

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Pu'u o Kapolei

Other names/site number: Puuokapolei; Fort Barrette; Bishop Museum Site # 138, State Inventory of Historic Places (SIHP) #s 50-80-12-5919 & -5918

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: Kapolei Regional Park (Fort Barrette Rd., no street address #)

City or town: Kapolei State: Hawai'i County: Honolulu

Not For Publication: ☐ Vicinity: ☐

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___national ___statewide ___local

Applicable National Register Criteria:

___A ___B ___C ___D

Signature of certifying official/Title:

Date

State or Federal agency/bureau or Tribal Government

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- ___ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☐

Public – Local

☒

Public – State

☐

Public – Federal

☒

Category of Property

(Check only **one** box.)

Building(s)

☐

District

☐

Site

☒☐

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Object



Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>8</u>	buildings
<u>4</u>	<u>1</u>	sites
<u>0</u>	<u>28</u>	structures
<u>0</u>	<u>0</u>	objects
<u>4</u>	<u>37</u>	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion (current Hawaiian)

Military (1930s to 1960s)

Current Functions

(Enter categories from instructions.)

Recreation

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7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: N/A

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Pu'u o Kapolei is a natural landscape feature (pu'u means "hill" in Hawaiian) on the limestone 'Ewa plain of southwestern O'ahu Island, in the commercial and residential town of Kapolei (see **Figure 1**). In Hawaiian traditions, there is no hard and fast distinction, or difference, between natural and cultural resources, which are closely interconnected culturally as well as spiritually. The pu'u, whose summit is some 166 ft. above mean sea level, was once home to a famous heiau (temple) in Hawaiian prehistory (also known as the "pre-Contact" time period), later reportedly destroyed (mined for its constituent rocks) in the 1890s; and, later still, starting in 1931, to a military installation (a battery of two 16-inch naval guns known as Fort Barrette). For the last several decades, after the U.S. Army transferred ownership of nearly the entire 28.3-acre property to the City & County of Honolulu (as depicted in **Figure 2** and **Figure 3**, the property consists of three legal parcels [TMK (1) 9-1-160:032, 15.8 acres, owned by the City & County; TMK (1) 9-1-160:033, 12.2 acres, owned by the City & County; and TMK (1) 9-1-160:034, 0.3 acres, retained by the U.S. federal government]), Pu'u o Kapolei has been utilized by Native Hawaiian community members and groups to conduct traditional and customary practices, which are protected under the Hawai'i State Constitution. As such, as given the pu'u's rich cultural history—including specific oral-historical associations with Hawaiian legends and prehistory, this nomination form describes Pu'u o Kapolei as a traditional cultural property (TCP), as defined under federal historic-preservation regulations and guidelines (e.g., Parker and King 1998; King 2005). According to Parker and King (1998): "A traditional cultural property [is] ... one that is eligible for inclusion in the National Register 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." As documented in this form, Pu'u o Kapolei is an ideal candidate for inclusion on the NRHP as a TCP.

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Narrative Description

General Background – Hawaiian Cultural Landscape

Pu‘u o Kapolei is in the ahupua‘a (traditional Hawaiian land division) of Honouliuli. As the largest ahupua‘a on the island of O‘ahu (at approximately 43,000 acres), Honouliuli (literally “dark bay,” Pukui et al. 1974) includes approximately 12 miles of marine coastline from Keahi Point in the east to Pili o Kahe in the west at the boundary with Nānākuli (and the district, or moku, of Wai‘anae) (see **Figure 4**).

In addition to its marine shoreline, Honouliuli also has several miles of shoreline along the western margins of Ke-awa-lau-o-Pu‘uloa (Pearl Harbor), the crown jewel of harbors in all of the Hawaiian Islands. Several loko (fishponds) and fish traps are located along this Pu‘uloa (Pearl Harbor) coastline in Honouliuli, and these waters are famous for their pipi, or pearl oysters, and a wide variety of fish including deep-ocean species (Handy and Handy 1972:469).

The expansive plain immediately inland of the marine coast—including the area immediately around Pu‘u o Kapolei, consists of karstic (limestone) lithified reef with a thin soil covering and innumerable pit caves (or sinkholes) containing brackish water. As described by the Bishop Museum’s archeologist McAllister in the 1930s (cited in Handy 1940:82), although appearing barren:

It is probable that the holes and pits in the coral were formerly used by Hawaiians. Frequently the soil on the floor of the larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them.

Moving inland from these limestone flats, soil conditions improve and alluvium deposited from the uplands via a series of gulches—the most prominent being Honouliuli proper—created planting areas for Hawaiian subsistence farmers. The main traditional lo‘i kalo (irrigated taro) and settlement area was once around the mouth of Honouliuli Gulch, a few miles northeast of Pu‘u o Kapolei, where it empties into Pu‘uloa (Pearl Harbor). Prior to the historic period and drilling for artesian wells, many fresh-water springs were located where the uplands meet the lower flats. Dryland (non-irrigated) gardening areas would have been scattered all over the lower uplands above the current H-1 highway, just mauka (inland) of Pu‘u o Kapolei.

Because of its large size, Honouliuli Ahupua‘a had a vast upland forest that extended 10–12 miles back from the seashore. This mauka (inland) region was a reliable source of native, endemic, and Polynesian-introduced plants including kukui, koa, ‘ōhia, ‘iliahi (sandalwood), hau, kī (ti leaf), bananas, and many others. These resources provided not only food but also medicinal plants, wa‘a (canoe) trees, and other needed items (e.g., for religious practices, hula, and so on). A network of trails criss-crossed these uplands and connected them with the lower makai areas. The famous Hawaiian historian John Papa ‘Ī‘ī (1959), writing in the nineteenth century, and describing specific recollections dating to around 1800, mentioned a major trail passing by Pu‘u o Kapolei as one of three traditional ways to access the Wai‘anae (or west) side of O‘ahu Island. Many named pu‘u (hills and peaks), some with associated heiau (temples), are found throughout the mauka region of Honouliuli (see **Figure 4**); and Pu‘u o Kapolei was once the site of one of these heiau.

General Mo‘olelo (Oral-historical Accounts) of Honouliuli

Kepā Maly, master of the Hawaiian language and chronicler of Hawaiian cultural resources, provided a new translation of the epic saga of the travels of Hi‘iaka-i-ka-poli-o-Pele (Hi‘iaka), the youngest sister of Pele, to and from Kaua‘i. His translation (Maly n.d.) of “He Moolelo Kaa no Hiiaka-i-ka-poli-o-Pele” (A Traditional Tale of Hi‘iaka who is Held in the Bosom of Pele) was originally published in the Hawaiian language newspaper Ka Hoku o Hawaii from 1924 to 1928. The following excerpts of his work include descriptions of place names, wahi pana (legendary places), mele (songs) and ‘oli (chants) of Honouliuli, including Pu‘u o Kapolei:

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The goddess Hi'iaka journeyed from the island of Hawai'i to Kaua'i, stopping on Maui, Moloka'i, and O'ahu, as she went to fetch the chief Lohi'au-ipo (Lohi'au) from Hā'ena and return with him to Pele's domain at Kīlauea, Hawai'i. The following narratives come from the portion of the legend that describes the return journey to Hawai'i.

...Aloha ka hau o Ka'ala
'Oia hau halihali 'a'ala mau'u nēnē

Honi ai ke kupa o Pu'uloa

He loa ka imina e ke aloha e...

[January 18, 1927]

Beloved is the dew of Ka'ala
That dew which bears the fragrance
of the nēnē grasses
[fragrant dew which] Kissed the
natives of Pu'uloa
One searches far for love...

Preparing to depart from the village of the chiefess, Makua, Hi'iaka elected to travel overland through Wai'anae, to the heights of Pōhākea, and across the plain of Honouliuli. Hi'iaka made preparations for Lohi'au and Wahine'ōma'o to travel by canoe from Pōka'i to the landing at Kou (Honolulu). Before letting them depart, Hi'iaka instructed her two companions...

...As you travel, you will arrive at a place where a point juts out into the sea. That will be Laeloa [Barbers Point]; do not land there. Continue your journey forward. As you continue your journey, you will see a place where the ocean lies calmly within the land. That will be 'Ewa; do not land there. As you continue your journey, you will reach a place where the mouth [of the land] opens to the sea (hāmama ana ka waha i ke kai). That is Pu'uloa, do not land there either. That is the entry way to 'Ewa... [January 25, 1927].

From the heights of Pōhākea, Hi'iaka looked to the shores of 'Ewa, where she saw a group of women making their way to the sea. The women were going down to gather pāpa'i [crabs] and limu [seaweeds], and to gather the mahamoe, 'ōkupe [both edible bivalves], and such things as could be obtained along the shore.

Now, the famous fish of 'Ewa in those days when the wind blew because of conversations was the pipi [pearl oyster – It was believed that talking would cause a breeze to blow that would, in turn, frighten the pipi... Only when it was very calm could one go to catch the pipi. If anyone spoke while going to get the pipi, the breeze would cause rippling on the water's surface and the pipi would be hidden from sight. In this way, Hi'iaka had instructed Wahine'ōma'o and Lohi'au to be quiet like the women of 'Ewa who were going fishing. If one spoke, the angry winds would blow and bring misfortune... [February 8, 1927]

...Turning her gaze towards the island of Hawai'i, she could see the flames of Pele in the lehua forest of Hōpoe, and she chanted out:

Nani Pālailai, he anaina kapu na
ka wahine
Ke kūkulu nei wau i ka pahu kapu
ka leo
O ka leo o ke kai ka'u e ho'olono e
Ua lono aku la ke kupa
Ua inu iho la nā manu i ke koena
wai noni
Kūnewanewa a'e la nā 'ōpua i
Pua o mai ke ahi o Hawai'i ia'u...

...

Beautiful is Pālailai, sacred
assembly of the woman
I set up the drum of the
sacred voice
The voice of the ocean is what I hear
The natives hear it
The birds drink the water caught in the noni
leaves
The billowy clouds pass in the calm ka mālie
The fires of Hawai'i rise above me...

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Hi'iaka then offered a chant to the women who had strung their garlands upon the plain which is burned by the sun:

E lei ana ke kula o Keahumoa	The plain of Keahumoa wears the ma'o
i ka ma'o	blossoms as its lei
'Ohu'ohu wale na wahine kui lei	Adorning the women who string
o ke kanahele	garlands in the wild
Ua like no a like me ka lehua o	It is like the lehua blossoms of Hōpoe
Hōpoe	
Me he pua koili lehua ala i ka la	Lehua blossoms upon which the sun
	beats down
Ka oni pua koai'a i ka pali	On the nodding koai'a flowers of the cliff
I na kaupoku hale o 'Apuku	On the rooftops of the houses at 'Apuku
Ke ku no i ke alo o ka pali	Rising in the presence of the cliff of
o Pu'uku'ua	Pu'uku'ua
He ali'i no na'e ka 'aina	The land is indeed a chief
He kauwa no na'e ke kanaka	Man is indeed a slave
I kauwa no na'e wau i ke aloha	I am indeed a slave to aloha—love
Na ke aloha no na'e i kono e	It is love which invites us two—come
haele no maua	
E hele no wau a—	I come—

['Apuku and Pu'uku'ua are both places situated on the upland plain of Honouliuli.]

...

Descending to the flat lands of Honouliuli, Hi'iaka then turned and looked at **Pu'uokapolei** and Nawahineokama'oma'o who dwelt there in the shelter of the growth of the 'ohai [Sesbania tomentosa], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hi'iaka then said, "Pu'uokapolei and Nawahineokama'oma'o, do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you:"

Aloha 'olua e Pu'uokapolei ma	Greetings to you two Pu'uokapolei and companion
E Nawahineokama'oma'o	O Nawahineokama'oma'o
E nonoho mai la i noho wale la	Set there, and dwelling
I ka malu o ka 'ohai	In the shade of the 'ohai
I ke kui lei kukui i ka la	Stringing garlands of kukui in the day,
Lei aku la i ka pua o ka ma'oma'o	Adorning yourselves in the garlands of the ma'oma'o
Lei kauno'a i ke kaha o Ka'olino	Kauno'a [Cuscuta sandwichiana] is the lei of the shores of Ka'olino
He 'olina hele e.	There is joy in traveling.

The level plains of Honouliuli are thought to be the legendary "kula o Kaupe'a" (plain of Kaupe'a), the realm of the ao kuewa or ao 'auwana (homeless or wandering souls). Kaupe'a was the wandering place of those who died having no rightful place to go; the souls wandered "in the wiliwili grove" (Sterling and Summers 1978:36). According to the 19th century Hawaiian historian Samuel Kamakau (1961:47, 49), the spirits who wandered "on the plain of Kaupe'a beside Pu'uloa...could go to catch pulelehua (moths or butterflies) and nanana (spiders)" in the hope of finding helpful 'aumakua (family deities) who could save them.

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The prolific Hawaiian language master, Mary Kawena Pukui, shared her personal experience with the ghosts on the plain of Kaupē'a around 1910:

A wide plain lies back of Keahi and Pu'uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family 'aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were often very hungry for it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalae-loa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body and size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying, "Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake 'ilio." "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her 'aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever.

Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores (Pukui 1943:60-61).

Along the coast, just in front of the current Kalaeloa Airport, there is a place called Kualaka'i (see **Figure 4**), and there used to be a pūnāwai (fresh water spring) there called Hoakalei. According to Maly (n.d.:15), additional information about this spring and environs is found in the legendary series titled "Nā Wahi Pana o 'Ewa" (The Famous Places of 'Ewa), which ran in the Hawaiian language newspaper Ka Loea Kālai 'Āina (c. 1900). It described two "strange" women who lived on the plain called Puukaua, beyond Pu'ukapolei, toward Wai'anae. Once, after going down to Kualaka'i on the coast to gather 'a'ama crabs, pipipi (a type of univalve marine shell), and limu (seaweed), they failed to return home before morning light, and were turned into a single pillar of stone (Sterling and Summers 1978:39).

Specific Mo'olelo (Oral-historical Accounts) of Pu'u o Kapolei

Legendary accounts of Pu'u o Kapolei, which the contemporary Hawaiian community in Kapolei references in practicing its traditional and customary practices, and conducting its cultural and educational programs (see, e.g., Ulu A'e Learning Center website [www.uluae.org]), include the following: (1) based on writings by the nineteenth century Hawaiian historians 'Ī'i (1959) and Kamakau (1976), Pu'u o Kapolei was traditionally used as a reference point for trails connecting the west side of O'ahu with the rest of its south shore—including the important political and settlement areas of Honolulu and Waikīkī; (2) Pu'u o Kapolei was used as a reference point for observing and understanding the timing and location of the setting sun at different times of the year, and, therefore, was involved in telling and keeping track of annual time (Kamakau 1976); (3) numerous accounts, including the Bishop Museum archeologist J. Gilbert McAllister, writing in the 1930s, refer to Pu'u o Kapolei as a traditional home of the Hawaiian pig-god Kamapua'a and his grandmother Kamaununiho; Nakuina (1904) elaborated on this legend, indicating that Kamapua'a made his grandmother "queen" and installed her court at Pu'u o Kapolei—according to Nakuina, remnants of the grandmother's house, perhaps a reference to the heiau that once stood at Pu'u o Kapolei, were still visible "a very short time" before 1904 (which corresponds with historical information that its rocks were mined [placed in a rock crusher] around the 1890s for use elsewhere) (see McAllister 1933:108); (4) the place name, Pu'u o Kapolei, refers to the hill of beloved

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Kapo, a sister of the Hawaiian volcano goddess, Pele (Pukui et al. 1974), and some interpretations indicate the heiau there was dedicated to the sun and the deity Kapo.

Beliefs and Cultural Practices of the Living Community of Hawaiians about Pu'u o Kapolei

Shad Kane, a kupuna (Hawaiian elder) who has maintained and perpetuated cultural knowledge about Pu'u o Kapolei, has shared his mana'o (thoughts or ideas) many times about this place. He once again agreed to share his 'ike (wisdom) during preparation of this form, and came into the field in February, 2019. Here we include a condensed summary of his oral testimony about Pu'u o Kapolei. The following summary exemplifies the way Shad Kane, a kupuna with decades of dedicated cultural practice and educational outreach at Pu'u o Kapolei, talks about and describes what is historically and culturally significant to him and other Hawaiians. Rather than being formally technical or full of professional jargon, his mana'o refers instead to how "lay persons" in the community think and feel and believe about Pu'u o Kapolei. Such emphasis and perspectives are the essence of understanding the significance of, and value attached to, Traditional Cultural Properties. Note, at times, Kupuna Kane discusses places that are far from Kapolei (e.g., natural landmarks or sites in Waikiki, on the other side of O'ahu's south shore), which may seem "off topic" to professional archeologists or historic-preservation specialists; however, consideration of such connections and associations specifically reflect the ways Hawaiians think about their significant places and stories and legends. We have inserted some clarifying comments in brackets throughout the bullet points below—these editorial comments are intended to clarify certain key points.

- Why the place name Kapolei?
 - Must credit the work of Hawaiian researcher Rubillite Kawena Johnson [Hawaiian historian and noted scholar who taught at the University of Hawai'i for any years, and explored diverse topics including Archeoastronomy].
 - Kapolei is named for Pu'u o Kapolei [the natural landscape feature with all of its oral-historical connections and associations].
 - Also for the Goddess Kapo
 - According to Uncle Shad, Kapo was adorned with a reddish hala [Pandanus flower] lei.
 - He shares that during the winter solstice, as the sun sets, you cannot tell where the ocean ends and the sky begins; instead, you see a band of reddish/orange/yellow/brown that resembles this beloved lei of Kapo, hence the name.
- Kupuna Shad Kane highlights four main cultural aspects of the pu'u:
 - The largest heiau [traditional place of worship] of Honouliuli Ahupua'a
 - Its specific significance [e.g., what specific type of heiau] is not known.
 - Possibly it was a marker for the seasons, movement of the sun, etc.
 - Association with Kamaunuanoho (an ancient, possibly Tahitian, ancestor)
 - She was Kamapua'a's grandmother
 - Her house site is/was located on east side of the property—side of the rising sun
 - She held some kind of high status, for example, as Konohiki (a kind of land manager or overseer) or Mō'i ("king" or, in this case, "queen") or Ali'i (royalty)? (but the specifics are not known for sure)
 - The pu'u was a landmark for travelers from Waikiki/Honolulu side to get to Wai'anae
 - There are three trails to get from east to west:

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- Kolekole pass [in the Wai'anae mountains]
- Pohakea [also in the Wai'anae mountains]
- By way of Pu'u o Kapolei [that is, the nearby Farrington Highway]
- There was also a less frequented beach trail to go around the coastline.
- Pu'u o Kapolei is/was a place of observation
 - To view and study the change of seasons
 - There are two seasons,
 - Wet, cold, rainy
 - Hot, dry, etc.
 - The term "Mahinaona" is used
 - This is interpreted as a crown, a pu'u, or a valley.
 - From Pu'u o Kapolei looking to Waikiki, you could see Le'ahi [Diamond Head] which is crown shaped coming from a low elevation inland going out to a point and dropping toward the sea.
 - From Waikiki looking toward Pu'u o Kapolei, you see Pu'u Palailai that also resembles a crown coming up from the ocean to the mountains.
 - In Waikiki, at Kapi'olani Park there is a ku'ahu [stone altar] named "Opunaha" which Shad Kane believed to be part of the Kanehoa Heiau.
 - This was also believed to be a place of observation.
 - With reference to Le'ahi, this ku'ahu sat below the peak while also oriented in line with Pu'u o Kapolei.
 - Based on Kupuna Kane's own observations, on the summer solstice, the sun will set close to the peak of Pu'u Palailai.
- In the past, the government needed to pave roads to service the sugar interests and transportation. So they used the boulders of the features at Pu'u o Kapolei to supply the stone to make the road.

The mana'o of young Hawaiians actively engaged in studying Hawaiian culture and history from an explicitly Hawaiian perspective is also relevant to Pu'u o Kapolei. During preparation of this nomination form, we tasked one of Nohopapa Hawai'i's young researchers, University of Hawai'i student Kama Ka'aikaula, who is not an archeologist, but rather a Hawaiian language and culture specialist, to research and reflect upon the cultural significance of Pu'u o Kapolei. His resulting perspective, included unabridged below, is different and distinct from Kupuna Kane's thoughts summarized above. Kama Ka'aikaula's reflections represent a living body of contemporary thought and reflection about how Pu'u o Kapolei is relevant to the lives of modern Hawaiians; as such, these reflections are part and parcel of the TCP of Pu'u o Kapolei, as a representation of a members of the community's beliefs about the place. His thoughts—lightly edited (with some additions in brackets)—are as follows:

The word "piko" is literally defined as the navel or umbilical cord of a person or as the summit/top of a hill or mountain. In the Hawaiian language, however, words hold layers of hidden meaning [known as kauna or huna] that can only be understood by those who are accustomed to the language. So, figuratively, the word "piko" refers to a connection that bridges the past, present, and future. A "piko" connects the people today to the time of our ancestors and will continue to do so as new generations come to pass. This was what the Kapolei Hawaiian Civic Club had hoped for Pu'uokapolei to be when they began their work in 1993. This "piko" lying at the center of a new city [that is, modern day Kapolei], would serve not only as a central

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place for the community to gather, but also as a physical reminder of the historical and cultural ties to this place known today as Kapolei.

Archeological studies have been conducted on the pu'u and have confirmed the information that has been written by the Hawaiian scholars such as Samuel Kamakau, John Papa Ii. The study by McAllister in 1933 for the Bishop Museum states that Pu'uokapolei was indeed the home of Kamaunuaniiho, who was the grandmother of the pig-god Kamapua'a. According to McAllister, both her remains and house site were still visible on the pu'u at the time of his survey. That same house site is still there today. McAllister also mentions the presence of a heiau (Hawaiian religious site) on the pu'u. However, the heiau was since destroyed by the time McAllister conducted his survey in the early 1930s. According to Kamakau, this heiau was possibly used to observe celestial signs and paths. By doing so, Hawaiians could determine when the seasons would change from the hot summer season (Kau Wela) to the wet and colder winter season (Ho'oilu). Pu'uokapolei is also referenced as a landmark for travelers going to Wai'anae. It is one of three ancient paths. These three paths were Kolekole, Pohakea, and Pu'uokapolei. Still today, when driving on either Farrington Highway or even the freeway on-route to Wai'anae, Pu'uokapolei can be seen.

It is hard to ignore the more recent history of the pu'u, which began just before WW II, and this involves the various military structures and bunkers constructed on the pu'u. Many of these military features can still be seen when passing the pu'u today.

In more recent years, Pu'uokapolei has become a place of Hawaiian cultural practices. The pu'u is the home of an interpretive Native Hawaiian plant garden, a hula mound, and also the host of various community events. It was in 2007, that the hula mound was completed and has since been utilized by various hula practitioners as well as being the venue for culturally-oriented events. There are community work days to take care of the place. This is the practice of Mālama 'āina (taking care of the land) which is one of the very core values of what it means to be Hawaiian. The stories of Kamapua'a and his grandmother, as well as the observation of celestial signs are still perpetuated today.

Archeological Studies of Pu'u o Kapolei

Four previous archeological studies have included Pu'u o Kapolei: McAllister (1933), Clark (1977), Kennedy (1991), and Ostroff et al. (2001). McAllister's (1933) original study identified the entire pu'u as a destroyed heiau (traditional Hawaiian temple) whose constituent rocks were removed for construction projects at that time; he also noted its association with the mythical figure of Kamapua'a (the pig god) and his 'ohana (family), and assigned it Site # 138.

Ostroff et al.'s (2001) study subsumes the more recent ones (Clark 1977; Kennedy 1991), and adequately summarizes the inventory of site-features at the property. **Table 1** and **Figure 5, Figure 6** and **Figure 7** include all relevant summary data needed to understand the total number of Contributing and Non-contributing resources.

In brief, Ostroff et al. (2001) identified two historic properties at Pu'u o Kapolei: State Inventory of Historic Places (SIHP) # 50-80-12-5918, consisting of a traditional Hawaiian rock mound and a "petroglyph of questionable age" (*note, in the next paragraph and Table 1 we explain why this petroglyph is not considered to be either a Contributing or Non-contributing resource*); and SIHP # -5919, consisting of 40 military features (mostly concrete buildings and structures), including a pair of 16-inch naval guns and protective bunkers, and numerous small gun emplacements ("pill boxes"), collectively designated Fort Barrette (construction of which began in 1931, and use of which extended into the 1960s) (*note, in*

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the next paragraph we explain that not all of the military features are still present on the landscape, and that two previously described military features have been reinterpreted as probable traditional Hawaiian sites). Ostroff et al. (2001) note "... massive disturbances which have occurred during the area's use as a fort and natural erosional processes have removed nearly all traces of pre-Contact Hawaiian structures from ..." the property. Ostroff et al.'s (2001) survey also included four small hand excavations and 21 backhoe excavations (location of the excavations is shown in **Figure 6** and **Figure 7**). A small amount of cultural material was recovered from three of the hand excavations and two of the backhoe trenches. This included one "possible basalt flake" at the traditional Hawaiian mound (SIHP # 5918), and another "possible basalt flake" in backhoe trench 3, which is a short distance to the south of this mound.

Recent (2019) Condition Assessment of Pu'u o Kapolei

Field inspection designed to be a condition assessment of the current state of the archeological and cultural landscape of Pu'u o Kapolei was conducted in 2019 by Nohopapa Hawai'i. Based on the results of this fieldwork, and taking into consideration oral-historical information provided by members of the Hawaiian community who have worked at Pu'u o Kapolei for many years—in concert with available archival information cited elsewhere in this nomination form, we have re-evaluated two of Ostroff et al.'s (2001) features originally interpreted as military structures—(1) SIHP # 5919-Feature 34, and (2) SIHP # 5919-Feature 35—as probable traditional Hawaiian structures (see **Table 1**). Thus, we include these two dry-stacked rock structures as Contributing resources, along with the previously-identified traditional Hawaiian mound (SIHP # 5918-Feature 1), of the Pu'u o Kapolei TCP. Finally, based on discussion with community members, a fourth Contributing resource—located near SIHP # 5918-Feature 1 (mound)—is a prominent and distinctive large boulder interpreted by some Hawaiians as a "map stone." This boulder, which is documented in photographs below, has never been designated with a site or feature number, nor formally described in any of the previous archeological studies cited above (see Comments in table below).

Figure 8 through **Figure 11** are photographs of the view planes from near the summit of Pu'u o Kapolei.

Figure 12 through **Figure 27** are photographs of the Contributing resources of the Pu'u o Kapolei TCP.

Figure 28 through **Figure 63** are photographs of the Noncontributing (military) resources in the property.

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Table 1. Summary of Site-Features at Pu'u o Kapolei

Site-Feature Designation*	Previous (2001) Interpretation	Current (2019) Interpretation	Comments
SIHP # 5918-Fea. 1	Traditional, dry-stacked rock mound, Hawaiian, pre-Contact structure	Same as 2001 interpretation	1. <u>Contributing resource</u> to TCP of Pu'u o Kapolei 2. "Petroglyph of questionable age" (originally designated SIHP # 5918-Fea. 2) not found during 2019 inspection, no longer present at site 3. Petroglyph is <i>neither a Contributing nor Non-contributing resource</i>
SIHP # 5919-Fea. 34	Terrace interpreted as military structure	Reinterpreted as traditional, dry-stacked terrace, probable Hawaiian (pre-Contact) structure	1. <u>Contributing resource</u> to TCP of Pu'u o Kapolei 2. Some community members believe site may be part of original heiau; or part of a traditional house site, possibly that of Kamaunuaniho (Kamapua'a's grandmother, as recorded in oral-histories)
SIHP # 5919-Fea. 35	Platform interpreted as military structure	Reinterpreted as traditional, dry-stacked platform, probable Hawaiian (pre-Contact) structure	1. <u>Contributing resource</u> to TCP of Pu'u o Kapolei 2. Some community members believe site may be part of original heiau; or part of a traditional house site, possibly that of Kamaunuaniho (Kamapua'a's grandmother, as recorded in oral-histories)
No formal #	Not described	Map stone—distinctive large boulder w. natural shapes and contours resembling O'ahu	1. <u>Contributing resource</u> to TCP of Pu'u o Kapolei 2. Such traditional resources are common on O'ahu, yet poorly documented because of the subjective nature of their interpretation; however, there are documented examples at places such as Kūkaniloko in Wahiawā, and some Hawaiian community members have a strong cultural attachment to this resource
All remaining features of SIHP # 5919	Variety of military structures (see Figure 5 for complete listing)	Concur w. military origins of these remaining 37 features of SIHP # 5919	1. All 37 features of SIHP # 5919 are <u>Non-contributing resources</u> 2. Feature #s are: 1–31, 33, and 36–40 3. Feature #32 is no longer present on site

* SIHP = State Inventory of Historic Places, and these site #s are formally preceded by "50-80-12-"

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☐ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☒ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☐ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Religion

Ethnic Heritage

Archeology-Prehistoric

Period of Significance

1,500 yrs ago to Present

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Hawaiian

Architect/Builder

N/A

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Pu‘u o Kapolei is significant for inclusion on the National Register as a traditional cultural property (TCP), as defined under federal historic-preservation regulations and guidelines (e.g., Parker and King 1998; King 2005), under criterion D. According to Parker and King (1998): “A traditional cultural property [is] ... one that is eligible for inclusion on the National Register 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.” The prolific, contemporary chronicler of Hawaiian language, traditions and customs, Kepā Maly (Maly and Maly 2005), citing Kent et al. (1995), uses the term “cultural attachment” to describe intangible values people attribute to specific places and times:

“Cultural Attachment” embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances. (Maly and Maly 2005:3)

As documented in detail in the Narrative Description in Section 7 (above), and reiterated with specific examples in the next section below (see Narrative Statement of Significance), Pu‘u o Kapolei is an ideal candidate for inclusion on the NRHP as a TCP since its abundant oral-historical information is intimately intertwined with the contemporary Hawaiian community of Kapolei’s sense of cultural identity and history, as well as its “cultural attachment” to this landscape feature. The cultural and historical connections and associations with Pu‘u o Kapolei are referred to, and utilized, on a regular and ongoing basis as the foundation of place-based education programs and other traditional and customary practices (e.g., hula). The period of significance extends from the approximate date of the original settlement of the Hawaiian Islands, that is, roughly 1,500 years ago, into the present time, reflecting the ongoing and contemporary use of Pu‘u o Kapolei. Ongoing traditional and customary practices and place-based education programs at Pu‘u o Kapolei, organized and stewarded by the Ulu A‘e Learning Center and its Executive Director kumu hula Miki‘ala M. Lidstone, and in cooperation with the City & County of Honolulu, include three signature events: (1) Makahiki ma Kapolei, held annually in February, when families come together for friendly competition in traditional Hawaiian games such as ‘ulu maika (stone disk rolling), moa pāhe‘e (dart sliding), huki huki (tug-of-war), kūkini (foot racing), ‘ō‘ō ‘ihe (spear throwing), hāpai pōhaku (stone carrying), he‘e hōlua (hill sledding), and hana hei (string figures); (2) Summer Solstice, observed annually at Pu‘u o Kapolei, when cultural practitioners, individuals and families participate in protocol and offer chants, create Hawaiian string figures, and dance hula as the sun descends into Pu‘u Pālailai marking the beginning of summer; and (3) Kapu‘uola Hula Festival, also held annually, which celebrates hula and new Hawaiian song compositions in order to honor and demonstrate how the Hawaiian language and Hawai‘i’s unique form of storytelling is alive and being perpetuated in hula schools and local communities. In addition to these formal events, which attract up to 500 people each year, Ulu A‘e provides more informal community stewardship experiences at Pu‘u o Kapolei where participants learn about and care for the cultural landscape, including the hula mound and the community garden; and can return freely at any time to practice hula, engage in protocol or gather materials for traditional practices like lei making, ulana lauhala (weaving) or lā‘au lapa‘au (medicinal plant gathering).

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The TCP of Pu'u o Kapolei is culturally and historically significant as a place where ongoing religious and spiritual practices are conducted by Native Hawaiians. Specific mo'olelo (oral-historical accounts) about Pu'u o Kapolei that link contemporary Hawaiians with their language and culture include: (1) based on writings by the nineteenth century Hawaiian historians 'I'i (1959) and Kamakau (1976), Pu'u o Kapolei was traditionally used as a reference point for trails connecting the west side of O'ahu with the rest of its south shore—including the important political and settlement areas of Honolulu and Waikiki; (2) Pu'u o Kapolei was used as a reference point for observing and understanding the timing and location of the setting sun at different times of the year, and, therefore, was involved in telling and keeping track of annual time (Kamakau 1976); (3) numerous accounts, including the Bishop Museum archeologist J. Gilbert McAllister, writing in the 1930s, refer to Pu'u o Kapolei as a traditional home of the Hawaiian pig-god Kamapua'a and his grandmother Kamaunuanoho; Nakuina (1904) elaborated on this legend, indicating that Kamapua'a made his grandmother "queen" and installed her court at Pu'u o Kapolei—according to Nakuina, remnants of the grandmother's house, perhaps a reference to the heiau that once stood at Pu'u o Kapolei, were still visible "a very short time" before 1904 (which corresponds with historical information that its rocks were mined [placed in a rock crusher] around the 1890s for use elsewhere) (see McAllister 1933:108); (4) the place name, Pu'u o Kapolei, refers to the hill of beloved Kapo, a sister of the Hawaiian volcano goddess, Pele (Pukui et al. 1974), and some interpretations indicate the heiau there was dedicated to the sun and the deity Kapo.

The TCP of Pu'u o Kapolei is significant to Native Hawaiians' sense of ethnic heritage as a place where traditional and customary practices linking contemporary people with their ancestors, and their future progeny, can be practiced in a way that is consistent with Hawaiian traditions (i.e., out of doors, in the open air, rather than indoors, in a church or building). Ongoing traditional and customary practices and place-based education programs at Pu'u o Kapolei include: (1) Makahiki ma Kapolei, held annually in February, when families come together for friendly competition in traditional Hawaiian games such as 'ulu maika (stone disk rolling), moa pāhe'e (dart sliding), hukihuki (tug-of-war), kūkini (foot racing), 'ō'ō 'ihe (spear throwing), hāpai pōhaku (stone carrying), he'e hōlua (hill sledding), and hana hei (string figures); (2) Summer Solstice, observed annually at Pu'u o Kapolei, when cultural practitioners, individuals and families participate in protocol and offer chants, create Hawaiian string figures, and dance hula as the sun descends into Pu'u Pālailai marking the beginning of summer; and (3) Kapu'uola Hula Festival, also held annually, which celebrates hula and new Hawaiian song compositions in order to honor and demonstrate how the Hawaiian language and Hawai'i's unique form of storytelling is alive and being perpetuated in hula schools and local communities. In addition to these formal events, which attract up to 500 people each year, Ulu A'e provides more informal community stewardship experiences at Pu'u o Kapolei where participants learn about and care for the cultural landscape, including the hula mound and the community garden; and can return freely at any time to practice hula, engage in protocol or gather materials for traditional practices like lei making, ulana lauhala (weaving) or lā'au lapa'au (medicinal plant gathering).

The TCP of Pu'u o Kapolei is also significant for its contributions to prehistoric archeology, given the few remnant examples of traditional Hawaiian structures still remaining that have survived the ravages of not only military remodeling and destruction caused in the twentieth century but also commercial agricultural enterprises (primarily sisal and sugar cane plantations) starting in the area in the late nineteenth century. Such examples of surviving remnants of traditional Hawai'i are existentially important and culturally significant to contemporary Hawaiians living in the modern world. The four Contributing resources at Pu'u o Kapolei—(1) State Inventory of Historic Places [SIHP] # 50-80-12-

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5918-Feature 1 (a traditional, dry-stacked rock mound), (2) SIHP # 50-80-12-5919-Feature 34 (a traditional, dry-stacked terrace on the eastern lower flanks of the pu'u), (3) SIHP # 50-80-12-5919-Feature 35 (a traditional, dry-stacked platform on the southeastern lower flanks of the pu'u), and (4) a large and distinctive boulder interpreted by some members of the Hawaiian community as a "map stone" (immediately adjacent to the mound designated SIHP # 5918)—are places where Hawaiians can and do connect and reconnect with their heritage and their cosmogenic place in the world, tell and retell their stories and beliefs, and mālama (take care of) na pōhaku (the stones) from which mana (life force or energy) literally derives.

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9. Major Bibliographical References

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Previous documentation on file (NPS):

- N/A preliminary determination of individual listing (36 CFR 67) has been requested
- N/A previously listed in the National Register
- N/A previously determined eligible by the National Register
- N/A designated a National Historic Landmark
- N/A recorded by Historic American Buildings Survey # N/A
- N/A recorded by Historic American Engineering Record # N/A
- N/A recorded by Historic American Landscape Survey # N/A

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Primary location of additional data:

☒ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☐ University

☒ Other

Name of repository: (1) B.P. Bishop Museum, Honolulu; (2) Ulu A'e Learning Center, P.O. Box, 700646, Kapolei, HI 96707, www.uluae.org

Historic Resources Survey Number (if assigned): N/A; but there have been four previous archeological surveys that included the property: McAllister (1933), Clark (1977), Kennedy (1991) & Ostroff et al. (2001), see Bibliography

10. Geographical Data

Acreage of Property 28.3

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 21° 20' 09.73" N Longitude: 158° 04' 28.67" W
[coordinates represent point of highest elevation of the property at ~166 ft. above mean sea level]

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of the historic property is the same as the legal (Tax Map Key [TMK]) boundary as defined by the state of Hawai'i: TMK (1) 9-1-160:032, 033 & 034.

Boundary Justification (Explain why the boundaries were selected.)

The selected boundary is a close approximation of what the traditional, Hawaiian conception of the lateral limits of the historic property would have been in pre-Contact times, hence, it has historic authenticity. It is important to note that, in keeping with Hawaiian traditions and conceptions of land boundaries, ownership and tenancy, the delineation of highly specific (i.e., modern survey grade) boundaries is a western construct first imposed on Hawaiians in the middle nineteenth century. The authentic, traditional Hawaiian boundaries of Pu'u o Kapolei cannot be determined in a modern sense at this point in time; such information was erased from the historical record in the nineteenth century, primarily by the actions of malihini (outsiders or foreigners) seeking to gain a foothold in the islands. Therefore, to reiterate the boundary justification, the modern TMK boundaries of the parcel—as depicted in the figures in this form (see **Figure 2**)—are the best approximation we have of the boundary of the TCP of Pu'u o Kapolei. Furthermore, from a practical perspective, using the legal (TMK) boundaries will help facilitate management coordination and use among the various stakeholders that utilize the property, since the boundary is identical to the Statewide, publicly-available, on-line GIS data (see Hawaii Statewide GIS Program at <http://geoportal.hawaii.gov/datasets/parcels-tmk-section>), as well as the City & County of Honolulu's on-line data (see City & County of Honolulu, Department of Budget and Fiscal Services, Real Property Assessment Division at [https://qpublic.schneidercorp.com/Application.aspx?App=Honolulu CountyHI&PageType=Search](https://qpublic.schneidercorp.com/Application.aspx?App=Honolulu%20County&PageType=Search)).

11. Form Prepared By

name/title: Christopher M. Monahan, Ph.D., consulting Archeologist qualified under Secretary of the Interior's criteria

organization: Nohopapa Hawai'i LLC

street & number: PO Box 197

city or town: Hakalau state: Hawai'i zip code: 96710

e-mail: nohopapa.hawaii@gmail.com

telephone: (808) 265-3284

date: March 2, 2020; revised July 1, 2020

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: ALL PHOTOS ARE OF PU'U O KAPOLEI HISTORIC PROPOERTY

City or Vicinity: ALL PHOTOS ARE IN KAPOLEI, O'AHU

County: ALL PHOTOS HONOLULU COUNTY State: HAWAI'I

Photographer: SEE INDIVIDUAL PHOTO CAPTIONS BELOW EACH PHOTO

Date Photographed: SEE INDIVIDUAL PHOTO CAPTIONS BELOW EACH PHOTO

Description of Photograph(s) and number, include description of view indicating direction of camera: SEE INDIVIDUAL PHOTO CAPTIONS BELOW EACH PHOTO

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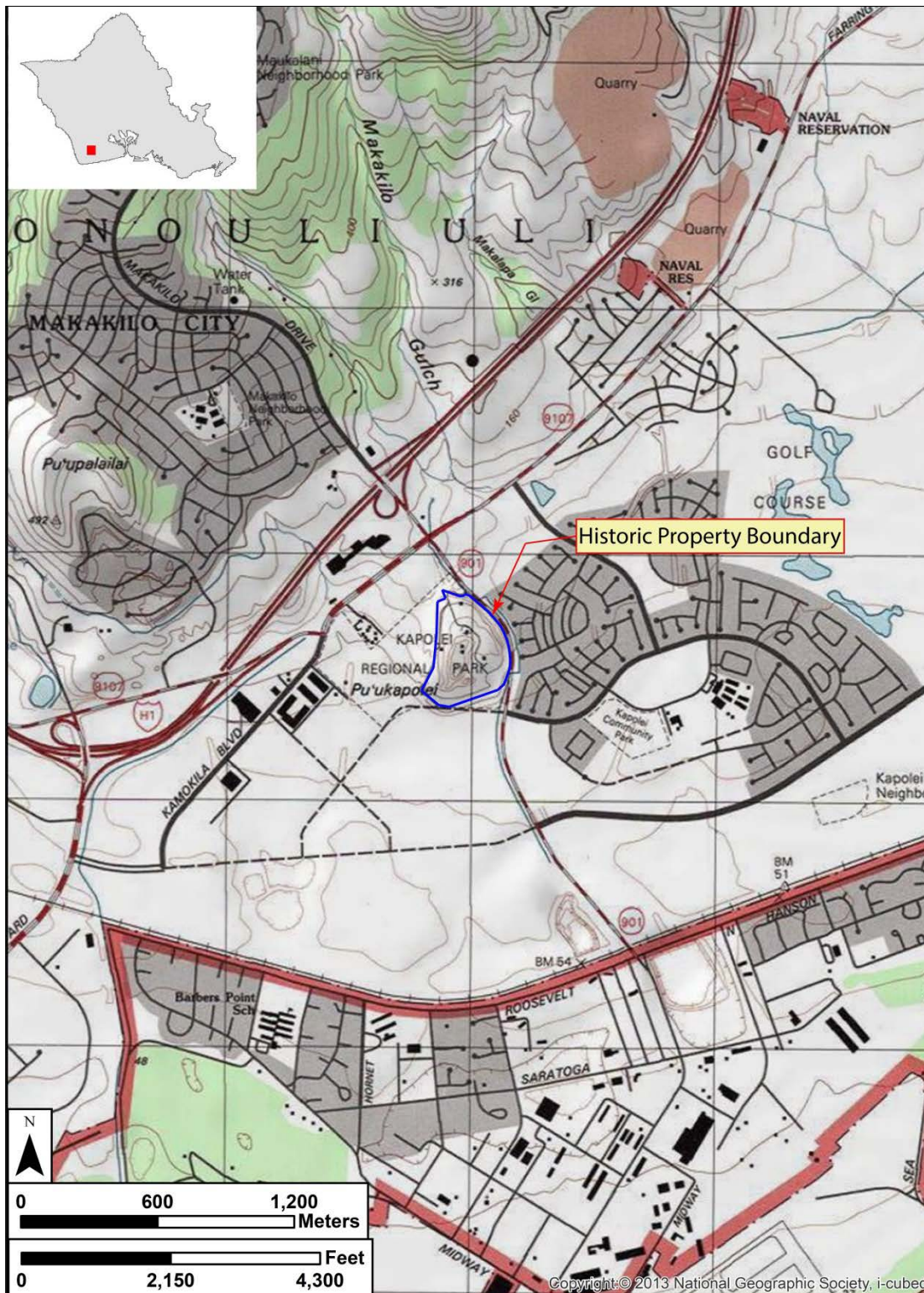


Figure 1. Portion of USGS (7.5-minute series) topographic map depicting historic property location and boundary (base map source: ESRI ArcMap 10.2.2, downloaded 12/12/19)

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Figure 2. Aerial image of historic property location/boundary and legal parcel boundaries (base map: ESRI ArcMap 10.2.2, downloaded 12/12/2019; TMK data from City & County of Honolulu at <https://qpublic.schneidercorp.com/Application.aspx?App=HonoluluCountyHI&PageType=Search>)

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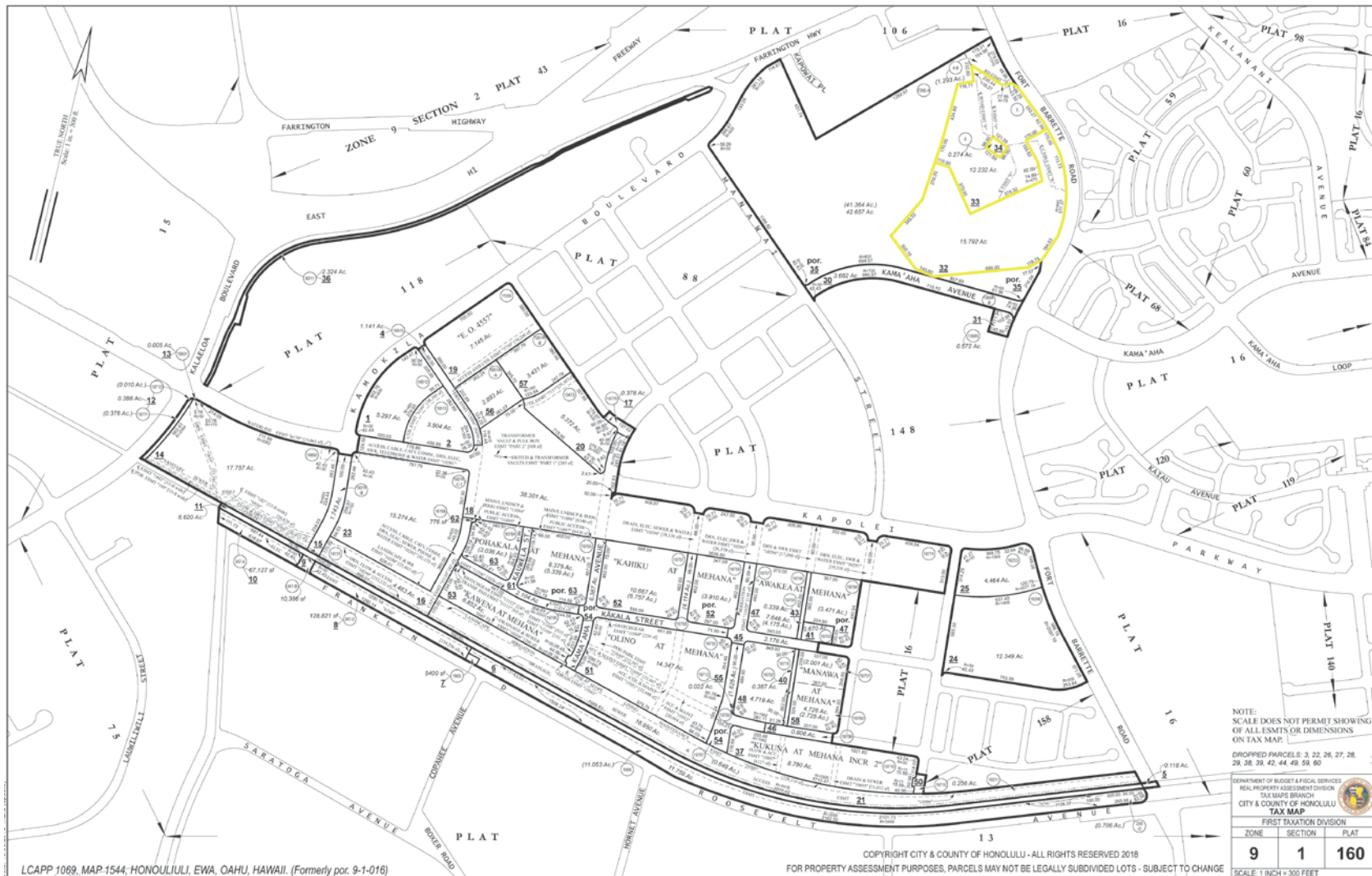


Figure 3. Tax Map Key (TMK) depiction of the historic property location (yellow highlighted parcels) (base map source: City & County of Honolulu at <https://qpublic.schneidercorp.com/Application.aspx?App=HonoluluCountyHI&PageType=Search>; downloaded 12/12/19)

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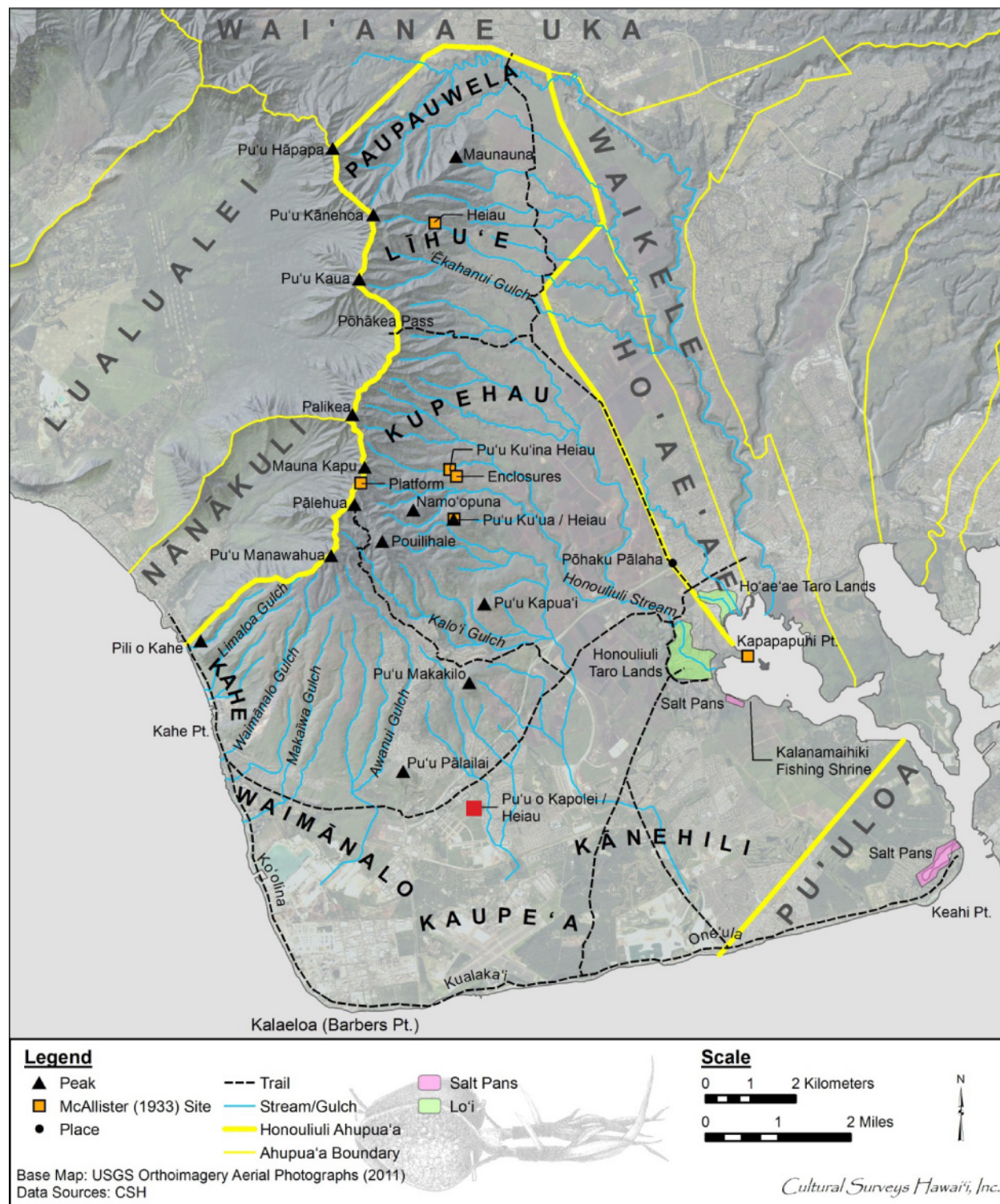


Figure 4. Honouliuli place names, traditional trails, prominent archeological sites (orange squares), including heiau (traditional temples) and other wahi pana (legendary places); Pu'u o Kapolei is denoted by red square symbol; base map courtesy of Cultural Surveys Hawai'i, GIS Department

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Feature	Navy No.	Kennedy No.	Structure	Description
5919:1	35		Magazine	one story concrete structure containing remnant of railway; west side of property
5919:2	59		Gasproof shelter	one story concrete structure at mouth of blasted area
5919:3	60	9	Magazine	one story concrete structure in blasted area
5919:4	75		Observation post	one story concrete structure built into a knoll top; "Co. B 34th ENG" pecked into stone near entrance
5919:5	60-A	8	Sump above under-ground reservoir	one story concrete structure on a knoll top
5919:6		5	Post Office and Officer's Quarters	two story concrete structure with collapsed tin roof in center of property
5919:7		5	Recreation and shower room	two story concrete structure with tin roof in center of property
5919:8		3	Fire control tower	raised concrete structure on concrete posts on a knoll top above Feature 5919:9
5919:9		2	Underground plotting room	concrete structure built into a knoll
5919:10		4	Underground First Aid station	burned down concrete and wood structure built into side of a knoll
5919:11			Latrine	concrete foundation on west side of property
5919:12			Magazine	one story concrete structure containing remnant of railway on north end of property
5919:13			Engine shed	concrete foundation on north side of property
5919:14	S-74		Magazine	one story concrete structure containing remnant of railway; north side of property
5919:15	65		Electric power plant (Diesel)	concrete structure built into side of Pu'u Kapolei; east side of property
5919:16	65-A		Electrical substation	one story concrete structure with trellis on one wall; east side of property
5919:17				one story concrete structure on east side of property
5919:18	PB7		Pillbox	concrete pillbox on east edge of Pu'u Kapolei
5919:19	PB9		Pillbox	concrete pillbox on south edge of Pu'u Kapolei
5919:20	PB10		Pillbox	concrete pillbox on southwest edge of Pu'u Kapolei
5919:21			Pillbox	concrete pillbox on north edge of Pu'u Kapolei
5919:22			Pillbox	concrete pillbox on north edge of Pu'u Kapolei
5919:23	PB5		Pillbox	concrete pillbox on northeast edge of Pu'u Kapolei
5919:24	PB6		Pillbox	concrete pillbox on east edge of Pu'u Kapolei
5919:25	81	1	Gun emplacement	large concrete structure containing remnants of railway built into a knoll in southwest-portion of property
5919:26	80		Gun emplacement	large concrete structure containing remnants of railway built into a knoll on west side of property
5919:27		7	Earthen bunker complex	four earthen mounds
5919:28			Underground emplacement	earthen mound with concrete entryway in northwest portion of property
5919:29		6	Carpt. Shop	concrete foundation slab in center of property
5919:30			Barracks	network of concrete sidewalks in center of property
5919:31		10		blasted canyon
5919:32			Mess hall	concrete slab
5919:33			Terrace	low dry laid stone walled terrace on west side of property
5919:34			Terrace	low dry laid stone walled terrace on northeast side of property
5919:35			Platform	rectangular dry laid stone walled, soil filled platform on east side of property
5919:36		KF1	Stone wall	dry laid stone wall at west end of Feature 5919:32
5919:37		KF2	Stone walled path	path leading from Feature 5919:4
5919:38		KF3	Stone retaining wall	dry laid stone retaining wall near Feature 5919:10
5919:39		KF4	Low stone wall	dry laid stone wall in center of property
5919:40		KF5	Low stone wall	dry laid stone wall

Figure 5. Annotated data table from Ostroff et al. (2001:24) summarizing military features at Pu'u o Kapolei; red highlights (Fea. 32) denote destroyed feature; orange highlights (Feas. 34 & 35) denote features utilized by contemporary Hawaiians in their traditional and customary practices; note, pencil marks are original notes made by SHPD reviewers in 2001

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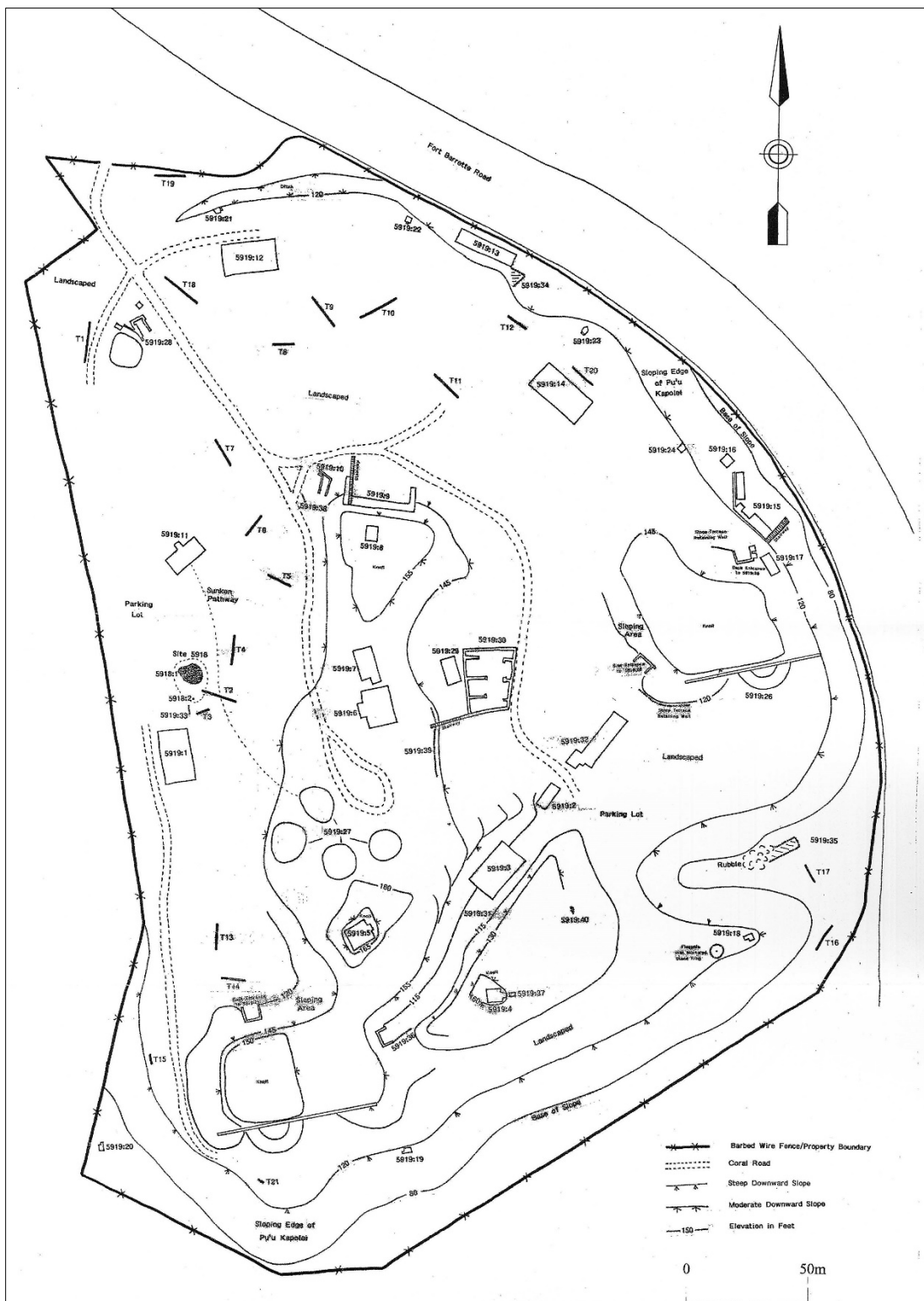


Figure 6. Plan view of the historic property by Ostroff et al. (2001:15); see next figure for annotated, updated observations of the site-features based on 2019 condition assessment by Nohopapa Hawai'i

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Figure 8. View plane from the summit area of Pu'u o Kapolei, next to Site 5919, Feature 8, facing east (photographer Chris Monahan on 2/12/19)



Figure 9. View plane from the summit area of Pu'u o Kapolei, next to Site 5919, Feature 8, facing south (photographer Chris Monahan on 2/12/19)

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Figure 10. View plane from the summit area of Pu'u o Kapolei, next to Site 5919, Feature 8, facing northwest (photographer Chris Monahan on 2/12/19)



Figure 11. View plane from the summit area of Pu'u o Kapolei, next to Site 5919, Feature 8, facing northeast (photographer Chris Monahan on 2/12/19)

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Figure 12. Overview of Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view south (photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 13. Overview of Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view east (photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 14. Overview of Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view northeast (photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 15. Overview of Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view northwest (photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 16. Overview of Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view west (photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 17. Possible "map stone," next to the Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound (background), view south (photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 18. Possible “map stone,” next to the Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view west (photographer Kepo‘o Keliipaakaua on 2/13/19)



Figure 19. Possible “map stone,” next to the Site 5918, Feature 1 (Contributing resource), traditional Hawaiian mound, view northeast (photographer Kepo‘o Keliipaakaua on 2/13/19)

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Figure 20. Overview of Site 5919, Feature 34 (Contributing resource), interpreted by archeologists Ostroff et al. (2001) and Kennedy (1991) as a military feature, but by some members of Hawaiian community and cultural practitioners as a remnant of a traditional Hawaiian site (see Table 1 for details), view northwest (photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 21. Detail of east-facing wall portion of Site 5919, Feature 34 (Contributing resource), view west (see additional comments in caption to previous [Figure 20] image; photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 22. Detail of small, raised terrace/platform at Site 5919, Feature 34 (Contributing resource), view south (see additional comments in caption to Figure 20 [above]; photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 23. Overview of Site 5919, Feature 34 (Contributing resource), view north (see additional comments in caption to Figure 20 [above]; photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 24. Overview of Site 5919, Feature 35 (Contributing resource), interpreted by archeologists Ostroff et al. (2001) and Kennedy (1991) as a military feature, but by some members of Hawaiian community and cultural practitioners as a remnant of a traditional Hawaiian site (see Table 1 for details), view east (photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 25. Detail of east-facing wall at Site 5919, Feature 35 (Contributing resource), view northeast (see additional comments in caption to Figure 24 [above]; photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 26. Detail of Site 5919, Feature 35 (Contributing resource), view north (see additional comments in caption to Figure 24 [above]; photographer Kepo'o Keliipaakaua on 2/13/19)



Figure 27. Overview of east-facing wall from east corner of Site 5919, Feature 35 (Contributing resource), view northwest (see additional comments in caption to Figure 24 [above]; photographer Kepo'o Keliipaakaua on 2/13/19)

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Figure 28. Noncontributing resource, Site 5919, Feature 1, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 29. Noncontributing resource, Site 5919, Feature 2, view south (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 30. Noncontributing resource, Site 5919, Feature 3, view northeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 31. Noncontributing resource, Site 5919, Feature 4, view northwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 32. Noncontributing resource, Site 5919, Feature 5, view east (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 33. Noncontributing resource, Site 5919, Feature 6, view east (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 34. Noncontributing resource, Site 5919, Feature 7, view east (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 35. Noncontributing resource, Site 5919, Feature 8, view north (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 36. Noncontributing resource, Site 5919, Feature 9, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 37. Noncontributing resource, Site 5919, Feature 9, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 38. Noncontributing resource, Site 5919, Feature 12, view southeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 39. Noncontributing resource, Site 5919, Feature 13, view north (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 40. Noncontributing resource, Site 5919, Feature 14, view north (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 41. Noncontributing resource, Site 5919, Feature 15, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 42. Noncontributing resource, Site 5919, Feature 16, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 43. Noncontributing resource, Site 5919, Feature 17, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 44. Noncontributing resource, Site 5919, Feature 18, view east (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 45. Noncontributing resource, Site 5919, Feature 19, view south (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 46. Noncontributing resource, Site 5919, Feature 20, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 47. Noncontributing resource, Site 5919, Feature 21, view northeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 48. Noncontributing resource, Site 5919, Feature 22, view northeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 49. Noncontributing resource, Site 5919, Feature 23, view northeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 50. Noncontributing resource, Site 5919, Feature 24, view north (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 51. Noncontributing resource, Site 5919, Feature 25, view northwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 52. Noncontributing resource, Site 5919, Feature 25, view northeast (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 53. Noncontributing resource, Site 5919, Feature 27, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 54. Noncontributing resource, Site 5919, Feature 28, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 55. Noncontributing resource, Site 5919, Feature 29, view south (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 56. Noncontributing resource, Site 5919, Feature 30, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 57. Noncontributing resource, Site 5919, Feature 31, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 58. Noncontributing resource, Site 5919, Feature 33, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 59. Noncontributing resource, Site 5919, Feature 36, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 60. Noncontributing resource, Site 5919, Feature 37, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 61. Noncontributing resource, Site 5919, Feature 38, view southwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)

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Figure 62. Noncontributing resource, Site 5919, Feature 39, view west (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)



Figure 63. Noncontributing resource, Site 5919, Feature 40, view northwest (see Figures 5 & 6 for description and location) (photographer Chris Monahan on 2/13/19)