

FINAL—Archaeological Inventory Survey for the Maui County Office Building 1, Wailuku Ahupua‘a, Wailuku District, Island of Maui, Hawai‘i

TMK: (2) 3-4-013:014



Prepared For:

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



September 2017

Keala Pono 

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MANAGEMENT SUMMARY

An archaeological inventory survey was conducted for the Maui County Office Building 1 in Wailuku Ahupua‘a, Wailuku District, on the island of Maui. This covers approximately .43 acres on TMK: (2) 3-4-013:014. This study consisted of a literature review and 100% pedestrian survey. The literature review identified several Land Commission Awards and historic buildings in the vicinity of the project area, although only one Land Commission Award directly overlaps with the project area. The pedestrian survey identified a historic wall associated with the Wailuku Post Office. The post office was constructed in 1959 and demolished in 2013, leaving only the wall remaining. The wall is not significant because it lacks integrity of association, as the post office is no longer there. Archaeological monitoring is recommended for ground disturbance on the property, including demolition of the wall.

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INTRODUCTION

At the request of Group 70 International, Keala Pono Archaeological Consulting conducted an archaeological inventory survey for the Maui County Office Building 1 in Wailuku Ahupua'a, Wailuku District, on the island of Maui. A new four story office building is planned for this project. The study was designed to identify any historic properties that may be located on the parcel in anticipation of the proposed construction. This consisted entirely of a literature review, with no archaeological fieldwork conducted.

This report is drafted to meet the requirements and standards of state historic preservation law. It will be included in an Environmental Assessment (EA) that is being prepared in accordance with the requirements of Chapter 343, HRS, Hawai'i Administrative Rules, Title 11, Department of Health.

The report begins with a description of the project area and a historical overview of land use and archaeology in the area. Results of the literature review are summarized and recommendations are made in the final section. Hawaiian words, flora and fauna, and technical terms are defined in a glossary at the end of the document.

Project Location and Description

The project area consist of approximately .43 acres in Wailuku Ahupua'a, Wailuku District, on the island of Maui (Figure 1). This is at a currently vacant lot on TMK: (2) 3-4-013:014, owned by the County of Maui (Figure 2). The project area is bounded by a landscaped yard to the north, Wells Street to the south, South High Street to the west, and a parking lot to the east.

The proposed project will involve construction of a four story office building with basement level parking. This will provide approximately 50,000 square feet of office space and 25 parking stalls. The improvements will be done in one phase. These proposed changes will consolidate and centralize Maui County government at the main County campus. County owned office spaces will be significantly expanded to accommodate growing needs.

Physical Environment

The island of Maui was created by two separate shield volcanoes, Haleakalā in the east and Pu'u Kukui in the west. The two land masses are connected by an isthmus when "lavas of Haleakala banked against the already existing West Maui volcano" (Macdonald et al. 1983:380). The project area is located in the large *ahupua'a* of Wailuku in West Maui. Wailuku consists of Kahului Bay, from Paūkukalo to Kapukaulua; 'Īao Valley; and the northern part of the island's isthmus, which includes Waikapū, Waiehu, Waihe'e, Kahakuloa, and Pulehunui. Wailuku is bordered by the *ahupua'a* of Ka'anapali and Lahaina to the west, and Hamakuapoko to the east.

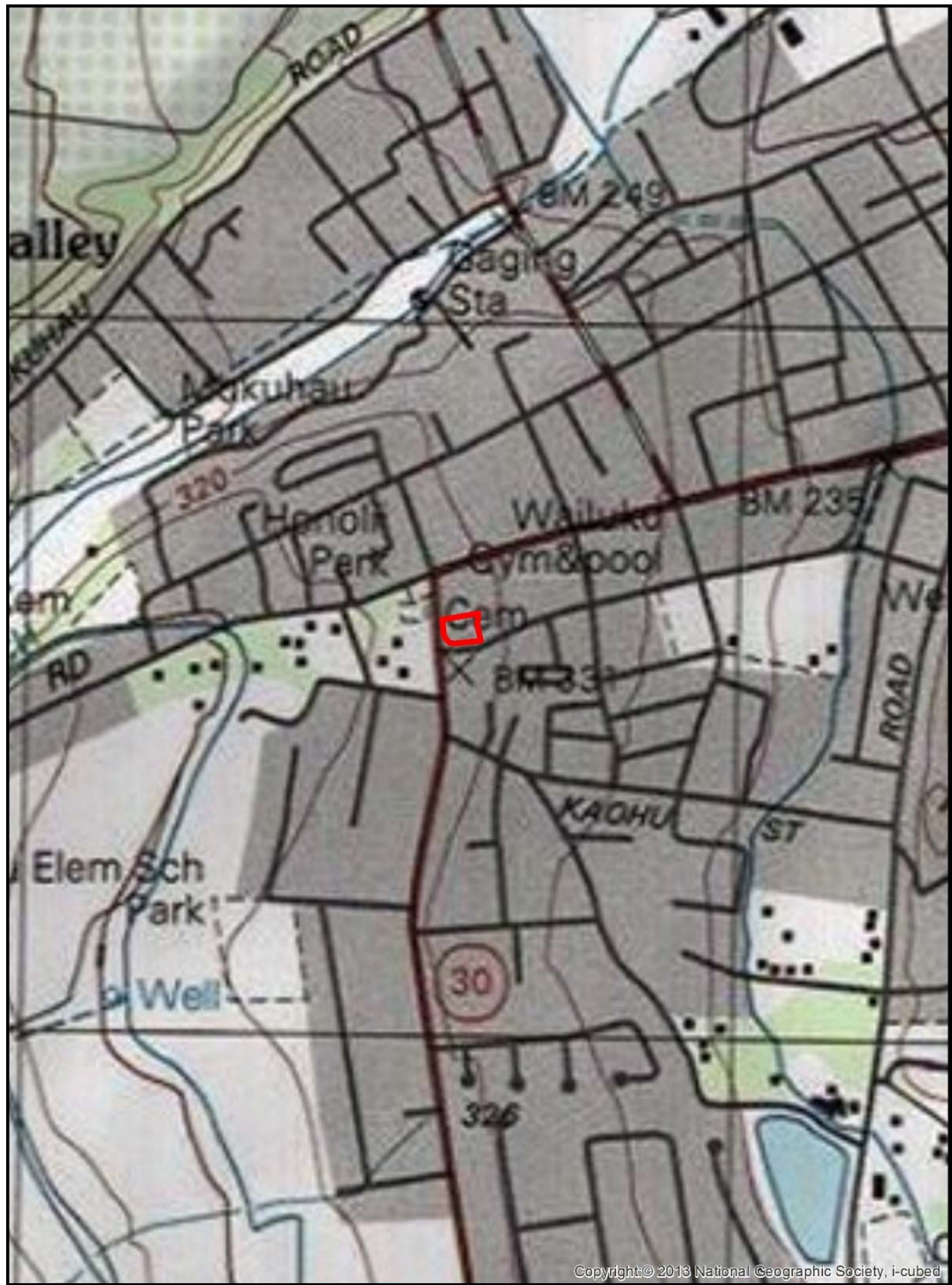
The isthmus on which the majority of Wailuku lies has soils composed of "alluvial fans of outwashed silts and gravels, overlain by coralline sands blown inland from the coast. The lower levels have become firmly lithified, forming a soft rock known as colianite" (Stearns 1966:10). The lithified sand dunes occur on the alluvial fans along the coast and farther inland from Kahului to Waihe'e. Some of these dunes reach heights as great as 60 m (197 ft.) (Macdonald et al. 1983:388; Carlquist 1980:60).

Soils in the project area are of the Pu'uone series, described as follows:

This series consist of somewhat excessively drained soils on low uplands on the island of Maui. These soils developed in material derived from coral and sea shells. They are

moderately sloping to moderately steep. Elevations range from 50 to 350 feet. The annual rainfall amounts to 20 to 30 inches, most of which occurs in winter. The mean annual soil temperature is 75 degrees Fahrenheit. These soils are used for pasture and homesites. The natural vegetation consists of bermudagrass, kiawe, koa-haole and lantana. (Foote et al. 1972)

Specifically, soils are Wailuku silty clay, 3–7% slopes, abbreviated as WvB (Figure 3).



0 50 100 200 300 400 Meters

Figure 1. The project area (in red) on a 7.5 minute USGS Wailuku quadrangle map.



Figure 2. TMK plat (2) 3-4-013, showing the project area in red.



LITERATURE REVIEW

This section of the report presents background information as a means to provide a context through which one can examine the cultural and historical significance of the project lands. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., *mo'olelo*, *'ōlelo no'eau*) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawai'i State Library, the University of Hawai'i at Mānoa libraries, the SHPD library, and online on the Waihona 'Aina database and the State of Hawai'i Department of Accounting and General Services (DAGS) website. Historical maps, archaeological reports, Māhele data, and historical reference books were among the materials examined.

Wailuku in Traditional Times

Place names often shed light on traditional views of an area and can provide important contextual information. Wailuku literally means “water of destruction” (Pukui et al. 1974:225) due to the battles that took place there, most notably the battle at 'Īao Valley between Kamehameha the Great and Kahekili. Wailuku is also referred to as Nā Wai 'Ehā, which translates to “the four waters,” after the four streams that run through its valleys: Waiehu, Waikapū, Wailuku, and Waihe'e. The old *'okana* (land division) named Nā Wai 'Ehā comprised the four great valleys which cut far back into the slopes of West Maui and drain the eastward watershed of Pu'u Kukui and the ridges radiating from it.

Subsistence and Traditional Land Use

Wailuku was a gathering place and home to important chiefs and their attendants (I'i 1959:135). Handy et al. assert that there were five centers of population on the island of Maui, one of which was the part of West Maui, “where four deep valley streams watered four areas of taro land spreading fanwise to seaward: the Four Waters (Na-wai-'eha) famed in song and story—Waihe'e, Waiehu, Wailuku, and Waikapu” (1991:272).

Wailuku is the third of the four streams that flows from the uplands of Pu'u Kukui's ridges and down through 'Īao Valley. Portions of the current city of Wailuku were built on old agricultural terraces (Handy et al. 1991:497):

Along the broad stream bed of 'Īao Valley, extending several miles up and inland, the carefully leveled and stone-encased terraces may be seen. In the lower section of the valley these broad terraces served, in 1934, as sites for Camps 6 and 10 of Wailuku Sugar Plantation, being utilized for houses, gardens, playgrounds, and roads. A little farther up, neat private homes and vegetable and flower gardens covered these old taro terraces; while at their upper limit the terraces were submerged in guava thickets. Here a few wild taros were found, but we saw no terraces in 'Īao or Wailuku being used as flooded taro patches. It is significant that here, as at Waihe'e, the old terraces were adapted to market gardening (Chinese bananas, vegetables, and flowers) by Japanese and Portuguese gardeners. (Handy et al. 1991:497)

The waters of Waikapū Stream were once diverted to feed *lo'i* systems, and its overflow was discharged on the dry plains on the isthmus between East and West Maui (Handy et al 1991:496). These abundant waters were later tapped for sugarcane irrigation (see Historic Wailuku section). Cheever commented on the *lo'i* of Wailuku in the mid-19th century:

As you get into the valley and vega of Wailuku, you see numerous remains of old kihapais, or cultivated lots, and divisions of land now waste, showing how much more extensive

formerly was the cultivation, and proportionally numerous the people than now...The whole valley of Wailuku, cultivated terrace after terrace, gleaming with running waters and standing pools, is a spectacle of uncommon beauty to one that has a position a little above it. (Cheever 1851 in Sterling 1998:75).

In addition to agricultural cultivation, fishponds were constructed in the region, near Kahului. Two major ponds are thought to have been constructed around AD 1500 during the rule of Kiha-a-Pi'ilani (Kamakau 1992:42; Pukui et al. 1974:83). The ponds were named Kanahā and Mau'oni. Kiha-a-Pi'ilani also built the *ala loa*, a trail that circled the entire island. Another source states that the fishponds were constructed by Kapi'ioho'okalani, an *ali'i* of O'ahu and Moloka'i, and that the walls were built by men passing stones from one to another in a line that extended from Makawela to Kanahā (Puea-a-Makakaulii in Sterling 1998:87).

Mo'olelo

The island of Maui was named after the legendary demigod Māui (Pukui et al. 1974), known for his trickiness. Legends tell of how he stole fire, raised the sky and snared the sun, trapped winds, and changed landscapes. Among all of the *mo'olelo*, one of his biggest accomplishments was fishing land out of the ocean and creating the Hawaiian Islands. Earlier accounts share that the name of the island was once called Ihikapalaumaewa in ancient times, prior to Papa and Wākea and before their child Māui became famous (Sterling 1998).

The wind name for Wailuku is Makani-lawe-malie, or “the wind that takes it easy” (Nuuhiwa in Sterling 1998:62). And it is said that the *ali'i* of the area spent much time surfing (Kamakau 1992:82).

The plains of Kama'oma'o in Wailuku were a place of wandering souls:

There are many who have died and have returned to say that they had no claim to an 'aumakua {realm} (kuleana'ole). These are the souls, it is said, who only wander upon the plain of Kama'oma'o on Maui or on the plain at Pu'uokapolei on Oahu. Spiders and moths are their food. (Kamakau 1991:29)

A final *mo'olelo* concerns the appearance of foreigners in Wailuku in the mid-13th century, long before the first written record of foreigners arriving in the islands (Fornander 1969 [1878–1885]: 80–82). A chief named Wakalana governed the windward side of Maui and lived in Wailuku. At this time, a ship called Mamala came to Wailuku. The ship's captain was named Kaluikia-Manu, and other men and women on board were named Neleike, Malaea, Haakoa, and Hika. Neleike later became Wakalana's wife, and together they bore fair skinned children with bright, shining eyes (Fornander 1969 [1878–1885]:81). Their descendants intermarried with other Hawaiians and many of them lived in Waimalu and Honouliuli on O'ahu. Fornander posits that the *mo'olelo* may refer to a Japanese fishing vessel that was blown off course, as Europeans were not near Hawaiian waters at that time (1969 [1878–1885]:81).

'Ōlelo No'eau

Four *'ōlelo no'eau* were found that speak of Wailuku. They provide further insight to the traditional landscape and history of the region.

Kei nu aku la paha a'u 'Ālapa I ka wai o Wailuku.

My 'Ālapa warriors must now be drinking the water of Wailuku.

Said when an expected success has turned into failure. This was a remark made by Kalaniōpu'u to his wife Kalola and son Kiwala'ō, in the belief that his selected warriors,

the ‘Ālapa, were winning in their battle against Kahekili. Instead they were utterly destroyed (Pukui 1983:184).

Na wai ‘ehā.

The four wai.

A poetic term for these places on Maui: Wailuku, Waiehu, Waihe‘e, Waikapū, each of which has a flowing water (*wai*) (Pukui 1983:251).

Pili ka hanu o Wailuku.

Wailuku holds its breath.

Said of one who is speechless or petrified with either fear or extreme cold. There is a play on *luku* (destruction). Refers to Wailuku, Maui (Pukui 1983:290).

Wailuku I ka malu he kuawa.

Wailuku in the shelter of the valleys.

Wailuku, Maui, repose in the shelter of the clouds and the valley (Pukui 1983:290).

War and Conquest in Wailuku

Maui’s *ahupua‘a* of Wailuku was wrought with warfare through much of its known history, including what some would term as a 100 years’ war. Many stories and accounts have been passed down. Rev. Cheever, in his book, *Life in the Sandwich Islands: or, The Heart of the Pacific, As It Was and Is*, wrote of how the various wars had an effect on how each stream in Wailuku was named:

There are in this region four streams in succession from the different gorges of the mountain, significantly named, it is thought, from the events of battles which have transpired upon them. Waikapu—The water where the conch was blown, and the engagement began. Waiehu—The water where the combatants smoked with dust and perspiration. Wailuku—The water of destruction, where the battle began to be fierce and fatal. Waihee—The water of total rout and defeat, where the army melted away. (Cheever 1851:59)

One of the earliest battles was that between owls and men: “The owls retaliated against an act committed by a cruel man by flocking to Wailuku and descending upon him” (Silva n.d). Another mention of this battle refers to the origin of the *ahupua‘a*’s name: “The cruel man was punished, and the battle place still bears the name Wailuku, Water-of-killing” (Pukui and Curtis 1974:179).

In addition to the battles with owls, many battles were fought between chiefs. In the 16th century, the 15th *mō‘ī* of Maui, Pi‘ilani, united the island’s districts through war, and gave his daughter to marry the current *mō‘ī* of Hawai‘i Island. Due to this marriage, there was peace between the two kings of each island, until Pi‘ilani died and a rivalry sparked between his two sons, Lono-a-Pi‘ilani and Kiha-a-Pi‘ilani (Speakman 1978). The eldest son, Lono, had inherited Maui and he sought to kill his brother Kiha, who then escaped to Hana and met a young chiefess, Koleamoku. They fell in love and secretly married, even though she had been promised to Lono. The couple moved to Hawai‘i Island, where Kiha’s sister was still living with ‘Umi, to avoid being captured by Lono. ‘Umi took the side of Kiha and launched a war with Maui. Lono was defeated and ‘Umi took partial control of the island of Maui, in Hana, and peace was once again observed until the 17th century.

In the early 18th century, Kekaulike united the kingdom of Maui through war. While there were times of peace after this, things got worse for Maui by the end of the century with many wars with Hawai‘i Island’s king, Alapa‘i who was trying to gain control of it. Kekaulike perished when fleeing to Wailuku:

When Ke-kau-like heard that the ruling chief of Hawaii was at Kohala on his way to war against Maui, he was afraid and fled to Wailuku in his double war canoe named Ke-akamilo. He sailed with his wives and children...his officers, war leaders, chiefs, and fighting men, including warriors, spearmen, and counselors. Some went by canoe and some overland, and the fleet landed at Kapa'ahu at the pit of 'Ai-hako'ko in Kula. Here on the shore the chiefs prepared a litter for Ke-kau-like and bore him upland to Halekii in Kukahua. There Ke-kau-like died, and sound of lamentation for the dead arose. (Kamakau 1992:69)

In an important battle, Kalani'ōpu'u was defeated in Wailuku (Kamakau 1992:85–91). It was in 1776 that Kalani'ōpu'u returned to war with Maui and was overthrown by Kahekili's army. It is said that Kalani'ōpu'u's forces "were slain like fish enclosed in a net," and the slaughter was known as *Ahulau ka Pi'ipi'i Kakanilua*, or Slaughter of the Pi'ipi'i at Kakanilua (Kamakau 1992:86). Unthwarted, however, Kalani'ōpu'u prepared for another assault. Kahahana, the *ali'i* of O'ahu and Moloka'i, came to assist Kahekili. This battle was fought in the area between Wailuku and Waikapū. Again, Kalani'ōpu'u's forces were surrounded and killed.

Afflicted by war, Maui became impoverished, and Vancouver mentioned during his visit in 1793 that King Kahekili was having trouble finding enough provisions for his own ship (Speakman 1978). Kahekili was the last king of Maui and was able to rule Moloka'i, Lana'i, and O'ahu during his reign but was unable to conquer Hawai'i Island.

Foreigners increasingly visited Hawai'i after Captain Cook arrived at Kahului Bay in the late 18th century, and this was happening as Kamehameha was rising to power. Kamehameha, armed with a cannon he acquired by foreigners, went to battle in Wailuku.

The bay from Kahului to Hopukoa was filled with war canoes. For two days there was constant fighting in which many of the most skillful warriors of Maui took part, but Kamehameha brought up the cannon, Lopaka, with men to haul it and the white men, John Young and Isaac Davis, to handle it; and there was a great slaughter. Had they fought face-to-face and hand-to-hand, as the custom was, they would have been equally matched. But the defensive was drawn up in a narrow pass in 'Iao, and the offensive advanced from below and drew up the cannon as far as Kawelowelo'ula and shot from there into 'Iao and the hills about, and the men were routed. The victors pursued them and slew the vanquished as they scrambled up the cliffs. There was a great slaughter, but mostly among the commoners; no important chief was killed in the battle. "Clawed off the cliff" (Ka 'uwa'u-pali) and "The damming of the waters" (Ka-pani-wai) this battle was called." (Kamakau 1992:148–149)

After winning the battle on Maui, Kamehameha moved on to conquer the remaining islands of Moloka'i, O'ahu, and Kaua'i.

Historic Wailuku

In 1832, missionaries began arriving in Maui and established a girls' school in Wailuku. Around that time, the sugar industry was introduced, greatly affecting Wailuku. The Hungtai Sugar Works company, founded in 1828, was the first place of sugar production on the island. The Wailuku Sugar Company was established in 1862 and later took over the Waihee Plantation (Wilcox 1997). Much of the sugarcane cultivation took place in the western portion of Wailuku until 1876 when industry advancements enabled expansion to other dryer areas.

The sugar industry grew in the second half of the 19th century as a result of the 1876 Reciprocity Treaty between the U.S. and the Hawaiian Kingdom, which gave the U.S. market free access to

Hawai'i's land for sugar and other products. In 1878, Claus Spreckels, who would later found the Hawaiian Commercial & Sugar Company (HC&S), purchased and leased 40,000 acres of eastern Wailuku, including the Wailuku Commons. And in 1882, after obtaining the Wailuku Commons, Spreckels gained water and transport rights for his crops, creating a thriving sugar industry and plantation. Spreckels' Waihee Ditch was the center of conflict at that time, with the Wailuku Sugar Company objecting that Spreckels did not have a right-of-way through their land or rights to waters of Waihe'e Stream. Spreckels eventually lost control of HC&S and a new ditch was constructed. By the 1900s, a complicated system of ditches wove its way through both East and West Maui (Figure 4). The Spreckels Ditch is not far from the project area, approximately .5 km to the east.

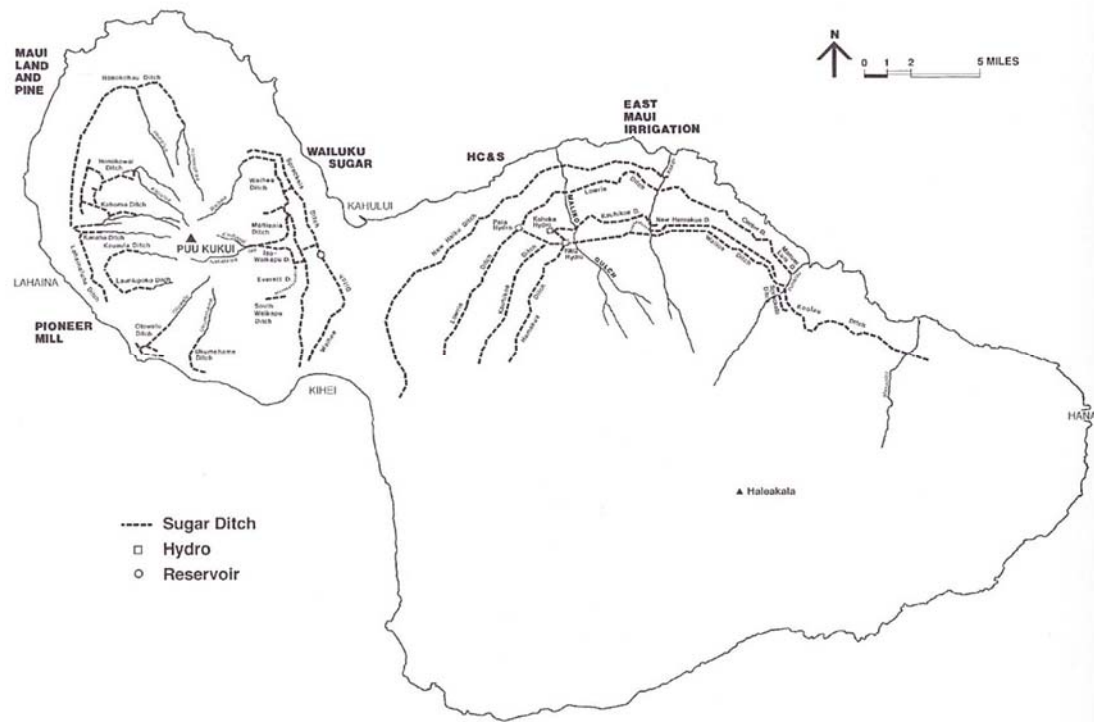


Figure 4. Major sugarcane irrigation ditches on the island of Maui (adopted from Wilcox 1996:120).

Māhele Land Tenure

The change in the traditional land tenure system in Hawai'i began with the appointment of the Board of Commissioners to Quiet Land Titles by Kamehameha III in 1845. The Great Māhele took place during the first few months of 1848 when Kamehameha III and more than 240 of his chiefs worked out their interests in the lands of the Kingdom. This division of land was recorded in the Māhele Book. The King retained roughly a million acres as his own as Crown Lands, while approximately a million and a half acres were designated as Government Lands. The Konohiki Awards amounted to about a million and a half acres, however title was not awarded until the *konohiki* presented the claim before the Land Commission.

In the fall of 1850 legislation was passed allowing citizens to present claims before the Land Commission for parcels that they were cultivating within the Crown, Government, or Konohiki lands. By 1855 the Land Commission had made visits to all of the islands and had received testimony

LCA 397 was awarded to H. Kuihelani in the *'ili* of Kukalepa. It included a house lot, a road, and a fence, and it was noted that the house was converted into a school house.

No. 397, H. Kuihelani
N.R. 130v2

Letter telling of the claim to the houselot. I, H. Kuihelani, tell my right to a houselot at Wailuku. The basis of my right in this lot is an ancient one, some of us were on this lot just after the death of Auwae, and it has been in our possession since the taking of Wailuku.

After the building of the church was completed, then Armstrong said this place should be given as a church lot. He said to ask the konohiki to move my place makai and give our place for the church lot.

Afterwards, Kaunuohua gave this place, a new one, being on the makai side of our old place. This is my right in this place. This place is east of the church and makai of the main road.

No one has hindered or obstructed until this time. The year of our Lord 1840 is the year that place was given me. Kailihiwa is the witness.

Wailuku, Peepee
H. KUIHELANI
January, 1847

N.T. 129130v2
No. 397, Kuihelani

Kailihiwa, sworn by the Word of God, Kuihelani's claim is at Haliiau makai of the government road, which Kaunaohua had given to him by Limaikaika's request. Kaunaohua did tell me that it was given to Kuihelani in the year 1840 serving as a house site. There is a government road on the west, a government road too is on the north, Kaauwai's lot and a prison are on the east, Kaupa has a property on the south and I have not heard that anyone has objected to this time.

Kaauwai, sworn by the Bible, I have seen this property. We built the chapel and his (Kuihelani) fence. Kuihelani ma encountered a difficulty on one side of the fence. It is not good to look at a crooked fence. I was the overseer for everything which was done for the church. We had a discussion with Limaikaika and Mika Lina agreed on the idea of buying Kuihelani's place. I had also complained to the governor about granting land for the one we were buying. Hoapili granted our request and the working days were used to take care of Kuihelani's mistake (fence). We returned and discussed thoroughly before we talked with Kuihelani. When an agreement was reached Kuihelani's house was converted into a school house and the fence of the church was straightened. This is how they (two) had claim to that property.

Here is something. When Auwae died Kaoo ma lived there with the servants. That was only a plain at one time and when Nahienaena came houses were built again there and their (two) interest was spread out by her. Here is something I have heard from Kailihiwa that Kuihelani had been granted some other land. It is a flat area of patches from Kaunuohua but it is hearsay only that Limaikaika had gone to ask for (for land). That place had been enclosed at that time and a government enclosure was on one side for the road. Kuihelani had worked on some of the sections and our sale was transacted.

LCA 396 was awarded to Keomailani. A house lot and an *'auwai* were part of the claim. Testimony was presented as follows:

No. 396, Keomailani
N.R. 129v2

A letter telling of the claim for a houselot. I, Keomailani, hereby tell you of the right to my houselot at Wailuku, as follows: Kaio asked Kailihiwa for this lot after the death of Kawailepolepo in 1837. That is the basis of my right in this lot. Here are the dimensions: on the north, the lot of Kaupa, on the east, the place of Batimea, on the south the *auwai* /ditch/ on the west, the road. No one has hindered or obstructed me until now. The witness is Kailihiwa.

MILEKA KEOMAILANI KAUAOMANO
Lahaina, Pakala, January 11, 1847

Until the time when I am sent for by letter, H. Kuihelani will go. I will not go, since I am here at Lahaina.

N.T. 130131v2
No. 396, Keomailani

Kailihiwa, sworn by the Word of God, It is mauka of Pakamia's place. When he came to ask for a place for himself I had consented and this was just after Kawailepolepo had died in the year 1837½ (sic). No one has objected to him to this very present time. My interest was from Kaunohua and he had received his claim for Kamehameha III. Yet Kaunohua did not become angry with me for giving away these places. Kaauwai, sworn by the Word of God, I have seen it and it was Kailihiwa who had given him this place for a house site, where he lived with the guardians of Kawailepolepo. When Kaio died Keomailani was the heir and lived with the guardians, yet it was Keomailani's Kahukane who asked Pakamia for a section (of land) that is adjoining the road. Pakamia agreed that he have that land and build a fence. That property has been enclosed to this time altho' the kahukane who had built it is dead but his young brother and the wife of the deceased survive. Those are his servants living on that property now for Keomailani's advantage in life. No one has objected to them to this present time which was the time I had gone to Oahu and for these days I do not hear anyone objecting.

On the northeast is Kaihi's property.

On the northwest is the prison patch and Kama's property and

On the south end are the government road and the ditch.

Kaupa, sworn by the Word of God:

Keomailani's property is makai of Kama's land. He had received this land from Kailihaiwa; Kailihiwa had received it from Kaunuohua and Kaunuohua had received it from Kamehameha III. I had heard of Kailihiwa's giving (land) from Kaio. When Kaio died his property was left to Mileka and from that time to the present I have known that Kama has objected, yet he did not fence when the place was granted to him. That is the end of what I have known.

LCA 405 was awarded to Kaili in the *'ili* of Kapa'aiki and Palama. The award included coffee trees, four *lo'i*, a pig pen, and a wall or fence. Testimony was presented as follows:

No. 405, Kaili, Wailuku, January 13, 1847
N.R. 135v2

Hear ye, you two Land Commissioners: I hereby tell you the basis of my right to my lot. My residence was from Pakamia. It was from him on the day he was preparing return to his kuleana in heaven - that was when I got this lot. Here are the witnesses: Kaauwai, Makahanohano, Kekuauli.
KAILI

N.T. 121-123v2

No. 405, Kaili

Makahanoano, sworn, I have known Kaili's land interest which is at Kapaaiki and it was from Pakamia; Pakamia had received this from Kaauwai and in the year 1838 it obtained by Pakamia. When Pakamia was near death, he bequested that land and some of her things to Kaili in the year 1843. No one has objected to his living there.

Z. Kaauwai, sworn by the Holy Scriptures, I have seen this property which Kaili is complaining about to us. It is from Pakamia, but I am Pakamia's right to that place is from Kailihiwa who is the konohiki of Wailuku here. He gave me that property. He had wanted to give me a good place but that was not my idea. I had wanted to give me a place which was filled with weeds. When he had found such a land, it was dividing; Pakamia had one side of Kapaaiki and he had the other side, and Kailihiwa did give me the section of that land which was with weeds.

Pakamia had become very weak so I asked him to tell me what he had in his mind as to an heir. He told me that Kaili would be the heir for that place besides some other things. There were many words said between him and me at that time which I cannot relate all of them. There were others who also had heard these words, Makahanohano, Kekuauli, the wife of Pakamia now and some other people.

I have not heard that anyone has objected to him. The place has been enclosed at this time. The boundaries are from the southeast to the northeast of Kalua, then there is a vacant lot and the property of Kaauwai; on the north is the lot of Mileka, on the west is a government road, another idle lot and the other side of Kalua is on the south end.

During Auwae's lifetime he had given away all of these places where were adjacent to each other and outside of these lands was a village; therefore life in this village came under the control of the government.

Kikuali, sworn by the Bible, What I have known about Pakamia is when we were living with him there. I lived on my lot and his place had been for Kailihiwa, who had given it to Kaauwai and Kaauwai gave it to Pakamia. Pakamia's young brother is Kaili. Therefore, bequested all of his possessions to Kaili, his possessions in Wailuku here and those at Honuaula, the horses and everything are for Kaili.

N.T. 139-140v2

No. 405, Haili, from pg. 121

Kapule, sworn by the Word of God,

I have seen these patches Kaili is complaining about here which is at Palama in Waikapu and was an ahupuaa. Several four yards [of land] were leased by Kaili for the patches until he died. When he died, four patches were bequeathed to his children. Hogs were also leased for those patches, and he worked on the land with his own hands. The fourth of the patches rented was at another locality where there was a harbor. That is the end of that.

Coffee was another [commodity] which he planted in 1842. There were many trees and they bore seeds. There was no other interest similar to this one.

Moo, sworn by the Word of God, The eyes see, but the hands do not work. I have known that there were 4 patches to Ulua; one patch had hogs and Kaina's hands worked on the fourth patch. I have heard about the coffee also, that there were many trees, altho' there were only four fields [of coffee].

LCA 2420 was awarded to Kekuauli ma and his wife, Kaai in the 'ili of Kalua. The award included 17 lo'i, a kula, a house lot, and two hala groves. Testimony was presented as follows:

No. 2420, [Kaai], Kekuauli, December 23, 1847
N.R. 491v3

To Z. Kaauwai and Lale, greetings to you two, and your people. Greetings to the Land Commissioners: Here is a petition to you, the persons of the privy council, for the land and house lot claims. I hereby state a claim for a houselot which I got from Kuihelani which is held at this time. On the east is a kula, some lo'is and some houses, on the north side is the lot of Kaili, on the west is the lot of Kaili and the lot of Nuiakaukau and the pool of water, on the south side is the house of Kamakahanohano and the lo'is and the kula. This is finished. Also a claim for land which was occupied a long time ago, two mo'o which were divided in 1839 and some of it was lost; if this is a /valid/ claim you should rectify this. This is finished. I forgot something, a kula.

Furthermore, the lo'is which have been cultivated by the cousins of my wahine's makuahine, whose name is Palaoa nui. Four lo'i of my wahine's kaikua'ana, whose name is Haole, two lo'i from Kawahinekuapuu, six lo'i whose boundaries have not been indicated because of being so scattered. All these lo'is which are mentioned here are in one land and the houselot is in a one land and the houselot is a land named Kalua. Furthermore, there is a spinster, whose name is Haole, who has 7 lo'i. Some lo'is were divided by the konohiki and only 7 lo'i remain, and the clumps of lauhala, that is her claim.

KEKUAULI
Wailuku, Maui

F.T. 588589v9
No. 2420, Kekuauli

Ohule, sworn, I know of two parcels in the 'Ili of Kalua at Wailuku.

Parcel 1. House lot.

Parcel 2. Taro no'o and kula.

They were from his makuas, from the time of Kamehameha I. There has been no opposition until this time. Kekuauli died in 1849, and his wahine, Kaai, and the four children are his heirs.

[No.] 1 is bounded:
Mauka by the stream of Kalua
Waihee, by Kaili
Makai by Makahanohano
Maalaea by the government lot.

[No.] 2 is bounded:
Mauka by Makahanohano
Waihee by Kuihelani

Makai by Kuihelani, Hamanalau by Lukua
Maalaea by Ohule.

The Wailuku Civic Center Historic District

The Wailuku Civic Center Historic District is situated around the South High Street/Aupuni Street intersection just outside the project area to the south. The district was nominated to the National Register of Historic Places (NRHP) in 1986 and consists of five buildings: the County Court House; the County Office Building; the Police Station; the Wailuku Library; and the Territorial Building (Table 1). The NRHP nomination form describes the structures in the district as follows:

Built within a twenty-four year period, the historic structures represent the architectural aspirations of their time, employing the popular Beaux Arts revival, Mediterranean revival and Hawaiian styles. These buildings are all of masonry construction and of one or two stories in height, which is in keeping with the scale of most of the city. (Hibbard 1986:2)

Constructed in 1907, the County Court House is the oldest building in the historic district. It is located on the corner of Wells Street and South High Street, and was designed by H.L. Kerr, a Honolulu-based architect. The building is a single-story structure that sits atop a raised concrete foundation with an underground first floor (Figure 6). The architecture is of the Beaux Arts style, “constructed of cast hollow concrete block which mimetically perpetuates dressed stone” (Hibbard 1986:2). The concrete blocks were meant to imitate rusticated stone and were hand-cast on site. The building has two iconic columns at a balustraded entry porch and a red Spanish tile roof. Each side of the structure has two double hung sash windows with cast concrete embellishments. The woodwork in the interior of the building remains intact.

The County Office Building, also known as Kalana O Maui, is on the south side of the County Court House. This is a nine-story structure that was built in 1972 (Figure 7). Although it is located within the Wailuku Civic Center Historic District, it was constructed more recently than the other buildings and does not contribute to the district’s historic character.

Table 1. Buildings within the Wailuku Civic Center Historic District

Building	Date of Construction	Distinctive Characteristics
County Court House	1907	Built with concrete blocks meant to imitate rusticated stone, two columns at a balustraded entry porch, Spanish tile roof, double hung sash windows with cast concrete embellishments.
County Office Building (Kalana O Maui)	1972	Does not contribute to the historic character of the district.
Police Station (Kalana Pakui)	1925	U-shaped floor plan, steps with curvilinear railings, Spanish tile low pitched hip roof.
Wailuku Library	1928	Asymmetrical building, double-pitched hip roof, overhanging eaves.
Former Territorial Building	1931	Stucco covered stone building, double-pitched hip roof, overhanging eaves, entry lanai with decorative tile screens and Spanish tile bench, second story French doors have mock balconies.



Figure 6. The County Court House today.



Figure 7. The County Office Building today.

The Police Station, also known as Kalana Pakui, is on the south side of the County Office Building. It was built in 1925 by William D'Esmond, a Maui architect. It is a simple Mediterranean style reinforced concrete structure (Figure 8). It is a single-story building with a below ground level. The floor plan is U-shaped, and steps with curvilinear railings connect the two levels. The structure has a red Spanish tile low pitched hip roof.

The three buildings described above have a macadam parking lot fronting South High Street. There are a number of large trees in the vicinity, including a monkeypod at the Wells Street corner, a Chinese Banyan in front of the Police Station, and several Poinciana trees along the edge of the parking lot.

On the opposite side of South High Street, and just outside the project area, are the Wailuku Library on the south and the former Territorial Building on the north. These are Mediterranean revival/Hawaiian style structures that were designed by Hawai'i architect W.C. Dickey. The Wailuku Library, built in 1928, is an asymmetrical single-story building with a double-pitched hip roof that has overhanging eaves (Figure 9). Two wings, also with double-pitched hip roofs, are on the right and left of the entry. There is a later addition on the left side of the structure, but it is consistent with the historic design. There is a monkeypod tree that predates the library on the south side of the structure.

The former Territorial Building is now home to the State's judiciary. The structure was built in 1931 and is a two-story stucco covered stone building. Like the library, it exhibits a double-pitched hip roof that has overhanging eaves (Figure 10). The entry lanai has decorative tile screens along with a Spanish tile bench. Second story French doors with mock balconies are on each side of the lanai.

The Wailuku Civic Center Historic District is of local political and government significance. The buildings are noteworthy because they are typical examples of their period. They exhibit attention to detail and high levels of craftsmanship. The District's significance is summarized as follows:

...the district stands as a distinct element within the cityscape and embodies the history of the development of County and Territorial government on Maui and all the events associated with them. (Hibbard 1986:3)

Not part of the Wailuku Civic Center Historic District, but once located on the subject property was an old post office. The post office was built in 1959 and demolished in 2013.

Historic Maps

Historic maps help to paint a picture of Wailuku in years past and illustrate the many changes that have taken place in the region. This section presents a selection of four maps from the 19th and 20th centuries that provide insight to the project area. Note that names are spelled as they are written on each map.

The first map shows Wailuku in 1882 (Figure 11). The project area is located on the property of Kuihelani (see Figure 5). Nearby are a prison and a church. A second, larger church is across the street, adjacent to the A.P. Mission. The layout of the roads is similar to today's streets, and the Spreckels Ditch is illustrated on the right side of the map, originating in Waiale Pond.

The next map is a portion of a much larger map, drawn in 1885, that shows several interesting features in Wailuku (Figure 12). Sand hills are depicted, extending almost as far inland as Waiale Pond. The project area vicinity is labeled "WAILUKU SUGAR CO." and two mills are illustrated.



Figure 8. The Police Station today.



Figure 9. The Wailuku Library today.



Figure 10. The former Territorial Building today.

The ditch is shown extending on either side of Waiale Pond and is labeled “HC&S Co. Ditch” on the south side. A large reservoir is also shown near the pond. A railroad appears to come into Wailuku from Kahului, labeled as “K.W. & P. RR.” Place names toward the mountain near the project area are Kalopaokailio and Pohakai.

The final two maps are sheets that go together, showing the project area in 1926. The first of these depicts the A.P. Missions and labels the church next door as “Kaahumanu Church Premises” (Figure 13). The project lands below Wells Street are labeled as “County Lot.” The second map shows the County Building, the Old County Building, Court House, Scale House, Jailor’s Cottage, and the Armory (Figure 14). Between the Armory and the Old County Building are the Jail House and Bath House. The Wadsworth Building is depicted across the street and is noted as “New.”

Previous Archaeology

Many archaeological studies have been conducted in Wailuku. The following discussion provides information on archaeological investigations that have been carried out in the vicinity of the project area, based on reports found in the SHPD library in Kapolei, Hawai‘i (Figure 15 and Table 2). Projects are summarized below in chronological order. Site numbers prefaced by “50-50-04.”

One of the earliest archaeological surveys of Maui was done by Winslow Walker in 1928–1929. Walker never published his work, but wrote a manuscript which is cited in works such as Sterling’s *Sites of Maui* (1998). Walker noted ten *heiau* for Wailuku (Keahuku, Olokua, Olopio, Malena, Pohakuokahi, Lelemako, Kawelowelo, Kaulupala, Palamaihiki, and Oolookalani), but could not find any of them (Walker in Sterling 1998:79). In addition to these, Walker also described Kaluli Heiau, Pihana Heiau, and Haleki‘i Heiau for Wailuku. None of these are located in the vicinity of the project area, however.

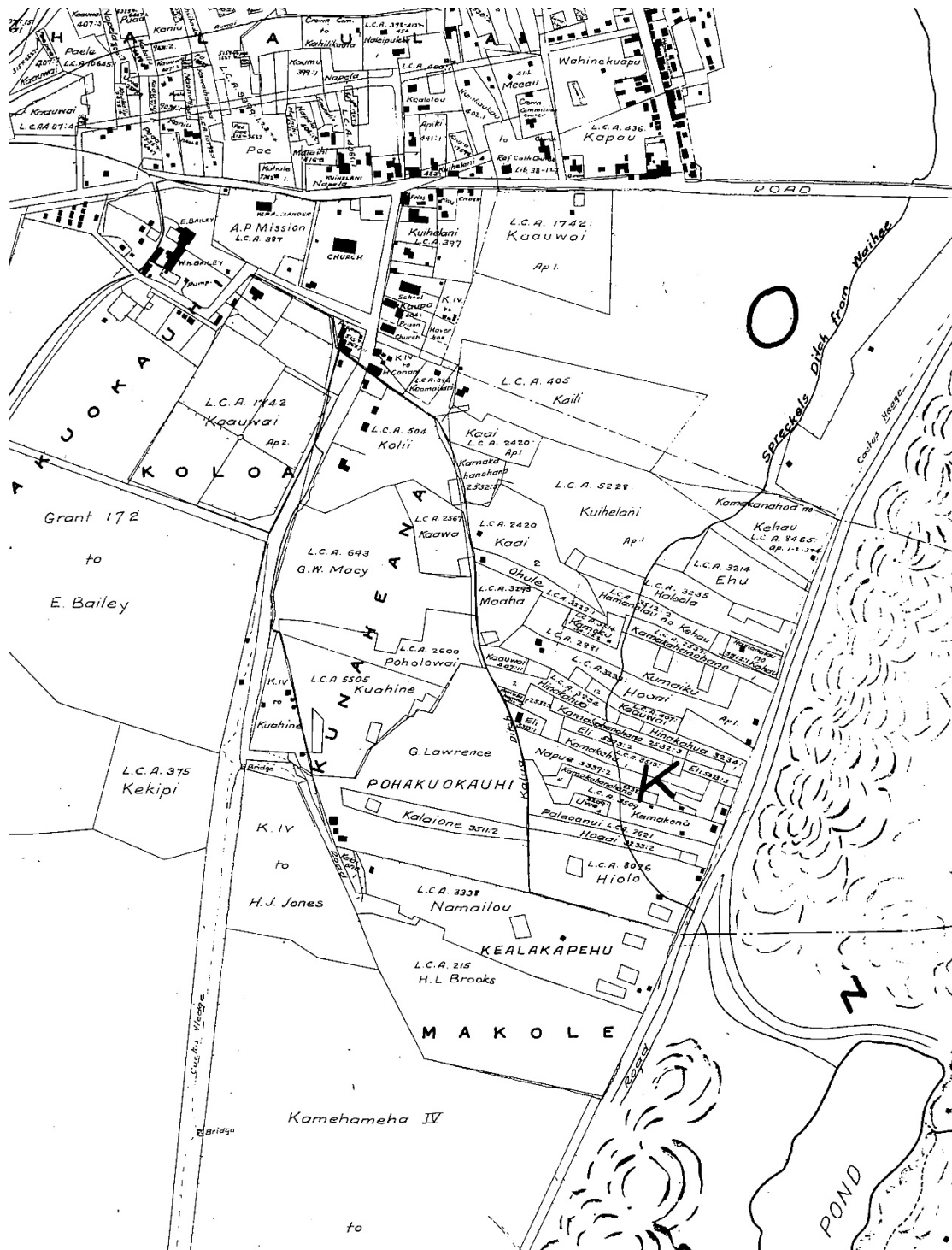


Figure 11. Portion of a map of Wailuku (Monsarrat 1882).

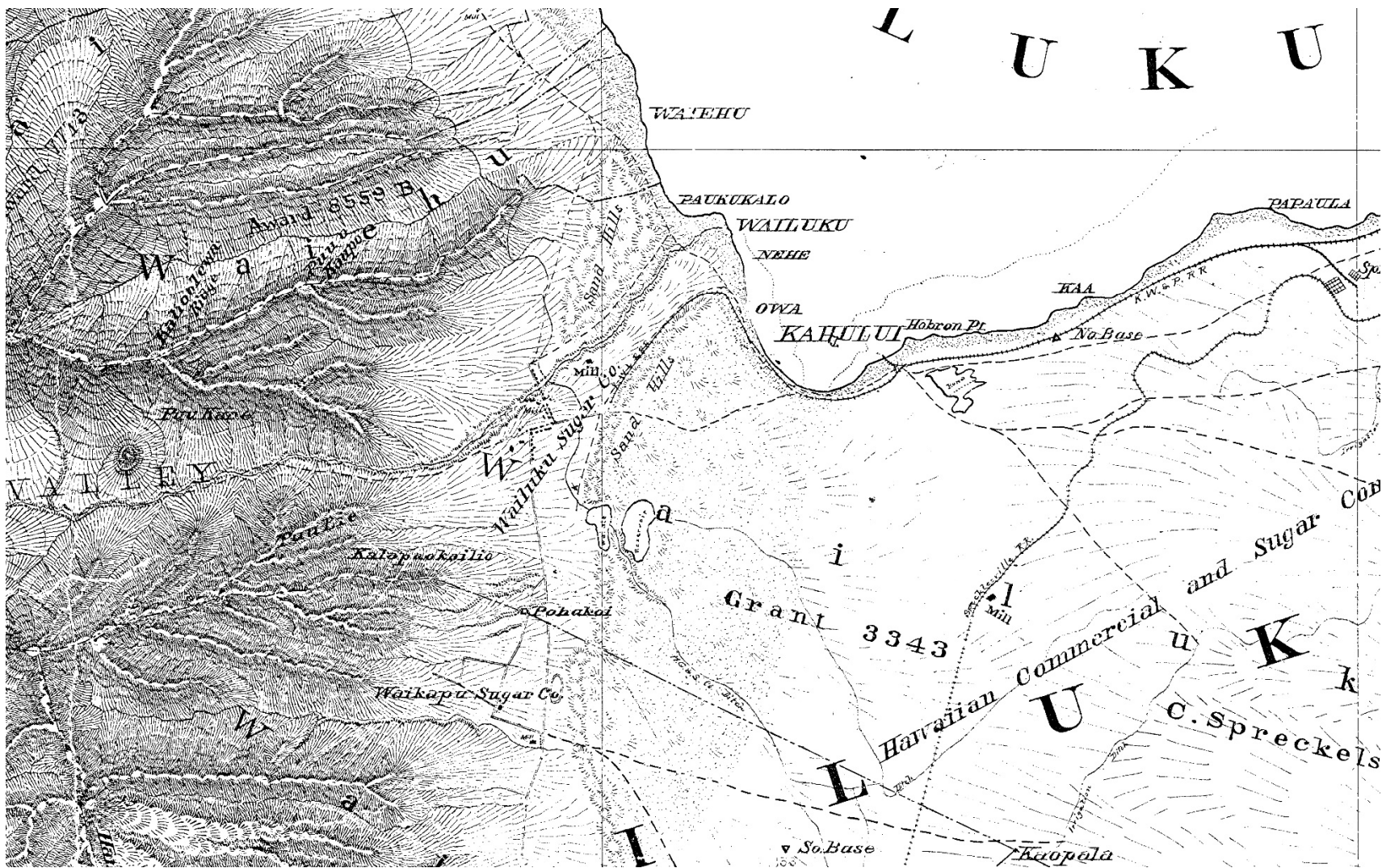


Figure 12. Portion of a map of Maui (Dodge 1885).

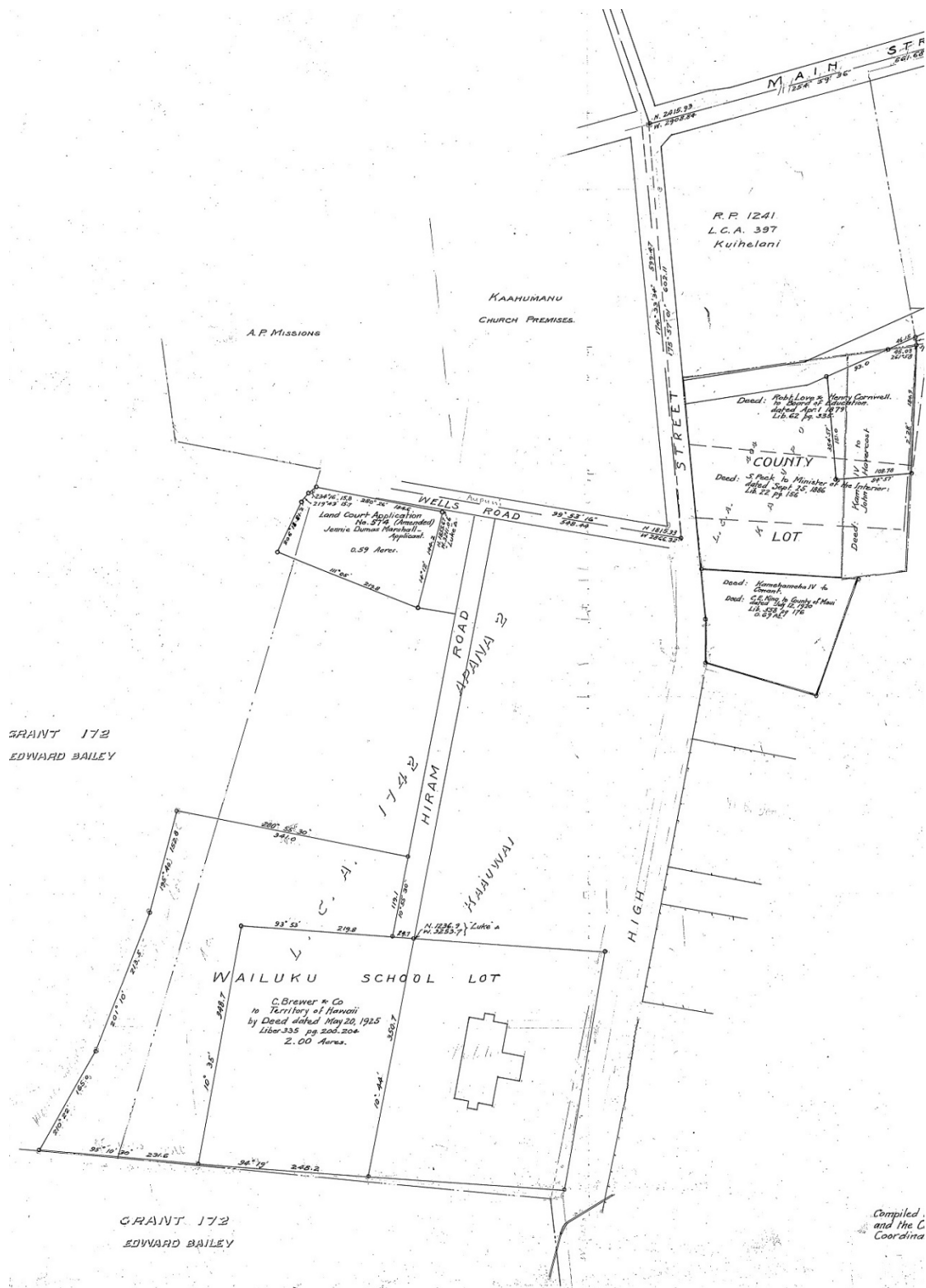


Figure 13. Portion of a map of Wailuku (Wall 1926a).

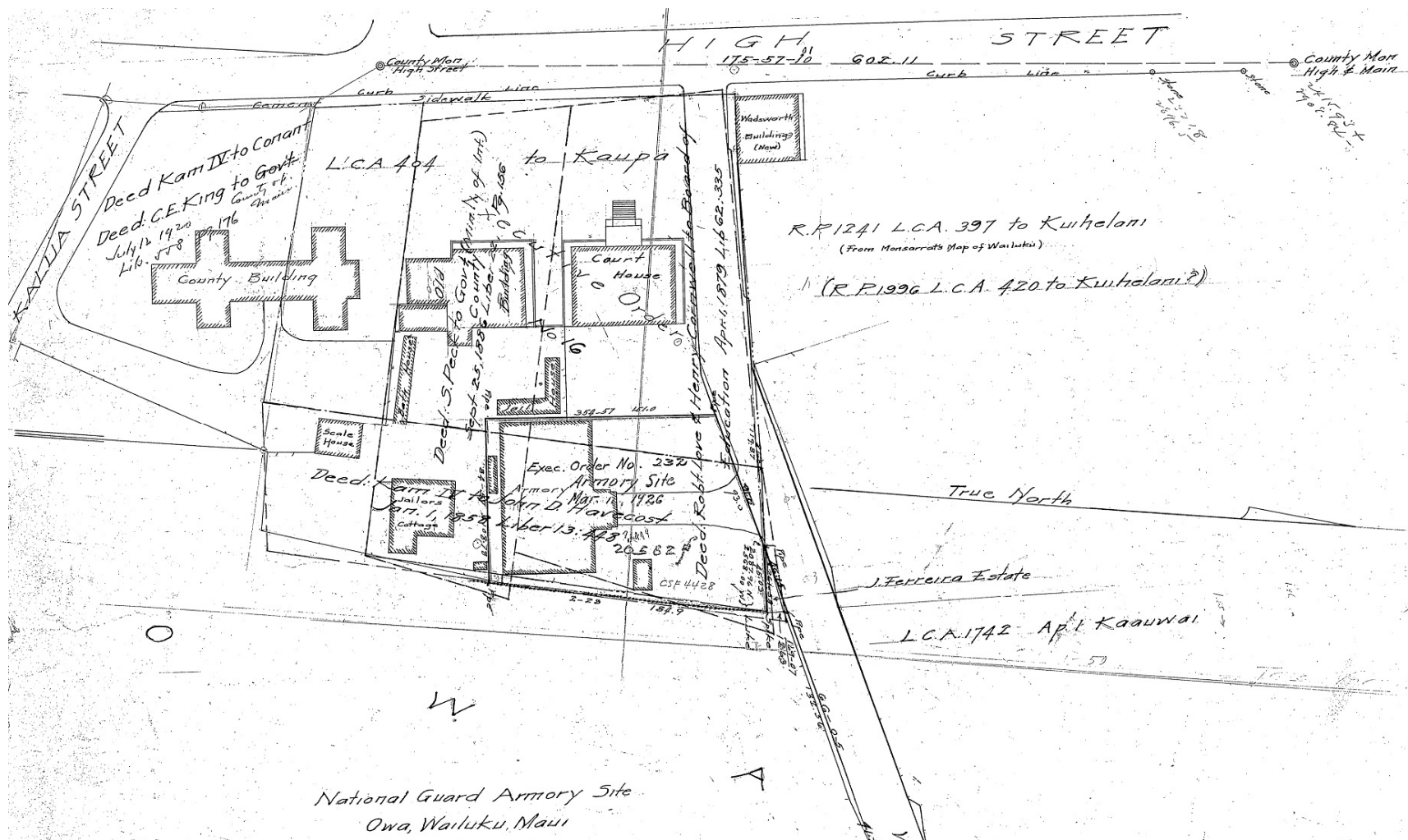


Figure 14. Portion of a map of Wailuku (Wall 1926b).

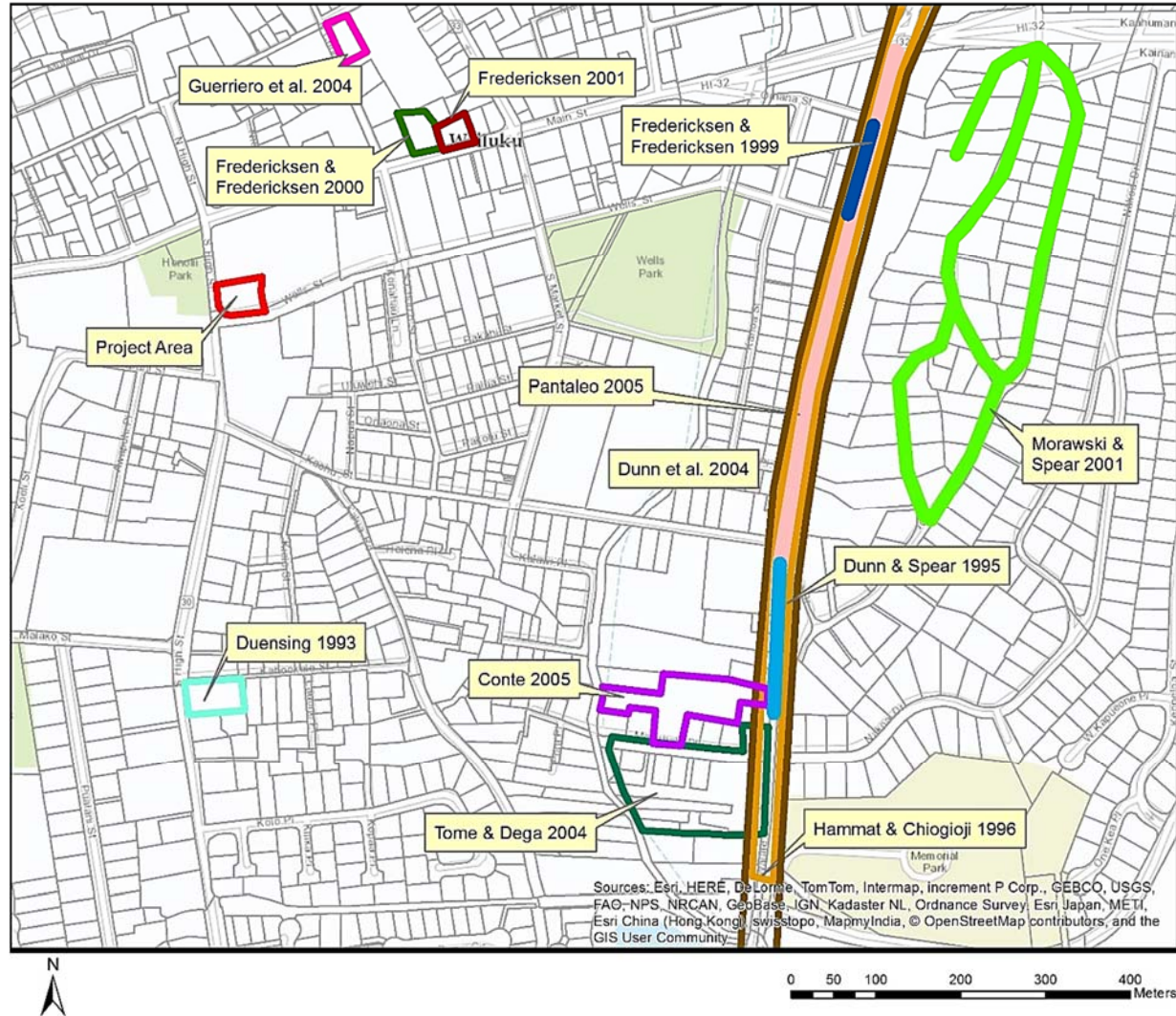


Figure 15. Previous archaeological studies in the vicinity of the project area.

Table 2. Previous Archaeological Studies in the Vicinity of the Project Area

Author & Year	Location	Work Completed	Findings
Duensing 1993	TMK: (2) 3-4-005:015	Historical Report	Documented a historic building.
Dunn & Spear 1995	Waiale Road	Monitoring	Identified a cultural layer with burials (Site 4068) a hearth (Site 4067).
Hammatt and Chiogioji 1996	Waiale Road/Lower Main Street	Assessment	Noted the historic Waiale Drive Bridge.
Fredericksen & Fredericksen 1999	Waiale Road	Monitoring	Identified a subsurface cultural layer and human burial (Site 4683).
Fredericksen & Fredericksen 2000	Main Street Promenade	Inventory Survey	Documented a historic building (Site 1636) and subsurface historic deposit with basalt, glass, metal, and other materials (Site 4834).
Fredericksen 2001	Main Street Promenade	Inventory Survey	Recorded three historic trash pits (Site 5002).
Morawski and Spear 2001	TMK: (2) 3-4-001 & 002	Monitoring	Two sites were identified: a historic refuse pit (Site 5083) a previously disturbed human burial (Site 5125).
Dunn et al. 2004	Waiale Road	Monitoring	Documented three sites: a previously disturbed human burial (Site 4005), a hearth (Site 4067), and a cultural layer with burials (Site 4068).
Guerriero et al. 2004	TMK: (2) 3-4-013:060	Inventory Survey	No significant subsurface remains were present.
Tome and Dega 2004	TMK: (2) 3-4-003:005, 006, 011, 014, 026, and 033- 042	Inventory Survey	Spreckels Ditch (Site 1508) and a historic bottle cache (Site 5569) were found.
Conte 2005	TMK: (2) 3-4-003:004	Assessment	None.
Pantaleo 2005	Waiale Road	Inventory Survey	Recorded an <i>imu</i> remnant (Site 5656).

The first report of archaeological work near the project area was a historical report completed in 1993 (Duensing 1993). This work focused on a historic house at 408 High Street which was constructed by the Lufkin family in 1923. The house exhibited distinctive features such as ‘*ōhi‘a* floors, patterned windows, rounded attic vents, and curved collar beams.

Archaeological monitoring was conducted along a portion of Waiale Road (Dunn and Spear 1995). A cultural layer with burials (Site 4068) and a hearth (Site 4067) were identified. The cultural layer was located near the Waiale Road/Naniloa Drive intersection. It consisted of 13 human burials and 21 habitation features. The human remains were reinterred on site, protected by concrete caps. The hearth (Site 4067) was an isolated feature located south of the Waiale Road/Kaohu Street intersection.

In 1996 an archaeological and historical assessment and field inspection was completed for a 5,000-foot section of Waiale Road/Lower Main Street (Hammatt and Chiogiogi 1996). A literature review

identified several archaeological sites, including cultural layers and human burials, but a field inspection only noted the historic Waiale Drive Bridge. It was recommended that the Maui/Lana'i Burial Council be consulted for future work, due to the occurrence of cultural resources in the area.

Archaeological monitoring was again conducted along a portion of Waiale Road, with archaeological resources reported (Fredericksen and Fredericksen 1999). A subsurface cultural layer and human burial (Site 4683) were encountered south of the Ka'ahumanu Bridge crossing.

An archaeological inventory survey was carried out at the Main Street Promenade (Fredericksen and Fredericksen 2000). The old Horita Building (Site 1636) and a subsurface historic deposit beneath the building were documented (Site 4834). The historic deposit included basalt, glass, metal, and other materials thought to be associated with the Judge Noa Kepoikai estate that was previously located there. Another survey was conducted at the parcel adjacent to the east, and three trash pits were found (Site 5002) (Fredericksen 2001). The pits contained historic material from the late 19th century to the early 20th century.

Archaeological monitoring was conducted for the Fleming Tract on several streets on the east side of Waiale Road (Morawski and Spear 2001). Two sites were identified: a historic refuse pit (Site 5083) and a previously disturbed human burial (Site 5125). The refuse pit was dated to the late 1800s–early 1900s, and the human remains were removed and plans were made for reinterment at an undetermined location.

Archaeological monitoring along Waiale Road again produced findings (Dunn et al. 2004). Three sites were documented: a previously disturbed human burial (Site 4005), a hearth (Site 4067), and a cultural layer with burials (Site 4068). The latter site consisted of 18 sets of human remains, traditional artifacts, pit features, and post holes. The remains were reinterred along the east side of the street and covered with concrete caps.

An archaeological inventory survey was conducted for the former location of the Wailuku Japanese Christian Church and the Kings Theatre (Guerriero et al. 2004). These structures had been demolished by the 1980s, however an old cesspool was found. The cesspool was not given a site number because it was considered not significant.

An archaeological inventory survey was completed for 4.3 acres on the west side of Waiale Road (Tome and Dega 2004). The previously recorded Spreckels Ditch (Site 1508) and a historic bottle cache (Site 5569) were documented. The bottles dated from 1850–1920. An archaeological assessment was carried out on one of the adjacent parcels to the north and nothing was found (Conte 2005).

Finally, an archaeological inventory survey along Waiale Road recorded an *imu* remnant (Site 5656) (Pantaleo 2005). The *imu* consisted of charcoal, pig bone, and fire cracked rock. One sample of charcoal was submitted for radiocarbon dating but the results were not published in the inventory survey report, as they were still pending analysis.

Summary and Anticipated Finds

Several archaeological implications can be made based on the background research presented above. Key data include LCA information, the results of previous archaeological work, and data for previous land uses. The current project area is a vacant lot that has undergone extensive previous

disturbance, and it is not likely that any surface archaeological features remain. Nevertheless, subsurface archaeological materials or deposits may be encountered during construction.

There was one LCA awarded for lands within the project area and several nearby. Māhele testimony mentions a house lot, a road, and a fence, and it was noted that the house was converted into a school house. On nearby parcels were house lots, an *'auwai*, roads, fences, coffee trees, *lo 'i*, a pig pen, a stream/*muliwai*/river, *kula*, *hala* trees, and cactus or other thorny trees. This indicates that a wide range of activities were taking place there in the mid-19th century, and these activities were likely carried on from earlier times. Agriculture was clearly being practiced in the vicinity of the project lands, including irrigated agriculture in the form of *lo 'i* cultivation and non-irrigated farming, as evidenced by the occurrence of coffee and *hala* trees, cactus, and *kula* lands. Animal husbandry was also occurring, with pigs being raised for food. And houses, fences, roads, and a school are all signs of an active 19th century community.

Although no previous archaeological work has been done within the project area itself, studies conducted nearby can help inform on the kinds of subsurface archaeological resources that may be found. Several studies along Waiale Road (as little as 500 m away from the project area) have produced results. These include cultural layers, human burials, a hearth, and an *imu* (Dunn and Spear 1995; Fredericksen and Fredericksen 1999; Dunn et al. 2004; Pantaleo 2005). On the Main Street Promenade, approximately 250 m from the project area, several historic deposits were recorded (Fredericksen and Fredericksen 2000; Fredericksen 2001). In other areas, human burials, a cultural layer, and historic deposits have been documented (Morawski and Spear 2001; Tome and Dega 2004).

Surface archaeological resources have also been documented in previous studies. These include historic buildings (Duensing 1993; Fredericksen and Fredericksen 2000), the Waiale Drive Bridge (Hammatt and Chiogioji 1996), and the Spreckels Ditch (Tome and Dega 2004). The buildings associated with the Wailuku Civic Center Historic District are located near but not within the study area. Likewise, the Spreckels Ditch does not extend into the project area.

In pre-contact times, the Wailuku region was one of five population centers on the island of Maui (Handy et al. 1991), as well as an area of chiefly residence (I'i 1959). Portions of the current city of Wailuku were also built atop former agricultural terraces (Handy et al. 1991). However, Wailuku was afflicted by warfare through much of its history (e.g., Kamakau 1992).

In the post-contact era, sugar interests took the forefront of the Wailuku economy, and cane fields, mills, ditches, a railroad, and other infrastructure forever changed the landscape. Vestiges of the sugar industry still remain, particularly the Spreckels Ditch, which is not far from the project area.

In the early 20th century, several structures were built near the project area that remain today, now known as the Wailuku Civic Center Historic District. The district consists of five buildings: the County Court House; the County Office Building; the Police Station; the Wailuku Library; and the Territorial Building. None of the structures are within the current project boundaries; they are across the street to the south. The former Wailuku Post Office was located on the subject property, although it is no longer there. Surface and subsurface vestiges of the post office may be encountered during the survey.

METHODS

Pedestrian survey was conducted on August 18, 2015 by Lizabeth Hauani‘o, BA. Windy McElroy, PhD served as Principal Investigator, overseeing all aspects of the project. After consulting with SHPD, it was determined that no subsurface testing would be conducted.

For the pedestrian survey, the ground surface was visually inspected for surface archaeological remains. As the property had been previously disturbed by demolition of the former post office, the survey focused on documentation of the wall that marks the property boundaries. Of the .43-acre survey area, 100% was covered on foot. Vegetation was very light, consisting mostly of landscaped plants and scattered patches of weeds that did not impair visibility of the ground surface (Figure 16). Archaeological sites were identified visually, with any feature possibly made or used by humans and more than 50 years old considered a site.

The scale in all field photographs is marked in 10 cm increments. The north arrow on all maps points to magnetic north. Throughout this report rock sizes follow the conventions outlined in *Field Book for Describing and Sampling Soils*: Gravel <7 cm; Cobble 7–25 cm; Stone 25–60 cm; Boulder >60 cm (Schoeneberger et al. 2002:2–35). No material was collected, and no laboratory analyses were conducted.



Figure 16. The project area facing west, showing weedy vegetation around the periphery of the parcel.

RESULTS

Archaeological inventory survey of TMK: (2) 3-4-013:014 consisted of a pedestrian survey with no subsurface testing. Of the .43-acre parcel, 100% was covered on foot. One historic property was found, Site 8285, a wall associated with the former Wailuku Post Office. The interior of the property had been previously bulldozed during demolition of the former post office building and aside from the wall, no surface archaeological remains are left.

Community Consultation

A cultural impact assessment was recently prepared for the project. As of the time of writing, two interviews with community members were completed in person by Keala Pono ethnographer, Dietrix Duhaylonsod, BA. The interviewees were Wailuku native and cultural practitioner Hokūao Pellegrino and his mother Walette Garcia Pellegrino who grew up near the project area. The consultants are generally supportive of the Maui County Office Building 1 project, as long as the historic character of Wailuku is retained. They would like to keep the ambiance of the area and have any new additions fit in well with the existing buildings in historic Wailuku. They also want the new construction project to be mindful of how it affects view planes and to keep impacts to a minimum. And they mentioned nearby Ka'ahumanu Church, which the project should be careful to not impact. They were not aware of any cultural resources within the project boundaries but they noted that in general Wailuku is a culturally significant area. During email correspondence, Walette Garcia Pellegrino noted that the Site 8285 wall was probably constructed in 1959 when the post office was built.

Site 50-50-04-8285

Temporary Site No. KP 1

Formal Type: Wall

Size: Up to 56 m long, typically .35 m wide and .40–3.80 m tall

Shape: Linear

Construction: Stones set in cement

Surface Remains: None

Subsurface Deposits: N/A

Condition: Poor, lacks integrity

Function: Boundary for former post office

Age: Post-Contact, 1959

Significance Criteria: Not significant, lacks integrity of association

Mitigation: None

Site 50-50-04-8285 consists of a stone and cement wall that wraps around the boundaries of TMK: (2) 3-4-013:014 (see Figure 2). The wall is present on construction plans for the former Wailuku Post Office that occupied the parcel from 1959–2013, therefore the wall likely dates to 1959 when the post office was built. Lengths of the wall are 27 m on the south, 40 m on the east, 56 m on the north, and 36 m on the west (Figure 17). The wall is 170 cm wide at its widest point, which is the double wall construction on the west, but typically 35 cm wide (Figure 18). The wall height ranges from 40 cm on the southeast to 380 cm at a rectangular planter on the east side.

On the south side, parallel to Wells Street, the wall is low and adjacent to the sidewalk (Figure 19). This segment extends from the walkway at the southwest corner to the driveway where it curves north to form the west side of the driveway. A portion of the south wall appears to have been repaired relatively recently (Figure 20). The date on the concrete sidewalk against that segment of the wall has a date of 5-17-13 inscribed in it. The recent repairs may have been conducted at that time.

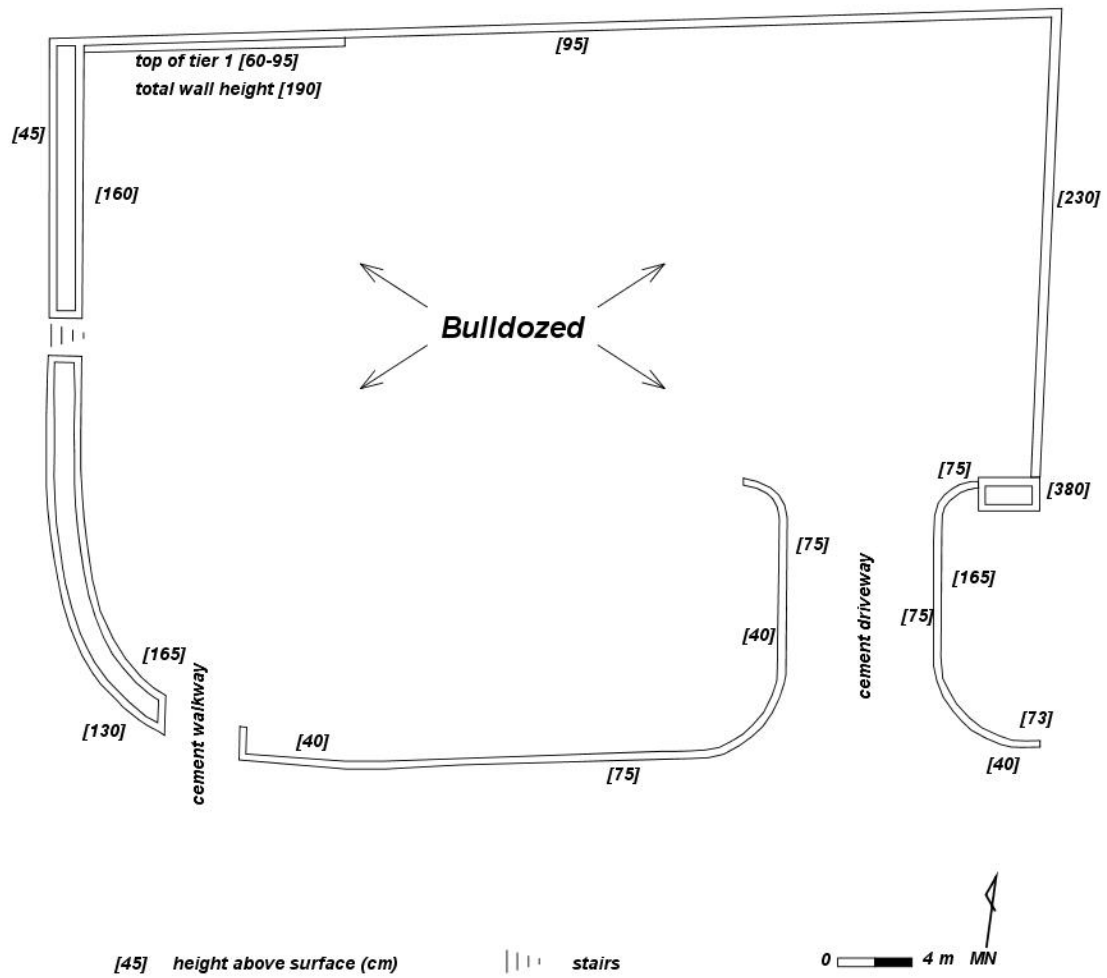


Figure 17. Plan view drawing of wall.



Figure 18. Typical wall width. This is a section of the southern wall segment.



Figure 19. Portion of the southern wall segment, facing south.



Figure 20. The southern wall segment, facing east. Note the repaired portion in the foreground.

The eastern portion is low on the west side and drops off on the east side; this wall segment completes the boundaries of the driveway. At the north end of the east driveway the wall segment turns 90° to the east and there is a very tall planter constructed in the corner (Figure 21). At this planter area the eastern boundary of the property continues as a retaining wall that wraps around the north property boundary. The subject property is on the top, the adjoining property below. There are several cement drainage pipes embedded in this wall (Figure 22).

The northern portion of the wall has three distinct segments, though they are continuous. The westernmost end appears to be a two episode construction. It is tiered with an approximately 100 cm difference in height (Figure 23). On the top is a modern railing. The second segment is a continuation of the bottom tier, abutting a modern parking structure. The third segment begins where the parking structure ends and is the retaining wall referred to in the description of the eastern portion.

The western segment is the widest, with double wall construction (Figure 24), stairs that are blocked off, grass, and a sprinkler system in the middle. It is low on the High Street side and tall on the project side. This wall also has cement drainage pipes and four light fixtures made of metal and glass embedded into its construction (Figure 25).

The wall lacks integrity of association. It was built as a boundary for the former Wailuku Post Office, which is no longer there. The post office was demolished in 2013, with no surface remnants of the building visible on the property. Because it lacks integrity, the wall is not significant so no mitigation is necessary.

Summary of Results

Pedestrian survey of .43 acres on TMK: (2) 3-4-013:014 identified one historic property, a wall thought to have been built in 1959 when the Wailuku Post Office was constructed. The wall was designed as a boundary for the post office building, which is no longer there. In consultation with SHPD, subsurface testing was not conducted.



Figure 21. Portion of the eastern wall segment with planter, facing north.



Figure 22. Portion of the east wall segment showing cement drainage pipe, facing west.



Figure 23. Portion of the northern wall segment, facing north.



Figure 24. Portion of the western wall segment showing double wall construction, facing south.



Figure 25. Portion of the western wall segment showing light fixture, facing west.

CONCLUSION AND RECOMMENDATIONS

An archaeological inventory survey was conducted for the Maui County Office Building 1 in Wailuku Ahupua‘a, Wailuku District, on the island of Maui. This covers .43 acres on TMK: (2) 3-4-013:014, where the former Wailuku Post Office once stood. A 100% pedestrian survey was completed and one historic property, a wall, was documented. The wall was built in 1959 as a boundary for the Wailuku Post Office. The post office building was demolished in 2013 and is no longer present on the property.

Significance Determinations

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

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

(1) Criterion “a”. Be associated with events that have made an important contribution to the broad patterns of our history;

(2) Criterion “b”. Be associated with the lives of persons important in our past;

(3) Criterion “c”. Embody the distinctive characteristics of a type, period, or method of construction, represent the work of a master, or possess high artistic value;

(4) Criterion “d”. Have yielded, or is likely to yield, information important for research on prehistory or history; or

(5) Criterion “e”. Have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events or oral accounts--these associations being important to the group’s history and cultural identity.

Site 8285 is not significant because it lacks integrity of association (Table 3). It was built as a boundary for the former Wailuku Post Office, which is no longer there. The post office was demolished in 2013, with no surface remnants of the building visible on the property. Because it lacks integrity, the wall is not significant and no mitigation is necessary.

Table 3. Significance Determinations

Site	Description	Function	Criterion	Justification	Recommendation
8285	Historic Wall	Boundary for former post office	Not Significant	Lacks integrity of association—post office is no longer there	No further work, Archaeological Monitoring

Recommendations

Background research indicates that a variety of cultural resources may be found in the vicinity of the project lands, from subsurface cultural layers to historic remains. However, the project lot has undergone extensive disturbance in the past. Historic ground disturbance occurred across the entire project area, ranging from 3 ft. (.9 m) on the western side along High Street to 13 ft. (3.9 m) at its lowest point (basement), and back to roughly 3.5 ft. (1.1 m) at the east end. In its present state the majority of the lot is now comprised of fill material, its depth ranging from 2.5–10 ft. (.8–3.1 m) in relation to where the old post office foundation was to current grade.

The proposed plan for the office building construction as currently designed does include site excavation through the existing fill material and requires further excavation into undisturbed soils at a depth of approximately 6 ft. (1.8 m) or more than was previously excavated from natural grade at the basement area and approximately an additional 3.5 ft. (1.1 m) at the eastern end.

In a review of archaeological studies conducted on Waiale Road (approximately 0.5 miles from project area) as a comparable area of investigation, a subsurface cultural layer and historic resources were encountered in as little as 40 cm below surface up to 150 cm below surface (approximately 1–5 ft.) from natural grade.

We suspect that much of the project area's potential for a subsurface cultural layer has been altered or removed during the original post office construction. However, the proposed building will exceed to depths into undisturbed soils as described, although it is not likely that significant historic or cultural resources will be encountered at those depths.

Nevertheless, an archaeological monitoring program should be implemented for ground disturbance during construction because of the occurrence of an LCA within the project area and historic structures nearby. The Site 8285 wall is slated for demolition, and archaeological monitoring should be conducted during this action as well. Specifics of the monitoring program should be delineated in an archaeological monitoring plan that is accepted by SHPD.

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

GLOSSARY

<i>ahupua‘a</i>	Traditional Hawaiian land division usually extending from the uplands to the sea.
<i>ala loa</i>	Highway, belt road around island.
<i>ali‘i</i>	Chief, chiefess, monarch.
<i>‘aumakua</i>	Family or personal gods. The plural form of the word is <i>‘aumākua</i> .
<i>‘auwai</i>	Ditch, often for irrigated agriculture.
bermuda grass	The grass <i>Cynodon dactylon</i> , originally from the Middle East. This fast growing species is often used for turf grass.
<i>hala</i>	The indigenous pandanus tree, or <i>Pandanus odoratissimus</i> , which had many uses in traditional Hawai‘i. Leaves were used in mats, house thatch, and basketry; flowers were used for their perfume; keys were utilized in lei and as brushes; roots and leaf buds were used medicinally; and wood was fashioned into bowls and other items.
<i>heiau</i>	Place of worship and ritual in traditional Hawai‘i.
<i>‘ili</i>	Traditional land division, usually a subdivision of an <i>ahupua‘a</i> .
<i>imu</i>	Underground pit or oven used for cooking.
<i>kama‘āina</i>	Native-born.
<i>koa haole</i>	The small tree <i>Leucaena glauca</i> , historically-introduced to Hawai‘i.
<i>konohiki</i>	The overseer of an <i>ahupua‘a</i> ranked below a chief; land or fishing rights under control of the <i>konohiki</i> ; such rights are sometimes called <i>konohiki</i> rights.
<i>kula</i>	Plain, field, open country, pasture, land with no water rights.
<i>kuleana</i>	Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.
<i>lantana</i>	The historically introduced shrub, <i>Lantana camara</i> .
<i>lo‘i, lo‘i kalo</i>	An irrigated terrace or set of terraces for the cultivation of taro.
<i>Māhele</i>	The 1848 division of land.
<i>makai</i>	Toward the sea.
<i>mauka</i>	Inland, upland, toward the mountain.
<i>mō‘ī</i>	King.
monkeypod	A large tree, <i>Samanea saman</i> , introduced to Hawai‘i from tropical America.

<i>mo‘olelo</i>	A story, myth, history, tradition, legend, or record.
<i>‘ōhi‘a</i>	Two kinds of forest trees. See also <i>o ‘ōhi‘a ‘ai</i> and <i>‘ōhi‘a lehua</i> .
<i>‘ōhi‘a ‘ai</i>	The mountain apple tree, <i>Eugenia malaccensis</i> , a forest tree that grows to 50 ft. high.
<i>‘ōhi‘a lehua</i>	The native tree <i>Metrosideros polymorpha</i> , the wood of which was utilized for carving images, as temple posts and palisades, for canoe spreaders and gunwales, and in musical instruments.
<i>‘okana</i>	Subdivision or district, usually consisting of several ahupua‘a.
<i>‘ōlelo no‘eau</i>	Proverb, wise saying, traditional saying.
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 recorded arrival of Westerners in the islands.

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