meaning “calm” or “peace,” offering the definition describing the district as having an “abundant calm, or “a pleasant slope of restful land” (Westervelt 1968:14). The historian Samuel Kamakau also addresses the practice of renaming a place, especially the traditional way of doing it to honor someone. According to Kamakau, Honolulu was the name of a person who once lived in the area and was much loved by his descendants:

The names first given to places on an island in the ancient days sometimes changed. A man named O‘ahu once lived mauka of Kalakoa in Waianae, Oahu, and later his descendants gave his name to the whole island. In the same way, a locality which became famous because a certain person or a chief lived there might have this name given to the whole ahupua‘a land section. Honolulu was originally a small place at Niukukahi [at the junction of Liliha and School streets] which some man turned into a small taro patch. Because of their aloha for him, his descendants gave this name to the whole ahupua‘a. (Kamakau 1976:6–7)

Used until the early 1800s, the name Kou consisted of the area from Nu‘uanu Avenue to Alakea Street and that land makai of Hotel Street (Westervelt 1968:15). Kou is also said to be named for the ilāmuku (executive officer) of O‘ahu chief Kakuhihewa (Pukui et al. 1974:117–118). The area was a noted gathering place for ali‘i to enjoy kōnane (pebble checkers) and ‘ulu maika (bowling), a place

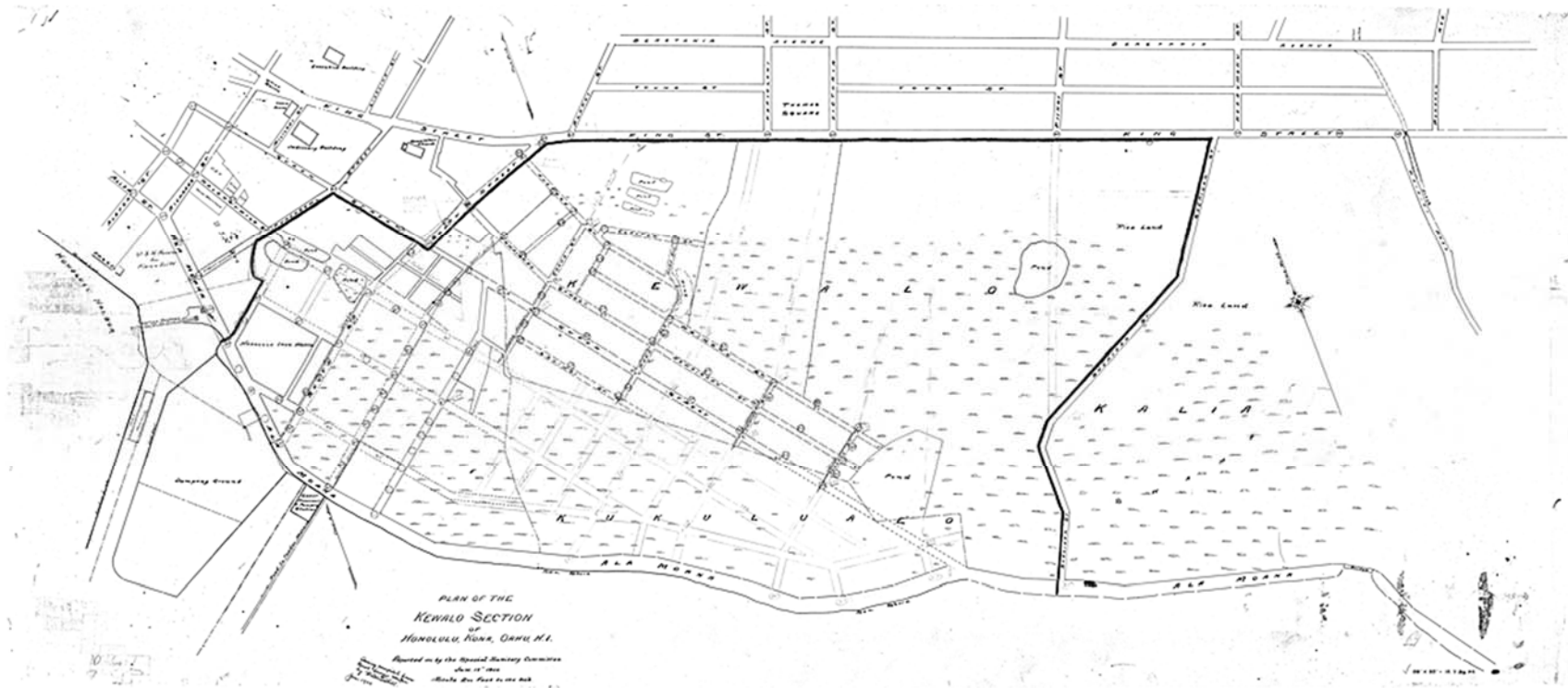


Figure 4. Boundaries of Kewalo (Wall 1900).

where “property and even lives were freely gambled away” (Westervelt 1968:17). Kou’s ‘ulu maika track was a hard, smooth track about 3.5 m (12 ft.) wide which extended from the corner of Merchant and Fort Streets, currently the Bank of Hawai‘i Building, along the seaward side of Merchant Street to beyond Nu‘uanu Avenue. It is also believed that Kamehameha I used this ‘ulu maika track (Westervelt 1968:17).

Within Kou was the area of Pākākā. Literally meaning “to skim, as in stones over water,” (Pukui et al. 1974: 175). Pākākā was the name of the canoe landing at Honolulu Harbor and was also known for the Pākākā Heiau, which stood on the western side of the foot of Fort Street. Built before the time of Kakuhihewa, Pākākā was later “owned” by Kīna‘u, the mother of Kamehameha IV, V, and Victoria Kāmāmalu. For centuries preceding, this heiau served as an important meeting place for kahuna (Westervelt 1968:21). The beach at Kuloloia was located east of Pākākā and near the foot of Fort Street to Kaka‘ako.

Other important place names of Honolulu are Kaka‘ako and Māmala. While the boundaries of Kaka‘ako have been defined in many ways, the Hawaii Community Development Authority defines Kaka‘ako as a 600-acre district bounded by Pi‘ikoi, King and Punchbowl Streets and Ala Moana Boulevard and also includes the waterfront area from Kewalo Basin to Forrest Avenue (HCDA 2011). The literal meaning of Kaka‘ako is “slow, or dull” (Clark 2002:145) which may allude to the calm waters of O‘ahu’s south shore. The area known as Māmala extended from the ‘Ewa side of Honolulu Harbor to Pearl Harbor. It was named in honor of a shark woman and chiefess residing at the entrance to Honolulu Harbor. The surf break at the reef was also named after the shark chiefess and was called Ke Kai o Māmala (Pukui et al. 1974:106, 144). When the surf was high, it was known as “Ka-nuku-o-Māmala” or “The nose of Māmala” (Westervelt 1968:52). Chiefess Māmala loved to play kōnane, drink ‘awa and ride the surf in the area. Māmala’s first husband was the shark-man Ouha, who, later becoming a shark-god, made his home as a great shark outside the reefs of Waikīkī and Koko Head. Māmala’s second husband, chief Honokaupu, was given that land east of Kou, which afterward took on the name of its chief (Westervelt 1968:15). This area of Honokaupu, believed to be near present-day Richards and Queen Streets, was a noted place for ali‘i to engage in ‘ulu maika (Westervelt 1968:17).

Finally, there is the traditional place name of Kālia which is not located in Honolulu ahupua‘a, but is located just east of the subject property in the adjacent ahupua‘a of Waikīkī. It extends east to the area that presently includes Kahanamoku Beach and Lagoon which fronts the Hilton Hawaiian Village (Pukui et al. 1974:77, Clark 2002). Kālia literally means “Waited for,” and the name of its ahupua‘a, Waikīkī means “spouting water” (Pukui et al. 1974:223). Waikīkī is said to be named for the marsh area which was later drained to form the Ala Wai Canal. In Waikīkī, the names of various surf breaks are Ka-lehua-wehe, ‘Aiwohi, Maihiwa, and Kapuni (Kamakau 1991:44).

Wind and Rain Names

With their lives closely connected to the natural environment and physical surroundings, Hawaiian winds and rains were individually named and associated with a specific place, region or island. These wind and rain names can offer further insight to cultural traditions and beliefs of the area.

While no wind and rain names referred specifically to Kewalo, there are several notable wind and rains named within Honolulu. Kūkala-hale is a wind of Honolulu (Pukui and Elbert 1986). The on-shore sea breeze blowing through Māmala and Honolulu is known as ‘Ao‘aoa or ‘Aoa (Nakuina 1990:54; Pukui and Elbert 1971a:KR-1). A north wind of Honolulu is named Mooae. Muululu is another wind of Honolulu (Bishop Museum, Edgar Henriques Collection:1342) whose name may be translated as “chilled,” or mū‘ululū (Pukui and Elbert 1971b:236). The Ki‘owao rain comes from

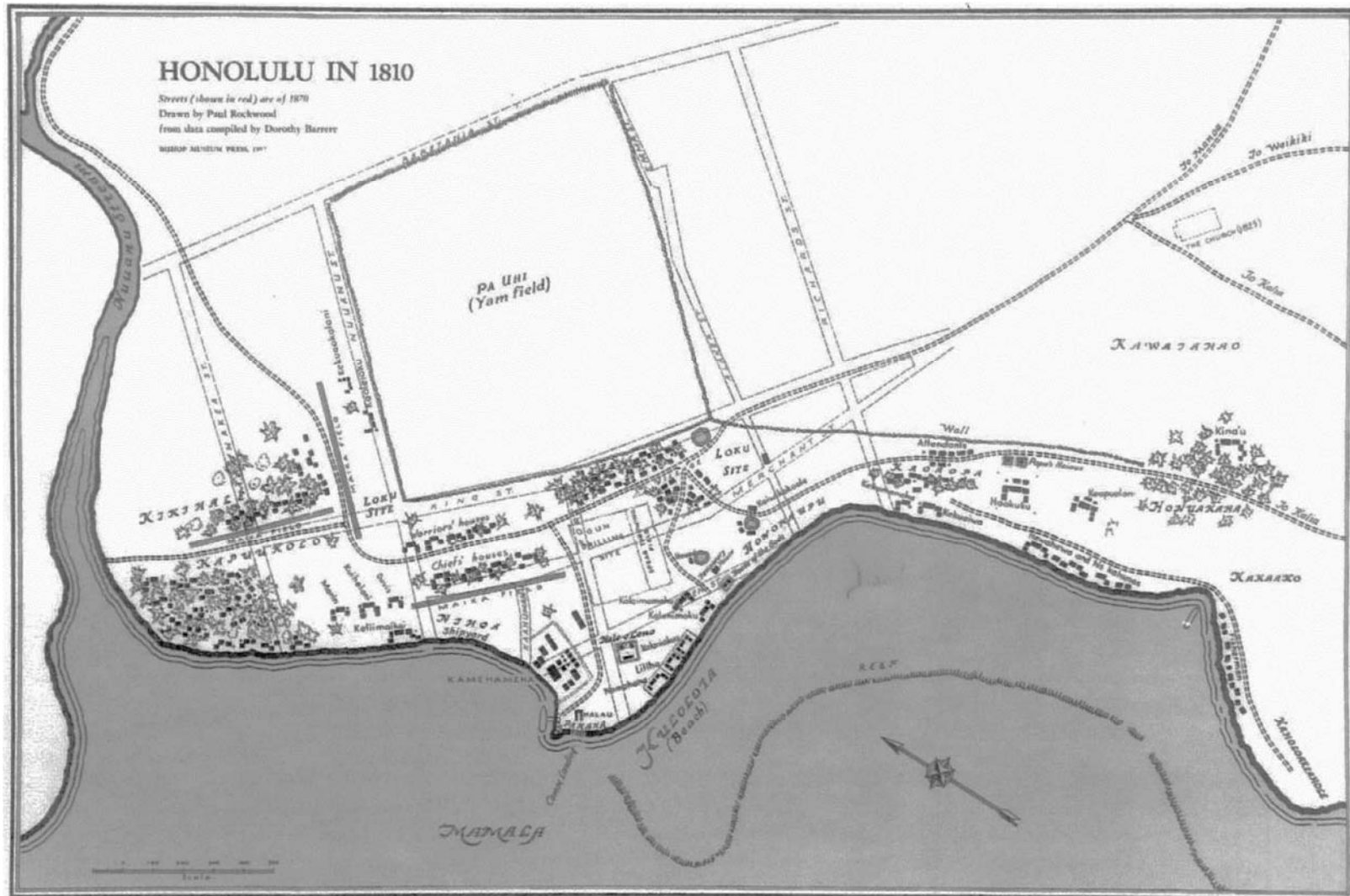


Figure 5. 1810 map of Honolulu (Rockwood and Barrere 1959).

Table 1. Place Names of Honolulu and Vicinity

Place Name	Location	Name Translation*	Notes
Honokaupu	Land east of Kou near Richards and Queen St.	Named after the ali'i, Chief Honokaupu	
Honolulu	Ahupua'a between Kapālama and Waikīkī	Protected bay	Modern capital city of Hawai'i
Kaka'ako	Land seaward of Ala Moana Blvd. between Kewalo Basin and Honolulu Harbor	Slow, or dull (Clark 2002)	
Kukuluāe'o	Area fronting Kewalo Basin	Hawaiian stilt (bird)	Contained marshes, salt pans, and small fishponds
Kālia		Waited for	
Kewalo	'Ili in Honolulu ahupua'a at the border with Waikīkī	The echo, or calling	Harbor and surf spot
Kona	Moku or district in the southeast region of O'ahu	Leeward	Renamed "Kona" in modern times
Kou	Nu'uau Ave. to Alakea St. and the area makai of Hotel St.	Kou tree	
Kuloloia	Beach and sea extending from Fort St. to Kaka'ako		
Māmala	Honolulu Harbor to Pearl Harbor	Named after shark chiefess, Māmala	Also name of surf break at entrance to Honolulu Harbor, Ke Kai o Māmala
Pākākā	Within Honolulu Harbor, on the western side of the foot of Fort Street	To skim, as stones over water	Canoe landing and heiau

*From Pukui et al. (1974) unless otherwise noted.

uplands "drenching the blossoming plants" (Kamakau 1991:6). The calm breeze associated with Waikīkī Ahupua'a is known as Ka'ao (Kamakau 1991:44). Kākea is noted as a stormy wind of Mānoa "that pushes over the houses of Mānoa" (Pukui and Elbert 1986:119). Other winds associated with Honolulu are Ala'eli, Kolo pu'epu'e or Kō momona (Pukui and Elbert 1986).

The previously mentioned wind Kūkala-hale, is also the name of a rain which is described as announcing "itself to the homes by the pattering it makes on the roofs as it falls" (Pukui 1983:170). Tuahine or Kuahine, meaning "sister" is the name of the rain of Mānoa. A beneficial rain of Mānoa and Nu'u-anu is Wa'ahila which is said to give water to Kou (Pukui 1983: 272). Kui'ilima is also a rain of Honolulu (Pukui and Elbert 1986).

Mo'olelo

Hawaiian place names were connected to traditional stories through which the history of the places was preserved. These stories were referred to as "mo'olelo, 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).

Two prominent mo‘olelo come to mind regarding the place of Kewalo in prehistory. The first is the story regarding the origin of the spring in Kewalo known as Kawaiaha‘o. The second story is about a man who interacted with the Hawaiian owls, which showed the magnificence of their supernatural powers.

There is a third story which does not mention Kewalo directly, but rather indirectly references as the area where ‘Ai‘ai made his way through from Kālia to Kaka‘ako. While there, he met and married a woman named Puiwa, and they had a child who could assume the form of an ‘o‘opu. Both ‘Ai‘ai and his ‘o‘opu child Puniaiki are credited with erecting fishing shrines in Honolulu and other places around the islands. The three mo‘olelo are presented below.

The Story of the Waters of Ha‘o

The spring of Kewalo is the setting for the story of “The Waters of Ha‘o” which is included in Mary Kawena Pukui’s *Tales of the Menehune* (Pukui 1988). It is noted that the first part of the story is told by Emma K. Nakuina in “The Friend,” and the second part was translated by Pukui from another Hawaiian newspaper. At the Kewalo Spring the caretakers see two children wearily walking on the trail. With kapa torn and ragged, the two children, a boy and a girl, were given water from the spring and quickly fell asleep. Allowing the exhausted children to rest in their sleeping house, the children slept through the night. The next day, the caretakers saw a rainbow which hung over the sleeping house. As no one had come looking for the children, the men wondered whether the children should be treated as chiefs because the rainbow is a sign of ali‘i.

After a few days, the men learned that the children of Ha‘o had run away from the chiefess who was raising them since their mother had died. While planning to hide the children, regardless of consequences of the chiefess, the young boy decided that they must leave the caretakers house. Weary, tired, and thirsty, the two children rested. The boy had a dream of his mother, telling him to pull out the bush at his feet. The boy followed his mother’s directions, and a spring flowed forth from the ground. The next day the children were greeted by their father’s men who informed them that they would not have to worry about the cruel chiefess, as the gods had sent the message, by creating a spring, that the children were the chosen ones. The spring later became the home of a very high chiefess who was also from the Ha‘o ‘ohana. The area is now known as Kawaiaha‘o, or “the waters of Ha‘o” (Pukui 1988:85–89).

The Story of the Battle of the Owls

Another mo‘olelo referring to the area of Kewalo is “The Battle of the Owls.” This particular version is included in Thrum’s *Hawaiian Folk Tales* and is attributed to Joseph M. Poepoe (Thrum 1998). There was a man named Kapoi who lived in Kahehuna, Honolulu, who went to Kewalo to gather thatching for his hale. On his way back, he stumbled upon some owl’s eggs, which he took back to his house to cook. Just as he was about to roast them, an owl perched on his fence and asked him to return the seven eggs. After the owl asked a second time, Kapoi returned the eggs. The owl then instructed Kapoi to build a heiau to be named Manua. Building the heiau as instructed, Kapoi set kapu days for its dedication and offered the customary sacrifice on the altar. Hearing of the construction of this heiau and that a man had already set the heiau’s kapu and dedicated it, O‘ahu chief Kakuihewa (also known as Kakuhihewa) who lived at Waikīkī, declared that any man who constructed and set kapu on a heiau before the king had erected his own, should be put to death. Kakuihewa’s men seized Kapoi and took him to the heiau of Kupalaha, at Waikīkī. On the daybreak of the night of Kane, when Kapoi would be killed, owls came and covered the skies of Honolulu,

and flew and pecked at the King's servants who had seized Kapoi. The owls, scratching the men with their claws, eventually defeated Kakuihewa and his forces. It was then that Kakuihewa recognized the power and strength of Kapoi's god. It is noted in this story that since that time, the pueo was acknowledged as one of the significant deities to Hawaiian people (Thrum 1998:200–202).

The Story of 'Ai'ai

An insightful mo'olelo of the area is found within "The Story of 'Ai'ai," the son of the fish god of Hawai'i, Ku'ula. While there may be several versions of the same mo'olelo, the following summary is based on M.K. Nakuina's version of the story which was translated by Moke Manu and can be found in Thomas G. Thrum's *Hawaiian Folk Tales* (Thrum 1998).

Presiding over and controlling the fish of the sea, Ku'ula had a human body and had miraculous power (mana kupua) over fish and was known to be able to make fish appear at the sounding of his call (Thrum 1998:215). His son, Aiai-a-Ku-ula (Aiai of Ku'ula), is noted as establishing fishing shrines on land, where fishermen were obliged to offer their first catch in reverence of the powerful demi-god, Ku'ula (Thrum 1998:227). Traveling throughout the Hawaiian islands erecting ko'a āina 'aumakua (fishing shrines), 'Ai'ai made his way to Kālia and Kaka'ako. There, he befriended a man named Apua and lived with him in this district governed by the chief named Kou, a very skilled aku fisherman and generous chief, whose territory extended from Māmala to Moanalua.

One day while living with Apua in Kaka'ako, 'Ai'ai meandered to the shores of Kuloloia, then to Pākākā and Kapapoko, and met a young woman named Puiwa who was gathering limu and fishing for crabs. Puiwa, acting in a very forward way, asked 'Ai'ai to marry her and the two were married and had a son whom 'Ai'ai named Puniaiki. One day while 'Ai'ai and his wife were catching 'o'opu and 'ōpae in a brook, Puniaiki, who was sitting upon the bank of the stream, began to cry. Advising his wife to attend to the child's cries, Puiwa saucily responded, enraging 'Ai'ai. Calling upon his powerful ancestors, 'Ai'ai manifested a dark cloud which created heavy rains that flooded the stream, sweeping the 'o'opu, 'ōpae, and Puniaiki toward the sea. Downstream, the daughter of chief Kikihale found a very large 'o'opu which she watered and put in a calabash to care for as a pet. Seeing the fish being taken out of the water, 'Ai'ai recognized that his child had changed from his human form to that of an 'o'opu. Raised as an 'o'opu, Puniaiki developed into a human child and went on to marry the chief's daughter, and continued to establish fishing ko'a, with the Kou stone for Honolulu and Kaumakapili. This mo'olelo describes the area of Kapapoko and Pākākā at the sea of Kuloloia, as well as the place called Ulukua, which is now the lighthouse location of Honolulu Harbor (Thrum 1998:247).

'Ōlelo No'eau

Kewalo's place in Hawaiian history has also been marked 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). While there is only one 'ōlelo no'eau listed which mentions Kewalo, there are several which talk about Kewalo's greater area of Honolulu. The proverb about Kewalo highlights its famous spring there, while the proverbs about Honolulu remark about the district's warm weather, its well-known rain, and its relationship with the uplands of Nu'uanu. Here are the traditional sayings from Pukui's book which mention Kewalo and Honolulu:

Kewalo

Ka wai huahua'i o Kewalo.

The bubbling water of Kewalo.

Kewalo once had a large spring where many went for cool, refreshing water. (Pukui 1983:178)

Honolulu

Ho‘ā ke ahi, kō‘ala ke ola. O na halewale no ka i Honolulu; o ka ‘ai a ka i‘a i Nu‘uanu.

Light the fire for there is life-giving substance. Only the houses stand in Honolulu; the vegetable food and meat are in Nu‘uanu.

An expression of affection for Nu‘uanu. In olden days, much of the taro lands were found in Nu‘uanu, which supplied Honolulu with poi, taro greens, ‘o‘opu, and freshwater shrimp. So it is said that only houses stand in Honolulu. Food comes from Nu‘uanu. (Pukui 1983:109)

Ka lā ikiiki o Honolulu.

The intensely warm days of Honolulu.

People from the country often claim that Honolulu is excessively warm. (Pukui 1983:154)

Ka ua Kukalahale o Honolulu.

Kukalahale rain of Honolulu.

The rain that announces itself to the homes by the pattering it makes on the roofs as it falls. Often mentioned in songs. (Pukui 1983:170)

As one might expect, there are also some ‘ōlelo no‘eau which refer to the Honolulu area by its old name of Kou. These proverbs suggest that Kou was an important meeting place for the people, and two of the proverbs recognize the goodness of Kou’s harbor. Here are the traditional sayings from Pukui’s book which mention Kou:

Kou

Hāhā pō‘ele ka pāpa‘i o Kou.

The crabs of Kou are groped for in the dark.

Applied to one who goes groping in the dark. The chiefs held kōnane and other games at the shore of Kou (now central Honolulu), and people came from everywhere to watch. Very often they remained until it was too dark to see and had to grope for their companions. (Pukui 1983:50–51)

Hui aku na maka i Kou.

The faces will meet in Kou.

We will all meet there. Kou (now central Honolulu) was the place where the chiefs played games, and people came from everywhere to watch. (Pukui 1983:120)

Ke awa la‘i lulu o Kou.

The peaceful harbor of Kou.

Honolulu Harbor. (Pukui 1983:182)

Ola ke awa o Kou i ka ua Wa‘ahila.

Life comes to the harbor of Kou because of the Wa‘ahila rain.

It is the rain of Nu‘uanu that gives water to Kou (now central Honolulu). (Pukui 1983:272)

Pre-Contact to Early Contact Kewalo: Royals and Explorers; Traders and Missionaries

Adding to the traditional mo'olelo and 'ōlelo no'eau, the written accounts and artistic renditions of Hawai'i's earliest historians offer a priceless look into the Hawai'i of times gone by. The following accounts provide valuable information about Kewalo and the greater area of Honolulu during the pre-contact to early contact era. It is worthwhile to note that creators of the painted and etched landscapes depicted in artwork were free to exercise their creative license and may not have rendered literal interpretations of what they observed.

The historian Kamakau, when listing the names of the chiefs of the various areas, pointed out that Huanuiokālā'ilani was the one of the great chiefs who ruled out of Kewalo in Honolulu.

'O Laka ke ali'i i hānau i 'Alae, i Kīpahulu a ma Ko'olaupoko o O'ahu i noho ali'i ai, aia kona kahua hale, 'o Hale'ula, ma Waikāne. 'O Luanu'u, aia ma Waimea, Kaua'i, kahi i hānau ai a i noho aupuni ai. 'O Kamea no Waikele, no 'Ewa. 'O Pohukaina no Kahuku. 'O Pau, 'o ia ho'i 'o Kapaunuikea'olohe, no Kea'au i Waimea. 'O Hua no Lahaina, 'a'ole 'o Hua nāna 'o Apahu'a [heiau] ma Puakō. 'O Huanuiokālā'ilani, aia ma Kewalo no Honolulu. (Kamakau 1996:34)

Laka was the chief born at 'Alae in Kīpahulu, and at Ko'olaupoko, O'ahu, he ruled, there at his house in Waikāne called Hale'ula. Luanu'u, there at Waimea, Kaua'i is where he was born and ruled from. Kamea was at Waikele in 'Ewa. Pohukaina was at Kahuku. Pau, that is, Kapaunuikea'olohe, was at Kea'au in Waimea. Hua was at Lahaina, not the same Hua who was of the heiau Apahu'a at Puakō. And Huanuiokālā'ilani was there at Kewalo in Honolulu. [translated by D.J.U. Duhaylonsod]

Kamakau also alluded to the sacredness of Honolulu by pointing out that there were at least two great temples of human sacrifice in the Honolulu district:

There were many heiaus and luakini heiaus in Honolulu in the ancient days. Waolani was the first one, built by Wakea ma, and the heiaus from Hawaii to Kauai followed this pattern. Of heiau po'okanaka there were Pakaka and Kaheiki in Honolulu, and Mau'oki, Kupalaha, and Le'ahi [Papa'ena'ena] at Waikiki. (Kamakau 1976:144)

Finally, Kamakau noted that Kewalo was also known as a place where the ritual human sacrifice of kāmāwai kaihe'ehe'a took place:

Kewalo was noted as a place where *kauwā*, a very low class of servants, were sacrificed by holding their heads under water. The practice was known as *kāmāwai kaihe'e* (Kamakau 1991:6), "Ke-kai-heehee" or "sliding along" and describes the custom of the "sliding of servants under the waves of the sea." (Westervelt 1968:16)

In 1778, the first foreigner credited with visiting the islands, James Cook of England, did so on the Kona side of Hawai'i Island. At that time, Chief Kahahana was the ruler of O'ahu. By the end of the century, the sovereignty of O'ahu transferred to the chiefs of Maui and subsequently to the chiefs of Hawai'i Island. As O'ahu's governance changed, the foreigners continued to arrive in greater numbers (Kamakau 1996). In 1808, the first Russian ship sailed into Honolulu ('Ī'ī 1959), though at the time, "most of the visiting ships were American, the British ships numbering half as many. Ships of other lands were not so often seen ('Ī'ī 1959:53). Yet, the Hawaiian historian John Papa 'Ī'ī noted a continued royal presence that dominated the Honolulu area. Kamehameha lived in Honolulu while farming the lands from Kapālama to Nu'uānu to 'Ualaka'a to Waikīkī. And Honolulu continued to host sports and games and religious ceremonies as the makahiki procession arrived from Waikīkī

(‘Ī‘Ī 1959). By the end of that first decade, the landscape of Honolulu was bustling with the activities of royals and foreigners.

For Kewalo, one of its early claims to fame was the introduction of rum there in 1809:

I ka makahiki 1809 paha, ua puhi ‘ia ka rama ma Kewalo e kakahi haole kama‘āina, ‘o ia ho‘i ‘o ‘Oliva Holmes, [‘o] Homa ka inoa, a ma hope, ua kūkulu ‘ia e lāua me Kāpena Davida Laholoa ma Makaho. A ‘ike ‘o Kamehameha i ke puhi ‘ana o ka rama, ua kūkulu ‘ia ma Kahapa‘akai, a ua hana ‘ia nā kapuahi puhi rama, mai O‘ahu a hiki i Hawai‘i. (Kamakau 1996:172)

Around the year 1809, rum was being distilled in Kewalo by a familiar foreigner named Oliver Holmes, or Homa. Later a place for distilling rum was built at Makaho by Holmes and Captain David Laholoa. Kamehameha knew about the rum production, and another was built at Kahapa‘akai, and the production of rum continued from O‘ahu all the way to Hawai‘i Island. [translated by D.J.U. Duhaylonsod]

In 1810, a ship was sent out of Honolulu by Kamehameha to fetch the chiefs on Kaua‘i and peacefully bring their lands into a united Hawaiian kingdom. The Kaua‘i chief, Kaumuali‘i, did respond favorably and anchored in waters off of Honolulu, agreeing to the unification. After Kaumuali‘i returned to Kaua‘i, ‘Ī‘Ī noted the death of the well-known Haole, Isaac Davis. There was a great funeral procession for Davis from Aienui to Kewalo, where he was buried on the lands of another Haole, Alexander (‘Ī‘Ī 1959).

‘Ī‘Ī also documented the major pathways going to and coming from Honolulu at the time. According to ‘Ī‘Ī, there were two major paths between Honolulu and Waikīkī which crossed through Kewalo. A drawing by Paul Rockwood interpreted ‘Ī‘Ī’s documentation of the trails (Figure 6).

Since the story of the Waters of Ha‘o places Kawaiaha‘o in Kewalo, one can see in the drawing that one of the Honolulu-Waikīkī trails went through Kewalo, mauka of Kawaiaha‘o, while the other went through the makai portion south of Kawaiaha‘o. Honuakaha is depicted on the drawing in the area makai of Kawaiaha‘o with a grove of coconut trees where Kīna‘u’s residence is located. ‘Ī‘Ī described the trail that went through Honuakaha, through Kewalo and on to Waikīkī:

Perhaps it would be well to follow the Honolulu trails of about 1810, that they may be known, and to determine whether the houses were many or few... A trail led out of the town at the south side of the coconut grove of Honuakaha and went on to Kalia. From Kalia it ran eastward along the borders of the fish ponds and met the trail from lower Waikiki. (‘Ī‘Ī 1959:90, 92)

‘Ī‘Ī also described the same trail coming from the other direction, that is, from Kālia in Waikīkī to Honolulu, and added a detailed description of the area past Kewalo and closer to Honolulu Harbor:

The trail from Kalia led to Kukuluao, then along the graves of those who died in the small epidemic of 1853, and into the center of the coconut grove of Honuakaha. On the upper side of the trail was the place of Kinau, the father of Kekauonohi. His houses were made kapu after his death, and no one was permitted to pass in front of them. Piopio and others were in charge. The trail came out of the coconut grove and went on to Kaoaopa. Mauka of the spot where it came out of the coconut grove was a bare place, like a plain, and below this spot were Keopuolani’s houses. Back of her houses was a long stone wall, beginning outside of the grove and going north to the edge of the road of Umukanaka, as far as a cluster of houses there. The trail went by Papa’s heiaus of healing, and in front of them was Hookuku, the residence of the heir to the kingdom. His houses were separated from

all the others there because of the strict kapu surrounding them. Four kapu sticks were set up, one at each corer, about 2 chains away from the houses; and the trail was about 5 fathoms beyond the sticks. When those approaching drew near to the kapu sticks, they observed the rules we have mentioned previously. (‘Ī‘Ī 1959:89)

A map of O‘ahu’s Kona shoreline was drawn by Monsarrat in 1897, and although it is dated many years after ‘Ī‘Ī’s trail descriptions, the map still offers a good perspective of the trail’s location (Figure 7). Kālia can be seen to the east of Kukuluāe‘o. And inland of Kukuluāe‘o, the area of Kewalo is clearly labeled. One can imagine the significance of this coastal trail that ‘Ī‘Ī described as it went from Kālia in Waikīkī, past Kewalo, and on to the royal center of Honolulu. One can also see the importance of the other trail that went from the royal center of Honolulu, and mauka of Kewalo, toward the valley of Mānoa.

‘Ī‘Ī’s writings offer other interesting glimpses of life in Kewalo and the greater Honolulu area in the early 19th century. He describes the first landing of people from Scotland in the Hawaiian Islands in 1811. They brought about Hawai‘i’s participation in the fur trade of the American northwest.

About the year 1811 a certain English ship said to belong to a company in Oregon, berthed in the harbor of Honolulu. On this ship were some Scotch people, the first ever seen in these islands. The owners of the company, who had heard that all of the islands had been united by their good friend Kamehameha, had sent people to meet Kamehameha personally and discuss with him their need for men to work in the great river region in Oregon. Kamehameha consented, and 100 men were sent back on the ship. This was the first time that Hawaiians went to Oregon to kill animals for their fur. (‘Ī‘Ī 1959:87)

The foreign ships in the waters of Honolulu also brought novel items to Hawai‘i that the native people grew fond of. The residents of 19th century Kewalo were sure to have been affected by these new items on their shores.

There were few English ships in the harbor then [around 1811], but American ships came frequently. Many Hawaiian women boarded the ships coming to port here. They did not think that such associations were wrong, for there was no education in those days. The husbands and parents, not knowing that it would bring trouble, permitted such association with foreign men because of a desire for clothing, mirrors, scissors, knives, iron hoops from which to fashion fishhooks, and nails. Some women, most of them wives of foreign residents, were seen wearing men’s shirts and beaver hats on their heads. They thought such costumes were becoming of them. (‘Ī‘Ī 1959:87)

And in 1812, ‘Ī‘Ī documented the arrival of Chinese in Honolulu on ships active in the sandalwood trade. Again, the community at Kewalo was sure to have witnessed these sandalwood ships off their shore.

Three three-masted vessels sailed to China with sandalwood in 1812: the *Albatross*, the *O’Cain*, and the *Isabella* under the commands of Nathan Winship, Jonathan Winship, and William Heath Davis. Each ship took ten men from here to help unload. When the ships returned and anchored outside of Mamala, boats from Ulakua went out to the take the homecoming men ashore at Pakaka. These men were dressed in red garments of soldiers and wore shiny hats, hence looked like haoles off of men-of-war instead of like Hawaiians. The men, women, and children who had come to look at them were scattered along the beaches from Kakaako to Pakaka and in other places, for never before was such a sight seen in Honolulu. “Kupanaha no! (How strange!)” the people exclaimed. However, these adornments and whatever else the returning men had were taken away by Kamehameha. (‘Ī‘Ī 1959:88)

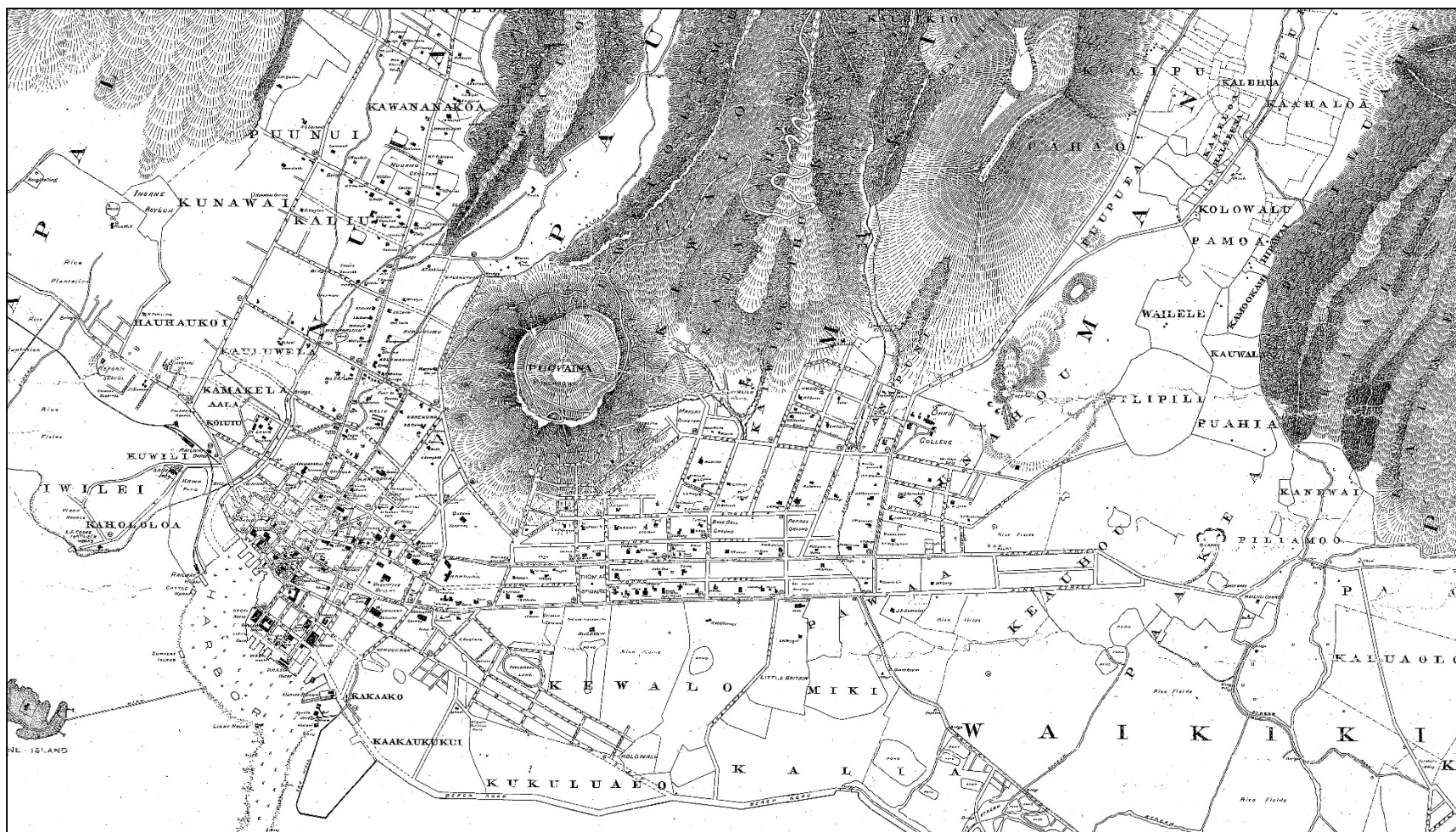


Figure 7. Portion of a map of Honolulu, showing Kewalo (Monsarrat 1897).

In an 1821 painting attributed to C.E. Bensell (Figure 8), one can see an exaggerated version of Honolulu Harbor and Fort (at the center of the painting) and to the east the peninsula of Kaka‘ako and Kewalo (Forbes 1992:97–98). On the right side of the image are the newly completed mission house, which is unrealistically surrounded by coconut trees, and the nearby large thatched Kawaiaha‘o Church.

The 1820s saw the influx of Christian missionaries to the islands. One of the first missionaries to write about his observations was the Reverend Hiram Bingham. He described the thatched habitations of Honolulu and the numerous salt-making ponds along the coast, many of which were undoubtedly along Kewalo’s borders.

We can anchor in the roadstead abreast of Honolulu village, on the south side of the island, about 17 miles from the eastern extremity...Passing through the irregular village of some thousands of inhabitants, whose grass thatched habitations were mostly small and mean, while some were more spacious, we walked a mile northwardly to the opening of the valley of Pauoa, then turning southeasterly, ascending to the top of Punchbowl Hill, an extinguished crater, whose base bounds the northeast part of the village or town...Below us, on the south and west, spread the plain of Honolulu, having its fishponds and salt making pools along the seashore, the village and fort between us and the harbor, and the valley stretching a few miles north into the interior, which presented its scattered habitations and numerous beds of *kalo* (*arum esculentum*) in its various stages of growth, with its large green leaves, beautifully embossed on the silvery water, in which it flourishes. (Bingham 1981:92–93)



Figure 8. *View of the Island of Woahoo in the Pacific*, attributed to C.E. Bensell, 1821, watercolor, Peabody Museum of Salem (reprinted in Forbes 1992:97). Kewalo would be to the right side of the picture.

Missionaries describe the walk through Kewalo, the landscape that is seen on the way from Honolulu to Waikīkī. The missionary Charles Stewart, in 1823, says that it is a marshy land with fishponds.

His plantation is two miles from the Mission House on the plain, towards Waititi (Waikīkī). The road to it, although the plains is uncultivated and entirely unshaded, affords the most pleasant walk in the immediate vicinity of Honoruru (Honolulu). The mountains are too distant to be reached in an hour's ramble; and the shore is lined only with fish-ponds and marshes. Everything short of the mountains is sunburnt and dreary. There is not a tree near us, much less groves, in whose shade we might find shelter from the heat of the torrid sun: no babbling brooks, no verdant lawn, no secluded dell or glade, for the enjoyment of solitude and thought; indeed, nothing that ever formed part of a scene of rural delight. (Stewart 1979:157–158)

The missionary Levi Chamberlain, also in 1823, describes the marshy lands along Kewalo, but in contrast, he says that the once-cultivated lands appear neglected, and he attributes that to the new diseases which foreigners introduced, new diseases which killed large numbers of the population.

We started from the mission house on Thursday January 29th at 10 o'clock A.M. and took the direction towards the East end of the island. Our course for about a mile and a half over

a smooth level road, the race ground of Honolulu, about half a mile from the sea and three quarters of a mile from the point where the sloping sides of the mountain are lost in the plain, on a part of which the village of Honolulu is built...we took a path on our right leafing through a grove of tall cocoanut trees towards Waikīkī –Our path led us along the borders of extensive plats of marshy ground, having raised banks on one or more sides, and which were once filled with water, and replenished abundantly with excellent fish; but now overgrown with tall rushes waving in the wind. The land all around for several miles has the appearance of having been once under cultivation. I entered into conversation with the natives respecting its present neglected state. They ascribed it to the decrease of population. There have been two seasons of destructive sickness, both within the period of thirty years, by which according to the account of the natives, more than one half of the population of the island was swept away. (Chamberlain 1957:25–41)

With a highly exaggerated depiction of the mountains of Honolulu and Punchbowl, an anonymous artist arriving in Honolulu on the English ship *H.M.S. Challenger* captures the buildings and landscape in the 1830s (Figure 9). In the center right of the image is Kawaiaha'o Church covered with dark gray thatch (Forbes 1992:107). Heading east, one can see the density of buildings wane.

Depicting the town of Honolulu in 1834, an unknown artist provides a view of Honolulu from Punchbowl Hill. In the center, Kawaiaha'o Church is standing proudly, “intermingling and contrasting with the larger residences of the *ali'i*” (Forbes 1992:106). The area to the left of the drawing shows a pond-filled plain (Figure 10).

Despite Rev. Chamberlain's grim observation in 1823 that much of the population had succumbed to foreign diseases, U.S. Lieutenant Wilkes in 1845 remarked that the salt-making ponds along Kewalo's coastline were still in operation. Not only that, the lieutenant was impressed that the salt production had found markets across the ocean in both America and Asia.

Between Waikīkī and Honolulu there is a vast collection of salt ponds, and I was greatly surprised to find the manufacture of it so extensive. It is piled up in large heaps, in which there was, when I saw them, from one to two hundred tons. The salt is now exported to

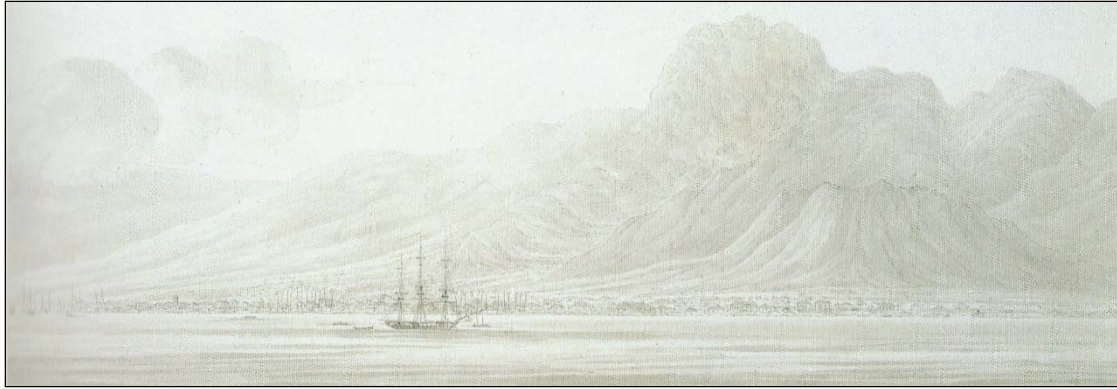


Figure 9. Honolulu from the Anchorage outside the Reef, Island of Woahoo, Anonymous, 1834, pen and ink wash over pencil, B.P. Bishop Museum (reprinted in Forbes 1992:107). Kewalo would be toward the right side of the picture.

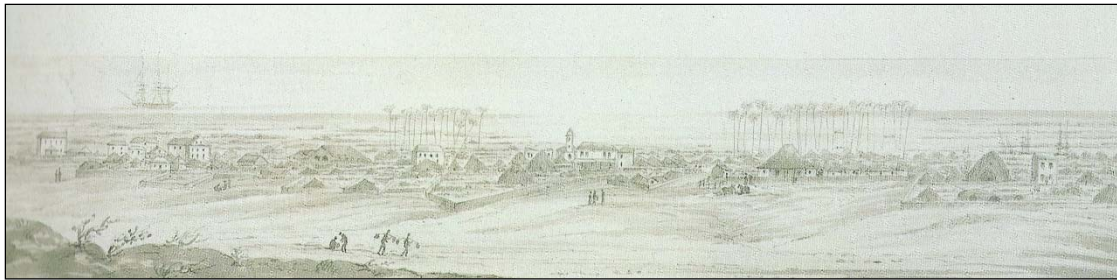


Figure 10. Town of Honolulu, Island of Woahoo, Sandwich Islands, From Under the Punchbowl Hill, Anonymous, English, August 3, 1834, pen and ink wash over pencil, B.P. Bishop Museum (reprinted in Forbes 1992:106). Kewalo would be to the left side of the picture.

California, China, Oregon, Kamtschatchka and the Russian settlements at Sitka. The natives use it for salting fish and pork, an art which it is said they have long practiced. (Wilkes 1845:86)

The salt pans can be seen in the artworks of August Borget (Figure 11) and John B. Dale (Figure 12). The first image depicts the long Honolulu salt pans which stretched along the makai side of Queen Street. The salt crystals were made from the evaporation process and scraped off of the hard clay bottoms of the shallow pits. In the distance one can see Diamond Head and next to the salt pans are large thatched dwellings which suggest the prosperity of their occupants (Forbes 1992:11). The following piece, *Native Church, O'ahu (From the Old Salt Pans)* was made from a similar perspective as the previous piece, only seven years later after the completion of Kawaiha'o Church (Forbes 1992:126). The salt pans are ever-present, as is Diamond Head in the distance (see Figure 12).

The view offered in Eiler Andreas Christoffer Jorgensen's painting shows the crumbling remains of Punchbowl Fort and pans out to depict the shoreline from the Kewalo area to Waikīkī below the pali of Diamond Head (Figure 13). Here one can clearly see an area filled with ponds and a trail leading towards Waikīkī.



Figure 11. Honolulu Salt Pans, Near Kaka'ako, Auguste Borget, 1838, pencil, Peabody Museum of Salem (reprinted in Forbes 1992:111).

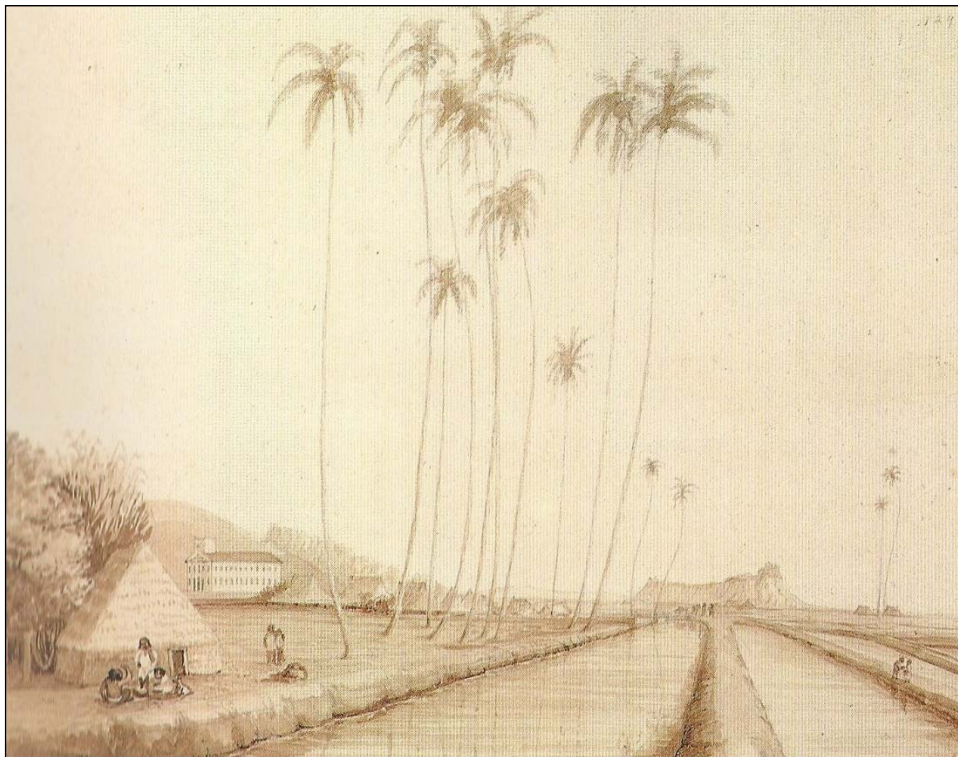


Figure 12. Native Church, O'ahu (From the Old Salt Pans), John B. Dale, 1845, sepia wash over pencil, J. Welles Henderson Collection (reprinted in Forbes 1992:126).



Figure 13. View of Honolulu from Punchbowl, Eiler Andreas Christoffer Jorgensen, 1875, oil on canvas laid down on board, Honolulu Academy of Arts (reprinted in Forbes 1992:167). Notice the marshy lands and ponds in the coastal area around Kewalo.

Kewalo and the Changes in Land Tenure

It was during the reign of Kamehameha III, in the mid-1800s, as the Hawaiian kingdom became increasingly exposed to outside influences, that the Hawaiian monarchy faced a crossroads of major change. “The Constitution of 1840 confirmed that only two offices could convey allodial title. These were the *mō‘ī* and the *kuhina nui*. The *Māhele* was an instrument that began to settle the constitutionally granted vested rights of three groups in the dominium of the kingdom—*mō‘ī*, *ali‘i*, and the *maka‘āinana*” (Beamer 2014:143). However, the king felt the difficulty of governing a land where the influence of foreigners had been growing. Dr. David Keanu Sai describes this predicament:

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)

Moffat and Fitzpatrick (1995:11) go on to say, “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.” Most prominent of these enactments was the *Māhele* of 1848 which 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

hoa'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 did not necessarily alienate the maka'āinana from their land. On the contrary, access to the land was fostered through the reciprocal relationships which continued to exist between the commoners and the chiefs. Perhaps the chiefs were expected to better care for the commoners' rights than the commoners themselves who arguably might have been more ignorant of 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 hoa'āina living on Government and Crown Lands Post-Mahele which indicate the government recognized their rights to do so” (Beamer 2008:274).

Hoa'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 hoa'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.

According to the Waihona 'Aina Māhele database, a total of 29 claims were made for land parcels in the 'ili of Kewalo in the ahupua'a of Honolulu. Of those 29 claims, 17 were awarded. The awardees are listed as follows:

Mahina, LCA 10276
Kaliiohoioia, LCA 498
Naole, LCA 800
Lae, LCA 996
Kaiwa, LCA 1119
Amaamau/Amaumau, LCA 1352
Kaka, LCA 1556
Namilimili, LCA 1695
Hiilawe, LCA 1718
Pakohana (wahine), LCA 2983
Namokueha, LCA 3149
Koalele, LCA 3169
Kealoha, LCA 3173
Kanealii, LCA 3376B

Keawepooole, LCA 3382B

Kaia, LCA 3685B

Kahuaina, LCA 7775

Waihona 'Aina's Land Grant database records the sale of land, and although there are many Hawaiians among the first to purchase land in Kewalo, the database also reflects the decision which first allowed foreigners to buy land in Hawai'i. Among the early foreign residents who bought land in Kewalo there are some familiar names from modern Hawaiian history: Metcalf, Rogers, Rice, Stevens, Smith, Kraft, Lishman, Neumann, Boyd, Spencer, Focke, Cleghorn, and Alexander. This list shows Punahou School as purchasing land in Kewalo as well.

Interestingly, the Boundary Commission database of Waihona 'Aina shows only one royal listed, and that is Chiefess Kamake'e. The Boundary Commission record listing Chiefess Kamake'e's is dated 1866, almost 20 years after the initial enactment of the Māhele. Kamake'e was the wife of Chief Jonah Pi'ikoi, and both of them are memorialized in well-known streets of the Kewalo area today.

An 1868 newspaper article in the Hawaiian language newspaper, *Ka Nupepa Kuokoa*, illustrates the development around Kewalo and throughout Honolulu at the time. Although there are many foreign residents living in Honolulu by then, the king's presence is still known and respected as he goes on a sightseeing trip around the town (1868).

No HONOLULU.

Ua komo aku la kakou iloko o ke kulanakauhale nui o keia pae aina, a kulanakauhale alii hoi, kahi e ku nei ka hale alii o ka Moi, a kahi hoi e noho mau nei na poo Aupuni, a me na oihana nui a hanohano e ae o ke Aupuni, he mau alanui loaloa maikai e ae e moe kapakahi ana mai ka hema hikina ike ae, a ka akau komohana ae, o ke alanui waena, oia ke alanui alii a hele loa i Ewa, a mai ka puka pa o Halealii aku e mana ana a hele hou ua alanui a hiki i Ulakoheo, oia ke alanui kalepa, a makai ae ke alanui Moi-wahine e hiki ana i Ulakoheo kekahi aoao, a e puka loa ana i ke kaha alialia o Kukuluao ma, a mauka ae o ke alanui alii. he wahi alanui e hoomaka uuku ana mai ka halepaipalapala mua iho nei o na misionari, e hele ana mauka o na pa Alii, a hiki i Monikahaae, a i ka Nekina, a poomuku mai i ka huina o Alanui Maunakea, a ua kapaia keia Alanui, o Alanui Hotele, a mauka ae kekahi alanui, e hoomaka ana mai kula mai o Kahua a hele loa i Kekaha, a komo hoi i ke kulanakauhale a hiki aku i ka muliwai o Kaumakapili i ka uapo a Kamika, (L.S.) Ua kapaia kela alanui, Alanui Beritania. A mauka ae kekahi alanui e kokoke ana i ka halekula alii; a he mau alanui kekahi ma ka laula, e pili ana i ke kula o Kahua, oia ke Alanui Alapai, a mawaena aku ke Alanui Puowaina, e holo ana i uka a hiki i ka halemai Moiwahine, a hoohualala loa aku i Pauoa, a hooiho loa iho makai o Apua, Kakaako ma, a mawaena ae hoi ke Alanui Rikeke, mai ka hale noho o W. Rikeke e pili ana i ke Alanui Beritania, a Limaikaika ma i noho iho nei, aole i puka loa aku iuka, a hooiho loa aku la makai o Huehue a hiki i ke kahakai; a mawaena aku ke Alanuika, e hui ana kona lihi makai me Alanui Moiwahine, a hoopale koke ia mai la e na pa hale no M. Kekuanaoa paha, a hooholo loa kona pua mauka a hui me Alanui Ema, a hui me Alanui Beritania. O ke alanui Ema hoi, ua hoomaka aku mai Alanui Beritania a hui me Alanui hele i Pauoa.

Pertaining to Honolulu:

Everyone entered into the large house site of this archipelago, and the chiefly house sites, a place where the chiefly home of the King stood, and the place where the government people lived, with the great and dignified occupations of the government. There were some good streets laid out, left towards the east, and on the right heading west, of the central

street. It was the chiefly road that went towards ‘Ewa, and from the gated enclosure of the chiefly home it forked and went again becoming big until arriving at Ulukoheo. It was Merchant Street and Queen Street was seaward reaching to Ulakohea on a side until finally emerging to the marked salt beds of Kukuluāeo and others. And upland King Street was a small road that started from the print shop fronting the missionary heading upland of the enclosures of the King, until reaching to Monikahae and to the Nekina and ending at the intersection of Maunakea Street. This street was named, Hotel Street. Upland of another street started from the plains of Kahua and went far to Kekaha until entering the house site and arriving to the rivermouth of Kaumakapili at the wharf of Kamika. (L.S.) That street was named, Beretania Street. Upland, another street was close to the royal school and some other broad streets that were close to the plains of Kahua, which was Alapa‘i Street between Pūowaina Street going upland to Queen’s Hospital curving towards Pauoa, which also descending seaward of Apua, Kaka‘ako and others between Rikeke Street. From the residence of W. Rikeke which was near Beretania Street where Limaikaika and others lived. It did not emerge to far inland. Huehue descending seaward until reaching the shoreline between the boulevard that was bordering where the edge of the sea met with Queen Street. And where it quickly separates at the house lots belonging to perhaps M. Kekuanaoa. Where his flowers grew freely towards the upland until reaching Ema Street began from Beretania Street until reaching the street going to Pauoa. (Elison and McElroy 2011:41–42)

Contemporary History

The 19th century ended with the overthrow of the Hawaiian monarchy and the subsequent attempt of the United States of America to annex the Hawaiian Islands. Honolulu remained the economic and political center of the islands, and as a result, Kewalo saw continuous development in the decades that followed.

Much of Kewalo’s landscape still consisted of marshes and ponds, but as early as 1911, plans were being made to fill the ponds and marshlands to create the future Ala Moana Beach Park. Note that in the 1900 map, some of the Kewalo and Kālia lands are labeled swamp, while mauka of that it appears that rice was being cultivated. There also is a beach road already labeled Ala Moana makai of Kewalo beyond Kukuluāe‘o. The beach park plans were mentioned in an early 20th century newspaper:

...Do away with the low shacks of the Kaka‘ako neighborhood, fill in the objectionable ponds of Kewalo and Kalia, and build military encampments around the naval reservation, which forms the Ewa terminus of this proposed tree-bordered boulevard. (Hawaiian Gazette 1911:1, 8)

In the 1920s, Kewalo Basin was originally dredged, the Hawaiian Tuna Packers (formerly called The McFarlane Tuna Company) built a shipyard in Kewalo Basin, and U.S. President Calvin Coolidge formally signed an executive order to transfer Ala Moana reef lands to the Territory of Hawai‘i and also to fill those submerged reef lands to create new real estate (Weyeneth 1987:6).

In the 1930s, the 820-seat Kewalo Theater was constructed at the corner of Cooke and Queen Streets, and the work of dredging the sea and filling the submerged lands to create Ala Moana Beach Park and channel was completed (Nicol 1979:130).

From 1941 to 1946, the U.S. military occupied Ala Moana Beach Park, probably as their response to World War II. The area can be seen in photos before and after the park was developed (Figures 14–15). But also in the 1940s, as seawall was built offshore of Kewalo and the submerged lands



Figure 14. Ala Moana Beach Park, before park construction.

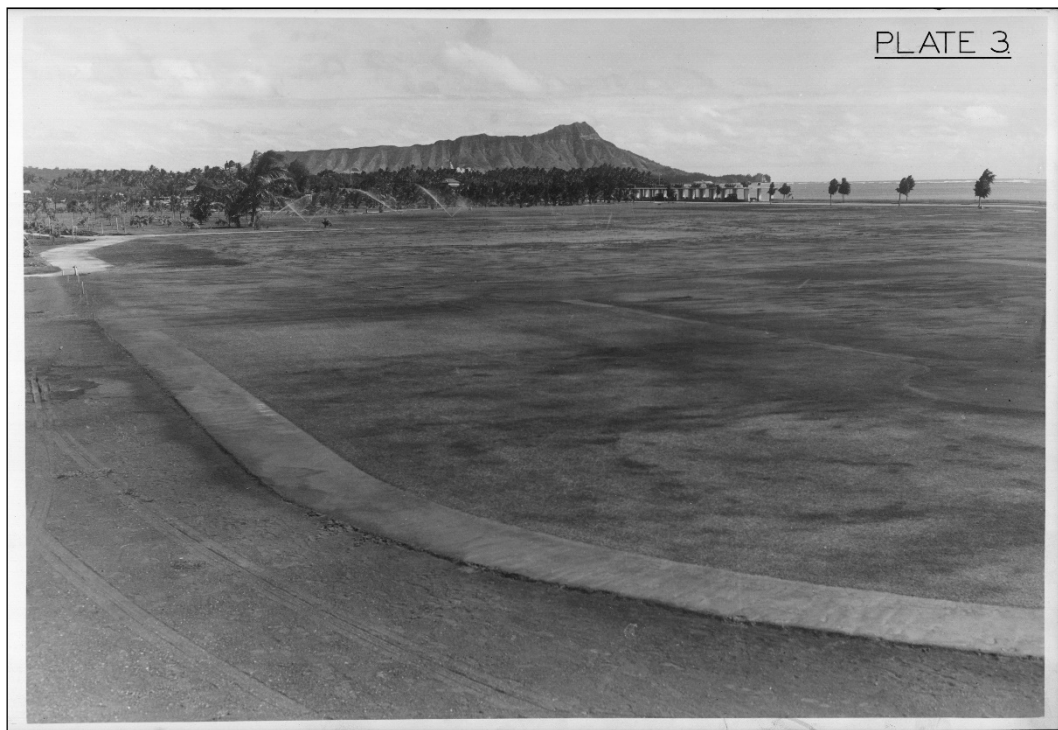


Figure 15. Ala Moana Beach Park, after park construction.

between the seawall and the shore were filled in with landfill and municipal waste creating the land currently there between Kewalo Basin and Honolulu Harbor makai of Ala Moana Boulevard (HCDA 1988:III-7, Clark 2002:145).

In the latter half of the 20th century, Kewalo and the rest of Honolulu kept on the path of urbanization. The marshlands, salt ponds, and other vestiges of natural vegetation in the area have all but disappeared. In its place, rezoning of lands has made room for various commercial businesses, warehouses, high-density residential properties, and a network of streets.

The subject parcel itself has reflected this continued urbanization. From the 1950s to today, a variety of businesses have operated there: manufacturing, industrial, automotive, dry cleaning, and storage facilities, to name a few. Currently, the subject property has the same business zoning designation like many other parcels throughout the Kewalo district, and that is “BMX-3 Community Business District” (Bureau Veritas North America, Inc. 2016).

Previous Archaeology

Honolulu has been the subject of many archaeological studies. The following discussion summarizes previous archaeological work conducted in the vicinity of the subject properties, based on reports found at the SHPD library in Kapolei (Figure 16 and Table 2). State Inventory of Historic Places (SIHP) numbers are prefixed by 50-80-14. The previous archaeological studies are presented in chronological order, except for the work that was conducted at Wal-Mart/Sam’s Club, directly across the street from the project area. The complexity of this work and the proximity to the project site warrant a separate discussion, which is presented at the end of the Previous Archaeology section.

The earliest archaeological work near the project area was conducted in response to a human tibia fragment that was inadvertently discovered during construction activity along Kapi‘olani Boulevard (Smith 1989). The inadvertent discovery was designated as SIHP 4243.

A few years later, an archaeological assessment was conducted on the former location of Kapi‘olani Community College, a parcel bounded by Pensacola Street and Kapi‘olani Boulevard (Chiogioji and Hammatt 1992). It was determined that the site might contain cultural resources, and archaeological monitoring was recommended for future construction activities there.

Human remains were inadvertently discovered during utility construction activities at the intersection of Kapi‘olani Boulevard and Pi‘ikoi Street (Athens et al. 1994). The remains, SIHP 4847, were determined to belong to a teenage female, whose death was approximated to be between 1295 and 1473 A.D.

An archaeological inventory survey for the construction of the Waikiki Convention Center suggested that there was nothing at the site linked to pre-contact occupation (Hammatt and Shideler 1995). However, further data recovery determined that most of the in situ sedimentary material could be dated to between 1520 and 1690 A.D. (Hammatt and Shideler 1996).

Two isolated coffin burials were documented during the archaeological monitoring of construction activity for the Kaka‘ako Improvement District 4 (Winieski and Hammatt 2000). Additionally, a horse skeleton was found during the monitoring, as well as historic bottles and glass fragments.

Archaeological monitoring for construction activities for the Ward Village Phase II did not record any significant findings (Winieski and Hammatt 2001). However, a layer of fill was noted on top of a pre-existing marsh. In other work for the Ward Village Shops, an archaeological inventory survey

Table 2. Previous Archaeology Near the Project Area

Author/Year	Location	Work Completed	Findings
Smith 1989	Kapi‘olani Boulevard	Burial Report	SIHP 4243 (disturbed fragment of human remains)
Chiogioji & Hammatt 1992	Near Kapi‘olani/Pensacola Intersection	Archaeological Assessment	None
Athens et al. 1994	Kapi‘olani/Pi‘ikoi Intersection	Burial Report	SIHP 4847 (burial from the pre-contact era)
Hammatt & Shideler 1995	Waikiki Convention Center	Inventory Survey	None
Hammatt & Shideler 1996	Waikiki Convention Center	Data Recovery	Dated in situ sediments to 1520 to 1690 A.D.
Sinoto 2000	Sam’s Club/Wal-Mart	Archaeological Assessment	None
Winieski & Hammatt 2000	Kaka‘ako District 4	Archaeological Monitoring	Two isolated coffin burials; historic and modern bottles and glass fragments; an equine skeleton
Winieski & Hammatt 2001	Ward Village	Archaeological Monitoring	None
Souza et al. 2002	Kaka‘ako District 7	Archaeological Monitoring	SIHP 6376 (single cranium); 6377 (adult burial); 6378 (rib fragments and a femur)
O'Hare et al. 2003	Kapi‘olani/Pi‘ikoi Intersection	Inventory Survey	SIHP 6636 (wetland remnant); 6637 (trash dump with cultural material)
LeSuer & Cleghorn 2004	HECO Parcels in Kaka‘ako	Archaeological Assessment	None
O'Hare et al. 2004	Ko‘olani Development	Inventory Survey	SIHP 6636 (wetland remnant); 6639 (historic trash pit); 6641 (historic trash pit)
O'Leary & Hammatt 2004	Kapi‘olani Blvd.	Archaeological Monitoring	None
Tulchin & Hammatt 2004	Kapi‘olani Blvd.	Literature Review & Field Check	None
Clark & Gosser 2005	Kapi‘olani/Kamake‘e Intersection	Inventory Survey	SIHP 6636 (wetland remnant)
Monahan 2005	Near Kapi‘olani/Ward Intersection	Archaeological Assessment	None
Tulchin & Hammatt 2005	Ko‘olani Development	Inventory Survey Addendum	SIHP 6636 (wetland remnant); 6641 (historic trash layer)
Bell et al. 2006	Ward Village Shops	Inventory Survey	SIHP 6856 (Kolowalu Fishpond); 6855 (cultural layer with burials and pit features); 6854 (remnants of historic outhouse)

Table 2. (Continued)

Author/Year	Location	Work Completed	Findings
Bush & Hammatt 2006	Hokua Tower	Archaeological Monitoring	None
Esh & Hammatt 2006	Pi'ikoi St.	Archaeological Monitoring	None
Gosser et al. 2006	Kapi'olani/Kamake'e Intersection	Archaeological Monitoring	None
Hammatt 2006a	Ala Moana Center	Inventory Survey	SIHP 6847 (wooden box containing historic artifacts)
Hammatt 2006b	1391 Kapi'olani Blvd.	Literature Review & Field Check	None
O'Hare et al. 2006	Kaka'ako District 10	Archaeological Monitoring	SIHP 6658 (cemetery from the 1800s); 6659 (two separate, incomplete burials); 6660 (historic trash pit)
O'Leary & Hammatt 2006	Moana Vista	Inventory Survey	None
Barnes & Shideler 2007	Near Pi'ikoi/Kona Intersection	Literature Review & Field Check	None
Runyon & Hammatt 2007	Kalākaua/Fern Intersection	Archaeological Monitoring	None
Tome et al. 2007	Near Kapi'olani/Ward Intersection	Archaeological Monitoring	Clay layer
Carney & Hammatt 2008	Hokua Tower	Archaeological Monitoring	Displaced human mandible; SIHP 6765 (historic trash layer)
Hammatt 2008	Ko'olani Development	Archaeological Monitoring	SIHP 6910 (single burial); 6911 (cluster of coffin burials); 6912 (single burial)
Hazlett et al. 2008a	Honolulu Design Center	Archaeological Monitoring	None
Hazlett et al. 2008b	Ala Moana Center	Archaeological Monitoring	None
Park & Collins 2008	McKinley High School Vicinity	Archaeological Monitoring	Three layers of fill; historic artifacts in the bottom layer
Fong et al. 2009	Kapi'olani Blvd., Kamake'e St., Atkinson Dr.	Archaeological Monitoring	None
Petrey et al. 2009	Ala Moana Blvd.	Archaeological Monitoring	None
Thurman et al. 2009	Queen Street Parks	Inventory Survey	SIHP 6856 (historic fishpond); historic trash possibly correlated with SIHP 6641 (historic trash layer)
McElroy 2010	Sam's Club/Wal-Mart	Archaeological Monitoring	SIHP 6516, 6661, 6662 (all pre-contact and post-contact burials)

Table 2. (Continued)

Author/Year	Location	Work Completed	Findings
O'Hare et al. 2010	Safeway Makiki	Literature Review & Field Check	None
Pammer & Hammatt 2010	Moana Vista	Archaeological Assessment	None
Altizer et al. 2011	Various Areas on Kapi'olani Blvd.	Archaeological Monitoring	SIHP 6636 (wetland remnant)
Elison & McElroy 2011	Ko'olani Development	Cultural impact Assessment	Stories of Kaka'ako kama'āina recorded
Runyon et al. 2011	Ko'olani Development	Inventory Survey	SIHP 6636 (wetland remnant); 6641 (historic trash layer); 7115 (buried cultural layer); 7116 (buried layer of pond sediment); 7117 (27 burials from the post-contact era)
Yamauchi et al. 2011	Queen/Kamake'e Intersection	Archaeological Monitoring	None
Burke & Hammatt 2012	1391 Kapi'olani Blvd.	Inventory Survey	SIHP 7193 (historic trash layer)
LaChance & Hammatt 2012	Kalākaua Ave.	Archaeological Monitoring	None
Medina & Hammatt 2012	Safeway Makiki	Archaeological Monitoring	SIHP 7212 (historic trash pit)
Runyon et al. 2012	Senior Residence at Pi'ikoi	Inventory Survey	SIHP 6636 (wetland remnant)
Sroat & McDermott 2012	Ward Village Shops	Inventory Survey	SIHP 6855 (cultural layer with burials and pit features)
Hammatt 2013	Transit Corridor's City Center (Section 4)	Inventory Survey	SIHP 6636 (wetland remnant)
Hunkin et al. 2013	Walgreens	Inventory Survey	SIHP 7431 (post-contact structural remnants); 6636 (wetland remnant)
Medina et al. 2013	Queen/Kamake'e Intersection	Archaeological Monitoring	None
Morriss et al. 2013	Ala Moana Center ('Ewa Mall)	Inventory Survey	SIHP 6636 (wetland remnant)
Pammer & McDermott 2014	Park Lane Ala Moana	Inventory Survey	SIHP 7596 (trash deposit); 6636 (wetland remnant)
Sholin et al. 2014	Ola Ka 'Ilima Artspace Lofts	Inventory Survey	Glass and ceramic fragments
McElroy & Duhaylonsod 2017	Current Project Area	Inventory Survey	None

identified three historic properties (Bell et al. 2006). These consist of the remnants of Kolowalu Fishpond, SIHP 6856; a cultural layer containing native Hawaiian burials and traditional Hawaiian pit features, SIHP 6855; and a buried A-horizon, also containing native Hawaiian burials, but also the remnants of a historic outhouse, SIHP 6854. A supplemental archaeological inventory survey further documented the cultural layer, SIHP 6855 (Sroat and McDermott 2012).

Three burials/partial-burials were disturbed and documented during the archaeological monitoring of construction activities for the Kaka'ako Improvement District 7 (Souza et al. 2002). The three inadvertent discoveries were believed to be from the pre-contact or early post-contact era. They consisted of a single cranium (SIHP 6376); several rib fragments and a femur (SIHP 6378); and an adult burial (SIHP 6377).

An archaeological inventory survey for construction on a parcel of land bounded by Kapi'olani Boulevard and Pi'ikoi, Pensacola, and Kamaile Streets identified two archaeological sites (O'Hare et al. 2003). Stratigraphy under two layers of fill revealed the original wetland environment buried beneath the surface (SIHP 6636). In addition, a trash dump with cultural material was designated as SIHP 6637. In 2006, during archaeological monitoring for construction of the Honolulu Design Center on the same property, no archaeological or cultural material were identified (Hazlett et al. 2008a).

Several studies were completed for the construction of the Ko'olani Condominium in Kewalo. An archaeological inventory survey for Phase I of the project recorded two trash pits dated to the early 20th century (SIHP 6639 and 6641) and also the previously documented wetland layer (SIHP 6636) (O'Hare et al. 2004). Archaeological monitoring of construction activities led to the inadvertent discovery of human burials: two isolated single burials, SIHP 6910 and 6912; and a cluster of coffin burials, SIHP 6911 (Hammatt 2008). During Phase II of the project, an archaeological inventory survey identified two of the previously recorded properties, 6636 and 6641 (Tulchin and Hammatt 2005). A later inventory survey recorded five sites, two of which were previously documented. These consisted of the fill layer of burnt trash and sediments, SIHP 6641; the wetland remnant, SIHP 6636; a cultural layer with numerous pre- and post-contact artifacts and features, SIHP 7115; a buried layer of pond sediment, SIHP 7116; and at least 27 burials from the post-contact era, SIHP 7117 (Runyon et al. 2011). A cultural impact assessment for the project included nine ethnographic interviews (Elison and McElroy 2011).

Archaeological monitoring for the Queen Street Extension Project identified several historic properties (O'Hare et al. 2006). A cemetery dating to the 1800s was designated as SIHP 6658, and two incomplete burials separate from the cemetery were assigned SIHP 6659. Also identified during the monitoring were historic trash pits and cultural material from the early 1900s, designated as SIHP 6660.

Archaeological monitoring for the Hokua Tower revealed the displaced fragment of a human mandible, as well as a historic layer of trash (Carney and Hammatt 2008). The trash layer was assigned SIHP 6765. Separate monitoring for the Hokua project's electrical trenching work yielded no archaeological or cultural material (Bush and Hammatt 2006).

A field inspection and archaeological literature review were done for work in Kaka'ako associated with the Hawaiian Electric Company East O'ahu Transmission Project (LeSuer and Cleghorn 2004). Two traditional fishponds, thought to be located in the area, were discussed, but have yet to be documented archaeologically. A field inspection and literature review was also done for a proposed sewer system project along the Kapi'olani Boulevard corridor in Kaka'ako, Kewalo, and Kālia (Tulchin and Hammatt 2004). Although no surface features were observed, it was suggested that there was a high probability for burials to be encountered. However, during archaeological

monitoring of the construction activities, the only archaeological/cultural feature recorded was the previously identified wetland environment remnant, SIHP 6636 (Altizer et al. 2011).

Archaeological monitoring conducted for roadwork along Kapi‘olani Boulevard from Kamake‘e Street to Kalākaua Avenue yielded no findings (O’Leary and Hammatt 2004). In other concurrent roadway construction, on Pi‘ikoi between Matlock Street and Ala Moana Boulevard, archaeological monitoring also produced no archaeological or cultural materials (Esh and Hammatt 2006).

An archaeological inventory survey at the intersection of Kapi‘olani Boulevard and Kamake‘e Street revealed remnants of a fishpond, designated as SIHP 6636 (Clark and Gosser 2005). During archaeological monitoring for this project, no additional archaeological or cultural features or artifacts were identified (Gosser et al. 2006).

An archaeological inventory survey for the Ala Moana Expansion Project produced an interesting find (Hammatt 2006a). Subsurface testing yielded a wooden box that had been buried containing various historic artifacts dating to the late 19th to early 20th century. This was designated as SIHP 6847. Subsequent archaeological monitoring during construction activities for the project did not reveal any other significant finds (Hazlett et al. 2008b). During the expansion of the shopping center’s Ewa Mall, an archaeological inventory survey identified a previously recorded historic property, a remnant wetland layer from the original environment of the area, SIHP 6636 (Morriss et al. 2013). The same wetland layer was re-identified during the archaeological inventory survey of construction activities nearby for the City Center (Section 4) of the Honolulu High-Capacity Transit Corridor Project (Hammatt 2013).

An archaeological inventory survey for the Moana Vista Project along Kapi‘olani Boulevard yielded no archaeological resources (O’Leary and Hammatt 2006). Additional investigations during an archaeological assessment for a smaller parcel within the same project likewise yielded no historic properties (Pammer and Hammatt 2010).

An archaeological assessment for three parcels near the intersection of Kapi‘olani Boulevard and Ward Avenue produced no findings (Monahan 2005). During construction activities, archaeological monitoring revealed a clay layer below fill (Tome et al. 2007). However, the clay layer was not designated a historic property for the state inventory, and no significant cultural resources were recorded.

Archaeological monitoring for construction activities connected to the traffic signal at the intersection of Fern Street and Kalākaua Avenue yielded no findings (Runyon and Hammatt 2007). Likewise, monitoring for roadwork and the installation of street lights along Ala Moana Boulevard also produced no findings (Petrey et al. 2009).

An archaeological literature review and field inspection for a proposed housing project near the intersection of Pi‘ikoi and Kona Streets yielded no surface archaeological features, but it was suggested that there may be subsurface burials in the area (Barnes and Shideler 2007). An archaeological inventory survey later for the Senior Residence at Pi‘ikoi project identified the previously recorded subsurface wetland property, SIHP 6636 (Runyon et al. 2012).

Archaeological monitoring was conducted for the removal and installation of civil defense sirens in the McKinley High School vicinity (Park and Collins 2008). Three layers of fill were identified during the excavation work, with the bottom layer containing artifacts suggested to be from the early 20th century.

Archaeological monitoring was completed for construction activities associated with infrastructure improvements along various stretches of roadway including Kapi‘olani Boulevard, Kamake‘e Street, and Atkinson Drive (Fong et al. 2009). No historic properties were identified during the work.

An archaeological inventory survey for the Queen Street Parks Project produced several findings (Thurman et al. 2009). A previously documented historic fishpond, SIHP 6856, was re-identified. In addition, a layer consisting of historic trash was found. It was not given its own SIHP number because it was possibly correlated to a previously recorded layer, SIHP 6641.

Archaeological monitoring was carried out for roadway and traffic signal construction activities at the intersection of Kamake‘e and Queen Streets (Yamauchi et al. 2011; Medina et al. 2013). No historic properties were recorded during the project.

An archaeological literature review and field inspection were completed for a proposed construction project on the Safeway/Schuman Carriage property in Makiki (O’Hare et al. 2010). Archival research suggested the possibility of human burials in the area. During the subsequent archaeological monitoring of construction activities on the parcel, a historic-era trash pit was identified and designated as SIHP 7212 (Medina and Hammatt 2012).

An archaeological inventory survey was conducted for proposed construction activities at 1391 Kapi‘olani Boulevard (Burke and Hammatt 2012). A historic trash layer containing artifacts dating to the early to mid-1900s was identified and assigned SIHP 7193. The literature review and field inspection for that project was done several years prior and yielded no archaeological surface features (Hammatt 2006b).

Archaeological monitoring was carried out for construction activities of the Kalākaua Sewer Rehabilitation Project (LaChance and Hammatt 2012). There were no findings.

An archaeological inventory survey for the Walgreens Kapi‘olani Redevelopment Project documented two historic properties (Hunkin et al. 2013). These consist of structural remnants dating from the mid-20th century (SIHP 7431), and the previously recorded wetland remnant (SIHP 6636).

An archaeological inventory survey was completed for the Ola Ka ‘Ilima Artspace Lofts project (Sholin et al. 2014). No archaeological or cultural features were identified during the survey, but roughly three dozen artifacts were documented, mostly glass and ceramic fragments, all from the post-contact era.

An archaeological inventory survey was completed for the Park Lane Ala Moana project in Kālia (Pammer and McDermott 2014). During the survey, a post-contact trash deposit was identified, SIHP 7596; and the previously recorded wetland remnant, SIHP 6636, was re-identified.

An archaeological inventory survey of the current project area produced no significant findings (McElroy and Duhaylonsod 2017). A buried brick pavement and a few historic artifacts were noted.

The Archaeology of the Wal-Mart/Sam’s Club Site

Just across the street from the current project area, significant archaeological finds were documented at the site of Wal-Mart/Sam’s Club. An initial archaeological assessment suggested that human remains could occur within the project boundaries (Sinoto 2000). During the construction of the project from 2002 to 2004, archaeological monitoring confirmed this assessment with the inadvertent discovery of both pre-contact and post-contact burials at the site, designated as SIHP 6516, 6661, and 6662 (McElroy 2010).

Human remains were found in six areas of the construction site, designated as Burial Findspots (BFS-1–BFS-6). Three site numbers were assigned for these areas: Site 50-80-14-6516 includes BFS-1, 3, 4, and 5, Site 6661 is composed of BFS-2, and Site 6662 encompasses BFS-6. Examination of stratigraphy indicates multiple, extensive disturbance episodes throughout much of the project site (McElroy 2010). Many of the burials were located within a sand and clayey-sand deposit below the fill, which was dubbed the “sandy knoll,” thought to be the remnant of an undulating marsh and dune environment that was present before 20th century disturbance.

Artifacts were recovered from four main areas of the project area and consist of a wide array of historic material, with a particularly large assemblage of glass beads and bottles. A variety of diagnostic pieces date to the 19th century (McElroy 2010). Only a few traditional Hawaiian artifacts were found.

Osteological analysis was not completed, although at least 64 individuals were identified from the six burial areas, and several pathologies were diagnosed. Individuals identified include 27 sets of remains from BFS-1, one individual from BFS-2, a minimum number of individuals (MNI) of 19 from BFS-3, seven sets from BFS-4, four sets from the BFS-4 expansion, three individuals from the screening of backdirt in the BFS-4/BFS-5 area, two individuals from BFS-5, and one individual from BFS-6 (McElroy 2010). Of the 64 sets, the burial position could not be determined in 34 cases, nine individuals were in the flexed position, and 21 individuals were in an extended position. A total of 54 burials were adults, eight were children, and two were infants.

Os inca, peg-shaped teeth, and atlas bridging are unusual traits identified in the burials (McElroy 2010). The occurrence of os inca and peg-shaped teeth suggest that the individuals with these conditions are non-Hawaiian or part-Hawaiian, indicating a post-Contact age for these burials. Atlas bridging is a clear genetic marker that links the burials with this trait as family members. Although some of the remains are probably non-Hawaiian or mixed, the population affinity of the majority of remains was not determined.

Whereas stratigraphic evidence could not reveal any associations between the six burial areas, osteological analysis showed links between BFS-1 and BFS-3 and also between the flexed and extended burials of BFS-1 (McElroy 2010). The extended burials of BFS-1 are thought to be attributed to the smallpox epidemic of 1853, thus the associated burials likely date to this time as well. Indications pointing to small pox burials are the absence of coffins, presence of dog burials, density of human remains, and burials within shallow pits. A date of 1845–1870 for burial-related artifacts supports the hypothesis that the burials resulted from the 1853 epidemic.

Summary and Anticipated Findings

Honolulu is an area rich in pre- and post-contact history. Known as an ali‘i gathering place, Honolulu has been an important center for much of its history. Before development of project area vicinity, the landscape consisted of marshlands, and these were used for fishponds. There were also several heiau in the ahupua‘a.

The historic period brought about widespread changes to region. As the port of Honolulu evolved into a major stop for foreign ships, its environs grew into a bustling hub for commerce and residence. Soon, Honolulu became a cosmopolitan city, frequented by royals, businessmen, missionaries, and commoners alike.

Previous archaeological work near the project area has had significant findings. Just across Sheridan Street at the site of Wal-Mart/Sam’s Club, a multitude of human remains were encountered. They consisted of at least 64 individuals, found within six areas of the property. Cultural material included

a wide array of historic artifacts, with a particularly large assemblage of glass beads and bottles. A variety of diagnostic pieces were dated to the 19th century. Nothing of significance was found during an archaeological inventory survey of the current project area. Nevertheless, it is possible that the project area may yield similar findings to the Wal-Mart/Sam's Club study, such as human burials or displaced human remains, as well as historic artifacts.

PROJECT DESIGN

Archaeological monitoring will be conducted for all ground disturbing activity during construction of the proposed Hawai'i City Plaza at TMK: (1) 2-3-014:002, 004, and 011. No archaeological resources are known for the project area, although significant findings, including human burials, have been documented across the street at the Wal-Mart/Sam's Club property.

Project Personnel

A senior archaeologist, qualified under §13-281, HAR, 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.

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 of exposed features. 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.

If human remains are discovered during monitoring, work in the vicinity of the remains will cease and the archaeological monitor will protect any exposed remains, secure the area, and notify the proper authorities. No further work will take place in the immediate vicinity, although work in other areas of the project site may continue. 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 SHPD.

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.

Laboratory analyses of cultural material and sediments 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). 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.

Per HAR §279-6 arrangements shall be made with the landowner regarding final disposition of any collections. If the landowner requests archiving, then the archive shall be determined in consultation with the SHPD.

Preparation of a final report shall conform to HAR §13-279-5. Photographs of excavations will be included in the monitoring report even if no historically-significant sites are documented. A draft monitoring report shall be prepared and submitted to SHPD in a timely manner, within 180 days following the end of fieldwork. A revised final report will be submitted within 30 days 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 RECOMMENDATIONS

Archaeological monitoring will be performed for all ground disturbing activity associated with construction of the proposed Hawai'i City Plaza at TMK: (1) 2-3-014:002, 004, and 011 in Waikīkī Ahupua'a, Honolulu District, on the Island of O'ahu. Many previous archaeological studies have been conducted in the area, with a variety of archaeological remains documented in the vicinity. Most notable are the human remains and cultural material found at the Wal-Mart/Sam's Club property, across Sheridan Street from the project area. Although nothing of significance was recorded during an archaeological inventory survey of the subject property, archaeological monitoring will be conducted because of the significant findings nearby.

GLOSSARY

ahupua‘a	Traditional Hawaiian land division usually extending from the uplands to the sea.
‘āina	Land.
aku	The bonito or skipjack (<i>Katsuwonus pelamis</i>), a prized eating fish.
ali‘i	Chief, chiefess, monarch.
‘aumakua	Family or personal gods. The plural form of the word is ‘aumākua.
‘awa	The shrub <i>Piper methysticum</i> , or kava, the root of which was used as a ceremonial drink throughout the Pacific.
Haole	White person, American, Englishman, Caucasian; formerly any foreigner.
heiau	Place of worship and ritual in traditional Hawai‘i.
hoa‘āina	Native tenants that worked the land.
ilāmuku	Executive officer.
‘ili	Traditional land division, usually a subdivision of an ahupua‘a.
kalo	The Polynesian-introduced <i>Colocasia esculenta</i> , or taro, the staple of the traditional Hawaiian diet.
kānāwai kaihe‘ehe‘a	A ritual in which a person of very low class is sacrificed.
kapu	Taboo, prohibited, forbidden.
kauwā	Outcast or slave caste within the traditional Hawaiian social hierarchy.
ko‘a	Fishing shrine.
kōnane	A traditional Hawaiian game played with pebbles on a wooden or stone board.
kuhina nui	Prime minister or premier. Ka‘ahumanu was the first kuhina nui. The position was abolished in 1864.
kuleana	Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.
kupua	Demigod, hero, or supernatural being below the level of a full-fledged deity.
limu	Refers to all sea plants, such as algae and edible seaweed.
luakini	Large heiau of human sacrifice.
Māhele	The 1848 division of land.
maka‘āinana	Common people, or populace; translates to “people that attend the land.”
makahiki	A traditional Hawaiian festival starting in mid-October. The festival lasted for approximately four months, during which time there was a kapu on war.
makai	Toward the sea.
mauka	Inland, upland, toward the mountain.
mō‘ī	King.
moku	District, island.
mo‘olelo	A story, myth, history, tradition, legend, or record.

‘ohana	Family.
‘ōlelo no‘eau	Proverb, wise saying, traditional saying.
o‘opu	Fish of the families <i>Eleotridae</i> , <i>Gobiidae</i> , and <i>Bleniidae</i> .
‘ōpae	Shrimp.
pali	Cliff, steep hill.
post-contact	After A.D. 1778 and the first written records of the Hawaiian Islands made by Captain James Cook and his crew.
pre-contact	Prior to A.D. 1778 and the first written records of the Hawaiian Islands made by Captain James Cook and his crew.
pueo	The Hawaiian short-eared owl, <i>Asio flammeus sandwichensis</i> , a common ‘aumakua.
‘ulu maika	Stone used in the maika game, similar to bowling.

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APPENDIX A: SHPD ACCEPTANCE LETTER OF HISTORIC ARCHITECTURE RLS

DAVID Y. IGE
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
KAKUHIHEWA BUILDING
601 KAMOKILA BLVD, STE 555
KAPOLEI, HAWAII 96707

SUZANNE D. CASE
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

KEKOA KALUHIWA
FIRST DEPUTY

JEFFREY T. PEARSON
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
ENOBIERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

October 21, 2016

Department of Planning and Permitting
City and County of Honolulu
650 South King Street
Honolulu, Hawaii 96813

IN REPLY REFER TO:
Log No. 2016.02422
Doc No. 1610MB09
Architecture

Dear Mr. or Ms:

SUBJECT: **Chapter 6E-42 Historic Preservation Review**
Building Permit Applications A2016-07-0745, A2016-07-0747, A2016-07-0753
710 Sheridan St., 733 Cedar St., 730 Sheridan St., Honolulu –Demolition of three buildings
Owner Name: USA Realty Construction Group
Honolulu Ahupua'a, Kona District, Island of O'ahu
TMK: (1) 2-3-014:002, 004, 011

Thank you for the opportunity to review the document entitled *Reconnaissance Level Surveys (RLS) of Buildings at TMK: (1) 2-3-014:002, 004, and 011* (McElroy, October 2016) for the buildings at 710 Sheridan Street (29,291 sq. ft.), 733 Cedar Street (6,420 sq. ft.), and 730 Sheridan Street (3,809 sq. ft.). The State Historic Preservation Division (SHPD) received this submittal on October 11, 2016.

SHPD has reviewed the RLS report for the three buildings. **It is accepted.** Based on the RLS, SHPD concurs with the determination that these three buildings do not retain historic integrity and are not eligible for the Hawai'i Register of Historic Places.

Per our letter dated September 7, 2016 (Log Nos. 2016.01748, 2016.01749, 2016.01750; Doc No. 1608MB05), **SHPD looks forward to:**

- (1) Completion of an archaeological inventory survey (AIS), and
- (2) Consulting with selected archaeological firm regarding the AIS subsurface testing strategy prior to initiation of the AIS.

SHPD looks forward to reviewing an AIS report meeting the requirements of HAR §13-276-5, as well as any subsequent mitigation plans, as appropriate, prior to initiation of the permit.

SHPD will notify you when the required documents have been reviewed and accepted and the permit may be issued.

Please contact me at (808) 692-8019 or at Susan.A.Lebo@hawaii.gov regarding archaeological resources, or Megan Borthwick, Architectural Historian, at (808) 692-8022 or at Megan.Borthwick@hawaii.gov regarding architectural resources or this letter.

Aloha,

Susan A. Lebo, PhD
Archaeology Branch Chief

cc: nts96819@hotmail.com; wkm@keala-pono.com