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

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

December 2015

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December 2015
MANAGEMENT SUMMARY

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

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

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

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

Project Location and Environment

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

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

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

The project area receives approximately 51–64 cm (20–25 in.) of rainfall annually with the bulk of the precipitation occurring from November to April. This helps to recharge the basal zone of groundwater on which almost the entire island sits. Beneath the Ho‘olehua Plain, the basal groundwater is thoroughly brackish due to the lack of surface groundwater adding to the zone where the fresh and salt water mix. The nearest streams are Mane‘opapa, a non-perennial stream that runs through a gulch 270 m (.17 mi.) south of the project area and Anianikeha, another non-perennial watercourse situated 425 m (.26 mi.) to the north of the parcel. Temperatures in the Ho‘olehua-Pālā‘au area range from a low of 20° C (68° F) in the cold, rainy season to 24° C (76° F) in the
warm, drier season. Typical northeasterly trade winds blow throughout most of the year but are sometimes replaced by the southerly Kona winds (Stearns and Macdonald 1947).

**The Undertaking**

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

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

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

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

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

Additional grave plots are planned for the north and west sides of the parcel. Grave depths will be approximately 1.8 m (6 ft.).
Figure 1. Project area on a 7.5 minute USGS Molokai Airport quadrangle map with TMK overlay.
Figure 2. Project area (in red) on TMK plat map (2) 5-2-0017.
Figure 3. Soils in the vicinity of the project area.
Figure 4. Conceptual plan for Kanakaloloa Cemetery improvements, courtesy of Group 70 International.
BACKGROUND

A summary of the natural environment of the Pālā‘au and Hoʻolehua region followed by a brief historic review is provided below, to offer a better holistic understanding of the use and occupation of the project area. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., 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.

Pālā‘au and Hoʻolehua in Traditional Times

The history of Pālā‘au and 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, ʻIololi, Kāluapeʻelua, Kona, Molokaʻi, Pālā‘au, 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 ʻIololi. [*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.

ʻIololi. 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].

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

The name “Kanakaloloa” is also listed in Place Names of Hawaii, as a hill in north Moloka‘i. It is translated as “tall person.”

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

Subsistence and Traditional Land Use

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

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

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

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

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

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

Summers (1971) reports that the majority of Moloka‘i’s pre-contact population resided east of the project area from Kalama‘ula to Kumimi and that the population in the island’s central Ho‘olehua-Pālā‘au region was scattered. But this by no means diminished the importance of the area. In contrast, the region was part of a complex of learning centers dedicated to the practice of hula and to the medicinal arts for curing and/or causing sickness. Two of Moloka‘i’s famous sayings allude to this spiritual power that the island has been associated with: Moloka‘i ku‘i lā‘au (Moloka‘i, pounder of medicine); and Moloka‘i Pule ‘O’o (Moloka‘i of the potent prayer).
Scattered or not, the population on the 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 ‘Eleuwewe. For Pālāʻau, Summers lists two heiau and three koʻa: a heiau east of Hoʻolehua Cemetery; a heiau at Anahiki Gulch; a koʻa at Puʻu Kapele; a koʻa at Kahinaokalani; and a koʻa at Naʻaukahahi. Two other features that Summers notes offer additional insight to traditional living in the area in pre-contact times. One was an ‘ulu maika playing field in Akani, Pālāʻau, and the other 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 ‘Anoʻano 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 peʻāâine 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). Hoʻolehuaʻs 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 Molokaʻī. 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 La‘amaomao is female or male. In Kamakau’s *mo‘olelo* of the great navigator Mo‘ikeha, La‘amaomao is one of many supporters who followed Mo‘ikeha as he sailed from Kahiki to Hawai‘i. As he sailed through the islands, some of Mo‘ikeha’s followers stayed on Hawai‘i Island, some stayed on Maui, some on O‘ahu, and La‘amaomao stayed on Moloka‘i. It is in this account that Kamakau gives us one of the names of Ho‘olehua’s winds:

Mo‘ikeha belonged to Kahiki, and the reason he came to Hawai‘i was because he... was severely criticized, and so he went off to sea. He took with him his followers Mo‘aula, Pāha‘a, La‘a-maomao, Mō‘eke, Kaunalewa, and some others. The first place they landed 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 (*ʻunuʻunu pa‘akea*) of Haleolono. There lived La‘a-maomao (Kamakau 1991:105–106).

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

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

**Oli and Mele**

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

One chant in particular, which mentions the project area and emphasizes an important episode in Moloka‘i’s history, should be highlighted. This is the chant which reiterates a special connection that the people of Moloka‘i have with King Kamehameha V. At least two slightly different versions have been published; one can be found the book, *The Echo of Our Song: Chants & Poems of the*
In the version published in *The Echo of Our Song*, the chant is titled *Ka Huakaʻi*, and it is classified as an *oli*. It is also described in the book’s commentary as both a *mele aliʻi*, a chant which praises a chief, and a *mele māhālo*, a chant of gratitude. Pukui and Korn date the authorship of the chant to the mid-19th century by a Hawaiian Christian who was still mindful of the ancient Hawaiian spiritual beliefs (Pukui and Korn 1973). On the other hand, the version published in *Nā Mele Welo* is titled *I Aloha ‘ia o Kīlauea*, and it is described as a *mele* specifically accompanied by dancers using the *pūʻili*, or split bamboo stick implement. In this book, the credit for preserving and sharing this version of the chant goes to a Mrs. Maluo Keawe Nainoelua of Hilo (Bacon and Napoka 1995).

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

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

<table>
<thead>
<tr>
<th><strong>Ka Huakaʻi</strong></th>
<th><strong>Errand</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ia aloha ia Kīlauea,</em></td>
<td>Kīlauea, beloved ship, sea-roving steed</td>
</tr>
<tr>
<td><em>Lio kākele a o ka moana,</em></td>
<td>roams this ocean full-steam ahead</td>
</tr>
<tr>
<td><em>Holo mamua holo mahope.</em></td>
<td>backing and hauling, then the voyage home.</td>
</tr>
<tr>
<td><em>Kau pono ka ihu i ka makani,</em></td>
<td>Now Kīlauea’s prow heads into the wind,</td>
</tr>
<tr>
<td><em>Haki nuʻa a ku wahi i ka kai,</em></td>
<td>smoke breaks from stack, ripples over the sea,</td>
</tr>
<tr>
<td><em>Nome a e ka huila malalo,</em></td>
<td>paddle wheel slowly revolves,</td>
</tr>
<tr>
<td><em>Hala e ka lae o Kalāʻau,</em></td>
<td>passes Kalāʻau Point</td>
</tr>
<tr>
<td>‘Oni ana Molokaʻi mamua,*</td>
<td>Molokaʻi up ahead,</td>
</tr>
<tr>
<td><em>Huli a e e eke alo i Lāhainā,</em></td>
<td>Lāhainā yonder,</td>
</tr>
<tr>
<td><em>He ukana ka Kīlauea,</em></td>
<td>awaiting freight,</td>
</tr>
<tr>
<td><em>Lū a e la i Pālāʻau,</em></td>
<td>And stops at Pālāʻau to unload cargo,</td>
</tr>
<tr>
<td><em>Hoʻokahi pahuna malalo.</em></td>
<td>heave ho and shove down below.</td>
</tr>
<tr>
<td><em>Kohu ʻāuna manu i ke one,</em></td>
<td>Like a flock of seabirds upon a waste of sand</td>
</tr>
<tr>
<td><em>Ka hoholo i ke ʻālialia.</em></td>
<td>a hungry horde races along this salt-encrusted shore.</td>
</tr>
<tr>
<td><em>E ʻole o Kalani Mehameha</em></td>
<td>Were it not for Chief Kamehameha</td>
</tr>
<tr>
<td><em>Ola ai nei pūʻā hipa,</em></td>
<td>These creatures would be bereft of all supply,</td>
</tr>
<tr>
<td><em>Na hipa a Kamaʻipuʻupuʻa.</em></td>
<td>Would be as sheep without forage, no shepherd</td>
</tr>
<tr>
<td><em>‘Ai ana i ka lau ʻoliwa.</em></td>
<td>were it not for life-bringing Kamaʻipuʻupuʻa the Kahuna, wise in matters of sickness, life and death.</td>
</tr>
</tbody>
</table>

11
Ha‘ina ‘ia mai ka puana,
This is the end of my song
Nō Kalani Mehameha he inoa.
in praise of Chief Kamehameha.

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


And here is the version found in Nā Mele Welo:

<table>
<thead>
<tr>
<th>I Aloha ‘ia ‘o Kīlauea</th>
<th>Beloved is the Kīlauea</th>
</tr>
</thead>
<tbody>
<tr>
<td>I aloha ‘ia ‘o Kīlauea</td>
<td>Beloved is the Kīlauea</td>
</tr>
<tr>
<td>Lio kākele o ka moana.</td>
<td>The “horse” that travels the sea.</td>
</tr>
<tr>
<td>Holo ma mua, holo ma hope,</td>
<td>It goes forward and back,</td>
</tr>
<tr>
<td>Kau pono ka ihu i ka makani,</td>
<td>With the prow facing the wind.</td>
</tr>
<tr>
<td>Haki nu‘a ka uahi i ke kai,</td>
<td>The smoke ripples out over the sea,</td>
</tr>
<tr>
<td>Nome a’e ka huila ma lalo.</td>
<td>The wheels roll on below.</td>
</tr>
<tr>
<td>Hala e Ka Lae o Kalā‘au</td>
<td>The ship passes Kalā‘au Point</td>
</tr>
<tr>
<td>Pili mākou me Moloka‘i.</td>
<td>And brings us close to Moloka‘i.</td>
</tr>
<tr>
<td>Hulī aku e ke alo Lahaina,</td>
<td>Kīlauea turns to face Lahaina,</td>
</tr>
<tr>
<td>He ukana ke Kīlauea.</td>
<td>With much freight on board.</td>
</tr>
<tr>
<td>Kū a‘ela i Pālā‘au</td>
<td>It weighs anchor at Pālā‘au</td>
</tr>
<tr>
<td>Ho‘okahi ka pahuna ma lalo.</td>
<td>With one shove from below.</td>
</tr>
<tr>
<td>Kohu ‘āuna manu i ke one,</td>
<td>Like flocks of birds on the sand,</td>
</tr>
<tr>
<td>Kāholoholo i ke ālialia.</td>
<td>The people run about on the salt-covered earth.</td>
</tr>
<tr>
<td>E ‘ole ‘o Kalani Mehameha</td>
<td>If it were not for King Kamehameha,</td>
</tr>
<tr>
<td>Ola ne‘ia pū‘āhipa.</td>
<td>These sheep would not find sustenance,</td>
</tr>
<tr>
<td>Nā hipa a Kama‘ipu‘upa‘a</td>
<td>These sheep of Kama‘ipu‘upa‘a,</td>
</tr>
<tr>
<td>Lālau i ka lau weuweu.</td>
<td>That wandered about eating herbage.</td>
</tr>
<tr>
<td>Ha‘ina ‘ia mai ka puana</td>
<td>This is the end of my song</td>
</tr>
<tr>
<td>‘O Kalani Mehameha he inoa.</td>
<td>For the king, Kamehameha.</td>
</tr>
</tbody>
</table>


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

‘Ōlelo No‘eau

Like oli and mele, traditional proverbs and wise sayings also known as ‘ōlelo no‘eau have been another means by which the history of Hawaiian locales have been recorded. In 1983, Mary Kawena Pukui published a volume of nearly 3,000 ‘ōlelo no‘eau, or Hawaiian proverbs/wise sayings, that she collected throughout the islands. The introductory chapter reminds us that if we could understand these proverbs and wise sayings well, then we would understand Hawai‘i well (Pukui 1983). Although none of the ‘ōlelo no‘eau in Pukui’s volume mentions Pālā‘au, there are two which refer to Ho‘olehua. One saying calls to mind the hot weather that the Ho‘olehua Plain is known for. The other saying is more about the kioea bird rather than Ho‘olehua, but still, it is a reminder that this native bird is familiar to the area:
(1935) Ku‘u manu lawelawe ʻō o Hoʻolehua.
My bird of Hoʻolehua that cries out about food.
Said of the kioea, whose cry sounds like “Lawelawe ke ʻō! Lawelawe ke ʻō!” (“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-Pālāʻau 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 resolves, 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)
Pālāʻau and Hoʻoʻolehua in the Historic Era

Molokaʻi and the entire Hawaiian archipelago enter 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 Hoʻoʻolehua to Kaluakoʻi (Translation by D. Duhaylonsod):

Ma Lahaina i hoʻākoakoa ʻia ke anaʻina 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 Hoʻoʻolehua a Kaluakoʻi ka piha i nā waʻa. I ka holo ʻana o nā waʻa kaaua ma ka mole o Lānaʻi, a ua kapa ʻia kēia alanui moana a Kahekili i holo mai ai i ke kaua i Oʻahu, ʻo Kaʻōpuaʻiʻikiʻiʻi 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 Molokaʻi, to get the fish from the fishponds, and their sailing continued, from Hoʻoʻolehua 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 Kaʻōpuaʻiʻikiʻiʻi, 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 Hoʻoʻolehua Plain as a training area for his warriors. Kamehameha eventually unified the entire island chain (Summers 1971).
Missionary and Ranching Activity

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

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

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

Mai keia manawa a mahope aku nei. Ke papa ia'ku nei na kanaka a pau, mai hookuu a hooholo i ka lakou mau holoholona maluna o na aina o ke Alii ka Mea Kiekie Ruta Keelikolani e waiho ia ma ka mokupuni o Molokai, ma Kapaakea a hiki i Kaluakoi, me ka ae like ole mamua me ko’u hope R.W. Meyer. Aina e kekahi i keia olelo papa, alaila, e hoopii ia no ma ke kanawaiSIMON K. KAIA.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, Palau, Iloli, Naiwa, Kahanui Kalamaula, Kaunakakai, Makakupaihaiki a me ke kula o Kawela. E hooukuia aku ana mai ka la mua kau o Iulai, 1897, no kela a me keia holoholona e hele ana maluna o ua mau aina la he 25 keneta no ka holoholona hookahi o ka mahina, e hookaaia ma ke dala, a i ole, ma ka hana maoli paha maluna o ua mau aina la, ma ka ae like a ma ke kauoha a ka Luna Hooponopono o ua mau aina la i oleloia maluna. O na holoholona i hookaa ole ia, e hopuia aku ana ma ke ano komohewa.R.W. MEYER,Luna Hooponopono,Kalae, Molokai, Maraki 25, 1897. mar. 28-4ts. (Meyer 1897:1)
Meyer died in 1897, and coincidentally that same year, a group of businessmen organized to purchase 70,000 acres of the late Kamehameha V’s former ranchlands and lease another 30,000 more, stretching from the west end of the island to the Ho’olehua Plain. By that time, Princess Ruth had passed away, and her lands there had already gone into the hands of her heiress Bernice Pauahi Bishop. The purchasing business entity would later be named the Molokai Ranch, and the next year, this business organization also formed the American Sugar Company (ASCO) which added sugarcane fields to the Ho’olehua Plain and constructed a railroad through it for transport. Since the Moloka’i sugar venture had a tough time competing with other sugar enterprises throughout the islands, the early 1900s found ASCO switching its focus to raise cattle and sheep and to produce honey instead.

Māhele Land Tenure

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

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

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

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

Hawaiian Homesteads

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

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

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

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

Mele

Like the traditional chants from ancient times that give us a window into pre-contact Hawai‘i, the modern songs of today also provide a glimpse of the specific recent time and place that they were written in. It is interesting that most of the songs about the central Ho’olehua-Pālā’au plains refer to the Ho’olehua homestead with loving affection. While the songs Molokaʻi Hula and Nani Molokaʻi both praise the entire island of Molokaʻi, the former declares that Ho’olehua is a beautiful homestead while the latter states that pineapple has brought wealth to the Ho’olehua area. On the other hand, the song Ho’olehua is a composition that only proclaims the pride and aloha for Ho’olehua homestead. And finally, the song Nā ʻŌpio O Molokaʻi was composed for the students of Molokaʻi High School. It encourages the students to move forward and reminds them that they are the children of the beloved Ho’olehua homestead. The lyrics to all four of these songs are presented below. (Lyrics and translation to these songs along with their accompanied descriptions are from the www.huapala.org database compiled by Kanoa-Martin):

Molokaʻi Hula - Words by Mary Robins, Music by John Noble

Hanohano ka inoa aʻo Molokaʻi lā
Lei ana i ka pua o ke kukui
Distinguished, the name of Molokai
Adorned with a wreath of the kukui flower

O ka wehi kaulana o kuʻu ʻāina
O Molokaʻi nui a Hina
Famous symbol of my land
Molokaʻi, born of Great Hina

O Hālawa e alawa iho
ʻAlawa ka ulua e ma alo nei
Halawa, glance down
Look quickly, here, see the ulua on the upper surface

O Pūkoʻo noʻu ko aloha
Me ka ulu kukui o Lanikāula
Pūkoʻo, my love
With the kukui grove of Lanikāula
Hoʻolehua he ʻāina nani    Hoʻolehua, a beautiful land
Kaulana ka inoa hoʻopulapula    Name of the famous homestead
Kalamaʻula ahē home nani    Kalamaʻula, oh, beautiful home
Ho mai ko lama ʻai ala noʻu    Come, let us go there to eat
Hea aku no wau eō mai ʻoe    I call to you, you answer
Lei ana i ka pua o ke kukui    Adorned with a wreath of the kukui flower

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

Nani Molokaʻi - Helen Smythe Ayat & Ida Hanakahi

He nani Molokaʻi    Beautiful Molokaʻi,
Nui a Hina    Child of Hina
I ka ulu kukui    And its famous kukui grove
Aʻo Lanikaula    Of Lanikaula

He nani Hālawa    Beautiful Hālawa,
I kau ike    In my sight
He wailele    The waterfall
Aʻo Moaʻula    Of Moaʻula

He nani Kalamaʻula    Beautiful Kalamaʻula
I ka ulu o ka niu    With its coconut trees
He ʻāina hoʻopulapula    Homestead land
O Kalanianaʻole    Of Kalanianaʻole

He nani Hoʻolehua    Beautiful Hoʻolehua
I ka ulu o ka hala    With the pineapple
He waivai ui    Brings wealth
Ke loaʻa mai    To the community

He nani Kalaupapa    Beautiful Kalaupapa
Hoʻokipa malihini    Welcomes visitors
Haʻina mai ka puana    Tell the refrain
A he nani Molokaʻi    Beautiful Molokaʻi

Source: G. Cooke collection - This mele composed in the 1930’s honors the prominent areas of Molokaʻi and their claim to fame. Hālawa (curve), Moaʻula (red chicken), Kalamaʻula (red torch or red lama tree), Kalanianaʻole (chief without measure), Hoʻolehua (acting the expert), Kalaupapa (the flat plain)

Hoʻolehua - Clarence Kinney

Haʻaheo no kuʻu home lā    Proudly my home
E ke kau mai la i ka laʻi    Reposes in the calm
Hoʻopulu ʻia ma kaʻehukai    Dampened by the sea spray
I ka nani o Hoʻolehua    In the beauty of Hoʻolehua

Kuʻu home i ka uka    My home in the uplands
I ka pā ka makani    Where the wind blows
Ko aloha pumehana The warmth of your love
Mau ana no me iaʻu Will always be with me
Huʻi lā koni lā Chilling, throbbing
I ka pā kolonahe In the distant upland
A ke kēhau Where the wind wafts
With the dew
Kuʻu home lā hoʻopulapula lā My home, a homestead
Ma ka nani o Hoʻolehua In the beauty of Hoʻolehua
Ma ka nani o Hoʻolehua In the beauty of Hoʻolehua

Source: G. Cooke Collection – Hoʻolehua (no seed), homestead area in Molokaʻi, was the home of the composer. Translated by Mary Pūkuʻi
Nā ‘Ōpio O Molokaʻi - by Ivy Hanakahi Woo

Nā ‘ōpio o Molokaʻi (eō) We are the youth of Molokaʻi, (yes)
Keiki o ka ʻāina (ʻāina) The children of the land, (land)
ʻĀina hoʻopulapula, (pula) The homestead land (rehabilitate)
Eō mai ʻoe (eō, eō, eō) Will you answer? (yes, yes, yes)

Nā ʻōpio o Molokaʻi (eō) We are the youth of Molokaʻi, (yes)
Nānā i ke kumu (i ke kumu) Look to the source (to the source)
Ua mau ke ea o ka ʻāina i ka pono The life of the land is preserved in righteousness
Ua mau ke ea o ka ʻāina i ka pono The life of the land is preserved in righteousness

Ke kukui o Molokaʻi (eō) Oh, the light of Molokaʻi (yes)
Aloha ʻāina nui (ʻāina nui) Love for the great land (great land)
Eō mai ʻoe (eō, eō, eō) Will you answer? (yes, yes, yes)

Ke kukui o Molokaʻi (eō) Oh, the light of Molokaʻi, (yes)
I mua puni ka honua (ka honua) Go forward into the world (the world)
Ua mau ke ea o ka ʻāina i ka pono The life of the land is preserved in righteousness
Ua mau ke ea o ka ʻāina i ka pono The life of the land is preserved in righteousness

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

Historic Maps

Historic maps help to paint a picture of Hoʻolehua and Pālāʻau 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 5). General topography and a few place names are provided, but little else can be gleaned about the project lands during this early period. A second 1886 Monsarrat map shows the names of paddocks in the project area vicinity, indicating that ranching took place during that time (Figure 6).

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

Among the early maps which clearly point out Hoʻolehua and Pālāʻau is a Hawaii Territory Survey map from 1915 (Figure 8). The map outlines the numerous land boundaries from the east end of the
Figure 5. Portion of Monsarrat’s 1886 map of the island of Moloka’i (Monsarrat 1886a).
Figure 6. Portion of a second map of Moloka‘i drawn by Monsarrat in 1886 (Monsarrat 1886b).
Figure 7. Portion of a map of Moloka'i showing property of ASCO, water resources, and a proposed irrigation system (Lindgren 1900).
Figure 8. Portion of a Hawaii Territory Survey map of Molokai government tracts (Wall 1915).
island and west to Kaluako’i and Punakou. Notice that Pālā’au is labeled “Lease No. 117, Area 10516 Ac.,” and Ho’olehua is labeled “Lease No. 565, Area 3869 Ac.”

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

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

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

**Contemporary History**

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

**Previous Archaeology**

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

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

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

Regarding Pālā‘au, Summers indicated the presence of a kahua maika at Akani; an unnamed heiau east of Ho‘olehua Cemetery; a ko‘a on top of Pu‘u Kapele; a heiau at Anahaki; a ko‘a at Na‘aukahiihi;
Figure 9. Portion of a Hawaii Territory Survey map of Ho'olehua and Pālā‘au (Wall 1924).
Figure 10. Portion of a map showing government lands in Pālāʻau (Evans 1935).
Figure 11. Portion of a map showing land use in the project area ca. 1959 (Fujimura 1959). Note the extent of the pineapple lands in yellow and grazing lands in green.
Figure 12. Previous archaeological studies in the vicinity of the project area.
<table>
<thead>
<tr>
<th>Author</th>
<th>Location</th>
<th>Work Completed</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stokes 1909</td>
<td>Moloka‘i, island-wide</td>
<td>Recording</td>
<td>Documented sites island-wide.</td>
</tr>
<tr>
<td>Phelps 1941</td>
<td>Moloka‘i, island-wide</td>
<td>Recording</td>
<td>Documented sites island-wide.</td>
</tr>
<tr>
<td>Summers 1971</td>
<td>Moloka‘i, island-wide</td>
<td>Recording</td>
<td>Documented sites island-wide.</td>
</tr>
<tr>
<td>Curtis 1973</td>
<td>Moloka‘i, island-wide</td>
<td>Archaeological/Cultural Resources Recommendation Report</td>
<td>Recommended the preservation of Pu‘u Kape‘elua and Hawaiian Homes Commission Headquarters.</td>
</tr>
<tr>
<td>AECOS 1980</td>
<td>Ho‘olehua Airport</td>
<td>Reconnaissance Survey</td>
<td>Identified World War II sites.</td>
</tr>
<tr>
<td>Nagahara and Kolb 1994</td>
<td>Kape‘elua Complex, Ho‘olehua 60 km road corridor (multiple ahupua’a)</td>
<td>Field Inspection and Mapping</td>
<td>Recommended the Kape‘elua Complex (Site 50-60-03-11) for preservation.</td>
</tr>
<tr>
<td>Hammatt 2001</td>
<td></td>
<td>Archaeological Assessment</td>
<td>None.</td>
</tr>
<tr>
<td>McElroy 2008</td>
<td>Pālā‘au, Ho‘olehua, and Nā‘iwa</td>
<td>Archaeological Assessment</td>
<td>None.</td>
</tr>
<tr>
<td>Ka‘uhane et al. 2009</td>
<td>Moloka‘i Airport Aircraft Rescue and Firefighting Station, Pālā‘au</td>
<td>Cultural Impact Assessment</td>
<td>Compilation of archival and oral history documentation.</td>
</tr>
<tr>
<td>Peters and McElroy 2011</td>
<td>27 km proposed waterline corridor (multiple ahupua’a)</td>
<td>Archaeological Assessment</td>
<td>None; two previously identified sites in the area could not be found.</td>
</tr>
<tr>
<td>McElroy and Duhaylonsod 2015</td>
<td>Current project area</td>
<td>Archaeological Inventory Survey</td>
<td>Documented Site 50-60-02-2564, the Kanakaloloa Cemetery.</td>
</tr>
<tr>
<td>McElroy et al. 2015</td>
<td>Current project area</td>
<td>Cultural Impact Assessment</td>
<td>Compilation of archival and oral history documentation.</td>
</tr>
</tbody>
</table>
and a ko‘a, two house sites and many temporary shelters rich with cultural material all at Kahinaokalani (Summers 1971).

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

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

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

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

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

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

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

In 1994, a field inspection and brief mapping was conducted on previously identified Site 50-60-03-11, also known as the Kape‘elua complex (Nagahara and Kolb 1994). This site, which consists of the legendary “caterpillar stones,” had already been previously mapped. During this field inspection, the site was assessed to be in fairly good condition, and recommended for preservation without further mitigation efforts. The site was also described to be in Kalama‘ula which might be erroneous since the site appears to be in Ho‘olehua.
In 2001, an archaeological assessment was conducted along a road corridor of 59.55 km (37 mi.) across Moloka‘i for the proposed installation of a fiber-optic cable system (Hammatt 2001). The assessment included a review of literature covering previous work and a field inspection of the route. Regarding the Ho‘olehua-Pālā‘au area, it was determined that the potential for subsurface deposits was low, and no further archaeological work was recommended.

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

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

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

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

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

**Summary and Settlement Patterns**

The Ho‘olehua-Pālā‘au Plain, set on the island of Moloka‘i, has its origin at the dawn of time when Hina and Wākea dwelled together, and Moloka‘i was born. This same Moloka‘i-a-Hina was to become the ancestor of the people of Moloka‘i (Kamakau 1991). According to Summers (1971), the estimated population of Moloka‘i at the time of contact was around 10,500. Most of this population was established along the southern shore of the island and in some of the windward valleys. However, evidence suggests that the Ho‘olehua-Pālā‘au Plain must have seen some kind of substantial pre-contact population, whether transient or permanent, due to the many heiau and ko‘a and a kahua maika in the area.
Although Moloka‘i remained a sovereign chiefdom for most of its pre-contact history, during the end of the 18th century, the island fell to neighboring O‘ahu and Maui and eventually to Hawai‘i Island under Kamehameha I. It appears that much of central to west Moloka‘i stayed closely connected to the Kamehameha family during the historic era. By the mid-1800s, Kamehameha V had a ranch in that portion of the island, and after his death in 1872, much of his lands passed into the hands of Princess Ruth Ke‘elikōlani and after her, to Princess Bernice Pauahi Bishop.

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

**Anticipated Finds**

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

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

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

Project Personnel

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

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

Fieldwork

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

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

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

If human remains are discovered during monitoring, the project would be subject to comply with both the Native American Graves Protection and Repatriation Act (NAGPRA) and State 6E HRS processes, including steps of work stoppage in the immediate project area; interim protection; notification/consultation; and eventual mitigation/repatriation. No further work will take place in the immediate vicinity, although work in other areas of the project site may continue. Photographs of
human remains must not be taken. In the event of inadvertent discovery of non-burial historic properties, SHPD shall be consulted concerning appropriate mitigation measures. Any inadvertent discovery of burial historic properties will follow procedures as indicated in HAR §13-300-40 and HRS Chapter 6E-43. All burial material will be addressed as directed by the SHPD/Department of Land and Natural Resources (DLNR). As noted previously, no ground disturbance will occur where the existing graves are located.

Post-Field Actions

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

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

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

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

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

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

ahupua'a  Traditional Hawaiian land division usually extending from the uplands to the sea.
ali'i nui  High chief.
Christmas berry  The ornamental tree Schinus terebinthifolius known for its bright red berry-like fruits.
hale mua  Men’s eating house
hei‘au  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.
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.
koa haole  The small tree Leucaena glauca, historically-introduced to Hawai‘i.
kukui  The candlenut tree, or Aleurites moluccana, the nuts of which were eaten as a relish and used for lamp fuel in traditional times.
kupuna  Grandparent, ancestor; kūpuna is the plural form.
lele  A detached part or lot of land belonging to one ‘ili, but located in another ‘ili.
Māhele  The 1848 division of land.
mauka  Inland, upland, toward the mountain.
mele  Song, chant, or poem.
moku  District, island.
moʻolelo  A story, myth, history, tradition, legend, or record.
‘ōlelo noʻeau  Proverb, wise saying, traditional saying.
oli  Chant.
‘opīhi  Limpets, four types of which are endemic to Hawai‘i: Cellana exarata (‘opīhi makaiauli), C. sandwicensis (‘opīhi alinalina), C. talcosa (‘opīhi koʻele), and C. melanostoma (no Hawaiian name).
pōhaku  Rock, stone.
poi  A staple of traditional Hawai‘i, made of cooked and pounded taro mixed with water to form a paste.
pūʻili  Bamboo implements used in dance.
ʻuala  The sweet potato, or Ipomoea batatas, a Polynesian introduction.
ʻulu maika  Stone used in the maika game, similar to bowling.
wahi pana  Sacred places or legendary places that may or may not be kapu, or taboo.
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