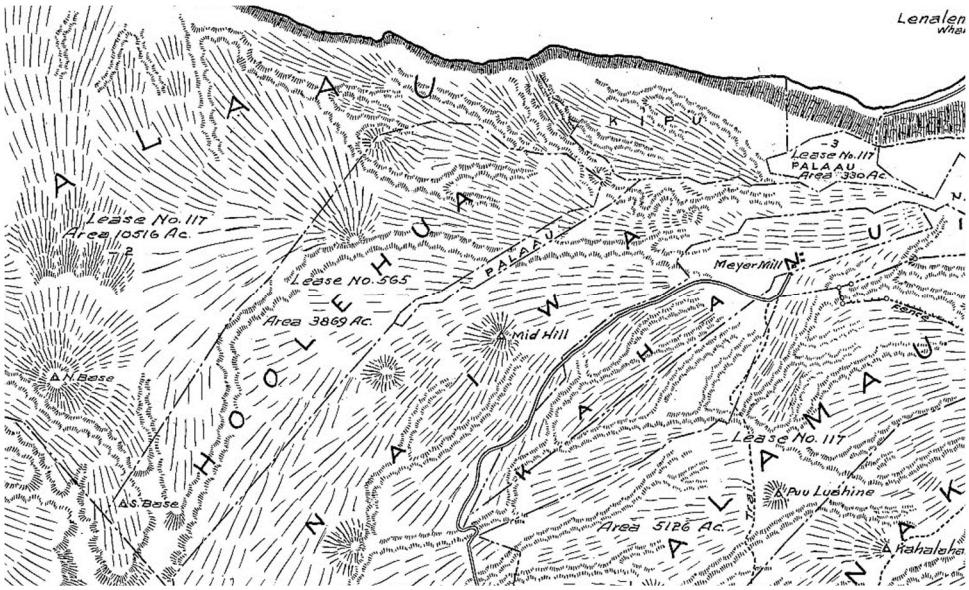
Revised Draft— Archaeological Monitoring Plan for the Proposed Veteran's and Resident's Center, Hoʻolehua Ahupuaʻa, Kona District, Island of Molokaʻi, Hawaiʻi

TMK: (2) 5-2-015:053



Prepared For:

State of Hawaiʻi, Department of Hawaiian Home Lands
91-5420 Kapolei Parkway
Kapolei, Hawaiʻi 96707

HAWAIIAN HOME LANDS
HAWAIIAN HOMES COMMISSION · DEPARTMENT OF HAWAIIAN HOME LANDS

July 2018

Keala Pono Archaeological Consulting, LLC ● PO Box 1645, Kaneohe, HI 96744 ● Phone 808.381.2361

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Prepared By:

Windy Keala McElroy, PhD
and
Dietrix Duhaylonsod, BA

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MANAGEMENT SUMMARY

Archaeological monitoring will be conducted for the proposed Veteran's and Resident's Center at TMK: (2) 5-2-015:053 in Hoʻolehua Ahupuaʻa, Kona District on the island of Molokaʻi. This monitoring plan is designed to identify and appropriately treat archaeological resources that might be encountered during construction. Monitoring will be conducted only during the grubbing and grading for the new building, and during initial excavations for associated utilities, the access road, and parking lot. After grubbing and grading and initial excavations have been completed, in consultation with the SHPD, the archaeological monitoring plan may be modified.

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INTRODUCTION

At the request of G70, on behalf of the State of Hawai‘i Department of Hawaiian Home Lands (DHHL), Keala Pono Archaeological Consulting has prepared an archaeological monitoring plan (AMP) for TMK: (2) 5-2-015:053 in Ho‘olehua Ahupua‘a, Kona District, on the island of Moloka‘i, Hawai‘i. A new community center is planned, to include construction of a building, driveway, and parking lot. This monitoring plan is designed to identify historic properties that might be exposed during construction, and to treat them properly. Because DHHL properties are considered tribal lands under the Native American Graves and Repatriation Act (NAGPRA), federal laws such as NAGPRA and the Archaeological Resources Protection Act (ARPA) will be followed where appropriate, in addition to the State Historic Preservation Division's (SHPD's) *Rules Governing Standards for Archaeological Monitoring Studies and Report*s (§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 Environment

The project area is located on Hawaiian homestead lands within the ahupua‘a of Ho‘olehua and within the larger moku of Kona on the island of Moloka‘i (Figures 1 and 2). This is on TMK: (2) 5-2-015:053, a 2.282 ha (5.638 ac.) parcel owned by the State of Hawai‘i Department of Hawaiian Home Lands. The project area is bounded by Farrington Avenue on the south, Hawaiian homestead residential lots to the north and west, and Keena Place to the east.

The project area lies at approximately 250 m (820 ft.) in elevation and is roughly 2.5 km (1.6 mi.) from the northern coastline of Moloka‘i. The Lanikeha Ho‘olehua Community Center occupies the south side of the lot, and the rest of the parcel is an open grassy field, aside from some large trees along the northern perimeter of the property. Lihi Pali Avenue is on the east, and a post and wire fence bounds the property on several sides.

The project area is situated in the middle section of the island on the Ho‘olehua Plain, which consists mainly of a rich lateritic soil that runs from 3–9 m (10–30 ft.) in depth (Meyer 1982). The soil type on the north side of the project area is LaB, or Lahaina silty clay with 3 to 7% slopes (Figure 3). On the south side is HzA, or Hoolehua silty clay with 0 to 3% slopes. The soil association for the project area is the Molokai-Lahaina association which is described as "deep, nearly level to moderately steep, well-drained soils that have a moderately fine textured or fine textured soil; on uplands" (Foote et al. 1972).

The project area receives approximately 89 cm (35 in.) of rainfall annually (Giambelluca et al. 2013). This rainfall helps to recharge the basal zone of groundwater on which almost the entire island sits. Beneath the Ho‘olehua Plain, the basal groundwater is thoroughly brackish due to the lack of surface groundwater adding to the zone where the fresh and salt water mix. The nearest streams are Mane‘opapa, a non-perennial stream that runs through a gulch 300 m (.19 mi.) north of the project area and Kaluape‘elua, another non-perennial watercourse situated 400 m (.25 mi.) to the south of the parcel. Temperatures in the area range from a low of 20° C (68° F) in the cold, rainy season to 24° C (76° F) in the warm, drier season. Typical northeasterly trade winds blow throughout most of the year but are sometimes replaced by the southerly Kona winds (Stearns and Macdonald 1947).

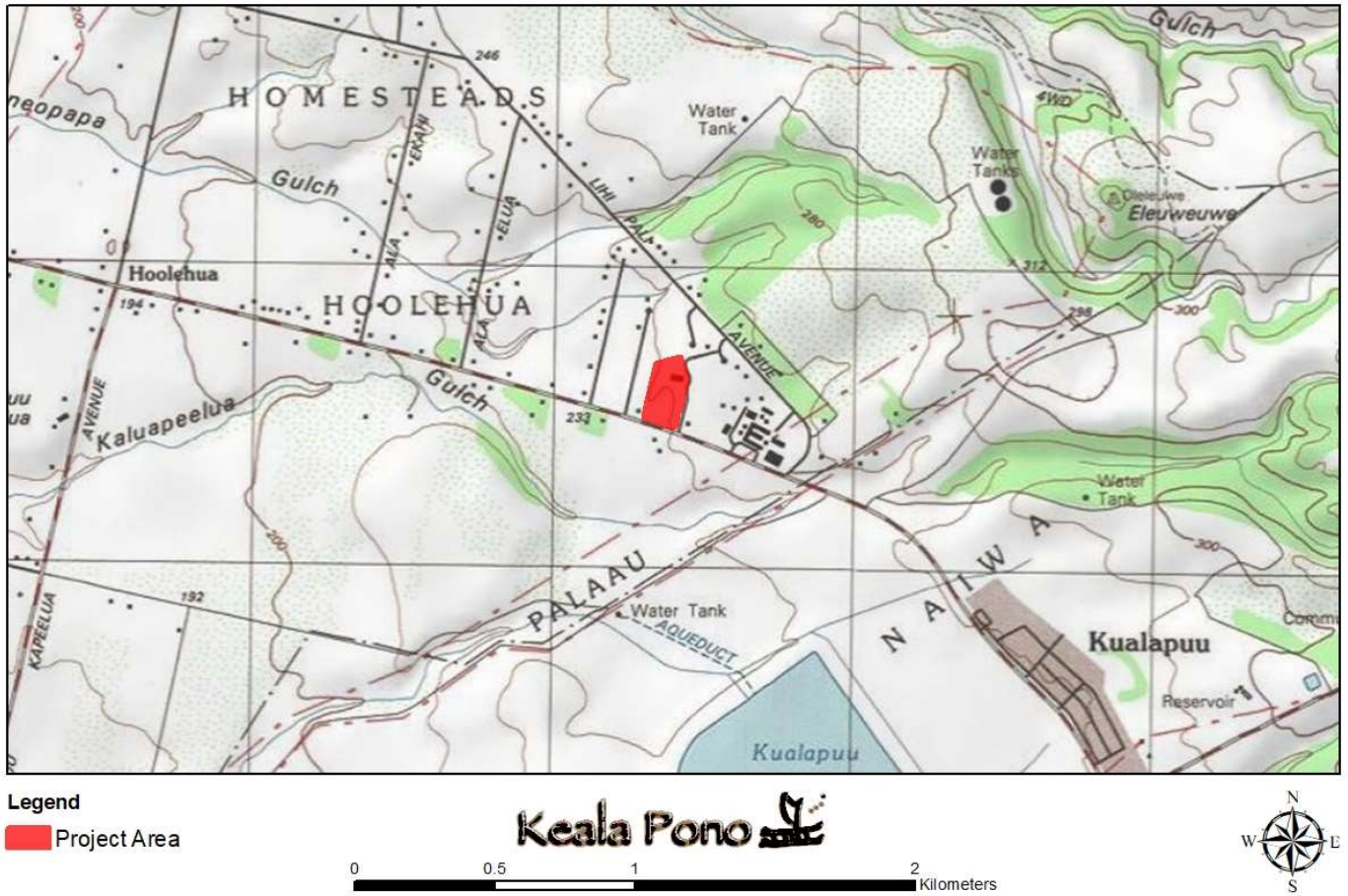

Figure 1. Project area on a 7.5 minute USGS 1993 Kaunakakai quadrangle map.

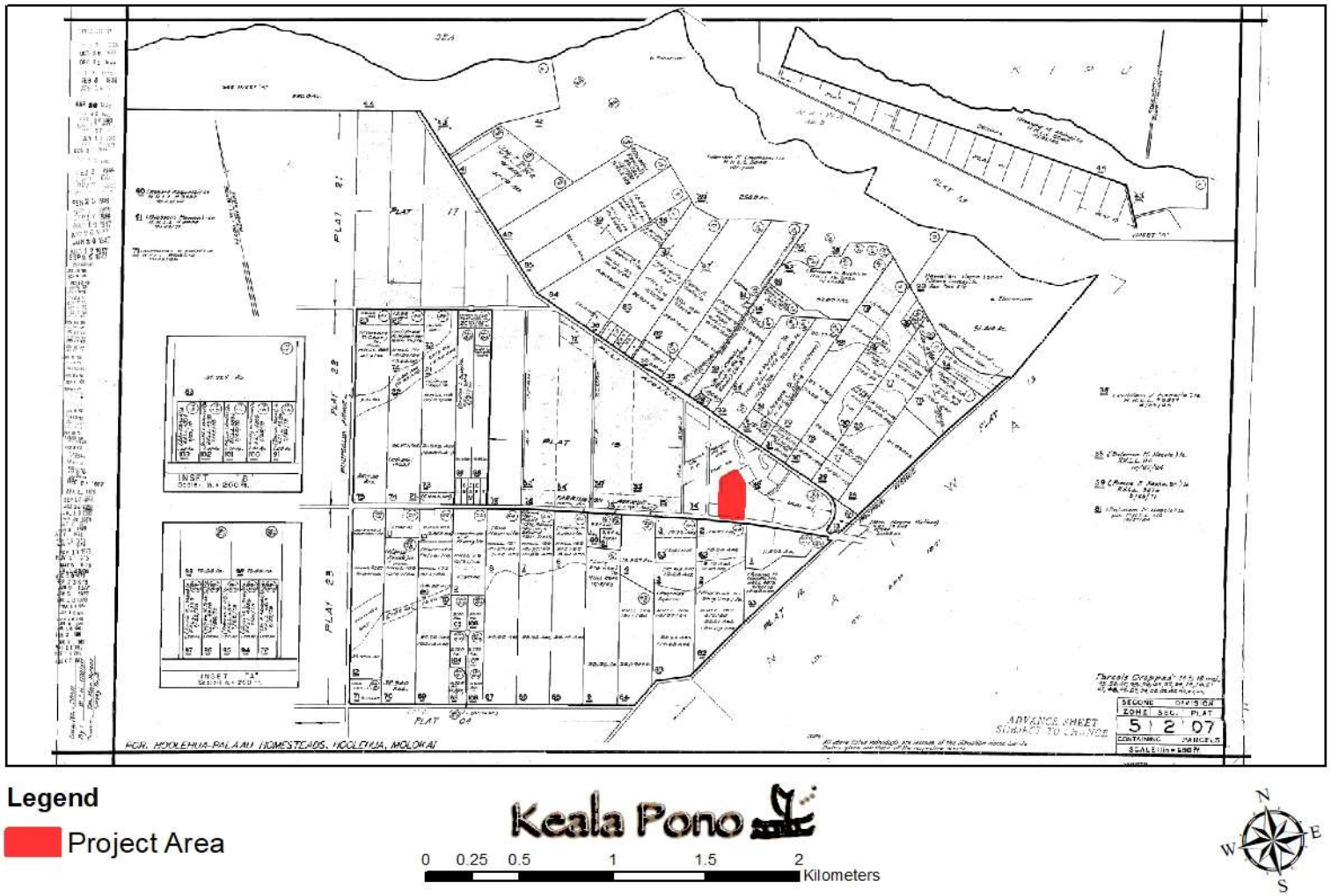

Figure 2. Project area (in red) on TMK plat map (2) 5-2-007.

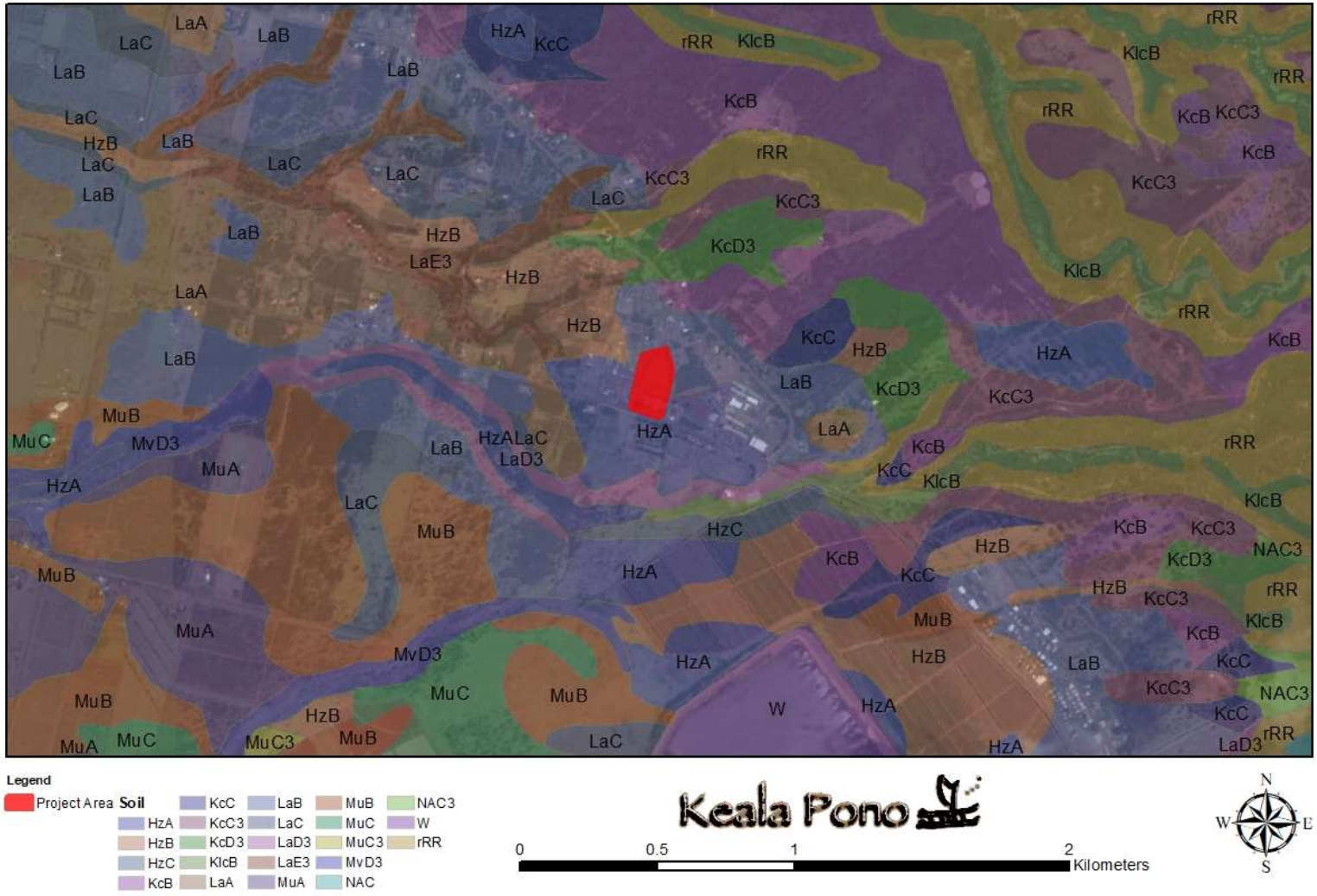

Figure 3. Soils in the vicinity of the project area.

The Project

DHHL in cooperation with the State of Hawaii Department of Defense (DOD) propose to construct a new Community Center adjacent (within the same property) to the existing Lanikeha Community Center. The DOD will provide the funding to DHHL through State House Bill 100, HD1 SD1 CD1 and DHHL will provide the land and the lease agreement. The new facility will serve the communities of both the Moloka‘i military veterans and the DHHL Homestead residents, many of whom are both DHHL beneficiaries and veterans.

The new facility will connect to the existing driveway of the Lanikeha Community Center. A 7-m (24-ft.) access driveway will lead to a parking lot which will be sized to support a daily use of 20–50 users. DHHL proposes to construct a building utilizing customized modular units due to the construction schedule and available funding. The minimum components for the facility include: classroom space, a kitchen, a meeting and display room, four offices (two each for veteran and homestead resident use), storage space (indoor and outdoor), an outdoor gathering space, indoor and outdoor restroom facilities (one set each). The classroom, meeting and storage spaces will have the flexibility to be partitioned and customized. An outdoor playset has also been proposed. The building and support facilities are situated on the site such as to preserve as much of the existing open space as possible.

It is anticipated that the new facility will be able to utilize the existing infrastructure for its wastewater, water, and electrical demand, although if this is not possible then a new leach field will be constructed. The adequacy of all infrastructure requirements will be verified. Utilization of the existing infrastructure and the existing driveway for access will hopefully minimize the impact to the community.

BACKGROUND

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 the Hoʻolehua region. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., moʻolelo, ʻōlelo noʻeau) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawaiʻi State Library, the University of Hawaiʻi at Mānoa libraries, the SHPD library, and online on the Papakilo, Ulukau, and Waihona ʻAina databases, and the State of Hawaiʻi Department of Accounting and General Services (DAGS) website. Historical maps, archaeological reports, and historical reference books were among the materials examined.

Hoʻolehua in Traditional Times

The history of Hoʻolehua begins with the origin of Molokaʻi Island:

> Molokaʻi and Lānaʻi were the children of Wākea by different wives. Hina was the mother of Molokaʻi and the child was called Molokaʻi-a-Hina. The mother of Lānaʻi was Kaʻulawahine. They became ancestors of the people of those islands, but the two islands had ancient names (Kamakau 1991:129).

Much of the oral accounts which narrate the events from the first peopling of Hawaiʻi to the recent period of written documentation has been lost in time. However, there are other means by which Hawaiʻi's history has been preserved. One often overlooked traditional source of history is the information embedded in the Hawaiian landscape. Hawaiian place names "usually have understandable meanings, and the stories illustrating many of the place names are well known and appreciated… The place names provide a living and largely intelligible history [to those familiar with the stories behind the names]" (Pukui et al. 1974:xii).

Among the place names relevant to the project area which have been listed in the book *Place Names of Hawaii* are Hikauhi, Hoʻolehua, ʻĪloli, Kāluapeʻelua, Kona, Molokaʻi, Pālāʻau, and Puʻukapeʻelua; the stories associated with these place names are in the Moʻolelo section of this report:

> Hikauhi. Coastal area, gulch, fishpond, and reef passage, south Molokaʻi. This was the daughter of Chief Hoʻolehua and his wife ʻĪloli. [*No translation given].
>
> Hoʻolehua. Village, land divisions, and Hawaiian homesteads area near the Molokaʻi airport, said to be named for a chief. *Lit.*, acting the expert.
>
> ʻĪloli. Three land divisions, Molokaʻi. *Lit.*, yearning.
>
> Kāluapeʻelua. Gulch, Molokaʻi. *Lit.*, baked caterpillar
>
> Kona. Leeward districts on Hawaiʻi, Kauaʻi, Molokaʻi, Niʻihau, and Oʻahu. *Lit.*, leeward.
>
> Molokaʻi. Island, 38 miles long, 10 miles wide, 261 square miles in area, and having a 1970 population of 5,261. District, forest reserve, lighthouse, high school, airport, and hospital. [*No translation given].
>
> Pālāʻau. Three land divisions, north central and southwest Molokaʻi. *Lit.*, wooden fence or enclosure.

> Puʻukapeʻelua. Hill, north Molokaʻi. A beautiful girl lived in a cave near Kalaʻe. *Lit.*, hill [of] the caterpillar.

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

In addition to the land features having significance in their names, so too was there importance attached to the naming of the rains, the winds, the clouds and many other phenomena of the natural environment. Hehikaʻuala is a rain name of Hoʻolehua. Literally it translates to "the rain that tramples sweet potato." Lanikeha, literally "lofted heaven," is another rain name of Hoʻolehua. It is a rain that shares its name with a native sweet potato variety of Molokaʻi. Both rain names are associated with the ʻuala, showing the importance of that crop to the area. Among Hoʻolehua's wind names, one is Ikioe (Kamakau 1991), and another is Puluea which translates to "a damp breath." Summers gives two names for Hoʻolehua's winds, Kaikioe and Iʻaiki, and she cites Pukui and Elbert's dictionary as the source for this information (Summers 1971), but upon verifying the citation, only Iʻaiki is listed in the dictionary (Pukui and Elbert 1986).

Subsistence and Traditional Land Use

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

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

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

> *ʻOlo* or *Hokeo* bore the long gourd used for the *hula* drum and for holding the fisherman's tackle. These still grow wild in Kaʻu, near Punaluʻu, and are cultivated at Hoʻolehua on Molokai.

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

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

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

Scattered or not, the population on the Hoʻolehua Plain during traditional times was substantial enough to have left behind several heiau and koʻa. Summers (1971) lists two heiau in Hoʻolehua. One was called Lepekaheo Heiau, and it was near the boundary between Hoʻolehua 2 and Pālāʻau 2 Ahupuaʻa. The other heiau was documented without a name, and it was east of a place called ʻEleuweue. Another feature that Summers notes offers additional insight to traditional living in the area in pre-contact times. This was a 6 ft. by 7 ft. boulder at Puʻu Kapeʻelua, Hoʻolehua, which was interpreted as either a stone for sharpening adzes or for collecting water (Summers 1971).

Areas north of the Kualapuʻu reservoir near Puʻu ʻAnoʻano were used in ancient times to teach kahuna the spiritual and medicinal arts. The proverb, "Molokaʻi kuʻi lāʻau" (Molokaʻi, pounder of medicine) attests to the expertise of Molokaʻi kahuna in compounding medicines and poisonous potions (Pukui 1983). From a chant extolling the powers of Molokaʻi, Mrs. Vanda Hanakahi, a native of Hoʻolehua wrote in the late 20th century, " ʻAe nō ʻo Molokaʻi ka piko o ka paeʻāine o Hawaiʻi nei; he wahi laʻa ʻihi no ke anaina mea hoʻōla…" meaning that Molokaʻi is agreed upon as the center of the Hawaiian archipelago and is a sacred and revered place of healing arts for the multitudes.

Moʻolelo

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

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

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

One moʻolelo points out that several of these Molokaʻi places were named after legendary figures from the ancient days. Hoʻolehua was named after an ancient chief of the same name (Pukui et al. 1974). Hoʻolehua's wife was ʻĪloli, and their daughter was named Hikauhi (Pukui et al. 1974). Today, ʻĪloli is the name of a nearby ahupuaʻa in Molokaʻi's Kona District, and it is also the name of a hill in another nearby ahupuaʻa, Kaluakoʻi. As for Hikauhi, it is the name of several features in Kaluakoʻi Ahupuaʻa, namely a gulch, a hill, a fishpond and a specific point along the coast.

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

Beckwith (1970) shares that Pākaʻa's mother was Laʻamaomao, a woman of chiefly rank from Kapaʻa, Kauaʻi. Kamakau also mentions a Laʻamaomao in his written accounts, and this Laʻamaomao is connected to Molokaʻi, but it appears to be a different person with the same name. Kamakau does not even specify if this Laʻamaomao is female or male. In Kamakau's moʻolelo of the great navigator Moʻikeha, Laʻamaomao is one of many supporters who followed Moʻikeha as he sailed from Kahiki to Hawaiʻi. As he sailed through the islands, some of Moʻikeha's followers

stayed on Hawai‘i Island, some stayed on Maui, some on O‘ahu, and La‘amaomao stayed on Moloka‘i. It is in this account that Kamakau gives us one of the names of Ho‘olehua’s winds:

> Mo‘ikeha belonged to Kahiki, and the reason he came to Hawai‘i was because he… was severely criticized, and so he went off to sea. He took with him his followers Moa‘ula, Pāha‘a, La‘a-maomao, Mō‘eke, Kaunalewa, and some others. The first place they landed on was at Kalae in Ka‘ū, Hawai‘i…
>
> La‘amaomao remained on Moloka‘i at Haleolono in Kaluako‘i --- in Kaluako‘i of the tiny fish of Haleki‘i, the black sea cucumbers of Pālā‘au, the Ikioe wind of Ho‘olehua; the sweet waters of Waiakāne, and the stratified limestone (*‘unu‘unu pa‘akea*) of Haleolono. There lived La‘a-maomao (Kamakau 1991:105–106).

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

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

‘Ōlelo No‘eau

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

> (1935) Ku‘u manu lawelawe ō o Ho‘olehua.
> *My bird of Ho‘olehua that cries out about food.*

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

(2164) Moʻa nopu ka lā i ke kula o Hoʻolehua.

The sun scorches the plain of Hoʻolehua.

Refers to Hoʻolehua, Molokaʻi.

There are several other ʻōlelo noʻeau which should be mentioned here. While they are not associated specifically with the project area, these sayings attribute certain things to the Molokaʻi people and/or the entire island, Hoʻolehua included. One saying celebrates the people's lineage to Hina. Other sayings declare that the people of Molokaʻi are expert athletes and practitioners of hula, sorcery, and the medicinal arts. And finally, one of the ʻōlelo noʻeau describes the island as a place of hurt and distress due to the tragedies associated with the Hansen's disease patients and their exile to a remote part of Molokaʻi:

(2191) Molokaʻi ʻāina o ka ʻehaʻeha.

Molokaʻi, island of distress.

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

(2193) Molokaʻi kuʻi lāʻau.

Molokaʻi, pounder of medicine.

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

(2194) Molokaʻi nui a Hina.

Great Molokaʻi, land of Hina.

The goddess Hina is said to be the mother of Molokaʻi.

(2195) Molokaʻi pule oʻo.

Molokaʻi of the potent prayers.

Molokaʻi is noted for its sorcery, which can heal or destroy.

(2315) Niniu Molokaʻi, poahi Lānaʻi.

Molokaʻi resvolves, Lānaʻi sways.

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

(2698) Pua ka uwahi o kāʻeʻaʻeʻa moku o Hina.

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

Said of the quickness of the athletes of Molokaʻi --- they were so fast that they smoked.

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

Hoʻolehua in the Historic Era

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

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

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

> Ma Lahaina i hoʻākoakoa ʻia ke anaina no ka holo ʻana i ke kaua. ʻO Halekumukalani ka hale o ke akua, aia ma Pūehuehu. I ka pau ʻana o ke kapu, ʻo ka hoʻomaka nō ia i ka holo a Molokaʻi; ʻo ka iʻa o nā loko kuapā, ʻo ia ke ō o ka holo ʻana; mai Hoʻolehua a Kaluakoʻi ka piha i nā waʻa. I ka holo ʻana o nā waʻa kaua ma ka mole o Lānaʻi, a ua kapa ʻia kēia alanui moana a Kahekili i holo mai ai i ke kaua i Oʻahu, ʻo Kaʻōpuakiʻikiʻi ka inoa; a ma ka lewa loa o ka moana, a loaʻa i ka wēlau o ka ʻAoʻaoa, a nāna i hoʻihoʻi i ka ʻāina, a ʻo Waikīkī ke awa (Kamakau 1996[1866]:88).
>
> *Lahaina was where the multitude was assembled to go into battle. Halekumukalani was the name of their god's house; it was at Pūehuehu. When the kapu period was over, they began sailing to Moloka'i, to get the fish from the fishponds, and their sailing continued, from Hoʻolehua to Kaluakoʻi, it was filled with canoes. When the war fleet sailed away from Lānaʻi, this ocean route that Kahekili traveled on to make war on Oʻahu was called Kaʻōpuakiʻikiʻi, under the long skies of the open sea, and they caught ahold of the tip of the ʻAoʻaoa wind, and it pushed them to the land, and Waikīkī was the landing place.*

Not long after Kahekili's death in 1794, King Kamehameha's forces from Hawaiʻi Island defeated both the Oʻahu warriors and the Maui warriors, and so Molokaʻi unquestionably went under the rule of Kamehameha. Like Kahekili, Kamehameha stopped on Molokaʻi on his way to fight on Oʻahu, and while on Molokaʻi, Kamehameha used the Hoʻolehua Plain as a training area for his warriors. Kamehameha eventually unified the entire island chain (Summers 1971).

Missionary and Ranching Activity

For many decades following the arrival of Westerners, Molokaʻi was not a prominent port of call that foreigners visited. After Captain Vancouver's description of the island in 1792, the only other accounts of Westerners visiting the island prior to the early 1800s were of missionaries (Summers 1971). The first permanent church established on the island was a Protestant mission on the east side of Molokaʻi in 1832. Much later, Catholic missionaries also established themselves on the island, but perhaps the one with the most profound impact was the mission founded on the Kalaupapa Peninsula by Saint Damien in the 1870s. It was there at the settlement established by

King Kamehameha V that Saint Damien ministered to the patients afflicted with Hansen's Disease. While the missionary foreigners and their activities helped shape Molokaʻi Island as a whole, they did not have a major impact on the Hoʻolehua Plain.

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

After Kamehameha V's death in 1872, Meyer continued to administer the royal ranchlands for Kamehameha's heirs. Excerpts from two Hawaiian language newspapers confirm the continuance of Meyer's land management. In the first excerpt, from *Ka Nupepa Kuokoa*, Meyer announces that lands of the Kamehameha heiress Princess Ruth Keʻelikōlani extend from Kaluakoʻi, past the Hoʻolehua Plain, and east to Kapaʻakea. In the second article, from *Ka Makaainana*, Meyer specifically lists Pālāʻau as one of the ahupuaʻa still under the royal name. Both newspaper excerpts, presented below, caution the rest of the population not to allow their animals to roam onto the royal lands:

> Mai keia manawa a mahope aku nei. Ke papa ia'ku nei na kanaka a pau, mai hookuu a hooholo i ka lakou mau holoholona maluna o na aina o ke Alii ka Mea Kiekie Ruta Keelikolani e waiho ia ma ka mokupuni o Molokai, ma Kapaakea a hiki i Kaluakoi, me ka ae like ole mamua me ko'u hope R.W. Meyer. Aina e kue kekahi i keia olelo papa, alaila, e hoopii ia no ma ke kanawai SIMON K. KAAI. Agena o ke Alii R. Keelikolani. (*Ka Nupepa Kuokoa* 1879)
>
> Olelo Hoolaha.
>
> E ike auanei na mea a pau he mau holoholona ka lakou [lio, miula a me na iakake], e holo ana maluna o na aina hanai holoholona ma Molokai-Kaluakoi, Palaau, Iloli, Naiwa, Kahanui Kalamaula, Kaunakakai, Makakupaiaiki a me ke kula o Kawela. E hooukuia aku ana mai ka la mua kau o Iulai, 1897, no kela a me keia holoholona e hele ana maluna o ua mau aina la he 25 keneta no ka holoholona hookahi o ka mahina, e hookaaia ma ke dala, a i ole, ma ka hana maoli paha maluna o ua mau aina la, ma ka ae like a ma ke kauoha a ka Luna Hooponopono o ua mau aina la i oleloia maluna. O na holoholona i hookaa ole ia, e hopuia aku ana ma ke ano komohewa. R.W. MEYER, Luna Hooponopono, Kalae, Molokai, Maraki 25, 1897. mar. 28-4ts. (Meyer 1897:1)

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

Māhele Land Tenure

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

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

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

There were no land claims awarded for Ho‘olehua. However, there were five land grants that were awarded in Ho‘olehua. Three of these were given to the Dudoit family; one was granted to the Lewis family; and one was conferred to the Makakoa family. Three of the five land grants listed here were awarded in 1899, the other two show no date. The lack of land ownership and transfers for Ho‘olehua may reflect the large block of land consolidation first under the Kamehamehas and later by the Molokai Ranch, followed by the Hawaiian Homes Commission.

Hawaiian Homesteads

The turn of the century also brought the most significant political changes to Moloka‘i and the rest of the Hawaiian Islands. Following the overthrow of the monarchy in 1893, the United States claimed the islands to be an annexed territory in 1898. To champion the Hawaiian people's rights, Prince Jonah Kūhiō Kalaniana‘ole became a delegate to the United States Congress. Due to Prince Kūhiō's efforts, Congress passed the Hawaiian Homes Commission Act in 1921 which set aside land throughout the islands to be reserved for the native Hawaiian population. An administrative body, The Hawaiian Homes Commission, was created, consisting of the Governor of Hawai‘i and four appointed citizens, three of which must have half Hawaiian blood or more (Keesing 1936). The Commission has evolved so that today it is composed of nine members, at least four of which must have one quarter Hawaiian blood or more (DHHL n.d.).

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

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

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

Historic Maps

Historic maps help to paint a picture of Hoʻolehua in times past and illustrate the changes that have taken place in the region over the years. The earliest depiction of the project area comes from an 1886 map of the island of Molokaʻi drawn by M.D. Monsarrat (Figure 4). General topography and a few place names are provided. Also shown are the names of paddocks in the project area vicinity, indicating that ranching took place during that time.

Among the early maps which clearly point out Hoʻolehua is a Hawaii Territory Survey map from 1915 (Figure 5). The map outlines the numerous land boundaries from the east end of the island and west to Kaluakoʻi and Punakou. Notice that Hoʻolehua is labeled "Lease No. 565, Area 3869 Ac."

The next map, titled "Subdivision of Portion of Hawaiian Homes Lands of Hoolehua and Palaau," dates to 1924 (Figure 6). This is the same year that the Hoʻolehua lands were designated as homesteads due to the Hawaiian Homes Commission Act. The homestead plots and numbers are clearly depicted. The main roadways in the vicinity of the parcel are already in place, including Farrington Highway and Lihi Pali Avenue.

A University of Hawaiʻi Land Study Bureau map shows the land uses and productivity of Central Molokaʻi in 1959 (Figure 7). The project area is at the edge of the yellow designation, which represents pineapple lands. There is a small portion of the project area in beige marked with "NI," which is designated as "Urban, Home-sites, Military, etc." The beige plot just east of the project parcel is marked with an "X," signifying miscellaneous agricultural land for noncommercial use. There are also large areas designated as grazing lands (in green) to the north of the project site.

Contemporary History

Most of the contemporary history of Hoʻolehua is tied to the Hawaiian homestead lands there. Generations of families have made the area their home. It should be noted that in the 1920s the pineapple industry also came to central Molokaʻi, as seen in historic maps, and this likely affected the project lands. The island's major airport was also developed just south of the project area, but the community has retained its rural residential atmosphere until today.

Previous Archaeology

The island of Molokaʻi has not received the same amount of archaeological work as the other main islands and this is reflected in the limited number of published materials relating to the island's archaeological resources. The following summaries are based on reports found in the SHPD library in Kapolei, and are listed chronologically (Figure 8 and Table 1).

The foundation of works that comprise the canon of Molokaʻi's archaeological resources include *Heiau of Molokai* (Stokes 1909); *A Regional Study of Molokai* (Phelps 1941); and the most comprehensive work to date, *Molokai: A Site Survey* (Summers 1971), which is a compilation of other sources.

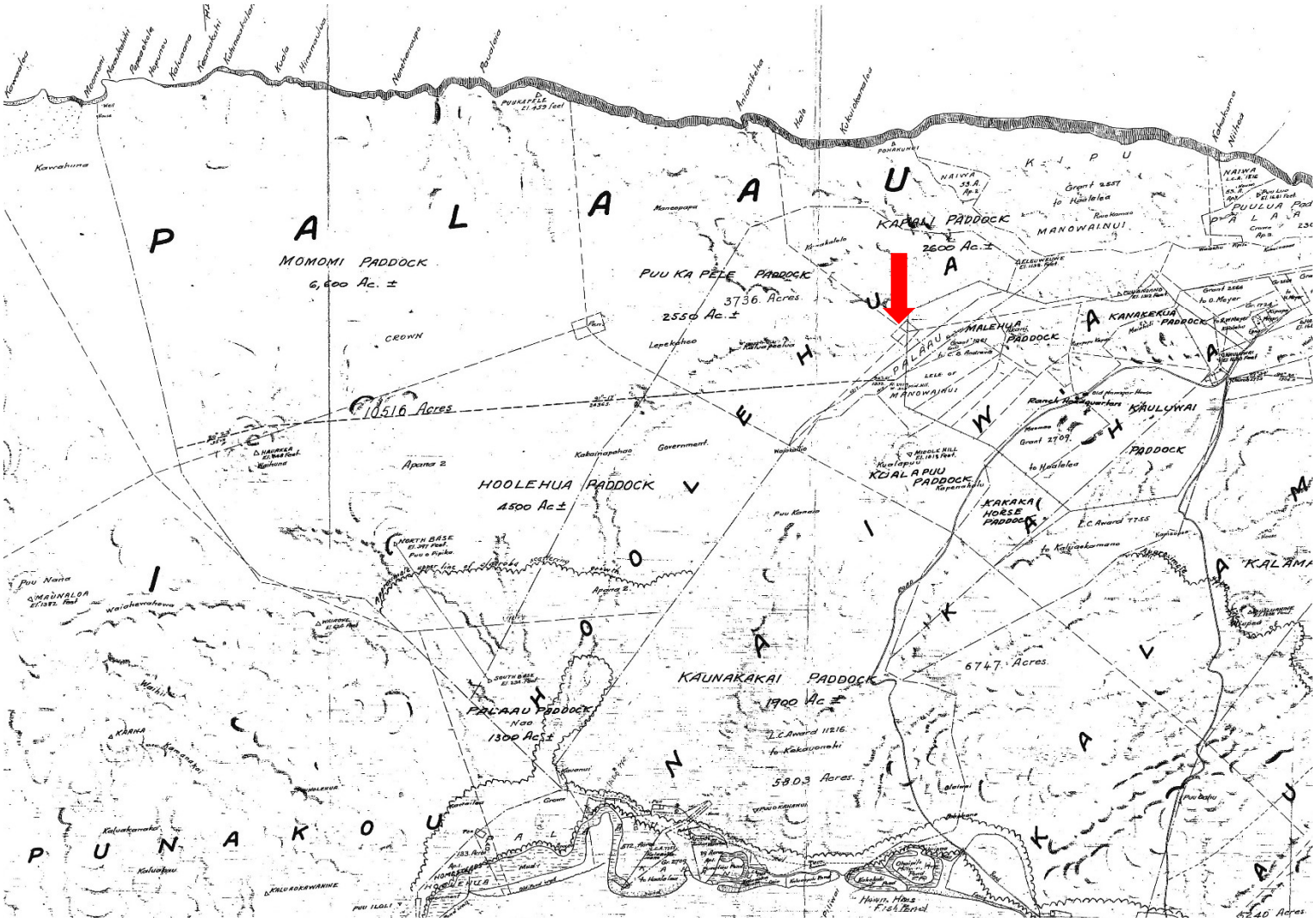

Figure 4. Portion of a second map of Moloka‘i drawn by Monsarrat in 1886 (Monsarrat 1886). The red arrow points to the project area.

Figure 5. Portion of a Hawaii Territory Survey map of Molokai government tracts (Wall 1915). The red arrow points to the project area.

Figure 6. Portion of a Hawaii Territory Survey map of Hoʻolehua and Pālāʻau (Wall 1924). The red arrow points to the project area.

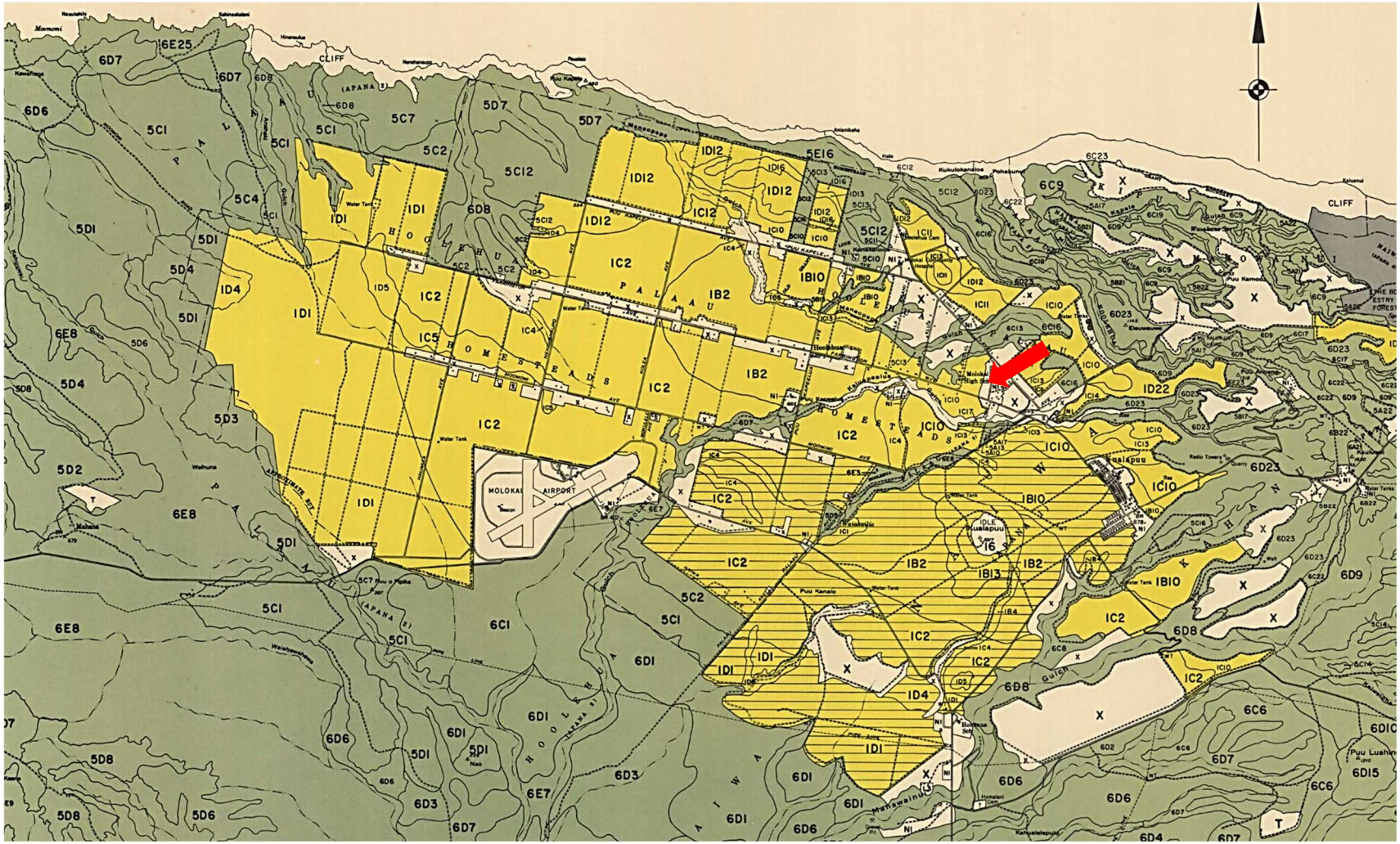

Figure 7. Portion of a map showing land use in the project area ca. 1959 (Fujimura 1959). Note the extent of the pineapple lands in yellow and grazing lands in green. The red arrow points to the project area.

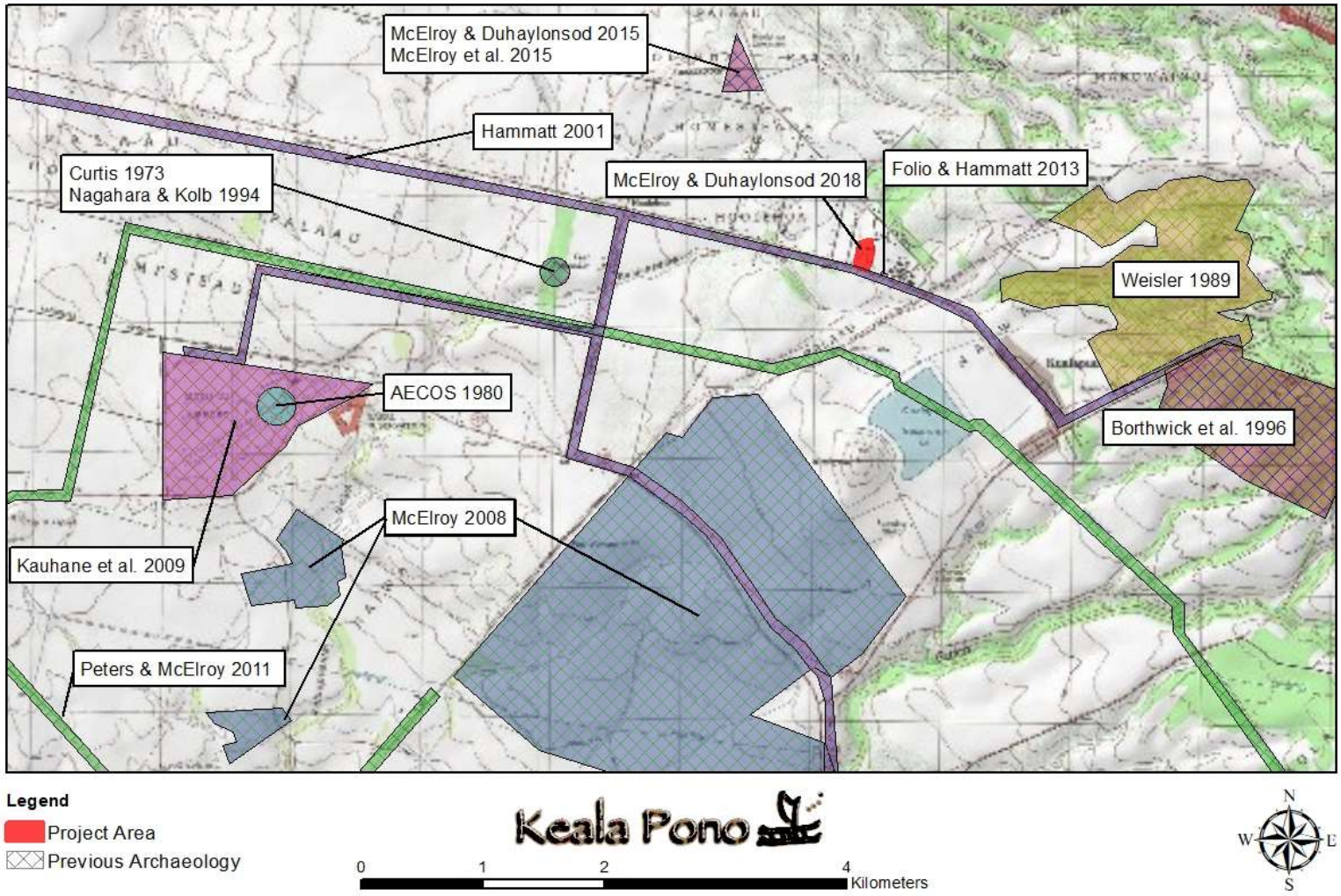

Figure 8. Previous archaeological studies in the vicinity of the project area.

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

Author	Location	Work Completed	Findings
Stokes 1909	Molokaʻi, island-wide	Recording	Documented sites island-wide.
Phelps 1941	Molokaʻi, island-wide	Recording	Documented sites island-wide.
Summers 1971	Molokaʻi, island-wide	Recording	Documented sites island-wide.
Curtis 1973	Molokaʻi, island-wide	Recommendation Report	Recommended the preservation of Puʻu Kapeʻelua and Hawaiian Homes Commission Headquarters.
AECOS 1980	Hoʻolehua Airport	Reconnaissance Survey	Identified World War II sites.
Weisler 1989	Kipū	Archaeological Survey	Documented two heiau previously recorded by Summers (1971): 111 and 109A and identified a subsurface cultural deposit, SIHP 50-60-03-885.
Nagahara and Kolb 1994	Kapeʻelua Complex, Hoʻolehua	Field Inspection and Mapping	Recommended the Kapeʻelua Complex (SIHP 50-60-03-11) for preservation.
Borthwick et al. 1996	Kahanui 2	Archaeological Inventory Survey	Identified three sites: platform remnant (SIHP 50-60-03-1633), a historic wall segment (SIHP 50-60-03-1634), and a terrace (SIHP 50-60-03-1635).
Hammatt 2001	60 km road corridor (multiple ahupuaʻa)	Archaeological Assessment	None.
McElroy 2008	Pālāʻau, Hoʻolehua, and Nāʻiwa	Archaeological Assessment	None.
Kaʻuhane et al. 2009	Molokaʻi Airport Rescue and Firefighting Station, Pālāʻau	Cultural Impact Assessment	Compiled archival and oral history documentation.
Peters and McElroy 2011	27 km proposed waterline corridor (multiple ahupuaʻa)	Archaeological Assessment	None; two previously identified sites in the area could not be found.
Folio and Hammatt 2013	Molokaʻi High School	Archaeological Inventory Survey	Identified a historic trash pit (SIHP 50-60-01-2527).
McElroy and Duhaylonsod 2015	Kanakaloloa Cemetery	Archaeological Inventory Survey	Documented one site, the Kanakaloloa Cemetery (SIHP 50-60-02-2564).
McElroy et al. 2015	Kanakaloloa Cemetery	Cultural Impact Assessment	Interviewed four community members who identified cultural practices that take place at the cemetery and vicinity.
McElroy and Duhaylonsod 2018	Current Project Area	Cultural Impact Assessment	Interviewed four community members who shared their knowledge of the area and recommendations for the project.

Regarding Hoʻolehua, a review of the archaeological sites documented by Summers (1971) indicates the presence of Lepekaheo Heiau located west of Kāluapeʻelua Gulch; an unnamed heiau on the east side of ʻEleuweue; and an assortment of pōhaku on Puʻu Kapeʻelua. One of those stones is a huge boulder interpreted as an adze-sharpening or water-collecting stone, and the rest of the stones are called "The Caterpillar Stones," which are associated with the legend of the local caterpillar demi-god (Summers 1971).

The closest sites to the area of study are Site 11 at Puʻu Kapeʻelua in Hoʻolehua, and Site 107, a hōlua slide in Kualapuʻu.

Site 11 is located at Puʻu Kapeʻelua, south of the current project area, between Moʻomomi Avenue and Farrington Avenue. The site consists of two components. Site 11A is known as the "Caterpillar Stones" (Summers 1971:37). Summers (1971:37) quotes a moʻolelo told by Cooke (1949:102), although no description is given for the stones

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

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

Site 107 is a hōlua slide on the south-southwest side of Kualapuʻu Hill. Note that the site map in Summers (1971) places the hōlua southeast of the project area, as is shown in Figure 8, while the site description says the hōlua lies on Kualapuʻu Hill. In 1966, no paving could be identified, but traces of the hōlua slide could be seen on the hillside. It is also said that the hillside was once covered in sweet potato fields, which were delineated by rows of stones (Cooke 1949 in Summers 1971:80).

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

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

A 1989 survey further documented sites recorded by Summers (1971) and identified one new site (Weisler 1989). The survey was conducted for a proposed golf course at Kipū. The previously-recorded sites were both heiau: Site 111 and 109. The newly identified site was a subsurface cultural deposit, State Inventory of Historic Places (SIHP) 885.

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

A 1996 archaeological inventory survey for the Puʻu Kolea subdivision identified three archaeological sites (Borthwick et al. 1996). A total of 350 acres were surveyed at the 850–1,300 ft. elevation in Kahanui 2 Ahupuaʻa. The three archaeological sites consist of a platform remnant (SIHP 1633), a historic wall segment (SIHP 1634), and a terrace (SIHP 1635). Extensive bulldozing was observed in the area, and historic ranching remains were noted, including the remnants of the 1912 Puʻu Kolea Ranch guest house.

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

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

In 2009, a CIA was conducted in the nearby ahupuaʻa of Pālāʻau for the Molokaʻi Airport Aircraft Rescue and Firefighting Station Improvements Project (Kaʻuhane et al. 2009). Results concluded that the project would not adversely impact any cultural resources or practices. It was recommended that proactive community consultation should be pursued.

In 2011, an archaeological assessment was conducted through multiple ahupuaʻa on Molokaʻi, over a 27-km (16.78-mi.) corridor for a proposed waterline (Peters and McElroy 2011). No archaeological material and/or structures were identified during the project even though archival records indicated the possible presence of two sites. It was determined that previous ranching and agricultural activities as well as modern development may have caused the disappearance of the two previously identified sites.

An archaeological inventory survey in 2013 identified one site at Molokaʻi High School, just west of the current project area (Folio and Hammatt 2013). This was a historic trash pit that was designated as SIHP 2527. Items observed in the pit include a ca. 1910 cheese cutter, along with pieces of rusted metal.

In 2015, an archaeological inventory survey (McElroy and Duhaylonsod 2015) and cultural impact assessment (McElroy et al. 2015) were completed for the Kanakaloloa Cemetery, which straddles the boundary of Hoʻolehua and Pālāʻau. The survey documented one site, the Kanakaloloa Cemetery (SIHP 2564), while the cultural impact assessment interviewed four community members who identified cultural practices that take place at the cemetery and vicinity.

In addition to the above archaeological studies, an Historic American Engineering Report (HAER) was done for the Meyer Sugar Mill, located northeast of Kualapuʻu, off of Kalaʻe Highway (Bluestone 1978). When the report was written in 1978, the mill was deemed "the only surviving 19th Century Hawaiian sugar mill with its original machinery intact and its original design essentially unaltered" (Bluestone 1978:1). The mill was small in size compared to those of its time (ca. 1888), but it survives as a good example of Hawaiʻi's sugar-era constructions.

Most recently, a cultural impact assessment was completed for the current project (McElroy and Duhaylonsod 2018). Four community members shared their knowledge of the area and made recommendations for the project. No traditional practices or cultural sites were identified for the specific area of study.

Summary and Settlement Patterns

The Hoʻolehua Plain, set on the island of Molokaʻi, has its origin at the dawn of time when Hina and Wākea dwelled together, and Molokaʻi was born. This same Molokaʻi-a-Hina was to become the ancestor of the people of Molokaʻi (Kamakau 1991).

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

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

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

PROJECT DESIGN

Archaeological monitoring will be conducted for selected ground disturbing activity during construction of the proposed Veteran's and Resident's Center at TMK: (2) 5-2-015:053 in Hoʻolehua Ahupuaʻa, Kona District on the island of Molokaʻi. No archaeological resources are known for the project area. SHPD has recommended that archaeological monitoring is conducted only during the grubbing and grading for the new building, and during initial excavations for associated utilities, the access road, and parking lot (Appendix). After grubbing and grading and initial excavations have been completed, in consultation with the SHPD, the archaeological monitoring plan may be modified with written approval from the SHPD.

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 Hawaiʻi 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, and also that one archaeological monitor is needed for each ground disturbing 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 non-burial historic properties are identified, the SHPD will be notified and provisions outlined in HAR §13-280-3 will be followed.

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. As DHHL properties are considered tribal lands under NAGPRA, DHHL will make decisions regarding notification and consultation under NAGPRA, ARPA, and and HAR §13-300 as appropriate.

The AMP does not propose any additional treatment of human remains, other than documentation of archaeological context. Upon consultation with Native Hawaiian parties in accordance with NAGPRA, or with another ethnic group as appropriate, DHHL shall specify the archaeological procedures, if any, required to treat the remains, and the archaeological consultant shall assist in carrying out the requirements. DHHL will be responsible for final custody and disposition of any human remains and associated items found at the project site.

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 Report*s (§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.

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 the SHPD within 45 days of 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.

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

SUMMARY AND RECOMMENDATIONS

The Hoʻolehua Plain of Molokaʻi, has its origin at the dawn of time when Hina and Wākea dwelled together, and Molokaʻi was born. Evidence suggests that the Hoʻolehua Plain must have seen some kind of substantial pre-contact population, whether transient or permanent, due to the many heiau and koʻa and a kahua maika in the area. In the historic era, ranching was widespread throughout the region, and the central plains also saw ventures into sugarcane agriculture, pineapple cultivation, and honey production. However, with the passage of the Hawaiian Homes Commission Act in 1921, the Hoʻolehua Plain became a designated location for Hawaiian homesteads, and by 1924, the first homesteaders moved there. The area continues to be used as Hawaiian homestead lands today.

Archaeological monitoring will be performed for selected ground disturbing activity associated with construction of the proposed Veteran's and Resident's Center at TMK: (2) 5-2-015:053 in Hoʻolehua Ahupuaʻa, Kona District on the island of Molokaʻi. Monitoring will be conducted only during grubbing and grading for the new building, and during initial excavations for associated utilities, the access road, and parking lot. After grubbing and grading and initial excavations have been completed, in consultation with the SHPD, the archaeological monitoring plan may be modified. Whereas DHHL properties are considered tribal lands under NAGPRA, both federal and state law will be followed if human remains are found on the parcel.

GLOSSARY

ahupua‘a	Traditional Hawaiian land division usually extending from the uplands to the sea.
‘āina	Land.
ali‘i nui	High chief.
hale mua	Men’s eating house.
heiau	Place of worship and ritual in traditional Hawai‘i.
hōlua	Traditional Hawaiian sled used on grassy slopes.
kahua	Open place for sports, such as ‘ulu maika.
kama‘āina	Native-born.
kahuna	An expert in any profession, often referring to a priest, sorcerer, or magician.
kapa	Tapa cloth.
kapu	Taboo, prohibited, forbidden.
kioea	The bristle-thighed curlew, or *Numenius tahitiensis*, a large brown bird with a curved beak.
ko‘a	Fishing shrine.
Māhele	The 1848 division of land.
mauka	Inland, upland, toward the mountain.
moku	District, island.
mo‘olelo	A story, myth, history, tradition, legend, or record.
‘ōlelo no‘eau	Proverb, wise saying, traditional saying.
pōhaku	Rock, stone.
pu‘u	Hill, mound, peak.
‘uala	The sweet potato, or *Ipomoea batatas*, a Polynesian introduction.
wahi pana	Sacred places or legendary places that may or may not be kapu, or taboo.

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APPENDIX: SHPD LETTER REQUESTING ARCHAEOLOGICAL MONITORING

STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

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

January 30, 2018

IN REPLY REFER TO:
Log. No. 2017.02697
Doc. No. 1801MBF01
Archaeology
Architecture
History & Culture

Norman Sakamoto, Administrator
Land Development Division
State of Hawaii
Department of Hawaiian Home Lands
91-5420 Kapolei Parkway
Kapolei, HI 96707
Email: Norman.L.Sakamoto@hawaii.gov

Kawika McKeague, AICP
Senior Planner, G70
925 Bethel Street, Fifth Floor
Honolulu, HI 96813
Email: Kawika.M@g70.design

Dear Sirs:

SUBJECT: **Chapter 6E-8 Historic Preservation Review –**
Consultation and Request for Determination
Ho'olehua Veterans and Homestead Residents' Community Center Project
Ho'olehua Ahupua'a, Kona District, Moloka'i
TMK: (2) 5-2-015:001 por., 053 por.

This letter provides the State Historic Preservation Division's (SHPD's) review comments regarding the subject project. The pre-consultation request was made by email on October 18, 2017 and a conference call was held on October 26, 2017. The conference consultation included representatives from SHPD, the Department of Hawaiian Home Lands (DHHL), and consultant representatives from G70 and Keala Pono. SHPD received the conference report (meeting minutes) via email on October 30, 2017. The official project notification letter from DHHL (Norman Sakamoto) was submitted to SHPD on November 22, 2017, and additional requested historic preservation review materials were received by the SHPD on December 5, 2017.

DHHL indicates in the November 22, 2017 letter that the project includes the designing and constructing of a new Ho'olehua Veterans and Homestead Residents' Community Center to satisfy the needs of the Veterans living on Molakai'i. The new facility is proposed to be a dual-use Veterans and Residents Center. A customized modular unit will be constructed on TMK: (2) 5-2-015:053, which is an approximate 5.64-acre parcel owned by DHHL. The new facility will connect to the existing infrastructure servicing the Lanikeha Community Center, accessing the property from Keena Place. A 24-foot access driveway will lead from this driveway located south of the property to a parking lot, which will be located at the northern end of the property and be sized to support a daily use of twenty to fifty users. The new center will generally occupy the same area as the former Ho'olehua Community Center that was located at the northern end on property, but demolished in the early 2000s. The Lanikeha Community Center located on the southern end of the property replaces the older facility. Some grading will occur for construction of the new building foundation.

The State of Hawai'i Department of Defense (Hawaii DoD) had funding available to build a new Veteran's Center on Moloka'i, but did not have available land to do it. The DHHL agreed to accept the funds from the Hawaii DoD to

build the center on DHHL property; the project involves no federal funds. The DHHL will lease the facility to the Molokai Veterans Caring for Veterans Group (Veterans Group). The Veterans Group is a local non-profit organization comprised of local veterans caring for veterans.

During the consultation teleconference on October 26, 2017, SHPD suggested the DHHL consult with key stakeholders regarding the project via community meetings. The DHHL advised that a Beneficiary Information Meeting (BIM) was held on September 5, 2017 regarding the subject project. Approximately 65 people participated in the BIM, including veterans, homesteaders and other members of the community. The results of community consultation have not been provided to the SHPD; it was stated in the conference report from October 30, 2017 that the results would be shared in the environmental assessment (EA).

Also during that conference call, the SHPD requested information regarding demolition of the old community center. It was reported in the November 22, 2017 letter to SHPD from DHHL that demolition documentation for the former Ho'olehua Community Center is not available. Fulfillment of any previous mitigation requirements is unknown. A letter dated February 16, 1999 (Log No. 23022, Doc No. 9902SC05) from the SHPD to the DHHL acknowledges the plan to demolish the Ho'olehua Community Center, and at that time the SHPD concurred with a "no historic properties affected" determination.

No archaeological inventory survey (AIS) has been completed on the parcel. The project area was historically used extensively for pineapple production, and the scope of work for the subject project requires only minimal ground disturbance. However, buried cultural resources could be impacted by the undertaking. The project requires grubbing and grading, and minor excavations for utilities, an access road, and a parking lot. During the conference call on October 26, 2017, it was discussed that archaeological monitoring for identification purposes might be implemented in place of a full-scale AIS. Monitoring should only be necessary during the grubbing and grading for the new building, and during initial excavations for associated utilities, access road, and parking lot.

Based on the background information and summary of previous archaeological studies in the area, **SHPD requests archeological monitoring** be conducted for identification purposes for the subject project. Per Hawaii Administrative Rules (HAR) §13-279-3, archaeological monitoring may be utilized as an identification, mitigation, or post-mitigation contingency measure. As an identification measure, archaeological monitoring shall be conducted to adequately document and assess integrity and site significance of any identified historic properties, to determine the potential impacts of the subject project on any identified significant historic properties and, if necessary, appropriate mitigation measures.

SHPD looks forward to receiving an archaeological monitoring plan meeting the requirements of HAR 13-279-4 prior to project initiation.

Please contact Dr. Susan A. Lebo, Archaeology Branch Chief, at (808) 692-8019 or at Susan.A.Lebo@hawaii.gov for any questions regarding this letter. Please contact Dr. Matthew Barker Fariss at matthew.b.fariss@hawaii.gov, or at (808) 243-4626 for any concerns regarding archaeological resources or the development and review of the archaeological monitoring plan.

Aloha,

Alan S. Downer, PhD
Administrator, State Historic Preservation Division
Deputy State Historic Preservation Officer

cc. Windy Keala McElroy, PhD (wkm@keala-pono.com)