

Determination of Eligibility and Finding of Effect for Previously Unidentified Traditional Cultural Properties in Section 4

Honolulu Rail Transit Project

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Prepared for:



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Executive Summary

This study was undertaken pursuant to Stipulation II of the Honolulu High Capacity Transportation Project (HHCTCP, now known as the Honolulu Rail Transit Project or H RTP) Section 106 Programmatic Agreement (PA). The study builds on the Section 106 process which included identifying properties of religious and cultural significance to Native Hawaiian organizations (ACHP 2011: 14), also called Traditional Cultural Properties (TCP) and culminated with a Programmatic Agreement executed in January 2011. TCPs are identified by the cultural significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices. A TCP is defined as a property that may be eligible for inclusion in the National Register of Historic Places (NRHP) because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community.

Investigation of TCPs in Sections 1 through 3 of the HHCTCP project was completed in 2012. This evaluation addresses Section 4, the final portion of the corridor. To identify possible TCPs, a wide variety of sources were consulted including existing literature, archival documents, historic maps, and oral traditions. The results of this effort are documented in a technical report and a management summary:

- *He Mo'olelo 'Āina—Traditions and Storied Places in the District of Kona—Honolulu Region (Lands of Kalihi to Waikīkī), Island of O'ahu. A Traditional Cultural Properties Study—Technical Report*
- *Study to Identify the Presence of Previously Unidentified Traditional Cultural Properties in Section 4 for the Honolulu Rail Transit Project—Draft Management Summary (Draft Management Summary)*

Of the 32 wahi pana identified as potential TCPs, in the Draft Management Summary, 24 are located within the project's area of potential effect (APE). Figure 1 shows the 24 wahi pana that are located within the APE in Section 4. The APE is noted as the lightly highlighted area along the corridor. Of these remaining 24 wahi pana within the APE (Table 1), the integrity of association, feeling, and setting is not sufficient to qualify the properties as eligible for the NRHP. However, HART and FTA are committed to exploring appropriate ways to disseminate information about these sites. The data gained from all of the research associated with the Traditional Cultural Properties described in this report will be used in conjunction with the implementation of PA Stipulation VII. Educational and Interpretive Programs, Materials, and Signage.

Table 1. Summary of National Register Eligibility for all wahi pana in the APE

Site		NRHP Criteria				Integrity							NRHP Eligible?
Number ¹	Name	A	B	C	D	Workmanship	Design	Materials	Location	Associa- tion	Feeling	Setting	
15	Hale Hui		✓			no	no	no	✓	no	no	no	no
21	Hale Kauwila	✓	✓			no	no	no	✓	no	no	no	no
17	Hale o Lono	✓	✓			no	no	no	✓	no	no	no	no
25	Honuakaha	✓	✓			NA	NA	NA	✓	no	no	no	no
24	Ho'okūkū	✓	✓			no	no	no	✓	no	no	no	no
11	Ka'aloa		✓			no	no	no	✓	no	no	no	no
26	Kākā'ako		✓			NA	NA	NA	✓	no	no	no	no
32	Kālia	✓	✓			NA	NA	NA	✓	no	no	no	no
10	Kaluapakohana	✓	✓			NA	NA	NA	✓	no	no	no	no
23	Ka'oa'opa	✓				NA	NA	NA	✓	no	no	no	no
29	Kewalo	✓				NA	NA	NA	✓	no	no	no	no
31	Kolowalu	✓	✓			NA	NA	NA	✓	no	no	no	no
22	Kou	✓	✓			NA	NA	NA	✓	no	no	no	no
28	Kukuluāe'o	✓	✓			NA	NA	NA	✓	no	no	no	no
19	Kuloloia	✓	✓			no	no	no	✓	no	no	no	no
2	Leleo	✓				NA	NA	NA	✓	no	no	no	no
18	Mauna Kilika		✓			NA	NA	NA	✓	no	no	no	no
13	Nihoa		✓			NA	NA	NA	✓	no	no	no	no
1	Niuheluwai	✓	✓			NA	NA	NA	✓	no	no	no	no
14	Pākākā	✓	✓			no	no	no	✓	no	no	no	no
12	Pūlaholaho		✓			no	no	no	✓	no	no	no	no
27	Pu'ukea	✓	✓			no	no	no	✓	no	no	no	no
8	Kapu'ukolo (Pu'ukolo)		✓			NA	NA	NA	✓	no	no	no	no
5	Waikahalulu		✓			NA	NA	NA	✓	no	no	no	no

Key: ✓ = yes, NA = not applicable

¹Site numbers correspond to the maps in this report and the Management Summary.

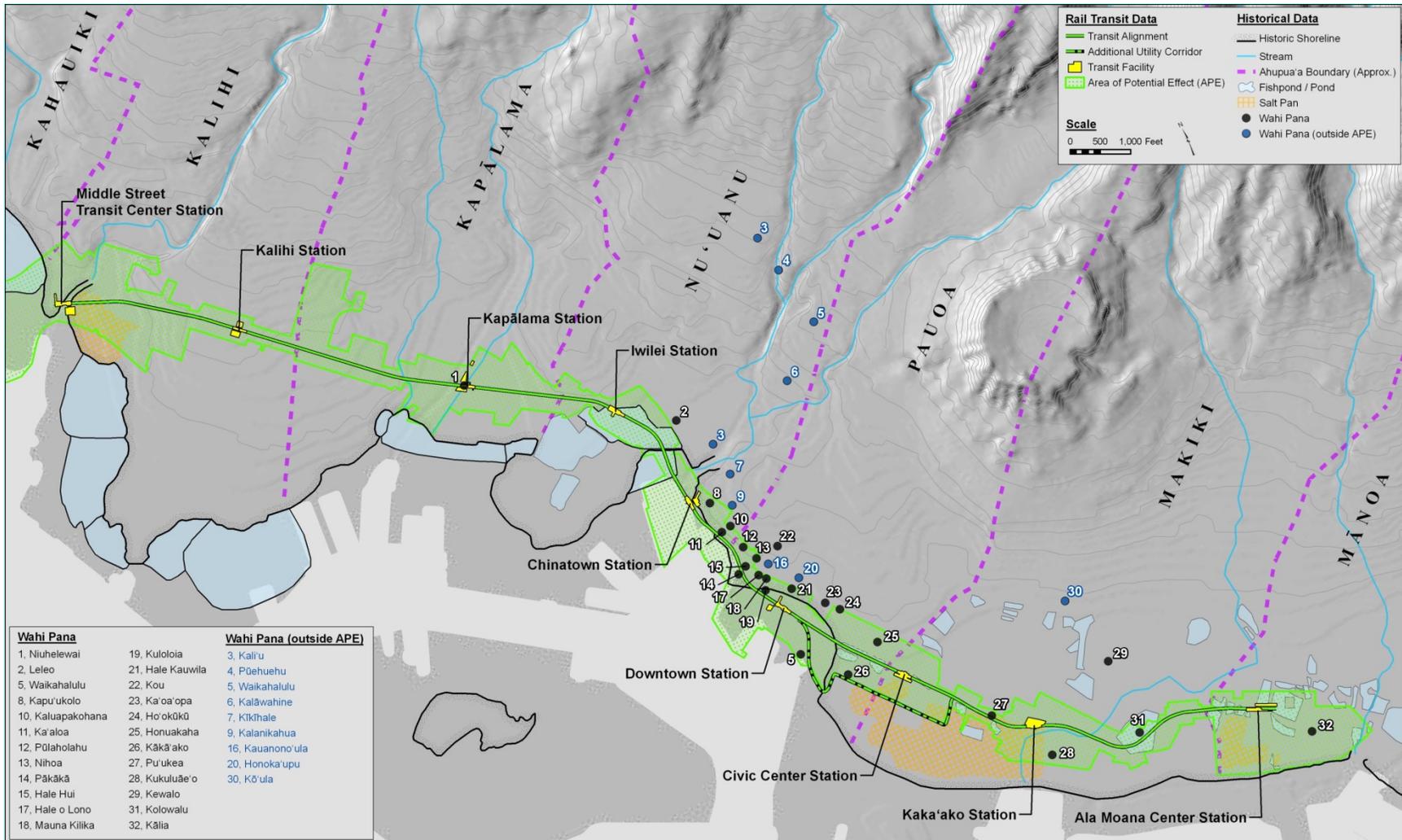


Figure 1. Overview of the TCP Study Area

The Federal Transit Administration (FTA) and Honolulu Authority for Rapid Transportation (HART) have considered the effects of the Honolulu High Capacity Transportation Project (HHCTCP, now known as the Honolulu Rail Transit Project or H RTP) on historic properties through a thorough Section 106 process that culminated in a Programmatic Agreement (PA) that provides mitigation and continued guidance through project completion. As a part of the process FTA and HART have identified historic properties that meet definitions of Traditional Cultural Properties (TCP) (Parker 1998) and have considered impacts of the HHCTCP to TCPs that FTA has determined eligible for the National Register of Historic Places (NRHP).

While the current documentation focuses on Native Hawaiian sacred and storied sites, prior studies that fulfilled the requirements of Section 106 for the Final Environmental Impact Statement (EIS) included a variety of populations and cultural resource types located in the area. The previous studies included resources that met the definition of Traditional Cultural Properties. These studies were performed for and incorporated in the Final EIS process for purposes of identifying and evaluating the impact of the HHCTCP on historic properties (structures, archaeological resources and cultural/traditional cultural properties, inclusive of cultural landscapes).

These prior studies included identification of NRHP eligible Traditional Cultural Property resources such as: Sumida Watercress Farm (associated with the history of wetland agriculture), Aiea Plantation Cemetery (associated with the plantation settlement pattern), the 1958 Kamaka Ukulele building (associated with prominent ukulele manufacturer), the Tong Fat building (associated with the development of the 'A'ala neighborhood), and the 1963 Waipahu Stake of the Church of Jesus Christ of Latter Day Saints (associated with the Samoan community). Table 4-34 of the Final EIS states that the HHCTCP will have No Adverse Effect on these properties. All of these properties derive their NRHP eligibility in part or in whole from their role in traditional resource extraction, or associations with a community's historically rooted beliefs, customs, and practices. In addition, a number of properties, such as Irwin and Mother Waldron parks, derive their significance from the role they played in the development of Honolulu's waterfront landscape, also consistent with definitions of TCPs. Chinatown was identified through the Section 106 process and in the Final EIS as a historic property both for its architecture and as a TCP. The adverse effect determination on Chinatown was addressed through the requirements of the Programmatic Agreement. The relevant technical reports are: *Historic Resources Technical Report, Honolulu High-Capacity Transit Corridor, August 15, 2008*; *Cultural Resources Technical Report, Honolulu High-Capacity Transit Corridor, August 15, 2008*; *Addendum 01 to the Historic Resources Technical Report, Honolulu High-Capacity Transit Corridor, June 7, 2010*; and *Addendum 01 to*

the Cultural Resources Technical Report, Honolulu High-Capacity Transit Corridor, May 22, 2009.

The archaeological survey completed during the Draft Environmental Impact Statement considers dozens of lo'i, loko, kula, heiau and other resource types which meet the definition of TCPs. These were previously addressed in archaeological studies such as the *Draft Historic and Archaeological Technical Report, Honolulu High-Capacity Transit Corridor, Sept 1, 2006* and the *Archaeological Resources Technical Report, Honolulu High-Capacity Transit Corridor, August 15, 2008*.

The PA for the HHCTCP specifies a further mitigation requirement for supplemental consultation and study of previously unidentified TCPs. Consequently, investigations of previously unidentified TCPs in Sections 1 through 3 of the HHCTCP project were completed in 2012. This report summarizes consulting party consultation to date, and determinations of eligibility and findings of effect (DOEFOE) resulting from the HHCTCP's additional study of TCPs in Section 4. With this report, pursuant to Stipulation II.A of the Final Programmatic Agreement, HART has completed the additional study of Traditional Cultural Properties that may be affected by the HHCTCP. The results of this final study are presented in two volumes, which are incorporated here by reference. Draft copies of both documents were provided to consulting parties and SHPD on April 24, 2013.

- *He Mo'olelo 'Āina—Traditions and Storied Places in the District of Kona—Honolulu Region (Lands of Kalihi to Waikīkī), Island of O'ahu. A Traditional Cultural Properties Study—Technical Report* authored by Kumu Pono Associates LLC (2012)
- *Study to Identify the Presence of Previously Unidentified Traditional Cultural Properties in Section 4 for the Honolulu Rail Transit Project—Draft Management Summary* is an overview of the TCP study methodology and findings authored by The SRI Foundation (SRIF) and Kumu Pono, LLC (2013)

These two reports continue the effort already completed to identify additional TCPs in Sections 1-3 of the HHCTCP project (SRIF 2012; Kumu Pono 2012; HART 2012). Consultation was completed for Sections 1-3 in June of 2012. The reports were distributed to consulting parties and made available to the public in draft form. When the process for Section 4 is complete, the reports will be finalized and made available to the public.

Guidance for TCPs is provided in National Register Bulletin 38 (Parker 1998). It provides a number of nuances associated with TCPs. TCPs are sites associated with "cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community" (Parker 1998:1). As described in the cited reports, the identified wahi pana (sacred and storied places) generally meet this definition and warrant consideration as potentially NRHP-eligible TCPs.

Another issue with the term TCP is that Bulletin 38 has sometimes been interpreted as requiring a Native Hawaiian organization to demonstrate continued use of a site in order for it to be considered a TCP in accordance with Bulletin 38. It is important to note that under the NHPA and the Section 106 regulations, the determination of a historic property's religious and cultural significance to a Native Hawaiian organization is not tied to continued or physical use of the property. Also, continued use is not a requirement for National Register eligibility (ACHP 2011:14)

Evaluating sites for NRHP-eligibility is a two-part process. A site is evaluated against four specific eligibility criteria, and is then assessed for integrity. Sites that meet one or more NRHP-eligibility criteria, but do not retain integrity are not eligible for the NRHP.

1.1 National Register Criteria

To evaluate eligibility, the Advisory Council on Historic Preservation (ACHP) has promulgated NRHP-eligibility criteria under 36 CFR 60.4. NRHP-eligibility applies to districts, sites, buildings, structures, and objects:

- that are associated with events that have made a significant contribution to the broad patterns of our history (Criterion A); or
- that are associated with the lives of persons significant in our past (Criterion B); or
- that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction (Criterion C); or
- that have yielded, or may be likely to yield, information important in prehistory or history (Criterion D).

Criterion C is typically applied to the built environment and would not apply to natural landforms or non-architectural resources. Criterion D typically applies to potential for data recovery beyond what can be documented during recordation. Thus, wahi pana identified in this effort generally do not meet criteria C and D, although all four criteria are addressed in the eligibility determinations in this document (Section 5).

1.2 Integrity

Establishing NRHP-eligibility also depends on integrity of location, design, setting, materials, workmanship, feeling, and association. Sites that meet one or more NRHP-eligibility criteria, but do not retain integrity are not eligible for the NRHP. Assessing integrity can be very difficult. National Register Bulletin 38 provides the following guidance (Parker 1998:11):

- “In the case of a Traditional Cultural Property, there are two fundamental questions to ask about integrity. First, does the property have an integral

relationship to traditional cultural practices or beliefs; and second, is the condition of the property such that the relevant relationships survive?”

- “If the property is known or likely to be regarded by a traditional cultural group as important in the retention or transmittal of a belief, or to the performance of a practice, the property can be taken to have an integral relationship with the belief or practice, and vice-versa.”

The key is to assess whether or not the site retains that integral relationship with the belief or practice. Guidance for assessing integrity is provided in National Register Bulletin 15 (NRHP 2002), which defines further the seven aspects of integrity. These seven aspects are location, design, setting, materials, workmanship, feeling and association. Each aspect is considered where appropriate in the eligibility determinations in Section 5. However, not every aspect will apply. For example, most of the sites discussed here are non-architectural properties, or natural landforms. For that reason, integrity of design, workmanship and materials would not apply. Guidance from National Register Bulletin 15 (NRHP 2002) related to assessing integrity is provided below:

- **Location**—Location is the place where the historic property was constructed or the place where the historic event occurred. The relationship between the property and its location is often important to understanding why the property was created or why something happened. The actual location of a historic property, complemented by its setting, is particularly important in recapturing the sense of historic events and persons. Except in rare cases, the relationship between a property and its historic associations is destroyed if the property is moved. (See Criteria Consideration B in Part VII: How to Apply the Criteria Considerations, for the conditions under which a moved property can be eligible.)
- **Design**—Design is the combination of elements that create the form, plan, space, structure, and style of a property. It results from conscious decisions made during the original conception and planning of a property (or its significant alteration) and applies to activities as diverse as community planning, engineering, architecture, and landscape architecture. Design includes such elements as organization of space, proportion, scale, technology, ornamentation, and materials.
- **Setting**—Setting is the physical environment of a historic property. Whereas location refers to the specific place where a property was built or an event occurred, setting refers to the character of the place in which the property played its historical role. It involves how, not just where, the property is situated and its relationship to surrounding features and open space.

Setting often reflects the basic physical conditions under which a property was built and the functions it was intended to serve. In addition, the way in which a property is positioned in its environment can reflect the designer’s concept of nature and aesthetic preferences.

The physical features that constitute the setting of a historic property can be either natural or manmade, including such elements as:

- Topographic features (a gorge or the crest of a hill)
- Vegetation
- Simple manmade features (paths or fences)
- Relationships between buildings and other features or open space

These features and their relationships should be examined not only within the exact boundaries of the property, but also between the property and its surroundings. This is particularly important for districts.

- **Materials**—Materials are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property. The choice and combination of materials reveal the preferences of those who created the property and indicate the availability of particular types of materials and technologies. Indigenous materials are often the focus of regional building traditions and thereby help define an area’s sense of time and place.
- **Workmanship**—Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory. It is the evidence of artisans’ labor and skill in constructing or altering a building, structure, object, or site. Workmanship can apply to the property as a whole or to its individual components. It can be expressed in vernacular methods of construction and plain finishes or in highly sophisticated configurations and ornamental detailing. It can be based on common traditions or innovative period techniques.
- **Feeling**—Feeling is a property’s expression of the aesthetic or historic sense of a particular period of time. It results from the presence of physical features that, taken together, convey the property’s historic character. For example, a rural historic district retaining original design, materials, workmanship, and setting will relate the feeling of agricultural life in the 19th century. A grouping of prehistoric petroglyphs, unmarred by graffiti and intrusions and located on its original isolated bluff, can evoke a sense of tribal spiritual life.
- **Association**—Association is the direct link between an important historic event or person and a historic property. A property retains association if it is the place where the event or activity occurred and is sufficiently intact to convey that relationship to an observer. Like feeling, association requires the presence of physical features that convey a property’s historic character. For example, a Revolutionary War battlefield whose natural and manmade elements have remained intact since the 18th century will retain its quality of association with the battle.

Because feeling and association depend on individual perceptions, their retention alone is never sufficient to support eligibility of a property for the National Register.

1.3 Overlapping sites and structures

Much of Section 4 of the project is included within one or more wahi pana. This is especially true of the area from Chinatown to Ala Moana Center. This results, in part, from the large areas covered by wahi pana such as Kewalo and Kālia, but also owes to the long and storied history of occupation in these areas. This presents a difficult situation when wahi pana overlap recorded archaeological sites, architectural buildings, or other sites that might be evaluated for National Register eligibility. An obvious question is whether the presence of an eligible archaeological site within the boundaries of a wahi pana conveys National Register eligibility to the wahi pana, as they are within the same physical space.

The approach taken in this eligibility determination is to evaluate the specific wahi pana on their own merit as separate resources. If the stories associated with a wahi pana add significance to an archaeological site or vice versa, it will be noted and added to the National Register significance of the wahi pana in Section 5. All archaeological information in this report is taken from the AIS plan and report prepared for the project (Hammatt 2013; Hammatt 2011).

For example, one wahi pana named Kolowalu is coterminous with an archaeological fish pond with the same name. Only the wahi pana is evaluated for eligibility in this document. If there is a relationship between the wahi pana and an archaeological site, it will be noted in Section 5. The eligibility of the fish pond as an archaeological property will be evaluated in a separate archaeological document.

Because of the large number of wahi pana in this section, a number of them also overlap historic structures that have been determined to meet National Register criteria. The obvious example is that many wahi pana overlap historic Chinatown. Except in a few locations, these wahi pana are unrelated to the more modern built environment. When these wahi pana do involve architectural resources such as heiau and hale, they do not refer to existing buildings. Therefore, existing historic architecture has not been addressed in this document. To the extent that architectural resources have left behind documented remnant foundations, they are discussed in archaeological summaries.

The study area for this effort is Section 4 of the HHCTCP. The PA specifies the area of potential effect (APE) for this effort is as depicted in Attachment 1 to the PA. The APE was established to capture the area or areas within which the HHCTCP may directly or indirectly cause alterations in the character or use of historic properties (36 CFR 800.16). This APE is noted on the figures in this report.

The TCP study identified several wahi pana outside of this APE. All of these wahi pana are illustrated on the maps within this report, and were included during consultation to determine if there was any relationship between wahi pana or other areas within the APE. Ultimately, only the 24 that are in, or partially in the APE were identified and are assessed for eligibility and effect

Figure 1 presents the HHCTCP and the TCP Study Area. Wahi pana are presented as individual points in Figure 1 for summary purposes. Larger scale maps are included in the summary of each wahi pana evaluated to show the area in greater detail.

The TCP studies focused on corroborating the information gathered from the two consultation meetings with research of Native Hawaiian and English texts, interviews with identified Native Hawaiian practitioners and extensive research into the history of place along the corridor. The following summarizes the principal methods used to conduct research in the study area. The study methods are further detailed in the Management Summary (SRIF 2013).

The study included the following basic tasks:

- Research in primary Hawaiian and English language records covering traditions, history of residency and land use, surveys, and descriptions of historic development and changes in the landscape.
- Development of a series of annotated historic maps to assist in the identification of wahi pana.
- Oral history interviews and consultation with kama'āina (native residents) and others with knowledge of the land.
- Spatial analysis and mapping of wahi pana.
- Analysis of the wahi pana according to the National Register evaluation process.
- Preparation of a report on the findings of the above research.

3.1 Ethnographic and Documentary Resources

The archival-documentary resources cited in this study were found in local and national repositories, including, but not limited to:

- The State of Hawai'i
 - Archives
 - Bureau of Conveyances
 - Land Court
 - Survey Division
 - University of Hawai'i Hamilton and Mo'okini Libraries
- The Bernice Pauahi Bishop Museum
- The Hawaiian Historical Society
- The American Board of Commissioners of Foreign Missions (Houghton Library, Harvard; digitized in the collection of Kumu Pono)

- The Mission Houses Museum & Library
- The United States Geological Survey Library (Denver, Colorado)
- National Archives

3.2 Oral History Program

Oral history interviews are another important component of this study. A general questionnaire was developed as an outline to help direct the oral history interviews. During the interviews, historic maps were also shown to the informants, as a means of eliciting additional information.

3.3 Mapping Methods

A key component of this study included the analysis of historic maps to develop information on the relationship of the HHCTCP's guideway alignment and associated facilities to the natural geographic features, traditional land uses, native tenants, and traditionally named localities. The HHCTCP's guideway alignment and associated facilities were overlaid onto these historic maps.

For this report, each wahi pana was mapped onto the APE and HHCTCP construction footprint. Guidance regarding evaluation of TCPs was taken from National Register Bulletins 38 (Parker 1998) and 15 (NRHP 2002). Where TCPs intersected a portion of the HHCTCP alignment subject to Archaeological Inventory Survey (AIS), these AIS reports were consulted for additional information. The HHCTCP's previous historic and cultural technical documents from the Section 106 process were also consulted.

3.4 Screening Inoa 'Āina

As described on page 17 and 18 of the Management Summary, 180 sites were identified in the technical report. These were reduced to 105 by eliminating places far removed from the APE. The 105 bolded sites from Appendix B are listed below, with the reason they were excluded from further consideration. Most were considered Inoa 'Āina, or named places, lacking any associations that may make them TCPs. Others were outside the APE as defined in the Programmatic Agreement. The remaining 24 sites were considered in for eligibility.

Some sites were not considered previously unidentified TCPs in the technical report, management summary, or DOE/FOE, even though they are "places of traditional resource management" and therefore meet the criteria for context # 4, as defined in the Management Summary.

This particular study focuses on oral tradition and archival documentation, and in some cases does not provide other associations to Hawaiian history, beliefs or culture that would qualify a site as a TCP. For example, Kāwā and Kūwili fishponds

in this study are considered Inoa 'Āina, because the information gathered only mentions their name, and does not suggest a location or any specific cultural or traditional practices that occurred there beyond basic sustenance assumed to be associated with a fishpond. In both cases, information gathered in this study refer only to a "land area and fishpond." The information is similar for other resources, such as lo'i and salt pans. Contrast this with the wahi pana in Table 2 below, and considered in the DOE/FOE such as Kewalo and Kolowalu, Kukuluāe'o, and Kālia, which include fishponds and other features of resource management.

Table 2. Status of Sites in the Study.

Inoa 'Āina	Ahupua'a	Description	Status
Ahuaiki (Little mound / hillock) Also written Ahukai (Shoreward cairn)	Honolulu	A fish pond / salt pond area situated in Kukuluāe'o, bounded on east side by the 'Auwai o Pākī. (Cited in Māhele Claim 982)	Inoa 'Āina
'Ai'ēnui (Deep in debt)	Honolulu	Historical name of area just above Pākākā and the Robinson wharf, commemorating the period of great debt owed by the Kingdom and chiefs to foreign traders (S.M. Kamakau, 1961). (Cited in J.P. Ii, 1959; Māhele Claims; and Register Map No. 900)	Inoa 'Āina, Out of APE
'Āina Hou (New land)	Honolulu	Area of former Kuloloia Waikahalulu shoreline on side of Pākākā filled in to expand the Honolulu waterfront (S.M. Kamakau, 1961); also called Esplanade in historical narratives. (Cited in historical account of 1868; and Register Map No. 900)	Inoa 'Āina, Out of APE
Ananoho (Dwelling cave) Loko Ananoho	Kalihi	An ili land of Mokauea, and fishpond awarded to Kaunuohua, LCA 6450. (Cited in historical accounts; and Register Map No.'s 1471 and 1472)	Inoa 'Āina
Apili (Snared or Trapped) Loko Apili (Apili Fishpond)	Kalihi	Ili land surrounding the fishpond, once famed for its excellent awa fish. It was there that Capt. Alexander Adams (Māhele Claim 803) had "his famous gardens, which was quite a place of resort for strangers and whalemens, about 1850." (Cited in historical accounts; Māhele Claims 803, 3237, 6450 and 10498; Saturday, Press of July 28, 1883; and Register Map No.'s 1039, 1472 and 2284)	Out of APE

Inoa 'Āina	Ahupua'a	Description	Status
'Āpua (Woven fish basket)	Honolulu	Named for a fisherman resident of the land which bears his name. The coastal flats between Richards, Queen and Punchbowl Streets. (Cited in the tradition of Aiai and Kuula, L.D. Keliipio et al., 1902; S.M. Kamakau, 1961; Māhele Claim 704; and Register Map No.'s 241, 611 and 900)	Inoa 'Āina
'Auwaiolimu (Water channel of algae; Mossy stream)	Honolulu	Area between the shore lands of Waikahalulu and Honuakaha, Hale Kauwila and Queen Street vicinity. (Cited in S.M. Kamakau, 1961; and Register Map No.'s 611, 861, 900 and 1090)	Inoa 'Āina
Auwai o Pākī / Pākī 'Auwai (Water channel of Paki)	Honolulu	A water course flowing from the Luakaha region of Nu'uaniu to the near shore lands of Honolulu. The water course / irrigation channel is generally described as ending near Nu'uaniu Cemetery, though in claims of the Māhele, tenants of kuleana crossed by the proposed rail corridor, identify the "Auwai o Paki" as extending below Kukuluāe'o. (Cited in Māhele Claim 982; historical accounts; and Register Map No. 839 ½)	Out of APE
Hale Hui (Gathering house)	Honolulu	Kamehameha's compound at Kou (Cited in J.P. Ii, 1959, P. Rockwood map, 1957; and W. Judd, 1975)	Considered in DOE/FOE
Hale Kauwila (House made of Kauwila wood)	Honolulu	Historical name given to area adjoining Pākākā and the old Fort, and the street which bears the name Hale Kauwila (Kuloloia shoreline section). The name was given to one of the large thatched structures built by the Chiefs, and was the place where the King, his Council, Governor / Judge Kekuana'oa, the Legislature, Board of Land Commissioners and many other offices of the Kingdom met. It was at this place that many of the major decisions of the Hawaiian Government were made (cf. J.P. Ii, 1959 and S.M. Kamakau, 1961). It was this structure that gave rise to naming Hale Kauwila Street. (Cited in historical accounts; and Register Map No.'s 241, 242, 864, 1910, 1955 and 2609)	Considered in DOE/FOE
Hale o Lono (House of Lono)	Honolulu	A heiau, and for a time, the residence of Liholiho (Kamehameha II), once situated at the area marked by the corner of Fort and Queen Streets. (Cited in J.P. Ii, 1959; and map by P. Rockwood, 1957)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Hau'eka (Defiled)	Honolulu	The name of an early drinking establishment near the Honolulu waterfront, and operated by the chief Manu'ia. Situated near the establishment of Boki, called Polelewa. (Cited in S.M. Kamakau, 1961)	Inoa 'Āina
Hauhauko'i (Struck with an adze)	Honolulu	A land area situated just west of 'A'ala.(Cited in Māhele Claims 2107, 2440 B, 6236; and Register Map No. 241)	Inoa 'Āina
Hāunapō (Strike in the dark)	Kalihi	Kalihi Kai. A land area, and heiau (Thrum, 1916). (Cited in Māhele Claims 50 and 3237; historical surveys; and Register Map No.'s 1039 and 2284)	Inoa 'Āina, Out of APE
Honoka'upu (Albatross Bay)	Honolulu	A coastal land situated west of Kuloloia. Named for a chief and husband of Kauanono'ula. The Hale Hui and Hale Kā'ili (houses of the gods) were situated here in the area between what is now Queen and Merchant Streets. The ancient trail from Waikīkī, joined the trail of Honuakaha and continued to Honoka'upu, where a noted fresh water spring was situated, and continued on the Ai'ēnui. (Cited in J.P. li, 1959, and map by P. Rockwood, 1957; historical narratives; and Register Map No. 900)	Inoa 'Āina. Individual sites within considered within DOE/FOE
Honolulu (Calm / Peaceful cove)	Ahupua'a	Area once known as Kou, which in the early historical period became the seat of the Hawaiian Government, being the formal capital of the Hawaiian Kingdom since the 1840s. (Cited in numerous native traditions and historical accounts)	Ahupua'a
Honuakaha (Marked earth or Coastal land)	Honolulu	A land area bounded by Queen and Punchbowl Streets, once the site of an important coconut grove; former residence of Kinau (k.) father of Chiefess M. Kekauonohi.	Considered in DOE/FOE
Ho'okūkū (To compete)	Honolulu	Area between Honuakaha and Honoka'upu, now covered by Queen Street. Healing heiau and a residence of Liholiho were situated here. (Cited in J.P. li, 1959; and map by P. Rockwood, 1957)	Considered in DOE/FOE
Hu'ehu'e (Overflowing)	Honolulu	A land area situated on the shore below Honoka'upu, and bounded by Queen Street. (Cited in historical descriptions of the Honolulu region; and Register Map No. 900)	Inoa 'Āina, out of APE

Inoa 'Āina	Ahupua'a	Description	Status
Iwilei (Collar bone or length of measurement, a yard)	Kapālama / Honolulu	A land section fronting Kapālama, described as being an ili of Kalāwahine (Honolulu). Fronted by a fishpond, and noted for agricultural fields that extended inland zone. Area was filled in and developed for wharfage and as an industrial center. (Cited in historical accounts; Māhele Claims 1034 / 8400 and 3142; and Register Map No.'s 242, 1039 and 1471)	Out of APE
Ka'ae'ole (One who disagrees)	Kalihi	An ili land which adjoins Kaliawa, Apili and Hāunapō. Pu'uone fishpond and dry land agricultural parcels were claimed here. (Cited in Māhele Claim 3237; and Register Map No. 2284)	Inoa 'Āina
Ka'ākaukukui (The north / right light)	Honolulu	A coastal land east of Waikahalulu, and adjoining Kukulū'āe'o. The area was fronted by fishponds and salt works. (Cited in historical accounts, Māhele Claims 6236, 7712, 7713 and 10605; and Register Map No.'s 241, 395, 611, 861, 900, 1090 and 1471)	Inoa 'Āina
Ka'ala'a (Vigorous) Also Ka'ala'a lalo and Ka'ala'a luna	Honolulu	A lele land of Honuakaha, between 'Auwai o Limu and Queen Street. (Cited in historical accounts and surveys; Māhele Claim 7712; and Register Map No.'s 611 and 1090)	Inoa 'Āina
Ka'aleo (Speak loudly) (also written as Kaoleo)	Kalihi	A land area in the vicinity of Hāunapō, Kaluaopulu and Kaluaopalena. Cited by Thrum as being a heiau of unknown function (1909:41). (Cited in historical accounts and surveys; Thrum, 1909; and Register Map No. 2284)	Inoa 'Āina, Out of APE
Ka'aloa (Long roll)	Honolulu	Area below Kapu'ukolo (between Maunakea and Nu'uaniu Streets), where chief Kuihelani kept his wealth (storage) houses; reportedly named for his father. (Cited in Māhele claims; S.M. Kamakau, 1868; and P. Rockwood map, 1957)	Considered in DOE/FOE
Kahalepūnāwai (The spring house)	Kapālama	Land area adjoining Kūwili and Pelekāne. (Cited in Māhele Claim 3144)	Inoa 'Āina
Kahapa'akai (Salt land)	Honolulu / Nu'uaniu	An ili land granted to the Government in the Māhele 'Āina, situated on the west side of Ka'ākaukukui. (Cited in historical surveys)	Inoa 'Āina
Kahauiki / Hauiki (The little dew)	Ahupua'a	Bounding the west side of Kalihi Ahupua'a (Cited in Māhele Claim 10498; Boundary Commission proceedings; and Register Map No.'s 1472 and 2284)	Ahupua'a
Kahawali / Kahawale (Smooth / slippery shore)	Honolulu / Kapālama	A land area in the vicinity of Hauhauko'i and Kapahāhā. (Cited in Māhele Claims 2107 and 6236; historical surveys; and Register Map No. 241)	Inoa 'Āina

Inoa 'Āina	Ahupua'a	Description	Status
Kaholoakeāhole (The running / schooling of the āhole fish)	Honolulu	A point along the shoreline below Kākā'ako near where fishermen resided in the time of Kamehameha I. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; and Māhele Claim 23)	Inoa 'Āina, Out of APE
Kaimukanaka (Umukanaka) (The human oven)	Honolulu	A section of land and pond in Ka'ākaukukui. Noted as being near the home of high chiefess, Keōpūolani. Situated below Māhele Claim 7713; a salt making area situated makai of Auwaiolimu. (Cited in J.P. li, 1959; and Register Map No. 611)	Out of APE
Kākā'ako (Strike and gather)	Honolulu	A land area, ancient fishing village and historic community, situated between Honuakaha and Kaholoakeāhole. In the historic period a section of the land was used as a quarantine for plague victims. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; Māhele Claims 3455 and 4457; and Register Map No. 900)	Considered in DOE/FOE
Kalanikahua (The royal contest arena)	Honolulu	The 'ulu maika field and warrior training ground during the time of Kamehameha I at Kīkīhale. Adjoining Kalanikahua were a number of houses of the sacred high chiefs. The area is now generally under the alignment of King Street. (Cited in J.P. li, 1959; and P. Rockwood Map, 1957)	Out of APE
Kalāwahine (The day of women)	Honolulu	A land section reportedly named for a mo'ō deity who guarded the water sources (Pukui et al. 1974). (Cited in historical accounts; Māhele Claims 1034 / 8400 and 2938; historical surveys; Register Map No.'s 111 and 395; and Pukui et al., 1974)	Out of APE
Kālia (Waited for)	Waikīkī	An ili land of the coastal region of Waikīkī, noted for its numerous salt works and fishponds. "The trail from Kalia led to Kukuluaeo" (J.P. li, 1959). (Cited in J.P. li, 1959; Pukui et al., 1974; traditions and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., and 387; historical surveys; and Register Map No.'s 111 and 1090)	Considered in DOE/FOE
Kaliawa / Kaliawa Fishery —	Kalihi	Land area fronted by fishponds, and reef fishery. (Cited in Māhele Claims 803, 818, 3237, 6450 and 10498; and Register Map No.'s 1472 and 2284)	Inoa 'Āina

Inoa 'Āina	Ahupua'a	Description	Status
Kalihi (The boundary or edge)	Ahupua'a	A land area noted for extensive settlement, agricultural development, ceremonial sites, and in several important traditional accounts– notably traditions of the goddess, Haumea or Papa, her husband, Wākea, and the supernatural breadfruit tree, Kāmeha'ikana (S.M. Kamakau, 1991). (Cited in Māhele Claims and historical surveys; S.M. Kamakau, 1991; traditional and historical accounts; Boundary Commission proceedings; and Register Map No.'s 1472 and 2284)	Ahupua'a
Kali'u (Salted) Also Kali'u lalo and Kali'u luna	Honolulu	A land named for a man of the same name, who lived in the area during the time that the goddess Papa prepared to rescue her husband from being sacrificed at the heiau of Pākākā. The area was once without water except when it rained. Because of his good nature, Papa created the spring, Pūehuehu to relieve the people of their need to gather water from afar (J. Poepoe, "Ka Moolelo Hawaii Kahiko" May 815, 1906). (Cited in Māhele Claim No.'s 6236 and 11225; historical surveys; and Register Map No.'s 241 and 242)	Out of APE
Kaloko'eli (The dug pond)	Honolulu	A land area at Ka'ākaukukui, and adjoining Kuaimeki, noted for its salt works. (Cited in historical surveys; and Register Map No. 611)	Inoa 'Āina, out of APE
Kalokoloa (The long / distant pond)	Kapālama	Land area adjoining Kolowalu and Iwilei. (Cited in Māhele Claim 3142)	Inoa 'Āina, Out of APE
Kaluaopalena (The pit of Palena)	Kalihi	An ili land bounded by Hāunapō, Kawaiholo and Apili. (Cited in Māhele Claim 10498; historical surveys; and Register Map No.'s 1039, 1511 and 2284)	Inoa 'Āina
Kaluaopulu / Kaluapulu (The damp pit)	Kalihi	A land area in the vicinity of Hāunapō and Kaluaopalena; the fishpond, of Pāhou adjoins this land. (Cited in Māhele Claims 3237 and 6450; historical surveys; and Register Map No.'s 1039 and 2284)	Inoa 'Āina, Out of APE
Kaluapakohana (The open / exposed grave)	Honolulu	A land area situated in the Ka'aloa-'Ai'ēnui vicinity where the chief Kuihelani lived, and where he was buried. (Cited in Māhele Claims; and Register Map No. 900)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Ka'oa'opa —	Honolulu	Coastal section of land between Moku'aikaua and Honuakaha. Area crossed by the trail from Honolulu to Kākā'ako and beyond, where attendants of Liholiho resided in the time of Kamehameha I. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; and Māhele Claims 19 and 129)	Considered in DOE/FOE
Kapahāhā (The swollen one)	Honolulu	An ili vicinity of Hauhauko'i, Kawaiiki and Kuhimana. (Cited in Māhele Claim 655, 826, 1089, 2107, 2440 B, and 6236; and Register Map No.'s 241 and 242)	Inoa 'Āina
Kapālama / Pālama (The lama enclosure)	Ahupua'a	Land area cited in traditions, and noted for ceremonial sites, agricultural and fishery resources. The land area was named for the practice of constructing a lama wood enclosure in which couples of high rank lived to conceive a child. (Cited in traditions; Māhele Claims 275 B, 591, 1034 / 8400, 1053, 1222, 1723 B, 2073 2937, 3142, 3144, 4034, 4747, 4889, 7681, 8504, 8856 and 11056; historical surveys and accounts; Boundary Commission proceedings; and Register Map No.'s 241 and 1471)	Ahupua'a
Kapāpoko (The short lot / wall) Pāpoko	Honolulu	A land area of the historic Honolulu waterfront. (Cited in traditional and historical accounts; Māhele Claims; and Register Map No. 900)	Inoa 'Āina
Kapāuhi / Pāuhi (The yam enclosure / garden)	Honolulu	An agricultural field dedicated by Kamehameha I, during his residency in Honolulu. Situated between Nu'uuanu, King, Emma and Beretania Streets. (Cited in J.P. li, 1959; P. Rockwood map, 1957; and Register Map No. 900)	Out of APE
Kapu'ukolo / Pu'ukolo (The creeping hill)	Honolulu	An ili land formerly situated on the waterfront of Honolulu. A village site of prominence from traditional times through that of Kamehameha I, and continuing through the years of the Māhele. (Cited in J.P. li, 1959; map by P. Rockwood, 1957; Fornander, 1917; Māhele Claims 22, 30, 57, 66, 256 and 2056; historical surveys; and Register Map No.'s 241 and 242)	Inoa 'Āina, Out of APE
Kauanono'ula (The red glowing rain)	Honoka'upu-Honolulu	Named for an ancient chiefess, and wife of Honoka'upu. Early historic buildings once stood here, among which was the former Sailors Home. (Cited in S.M. Kamakau, 1961; Historical narratives; and Register Map No. 1390)	Inoa 'Āina

Inoa 'Āina	Ahupua'a	Description	Status
Kaukahōkū (The star arises)	Kapālama	An ili land in the vicinity of Kilikiliawa and Waināue. (Cited in the tradition of Kamēha'ikana; Māhele Claims 275 B, 591, 1034 / 8400, 2073, 7681 and 11056; and Boundary Commission proceedings)	Inoa 'Āina
Kāwā (Channel) Loko Kāwā (Kāwā fishpond)	Honolulu	Land area and fishpond along Honolulu Harbor. Site of the new O'ahu prison built in 1857. (Cited in Māhele Claim 6236; and Register Map No.'s 900, 1039 and 1910)	Inoa 'Āina
Kawaihōlo (The flowing water)	Kalihi	An ili land. (Cited in Māhele Claim 803; and Register Map No.'s 1039 and 2284)	Inoa 'Āina
Kawaiiki (The little water source)	Honolulu	An ili land adjoining Kapahāhā. (Cited in Māhele Claims 1723 B and 7681; Boundary Commission proceedings; and Register Map No.'s 241 and 242)	Inoa 'Āina
Keone'ula (The red sand)	Honolulu	An ili land, which was among those extensively turned over to cultivation in the time of Kamehameha I. Prior to that time the area was generally uninhabited. (Cited in J.P. li, 1959; historical accounts; Māhele Claims 23 F.L., 655, 1398, 1723 B, 2073 and 7681; and Register Map No.'s 241 and 242)	Inoa 'Āina, Out of APE
Kewalo (The calling)	Honolulu	A kula land and coastal region, noted for its fish and salt ponds. There was once a famous spring at Kewalo near the ponds, where victims of sacrifice at Kānelā'au Heiau on the slopes of Pū'owaina were first drowned. "The priest when holding the victims head under water would say to her or him on any signs of struggling, "Moe malie i ke kai o ko haku." "Lie still in the waters of your superior." From this it was called "Kawailumalumai," "Drowning waters" (Saturday Press, Oct. 6, 1883) The law under which the sacrifices were made, was called Kekaihehe'e. (Cited in traditional and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., 387, 1503, 1504 and 10605; and Register Map No.'s 111, 611 and 1090)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Kīkīhale (Mended house)	Honolulu	An ili bounded by the modern day King, Maunakea and Beretania Streets, and Nu'uaniu Stream. Reported to have been named for a daughter of the chief, Kou (Aiai, 1902). In the time of Kamehameha I, Kīkīhale was the site of major 'ulu maika and training warrior fields in Honolulu; and also the residence of a number of high chiefly families (J.P. li, 1959). (Cited in traditions and historical accounts; P. Rockwood Map, 1959; and Register Map No.'s 241 and 900)	Out of APE
Kilikiliawa —	Kapālama	Two land sections, one makai, and the other mauka. The makai portion is bounded by Wainaue and Kaukahōkū. (Cited in Māhele Claim 275 B)	Inoa 'Āina
Kionawawana —	Kalihi	An ili near the boundary of Kahauiki Ahupua'a, adjoining Kawaha'ele'ele and Kaliawa. Makelā (Kamakelā) is referenced as a lele parcel of Kionawawana. (Cited in Māhele Claim 10498; and Register Map No. 2284)	Inoa 'Āina
Kō'iu'iu (Distant, far away)	Honolulu	The ancient trail between Kou and 'Ewa passed along Kō'iu'iu (J.P. li, 1959). Area known for its taro and fishponds. (Cited in Māhele Claims 61 F.L., 64 F.L., 4747 and 6236; and Register Map No.'s 241 and 242)	Out of APE
Kolowalu (An ancient law)	Honolulu (Kapālama)	A section of land in Kukuluāe'o, and adjoining Kālia. During the reign of Kūali'i, the "Royal Kolowalu Statute" was declared for the "preservation of life," making it safe for people to travel the trails, and to be respectfully treated. (Cited in Fornander, 1917, and traditions; Māhele Claim 3142; historical surveys; and Register Map No.'s 111 and 1090)	Considered in DOE/FOE
Kou (Cordia tree)	Honolulu	Said to be the ancient name of what is now called Honolulu. (Various features and named localities cited in traditions and historical accounts; Māhele Claims; and various Register Maps)	Considered in DOE/FOE
Kō'ula (Red sugar cane)	Honolulu–Kewalo	Kō'ula and Kewalo were lands which the ancient chief Hua, caused to be cultivated. Hua was known as a chief who cared for his people (S.M. Kamakau, 1865). Land section covering the Catholic burying ground and the Ward family's, "Old Plantation" (Saturday Press, Oct. 6, 1883). (Cited in traditions and historical accounts)	Out of APE
Kū'aimeki (Purchase metal)	Honolulu	A land section of Ka'ākaukukui, associated with salt works. (Cited in Register Map No. 611)	Out of APE

Inoa 'Āina	Ahupua'a	Description	Status
Kuhimana (Gesture with power)	Honolulu / Pālama	A land area situated mauka of Keone'ula and in vicinity of Hauhauko'i and Kō'iu'iu. (Cited in Māhele Claim 7681; and Register Map No.'s 241 and 242)	Inoa 'Āina
Kukuluāe'o (The Hawaiian stilt)	Honolulu	A near shore land area in the Kākā'ako vicinity, traditionally a detached parcel belonging to Punahou of Waikīkī. "This was a famous place in ancient times, and the heiau was Puukea" (S.M. Kamakau, 1865). Noted for its fish and salt ponds. (Cited in traditions and historical accounts; Māhele Claims 97 F.L., 387, 982, 1503, 7712, 10463 and 10605; historical surveys; and Register Map No.'s 111, 611, 1090 and 1471)	Considered in DOE/FOE
Kuloloia (also written Kuloloio) —	Honolulu	Once a beautiful sandy beach on the shore of Kou, and a favored residence of the high chiefess Nāmahana (wife of Ke'eaumoku, and mother of Ka'ahumanu and other significant figures in the Hawaiian Kingdom). There were a number of chiefly houses and heiau spread across the shoreline of Kuloloia, between Pākākā and Honuakaha. Nāmahana died at her home on the shore of Kuloloia, and "A younger cousin of Namahana's children, who was present at her death, was named Kuloloia for the place in which Namahana died." (J.P li, 1959). (Cited in P. Rockwood Map, 1957; Māhele Claims outside of project area; and historical accounts)	Considered in DOE/FOE
Kumuhahane —	Kapālama	An ili land of kalo fields, 'auwai and various features. Identified as adjoining Iwilei. (Cited in Māhele Claim No. 4034)	Inoa 'Āina
Kumupali (Cliff base)	Kapālama	An ili land, adjoining Niuhelewai along one boundary. (Cited in Māhele Claim 4889)	Inoa 'Āina
Kumu'ulu (Breadfruit tree)	Kapālama	A land area with fishponds and lo'i. (Cited in Māhele Claim 8504)	Inoa 'Āina
Kūwili (Restless movement)	Honolulu, Kālia & Kapālama	Land area and fishponds. In Honolulu, the pond was watered by Leleo Stream. Place named Loko Kūwili are also	Inoa 'Āina, Out of APE
Leleo (Carrying voice)	Honolulu	Land and stream area. In the time of Kamehameha I the trail from Kīkīhale to 'Ewa passed over Leleo. The land was an open plain with few houses (J.P. li, 1959). (Cited in Māhele Claim 4747; and Register Map No.'s 241 and 900)	Considered in DOE/FOE
Loko Auiki (Little current fishpond)	Kalihi	A small pond adjoining Ananoho. (Cited in historical accounts; and Register Map No.'s 1039, 1471 and 1472)	Out of APE

Inoa 'Āina	Ahupua'a	Description	Status
Loko Keālia (Pond of the salt encrustation)	Honolulu	Pond situated in the ili of Iwilei. (Cited in historical surveys)	Inoa 'Āina, Out of APE
Loko Pāhou (Pāhou fish pond)	Kalihi	A land area and one of a series of fishponds which include the name "Pāhou" (New wall). (Cited in historical accounts and surveys; and Register Map No. 1472)	Out of APE
Loko Pāhou iki (Little Pāhou fishpond)	Kalihi	A land area and fishpond awarded to Kaunuohua. (Cited in Māhele Claims 3237 and 6450; historical surveys and accounts; and Register Map No.'s 1039 and 1472)	Out of APE
Loko Pāhou nui (Big Pāhou fishpond)	Kalihi	A land area and fishpond awarded to Kaunuohua. (Cited in Māhele Claim 6450; historical surveys and accounts; and Register Map No.'s 1039 and 1472)	Out of APE
Loko Weli (Phosphorescent light fishpond)	Kalihi / Kahauiki Boundary.	(Cited in Māhele Claim 10498; historical surveys and accounts; and Register Map No. 2284)	Inoa 'Āina , Out of APE
Mauna Kilika (Silk Mountain)	Honolulu	Named for the mounds of silk cloth traded by foreigners in exchange for Hawaiian products. Area of the former residence of M. Kekuana'oa; and situated along the shore of Kuloloia. Area was later called Hale Kauwila, and is the source of the street with the same name. (Cited in historical accounts; and Register Map No. 900)	Considered in DOE/FOE
Mokauea —	Kalihi	Land area, fishponds and reef fishery. (Cited in Māhele Claims 803 and 6450; and Register Map No.'s 1039, 1471, 1472 and 2284)	Out of APE
Mokuaikaua (Section won by war)	Honolulu	"A new name on the land," (S.M. Kamakau, 1868), situated along a section of Kuloloia, below Honoka'upu. (Cited in Register Map No. 900)	Inoa 'Āina
Nihoā (Notched or imbedded)	Honolulu	Name given to an area of the Honolulu shore by Ka'ahumanu following a trip made to the island of that name, made by her, Kaumuali'i and others. Situated mauka of Pākākā. Between Ka'ahumanu, Merchant, Fort, and Queen Streets; adjoining Pūlaholaho. (Cited in J.P. Ii, 1959; P. Rockwood Map, 1957; and Register Map No. 900)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Niuhelewai (Coconut going on water)	Kapālama	Identified as a place of residence of the goddess, Haumea, and considered by her to be sacred. The site of a battle between Haumea and Kaulu (Fornander, 1917). Also the site of a later battle in which the forces of O'ahu and Maui fought; the waters of the stream were turned back, and the stream became damned by the corpses of men (ibid.). (Cited in Māhele Claim 1053; and historical accounts)	Considered in DOE/FOE
'Ōi'o (Procession of ghosts)	Kapālama	Land area adjoining Kaukahōkū. (Cited in Māhele Claim 11056; and Register Map No. 1039)	Inoa 'Āina
'Ōlani (To toast or broil)	Kapālama	Land area adjoining Pūlehu and Keone'ula. (Cited in Māhele Claim 1723 B)	Inoa 'Āina
Nu'uaniu (Cold height)	Ahupua'a	(Cited in native traditions and historical accounts; and Boundary Commission proceedings)	Ahupua'a
Pākākā (To skim, as stones over water)	Honolulu	Site of an ancient heiau of human sacrifice, dedicated to the god Kūho'one'enu'u (Westervelt, 1915). Later the site of the Fort of Honolulu, and residence of chiefs. In the historic period, the site was developed into "Robinson" wharf on the western side of Hale Kauwila Street; and later filled in. (Cited in J.P. Ii, 1959; P. Rockwood Map, 1957; and Register Map No.'s 241, 242, and 900)	Considered in DOE/FOE
Pānāhāhā (Broken wall)	Kalihi	An ili land section. (Cited in Māhele Claim 818; and Register Map No. 2284)	Ahupua'a
Pāpū (Fort)	Honolulu	Fort built in 1815, on the site of Pākākā Heiau, and used until 1857 when it was destroyed. (Cited in historical accounts; and Register Map No.'s 241, 242 and 900)	Inoa 'Āina
Paukika —	Kalihi	An ili land, adjoining Hāunapō. (Cited in Māhele Claims 50 and 803; and Register Map No.'s 1039 and 2284)	Inoa 'Āina , Out of APE
Poepoe / Kapoepoe (Round)	Kapālama	A land area. (Cited in Māhele 275 B)	Inoa 'Āina, Out of APE
Polelewa —	Honolulu	It was here that high chief Boki and Manuia erected buildings in which to sell liquor to sailors. Boki's building was called Polelewa and Manuia's was Hu'eka (S.M. Kamakau, 1961). (Cited in Register Map No. 900)	Out of APE

Inoa 'Āina	Ahupua'a	Description	Status
Pūehuehu (Scattered spray)	Honolulu– Nu'uuanu	A stream and spring site (said to be an old name for Nu'uuanu Stream). The spring was made by the goddess, Papa, while visiting with the man named Kali'u (see Kali'u), who agreed to help her in the rescue of Wākea from being sacrificed at Pākākā Heiau. (Cited in Boundary Commission proceedings; and J. Poepoe in "Ka Moolelo Hawaii Kahiko," 1906)	Out of APE
Pūlaholaho (Little scrotum) Charlton Square	Honolulu	For a time, Kamehameha I lived at Pūlaholaho, later high chief Boki, built a store through which to sell / trade sandalwood near Pākākā, where Liholiho also built a larger	Considered in DOE/FOE
		wooden building. Boki's being smaller, it came to be known as "Little scrotum" (S.M. Kamakau, 1961). The great debt of the chiefs from operating their businesses with foreigners led to the neighboring land being named Ai'ēnui. A portion of Polelewa was later converted into use for the Bethel Church. (Cited in Māhele Claim 626; and Register Map No. 900). British consul, Richard Charlton claimed that in 1826, Kalaimoku granted him a 299 year lease on Pūlaholaho and other sections of land. His pursuit of the deal with an unverifiable deed, led to the occupation of the Hawaiian Kingdom by British forces under the command of Captain Paulet in February of 1843. In July 1843, Admiral Thomas arrived in Hawai'i and returned the rightful rule of the Kingdom to Kamehameha III, and the famous phrase, "Ua mau ke ea o ka aina i ka pono" (The life or sovereignty of the land is perpetuated in righteousness) was spoken.	
Pūlehu / Kapūlehu (Broil, cook food)	Kapālama	An ili land, house site and kalo fields, bounded by Keone'ula, Kawaiiki and Wainaua. (Cited in Māhele Claims 1723 B and 2073)	Inoa 'Āina, Out of APE
Pu'u hale (House hill)	Kalihi	A land area of Kalihi. (Cited in Māhele Claim 6450; historical surveys; and Register Map No. 2284)	Inoa 'Āina
Pu'u kea (White hill)	Honolulu- Kukuluāe'o	An ancient heiau built for or by, Huanui-kalāla'ila'i, a hereditary chief of O'ahu, who was born at Kewalo. (Cited S.M. Kamakau, Iulai 22, 1865 and M.K. Pukui, 1991)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Pu'ukolo (Creeping hill) Kapu'ukolo	Honolulu	During the time of Kamehameha I's residency in Honolulu, many fishermen and their families lived at Kapu'ukolo (J.P. Ii, 1959). (Cited in Māhele Claims 22, 30 57, 66, 256 and 2065; P. Rockwood Map, 1957; and Register Map No. 900)	Considered in DOE/FOE
Pu'unui (Large hill or mound)	Honolulu	A detached ili land in several locations. The coastal section of Pu'unui was noted for its salt making ponds, in the vicinity extending from Queen Street, across Halekauwila Street to Ka'ākaukui. Situated between South and Coral Streets. (Cited in Māhele Claims 2045, 7712 and 10605; and historical surveys; and Register Map No.'s 111, 611 and 1090)	Inoa 'Āina
Pu'uokapolei (Hill of Kapolei)	Honuakaha-Honolulu	A fishpond near the shore of Honuakaha, and a detached parcel belonging to Ka'ala'a. A place where houses were situated during the time of Kamehameha I. (Cited in G. Laanui, 1837, 1838)	Inoa 'Āina, Out of APE
Ulukua (Agitated)	HonoluluKou	A coastal point, the former location of the Honolulu Lighthouse, and fronted by the surf of Pu'uiki. (Cited in the tradition of Aiai, 1902)	Inoa 'Āina
'Umi (Suffocate or repress)	Kalihi	An ili land bounded by Hāunapō and Kaliawa. (Cited in Māhele Claims 803, 818 and 3237; and Register Map No.'s 1039 and 2284)	Inoa 'Āina, Out of APE
Waikahalulu (Roaring water)	Honolulu / Nu'uaniu	An ili land, the upper section being where the goddess, Papa, embraced her husband Wākea, who was being taken to be sacrificed at Pākākā Heiau, and changed into the form of an 'ulu (breadfruit tree). This 'ulu, became known as the deity, Kāmeha'ikana, who had the power to overthrow governments. Kāmeha'ikana was one of the gods called upon by Kamehameha I in his conquest of the islands (S.M. Kamakau, 1991). The land area includes the section between Nu'uaniu and Pauoa streams, and a section on the shore, below Hale Kauwila Street, where it joins the sea at 'Āina Hou, and adjoining Kuloloia and Ka'ākaukui (Cited in S.M. Kamakau, 1961; Māhele Claim of H. Kalama, wife of Kamehameha III; traditions and historical accounts; Māhele Claim No.'s 7712, 11219 and 11225; historical surveys; and Register Map No.'s 242, 244, 305, 611, 861, 900, 1090 and 1471)	Considered in DOE/FOE

Inoa 'Āina	Ahupua'a	Description	Status
Waikulu (Dripping water)	Kalihi	Land area and fishpond. (Cited in Māhele Claim 818; and Register Map No. 2284)	Inoa 'Āina
Wainaue (Rippling / quaking water)	Kapālama	An 'ili land, bounded by several lands, among which are Kilikiliawa, Poepoe, Kaukahōkū, Kūwili and Pelekāne. (Cited in Māhele Claims 275 B, 591 and 1723 B; Register Map No. 1039)	Inoa 'Āina

Consultation has been on-going since the beginning of the Section 106 process. Consultation solicited input on potential TCPs and the HHCTCP's potential effects to them. The effort focused on four meetings which were held on:

- February 12, 2011
- June 23, 2011
- May 8 and 9, 2013

In addition to these specific meetings HART and FTA held quarterly meetings on the PA, to which all consulting parties are invited. The April 13, 2012 meeting was a quarterly event that included a presentation and discussion on the TCP effort. Summaries of all four meetings are available on the HHCTCP website at <http://www.honolulutrainsit.org>.

On April 24, 2013, HART released two reports on Section 4 of the HHCTCP; the Management Summary (SRIF 2013) and the Technical Report (Kumu Pono 2013), and solicited public input. Pursuant to 36 CFR 800.4 and 800.5, meetings were held on May 8 and 9, 2013 to receive comments and input regarding identification of historic properties and the HHCTCP's potential effects on them. Written comments were accepted through May 24, 2013. The determinations of eligibility and effect will be circulated to the consulting parties during the 30-day SHPD review period. Any additional comments will be documented and considered by the FTA.

4.1 February 12, 2011

HART and the SRIF met with the consulting parties to the PA, and other stakeholders on February 12, 2011 to review the HHCTCP and discuss what information needed to be gathered for a study of previously unidentified TCPs. A total of 141 parties were invited to this meeting through mass e-mail; 9 individuals attended. This meeting focused on the identification of places and people for expanded research related to previously unidentified historic properties. This meeting focused on two primary questions:

- Are there places along or near the HHCTCP route that are associated with Cultural practices or beliefs that are rooted in your community's history, and are important in maintaining the cultural identity of your community?
- Who are the best people in your community to talk to and learn about these places and their importance?

Feedback from the meeting indicated that a study of place and connections to the land and water resources were important. Stories ranged from beliefs related to gods walking the land, to Pu'uloa (Pearl Harbor area) being the bread basket of the

Hawaiian civilization. Several individuals were identified for possible oral history interviews.

4.2 June 23, 2011

A second meeting to discuss the HHCTCP with the consulting parties was held on June 23, 2011. This meeting introduced members of the research team and explained the goals and objectives of the proposed study of previously unidentified TCPs based upon the comment received at the February meeting. It also provided an additional opportunity for comment on sites and identification of possible informants to be further consulted. Approximately 76 parties were invited to this meeting via e-mail and written notification. Seven people attended.

At this meeting, the team conducting the study was introduced. It included the SRI Foundation and, Kumu Pono and Associates. Based upon comments received, it was determined that additional research should focus on the Native Hawaiians' sense of place through place names and on collecting information from a variety of sources include Native Hawaiian texts, and would be organized by ahupua'a (Native Hawaiian land division).

Both meetings included additional discussions related to the archaeological research on the protection of 'iwi kupuna (Native Hawaiian burials). There was interest in ensuring that archaeological work would be completed prior to beginning construction, so that these sites would be protected as appropriate. PA Stipulation III addresses this effort.

4.3 May 8 and 9, 2013

At the May 8 and 9 meetings, HART posed seven specific questions related to defining and better understanding the resources identified in the study. The questions were:

- The report presents 32 wahi pana, what can you tell us about these wahi pana?
- Do you find the 32 wahi pana identified in this study to be significant for the reasons given? Are there other values that should be considered that are not reflected in this report?
- Are these wahi pana, and their mo'olelo (stories), important to you for retaining or transmitting traditional knowledge, beliefs, or practices relating to Native Hawaiian culture?
- Is the current physical condition of these wahi pana relevant to what makes them important to you, even if these locations have been disturbed by modern development?
- Are there uses of these wahi pana that might be relevant to how they are defined on land and within given boundaries?

- In your opinion, will the wahi pana be affected by the project? If so, how will they be affected?
- A lot of information has been collected on wahi pana for the rail project. How should this information be used for the rail project? How should the knowledge gained be made available so that it can be passed on to future generations?

The meetings followed an agenda which included an overview of the federal evaluation process, a presentation of TCPs identified in the vicinity, and a discussion period for dialogue with meeting participants.

At the May 8 meeting, comments were received related to the importance of educational and art elements of the Project, and how they must be appropriate in context and location. It was noted that wahi pana still exist, even if their physical remnants do not exist. Four consulting parties and interested individuals attended the May 8 meeting.

At the May 9 meeting, questions were raised about the ability of staff to understand Hawaiian issues. Comments discussed the 1832 Mahele (land apportionment) and tenants of the area. Questions came up about what sites would be affected by rail, and if karst (limestone caves) had been found. There was a general acknowledgment that these stories are important, but no additional specific information related to any site was shared. Participants noted that the history of kūpuna begin in these places and should be recognized in the stations and integrated into a humanities program sharing Native Hawaiian history. Seventeen consulting parties and interested individuals attended the May 9 meeting.

The only comment that suggested information not already compiled in the TCP reports concerned the possibility that karst caverns may exist below the project alignment, and may constitute TCPs. The comment has been raised in the past and has focused on Section 1. The comment offered in this meeting directly referenced Section 4.

HART and its contractor have completed extensive geotechnical investigations along the alignment in Construction Phase 1. This included geotechnical borings located at every proposed pier, usually 20 feet or more below the proposed pier depth. No karst topography has been observed in any of the geotechnical investigations. If “caverns” or “caves” were penetrated, the void would have been discernible during drilling activity and would have been noted on the respective boring logs. A review of the logs has not indicated any “drops” or other notations indicative of a void or cavern being penetrated. Thus, it can be concluded that karst features in the Honouliuli ahupua’a were not encountered.

In addition, all the available preliminary geotechnical information collected during the PE phase of the projects development has been extensively evaluated. This included borings in the downtown area between Nu’uanu Stream to the west, King Street to the north and Punchbowl Street to the east. There have been some indications of cavities within coral limestone/coralline debris. However, the cavities

have been on the order of half to one inch diameter. One cavity up to 3 feet across was noted. These are distinctively different from “karst” associated cavities. All documented cavities were outside of the project alignment.

Additional geotechnical investigations will be completed prior to final design. In the event that these investigations encounter voids or groundwater, contract specifications require that the water table be preserved in place during coring to ensure that hydrology is maintained. This means that a positive flow will be maintained during drilling to ensure that freshwater flow is preserved through the area being drilled.

The Draft Management Study documented 32 wahi pana in or related to sites within the APE. Further evaluation and consultation determined that 8 of the 32 were not physically nor tangibly related to sites within the APE. The study also documented six ahupua'a, or traditional land divisions. Each ahupua'a is plotted in Figure 1. Individual ahupua'a are a part of the native Hawaiian land division system and lend context to individual wahi pana and are not considered TCPs in this study, as noted in the Management Summary (SRIF 2013:20).

“Ahupua'a are generally land divisions that extend mauka to makai, and contain within them different resource zones ranging from the mountain forests to the coastal plain and the near shore ocean. In the past, the people living in each ahupua'a had access to all the natural resources they needed to sustain life. To this day, Native Hawaiians use the resource zones within the ahupua'a for traditional purposes (for a more complete discussion of the ahupua'a land division, see SRI Foundation 2012). We believe the ahupua'a are constituent parts of a broader Hawaiian cultural landscape, as previously discussed, within which are multiple named places that may be National Register eligible as individual properties or as historic districts. It is within this context that the wahi pana identified in or near the project are next discussed.”

Twenty-four wahi pana were found within the APE. Each of these remaining wahi pana is discussed below. Each site corresponds to the site as identified in the Management Summary by name and site number. The evaluation includes photo(s), maps, the Tax Map Key(s) (TMK) affected and discussion related to the national register criteria and integrity, as well as a final eligibility determination.

5.1 Niuhelewai (Site # 1)

Identified as a place of residence of the goddess, Haumea, and considered by her to be sacred. The site of a battle between Haumea and Kaulu (Fornander 1917). Also the site of a later battle in which the forces of O'ahu and Maui fought; the waters of the stream were turned back, and the stream became dammed by the corpses of men (ibid.). (SRIF 2013:25).

5.1.1 National Register Criteria

The site straddles the Kapālama Canal (Figure 2, Figure 3). Tax map key numbers associated with the site are included in Table . The site shares its name with a stream that was diverted into the drainage canal. As noted above, it is the location of two battles, first between Haumea and Kaulu and then between the forces of O'ahu and Maui. The site meets National Register criterion A. The site is also associated with the goddess Haumea, and with historical figures Chief Haumea and Chief

Kaulu. Therefore, the site also meets criterion B. However, the site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method, or work of a master. In addition, there is nothing about the wahi pana itself that is likely to yield information important to history or prehistory, and the site is not eligible under criterion D.

Table 3. Tax Map Key Numbers Associated with Site 1—Niuhelewai

15018002	15020001	15018001
15020007	15019008	15017006
15015007	15015008	15019007
15022001	15020011	15020003
15020009	15000000	15015011

The wahi pana does overlap an archaeological site, SIHP # 50-80-14-7426, which is an area of buried agricultural sediments. The site has provided information on the geographic distribution of a former agricultural area, as well as paleoenvironmental data about the prehistoric and historic landscape and its modification for cultivation (Hammatt 2013:564). The archaeological aspect has been recommended as eligible to the National Register under criterion D. The wahi pana is associated with historic battles and people and as the residence of the goddess Haumea. However there is nothing to directly link the archaeological site to the story of Haumea or the battles that occurred. For this reason, the wahi pana does not contribute to the archaeological site’s significance or eligibility.

The wahi pana also includes the Kapālama Canal Bridge, which has also been determined eligible for the National Register under criterion A for its association with the transportation history of the area and the extension of Dillingham Boulevard and under Criterion C as an example of concrete bridge engineering and design in Hawai‘i (HHCTCP 2009). As is the case for the archaeological site, the wahi pana is unrelated to the historic bridge, and does not contribute to its National Register eligibility.

5.1.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The drainage canal construction post-dates the storied battles, therefore the setting has changed. The area within this wahi pana surrounding the canal has been extensively developed into modern roadways, offices and businesses as well. Therefore, the site does not retain integrity of association, feeling or setting.

5.1.3 *Determination*

The wahi pana meets National Register criteria A and B. Through many significant 20th century impacts, the site has lost integrity of association, feeling and setting. For these reasons FTA has determined that Niuhelewai is **not eligible** for nomination to the National Register.

The archaeological site and historic bridge are eligible for nomination to the National Register, however, Niuhelewai does not contribute to these properties' eligibility or significance.



Figure 2. Niuhelewai looking northeast

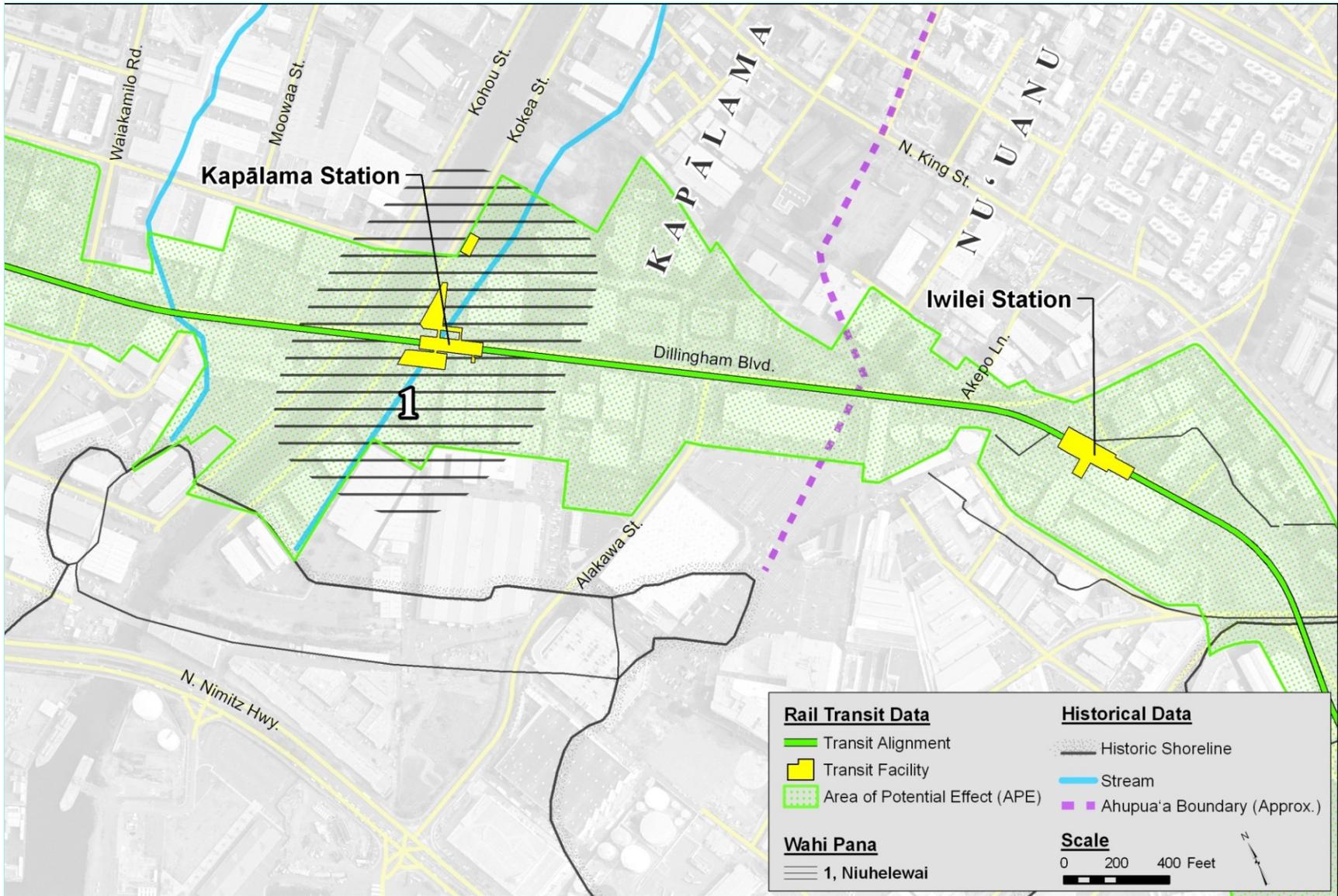


Figure 3. Niuhelewai Vicinity Map

5.2 Leleo (Site #2)

Land and stream area. In the time of Kamehameha I the trail from Kīkīhale to ‘Ewa passed over Leleo. The land was an open plain with few houses (SRIF 2013:25).

5.2.1 National Register Criteria

This wahi pana is located at the intersection of Beretania and King streets in Honolulu (Figure 5). The tax map key numbers associated with the site are included in Table 4. It is associated with pattern of traditional land use for transportation for the trail that ran through it. It therefore meets National Register criterion A. There are no other significant elements of this wahi pana remaining. It is not associated with historically important people and so does not meet criterion B. The site is not eligible under criterion C, as nothing about the story suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 4. Tax Map Key Numbers Associated with Site 2—Leleo

17027002	15007041	15007001
15007003	17026053	17026006
15007043	15007042	

5.2.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by modern Honolulu and the residences, businesses and offices that surround the King/Beretania street intersection (Figure 4). There is no indication of a trail or stream. Therefore, the site does not retain integrity of association, feeling or setting.

5.2.3 Determination

The wahi pana meets National Register criterion A. Through many significant modern impacts, the site has lost all integrity of association, feeling and setting. For these reasons FTA has determined that Leleo is **not eligible** for nomination to the National Register.



Figure 4. Lele'o Looking southeast

5.3 Waikahalulu (Site #5)

An 'ili land, the upper section being where the goddess, Papa, embraced her husband Wākea, who was being taken to be sacrificed at Pākākā Heiau, and changed into the form of an 'ulu (breadfruit tree). This 'ulu, became known as the deity, Kāmeha'ikana, who had the power to overthrow governments. Kāmeha'ikana was one of the gods called upon by Kamehameha I in his conquest of the islands (S.M. Kamakau, 1991). The land area includes the section between Nu'uānu and Pauoa streams, and a section on the shore, below Hale Kauwila Street, where it joins the sea at 'Āina Hou, and adjoining Kuloloia and Ka'ākaukukui (SRIF 2013:27).

5.3.1 National Register Criteria

This wahi pana is represented by two physical locations, one of which covers much of the Honolulu waterfront between Halekauwila Street and the ocean, from Alakea to Punchbowl (Figure 5, Figure 6). The tax map key numbers associated with the site are included in Table 5. It is associated with the akua Papa and Wākea, and the deity Kāmeha'ikana. It therefore meets National Register criterion B. It is not associated with any particular historical event and so does not meet criterion A. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method, or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

5.3.2 Integrity

Since the wahi pana is not associated with the built environment; integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The mapping also indicates that the area has been completely developed by 20th century Honolulu and the residences, businesses and offices that comprise the downtown area (Figure 6). Therefore, the site does not retain integrity of association, feeling or setting.

5.3.3 Determination

The wahi pana meets National Register criterion B. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Waikahalulu is **not eligible** for nomination to the National Register.

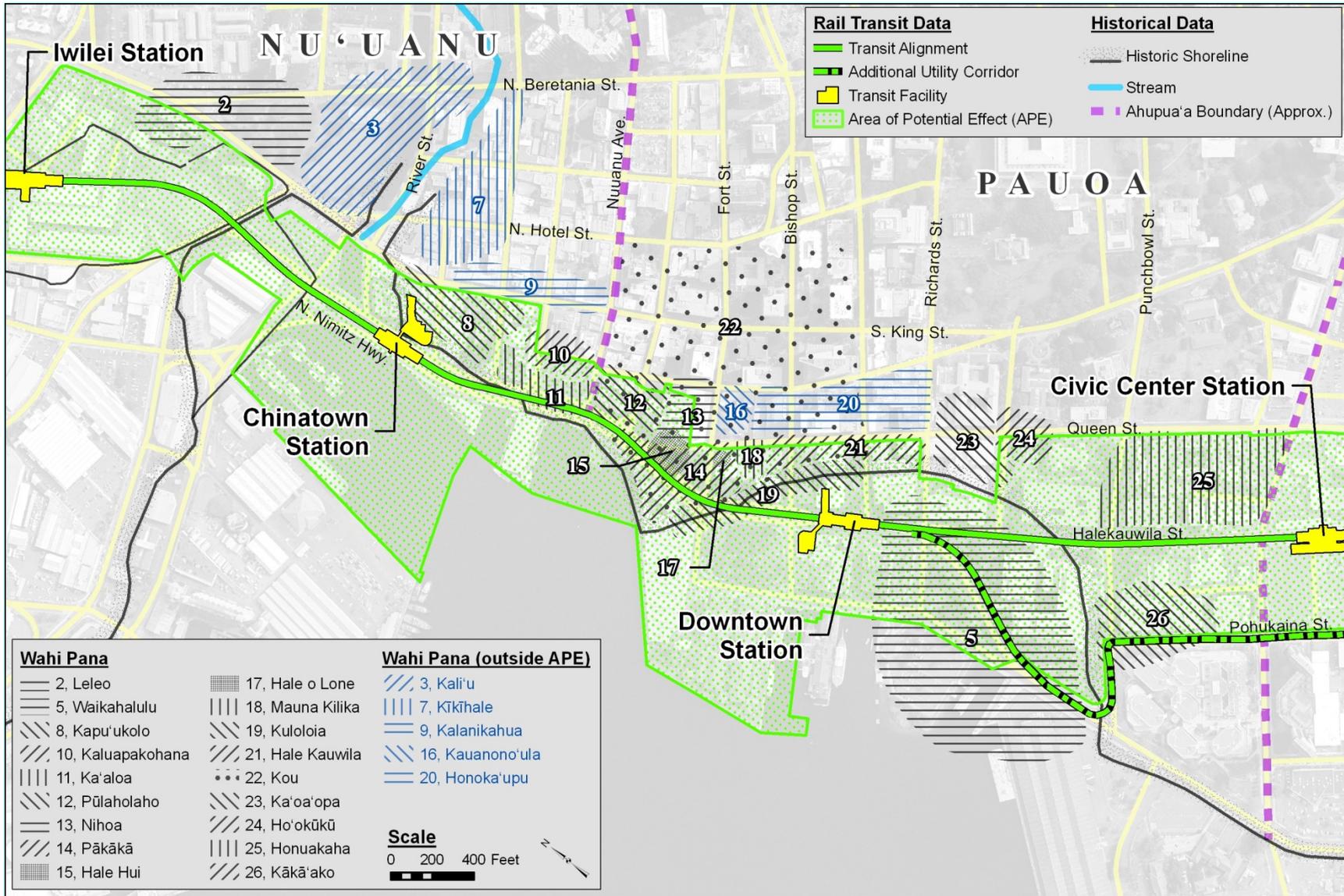


Figure 5. Map of Wahi pana between Iwilei and Kākā'ako



Figure 6. Waikahalulu looking southwest

Table 5. Tax Map Key Numbers Associated with Site 5—Waikahalulu

17008002	17009039	21015030
17009001	17009041	21016015
17009002	17009045	21026002
17009004	17009046	21026012
17009005	17009047	21026013
17009006	17009048	21026027
17009007	17009049	21027001
17009008	17009050	21027002
17009009	17009051	22001048
17009013	17009052	22001058
17009015	17009053	22001059
17009016	17009054	22001060
17009017	17009055	22001061
17009018	17009056	22001067
17009019	17009057	22001068
17009020	17009058	22001069
17009021	17010002	22001070
17009022	17010003	22001071
17009023	17020001	22001072
17009024	17020004	22001073
17009025	17020005	22001074
17009026	17020006	22001104
17009027	17020007	22001105
17009028	17020008	22001106
17009029	21001057	22001107
17009030	21001059	22001108
17009031	21001060	22001109
17009032	21001062	22001110
17009033	21005004	22001111
17009035	21014006	22001112
17009036	21015004	22001113
17009037	21015009	22001135

5.4 Kapu'ukolo (also Pu'ukolo)(Site #8)

During the time of Kamehameha I's Kapu'ukolo residency in Honolulu, many fishermen and their families lived at Kapu'ukolo (J.P. li, 1959). (Cited in Māhele Claims 22, 30 57, 66, 256 and 2065; P. Rockwood Map, 1957; and Register Map No. 900). Named by J.P. li in his description of old Honolulu. See Technical Report page 112. Beckwith (1940:220) provides the following traditional account, "On O'ahu the name Kipapala(u)ulu is given to the ruling chief of Honolulu living at Kapu'ukolo by the sea, who steals the sacred fishhook of Kū'ula, god of fishing. Kū'ula wins it again through the marriage to the chief's daughter of a child fished up out of the water, who turns out to be the child (or grand-child) of Kū'ula, and who sends his wife to ask the hook from his father-in-law for a fishing expedition and thus returns it to his own parent" (SRIF 2013:26).

5.4.1 National Register Criteria

This wahi pana is located along King Street, within modern Chinatown. It is associated with the historical figure, King Kamehameha I (Figure 5, Figure 7). Tax map key numbers associated with the site are included in Table 6. It is also associated with the akua Kū'ula, god of fishing. It therefore meets National Register criterion B. It is not associated with any particular historical event and so does not meet criterion A. The site is not eligible under criterion C, as nothing about the story suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Note that it is located within the boundary of NRHP-listed Chinatown. It is also adjacent to SIHP# 50-80-14-7427 as well, which includes historic fill deposits associated with the development of Chinatown. The wahi pana is unrelated to Chinatown, or to any of its features or attributes.

5.4.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century residences, businesses and offices that comprise this portion of Chinatown (Figure 7). Therefore, the site does not retain integrity of association, feeling or setting.

5.4.3 Determination

The wahi pana meets National Register criterion B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Waikahalulu is **not eligible** for nomination to the National Register.

Table 6. Tax Map Key Numbers Associated with Site 8—Kapu'ukolo

17002004	17002017	17002027
17002005	17002018	17002029
17002007	17002019	17002033
17002008	17002021	17002034
17002011	17002023	17002050
17002013	17002024	17003028
17002014	17002025	17003029
17002016	17002026	17003066



Figure 7. Kapu'ukolo looking north

5.5 Kaluapakohana (Site #10)

A land area situated in the Ka‘aloa-‘Ai‘ēnui vicinity where the chief Kuihelani lived, and where he was buried. (Cited in Māhele Claims; and Register Map No. 900). Kuihelani is described by J. P. Ii as an important person who managed the King’s property. See Technical Report page 108. In other accounts (Simpson 1938:54), Kuihelani is described as the governor of O‘ahu appointed by Kamehameha I. (SRIF 2013:23).

5.5.1 National Register Criteria

This wahi pana is located makai of King Street between Smith Street and Nu‘uanu Avenue in modern Chinatown in Honolulu (Figure 5, Figure 8). The tax map key numbers associated with the site are included in Table 7. It is associated with a habitation site and possible burials. Therefore it meets National Register criterion A. It is also associated with the historical figure, Chief Kuihelani. Therefore it meets National Register criterion B. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method, or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The wahi pana also partially overlaps SIHP # 50-80-14-5496, a previously identified subsurface cultural layer containing both pre- and post-contact archaeological features determined eligible under criterion D. However, these features were not encountered during the project’s archaeological inventory survey.

Table 7. Tax Map Key Numbers Associated with Site 10—Kaluapakohana

17002036	17002002	17002040
17002035	17002004	17002005

5.5.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed with 20th century residences, businesses and offices that comprise this portion of Chinatown (Figure 8). Therefore, the site does not retain integrity of association, feeling or setting.

5.5.3 Determination

The wahi pana meets National Register criterion A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. While located within the boundary of the NRHP-listed Chinatown, it is a non-

contributing element. For these reasons FTA has determined that Kaluapakohana is **not eligible** for nomination to the National Register.



Figure 8. Kaluapakohana south

5.6 Ka‘aloa (Site #11)

Area below Kapu‘ukolo (between Maunakea and Nu‘uanu Streets), where chief Kuihelani kept his wealth (storage) houses; reportedly named for his father. (Cited in Māhele claims; S.M. Kamakau, 1868; and P. Rockwood map, 1957). Kuihelani is described, “Kuihelani was an important person there, for he was of high station. He had many people to serve him, his wives were many, and his household was large.” See Technical Report page 108 (SRIF 2013:22).

5.6.1 National Register Criteria

This wahi pana is located mauka of Nimitz Highway between Maunakea Street and Nu‘uanu Avenue in Honolulu (Figure 5, Figure 9). Tax map key numbers associated with the site are included in Table 8. It is associated with the historical figure, Chief Kuihelani. Therefore it meets National Register criterion B. There are no other significant elements of this wahi pana. It is not associated with historically important events so it does not meet criterion A. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The site partially overlaps SIHP # 50-80-14-5496, a subsurface cultural layer containing both pre- and post-contact archaeological features previously determined eligible under criterion D. These features were not encountered during the project’s archaeological inventory survey.

Table 8. Tax Map Key Numbers Associated with Site 11—Ka‘aloa

17002003	17002004
17002002	17002005

5.6.2 Integrity

Since the storage houses associated with this site no longer exist, this wahi pana does not retain integrity of design, materials and workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Chinatown (Figure 9). Therefore, the site does not retain integrity of association, feeling or setting.

5.6.3 Determination

The wahi pana meets National Register criterion B. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. While located within the boundary of the NRHP-listed Chinatown, it is a non-

contributing element. For these reasons FTA has determined that Ka'aloa is **not eligible** for nomination to the National Register.



Figure 9. Ka'aloa looking southwest

5.7 Pūlaholaho (Site #12)

For a time, Kamehameha I lived at Pūlaholaho, later high chief Boki, built a store through which to sell/trade sandalwood near Pākākā, where Liholiho also built a larger wooden building. Boki's being smaller, it came to be known as "Little scrotum" (S.M. Kamakau, 1961). The great debt of the chiefs from operating their businesses with foreigners led to the neighboring land being named 'Ai'ēnui. A portion of Polelewa was later converted into use for the Bethel Church. (Cited in Māhele Claim 626; and Register Map No. 900). A storied place of historical importance that is associated with Kamehameha I and II, Boki, Ka'ahumanu, and British consul, Richard Charlton. See Technical Report page 117 (SRIF 2012:44).

5.7.1 National Register Criteria

This wahi pana is located between Nimitz Highway and South King Street and Nu'uaniu Avenue and Fort Street Mall in Honolulu (Figure 5, Figure 10). The tax map key numbers associated with the site are included in Table 9. It is associated with the historical figures, King Kamehameha I, King Liholiho (Kamehameha II), and Chief Boki. Therefore, it meets National Register criterion B. There are no other significant elements of this wahi pana. It is not associated with historically important events, so it does not meet criterion A. The site is not eligible under criterion C, as nothing about the story suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The site overlaps archaeological site SIHP # 50-80-14-2456, a subsurface cultural layer containing both pre- and post-contact elements, previously determined eligible under criterion D. The previously recorded cultural layer contained primarily post-contact features (i.e., building foundation ruins) associated with 19th-century urban development. Both pre- and post-contact artifacts were also observed, including basalt and volcanic glass flakes and modified marine shell as well as post-19th - century bottles and ceramics. The archaeological site is not within the archaeological APE, and the archaeological inventory survey documented no sign of it.

Table 9. Tax Map Key Numbers Associated with Site 12—Pūlaholaho

21002024	21002035	21002016
21002034	21002057	21002020
21002026	21002012	

5.7.2 Integrity

Since the structures associated with this site no longer exist, this wahi pana does not retain integrity of design, materials and workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 10). Therefore, the site does not retain integrity of association, feeling or setting.

5.7.3 Determination

The wahi pana meets National Register criterion B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. While located adjacent to the boundary of the NRHP-listed Chinatown, it is a non-contributing element. For these reasons FTA has determined that Pūlaholaho is **not eligible** for nomination to the National Register.



Figure 10. Pūlaholaho looking southwest

5.8 Nihoa (Site #13)

Name given to an area of the Honolulu shore by Ka'ahumanu following a trip made to the island of that name, made by her, Kaumuali'i and others. Situated mauka of Pākākā. Between Ka'ahumanu, Merchant, Fort, and Queen Streets; adjoining Pūlaholaho (SRIF 2013:25).

5.8.1 National Register Criteria

This wahi pana is located northwest of Fort Street between Merchant Street and Queen Street in Honolulu (Figure 5, Figure 11). The tax map key numbers associated with the site are included in Table 10. It is associated with the historical figure, Chiefess Ka'ahumanu. Therefore, it meets National Register criterion B. There are no other significant elements of this wahi pana. It is not associated with historically important events, so it does not meet criterion A. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The site overlaps archaeological site SIHP # 50-80-14-2456, a subsurface cultural layer containing both pre- and post-contact elements. The previously recorded cultural layer contained primarily post-contact features (i.e., building foundation ruins) associated with 19th-century urban development. Both pre- and post-contact artifacts were also observed, including basalt and volcanic glass flakes and modified marine shell as well as post-19th-century bottles and ceramics. The archaeological site has already been determined eligible under criterion D. Note that the archaeological inventory survey did not encounter any sign of these features or artifacts.

Table 10. Tax Map Key Numbers Associated with Site 13—Nihoa

21002012	21002015
21002016	21002019

5.8.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 11). Therefore, the site does not retain integrity of association, feeling or setting.

5.8.3 Determination

The wahi pana meets National Register criterion B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Nihoa is **not eligible** for nomination to the National Register.



Figure 11. Nihoa looking north

5.9 Pākākā (Site #14)

Site of an ancient heiau of human sacrifice, dedicated to the god Kūho‘one‘enu‘u (Westervelt, 1915). Later the site of the Fort of Honolulu, and residence of chiefs. In the historic period, the site was developed into “Robinson” wharf on the western side of Hale Kauwila Street; and later filled in (SRIF 2013:26).

5.9.1 National Register Criteria

This wahi pana spans Ala Moana Boulevard from Bethel Street to 200 feet southeast of Fort Street in Honolulu (Figure 5, Figure 12). The tax map key numbers associated with the site are included in Table 11. It includes another named place that was identified in the TCP study (Pāpū) but is not a TCP. Pākākā is associated with a pattern of traditional ceremonial use. Therefore, it meets National Register criterion A. It is also associated with the akua Kūho‘one‘enu‘u. Therefore it meets National Register criterion B. This wahi pana was the site of an ancient heiau of human sacrifice, dedicated to the god Kūho‘one‘enu‘u, but because this heiau no longer exists, it is not eligible under criterion C. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The wahi pana overlaps one archaeological site, a remnant of a narrow-gauge rail associated with the historic Honolulu Rapid Transit trolley system (50-80-14-5942). The wahi pana is not related to the trolley system and does not contribute to this archaeological site.

Table 11. Tax Map Key Numbers Associated with Site 14—Pākākā

21001056	21001001	21001005
21013006	21001048	

5.9.2 Integrity

Since the heiau the wahi pana refers to has been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 19th and 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 12). Therefore, the site does not retain integrity of association, feeling or setting.

5.9.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Pākākā is **not eligible** for nomination to the National Register.



Figure 12. Pākākā looking southwest

5.10 Hale Hui (Site #15)

Kamehameha's compound at Kou (Cited in J.P. Ii, 1959, P. Rockwood map, 1957; and W. Judd, 1975) Also described like a heiau for lesser gods by J.P. Ii in his

personal story of life in the Kamehameha household. See Technical Report page 10 (SRIF 2013:21).

5.10.1 National Register Criteria

This wahi pana is northeast of Nimitz Highway and between Fort Street and Nu'uauu Avenue in Honolulu. (Figure 5, Figure 13). The site is associated with tax map key number 21002016. It is also associated with the historical figure King Kamehameha I. Therefore, it meets National Register criterion B. There are no other significant elements related to this wahi pana. It is not associated with historically important events, so it does not meet criterion A. While the site was King Kamehameha I's compound at Kou, the structure is no longer present. Therefore the site is not eligible under criterion C since there is no evidence that the wahi pana included architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The site overlaps archaeological site SIHP # 50-80-14-2456, a subsurface cultural layer containing both pre- and post-contact elements. The previously recorded cultural layer contained primarily post-contact features (i.e., building foundation ruins) associated with 19th-century urban development. Both pre- and post-contact artifacts were also observed, including basalt and volcanic glass flakes and modified marine shell as well as post-19th-century bottles and ceramics. The archaeological site has already been determined eligible under criterion D. Note that the archaeological inventory survey did not encounter any sign of these features or artifacts. This wahi pana does not provide any additional information or contribute to the site's National Register eligibility.

5.10.2 Integrity

Since the hale the wahi pana refers to has been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 13). Therefore, the site does not retain integrity of association, feeling or setting.

5.10.3 Determination

The wahi pana meets National Register criterion B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Hale Hui is **not eligible** for nomination to the National Register.



Figure 13. Area of Hale Hui looking south

5.11 Hale o Lono (Site #17)

A heiau, and for a time, the residence of Liholiho (Kamehameha II), once situated at the area marked by the corner of Fort and Queen Streets (SRIF 2013:21).

5.11.1 National Register Criteria

This wahi pana is located on the southern corner of Fort Street and Queen Street in Honolulu (Figure 5, Figure 14). The site is associated with tax map key number 21013006. It is also associated with the pattern of traditional ceremonial use. Therefore, it meets National Register criterion A. It is also associated with akua Lono and the historical figure, King Liholiho (Kamehameha II). Therefore it meets National Register criterion B. There are no other significant elements of this wahi pana. The site is not eligible under criterion C, as the heiau no longer exists; providing no evidence that it employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

5.11.2 Integrity

Since the hale and heiau associated with the site have been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Chinatown (Figure 14). Therefore, the site does not retain integrity of association, feeling or setting.

5.11.3 Determination

The wahi pana meets National Register criterion A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Hale o Lono is **not eligible** for nomination to the National Register.



Figure 14. Hale o Lono, from Fort Street Mall looking southwest

5.12 Mauna Kilika (Site #18)

Named for the mounds of silk cloth traded by foreigners in exchange for Hawaiian products. Area of the former residence of chief Kekuana'oa, Governor of O'ahu under Kamehameha III; and situated along the shore of Kuloloia. Area was later called Hale Kauwila, and is the source of the street with the same name (SRIF and Kumu Pono 2013:18).

5.12.1 National Register Criteria

This wahi pana is located west of Queen Street between Fort Street and Bishop Street in Honolulu (Figure 5, Figure 15). The site is associated with tax map key number 21013006. It is also associated with the historical figure Chief Kekuana'oa, Governor of O'ahu. Therefore, it meets National Register criterion B. There are no other significant elements associated with this wahi pana. It is not associated with historically important events, so it does not meet criterion A. While the site was previously a former residence chief of Kekuana'oa, Governor of O'ahu under Kamehameha III, the site is not eligible under criterion C, as the structure no longer exists; providing no evidence that it employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

5.12.2 Integrity

Since the wahi pana is not associated with the built environment; integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 15). Therefore, the site does not retain integrity of association, feeling or setting.

5.12.3 Determination

The wahi pana meets National Register criterion B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Mauna Kilika is **not eligible** for nomination to the National Register.



Figure 15. Mauna Kilika, from Fort Street Mall looking southeast

5.13 Kuloloia (Site #19)

Once a beautiful sandy beach on the shore of Kou, and a favored residence of the high chiefess Nāmahana (wife of Ke‘eaumoku, and mother of Ka‘ahumanu and other significant figures in the Hawaiian Kingdom). There were a number of chiefly houses and heiau spread across the shoreline of Kuloloia, between Pākākā and Honuakaha. Nāmahana died at her home on the shore of Kuloloia, and “A younger cousin of Nāmahana’s children, who was present at her death, was named Kuloloia for the place in which Namahana died.” (J.P li, 1959). (Cited in P. Rockwood Map, 1957; Māhele Claims outside of project area; and historical accounts). Also named in tradition of ‘Ai‘ai, son of the fishing god Kū-‘ula. See Technical Report page 13 (SRIF 2013:25).

5.13.1 National Register Criteria

This wahi pana stretches northeast from Fort Street near the coastline to the corner of Queen Street and Alakea Street in Honolulu (Figure 5, Figure 16). Tax map key numbers associated with the site are included in Table 12. It is associated with a traditional settlement pattern and traditional ceremonial use. Therefore, it meets National Register criterion A. It is associated with a historical figure, the high Chiefess Nāmahana, wife of Ke‘eaumoku and mother of Ka‘ahumanu, as well as the deity ‘Ai‘ai, son of the fishing god Kū-‘ula. Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. While this site was previously the residence of the high chiefess Nāmahana and included a number of chiefly houses and heiau, the site is not eligible under criterion C, as the structures no longer exist; providing no evidence that the site employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 12. Tax Map Key Numbers Associated with Site 19—Kuloloia

21014002	21013007	21014003
21014004	21001062	21001005
21013006	21001001	

5.13.2 Integrity

Since the hale and heiau associated with the site have been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of downtown (Figure 16). Therefore, the site does not retain integrity of association, feeling or setting.

5.13.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Kuloloia is **not eligible** for nomination to the National Register.



Figure 16. Kuloloia looking northeast

5.14 Hale Kauwila (Site # 21)

Historical name given to area adjoining Pākākā and the old Fort, and the street which bears the name Hale Kauwila (Kuloloia shoreline section). The name was given to one of the large thatched structures built in the 1820s by the Chiefs, and was the place where the King, his Council, Governor/Judge Kekuana‘oa, the Legislature, Board of Land Commissioners and many other offices of the Kingdom met. It was at this place that many of the major decisions of the Hawaiian Government were made (cf. J.P. Ii, 1959 and S.M. Kamakau, 1961). It was this structure that gave rise to naming Hale Kauwila Street. For example, Brigham (1908, page 111) recounts an 1837 meeting that took place at Hale Kauwila (“council chamber”). The meeting involved the King, Kauikeaoluli (Kamehameha III), his sister Nahi‘ena‘ena, his wife Kalama, Boki and other chiefs and representatives of France, England, and the United States. Hale Kauwila was a thatched house built of Kauwila wood. The rafters were taken from the sacred house of Līloa at Wai-pio, Hawai‘i, a burial place of chiefs. Kauila wood is associated with the akua Kū thus imbuing the Hale Kauwila with sacred qualities associated with the god (SRIF 2012:45).

5.14.1 National Register Criteria

This wahi pana spans the southwest side of Queen Street from north of Bishop Street to Richard Street in Honolulu (Figure 5, Figure 17). The tax map key numbers associated with the site are included in Table 13. It is associated with a pattern of traditional ceremonial use relating to governance. Therefore, it meets National Register criterion A. It is associated with the akua Kū and historical figure, King Kauikeaoluli (Kamehameha III). Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. While the site is associated with large thatched structures that were built in the 1820s by the Chiefs, where the King, his Council, Governor/Judge Kekuana‘oa, the Legislature, Board of Land Commissioners and many other offices of the Kingdom met, the site is not eligible under criterion C, as the structures no longer exist; providing no evidence that the site employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 13. Tax Map Key Numbers Associated with Site 21—Hale Kauwila

21016014	21013006	21016015
21014002	21014003	

5.14.2 Integrity

Since the hale associated with this site no longer exists, the wahi pana does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that

comprise this portion of Downtown Honolulu (Figure 17). Therefore, the site does not retain integrity of association, feeling or setting.

5.14.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Hale Kauwila is **not eligible** for nomination to the National Register.



Figure 17. Hale Kauwila looking southwest

5.15 Kou (Site #22)

Said to be the ancient name of what is now called Honolulu. (Various features and named localities cited in traditions and historical accounts; Māhele Claims; and various Register Maps). Kou was noted for konane [Hawaiian checkers] and for ‘ulu maika [an ancient game likened to lawn bowling] and said to be named for the executive officer (Ilamuku) of Chief Kākuhihewa (King) of O‘ahu (SRIF 2013:24).

5.15.1 National Register Criteria

This wahi pana extends between Nu‘uanu Avenue and Alakea Street, spanning makai of N. Hotel Street and mauka of Halekauwila Street in Honolulu (Figure 5, Figure 18). The tax map key numbers associated with the site are included in Table 14. It is associated with a pattern of traditional ceremony related to the Makahiki Seasonal ritual. Therefore, it meets National Register criterion A. It is also associated with the historical figure, Chief Kākuhihewa. Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 14. Tax Map Key Numbers Associated with Site 22—Kou

21001001	21002024	21011009
21001005	21002026	21011010
21001048	21002031	21012001
21001056	21002032	21012003
21002001	21002033	21012004
21002003	21002034	21012006
21002004	21002035	21012012
21002005	21002036	21012015
21002007	21002037	21013001
21002008	21002038	21013002
21002009	21002040	21013003
21002012	21002041	21013004
21002013	21002042	21013005
21002014	21002055	21013006
21002015	21002057	21013008
21002016	21002058	21014001
21002019	21011001	21014002
21002020	21011008	21014003

5.15.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Downtown Honolulu (Figure 18). Therefore, the site does not retain integrity of association, feeling or setting.

5.15.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Kou is **not eligible** for nomination to the National Register.



Figure 18. Kou looking southeast

5.16 Ka'oa'opa (Site #23)

Coastal section of land between Moku'aikaua and Honuakaha. Area crossed by the trail from Honolulu to Kākā'ako and beyond, where attendants of Liholiho resided in the time of Kamehameha I. Cited in J.P. Ii, 1959; map by P. Rockwood, 1957; and Māhele Claims 19 and 129 (SRIF 2013:23).

5.16.1 National Register Criteria

This wahi pana extends between Richards Street and Alakea Street and Mililani Street, spanning over Queen Street along the makai side of the modern day Downtown Post Office in Honolulu (Figure 5, Figure 19). The tax map key numbers associated with the site are included in Table 15. It is associated with a pattern of traditional land use related to transportation through trails. Therefore, it meets National Register criterion A. There are no other significant elements to this wahi pana. The site is not associated with the lives of a significant historical figure, and is therefore not eligible under criterion B. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 15. Tax Map Key Numbers Associated with Site 23—Ka'oa'opa

21025004	21026019	21026027
21026022	21026020	21026014
21026015	21026016	

5.16.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 19th and 20th century Honolulu and the residences, businesses and offices that comprise this portion of Downtown Honolulu (Figure 19). Therefore, the site does not retain integrity of association, feeling or setting.

5.16.3 Determination

The wahi pana meets National Register criterion A. Through many significant modern impacts, the site has lost all integrity of association, feeling and setting. For these reasons FTA has determined that Ka'oa'opa is **not eligible** for nomination to the National Register.



Figure 19. Ka'oa'opa looking southeast

5.17 Ho‘okūkū (Site #24)

Area between Honuakaha and Honoka‘upu, now covered by Queen Street. Healing heiau and a residence of Liholiho were situated here. (Cited in J.P. Ii, 1959; and map by P. Rockwood, 1957). Property is associated with Liholiho (his residence), the trail between Kālia and Kukuluāe‘o, and the Papa heiau along the trail. (SRIF 2013:22).

5.17.1 National Register Criteria

This wahi pana extends over the intersection of Queen Street and Mililani Street in Honolulu (Figure 5, Figure 20). Tax map key numbers associated with the site are included in Table 16. It is associated with a traditional settlement pattern and ceremonial use and historic land use associated with transportation related to trails. Therefore, it meets National Register criterion A. It is also associated with the historical figure, King Liholiho (Kamehameha II). Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. While the site is associated with a healing heiau and a residence of Liholiho, it is not eligible under criterion C, as the structures no longer exist; providing no evidence that the site included architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 16. Tax Map Key Numbers Associated with Site 24—Ho‘okūkū

21025004	21026016	21025003
21026022	21026027	

5.17.2 Integrity

Since the hale and heiau associated with the site have been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Downtown Honolulu (Figure 20). Therefore, the site does not retain integrity of association, feeling or setting.

5.17.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Ho‘okūkū is **not eligible** for nomination to the National Register.



Figure 20. Ho'okū looking southeast

5.18 Honuakaha (Site #25)

A land area bounded by Queen and Punchbowl Streets, once the site of an important coconut grove; former residence of Kinau (k.) father of Chiefess M. Kekauonohi. (Cited in J.P. Ii, 1959; map by P. Rockwood, 1957; Māhele Claims 677, 680, 683 and 729; and Register Map No.'s 241, 611 and 900). Property described in association with trails in the Kona District. "Let us return to where the trail from Waikīkī met the trail from Honuakaha, mauka of the Honoka'upu spring." See Technical Report page 106. Kekauonohi was a noted historical figure, granddaughter of Kamehameha I, married to Liholiho (SRIF 2013:22).

5.18.1 National Register Criteria

This wahi pana extends between Punchbowl Street and South Street and is southwest of Queen Street and northeast of Halekauwila Street in Honolulu (Figure 22, Figure 21). The tax map key numbers associated with the site are included in Table 17. It is associated with a traditional settlement and ceremonial use, including the use of trails. Therefore, it meets National Register criterion A. It is also associated with the historical figures, Kinau and Chiefess M. Kekauonohi. Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

There are several archaeological sites documented within the boundaries of this large wahi pana. These historic sites include (all historic site numbers begin with 50-80-14-): 2963, 4531/3712 and 9917. The sites are previously identified cultural resources that consist of culturally enriched pond sediments and archaeological features including pits, human burials, animal burials, former land surfaces (A-horizon), building foundations, posthole, burned soil area, and areas with scattered animal bones.

None of the sites within the wahi pana boundaries relate to the coconut grove or trail associated with this storied place. While the archaeological sites are already eligible under National Register criteria D, the wahi pana does not contribute to the eligibility of the archaeological sites.

Table 17. Tax Map Key Numbers Associated with Site 25—Honuakaha

21031015	21031018	21031004
21031020	21031019	21031005
21031003	21031021	21031008
21031012	21031002	21031024
21026001	21031010	

5.18.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Honolulu where State and municipal buildings are centrally located (Figure 21). Therefore, the site does not retain integrity of association, feeling or setting.

5.18.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Honuakaha is **not eligible** for nomination to the National Register.



Figure 21. Honuakaha looking south

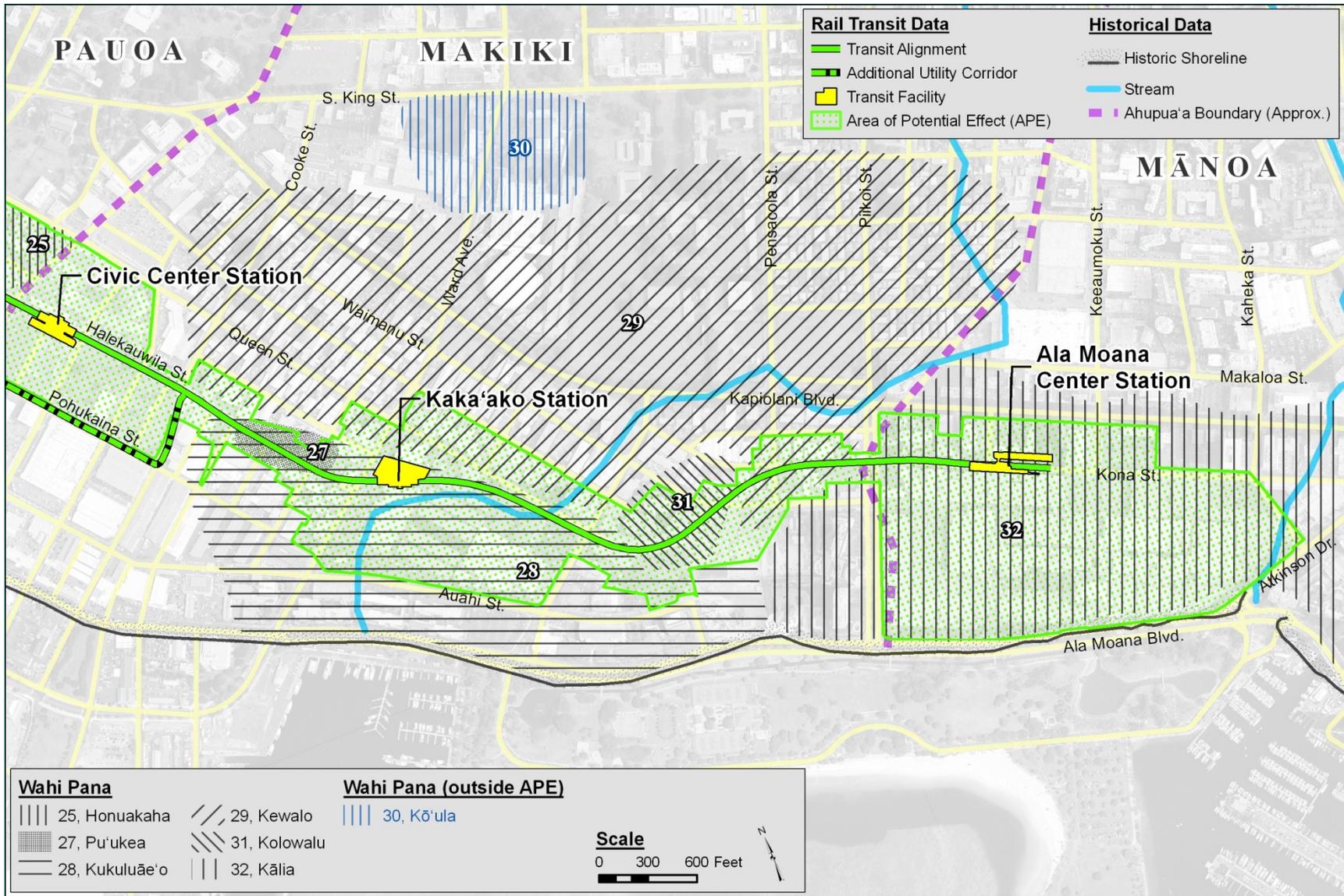


Figure 22. Map of Wahi pana in Kākā'ako

5.19 Kākā‘ako (Site #26)

A land area, ancient fishing village and historic community, situated between Honuakaha and Kaholoakeāhole. In the historic period, a section of the land was used as a quarantine for plague victims. (Cited in J.P. Ii, 1959; map by P. Rockwood, 1957; Māhele Claims 3455 and 4457; and Register Map No. 900). Property is named in the tradition of ‘Ai‘ai, son of Kū‘ula (fish god; SRIF 2013:22).

5.19.1 National Register Criteria

This wahi pana extends southeast of Punchbowl Street, extending over Reed Lane and Pohukaina Street at the general location of the modern day First Circuit Court building in Honolulu (Figure 225, Figure 23). The tax map key numbers associated with the site are included in Table 18. It is associated with the akua ‘Ai‘ai, son of Kū‘ula, the fish god. Therefore, it meets National Register criterion B. There are no other significant elements to this wahi pana. This site is not associated with any historical events and is therefore not eligible under criterion A. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The wahi pana overlaps SIHP #50-80-141973, consisting of historic artifacts, dating between 1880 and 1930. The wahi pana is unrelated to the archaeological site, and does not contribute to the eligibility of the site.

Table 18. Tax Map Key Numbers Associated with Site 26—Kākā‘ako

21029001	21029002	21030003
21030017	21027002	

5.19.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Honolulu (Figure 23). Therefore, the site does not retain integrity of association, feeling or setting.

5.19.3 Determination

The wahi pana meets National Register criterion B. Through many significant 20th - century impacts, the site has lost any integrity of association, feeling and setting. For

these reasons FTA has determined that Kākā'ako is **not eligible** for nomination to the National Register.



Figure 23. Kākā'ako looking east

5.20 Pu'ukea (Site # 27)

An ancient heiau built for or by, Hua-nui-ka-lā-la'ila'i, a hereditary chief of O'ahu, who was born at Kewalo. (Cited S.M. Kamakau, Iulai 22, 1865 and M.K. Pukui, 1991). Also associated with the ancient Chief Luanu'u who was taken there when he was dying (SRIF 2013:26).

5.20.1 National Register Criteria

This wahi pana extends between Koula and Kamani Street along Halekauwila Street in Honolulu (Figure 22, Figure 24). The tax map key numbers associated with the site are included in Table 19. It is associated with a pattern of traditional ceremonial use. Therefore, it meets National Register criterion A. It is also associated with the historical figures, Chief Hua-nui-ka-lā-la'ila'i and ancient Chief Luanu'u. Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. While this site is an ancient heiau, it is not eligible under criterion C, as the structures no longer exist; providing no evidence that the site employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

Table 19. Tax Map Key Numbers Associated with Site 27—Pu'ukea

21050001	21050058	21052027
21050002	21050061	21052034
21050011	21050063	21052035
21050012	21050064	21052036
21050013	21050065	21052043
21050014	21050067	21052045
21050015	21050068	21052046
21050053	21052022	21052053

5.20.2 Integrity

Since the heiau associated with the site has been demolished, the site does not retain integrity of design, materials or workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices in modern day Kaka'ako neighborhood (Figure 24). Therefore, the site does not retain integrity of association, feeling or setting.

5.20.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Pu'ukea is **not eligible** for nomination to the National Register.



Figure 24. Pu'ukea looking southeast

5.21 Kukuluāe‘o (Site #28)

A near shore land area in the Kākā‘ako vicinity, traditionally a detached parcel belonging to Punahou of Waikīkī. “This was a famous place in ancient times, and the heiau was Puukea” (S.M. Kamakau, 1865). Noted for its fish and salt ponds (SRIF 2013:24).

5.21.1 National Register Criteria

This wahi pana extends southwest of Queen Street along the coast between Cooke Street and Pensacola Street in Honolulu (Figure 22, Figure 25). The tax map key numbers associated with the site are included in Table 20. It is associated with a pattern of traditional ceremonial use and resource management. Therefore, it meets National Register criterion A. It is also associated with the historical figures, Chief Hua-nui-ka-lā-la‘ila‘i and ancient Chief Luanu‘u. Therefore, this wahi pana meets National Register criterion B. There are no other significant elements to this wahi pana. While the site is associated with the heiau Puukea, it is not eligible under criterion C, as the heiau structure no longer exist; providing no evidence that the site employed architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

This large wahi pana overlaps site SIHP # 50-80-14-6854, which is a subsurface cultural layer/activity area remnant, consisting of an immature pig skeleton, remnants of a historic privy, remnants of a culturally enriched A-horizon (containing both historic and prehistoric cultural material), and five human burials. The archaeological inventory survey for this project did not encounter this archaeological site. There is nothing to relate the archaeological site to the wahi pana, or vice versa. While the site was previously determined eligible, the wahi pana does not contribute to its National Register eligibility.

5.21.2 Integrity

Since the heiau to which the wahi pana refers no longer exists, the site does not retain integrity of design, materials and workmanship. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices in modern day Kaka‘ako and Ward neighborhoods (Figure 25). Therefore, the site does not retain integrity of association, feeling or setting.

5.21.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Kukuluāe‘o is **not eligible** for nomination to the National Register.

Table 20. Tax Map Key Numbers Associated with Site 28—Kukuluāe‘o

23005005	21052031	21052004
23004079	23005006	21050002
21050001	23005014	21052035
21052012	21052039	21050063
21052045	23001005	21050065
23004080	23002087	21052003
23005016	21052036	21052054
21052053	21052038	23001001
21053001	21050058	23005017
23002086	21050068	21052005
23002069	21052042	21050053
21052024	23005013	21052002
21052017	21053030	21052027
21052020	21050010	23002066
23003103	21050015	21052040
23005001	21052022	21052034
23006014	21052052	21050067
21053032	23005012	21056007
23004029	21056001	21050012
21050011	23037001	23003087
21053001	21052010	23002059
23001004	21050013	21052001
21056008	23002001	21050062
21052016	21052011	23004076
21052028	23005019	23005022
21053001	21053001	21052008
21052043	21052046	21050061
23002002	21052033	23002067
23002104	21052051	23005015
21053001	23003018	21050064
21052013	21050014	23006003
21052032	23005004	



Figure 25. Kukuluae'ō looking southeast

5.22 Kewalo (Site #29)

A kula land and coastal region, noted for its fish and salt ponds. There was once a famous spring at Kewalo near the ponds, where victims of sacrifice at Kānelā‘au Heiau on the slopes of Pū‘owaina were first drowned. “The priest when holding the victims head under water would say to her or him on any signs of struggling, “Moe malie i ke kai o ko haku.” “Lie still in the waters of your superior.” From this it was called “Kawailumalumai,” “Drowning waters” (Saturday Press, Oct. 6, 1883) The law under which the sacrifices were made, was called Kekaihehe‘e. Cited in traditional and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., 387, 1503, 1504 and 10605; and Register Map No.’s 111, 611 and 1090 (SRIF 2013:23).

5.22.1 National Register Criteria

This wahi pana extends broadly southwest of King Street between South Street and Sheridan Street in Honolulu. It is located northeast of Kukuluāe‘o (Figure 22, Figure 26). The tax map key numbers associated with the site are included in Table 21. This site is associated with traditional resource management and traditional ceremony relating to ritual sacrifice. Therefore, it meets National Register criterion A. There are no other significant elements to this wahi pana. It is not associated with a historic person and therefore is not eligible under criterion B. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

5.22.2 Integrity

Since the wahi pana is not associated with the built environment; integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of Honolulu (Figure 26). Therefore, the site does not retain integrity of association, feeling or setting.

5.22.3 Determination

The wahi pana meets National Register criterion A. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Kewalo is **not eligible** for nomination to the National Register.

Table 21. Tax Map Key Numbers Associated with Site 29—Kewalo

21044001	21049065	23003007	23004035	23010096	23014018
21044002	21049066	23003008	23004036	23010097	23014019
21044003	21049068	23003011	23004037	23010098	23014020
21044022	21049069	23003012	23004039	23010099	23014021
21044023	21049070	23003013	23004071	23010100	23014022
21044032	21049071	23003014	23006014	23010101	23014023
21044034	21049072	23003015	23006015	23010102	23014024
21044046	21049073	23003018	23006017	23010103	23014026
21044047	21049074	23003019	23007026	23010104	23014027
21044048	21049075	23003020	23007027	23010105	23014028
21046001	21049076	23003021	23007028	23010106	23014029
21047001	21049078	23003022	23007029	23010107	23014032
21047002	21049079	23003023	23007033	23010111	23014034
21047006	21049080	23003024	23007033	23011002	23014035
21047008	21050003	23003026	23007036	23011021	23014036
21047010	21050004	23003028	23007044	23011022	23014037
21048001	21050007	23003030	23007045	23011023	23014038
21048002	21050009	23003031	23007049	23011024	23014039
21048005	21050010	23003032	23007054	23011025	23014040
21048006	21050011	23003033	23007056	23011038	23014041
21048007	21050012	23003034	23007057	23011039	23014042
21048022	21050013	23003037	23007061	23011040	23014043
21049001	21050014	23003038	23007062	23011041	23014044
21049003	21050016	23003040	23007063	23011042	23014045
21049004	21050017	23003043	23007064	23011043	23014046
21049005	21050018	23003046	23007066	23011044	23014047
21049008	21050019	23003047	23007067	23011045	23014048
21049009	21050020	23003048	23007069	23011046	23014049
21049010	21050021	23003049	23007078	23011047	23014051
21049011	21050022	23003050	23007091	23011048	23014052
21049012	21050023	23003052	23007092	23011049	23014053
21049013	21050024	23003059	23007093	23011050	23014054
21049014	21050025	23003061	23007098	23011051	23014057
21049015	21050027	23003062	23007099	23011053	23014058
21049016	21050028	23003063	23007100	23011054	23014059
21049017	21050030	23003064	23007101	23012009	23014060
21049018	21050031	23003065	23007104	23012010	23014061
21049019	21050032	23003066	23007105	23012011	23014062
21049020	21050033	23003067	23007107	23012012	23014063

Table 21. Tax Map Key Numbers Associated with Site 29—Kewalo (continued)

21049021	21050034	23003068	23008001	23012013	23014064
21049022	21050035	23003069	23008002	23012014	23014065
21049023	21050036	23003071	23008003	23012015	23014066
21049024	21050037	23003073	23009001	23012019	23014067
21049025	21050038	23003074	23010001	23012021	23014069
21049026	21050039	23003075	23010002	23012029	23014076
21049027	21050040	23003078	23010003	23012030	23014077
21049028	21050041	23003080	23010004	23012032	23014078
21049029	21050042	23003081	23010005	23012033	23014079
21049030	21050043	23003083	23010006	23012035	23015001
21049031	21050045	23003085	23010007	23012036	23015004
21049032	21050046	23003086	23010008	23012038	23015005
21049033	21050047	23003089	23010009	23012043	23015015
21049037	21050048	23003090	23010011	23013014	23015018
21049038	21050049	23003091	23010012	23013015	23015021
21049040	21050050	23003092	23010013	23013017	23015022
21049041	21050052	23003093	23010014	23013038	23015023
21049042	21050054	23003094	23010015	23013039	23015024
21049043	21050055	23003095	23010016	23013043	23015025
21049045	21050056	23003097	23010017	23013044	23015026
21049046	21050057	23003098	23010018	23013049	23015027
21049047	21050059	23003099	23010019	23014001	23015028
21049048	21050060	23003103	23010020	23014002	23015029
21049049	21051001	23003105	23010021	23014004	23015030
21049050	21051002	23004002	23010022	23014005	23015031
21049054	21051014	23004003	23010023	23014006	23015032
21049055	23002057	23004007	23010024	23014008	23015033
21049056	23002058	23004008	23010025	23014009	23015034
21049057	23002059	23004009	23010026	23014010	23015037
21049058	23002066	23004010	23010027	23014011	23015038
21049059	23002067	23004012	23010028	23014013	23015039
21049060	23002069	23004029	23010083	23014014	23016009
21049061	23003004	23004031	23010092	23014015	23016043
21049063	23003005	23004033	23010093	23014016	
21049064	23003006	23004034	23010094	23014017	



Figure 26. Kewalo looking northeast

5.23 Kolowalu (Site #31)

A section of land in Kukuluāe‘o, and adjoining Kālia. During the reign of Kūali‘i, the “Royal Kolowalu Statute” was declared for the “preservation of life,” making it safe for people to travel the trails, and to be respectfully treated. (Cited in Fornander, 1917, and traditions; Māhele Claim 3142; historical surveys; and Register Map No.’s 111 and 1090) Kolowalu is connected by trails that cross Waikīkī and the Honolulu Region (SRIF 2013:24).

5.23.1 National Register Criteria

This wahi pana is located northeast of Kona Street and southwest of Waimanu Street, between Kamake‘e Street and Pensacola Street in Honolulu (Figure 22, Figure 27). The tax map key numbers associated with the site are included in Table 22. This site is associated with trails and a pattern of traditional land use. Therefore, it meets National Register criterion A. It is also associated with historical figure, Chief Kūali‘i. Therefore it meets National Register criterion B. There are no other significant elements of this wahi pana. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The site shares the same name as a fishpond in the same location. The archaeological site has been determined eligible for the National Register, but the wahi pana is unrelated to aquaculture and does not contribute to the site’s eligibility.

Table 22. Tax Map Key Numbers Associated with Site 31—Kolowalu

23004051	23004061	23005013
23004080	23006014	23004065
23004035	23004029	23004048
23004025	23004031	23004069
23007069	23004036	

5.23.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of modern day Kaka‘ako (Figure 27). Therefore, the site does not retain integrity of association, feeling or setting.

5.23.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant 20th century impacts, the site has lost any integrity of association, feeling and setting. For these reasons FTA has determined that Kolowalu is **not eligible** for nomination to the National Register.



Figure 27. Kolowalu looking northwest

5.24 Kālia (Site #32)

An ‘ili land of the coastal region of Waikīkī, noted for its numerous salt works and fishponds. “The trail from Kālia led to Kukuluaeo” (J.P. li, 1959). (Cited in J.P. li, 1959; Pukui et al., 1974; traditions and historical accounts; Māhele Claims 97 F.L., 100 F.L., 101 F.L., and 387; historical surveys; and Register Map No.’s 111 and 1090). Property is associated with chief Hua-a-Kamapau (Technical report page 78) and Kamehameha I (SRIF 2013:23).

5.24.1 National Register Criteria

This wahi pana is located southwest of Kapi‘olani Boulevard and southeast of Pensacola Street, extending along the coast, covering most of modern day Ala Moana Center in Honolulu (Figure 22, Figure 28). The tax map key numbers associated with the site are included in Table 23. This site is associated with a pattern of traditional resource management, noted for its water and springs. Therefore, it meets National Register criterion A. It is also associated with historical figure, Chief Hua-a-Kamapau. Therefore it meets National Register criterion B. There are no other significant elements of this wahi pana. The site is not eligible under criterion C, as nothing about the story associated with this wahi pana suggests any architectural or built features that would represent a construction method or work of a master. It is not likely to yield information important to history or prehistory, and so does not meet criterion D.

The wahi pana overlaps a number of archaeological sites. These include (all historic site numbers begin with 50-80-14-): 6636, 7193, 7430, 7115 and 7117. Features documented in this wahi pana include former land surfaces and culturally enriched-A horizon, the original wetland surface of the Kālia area, post contact human burials and a privy. The wahi pana provides a name for this area, but does not contribute to the National Register eligibility of the archaeological sites documented within its boundary.

5.24.2 Integrity

Since the wahi pana is not associated with the built environment, integrity of design, materials and workmanship do not apply. Given that the TCP mapping effort is accurate, the site does retain integrity of location. The area is completely developed by 20th century Honolulu and the residences, businesses and offices that comprise this portion of modern day Ala Moana (Figure 28). Therefore, the site does not retain integrity of association, feeling or setting.

5.24.3 Determination

The wahi pana meets National Register criteria A and B. Through many significant modern impacts, the site has lost any integrity of association, feeling and setting. For

these reasons FTA has determined that Kolowalu is **not eligible** for nomination to the National Register.

Table 23. Tax Map Key Numbers Associated with Site 32—Kālia

23006001	23022007	23036030	23041011	26011004	26012029
23006003	23022008	23036031	23041013	26011006	26012031
23006004	23022027	23036032	26005001	26011008	26012032
23006014	23022028	23036035	26007002	26011012	26012037
23006015	23022029	23036036	26007003	26011013	26012038
23006016	23022030	23036037	26007004	26011014	26012039
23006017	23022031	23036038	26007006	26011015	26012040
23007023	23022032	23036039	26007007	26011016	26012041
23007026	23022041	23038001	26007008	26011017	26012042
23007027	23022042	23038002	26007009	26011018	26012043
23007049	23022043	23038003	26007010	26011020	26012044
23016002	23022044	23038006	26007011	26011021	26012045
23016003	23022056	23038007	26007012	26011022	26012046
23016004	23022057	23039001	26007013	26011023	26012047
23016008	23022062	23039004	26007014	26011025	26012053
23016010	23035001	23039005	26007015	26011032	26012054
23016018	23035011	23039006	26007018	26011033	26012055
23016019	23036000	23039011	26007019	26011034	26012056
23016020	23036001	23039013	26007020	26011035	26012057
23016021	23036005	23039016	26007021	26011036	26012058
23016022	23036009	23039017	26007023	26011037	26012065
23016023	23036010	23039019	26007024	26011040	26012066
23016043	23036011	23039023	26007026	26012001	26013002
23021003	23036012	23040001	26007027	26012002	26013013
23021004	23036013	23040003	26009002	26012003	26013014
23021005	23036014	23040021	26009003	26012005	26013015
23021006	23036015	23040022	26009004	26012007	26013017
23021007	23036016	23040023	26009005	26012007	26013018
23021008	23036017	23041001	26009006	26012009	26013022
23021009	23036019	23041002	26009007	26012010	
23022001	23036020	23041003	26009009	26012024	
23022003	23036026	23041004	26009013	26012025	
23022004	23036027	23041006	26011001	26012026	
23022005	23036028	23041009	26011002	26012027	



Figure 28. Kālia looking mauka

5.25 Summary

This analysis identified a total of 32 wahi pana or TCPs, 24 of which are within the APE. Table 1 lists each site within the HHCTCP APE, and a summary of their NRHP eligibility criteria and integrity. Although these wahi pana meet one or more National Register criteria, the degree of development in Section 4 has altered the landscape and setting of them to such an extent they no longer retain sufficient integrity to be eligible for listing in the National Register. Although they may convey a sense of place, they do not retain the tangible property referent requirements as outline in NRB 38.

Of the 24 sites located within the APE for Section 4 of the HHCTCP, none have been determined to be historic properties eligible for the NRHP. As a result, the evaluation of Previously Unidentified Traditional Cultural Properties in Section 4 of the HHCTCP found no properties affected. This finding does not alter previous findings of effect for the HHCTCP.

The study identified a total of 32 TCPs, with 24 of them located within the APE for Section 4 of the HHCTCP; none of which are determined to be historic properties eligible for the NRHP. As a result, no mitigation specific to adverse effects on TCPs within Section 4 of the HHCTCP is warranted. The findings of this study will be considered when developing the Data Recovery Plan for City Center (Section 4).

HART is committed to exploring appropriate ways to share and tell these stories. This has been a recurring comment from consulting parties. To achieve this goal, the information gained from the research associated with the TCP study discussed in this report will be used in conjunction with implementation of PA Stipulation VII (Educational and Interpretive Programs, Materials, and Signage). Suggestions heard so far include some form of published material, station naming conventions, and interpretive planning at the park-and-ride lots and transit stations along the route. Any information gathered that may be relevant to National Register nomination forms prepared pursuant to Stipulation VI (National Register of Historic Places/National Historic Landmark Nominations) will be included in the appropriate nomination forms. HART and FTA will continue to meet with the consulting parties to develop and implement an appropriate interpretive program.

Name	Title/EIS Role
Federal Transit Administration	
Raymond Sukys	Director of Planning and Program Development, FTA Region 9
Ted Matley	Community Planner, FTA Region 9
Mary Nguyen	Environmental Protection Specialist, FTA Region 9
Elizabeth Patel	Environmental Protection Specialist, FTA Office of Planning and Environment
Honolulu Authority for Rapid Transportation	
Faith Miyamoto	Chief Planner

Name	Education	Title/EIS Role	Years of Experience
Parsons Brinckerhoff			
Jason Bright	B.S. Anthropology, Utah State University; M.S. Anthropology, University of Utah	Supplemental EIS author	20

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