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: Otsubo Monument Works
   Other names/site number: TMK (1) 2-7-009: 034
   Name of related multiple property listing: N/A
   (Enter "N/A" if property is not part of a multiple property listing
   N/A)

2. Location
   Street & number: 944 Coolidge Street
   City or town: Honolulu  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   Not For Publication:  Vicinity: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

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<thead>
<tr>
<th>Signature of certifying official/Title:</th>
<th>Date</th>
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<tr>
<td>State or Federal agency/bureau or Tribal Government</td>
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Otsubo Monument Works                     Honolulu, Hawai‘i
Name of Property                               County and State

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:  x
Public – Local
Public – State
Public – Federal

Sections 1-6 page 2
Otsubo Monument Works
Honolulu, Hawai‘i

Category of Property
(Check only one box.)

Building(s)  
District  
Site  x
Structure  
Object  

Number of Resources within Property
(Do not include previously listed resources in the count)

<table>
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<th>Contributing</th>
<th>Noncontributing</th>
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<td></td>
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<td></td>
<td>buildings</td>
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<td>(new commercial-residential building after period of significance)</td>
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<td>structures</td>
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<td>(1 within site)</td>
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<td></td>
<td>objects</td>
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<tr>
<td>(2 within site)</td>
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<td>objects</td>
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<tr>
<td>(2 moved from site to new home (see p. 15). The 2 Hawaiian headstones had to be moved or the excavator would destroy them. (Also, the non-contributing building is both commercial and residential.)</td>
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Total

Number of contributing resources previously listed in the National Register 0
6. Function or Use

Historic Functions
(Enter categories from instructions.)

- INDUSTRY/PROCESSING/manufacturing facility

Current Functions
(Enter categories from instructions.)

- OTHER/no visible structure

____________________________________________________________________________

7. Description

Architectural Classification
(Enter categories from instructions.)

- n/a

Materials: (enter categories from instructions.)

Principal exterior materials of the property: The Otsubo Monument Works TMK (1) 2-7-009: 034) site has 1 pavement structure which incorporated 4 white marble headstones (2 headstones are relocated to the nearby Mōʻiliʻili Japanese Cemetery) in a poured-in-place concrete grid-like-wall pavement structure. There are no visible historical exterior materials on the property.

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

Mōʻiliʻili–Honolulu, Hawaiʻi– (moku/moʻo [place, location site]
ʻiliʻili [small native stones] Directional Terms:
makai (downslope, toward the ocean, roughly to the south)
mauka (uphill, toward the mountains, roughly to the north)
ʻEwa side (roughly to the west)
Diamond Head side (roughly to the east)

This paragraph 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.)

This property meets Criteria Consideration A for the Otsubo Monument Works as a resource significant under the theme in the history of industry/manufacturing facility. The period of significance begins with the purchase of the property 1923-1924 to the death of Sentaro Obsubo in 1952—as an important location for the manufacture of stone carvings. This nomination does not address the architectural features on this property, rather it addresses the early-mid 20th century pavement structure and the objects/artifacts comprising this pavement structure. The objects/artifacts-headstones were re-used/re-purposed in situ. (They were previously removed from gravesites.)

Criterion A: History/Events is supported by analysis of the site, the Otsubo Monument Works business the property itself, the property transfers, and the purchase by Sentaro Otsubo. The property continues to be owned by the Otsubo-Natsuyama family to this day. The property has historic integrity though no historical remains can be seen on the site today. This setting constitutes the historical adaptive reuse of even-older objects/artifacts (4 marble headstones) within its poured-in-place concrete grid-like wall pavement structure.

Inadvertent finds in a trench and pit approximately 7 feet by 17 feet were excavated while undertaken to install a grease trap and sewer hookup on the site, the Mōʻiliʻili 944 Coolidge Street Property, in March, 2017. Discovered in this excavation was a pavement structure comprised of four marble headstones, the objects/artifacts (inadvertent-finds), and a poured-in-place supporting grid-like wall structure. It is not known whether other additional features may be present subsurface elsewhere with the parcel.

The property is currently owned by Yakue Natsuyama Irrevocable Trust (Yakue Natsuyama, daughter of Sentaro Otsubo, founder of the Otsubo Monument Works; Harriet Natsuyama, granddaughter of Sentaro Otsubo, trustee). The property is 0.0761 acres (20 x 28.28 x 65 x 40 x 85 feet) and is zoned commercial. The site within the parcel is 7 feet x 17 feet--119 square feet.
Susan Lebo, SHPD Archaeology Branch Chief and Stephanie Hacker, archaeologist, came to the site to determine if there were human remains (iwi). They determined that these headstones were adaptive reuses and were not part of a grave site. At that time, Susan Lebo gave Laura Ruby, local history writer and editor of the book Mōʻiliʻili–The Life of a Community the authorization to research and create this study/document to present to SHPD. Please see p. 135?? In this document Susan Lebo in the excavation assessing the site. Stephanie Hacker was taking Susan’s direction and made the field sketch included in this documentation.

There are no significant features remaining of the 1920s’ original house and stone monument workshop. A noncontributing new two-story building was erected in 1963 by Yakue (Otsubo daughter) Natsuyama and Kenjiro Natsuyama. An approximately 4-6” concrete slab was poured covering the entire property. Then the building concrete and CMU foundation and walls were built atop of the slab. (It was not feasible to jackhammer the entire concrete slab to verify the possible greater extent of the historic property site or subsurface features. These are unknown.)

The pavement structure has historic integrity through this document’s photographic and text record and the relocation of the two Hawaiian marble headstones in the Mōʻiliʻili Japanese Cemetery. The property has historic integrity in terms of location, design, setting, materials, workmanship, feeling, and association.

Narrative Description

The 944 Coolidge Street excavated site contains a portion of a pavement comprised of adaptive-reused de-sanctified headstones. (The term "structure" is used to distinguish this de-sanctified headstone pavement from buildings: its functional construction was made for purposes other than creating human shelter.) This structure comprised of objects/artifacts within the site has historical cultural significance.

This Mōʻiliʻili 944 Coolidge Street site is the location of a significant historic stone carving occupation which included a structure of a de-sanctified headstone pavement. The stone carving workshop was in continuous use from 1924 (Sentaro Otsubo’s purchase of the property) until 1952 (Otsubo’s death). The family residence, also on the property, remained until 1963 when the current two-story commercial and residential building was constructed. Though the historic buildings have vanished and a portion of the pavement resealed beneath a concrete slab, this pavement structure possesses historic, cultural, and archeological value regardless of any visible structure. The two extricated Hawaiian headstones have been refurbished and installed at their new home at the Mōʻiliʻili Japanese Cemetery just a few blocks away (.42 miles).

Section 7 page 6
This photograph of the two Hawaiian headstones in-situ positioned face down, shows the 1/4 inch cement topping on the pavement. The excavator inadvertently broke the cement topping that had previously held the structure together. (The poured-in-place “foundation” structure is parallel and underneath the tape measure.) The excavation was approximately 7 feet by 17 feet.
This Google photograph of pavement shows the practice of headstone adaptive reuse.
This is a standard military headstone used for many years as a stepping stone for (perhaps) the parsonage for Ma’ema’e Apana Chapel (Kaumakapili Apana Church). This is an example of headstone adaptive reuse.
It is not known if there were additional headstones on the Otsubo property. The contractor digging the pit for the grease trap would not authorize further hand-tool excavation as it would compromise the adjacent concrete slab.
The headstones uncovered are:
1 – A. Ellen P. Kamakau
2 – N. Kepoikai

The partially uncovered hand-excavated headstones:
3 – Matajuro Arakawa
4 – unknown blank

These stones and their histories are further described in Section 8, “The Hawaiian Artifacts,” p. 54, and “People Associated with the Artifacts and 944 Coolidge Street Property,” p. 80.

There were no structures on the property prior to 1924. The environmental setting was very uneven with some soil and many areas of karst (coral/limestone and discontinuous solution caverns; pa‘akea) protruding above the surface of the thin soil. Additionally, there were many kiawe trees with root structures throughout the property. Otsubo cleared the trees and laid down the pavement for foot-traffic safety and ease. (Please see images of the kiawe trees, p. 23, 24, and 47, and karst 35 and 37.)
(For specific information on soil strata and analysis of the historical natural soil and karst features please see Section 8 “Lay of the Land,” p. 50.)

Business and Fabrication Setting

The Otsubo Monument Works advertised “Up-to-Date Monument Manufacturers.” The monument work area was behind the house and consisted of storage of stones, sand (for making concrete), equipment, a shed, and a blacksmith’s forge. All of Otsubo’s work was done by hand. He picked up stones in a cart and moved them using rolling pipes to the work location. He laid out the design on the stone using pencil and paper. He carved with iron chisels. In the forge fueled by kiawe charcoal, he sharpened his chisels using hammer and anvil and dipped the glowing chisel in water to quench the great heat. Thus, Otsubo, the stone carver, worked with the four physical elements: earth, water, fire, and air. One could add that the fifth element, spirit, also played a major role, for his work is endowed with an ineffable grace. (Harriet Natsuyama and “Carved in Stone,” 2009; Interview 2017)

Otsubo carved hundreds of monuments now in cemeteries such as the Mōʻiliʻili Japanese Cemetery. And, he is remembered as the carver of the Koko Head Bamboo Ridge Ojizo Fishing Monument, *Umi Mamori Jizo Zon* erected in 1940. This was a replacement monument as the previous two had been vandalized. So, Otsubo fully protected the Jizo image surrounded by the rough-hewn native stone. (Please see Section 8 “People Associated with the Artifacts and the 944 Coolidge Street Property,” p.91.)

Installation of Jizo monument by Sentaro Otsubo on June 23, 1940. The bas-relief of Earth Womb Bodhisattva is carved into natural lava rock, holding shakujo (staff) and mani (jewel). The inscription reads: *Umi mamori Jizo Zon*, Jizo Protector of the Sea. Otsubo is in the bottom row, third from right.
Otsubo advertised his business site from 1924 until 1952. This is an example from the 1931 Honolulu Hawai‘i City Directory, p. 397.
Otsubo never had a vehicle so he was reliant on transit services or salvage/junk dealers to bring the stones to be carved from the quarry or the docks, and it is likely that Otsubo had salvage/junk dealers such as the ones above transport the desanctified stones to Otsubo’s workshop. There is no history/provenance linking Otsubo to the junk dealers but there is substantial proof that before the junk dealers came into possession of the Hawaiian headstones they were found broken and in disrepair in the Roman Catholic Cemetery, either by family members or by a church or cemetery custodian and were subsequently removed from the cemetery. (Please see the following nomination pages for evidence to support this hypothesis.) The same would be true for the Arakawa stone due to breakage was removed from the Makiki Cemetery and subsequently a new almost-exact duplicate stone was installed to replace the earlier one. The blank headstone discovered would also have been acquired this way. (Please see pp. 59-60 and 80-91.) for further examination of the stones and their origins and locations.) The poured-in-place grid-like wall structure was meant as a stabilizing structure for the headstone pavement.
1. 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
Otsubo Monument Works
Honolulu, Hawaii

Areas of Significance
(Enter categories from instructions.)
INDUSTRY/PROCESSING/manufacturing facility/stone carving workshop
ARCHEOLOGY/HISTORIC–NON-ABORIGINAL/INDUSTRY

Period of Significance
1923-24 (Sentaro Otsubo purchase date)—1952 (Sentaro Otsubo death date)

Significant Dates
1923-4—Sentaro Otsubo purchased property at 944 Coolidge Street, Honolulu, HI
1952—Sentaro Otsubo died

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
N/A
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.)

The Otsubo Monument Works nomination is significant at the local level under the theme history of “INDUSTRY/PROCESSING/manufacturing facility/stone carving workshop” associated with “the commercial development of Mōʻiliʻili Town.

In 2017, the 944 Coolidge Street backyard/parking area was being excavated to make way for a grease trap installed for the Kahai Street Restaurant located there on the ground floor of the building built in 1963. Harriet Natsuyama, the property owner and granddaughter of Sentaro Otsubo, called with urgency to come quick as the contractor has just uncovered two “headstones.”

How did the headstones (and possibly more not uncovered) come to the 944 property? Where did they come from and why—and who were the Hawaiian individuals and Japanese sailor and what had their lives been? And how did they come to be in the 944 Coolidge Street property?

This document presents the historic context of the Mōʻiliʻili 944 Coolidge Street property: the property itself, the property transfers, the purchase by Sentaro Otsubo, the pavement structure, and the individual structures/artifacts making up the pavement found on the site. The property continues to be owned by the Otsubo-Natsuyama family to this day. The property has historic integrity though no historical remains can be seen on the site today. (The National Park Service does account for sites with no visible above-ground features.) This setting constitutes an historical property, and the historical adaptive reuse of even-older artifacts. The adaptive reuse of the headstones has been determined because of the wear and weathering on the stones themselves (see pp. 65-68). Further, these marble headstones were not discarded by Otsubo who carved monuments almost exclusively from local basaltic blue stone or imported granite.

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

The Otsubo Monument Works qualifies for listing under National Register Criterion A based upon its association with events that have made a significant contribution to the broad patterns of history.

On June 3, 2021, in recorded public State Historic Preservation Division Board testimony, Dr. Susan Lebo, SHPD Archaeology Branch Chief, recounted in depth the nominated “Two Brothers” shipwreck narrative. In explaining Criteria A in Section 8, she provided the narrative description of the type of ship, its purpose, and the materials. She explained its importance to the history of American shipping and the type of whaling ship. The nomination emphasis was for the
“site” which had many scattered artifacts, some of which could be seen and many more which were buried. This nomination fully explained the seven components of the integrity of place/site.

The Otsubo Monument Works nomination also emphasizes the “site.” This narration in Section 8 explaining Criterion A includes the description of the type of site, the lay of the land, the residence and workshop areas on the property, the materials used in the creations of the above-ground structures, and importantly the below-ground discoveries of reused/repurposed headstones and supporting concrete structure used by Sentaro Otsubo in his stone carving business. This nomination’s explains its importance to the history of Hawai‘i immigration and first generation Issei attaining ownership of property including a business and residence. This nomination will fully explain the seven components of integrity in this Section 8.

Historic Location Narrative

Japanese and Japanese American History in Hawai‘i

In 1868, Japanese (Gannenmono—people of the first year) were contracted to come to Hawai‘i to work on the sugar plantations. It was a very poor labor experience for these Japanese and subsequently Japan barred emigration and withdrew the contractual agreement.

Then in 1885, more Japnaese (Imin–移民–immigrants) arrived as King David Kalākaua promised that conditions on the plantations had improved somewhat. More Japanese immigrated to serve their three-year contracts. During their time on the plantations, the Japanese immigrants (first generation Issei [一世]) formed communal bonds that shaped the three pillars of their society for their future generations—the temple, the Japanese school, and the cemetery. For many, these immigrants stayed and lived the remainder of their lives in Hawai‘i. Their history, and that of their Nisei (second generation Japanese Americans [二世です]), was carved on their haka (grave) stones. These carvings, both incised-engraved and in relief, were written in both kanji (a written language derived from Chinese) and hiragana or katakana (phonetic written Japanese languages). These inscriptions included, besides the name/s and dates of the deceased, the point of origin—that is the prefecture in Japan followed by the village, and then to the ever-smaller village.

Mōʻiliʻili and Otsubo Monument Works

In the late 1890s Moʻiliʻili was an agricultural community with most community members living on the drier kula lands clustered around King Street from the ‘Ewa, town-side kiawe forest (now the Old Stadium Park area) to the Mānoa Stream on the Waiʻalae-side of the Kamolili Church (now the Contessa Condominiums). Mauka of this grouping of houses and small shops was the Quarry, and makai the community extended into the kiawe thicketts and lo‘i (taro pond fields), duck ponds, and rice fields. The houses were plantation-camp style single-wall construction with double-hung windows and totan (corregated metal) roofs. Kitchens were outside on bare ground.
and either kerosene or wood-burning stoves were used. The living areas (on posts and stones) were higher than the kitchens and the floors were of wood. Often these houses were configured as a large living room where the whole family slept on futons (Japanese mattresses), and one or two adjacent bedrooms. The outhouse building may have been over a cesspool (a large hole dug in the ground) or toilets, but were not hooked up to the sewer. The furo (bath house) was always present, whether a family or communal structure, and emphasized the importance of scrubbing and soaking in Japanese culture. In the mid-twentieth century many of these houses, victims of termites, were replaced.

The houses were located in the middle of house lots but were not oriented to any particular direction or street. It was a higgledy-piggledy community (please see maps in Moiliili—The Life of a Community). As a matter of fact, there were only lanes or pathways to most houses and the 1900 Census Report lists most people located in general neighborhoods around prominent streets. (It was not until World War II that building addresses were made mandatory.)

In 1893 Kihachi Kashiwabara established his home and camp at Triangle Park which brought many more Issei to Mōʻiliʻili. Kashiwabara was fluent in Japanese, Hawaiian, and English making him a natural leader of the growing community for acquiring residences and jobs.

1894 immigrant, Sentaro Otsubo fulfilled his contract on a Kohala plantation, and then came to Honolulu Town. By 1914 (City Directory), he was in Mōʻiliʻili, and in 1916 (City Directory) listed as a “stonecutter in Kapaʻakea opp. Moiliili Park,” in 1918 (City Directory) in Kapaʻakea (ʻili of Ahupuaʻa Waikīkī) in the Mōʻiliʻili neighborhood. By 1920, Otsubo was listed as “monuments” (City Directory). By 1922 (City Directory), he was on the property that he would purchase in 1923-4, setting up his own carving business working at 944 Coolidge Street.

During the 1920s, 30s, and 40s Mōʻiliʻili Town’s population grew. By 1941, the number of first-generation Japanese Issei and their second-generation Nisei children were significantly in the majority. The businesses established flourished, the Mōʻiliʻili Japanese School thrived, and the Buddhist temple parishioners were many—and the Issei died in their new-found American land and wanted their haka (gravesites) with engraved headstones with their prefectures and villages of their birth land. There were at least two stone monument-carving businesses in Mōʻiliʻili at that time, and Otsubo’s was one. (In 1927, Otsubo’s Monument Works at 2423 S. King Street, advertised as “Up-to-date,” and Hatanaka Stone Factory Monuments Iwakichi at 2604 S. King Street were listed in the City Business Directory).

This is an American story and part of the history of Hawaiʻi and its immigration history and its entrepreneurial spirit.

The Otsubo Monument Works is a part of “patterns of our history” (NPS Bulletin 16), in particular early 20th century industrial and commercial settlement patterns in Mōʻiliʻili.
The Otsubo Monument Works was an important part of the Mō‘ili‘ili community during the Period of Significance from 1924 to 1952. This was the period of time from Sentaro Otsubo’s purchase of the 944 Coolidge Street property, his actively working/manufacturing stone monuments on the site, and his death. It is significant at the local level under Criterion A (History/Events) under the theme of an Industry/Manufacturing Facility as a processing workshop site that created permanent stone monuments to honor, primarily Issei and Nisei Japanese American ancestors.

Industry and Commerce and the Otsubo Monument Works

The property does not have significant pre-1924 use or settlement. This is supported by soil analysis: limited poor agricultural soil. The evidence comes from the approximately 7 feet by 17 feet excavation pit. The analysis indicates that the property was not agriculturally significant, and likely had little or no human use prior to Otsubo’s purchase.

The below-grade excavated pavement structure made up of objects were constructed sometime after 1924 by Otsubo. These were necessary to support his stone carving business. The grid-like structure is a below-grade, poured-in-place, unfinished, load-bearing wall constructed by Otsubo to support his heavy workshop equipment and stones. This was to reinforce the karst (from the possibility of a cave-in/collapse)–this structure while historic is non-contributing. This non-contributing structure appears to have been constructed by shoveling 6-8-inch trenches and then filling them with concrete.

The pavement structure was then overlaid with a pavement comprised of at least four desanctified headstones. Three of these four headstones will be addressed as contributing objects (the fourth stone is a blank). These are stones that date from the 1870-80s and that were arranged in place by Otsubo. Each of these three exposed stones have meaningful historic contexts of their own. Each has historic characteristics of stone type, hand-carving method, pedestal-mounting, and language, and ornamentation specific to their time and place.

Applicable Criteria for Research

Of the many research methodologies available for research, the most conducive to producing results were:

- 1. Rectifying contemporary map overlays
- 2. Site-based Landscape Approach of soil strata (informal coring samples) and soil analysis
- 3. Documentary analysis from the Bureau of Conveyances (including deed research), Census data, business directories, Land Commission Awards, and DARGS Land Survey Division Map Collection and University of Hawai’i Hamilton Library Map Collection
Otsubo Monument Works

Honolulu, Hawai'i

4. Phenomenological Approach of Visual and Tactile descriptions of the four artifacts/headstones and a Comparative Visual Taxonomical Analysis of Form (size, surface features, and pedestal mounting) with other extant headstones of the same time period.

5. Manufacturing techniques used on the artifacts and labor involved.

Other methodologies which might have produced lesser results for this document were not considered. They are: including Linguistic analysis, Lithic analysis, Radio carbon dating, Coral dating, Cyrax laser scanner (3-D analysis and modeling), and Patina age dating.

Justification of the Period of Significance begins with Sentaro Otsubo’s purchase of the property in 1923-1924 and ends with his death in 1952. Under Criteria A the aspects or qualities of Location, Design, Setting, Materials, Workmanship, Feeling, and Association are of primary importance in determining the integrity of this nomination.

The National Park Service “Definition of Site is as follows:

The place where the historic property was constructed or the place where the historic event occurred. The combination of elements that create the form, plan, space, structure, and style of a property. The physical environment of a historic property. Setting includes elements such as topographic features, open space, viewshed, landscape, vegetation, and artificial features. 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 physical evidence of the labor and skill of a particular culture or people during any given period in history. A property's expression of the aesthetic or historic sense of a particular period of time.” (National Register Bulletin 16, p. 4 ff)

The Bulletin defines a high degree of integrity:

Integrity is the ability of a property to convey its historical associations or attributes. The evaluation of integrity is somewhat of a subjective judgment, but it must always be grounded in an understanding of a property's physical features and how they relate to its historical associations or attributes. The National Historic Landmarks Survey recognizes the same seven aspects or qualities of integrity as the National Register. These are location, design, setting, materials, workmanship, feeling, and association.

Location is the place where the historic property was constructed or the place where the historic event occurred. The actual location of a historic property, complemented by its setting, is particularly important in recapturing the sense of historic events and persons.

Otsubo’s property was both his residence and his work place. He created his monuments on this site which, on completion, were transported to their permanent locations.
- **Design** is the combination of elements that create the historic form, plan, space, structure, and style of a property. This includes such elements as organization of space, proportion, scale, technology, ornamentation, and materials.

The plot plan of the Otsubo Monument Works illustrates the placement of the residence and workshop on the property to maximize both living and working accommodations. The residence, the large *mauka* yellow rectangle and the workshop the smaller more *makai* yellow rectangle indicates how important the arrangement of space was when both were on the same property. (updated 1955 Sanborn map)

- **Setting** is the physical environment of a historic property. It refers to the historic character of the place in which the property played its historical role. It involves how, not just where, the property is situated and its historical relationship to surrounding features and open space. The physical features that constitute the historic setting of a historic property can be either natural or manmade and include such elements as topographic features, vegetation, simple manmade paths or fences and the relationships between buildings and other features or open spaces.
The Otsubo Monument Works was situated in the ‘Ewa-side of the growing Japanese Town far enough from neighbors so as to not disturb them with his stonecarving sounds.

- **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 Otsubo Monument Works was in close proximity to both the Mōʻiliʻili Quarry and the growing Mōʻiliʻili Japanese Cemetery. The quarry materials he obtained were fabricated into *haka* for deceased individuals and then transported and installed at the cemetery. Reused headstones previously in other cemeteries, concrete, and scrap lumber made up Otsubo’s workspace.

- **Workmanship** is the physical evidence of the crafts of a particular culture or people during any given period in history. It is the evidence of artisans' labor and skill in constructing or altering a building, structure, object, or site. It may be expressed in vernacular methods of construction.

The Otsubo Monument Works and the pavement structure are evidence of skill in adapting work space to accommodate the moving of heavy stones and equipment. Most impressively, his artistry, his carved stone monuments, were permanently located in other parts of O'ahu, such as the Bamboo Ridge Ojiso at Hālona Point (photo shown below).
It is not known if Otsubo built his wood-frame house himself or worked with other skilled carpenters. The Otsubo property building/house had all the characteristics of a plantation style house: 5-panel doors, double-hung windows, and totan (corrugated iron) roof. The entry way was at ground level and in Japanese tradition, stairs surmounted the ground by about three-to-four feet. There were no decorative elements as this was a workingman’s dwelling. (Please see photos on p. 33 and pp. 46-48)

- **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.

At the Otsubo Monument Works the family both lived and worked together. This was the case with so many Japanese American families in Mōʻiliʻili and in other Hawaiʻi communities so evident in the earlier years of the twentieth century.

- **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.

Otsubo created stone monuments at the Otsubo Monument Works which are permanently located throughout Oʻahu including at Bamboo Ridge, St Andrews Cathedral, and the University of Hawaiʻi. The two recovered Hawaiian stones, as well as other monuments are now at the Mōʻiliʻili Japanese Cemetery.

Properties being considered under Criteria 1 through 5 must not only retain the essential physical features, Archeological properties are the exception to this; by nature, they may not require visible features to convey their significance.

This is interpreted to mean that Sentaro Otsubo, his property and work area produced significant monuments on Oʻahu, and the recently discovered below-ground pavement structure and artifacts were the means to produce these monuments.

The *National Register Bulletin* 16 continues:

- **Site** - A site is the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself possesses historic, cultural, or archeological value regardless of the value of any existing structure.
Otsubo Monument Works

Name of Property: habitation sites, funerary sites, rock shelters, village sites, hunting and fishing sites, ceremonial sites, petroglyphs, rock carvings, gardens, grounds, battlefields, ruins of historic buildings and structures, campsites, sites of treaty signings, trails, areas of land, shipwrecks, cemeteries, designed landscapes, and natural features, such as springs and rock formations, and land areas having cultural significance.

The Otsubo Monument Works are present today throughout O'ahu.

- **Structure** - The term "structure" is used to distinguish from buildings those functional constructions made usually for purposes other than creating human shelter.

Examples: bridges, tunnels, gold dredges, firetowers, canals, turbines, dams, power plants, corncribs, silos, roadways, shot towers, windmills, grain elevators, kilns, mounds, cairns, palisade fortifications, earthworks, railroad grades, systems of roadways and paths, boats and ships, railroad locomotives and cars, telescopes, carousels, bandstands, gazebos, and aircraft.

The Otsubo Monument Works pavement structure can also be included in this definition.

- **Object** - The term "object" is used to distinguish from buildings and structures those constructions that are primarily artistic in nature or are relatively small in scale and simply constructed. Although it may be, by nature or design, movable, an object is associated with a specific setting or environment.

Examples: sculpture, monuments, boundary markers, statuary, and fountains.

The monument works were created on site at the Otsubo Monument Works, but reside to this day in their permanent locations on O'ahu.

- **Category for Functions and Uses: Industry/Processing/Extraction--Subcategory: manufacturing facility**

  - Examples: mill, factory, refinery, processing plant, pottery, kiln

Archeological nominations must also contain a brief description of the location and condition of previously excavated artifacts and collections made from the nominated property. This is a critical recognition of the importance of intact archeological collections to the scientific analyses and understanding of nationally significant archeological sites, both now and in the future.

*Setting*, including the placement or arrangement of buildings and other resources, such as in a commercial center or a residential neighborhood or detached or in a row...Open
spaces such as parks, agricultural areas, wetlands, and forests, including vacant lots or ruins that were the site of activities important in prehistory or history. (*NRB* 16, p. 31)

**National Register Evaluation Criteria**: quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association:

(a) that are associated with events that have made a significant contribution to the broad patterns of our history, in this nomination, Japanese immigration in Hawai‘i and Mō‘ili‘ili and enterprising spirit; or

(b) that are associated with the lives of persons significant in our past; or

(c) that embody 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; or

(d) that have yielded, or may be likely to yield, information important in prehistory or history.

Exception 3: A site of a building or structure no longer standing but the person or event associated with it is of transcendent importance in the nation's history and the association consequential; or territory history especially in terms of immigration and success in business/industry.

**Place**: The relationship of people to place is central to evaluating particular properties for national [and Territory] significance since it is physical properties that are designated NHLs. Relationship to place permeates each of the topics and broad spheres of human activity.

The property can be associated with either a specific event marking an important moment in American history or with a pattern of events or a historic movement that made a significant contribution to the development of the United States [or Territory of Hawai‘i]. --this site marks the event of Japanese immigration and release from the sugar plantations and movement to town centers and eventually to set up their own businesses. Such a site was the Otsubo Monument works, and such a man was Sentaro Otsubo.

A site of a building or structure no longer standing would qualify if the person or event associated with it is of transcendent importance in the nation's [or Territory’s] history and the association is consequential.
The Otsubo Monument Works qualifies for listing under National Register Criterion A based upon its association with events that have made a significant contribution to the broad patterns of our history, in particular early 20th century industrial and commercial settlement patterns in Mōʻiliʻili.

This nomination Areas of Significance (Industry) presents a body of thematically, geographically, and temporally linked information of early economic development of Mōʻiliʻili town during the Period of Significance (1923-1952). Sentaro Otsubo carved grave stones largely for the Issei and Nisei generations of Japanese Americans and also monuments for the Island of Oʻahu. For foot safety Otsubo created a pavement made from de-sanctified headstones so he could move his heavy stones and equipment more easily. Two of the significant inadvertent finds located in this pavement were for two notable Hawaiian individuals and one stone for the first Japanese seaman to die in Hawaiʻi.

The National Park Service over-arching goals states: “The first is to state in chronological order in local and regional contexts. The second is to reconstruct past lifeways, including the ways that people made a living; the ways they used the landscape. The third is to achieve some understanding of how and why human societies have changed through time.”

The Otsubo Monument Works was an important part of the Mōʻiliʻili community during the Period of Significance from 1924 to 1952. This was the period of time from Sentaro Otsubo’s purchase of the 944 Coolidge Street property, his actively working/manufacturing stone monuments on the site, and his death. It is significant at the local level under Criterion A (History/Events) under the theme of an Industry/ Manufacturing Facility as a processing workshop site that created permanent stone monuments to honor, primarily Issei (first generation) and Nisei (second generation) Japanese American ancestors.

Industry/Manufacturing Facility

The property does not have significant pre-1924 use or settlement. This is supported by soil analysis: limited poor agricultural soil. The evidence comes from the approximately 7 feet by 17 feet excavation pit—the smaller site within this property site. The analysis indicates that the property was not agriculturally significant, and likely had little or no human use prior to Otsubo’s purchase.
The below-grade excavated pavement structure within the Otsubo property was comprised of a contributing grid-like wall structure and largely made up of marble headstone objects/artifacts constructed sometime after 1924 by Otsubo. This construction was necessary to support his stone carving manufacturing business. The grid-like structure is a below-grade, poured-in-place, unfinished, load-bearing wall constructed by Otsubo to support his heavy workshop equipment and stones. This was to reinforce the karst (from the possibility of a cave-in/collapse). This structure appears to have been constructed by shoveling 6-8-inch trenches and then filling them with concrete.

This pavement structure was comprised of at least four de-sanctified headstones/object/artifacts. Three of these four headstones will be addressed as contributing objects (the fourth stone is believed to be a blank). These are stones that date from the 1870-80s and that were arranged in place by Otsubo. Three of these exposed stones have meaningful historic contexts of their own. Each has historic characteristics of stone type, hand-carving method, pedestal-mounting, and language and ornamentation specific to their time and place.

Today, in 2021, the two excavated Hawaiian headstones have joined other stone monuments, many carved by Otsubo, in the nearby Mōʻiliʻili Japanese Cemetery.

**Conclusion**
The Otsubo Monument Works site is significant as it contains a pavement structure comprised of an object/artifact assemblage of 19th century headstones created by Sentaro Otsubo for his stone carving workshop in Mōʻiliʻili. It has great potential to yield information on the history and culture of early 20th century industry in the town. Also, special to this property is the existence of historical documentary and photographic evidence of the Otsubo property. Together these factors make the remains of the Otsubo Monument Works site, pavement structure, and artifacts/objects significant at the local level for the Hawaiʻi and National Registers under Criteria A.

**Historical Context Documentary Analysis**

Data from the following section comes from the Bureau of Conveyances (including deed research), Census data, business directories, Land Commission Awards, and DAGS Land Survey Division Map Collection, and University of Hawaiʻi Hamilton Library Map Collection.

**The Lay of the Land**

1. **Mapping the Land**

The Otsubo property lies on the “Coral Plains” in the 1884 Waikīkī map by Lyons and Wall. The property sits on an area of exposed karst (discontinuous solution caverns in ancient coral beds) with very little poor top soil at about 6-7 feet in elevation. Today (2017), the Mōʻiliʻili karst is considered historic, but only scientists should venture inside the larger caverns. The exposed
karst can still be seen in the immediate neighborhood. On the Otsubo property there was one small spring on the mauka portion of the property, and a hand-dug well on the ʻEwa side of the property (used for gardening and laundering).

1901 Portion of Kapaʻakea Waikīkī, Oʻahu with Google map and red rectangle demarking the 944 Coolidge area. As seen in this map overlay and the next map with elevations the area was likely marshy or damp. Sentaro Otsubo built his residence on posts and piers, but he built the open-air workshop at ground level for ease of moving the extremely heavy carving stones, and to securely station his heavy equipment such as anvil and forge, among other tools. Thus, to work on a hard, flat dry surface, Otsubo laid de-sanctified broken headstones (likely obtained from a scrap or junk dealer in town) face down, and covered them with a thin ¼ inch surface of cement for ease of walking within his workshop. (Please see p. 155 in this document for the initial disposition of the headstones within the excavation.)

In 1923, property owner Henry Hausten undertook an alteration on his nearby/adjacent property originally owned by the Ai-McGuire family. Hausten bulldozed fill into the historical Loko Paʻakea to decrease his water- or marsh-land holdings and increase his solid-land holdings. (Chester Lao, ”Mānoa Valley: Fact and Fiction.” p. 20-21).
2017 Google map with red elevation overlays suggesting that the depression still remains of the former Loko Pa’akea after Henry Hausten bulldozed it, c. 1923.
MAP: HARRY YOSHIMURA: FROM MŌʻILIʻILI – THE LIFE OF A COMMUNITY

This 1905-1920 hand-drawn map by Harry Yoshimura shows an extensive kiawe forest in the area ‘Ewa of the current Hausten Street. After Sentaro Otsubo bought the land he first had to clear many kiawe trees so he could build his residence and workshop. The Coolidge area with karst (paʻakea) at the ground level was not suitable for farming (though the Otsubo’s tended a small vegetable garden), whereas the Diamond Head area adjacent to the Ala Naio Stream and Kapʻakea area was continually flooded with mauka alluvium creating rich soil.
Entrance to the Otsubo property in May 1940 showing Boys’ Day kites. View from across King Street looking makai to the property shows huge kiawe trees, remnants of the kiawe forest. To the right can be seen the fence of the Kumalae/Dreier Manor property.
2.
Site-Based Landscape Approach of Soil Strata

This approach was undertaken to establish that there was no prior human industry on the site. The headstones were found in Stratum 3. This stratum was in use from the mid-1920s to 1952. In 1963 the new upper-floor residence and lower-floor commercial space was built atop an encapsulating whole-property concrete slab. Stratum 3 is approximately 12 inches below the top of the concrete slab and is about 6-10 inches thick.

Regarding the excavation at 944 Coolidge the soil analysis assessment of Strata 3 is that the soil was very high in pH factors meaning that the bases of potassium, calcium, and magnesium would yield poor growing conditions. Agriculture prior to the twentieth century did not take place in this location, nor were there Hawaiian citizens living in this particular locale, leading to the conclusion that these inadvertent headstone finds had no connection with remains of anyone living on the land.

Soil Samples 1-4 (Please see ADDENDUM C for further analysis)

Soil strata in the excavation pit: 1—fill prior to forming the 1963 concrete cap; 2—coarser rubble fill prior to forming the concrete cap; 3—the pavement stratum; and 4—karst.
The adjacent trench: 3ab strata, looking *mauka* toward the other artifacts.

Bagged soil samples ready for analysis.
Ray Uchida, University of Hawaii College of Tropical Agriculture and Human Resources soil chemist, made this analysis possible.

3. Documentary and Map Analysis

Property Transfer History

In 1848 the Buke Mahele recorded that Victoria Kamāmalu was given Aliʻi Award LCA 7713*O, Apana 39 by the Moʻi. This Royal Patent 7789 apana was located in Kapaʻakea, ʻIli ma Waikīkī, Kona. Kamāmalu died in 1866 and her father Kekuanaoa administered her estate. These estate properties eventually passed through aliʻi family hands and eventually became the Bishop Estate. In 1911, the Bishop Estate deeded 61,556 square feet to Honolulu Construction and Draying Co. (HC&D). Also, in 1911, HC&D deeded this property to Charles M. Cooke,

On June 23, 1919, another Cooke, George P. Cooke, received a portion of Apana 39 from Kumalae and his wife. During the period from 1920 to 1923, Agreements were reached, money borrowed and on September 11, 1923 there was a partial release of the mortgage on the property between George P. Cooke and Bank of Hawai‘i paving the way to sell this property. It was Lot No. 1, in Block “C” of the Mirikitani Tract (File plan no. Reg. map 233). On Dec. 11 1923, Frederick E. Steere, and his wife purchased the Lot No. 1 property from George P. Cooke.

This January 29, 1924 Deed gave Sentaro Otsubo possession of the property that would be his home and business for more than 25 years.

On Jan. 29, 1924, Sentaro Otsubo purchased property in Lot No.1 Block C of the Mirikitani Tract from Frederick E. Steere and wife:

Lot No. 1, Block “C”, of the Mirikitani Tract, (File Plan No. 233) situated on the Southwest corner of Mirikitani and King Streets, at said Kapa‘akea, and described by meter and bounds as follows:—

Beginning at the Northeast corner of this lot, being also the Southwest corner of King and Mirikitani Streets, and running by true azimuths:—

1. 20 deg 55’ 100.00 feet along the West side of Mirikitani Street:
2. 110 deg 55’ 40.00 feet along Lot 2, Block C;
3. 200 deg 55’ 100.00 feet along land owned by Jonah Kumalae to a 3/4 in pipe;
4. 290 deg 55’ 40.00 feet along the South side of King Street to the point of beginning and containing an area of 4,000 square feet.

On Oct. 1, 1941, Kenjiro and Yakue Natsuyama, husband and wife, acquired the property from Sentaro and wife Yone Otsubo, Yakue’s parents.
On March 31, 1954, the widening (makai side) of King Street caused the Natsuyamas to deed “688 sq. ft.–a Portion of Lot No. 1, Block C of McKinley Park Tract to the City and County of Honolulu.

This March 31, 1954 Deed shows that Honolulu City and County received from Kenjiro and Yakue Natsuyama 15 ft. off the King Street end of the property as well as a large curved (20 ft. radius) segment at the Coolidge Street corner–688 sq. ft. of Lot No. 1 Block C McKinley Park Tract.
Osubo Monument Works  
Name of Property

Honolulu, Hawai’i  
County and State

History Sheet/Field Book for Lot No. 1 Block C Mirikitani Tr FP recording up to the 1971 death of Yone Otsubo, and the full ownership passing to Kenjiro and Yakue Natsuyama.

In 1990, the Natsuyamas conveyed the property to the Kenjiro and Yakue Natsuyama Family Trust. (Please see Addendum B, Property Transfers Table, pp. 164-165)
Post 1926 Sanborn Fire Insurance map with a red rectangle demarking the Otsubo property.
2017 Google earth satellite view with the Otsubo property outlined in red, the *makai* (southern) portion of the property was dedicated to the stone carving workshop area.

Legend:

- 1963 concrete slab
- 2017 trench and pit
- grid-like structure walls(s)
- supporting workshop pavement
- headstones
The Stone Monument Business on the 944 Coolidge Property

Within a few blocks other enterprising, mostly Japanese owned and operated businesses included Moiliili Mochi and Candies, Kumishiro Grocery, Yokoyama Tofu Store, Takamura Dress Maker, Suehiro Watch Maker, Yamaguchi Feed Store, Hashizume Store, Yoshii Fish Store, Moiliili Store, Kuni Dry Goods, Moiliili Market, Omuoro Blacksmith, Moiliili Garage/Nakamura Garage, Fukuya Okazuya (deli), Kumalae Ukulele factory, flower stores, and small farms. Otsubo Monument Works was across the street from Triangle Park, the locus—the foci—of the Moʻiliʻili Town with its Japanese American founding by Kihachi Kashiwabara.

As the Issei generation passed, stone carved monuments for the near by Moʻiliʻili Japanese Cemetery were needed. And because of his skill at stonecarving he was asked to create a new Ojizo sculpture for Bamboo Ridge, the popular fishing spot protectorate. He also was asked to carve the nearby University of Hawaiʻi Founders Gate among others.

Otsubo employed two types of carvings: intaglio/etched into the surface and relief carving where exposed letters or details jut out from the main stone mass. Otsubo used both carving techniques on his own haka (grave) stone. (please see p. 112) His workshop area contained heavy equipment such as an anvil, hoist, scaffolding, forge (for tool manufacture), grinding wheel (for sharpening tools), and a sturdy work bench, and his tools consisted of flat chisels, gouges, v-shaped gouges, and mallets for stone carving, sanding and polishing tools (for refining and finishing the stone carved surfaces), forging tools, and carpenter tools.
The *makai* backyard of the house was an open area for the stone carving workshop, but as can be seen from the following photos, it had an uneven karst and soil surface. Transporting, positioning, and carving the extremely heavy monument stones required a sure-footed surface. Hence, Sentaro Otsubo likely procured, or was given, broken headstones from junk or salvage dealers to create a smooth working surface. #2 is the Ojizo head that Otsubo carved as a replacement of the previously vandalized statue at Bamboo Ridge.
Yone Otsubo in the early 1920s carrying water from the family well. In the right of the photo are the stones to be carved by Sentaro Otsubo. The Otsubo Stone Monument Shop was located on the ‘Ewa makai corner of King and Mirikitani (Coolidge) Streets. (See also p 128 of the Mo‘ili‘ili book). Yone is standing on pa‘akea (the top surface of the white karst). The camera is facing ‘Ewa with Punchbowl in the background.
OTSUBO-NATSUYAMA FAMILY COLLECTION

Yone Otsubo, daughter Yakue, and friend in the 1920s. This photo shows the bucket for the well and stones for Otsubo’s stone monuments in the background. Most of the kiawe trees on the property have been chopped down. Note the pa’akea visible on surface of yard in the foreground. The camera is facing ‘Ewa. (See also p. 96 of Mo’ili’ili book).

OTSUBO-NATSUYAMA FAMILY COLLECTION

Harriet Natsuyama with her brother Eric, behind which is an armature scaffolding that Otsubo constructed to hold stones in an upright position while carving. The camera is facing Diamond Head.
Otsubo Monument Works

Name of Property

Honolulu, Hawaii

County and State

OTSUBO-NATSUYAMA FAMILY COLLECTION

Otsubo’s open air workshop. Note the massive block and timber support for the in-progress stone carving atop. The camera is facing makai.
Otsubo Monument Works
Honolulu, Hawai‘i

Name of Property                   County and State

United States Department of the Interior
National Park Service / National Register of Historic Places Registration Form
NPS Form 10-900     OMB No. 1024-0018

OTSUBO-NATSUYAMA FAMILY COLLECTION

Sentaro Otsubo building an additional *koya* (shed) for the storage of supplies for his work area. Note the *pa‘akea* surface in the foreground. (ca. 1920s.) The camera is facing ‘Ewa, slightly *mauka*.

In the early days of his business, Otsubo transported stones by horse and wagon from the docks or from the nearby Mō‘ili‘ili Quarry less than a mile away. Like other residents of Mō‘ili‘ili, he went to the nearby lumberyards a few blocks away or down to the docks to get salvage wood and *totan* to build the informal stonecarving structures of the workshop and the shed.

The Hawaiian Artifacts/Objects—Embedded in the Otsubo Monument Works Pavement Structure

Section 8 page 48
The A. Ellen P. Kamakau and N. Kepoikai Headstones

Left: A. Ellen P. Kamakau and; Right: N. Kepoikai Headstones as they were extricated from the ground.
The March 2017 in-situ preliminary archeological sketch on the first day of the excavation: Headstone 1–Kamakau; Headstone 2–Kepoikai. (Headstones 3 and 4 were subsequently discovered.)
The Matajuro Arakawa Japanese Stone

Above: top portion of Headstone 3 which fits with the Headstone 3; Below: Headstone 3 excavated, but not recovered (as removal might have compromised the concrete slab above). It was found 22 inches below grade in Stratum 3.
The Blank Stone

Headstone 4 partially excavated and blank on both sides.

PHOTO SKETCH: LAURA RUBY

Some square-cut nails found in stratum 3. These findings in this stratum cannot be determined as they might have come from the fill stratum (#2 above) from Honolulu Harbor or the Ala Wai Canal. Other scraps of metal were also found.

**Applicable Criteria for Research for Archeological Finds to be Applied to Criterion A**—“Property has yielded, or is likely to yield, information important in prehistory or history.” *(National Park Service Bulletin 36, 2000)* This analysis was undertaken to further establish the Criterion A (Events/History) for the Otsubo Monument Works.

This nomination was facilitated by way of: the University of Hawai‘i course offering: ANTH 464 Hawaiian Archaeology (3) Archaeological perspective in Hawai‘i’s past, origins of Hawaiians, early settlement and culture change, settlement patterns and material culture, historic sites preservation, 2013; Enabling Geospatial Scholarship in the Humanities Symposium University of Virginia (one of 50 nationwide fellows), 2010; and *National Register Bulletin: Guidelines for Evaluating and Registering Archeological Properties*, 36. U.S. Department of the Interior, National Park Service, 2000, by Barbara Little, Erika Martin Seibert, Jan Townsend, John H. Sprinkle, Jr., John Knoerl.

This nomination document format follows the format of the "French Frigate Shoals Two Brothers " nomination by Kelly Keogh, PhD, Maritime Heritage Coordinator, Cathy Green, Maritime Archaeologist, Jason Raupp, PhD, Maritime Archaeologist.

Of the many research methodologies available for research, the most conducive to producing results were:
1. Rectifying contemporary map overlays
2. Site-based Landscape Approach of soil strata (informal coring samples) and soil analysis
3. Documentary analysis from the Bureau of Conveyances (including deed research), Census data, business directories, Land Commission Awards, and DAGS Land Survey Division Map Collection and University of Hawai‘i Hamilton Library Map Collection
4. Phenomenological Approach of Visual and Tactile descriptions of the four artifacts/headstones and a Comparative Visual Taxonomical Analysis of Form (size, surface features, and pedestal mounting) with other extant headstones of the same time period
5. Manufacturing techniques used on the artifacts and labor involved

Other methodologies which might have produced lesser results for this document were not considered, including Linguistic analysis, Lithic analysis, Radio carbon dating, Coral dating, Cyrax laser scanner (3-D analysis and modeling), and Patina age dating.

The Lay of the Land—the Physical Environment of the Site

Mapping the Land

The Otsubo property lies on the “Coral Plains” in the 1884 Waikīkī map by Lyons and Wall. The property sits on an area of exposed karst (discontinuous solution caverns in ancient coral beds) with very little poor top soil at about 6-7 feet in elevation. Today (2017), the Mōʻiliʻili karst is considered historic, but only scientists should venture inside the larger caverns. The exposed karst can still be seen in the immediate neighborhood. On the Otsubo property there was one small spring on the mauka portion of the property, and a hand-dug well on the ʻEwa side of the property (used for gardening and laundering).
1901 Portion of Kapaʻakea Waikīkī, Oʻahu with Google map and red rectangle demarking the 944 Coolidge area. As seen in this map overlay and the next map with elevations the area was likely marshy or damp. Sentaro Otsubo built his residence on posts and piers, but he built the open-air workshop at ground level for ease of moving the extremely heavy carving stones, and to securely station his heavy equipment such as an anvil and forge, among other tools. Thus, to work on a hard, flat dry surface, Otsubo laid de-sanctified broken headstones (likely obtained from a scrap or junk dealer in town) face down, and covered them with a thin ¼ inch surface of cement for ease of walking within his workshop. (Please see pp. 59 and 61 in this document for the initial disposition of the headstones within the excavation.)
In 1923, property owner Henry Hausten undertook an alteration on his nearby/adjacent property originally owned by the Ai-McGuire family. Hausten bulldozed fill into the historical Loko Pa'akea to decrease his water- or marsh-land holdings and increase his solid-land holdings. (Chester Lao, ”Mānoa Valley: Fact and Fiction.” p. 20-21).

2017 Google map with red elevation overlays suggesting that the depression still remains of the former Loko Pa’akea after Henry Hausten bulldozed it, c. 1923.

This data set suggests that this Mōʻiliʻili area was low in elevation. Today, the karst can be seen at various points in this area.
This 1905-1920 hand-drawn map by Harry Yoshimura shows an extensive kiawe forest in the area ‘Ewa of the current Hausten Street. After Sentaro Otsubo bought the land he first had to clear many kiawe trees so he could build his residence and workshop. The Coolidge area with karst (pa‘akea) at the ground level was not suitable for farming (though the Otsubo’s tended a small vegetable garden), whereas the Diamond Head area adjacent to the Ala Naio Stream and Kap‘akea area was continually flooded with mauka alluvium creating rich soil. the low-lying elevation data and the predominance of kiawe indicate poor agricultural returns.
Entrance to the Otsubo property in May 1940 showing Boys’ Day kites. View from across King Street looking makai to the property shows huge kiawe trees, remnants of the kiawe forest. To the right can be seen the fence of the Kumalae/Dreier Manor property.

The p. 32 Yoshimura map shows Kiawe forest on the property that was to become the Otsubo’s.
Site-Based Landscape Approach by Soil Strata Analysis

Google Earth map of observed trenching and types of soil strata seen in Mō‘ili‘ili.

4. Phenomenological Approach in Mō‘ili‘ili at Trenching Sites

This section is a comparison of seven observed trenched sites corrobating the soil analysis of the specific 1. Otsubo Monument Works site. (All strata were dry when under observation.)

1 Otsubo Monument Works
   Top strata mix of fill and karst (8 and 6-7 on the value scale) poor soil conditions for agricultural production—likely never in agricultural use during pre- or post-contact eras.
Otsubo Monument Works
Name of Property

Honolulu, Hawaii
County and State

2 King Street and University Avenue
Top strata mix of fill might have been mixed-rubble brought to fill the large sink hole collapse in 1952.

3 Nākoʻokoʻo and Kaʻaha Streets
Medium brown alluvium (5 on the value scale)—homogenous without fill mixture --modest agriculture productivity likely. Cotton among other plant materials was grown here (photographic evidence).

4 Mōʻiliʻili Japanese Cemetery
Medium brown alluvium (5 on the value scale)—, ʻiliʻili, and huge boulders. Considered kula and dry—in the early 20th century there was modest rose garden agricultural productivity.

5 Kaimukī High School
Top soil loʻi and rice pondfields at least 4 feet deep, agricultural production good because of nutrient-enriching overflows of the Mānoa and Pāhoa Streams. Dark brown aluvium (2 on the value scale) (photographic evidence).

6 Hīhīwai and Kamoku Streets
Top soil loʻi and rice pondfields at least 5 feet deep, agricultural production good because of nutrient-enriching overflows of the makai-mauka major auwai channels. Dark brown aluvium (2 on the value scale) (photographic evidence)

This data set of trench samples show the poor agricultural conditionas for the Otsubo property compared to other locales in Mōʻiliʻili.
Soil Samples 1-4 from the Otsubo Trenching (Please see Addendum C for further analysis)

Soil strata in the excavation pit: 1—fill prior to forming the 1963 concrete cap; 2—coarser rubble fill prior to forming the concrete cap; 3—the pavement stratum; and 4—karst.
The adjacent trench: 3ab strata, looking *mauka* toward the other artifacts.

Bagged soil samples ready for analysis.
Ray Uchida, University of Hawaii College of Tropical Agriculture and Human Resources soil chemist, made this analysis possible.

Regarding the excavation at 944 Coolidge the soil analysis assessment of Strata 3: the soil was very high in pH factors meaning that the bases of potassium, calcium, and magnesium would yield poor growing conditions. Agriculture prior to the twentieth century did not take place in this location, nor were there Hawaiian citizens living in this particular locale, leading to the conclusion that these inadvertent headstone finds had no connection with remains of anyone living on the land.

Lay of the Land and Soil Analysis Conclusions:
All trenching was about 6-7 feet deep, strata were dry when under observation. In 1923-1924, the time of Sentaro Otsubo’s purchase of 944 Coolidge Street, Moiliili Town was growing, the agriculturally rich areas were in production and this dry, virtually top-soil-less property was on the outskirts of the town, a good place to for Otsubo’s stone monument light-industry to set up.
shop. From the evidence cited in D. 1. And D. 2., there was no prior agricultural activity on the Otsubo property. Otsubo cut down kiawe trees and endeavored to make the ground surface as smooth and continuous as possible to facilitate his stone carving manufacturing.

4-5. Phenomenological Approach of Visual and Tactile descriptions of the four artifacts/headstones and a Comparative Visual Taxonomical Analysis of Form (size, surface features, and pedestal mounting) with other extant headstones of the same time period and manufacturing techniques used on the artifacts and labor involved.
Evidence for Identification of the Four Artifacts Found at the Otsubo Monument Works.

The Hawaiian A. Ellen P. Kamakau and N. Kepoikai Headstones:

Objects within the Otsubo Monument Works Site and
Study of O‘ahu Cemeteries in Existence in the 1880s (Photographs by Laura Ruby and Harriet Natsuyama)

Left: A. Ellen. P. Kamakau; Right: N. Kepoikai
Otsubo Monument Works                   Honolulu, Hawai'i
Name of Property                        County and State

Historical Research Questions Regarding the Damaged Headstones Removed from Cemeteries and Then Located at 944 Coolidge Street

**Hypothesis:** Low land marshy next to Loko Pa'akea. Otsubo wished a flat working surface for Otsubo’s heavy forge and anvil and carving workshop, and these headstones provided secure footing.

**Hypothesis:** Otsubo Monument Works business ordered stones from Japan and the mainland United States, as well as local basaltic blue stones; and it is likely that damaged stones previously located in Honolulu cemeteries were purchased or acquired at a minimum cost from salvage or junk dealers in Honolulu. These stones were for adaptive reuse in a pavement structure.

**Hypothesis:** Otsubo “reused (buried) these stones through cultural practices” and they represent “human adaptations.”

**Hypothesis:** Historically adaptive reuse of headstones can be seen at Ma'ema'e Cemetery, Honolulu and in a Google image.

**Hypothesis:** Otsubo covered the headstones with a thin (approximately .25”) admixture of cement and sand for greater foot stability in and around his stone carving workshop.

**Hypothesis:** The Kamakau and Kepoikai markers come from the Roman Catholic Cemetery on King Street.

**Hypothesis:** In the Roman Catholic Cemetery, Ellen P. Kamakau and N. Kepoikai stones were possibly damaged due to high wind or ground slippage; small insignificant pins failed to hold the heavy stones upright; and they fell over and broke (or perhaps they were internally fractured).

**Hypothesis:** The Kamakau and Kepoikai stones are so similar as to have been carved at the same time, by the same hand and then presumably placed in the same location. They died three years apart.

**Hypothesis:** The Matajuro Arakawa monument came from the Makiki Cemetery where there is a large number of Japanese markers.

**Hypothesis:** Possibly Otsubo was commissioned to recreate the damaged Arakawa monument, though the stone thickness and roughness of carving is unlike Otsubo’s carvings. The new replacement stone is relocated at the Makiki Cemetery. (Harriet Natsuyama, Interview, 2017)
[Note: the headstones were mounted in the Roman Catholic Cemetery. They were there for some years until a fierce storm or vandals pushed the very heavy stones over. The pins for both were very small and short, insufficient to hold the large stones with security. Both stones showed wear and fatigue where the pins met the stones. These were not discarded stones resulting from poor practice or errors in information. (In a personal account, I saw many headstones from unknown cemeteries dropped of at the University of Hawai‘i Department of Art and Art History, and left for budding sculptors to carve new shapes and sculptures.)]

Types of Stone:
Marble headstones were investigated (as all four stones found in the 944 Coolidge Street excavation were marble (a stone type that Otsubo did not carve).

Marble characteristics:
Metamorphic rock created under earth’s heat or pressure (calcium carbonate, CaCO₃). Marble is about #3 on the hardness scale. Native bluestone (basalt) is #7 on the hardness scale, and imported granite (silica, SiO₂) is also #7. These #7 headstones found in many O‘ahu cemeteries are much more durable/harder than marble and do withstand weathering and breakage.

Size:
Conclusion is that the two Hawaiian headstones are slightly larger than other marble stones in the cemeteries explored. The stones might have been carved at a mainland stone carving workshop so the ornamentation is different from other headstones.

<table>
<thead>
<tr>
<th>Ellen’s stone</th>
<th>Kepoikai’s stone</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 inches tall</td>
<td>41 inches tall</td>
</tr>
<tr>
<td>base is 21” wide</td>
<td>base is 23” wide</td>
</tr>
<tr>
<td>3 inches thick;</td>
<td>3 inches thick</td>
</tr>
<tr>
<td>tympanum 12 inches high</td>
<td>tympanum 8 inches high</td>
</tr>
</tbody>
</table>
Verso sides of the two Hawaiian headstones. Cement was troweled on to these surfaces for safe walking and working.

**Headstone Surface Characteristics–Headstone Ornamentation:**


*Types of engraving*—(incising into the stone) and *relief carving* (projecting detail created by removing the area around the detail)
Lettering
Many nineteen century stones are carved in:
Copperplate Engraving,
Caslon or Caslon-like type face,
Block lettering, or
Kanji

Borders
These are many and varied.

Tympanum and Side Border Sculptural Carving--these may depict special imagery that the deceased favored in life or sculptural low-relief of floral, architectural details, or religious nature.

The Text
In the 19th century Hawaiians knew exact places and names for everything on the land. The Land Commission Awards state specific land features; and many of the headstones found in our cemetery investigations have specific birth places and death places. Thus Ellen’s stone says she was born at Kaopipa, a small portion (perhaps a moʻo ʻaina) of Kipahulu. She died in Kahehuna, a now mostly-forgotten name for a Honolulu Lower Punchbowl neighborhood.
Finely-detailed filigree border found on both stones is one of the points of similarity shared by both stones. The engraved lettering style is another point of commonality, and the shape of the tympanum another.

Kanji carving on the Matajuro Arakawa stone is a fine example of brushlike strokes designed so that the shadows create the characters. (No paint is needed to make the characters stand out.)
The size of the inadvertant-find headstone is thicker and the kanji more brushlike than the newer stone at Makiki Cemetery. Perhaps the new replacement was created to have consistency of marble types and kanji (or perhaps the original had been broken ca. 1927 when Japanese memorial enclosure was created).

**Pedestals and Types of Mounting to Pedestals in the Original Disposition of the Hawaiian Artifacts/Objects:**

Some gravestones in cemeteries are inserted directly into the ground, but over time these stones will lean or fall over. Pedestals are either one or two stones high. They have larger girths than the headstones they support. They often have chamfered edges.

The headstones are affixed to the pedestal stones by one of two methods. **Pin method**–holes are drilled out at the base of the headstone and matching holes drilled into the pedestal. On average pins are about four inches long. Both of the Hawaiian headstones were originally installed by this method. The headstone is either set in place without mortar or mortared.

The other method is the **slotted pedestal mount** and the pedestal stones are usually made of concrete. A deep opening is formed in the concrete. The slotted pedestal is often attached to a second pedestal stone. The headstone is set into the slot and mortared.

The pedestals extant in the curbed enclosure at the Roman Catholic Cemetery were most likely erected for the Kamakau and Kepoikai headstones. There are no pin holes or wear marks showing in these remaining pedestal stones. Additional, now missing, pedestal stones would have used the pin attachments and fit the mortar imprints of the these extant stones. (Using the Slotted pedesal mount, other headstones might have been placed in slots with pins fitting these smaller concrete pedestal rectangles.

In the pinned-type of mounting, iron pins often rust and expand/spall breaking the marble stone. The Kamakau stone pins were too shallow/short to support the heavy stone, and hence, broke the stone and caused it to fall. In the case of the Kepoikai stone, the pins rusted out and the iron pins broke causing the stone to topple. (The slotted pedestal-type for other stones is sturdy, but those broken headstones are often a result of structural flaws in the marble.)
This 29.5” pedestal and 24.75” wide mortar imprint is next to the Julia M. Kamakau stone in the Roman Catholic Cemetery curbed enclosure. It is likely the place for 21”-wide A. Ellen P. Kamakau’s headstone. A missing top pedestal with holes for pins would have joined this pedestal to Ellen’s heavy white marble headstone.
This extant pedestal within the curbed compound is 29.5” and has a 24” mortar imprint (27” chamfer to chamfer) is the likely place for the 23”-wide N. Kepoikai headstone. A now-missing top pedestal with holes for pins would have joined this pedestal to Kepoikai’s heavy white marble headstone.
A. Ellen P. Kamakau and N. Kepoikai’s heavy marble stones found at 944 Coolidge Street. Cement plastering is a later addition to the reverse sides of the stones by stonecarver Sentaro Otsubo. Left: Ellen’s short pins were not sufficient to hold the weight of the heavy stone and the marble headstone toppled and broke. Right: Kepoikai’s pins rusted out also causing the stone to topple. (The breaks in the middle of the stones look fairly clean and not weathered, so it’s possible that the excavator shovel broke them.)

A SHPD staff member commented that the headstones were used from “discard piles.” However, these stones were repurposed/re-used headstones created in a pavement by Otsubo. Previously, the stones clearly served their intended purposes as grave markers as the wear shows. They suffered breakage and were eventually removed from their original location. They were not from “discarded piles.” (pp. 68-70)

Examples of Weathered and Broken Marble Headstones

These marble stone examples date from the same 1880s-era as the two 944 Coolidge Street headstones.

Left: A weathered foliated/banded marble stone found at Kawaihaʻo Cemetery; Right: a weathered stone also found at Kawaihaʻo Cemetery.
Left: a weathered stone at O'ahu Cemetery; Right: a weathered broken and repaired stone at O'ahu Cemetery.

Left and right: Kawaiaha'o flawed stones that cracked as a result of weathering and moisture seeping into those flaws. These stones have slotted pedestals.
A Makiki Cemetery slotted pedestal formerly holding a very thin marble headstone (The broken pieces of the headstone are to the right in the grass below.)

Reasons for breakage are flaws within the marble stones and/or weathering.
Cemetery Sites to assess the original location of Kamakau and Kepoikai headstones

O'ahu Cemetery—The Gravesite of Samuel Manaiākalani Kamakau (historian) and his wife Sarah Hainakolo Kamakau.

Samuel Manaiākalani Kamakau (1815-1876) and wife, Sarah Hainakolo (1824-1905) share a single bluestone marker having an unusual front and back inscription for husband and wife. This blue stone marker and pedestal originate in Hawai‘i and it is likely that this relief block lettering style was carved by a stone carver on O'ahu. (In some documents the stone is incorrectly located at Mae'mae Cemetery.)

Front and verso of the single bluestone marker for Samuel Manaiākalani Kamakau (1815-1876) and wife, Sarah Hainakolo Kamakau (1824-1905).

The bluestone is a local native stone—Sarah would have selected it. Also she chose Oahu Cemetery as their resting place. Perhaps Samuel and Sarah chose this unique stone relief inscription together—and chose the non-sectarian Oahu Cemetery for burial in 1876.
The Roman Catholic King Street Cemetery—The Kamakau Curbed-Enclosure Gravesite

164” ←→ width;

^  
|  
|  
|  
\ v 296” length

Within the curbing: Front: From left to right: a concrete cross (no notation); tree stump; Julia Kamakau’s headstone; and rectangular pedestal with white mortar imprint, likely for the A. Ellen P. Kamakau stone; Rear: a square pedestal; and rectangular pedestal with gray imprint, likely for the N. Kepoikai stone.

By measurements and assessments of the headstones and historical documents it is likely that the original location of the two Hawaiian headstones were originally in this curbed compound.

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The Julia M. Kamakau (1887-1897) headstone is native bluestone. The scrolled border on her headstone suggests that she might have been a young scholar. Her burial site is within the curbed enclosure.
Possible Other Cemeteries, Grave Sites, and Grave Markers in Honolulu

1--Roman Catholic Cemetery (839 S. King Street)
2--Makiki Cemetery (1630 Pensacola Street)
3—Kawaiaha’o Church Cemetery (Punchbowl and S. King Streets)
4—O’ahu Cemetery (2162 Nuuanu Avenue)
5--Uluhaimalama Cemetery (355/352 Auwaiolimu Street)
6—Ma’ema’e Cemetery (originally a Kamakapili Church apana chapel and cemetery) (401 Wyllie Street)
7--Kaumakapili Church o Pauoa or Auwaiolimu-Pauoa Chapel (originally a Kamakapili Church apana chapel and cemetery) (2171 Pauoa Road)
8—Pu‘e‘a Cemetery (1440 N. School Street and Kapalama Avenue)
9--Kauilani Portuguese Cemetery in Kalihi (1617-1699 Violet Street and makai corner of Kamanaiki Street)
10--Our Lady of the Mount Catholic Cemetery (originally a Portuguese church and cemetery grounds) (1614 Monte Street mauka on Kalihi Street)

This USGS map shows the locations of Honolulu cemeteries researched.
Otsubo Monument Works

Marble Headstones from the 1880s Found in Honolulu Cemeteries

The Roman Catholic King Street Cemetery
Otsubo Monument Works

Honolulu, Hawai‘i

Name of Property                   County and State

Top row, far right: the pin at the top of this headstone might have supported a finial
Maʻemaʻe Apana Cemetery

This is a standard military headstone used for many years as a stepping stone for (perhaps) the parsonage for Maʻemaʻe Apana Chapel (Kaumakapili Apana Church). This is an example of headstone adaptive reuse.

The stepping stone is to the right of the concrete parsonage slab, looking ‘Ewa.
Otsubo Monument Works

Honolulu, Hawai'i

Name of Property

O'ahu Cemetery
Otsubo Monument Works
Honolulu, Hawai'i

Name of Property
County and State
Otsubo Monument Works
Name of Property

Honolulu, Hawaii
County and State
Otsubo Monument Works

Honolulu, Hawaii
Otsubo Monument Works
Honolulu, Hawai‘i
Name of Property
County and State

United States Department of the Interior
National Park Service / National Register of Historic Places Registration Form
NPS Form 10-900 OMB No. 1024-0018

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Kawaiaha’o Cemetery
Uluhaimalama Cemetery — ‘Auwaiolimu (Pauoa)

Also visited are these cemeteries, though there are very few, if any, 1880s grave markers: Pu'e'a Cemetery, Kaumakapili Church o Pauoa Apana or ‘Auwaiolimu-Pauoa Chapel Cemetery, Our Lady of the Mount Catholic Cemetery, Kaulani Portuguese Cemetery, and Pōhakuloa Cemetery. Also, investigated is the Mō‘ili‘ili Japanese Cemetery—the documentation written by Laura Ruby, is now placed on the National Register of Historic Places.

All locations point back to Kamakau family converting to catholicism and probably epoikai also as the aluli line is catholic.
**Documentary and Map Analysis—Historical/Cultural Documentation (Please see Maps Section)**

People and Locations Associated with the Artifacts and 944 Coolidge Street Property (Please see Addendum A–Historical Events Timeline, pp. 162-163)

The Hawaiian Headstones

By measurements and assessments of the headstones and historical documents, it is likely that the two Hawaiian headstones were originally in the curbed Kamakau-mā compound in the King Street Roman Catholic Cemetery.

**A. Ellen P. Kamakau (1850-1884)**

A. Ellen P. Kamakau Headstone
As of January 2020, we have not been able to find documentation on A. Ellen P. Kamakau/Abigalia Ellen Hakaleleponi “Poni” Kamakau, but all the clues are there that she was a member of the extended Kamakau family. We have not found any documents directly linking historian Samuel Manaiakalani Kamakau or his son Samuel Mahelona Kamakau with Ellen. The archives and libraries we searched are: Hawai‘i State Archives (including First and Second Circuit Probate Documents, Land Commission Awards Index, and Lahainaluna Students Pamphlet), Bureau of Conveyances, Hawaiian Historical Society Library, Board of Health Records, Hawaiian Mission Houses Historic Site and Archives, and Catholic Archives.

Kipahulu

What we have found is geographical confirmation that all were associated with Kipahulu) Moku (large land division) on Maui. (Kipahulu: Ka 'Aina O Ka Makani Ka'ili Aloha—Land of the Love-Snatching Wind)

The Kalanimakalii, Kamakau, Kepoikai, and Aluli families were closely intertwined. Much of the family interaction appears to have been on Maui on the Kipahulu family land (and also in Lahaina and Wailuku).

Kalanimakalii Halualani and Sarah Hainakalo Kamakau were brother and sister. Kalanimakalii was granted Land Commission Award 0451B in Kalena Ahupua‘a ‘Ili Kumuula [name of ancestor] in the Kipahulu district. (Buke Mahele 7 p. 753 for 5.68 acres)
This 1894 Kipahulu map shows how geographically close Kaleimakalii and Hainakolo and Kamakau were: The red Kaleimakalii land holdings (LCA 4510-B and a large grant); the blue–Kaopipa/Kaapipa/Kaupipa location; the orange–school lots; the green Catholic Church properties; the yellow–protestant church property; and the brown–the mill.
Sarah Hainakolo (c.1824-1905), sister of Kalanimakalii, was the wife of historian Samuel Manaiakalani Kamakau (1815-1876). Kamakau was born in Mokuleia, Waialua Oahu. He was descended from a priestly class. He attended Lahainaluna Seminary/School, graduating in 1837, where he was associated with David Malo also a prominent historian. In 1844, Kamakau married Sarah Hainakolo and moved to his wife's home in Kipahulu in Kaopipa. He was teacher and principal at Kipahulu School, from ca. 1845-46 to ca. 1862. In ca. 1860, Kamakau (and probably his wife) converted to Roman Catholicism. The family moved to Honolulu soon after their
daughter, Kukelani Kaʻaʻapookalani was born in December 1862. At the time of S.M. Kamakau’s death in 1876 the Lahihi Hawai‘i newspaper (September 7, 1876) reported that they had seven children of which there were three living at that time. The son, Samuel Mahelona, was born on Maui ca. 1840s and lived on O‘ahu beyond his mother’s death in 1905.

What is outstanding about Samuel Mānaiaikalani Kamakau’s life is that history was his life’s calling; it was not his vocation. The collection and writing of history were what he did in his spare time. In order to make a living he served in various public capacities. In 1841, Kamakau helped form the first Hawaiian Historical Association. Hi wrote a regular column on Hawaiian history for the Kuoko‘a (1866-1869) and Ke Au Okoa (1969-1871) newspapers. What he wrote was later compiled in Tales and Traditions of the People of Old–Na-Moʻolelo a ka Poʻe Kahiko. In 1845, he was principal of a school in Kipahulu, Māui and in the following year became a school agent and tax assessor for Maui. In 1848, he was appointed to the Kingdom’s Land Commission and in 1851 he represented Hāna, Māui, and from 1870 to 1876 he represented O‘ahu in the House of Representatives. In 1852, he became a member of the Royal Agricultural Society and in 1853 served as a district judge in Wailuku. (‘aina momona website https://www.kaainamomona.org/post/samuel-kamakau)

In 1848, the elder Kamakau brought a complaint against the government Tax Assessor for adjusting the boundaries on his family’s Kipahulu property or for charging more in taxes. This was likely the Kalanimakalii and Sarah Hainakalo Kamakau family Land Commission Award.

Historian Samuel Manaiakalani Kamakau was a teacher and principal at Kipahulu School and would have been 33 years old at the time of this complaint. He was a Congregationalist at that time.
Ellen P. Kamakau/Abigalia Ellen Hakaponi “Poni” Kamakau (1850-1884) was born in Kaopipa (or Kaupipa or Kaapipa). This land is an elevated sea cliff with a long extended-peninsula jutting out into the ocean. Kaopipa is *makai* of the Kalanimakalii LCA land and within walking distance. It is also in walking distance to both the Kipahulu Congregational Church and St Paul’s Roman Catholic Church—as well as the Kipahulu School where she might have been a student during the time of S.M. Kamakau’s teaching tenure.

Was Abigalia Ellen Hakaponi “Poni” Kamakau a Kamakau sister to Samuel Mahelona (as the family’s genealogical chart would suggest) or did the Kamakau family *hanai* her? (A daughter, Kukelani Kaʻaʻapookalani was declared an only daughter in 1862, but the genealogy chart produced in 1973 shows “Abigail” as a daughter. (p. 176) She probably moved with S.M. and Hainakolo Kamakau to Honolulu and Kahehuna.

A November 23, 1894 article, in the newspaper *Ka Oiaio* mentions “At this place at Kaupipa is where the warehouse of the Kipahulu Sugar Co. stands, and there is a fishing shrine there for the ancient fishermen, and S. Mahelona Kamakau is the owner of that place, with his mother who is residing here in Honolulu.” (translation by Puakea Nogelmeyer) Samuel Mahelona Kamakau (b. ca. 1840s-d. post-1905) was the son of the historian S.M. and Hainakolo Kamakau. (The “here” refers to Kahehuna in Honolulu.)
This article mentions Kaupipa/Kaopipa, and it reads: “At this place at Kaupipa is where the warehouse of the Kipahulu Sugar Co. stands, and there is a fishing shrine there for the ancient fishermen, and S. Mahelona Kamakau is the owner of that place, with his mother who is residing here in Honolulu.” (Thanks for the translation by Puakea Nogelmeier)

Another newspaper account records that the son, Samuel Mahelona Kamakau was building or rebuilding the church in Kipahulu. But it is not known which church, the Kipahulu Congregational Church or Catholic St. Paul’s Roman Catholic Church.
The mid-19th century saw many individuals moving from rural island locations to increasingly-urban Honolulu. The head of the household, historian Samuel Manaiakalani Kamakau, and his extended family moved to Honolulu in ca. 1862. Apparently the Kahehuna neighborhood located in Honolulu, in the Lower Punchbowl area, near Royal School and Emma Street, was the zone where a cluster of Hawaiian families of means resided. The Kamakau residences at 1557 and 1559 Emma Street in Kahehuna was also near Noa Aluli’s law offices on Emma Street and the Aluli family home on Kamamalu Street. On Yuklin Aluli’s mother’s side of the family, her ancestress, Lipeka (whose daughters were Kaiulani’s half-sisters), owned a residence where the Pacific Club is now located. (Yuklin Aluli, correspondence, 2017).

Hawaiʻi is fortunate that Samuel Mānaiakalani Kamakau wrote Hawaiian history in Tales and Traditions of the People of Old—Nā Moʻolelo a ka Poʻe Kahiko. The following passage shows how deep Kamakau’s knowledge of place was, including his own Kahehuna neighborhood:

While visiting the place Here it is:
Huaʻa-Kamapau the chief
Of Honolulu, of Waikīkī
Kālia was born at Kewalo,
Kālia was the place [the site].
At Makiki the placenta,
At Kanelaʻau at Kahehuna
The navel cord,
At Kalo at Pauoa the caul....

*Tales and Traditions of People of Old, Nā Moʻolelo a ka Poʻe Kahiko*, p. 26

These Kamakau family deaths are recorded at Kahehuna:

1876–Samuel Manaiakalani Kamakau died at his home in Kahehuna.

1884–Ellen died in Kahehuna

1897–Julia M. Kamakau also died in Kahehuna. She was born September 16, 1887 [in Kaumakapili, Honolulu near the intersection of Smith and Beretania] and died May 9, 1897 at Kahehuna. (Was Julia the historian’s granddaughter? Was she a daughter from Samuel Mahelona Kamakau’s (not Ellen’s) marriage? Julia’s grave site is located in the Kamakau curbed-compound in the Roman Catholic Cemetery on King Street. Research suggests that gravesites for Ellen and Noa Kepoikai were also there.

Section 8 page 101
1905–Hainakolo Kamakau died in Kahehuna

AN AGED WOMAN DIES.

Hai-nakolo Kamakau, aged 81 years, widow of the late D. M. Kamakau, the historian of old Hawaii and grand-mother of Mrs. J. F. Colburn, A. N. Kepoikai, J. B. and S. M. Lyon and mother of S. M. Kamakau, died at her home on Emma street yesterday. The funeral will be held today at 3:30 p.m. from the Roman Catholic Cathedral and the burial in Nuuanu cemetery.

1905 06 14 Pacific Commercial Advertiser. p. 9 c. 2.

N. Kepoikai (1832-1881)

Maui

Noa Kepoikai Headstone
The intersection of Noa Kepoikai and historian Kamakau, by way of the brother-sister family connections (Kaleimakalii and Hainakolo) was likely on Maui and possibly in Kipahulu Maui (though also in Wailuku and Lahaina). Both men worked in the government, in law enforcement and the judiciary. This was before the Kamakaus moved to Honolulu.

Kepoikai was a Wailuku lawyer, businessman, and Land Commissioner (1848), Board of Commissioners to Quiet Land Titles (1848), House of Representatives (1851), Judge of the Second Circuit (1853). He gave many commemorative speeches and feasts:

After this speech was over, that concluded the activities of the day. Everyone proceeded down to the place of N. Kepoikai, Esq. There, they were supplied with every type of Hawaiian food, along with haole food, all except liquor. This feast was appreciated for its peaceful nature and great pride, well-suited for gentlemen. The majority of those who partook in the food were government school teachers from all around Maui.

The First Kamehameha Day out in the Country, Nupepa-hawaii.com, 1872

Noa Kepoikai, Yuklin Aluli’s great-great grandfather, was a descendant of the chief Naihe. When Noa Kepoikai married Kaunuhi, the daughter of Kaleimakalii and the niece of Hainakolo Kamakau (and Yuklin Aluli’s great great grandmother), he joined the Halualani-Papaikaniau Maui family line. (Kaleimakalii, Hainakolo’s brother, had received LCA 4510B as recorded in the Buke Mahele for an award in the Alaemai or Aleamai Ahupua’ a, in addition to Kalena Ahupua’a ‘Ili Kumuula.) Noa and Kaunuhi Kepoikai lived in Wailuku as did their children, George Kapeau, Sarai/Sarah Kalai (graduated from Hale Iwa School (girls’ seminary in Lahiana in 1876) and Auwae Noa Kepoikai. Sarah married John T. Aluli, and son Noa Aluli moved to Honolulu and set up his attorney’s office on Emma Street in Kahehuna and purchased his residence just mauka of Kahehuna in ‘Auwaiolimu.

Noa Kepoikai’s grave might have been unmarked and the family assumed it was on Maui. A possible gravesite, according to family legend, is that he was buried in the sand hills of Wailuku. (But he might also have been buried on family land in Kipahulu in LCA 4510B.) The fact that Kepoikai’s headstone says “In Memory of” suggests that the Roman Catholic Cemetery on King Street was not his actual resting place, but rather a site honoring Kepoikai’s life in stone.

Noa Kepoikai died in 1881, and his Second Circuit Probate 1168 file is at the Hawai‘i State Archives. An inventory of his estate listed the fishing rights to Kahului Harbor, nets, champagne, and a debt owed to David Crowningburg, etc.). When something passes through probate there is not a deed, and so Noa Kepoikai’s estate passed to his three children, George Kepoikai (who died on Molokai), A.N. Kepoikai, who died on Maui (and whose wife Rose [who died on Maui] survived him by some 40 years and inherited his portion of the Kepoikai Estate which was sold after her death). Sarai/Sarah Kalai Aluli’s (Yuklin Aluli’s great grandmother) interest was
Otsubo Monument Works

Honolulu, Hawai‘i

Name of Property              County and State

inherited by Yuklin Aluli’s grandfather Noa Aluli (who died on O‘ahu), and his brothers William and Webster.

The connection of the families continued at Kahehuna. Hainakolo Kamakau’s great grandson nephew was Auwae Noa Kepoikai living in Wailuku. Samuel Mahelona Kamakau (the son) was living with his mother at Emma Street. In the 1930s John T. Aluli was practicing law on Emma Street and had his residence in ‘Auwaiolimu, just mauka of Kahehuna. It is likely that these family members traveled between their lands on Maui and O‘ahu.
The Japanese Headstone

Matajuro Arakawa (d. 1876)

The Matajuro Arakawa Japanese Stone

Above: top portion of Headstone #3 which fits with the Headstone #3; Below: Headstone #3 excavated, but not recovered (as removal might have compromised the concrete slab above). It was found 22 inches below grade in Stratum 3.
Matajuro Arakawa (荒川又十郎) of HIMS Tsukuba (筑波) died and was buried in what became the first Japanese Navy cemetery outside Japan. In 1876, Arakawa Matsuiro, with fellow sailors from disabled trading ship, were rescued by an American ship and arrived in Hawai‘i. Arakawa was an (Apprentice?) Seaman Second Class (二等若水夫 nitou waka suifu '2-class young waterman'). The right column on the Arakawa Makiki replacement tombstone reads Dai Nippon Kaigun 'Imperial Japanese Navy.' [Special thanks to Joel Bradshaw for his excellent linguistic expertise and for connecting our Mōʻiliʻili Japanese inadvertent-find headstone to the replica located in Honolulu at the Makiki Cemetery. (By 1899, 17 IJN sailors were buried there.)

Located in the Makiki Cemetery this is Arakawa’s second or possibly third replacement stone. It is 33 inches tall (add a few more inches for slot pedestal placement) 14 inches wide and 1.25 inches thick (the thinness of this marble makes it very fragile). The original Arakawa stone is about 2+ inches thick.
Arakawa’s stone is the earliest date among the 17 Meiji-era Imperial Japanese Navy sailors who died in the Pacific between 1876 and 1899 are also buried in the Makiki Cemetery.

In the same Makiki Cemetery enclosure is a memorial to the gannemono pioneers. Many of the earliest Japanese immigrants to Hawai‘i in 1868 and 1886, many of whom never married and thus left few Nisei, were interred in Makiki Cemetery which thus came to include the first Japanese cemetery in Hawai‘i.

This 1927 memorial also in the Japanese enclosure in the Makiki Cemetery is dedicated to the pioneering immigrants of 1868. It was before the picture-bride era.
### Otsubo Monument Works

#### Name of Property

Otsubo Monument Works

#### County and State

Honolulu, Hawai'i

---

#### The Blank Stone

**Headstone #4 partially excavated and blank on both sides.**

---

#### Sentaro Otsubo (1872-1952)

*Otsubo-Natsuyama Family Album/Book*

- Otsubo family: front, seated: left, Yone Otsubo; right, daughter Yakue Otsubo; rear, standing Sentaro Otsubo. (1924)

---

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Otsubo Monument Works

Honolulu, Hawai‘i

Name of Property

Section 8  page 109

Note: At the time of the 1930 Census, the Otsubo family is recorded as living on King Street. Sentaro Otsubo is a monument maker. Later the property address is changed to 944 Coolidge Street. (Jonah Kumalae is a wholesale merchant and poi factory owner next door (Kumalae also has a ukulele factory.)

Sentaro Otsubo was born in 1872 in Fukuoka Prefecture, Japan. He arrived in Hawai‘i in 1894. He worked as a stone carver, and had his own monument shop in Mō‘ili‘ili, Honolulu from about 1924 until his death at 80 in 1952.

In 1894, 22 year-old Otsubo embarked on his trip to Hawai‘i. He was sent to a Kohala Plantation where he fulfilled his contract as a contract laborer. He came to Honolulu Town and worked in several short term jobs.

He had first acquired his stonemaking expertise in his home Fukuoka Prefecture in Japan. By 1914, Otsubo came to the expanding Japanese American town of Mō‘ili‘ili. So, not only was there opportunity to set up his own business, but also the Mō‘ili‘ili Quarry was located nearby.

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Soon after was listed as a stonecutter in “Kapa‘akea opp.Moiliili Park,” (ʻili of Waikiki Ahupua’a—in the Mō‘ili‘ili neighborhood). By 1922 the City Directory listed Otsubo on the property that he would purchase in 1923-4 setting up his own carving business working at 944 Coolidge Street for his lifetime career.

Otsubo’s stone carving monuments include the Hyo Chu Hi obelisk monument that stands on the left of the entrance to Shinshu Kyokai Mission on Beretania Street. In addition, he did stone work and stone carving on the St. Andrews Cathedral in Honolulu. Further, he carved the Hawaiian and English inscriptions on the University of Hawai‘i Founders Gate. And he is the sculptor and carver of the Ojizo monument made of lava rock which stands at the Bamboo Ridge overlook. It is said to protect fishermen from the dangerous pounding waves. Otsubo’s primary business was the carving of cemetery monuments, i.e. gravestones. His gravestones are found primarily in the Mō‘ ili‘ ili Japanese Cemetery and Makiki Cemetery. He carved his own monument which is in the Mō‘ ili‘ ili Cemetery. Nearby is the monument of fellow immigrants from Fukuoka, Asakichi and Moyo Inouye, grandparents of the late Senator Daniel K. Inouye.

Here are Otsubo’s permanent monument contributions to Honolulu:

In 1927, Otsubo, with three other stone masons, carved the Hyo Chu Hi obelisk and placed it in the Chuo Gakuin–Japanese Central Institute (school located in Nu‘uanu). It was meant to honor...
Admiral Togo, a Japanese national hero. Otsubo engraved Togo’s words: *Hyo* (symbol) *Chu* (patriotism) *Hi* (inscription). During World War II, all identifiable Japanese symbols, including this obelisk, were hidden or given away. The obelisk was toppled from its base, and it and its two pedestal stones were taken to the Kaheka Street Buddhist Kyokai Mission and covered with concrete and buried for the duration of the war. Today, the obelisk is at the relocated temple on Beretania Street.

University of Hawai’i Founders Gate carving by Otsubo. The inscription states: *Maluna a’e o nā lāhui āpau ke ola ke kānaka*—“Above all nations is humanity.” (The Founders Gate was created by Ralph Fishborne in 1933.)

1940, members of the Honolulu Casting Club, with Otsubo in the center pose at the *Ojizo Monument* at Bamboo Ridge. This location was named for the bamboo poles used by the fishermen at this popular ulua fishing spot at Hālona Blowhole (Koko Head). This is the third *ojiso* (guardian) there to protect fishermen at this very dangerous spot. After vandals destroyed the first two free-standing statues, the Honolulu Casting Club asked Otsubo to carve a new bas-relief *ojizo* in a large moss rock boulder. For years the second statue stood in the Otsubo Monument Works yard until Otsubo finally found similar stone material and carved a new head.
Today, this statue stands at the Pālolo Kannon Temple with a protective scarf covering the neck and other broken parts (see p. 44 for the photo of the second Ojizo head).

Left: the headstone of Asakichi and Moyo Inouye, grandparents of the late Senator Daniel K. Inouye. This granite stone was carved by Otsubo, a long-time friend of the Inouye family. This is in the style of Japanese American headstones of the first half of the twentieth century. This and dozens of monuments carved by Otsubo can be found in the Mōʻiliʻili Japanese Cemetery, and can be located by using the book by Harriet Natsuyama called, *Carved in Stone*. Right: Otsubo-Natsuyama family *haka* (grave) also carved by Otsubo is located in the Mōʻiliʻili Japanese Cemetery.

Community Ties and This Gold Medal

Otsubo was a leader in the community. He went door to door with is *lampu* for contributions to the Mōʻiliʻili Japanese School. This raises the important point that a community has three pillars: the school, public and private, the religious place of worship, and the cemetery.
In 1924 Sentaro Otsubo was awarded this gold coin for extra ordinary community service. Soon after moving into his home, Otsubo started going through the neighborhood door-to-door with his *lampu* at night to solicit funds and support to establish a permanent Japanese language school in Mōʻiliʻili. The school eventually became the Mōʻiliʻili Community Center which flourishes to this day.


Also, as the Otsubo-Natsuyamas lived next door to the Kumalaes, Harriet remembered that she and her grandmother, Yone, were once invited to a luau on the Kumalae property and “They had an imu (fire pit) for the kālua pig. The best kālua I ever had!” (Harriet Natsuyama, Interview, 2017) This indicates that Mōʻiliʻili was a multi-ethnic neighborhood in the 1920s-1940s, and still is today.

**Conclusion**

Criterion A: This document presents the historic context of the Mōʻiliʻili 944 Coolidge Street property: the pavement structure made up of 19th century objects/artifacts comprising the pavement. the property itself, the property transfers, and the purchase by Sentaro Otsubo. The property has historic integrity though no historical remains can be seen on the site today. This setting constitutes an historical property, and the historical adaptive reuse of even-older artifacts.

The 944 Coolidge Street property may be one of an intact collection of below-grade materials related to mid-20th century stone carving, as well as to mid-19th century object carving and grave objects. The structure and objects connected with it represent both these time periods. Within the excavated area there were no intrusive or inconsistent artifacts in the site, and no signs of disruptive human activity.

Sentaro Otsubo was a stone carver skilled in both Japanese and English carving and was much appreciated by the community. He unwittingly, and without intentional malice, reused historical 19th century artifacts so that he could better carry out his professional activities at his workshop. De-sanctified headstones were delivered to the Otsubo Monument Works on the 944 Coolidge Street property. Otsubo laid the stones for the foot-safe pavement needed for his professional stone carving activities in his workshop. History is recorded on Otsubo’s many monuments which originated at this site. He commemorated the lives of immigrant Issei who had arrived starting in 1885, and are remembered in Hawai‘i’s cemeteries. He made the Jizo monument that overlooks the sea at Bamboo Ridge to protect those who fish there. And his life intersected with higher education as he participated in making the gateway to the University of Hawai‘i, with inspirational and aspirational carvings for future students, one of whom was his granddaughter Harriet Natsuyama, whowas to receive the University of Hawai‘i Distinguished Alumna award in 1991.
Otsubo Monument Works
Honolulu, Hawai‘i

Name of Property                   County and State

It is also the history of prominent Hawaiian families intertwined with the marble headstones of A. Ellen P. Kamakau and N. (Noa) Kepoikai. It shows the inter-connections of Hawaiian families moving between the islands of Maui and O‘ahu in the 19th and early 20th centuries.

Additionally, it is the history, commemorated in Hawai‘i, of Japanese seamen who lost their lives at sea or on the foreign soil of Hawai‘i. This included the first Japanese Navy man, Matajuro Arakawa, whose broken gravestone was discovered on the Otsubo site, and whose new gravestone stands in a place of honor in Makiki Cemetery.

The period of significance began in 1924 when Otsubo purchased the property identified as 944 Coolidge Street and continued to his death in 1952. This period of significance saw the Otsubo Monument Works recognized as an important center of industry and cultural activity in the Mō‘ili‘ili and wider Honolulu community.

The level of significance for the Otsubo Monument Works is at the important locally historical level as representative of the development of Mō‘ili‘ili Town. It is significant at the local level under Criterion A (History/Events), and is eligible for the Hawai‘i and National Registers of Historic Places. The Otsubo Monument Works property is locally significant under National Register Criteria of Historic Functions “Industry/Processing/manufacturing facility.” The site is a well-documented local example of a commercial manufacturing site with pavement structure comprising adaptive reused de-sanctified headstones (two Hawaiian and one Japanese), and the property meets the Registration Requirements established for the Commercial property type. The excavated site, within the larger TMK (1) 2-7-009: 034, fulfills the aspects or qualities of Location, Design, Setting, Materials, Workmanship, Feeling, and Association under Criterion A which are of primary importance in determining the integrity of this nomination.

Further, the level of significance ties the culture of western commemoration of cemetery marble headstones and the in-migration of Hawaiian families between Maui and Honolulu and the first Japanese sailors to land on these Hawaiian shores as established in Hawai‘i.
1. Major Bibliographical References

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

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1890: *Directory and Handbook of the Kingdom of Hawai‘i* (Honolulu: San Francisco: George Bowser and Co.).

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*Hawaiian Gazette, The.* (Honolulu, Hawaii). Friday, June 16, 1905.

“*He Moolelo Kaoa Hawaii no Laukaieie. Ke kino Kamahao Iloko o ka Punohu Ua-koko. Ke Kahulileol’a o ke Kuluauumoe o na Pali o Waipio Hawaii.*” A serial publication of the
Otsubo Monument Works

Honolulu, Hawai‘i

Name of Property                   County and State


(Lahainaluna Seminary teachers and students)


*Lahui Hawaii.* September 7, 1876. p. 2.


National Historic Landmarks Survey.

https://home.nps.gov/subjects/nationalhistoriclandmarks/historic-sites-survey.htm


National Register Evaluation Criteria.

https://www.fs.fed.us/eng/pubs/htmlpubs/htm00712854/page04.htm


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Probate P-1330 Kaleimakalii (k). Second Circuit Court documents. Hawai‘i State Archives.


Seibert, Erika Martin. “Archeology for the Non-Archeologist.”


United States Department of the Interior
National Park Service / National Register of Historic Places Registration Form
NPS Form 10-900     OMB No. 1024-0018

Otsubo Monument Works
Honolulu, Hawai‘i

Name of Property                   County and State


Previous documentation on file (NPS):

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

Primary location of additional data:

x  State Historic Preservation Office
___ Other State agency
___ Federal agency
___ Local government
___ University

Name of repository:  Laura Ruby, 509 University Ave #902, Honolulu, HI 96826;
Harriet Natsuyama, 944 Coolidge St. Honolulu, HI 96826

Historic Resources Survey Number (if assigned): ______________

2. Geographical Data

Acreage of Property  0.0761 "less than one acre."

Acreage of Excavation Site within the Property:  119 square feet

Use either the UTM system or latitude/longitude coordinates
Otsubo Monument Works Honolulu, Hawai'i

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84: __________
(enter coordinates to 6 decimal places)
1. Latitude: ______ Longitude: ______
2. Latitude: ______ Longitude: ______
3. Latitude: ______ Longitude: ______
4. Latitude: ______ Longitude: ______

Or

UTM References
Datum (indicated on USGS map):

☐ NAD 1927 or ☑ NAD 1983

1. Zone: 4Q Easting: 621885.95 m E Northing: 2364998.54 m N
2. Zone: Easting: __________________ Northing: ____________
3. Zone: Easting: ____________ Northing: __________________
4. Zone: Easting: ____________ Northing: ____________

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

Starting from, northwest corner of the parcel and proceeding clockwise 20 feet on the mauka side x 28.28 feet on the hypotenuse of the radial curve at Coolidge and King Streets x 65 feet on the Diamond Head side x 40 feet on the makai side x 85 feet on the ʻEwa side, and back to the point of origin.

Boundary Justification (Explain why the boundaries were selected.)

The historic property boundaries remained the same since 1923, but in 1954 the Honolulu City and County King Street widening project took 15 feet from the King Street mauka boundary and a large (approximately 20 feet) curved radius at the Coolidge and King Streets corner.
The Boundary Justification for the excavation site: the contractor opening the slab to install a grease trap only excavated a large enough area for the new grease trap and hook ups.
Otsubo Monument Works
Honolulu, Hawai'i

Name of Property                   County and State

Tax Map Key (1) 2-7-09: 034
Otsubo Monument Works
Honolulu, Hawai‘i

Name of Property
County and State

Detail of excavated site within the (1) 2-7-09: 034 property

2017 Google earth site of excavation. Tan area is the excavated trench and pit.

3. Form Prepared By

name/title: Laura Ruby MA and MFA
organization: ______________________________________________________
street & number: 509 University Ave #902 ____________________________
city or town: Honolulu state: Hawai‘i zip code: 96826

e-mail: lruby@hawaii.edu ____________________________
telephone: 808 366-0847 ____________________________
date: September 12, 2021 ____________________________

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Otsubo Monument Works  
Honolulu, Hawai‘i

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.)

Ownership
Harriet Natsuyama (Kenjiro Natsuyama Trust Estate and Yakue Natsuyama Trust Estate)  
944 Coolidge Street, Honolulu, HI 96826

**MAPS– MOILILI–MAUI–HONOLULU**

**OTSUBO MONUMENT WORKS PROPERTY MAP TABLE**

<table>
<thead>
<tr>
<th>#</th>
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<th>Description</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>1987</td>
<td>O‘ahu Pre-Māhele Moku and Ahupua’a map prepared by Hawaiian Studies Institute Kamehameha Schools.</td>
</tr>
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<td>USGS 24000 Honolulu Quad showing a portion of the Mō‘ili‘ili area demarked in red.</td>
</tr>
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</tr>
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</tr>
<tr>
<td>5</td>
<td>2017</td>
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</tr>
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<td>5a</td>
<td>2017</td>
<td>Detail: the smaller site within the parcel site is indicated in tan–it is a trench and pit excavation.</td>
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### Historic Mōʻiliʻili Maps

<table>
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<th>No.</th>
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<tr>
<td>6</td>
<td>1881</td>
<td>Historic Hawaiian Government Survey Waikīkī map, S.E. Bishop, surveyor-cartographer—showing a portion of the Waikīkī Waena Mōʻiliʻili area. 944 Coolidge Street area demarked in red.</td>
</tr>
<tr>
<td>7</td>
<td>1901</td>
<td>Historic map showing a Portion of Kapaʻakea Waikīkī, Oʻahu, Arthur C. Alexander, surveyor-cartographer. 944 Coolidge Street area demarked in red.</td>
</tr>
<tr>
<td>8</td>
<td>Ca. Post 1926</td>
<td>Historic Sanborn Fire Insurance map showing the 944 Coolidge Street (Mirikitani Street) property demarked in red.</td>
</tr>
<tr>
<td>9</td>
<td>Ca. Post-post 1926</td>
<td>Historic Sanborn Fire Insurance map showing the 944 Coolidge Street property demarked in red.</td>
</tr>
<tr>
<td>10</td>
<td>1932</td>
<td>Historic Tax Map Key 2-7-09: 034 map with 944 Coolidge Street property in orange.</td>
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</table>

### Historic Kaopipa–Kipahulu–Kaupō Maps

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<th>No.</th>
<th>Year</th>
<th>Description</th>
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<tbody>
<tr>
<td>12</td>
<td>1894</td>
<td>Historic Reg1115WIDetracing map of Kīpahulu and East Kaupō, Maui locale demarking Kaopipa (on this map spelled Kaapipa) point and wharf in blue, Catholic church in green, protestant Congregational churches in red, schools in purple, and the Kīpahulu mill in brown.</td>
</tr>
<tr>
<td>13</td>
<td>1894</td>
<td>Historic Reg1115WIDetracing map detail of Kaopipa in blue.</td>
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### Historic Kahehuna and Kewalo (Honolulu) Maps

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<thead>
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<th>No.</th>
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<th>Description</th>
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<td>14</td>
<td>1912</td>
<td>Historic Honolulu Town fire map and overlays of other maps showing the Kahehuna neighborhood demarked in red and Kewalo area in green.</td>
</tr>
<tr>
<td>15</td>
<td>1882</td>
<td>Historic Reg1072 Kewalo Kai map showing the Kamakau purchase area as demarked in green on this map and as well as on map 15. The J. Booth Estate became the Ward Estate located on the makai side of King Street opposite Thomas Square. The Kewalo location was known as “The Plains”–a largely open area with rice fields and swamp, as well as ponds. This map was likely drawn before Kamakau’s death (1876), but before the newer Monsarrat survey of</td>
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<tr>
<td>16</td>
<td>1883</td>
<td>Historic Old Plantation, map Reg1075WIDEtracing showing property owned by Samuel Manaiākalani and Sarah Hainakolo Kamakau (historical maps often retain the names of earlier property owners, or possibly this is his heir, son, Samuel Mahelona Kamakau and wife) in green in the Kewalo Thomas Square area or “The Plains,” M.D. Monsarrat, surveyor. It appears that this property surrounds but does not include a pond. The Roman Catholic cemetery is ‘Ewa on King Street.</td>
</tr>
<tr>
<td>17</td>
<td>1893</td>
<td>Historic Fort and School South map Reg1714, Walter E. Wall, surveyor. Kahehuna Land Commission Awards are in green. The red line is the ‘Ewa “boundary” of Kahehuna.</td>
</tr>
<tr>
<td>18</td>
<td>1906</td>
<td>Dakin Fire Insurance map 77-239 of Emma Street near School Street, Kahehuna, Honolulu where both Kamakaus and Kepoikais either lived or worked.</td>
</tr>
</tbody>
</table>
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Historic Mōʻiliʻili Maps

6. 1881 Historic Hawaiian Government Survey Waikīkī map, S.E. Bishop, surveyor-cartographer–showing a portion of the Waikīkī Waena Mōʻiliʻili area. 944 Coolidge Street area demarked in red.
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10. 1932 Historic Tax Map Key 2-7-09: 034 map with 944 Coolidge Street property in orange.
Historic Kaopipa–Kīpahulu–Kaupō Maui Maps

12. 1894 Historic Reg1115WIDEtracing map of Kīpahulu and East Kaupō, Maui locale demarking Kaopipa (on this map spelled Kaapipa) point and wharf in blue, Catholic church in green, protestant Congregational churches in red, schools in purple, and the Kīpahulu mill in brown.
13. 1894 Historic Reg1115WIDEtracing map detail of Kaopipa in blue.
Historic Kahehuna and Kewalo (Honolulu) Maps

14. 1912 Historic Honolulu Town fire map and overlays of other maps showing the Kahehuna neighborhood demarked in red and Kewalo area in green.
15.1882 Historic Reg1072 Kewalo Kai map showing the Kamakau purchase area as demarked in green on this map and as well as on map 1655. The J. Booth Estate became the Ward Estate located on the *makai* side of King Street opposite Thomas Square. The Kewalo location was known as “The Plains”—a largely open area with rice fields and swamp, as well as ponds. This map was likely drawn before Kamakau’s death (1876), but before the newer Monsarrat survey of 1883 (15). It is very likely that this is the Samuel Manaiākalani Kamakau, historian, but at this time there we have found no Bureau of Conveyances numbers to corroborate this information. Kamakau’s wife, and or son, Samuel Mahelona Kamakau, may have sold the property to the Ward family.
16. 1883 Historic Old Plantation, map Reg1075WIDEtracing showing property owned by Samuel Manaia'kalani and Sarah Hainakolo Kamakau (historical maps often retain the names of earlier property owners, or possibly this is his heir, son, Samuel Mahelona Kamakau and wife) in green in the Kewalo Thomas Square area or “The Plains,” M.D. Monsarrat, surveyor. It appears that this property surrounds but does not include a pond. The Roman Catholic cemetery is ‘Ewa on King Street.
17. 1893 Historic Fort and School South map Reg1714, Walter E. Wall, surveyor. Kaehuna Land Commission Awards are in green. The red line is the 'Ewa “boundary” of Kaehuna.
18. 1906 Dakin Fire Insurance map 77-239 of Emma Street near School Street, Kahehuna, Honolulu where Kamakaus, Kepoikais, and Alulis either lived or worked demarked in red.
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 Sketch
Name of Property: Otsubo Monument Works

City or Vicinity: Mōʻiliʻili

County: Honolulu, State Hawaiʻi:

Photographer: Laura Ruby

Date Photographed: 2017-2018

Description of Photograph(s) and number, include description of view indicating direction of camera:

Otsubo Monument Works

Photo #1 (HI_Honolulu County_Otsubo Monument Works_0001)
Discovery of first inadvertent find, camera facing mauka–northeast compass direction

1 of 11.

Photo #2 (HI_Honolulu County_Otsubo Monument Works_0002)
Overview of site area, camera facing ʻEwa–northwest. The site being considered is seven feet by 17 feet.

2 of 11.

Photo #3 (HI_Honolulu County_Otsubo Monument Works_0003)
Headstones 1 and 2 in-situ, camera facing ʻEwa–northwest

3 of 11.

Photo #4 (HI_Honolulu County_Otsubo Monument Works_0004)
Details of Headstone 3 (and poured-in-place structure cast ʻEwa-Diamond Head), camera facing ʻEwa–northwest

4 of 11
Photo #5 (HI_Honolulu County_Otsubo Monument Works_0005)
Headstone 1 and 2 in-situ, camera facing mauka–northeast
5 of 11.

Photo #6 (HI_Honolulu County_Otsubo Monument Works_0006)
Details of Headstone 4, camera facing mauka–northeast
6 of 11.

Photo #7 (HI_Honolulu County_Otsubo Monument Works_0007)
Excavation of Headstones 1 and 2 in-situ (Susan Lebo, SHPD Archaeology Branch Chief depicted), camera facing Diamond Head–southeast
7 of 11.

Photo #8 (HI_Honolulu County_Otsubo Monument Works_0008)
Overview of pit after Headstones 1 and 2 were removed (poured-in-place structure cast ʻEwa-Diamond Head), camera facing makai–southwest
8 of 11.

Photo #9 (HI_Honolulu County_Otsubo Monument Works_0009)
Headstone 1, A. Ellen P. Kamakau extricated, camera facing mauka–northeast (1 [of 2] artifacts removed, 2 others encased within the sealed pit)
9 of 11.

Photo #10 (HI_Honolulu County_Otsubo Monument Works_0010)
Headstone 2, N. Kepoikai, extricated, camera facing ʻEwa–northwest (2 [of 2] artifacts removed, 2 others encased within the sealed pit)
10 of 11.
<table>
<thead>
<tr>
<th>Name of Property</th>
<th>County and State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otsubo Monument Works</td>
<td>Honolulu, Hawai'i</td>
</tr>
</tbody>
</table>

Photo #11 (HI_Honolulu County_Otsubo Monument Works_0011)  

11 of 11.
Name of Property: Otsubo Monument Works

City or Vicinity: Mōʻiliʻili

County: Honolulu, State Hawaiʻi:

Photographer: Laura Ruby

Date Photographed: 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo #1 (HI_Honolulu County_Otsubo Monument Works_0001)
Discovery of first inadvertent find, camera facing mauka–northeast compass direction

1 of 11.
Otsubo Monument Works

Honolulu, Hawai‘i

Name of Property

County and State

Photo #2 (HI_Honolulu County_Otsubo Monument Works_0002)
Overview of site area, camera facing ‘Ewa–northwest. The site under consideration is seven feet by 17 feet.

2 of 11.
Photo #3 (HI_Honolulu County_Otsubo Monument Works_0003)
Headstones 1 and 2 in-situ, camera facing ‘Ewa–northwest

3 of 11.
Otsubo Monument Works
Honolulu, Hawai'i

Name of Property
County and State

Photo #4 (HI_Honolulu County_Otsubo Monument Works_0004)
Details of Headstone 3 (and poured-in-place structure cast ‘Ewa-Diamond Head), camera facing ‘Ewa–northwest

4 of 11.
Photo #5 (HI_Honolulu County_Otsubo Monument Works_0005)
Headstone 1 and 2 in-situ, camera facing *mauka*–northeast

5 of 11.
Otsubo Monument Works
Honolulu, Hawai'i

Name of Property                   County and State

Photo #6 (HI_Honolulu County_Otsubo Monument Works_0006)
Details of Headstone 4, camera facing mauka–northeast

6 of 11.
Photo #7 (HI_Honolulu County_Otsubo Monument Works_0007)
Excavation of Headstones 1 and 2 in-situ (Susan Lebo, SHPD Archaeology Branch Chief depicted), camera facing Diamond Head–southeast

7 of 11.

Photo #8 (HI_Honolulu County_Otsubo Monument Works_0008)
Overview of pit after Headstones 1 and 2 were removed (poured-in-place structure cast ‘Ewa-Diamond Head), camera facing makai–southwest

8 of 11.
Photo #9 (HI_Honolulu County_Otsubo Monument Works_0009)
Headstone 1, A. Ellen P. Kamakau extricated, camera facing mauka–northeast (1 [of 2] artifacts removed, 2 others encased within the sealed pit)

9 of 11.
Otsubo Monument Works
Honolulu, Hawai'i

Name of Property
County and State
Photo #10 (HI_Honolulu County_Otsubo Monument Works_0010)
Headstone 2, N. Kepoikai, extricated, camera facing ʻEwa–northwest (2 [of 2] artifacts removed, 2 others encased within the sealed pit)

10 of 11.
Photo #11 (HI_Honolulu County_Otsubo Monument Works_0011)

In 2017 the two extricated Hawaiian headstones–Headstone 1, A. Ellen P. Kamakau and Headstone 2, N. Kepoikai–were placed in this location inside the Mōʻiliʻili Japanese Cemetery. They are now refurbished and secured on slotted concrete pedestals. The camera facing 'Ewa–northeast. (The dispositions of the two other headstones (the Arakawa Headstone and Blank Headstone), and the non-contributing grid-like wall(s) associated with the former stone monument workshop which were partially excavated are now encased within the Coolidge Street sealed pit. The contractor trenching the site said that further excavating could not be done as it might compromise the strength of the property-topping slab.

11 of 11.
Otsubo Monument Works

Honolulu, Hawai‘i

Photo #11 C and D (HI_Honolulu County_Otsubo Monument Works_0011C and 0011D)
Photos #11C and D establish the larger contextual locations of the headstones; C: Left: the Mō‘ili‘ili Coolidge Street site where the headstones were excavated (upper left of photo) and the Mō‘ili‘ili Japanese Cemetery location, .42 miles from the Otsubo Monument Works (lower right of the photo); and D: Right: the cemetery camera facing mauka–north-northeast.
Addendum A–Historical Events Timeline

1815–Samuel Maniaikalani Kamakau born (b. 1815-d. 1876)

1824– Sarah Hainakilo Kamakau born (b. 1824-d. 1905)

1832–Noa Kepoikai born (b. March 26, 1832-d. April 12, 1881)

cia. 1847–Land Commission Award LCA 4510-B–Kalena, Kumuula bk 753–5.68 acres–RP 2795 to Kaleimakalii (b. ---d. 1883) Kamehameha III, redistributed Hawaii's traditional system of land use and divided lands that had formerly been held in common and administered by ali‘i (chiefs) and their konohiki (overseers). 23% of land in the islands was awarded to the king (Crown Lands); 40% of the land was awarded to 245 ali‘i and konohiki; and 37% was declared government land. In 1850, the Kuleana Act awarded property to those maka‘āina (commoners) who actively petitioned the Land Commission for their house lots and for the land they had been working as tenants. This division was administered by an appointed Land Commission and Court of Claims.

1848—the Mahele–Land Commission Award–Ali‘i Award LCA 7713*O, Apana 39 to Victoria Kamāmalu.

1850–A. Ellen P. Kamakau/Abigaila Ellen Hakaleleponi “Poni” Kamakau born (b. September 3, 1850-d. Jan 20, 1884)

1855–Samuel Mahelona Kamakau born (b. March 3, 1855-d. October 10, 1932) (wife and children?) (buried in Kahiholu Congregational Cemetery, Captain Cook, Hawai‘i, Hawai‘i)

1861–Sarai/Sarah Kalai Aluli born (b. 1861-d. 1908) (husband John T. Aluli (b. 1855-d. 1901)

1862–Kukelani Ka‘a’apookalani Kamakau born (S.M. Kamakau daughter) (b. December 1862, d. --)

1863–Auwae Noa Kepoikai, Judge born (b. 1863-d. 1911) (wife Rose Daniels)

1872–Sentaro Otsubo born (b. 1872-d. 1952)

1874–Mahele transfer of land to fee simple private property. Victoria Kamāmalu (d. May 29, 1866). Her father Governor Kekuanaoa administered the Victoria K Kamāmalu Estate that eventually became the Bishop Estate.
1876–Japanese sailor Matajuro Arakawa died and was the first seaman to be buried in Makiki Cemetery. In the same enclosure in the Makiki Cemetery there is a monument to the early seventeen Japanese seamen at the Makiki Cemetery, and there is also a Gannenmono monument for the first Issei arriving in Hawai‘i in 1868.


cia. 1923–Henry Hausten bulldozed Loko Pa‘akea and surrounding area raising it to 1-4 feet in elevation.

1923-24–Sentaro Otsubo bought the 944 Coolidge Street property and set up his Otsubo Monument Works business (listed in 2017 as commercial) and residence.

1952–Sentaro Otsubo died.

1963–Kenjiro and Yakue Otsubo Natsuyama and Yone Otsubo constructed a new building on a full-property concrete slab.

2017 (March 21)–An excavator digging a pit for the restaurant grease trap uncovered two headstones with fragments. Later that month another two headstones were uncovered within this historical layer; soil samples were taken and analyzed. The excavation site is now cemented over, and this report has been presented.
**Addendum B–Property Transfers**

Property Transfers for TMK (1) 2-7-009: 034–944 Coolidge Street, Honolulu HI 96826 (R.P. 4475 and 7789: LCA 7713 Apana 39)

<table>
<thead>
<tr>
<th>DATE</th>
<th>LIBER</th>
<th>TRANSACTION</th>
<th>COST</th>
<th>AREA</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1848 Jan</td>
<td>Buke Mahele 1-6 (6-11) (Mahele Book 1, 3, 5 (6, 8, 10)</td>
<td>Award Victoria Kamāmalu lands in the Mahele by the Mo‘i (alodio)</td>
<td></td>
<td>Claimed whole ‘ili</td>
<td>Ali‘i Award LCA 7713*O, Apana 39 RP 7789 (and RP 4475) to Victoria Kamāmalu in Kapa‘akea, ‘Ili ma Waikīkī, Kona (Victoria Kamāmalu died May 29, 1866 [father Kekuanaoa administered V.K. Estate—which later became the Bishop Estate])</td>
</tr>
<tr>
<td>1911 May 22 through 1916 July 26</td>
<td>Bk340/pp498-99; Bk448/pp265-267; p430</td>
<td>Deed—smaller portion included access to Quarry; larger portion included King St property</td>
<td>$1,730; later money transfer of $3,750</td>
<td>61,556 sq ft; and 14.325 A</td>
<td>HC&amp;D Deeded from Bishop Estate; then Charles M. Cooke Deeded from HC&amp;D</td>
</tr>
<tr>
<td>1917 Sep 6 and Sep 7</td>
<td>Bk475/p240-42 and p430</td>
<td>Deed</td>
<td>$7,000</td>
<td>14.325 A.</td>
<td>Jonah Kumalae and wife Deeded from Charles M. Cooke, Ltd.</td>
</tr>
<tr>
<td>1919 Jan 24 and June 23</td>
<td>Bk508/p429-31</td>
<td>Deed</td>
<td>$25,000</td>
<td></td>
<td>George P. Cooke Deeded from Jonah Kumalae &amp; wf Por. of Apana 39 R.P.7789 Kul.7713 King St.</td>
</tr>
<tr>
<td>1920 Mar 5 and Mar 23</td>
<td>Bk550/p219</td>
<td>Agreement</td>
<td></td>
<td></td>
<td>Addl/Change Bank of Hawai‘i, Ltd. from George P. Cooke, &amp;wf</td>
</tr>
<tr>
<td>1923 Apr 4 and Apr 5</td>
<td>Bk 683/p115</td>
<td>Agreement</td>
<td>to sell for $45,000</td>
<td>11.226A</td>
<td>H. Mirikitani, et al received from George P. Cooke, &amp;wf Por of R.P.7789 Kul.7713 Ap39 King St.</td>
</tr>
<tr>
<td>1923 Apr 4 and Apr 5</td>
<td>Bk683/p115</td>
<td>Agreement</td>
<td>to sell for $45,000</td>
<td>11.226A</td>
<td>Leahi Investment &amp; Land Co. (H. Mirikatani, et al) and George P. Cooke &amp;wf</td>
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<tr>
<td>1923 Sep 6 and Sep 11</td>
<td>Bk699/p29</td>
<td>Par./Rel. [Partial Release of Mortgage]</td>
<td></td>
<td>Lot No. 1, in Block “C” of the Mirikatani</td>
<td>George P. Cooke and Bank of Hawai‘i, Ltd. (Note: this is when Cooke paid part of his mortgage on land</td>
</tr>
</tbody>
</table>
## Otsubo Monument Works

**Name of Property**

**County and State**

<table>
<thead>
<tr>
<th>Date</th>
<th>Reference(s)</th>
<th>Description</th>
<th>Tract–File plan no. Reg map 233</th>
<th><strong>including the future Otsubo property.</strong></th>
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</thead>
<tbody>
<tr>
<td>1923 Dec 11</td>
<td>Bk711/pp154-58 [from Otsubo Deed of Jan. 1924]</td>
<td>Deed</td>
<td>“one dollar in her hand paid”</td>
<td>Frederick E. Steere &amp; wf Charlotte D.I. Steere purchased from George P. Cooke</td>
</tr>
<tr>
<td>1924 Jan 23 and Jan 29</td>
<td>Bk722/p31-33</td>
<td>Deed</td>
<td>$1,800</td>
<td>Lot 1 Blk C Mirikitani Tract Sentaro Otsubo (Grantee) purchased from Frederick E. Steere &amp; wf (Grantor)</td>
</tr>
<tr>
<td>1932</td>
<td>TMK Plat Map (1) 2-7-09: 034</td>
<td></td>
<td>3314 sq ft</td>
<td>Sentaro Otsubo owner</td>
</tr>
<tr>
<td>1941 Sep 5 and Oct 1</td>
<td>Bk1666/p497-98</td>
<td>Deed</td>
<td>$1 and aloha</td>
<td>Lot 1 Blk C Mirikitani Tract Kenjiro and Yakue Natsuyama hsb&amp;wf from Sentaro and Yone Otsubo hsb&amp;wf</td>
</tr>
<tr>
<td>1954 Feb 26 and Mar 31</td>
<td>2806/p487-89</td>
<td>Deed</td>
<td>$2,545</td>
<td>688 sq ft–Portion of Lot 1, Block C of McKinley Park Tract minus 15 ft Conveyed to the City and County of Honolulu for S. King St. widening (makai side) from Kenjiro and Yakue Natsuyama &amp; Yakue Otsubo (widow)</td>
</tr>
<tr>
<td>1989</td>
<td>Lease–ground floor</td>
<td></td>
<td>Space lease with restaurant “Silver Spoon”</td>
<td></td>
</tr>
<tr>
<td>1990 Oct 26</td>
<td>Deed</td>
<td>$1 and aloha</td>
<td>3,314 sq. ft.</td>
<td>Kenjiro &amp; Yakue Natsuyama conveyed property to Kenjiro &amp; Yakue Natsuyama Revocable Living Trust</td>
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</table>
Addendum C–Soil Sample Results

<table>
<thead>
<tr>
<th>Soil/Plant Analysis Report</th>
</tr>
</thead>
<tbody>
<tr>
<td>Client: RUBY, LAURA</td>
</tr>
<tr>
<td>509 UNIVERSITY AVENUE, #602</td>
</tr>
<tr>
<td>HONOLULU, HAWAII 96826</td>
</tr>
<tr>
<td>Date Reported: 11/02/2017</td>
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<table>
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<tr>
<th>Sample Information</th>
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<td>Job Control No. 19-017022 001</td>
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<td>Sample Label 2</td>
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<td>Date Received: 11/2/2017</td>
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<td>Elevation (ft.):</td>
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<td>Soil Depth (in.):</td>
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<td>Soil Category: HEAVY SOIL</td>
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<tr>
<td>Map Unit:</td>
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<tr>
<td>Plant Grown: None</td>
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<tr>
<td>Plant to be grown: None</td>
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<tr>
<td>Can you till 4-6 in.? No</td>
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<td>Test Results Only? No</td>
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<table>
<thead>
<tr>
<th>Test Results and Interpretation</th>
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</thead>
<tbody>
<tr>
<td>INTERPRETATION</td>
</tr>
<tr>
<td>HEAVY SOIL</td>
</tr>
<tr>
<td>Soil Analysis</td>
</tr>
<tr>
<td>Results</td>
</tr>
<tr>
<td>-----</td>
</tr>
<tr>
<td>pH</td>
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<tr>
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<tr>
<td>Total N %</td>
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<td>Salinity, EC</td>
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<td>Al&lt;sub&gt;p&lt;/sub&gt; ppm</td>
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<table>
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<th>INTERPRETATION</th>
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<tbody>
<tr>
<td>HEAVY SOIL</td>
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<td>Soil Analysis</td>
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<td>Results</td>
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Problem Description

Fertilizer and Lime Recommendations

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<thead>
<tr>
<th>Total Nutrient Requirement (lbs/Acre)</th>
<th>Nitrogen:</th>
<th>Phosphorus: 0</th>
<th>Potassium: 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fertilizer / Lime Material</td>
<td>Total Amount (lbs/Acre)</td>
<td>Applications</td>
<td>Cost Estimate ($/Acre)</td>
</tr>
</tbody>
</table>

Comments

--- GENERAL INFORMATION ---
- Please indicate the soil series when submitting your soil samples.
- Knowing levels of sulfur and micronutrients in plants is also important. For proper diagnosis, tissue analysis is needed.
- The pH of all the samples is very high and this will cause micronutrients like iron, copper, and zinc to become less available for crop uptake and may cause yellowing and stunted growth in crops.
- Sulfur can be incorporated to help lower the pH.
- All of the nutrients are adequate or high.
- Fertilizer like ammonium sulfate (21-0-0) can be used for Nitrogen. The ammonium sulfate will also help to lower the pH.
- We recommend that you adopt a nutrient monitoring approach by retaining this sample report for comparison with future samples.

NOTE:
The interpretations are based on Fact Sheet No. 3 "Adequate Nutrient Levels in Soils and Plants in Hawaii."
To help improve future recommendations, please answer the following questions, photocopy this form and return it to above address:
1. Did you need to modify the recommendation? If so, how?
2. Did your plants improve? Please give unit area yield before and after the recommendation was applied.

FEEDBACK
**Soil/Plant Analysis Report**

**Client:** RUBY, LAURA  
509 UNIVERSITY AVENUE; #902  
HONOLULU, HAWAI'I 96826

**Sample Information**
- **Job Control No.:** 18-017022-002  
- **Sample Label:** 3A & 4  
- **Date Received:** 11/2/2017  
- **Elevation (ft.):**

**Test Results and Interpretation**

**HEAVY SOIL**

<table>
<thead>
<tr>
<th>Soil Analysis</th>
<th>Results</th>
<th>Expected</th>
<th>Very Low</th>
<th>Low</th>
<th>Sufficient</th>
<th>High</th>
<th>Very High</th>
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</thead>
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**Plant Analysis**

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Problem Description

Fertilizer and Lime Recommendations

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<th>Phosphorus: 0</th>
<th>Potassium: 0</th>
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<td>Fertilizer / Lime Material</td>
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<td>Applications</td>
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<td>952</td>
<td>split into 2 applns.</td>
<td>152</td>
</tr>
</tbody>
</table>

Comments

---  GENERAL INFORMATION  ---
- Please indicate the soil series when submitting your soil samples.
- Knowing levels of sulfur and micronutrients in plants is also important. For proper diagnosis, tissue analysis is needed.
- Split the fertilizer into several applications before planting and thereafter once every 3-4 weeks until the total amount has been applied.
- We recommend that you adopt a nutrient monitoring approach by retaining this sample report for comparison with future samples.

NOTE:
The interpretations are based on Fact Sheet No. 3 "Adequate Nutrient Levels in Soils and Plants in Hawaii."
To help improve future recommendations, please answer the following questions, photocopy this form and return it to above address.
1. Did you need to modify the recommendation? If so, how?
2. Did your plants improve? Please give unit area yield before and after the recommendation was applied.

FEEDBACK
### Soil/Plant Analysis Report

**Client:** RUBY, LAURA  
509 UNIVERSITY AVENUE, #902  
HONOLULU, HAWAII 96826

**Date Reported:** 11/02/2017

**Agent:** NO AGENT, Office: NONE

**Sample Information**
- **Job Control No:** 18-017022-003  
- **Sample Label:** 3  
- **Date Received:** 11/2/2017  
- **Send Copy To:**
- **Elevation (ft):**

**Map Unit:**  
**Soil Series:**  
**Soil Category:** HEAVY SOIL  
**Soil Depth (in):**  
**Latitude:**  
**Longitude:**

**Plant Grown:** None  
**Plant to be grown:** None  
**Can you till 4-6 in ?** No  
**Test Results Only?** No

### Test Results and Interpretation

#### HEAVY SOIL

<table>
<thead>
<tr>
<th>Soil Analysis</th>
<th>Result</th>
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<th>Sufficient</th>
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<th>Very High</th>
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**None**  

**Plant Analysis | Result | Expected | Very Low | Low | Sufficient | High | Very High |
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Page 1 of 2
Otsubo Monument Works
Honolulu, Hawai‘i

Name of Property
County and State

Job Control No: 18-017002-003

Problem Description

Fertilizer and Lime Recommendations

<table>
<thead>
<tr>
<th>Total Nutrient Requirement (lbs/Acre)</th>
<th>Nitrogen: 200</th>
<th>Phosphorus: 0</th>
<th>Potassium: 0</th>
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<tbody>
<tr>
<td>Fertilizer / Lime Material</td>
<td>Total Amount (lbs/Acre)</td>
<td>Applications</td>
<td>Cost Estimate ($/Acre)</td>
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<tr>
<td>Fertilizer: 21-0-0</td>
<td>952</td>
<td>split into 2 apps.</td>
<td>152</td>
</tr>
</tbody>
</table>

Comments

---- GENERAL INFORMATION ----
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NOTE:
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2. Did your plants improve? Please give unit area yield before and after the recommendation was applied.

FEEDBACK
# Soil/Plant Analysis Report

**Client:** RUBY, LAURA  
509 UNIVERSITY AVENUE, #902  
HONOLULU, HAWAII 96826

**Date Reported:** 11/02/2017

**Sample Information**

- **Job Control No.:** 18-017022-004
- **Sample Label:** HAKA
- **Date Received:** 11/2/2017
- **Send Copy To:**
- **Elevation (ft.):**

**Map Unit:**  

**Soil Series:**  

**Soil Category:** HEAVY SOIL

**Soil Depth (in.):**  

**Latitude:**

**Longitude:**

## Test Results and Interpretation

### HEAVY SOIL

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<tr>
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<th>Low</th>
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### INTERPRETATION

- **None**

## Plant Analysis

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Problem Description

Fertilizer and Lime Recommendations

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<th>Total Nutrient Requirement (lbs/Acre)</th>
<th>Nitrogen (lbs/Acre)</th>
<th>Phosphorus (lbs/Acre)</th>
<th>Potassium (lbs/Acre)</th>
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<th>Applications</th>
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<td></td>
<td></td>
<td>952</td>
<td>2 applications</td>
<td>152</td>
</tr>
</tbody>
</table>

Comments

GENERAL INFORMATION

- Please indicate the soil series when submitting your soil samples.
- Knowing levels of sulfur and microelements in plants is also important. For proper diagnosis, tissue analysis is needed.
- We recommend that you adopt a nutrient monitoring approach by retaining this sample report for comparison with future samples.

NOTE:
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2. Did your plants improve? Please give unit area yield before and after the recommendation was applied.

Feedback
**Otsubo Monument Works**

**Honolulu, Hawai'i**

**Name of Property**

**County and State**

---

### Soil/Plant Analysis Report

**Client:** RUBY, LAURA  
509 UNIVERSITY AVENUE, #902  
HONOLULU, HAWAII 96826

**Date Reported:** 11/02/2017

**Agent:** NO AGENT. Office: NONE

- NONE
- NONE
- NONE
- NONE
- Fax

### Sample Information

- **Job Control No:** 18-01/029-005  
- **Sample Label:** 3 AB MAKAI  
- **Date Received:** 11/2/2017

### Test Results and Interpretation

#### HEAVY SOIL

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<tr>
<td>Fe, ppm</td>
<td>206</td>
<td>375</td>
<td>750</td>
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<tr>
<td>Cu, ppm</td>
<td>1223</td>
<td>350</td>
<td>1750</td>
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<tr>
<td>Mg, ppm</td>
<td>1120</td>
<td>350</td>
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**OC, %:** No criteria found

**Total N, %:** No criteria found

**Salinity, EC:** 1.25

**Fe, ppm:** No criteria found

**Mo, ppm:** No criteria found

**Zn, ppm:** No criteria found

**Cu, ppm:** No criteria found

**B, ppm:** No criteria found

**Mo, ppm:** No criteria found

**Al, ppm:** No criteria found

---

**None**

### INTERPRETATION

<table>
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<tr>
<th>Plant Analysis</th>
<th>Expected</th>
<th>Very Low</th>
<th>Low</th>
<th>Sufficient</th>
<th>High</th>
<th>Very High</th>
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<tr>
<td>N, %</td>
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<tr>
<td>K, %</td>
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<tr>
<td>Cu, %</td>
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<tr>
<td>Mg, %</td>
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<tr>
<td>S, %</td>
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<td>Al, ppm</td>
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Page 1 of 2

Section 9-end page 174
Otsubo Monument Works  
Honolulu, Hawai'i  
Name of Property  
County and State

Job Control No: 18-017022-006

Problem Description

Fertilizer and Lime Recommendations

<table>
<thead>
<tr>
<th>Total Nutrient Requirement (lbs/Acre)</th>
<th>Nitrogen</th>
<th>Phosphorus</th>
<th>Potassium</th>
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</thead>
<tbody>
<tr>
<td>Fertilizer/Lime Material</td>
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<tr>
<td>Fertilizer</td>
<td>21-0-0</td>
<td>952</td>
<td>0</td>
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</table>

Applications: 2 applns.  
Cost Estimate ($/Acre): 152

Comments

--- GENERAL INFORMATION ---
- Please indicate the soil series when submitting your soil samples.
- Knowing levels of sulfur and micronutrients in plants is also important. For proper diagnosis, tissue analysis is needed.
- We recommend that you adopt a nutrient monitoring approach by retaining this sample report for comparison with future samples.

NOTE:
The interpretations are based on Fact Sheet No. 3 "Adequate Nutrient Levels in Soils and Plants in Hawaii." To help improve future recommendations, please answer the following questions, photocopy this form and return it to above address:
1. Did you need to modify the recommendations? If so, how?
2. Did your plants improve? Please give with area yield before and after the recommendation was applied.

FEEDBACK

Page 2 of 2

Section 9-end  page 175
Otsubo Monument Works

Honolulu, Hawai'i

Name of Property

County and State

Addendum D—Descendents of Halualani (k) and Papaikaniau (w) of Kipahulu and Hana and Succeeded by Their Son, Kaleimakalii, and Their Daughter, Hainakolo
Otsubo Monument Works

Honolulu, Hawai'i

Name of Property: Otsubo Monument Works

County and State: Honolulu, Hawai'i

Additional notes:
- The text appears to be a genealogical chart or family tree.
- The chart includes names, dates, and possibly relationships.

Section 9-end page 177
Addendum E–Later Descendants of the Kamakau Line

*John Boniface Kamakau–b. ca. 1885, d. 1950s

brother Edward Philip Kamakau b. 1896 in Waiohuli (father in Kaupo)
brother Samuel?

—information provided by William Billy Adolpho (Portuguese hanai grandson)
(82 in 2017)
510-396-3484
address
Tracy CA
Waiola?

—information provided by Jennie Kahlbaum (Hawaiian hanai granddaughter)
(Jenny and Billy cousins)
259-5243
41-686 Alakoa
Waimanalo HI


Grandmother Mary Hookano Kamakau

*Great great grandfather (Noa’s father) Kalio (sp?) Kamakau
  Great great grandmother (Noa’s mother) Kamailua
  Noa (Noah) buried in Haleakala (Kula) Hawaiian Church Cemetery—he was catholic not protestant
  His mother and father active in Holy Ghost Church--luau etc --both buried there

—information provided by Myrna Correa Briggs
619 500-5779
1715 Rolling Water Dr #3
Chula Vista CA 91915
myrnabriggs@hotmail.com

*Samuel Kaleimakaii great-grandfather—b. July 21, 1843–Kipahulu Maui

*John Boniface Kamakau grandfather (1930 lived on Waialae Ave) [see above]
Otsubo Monument Works
Honolulu, Hawai'i

Makue Kalani “Katherine” Kamakau (1930 lived on Waialae Ave)

–information provided by Samuel Barlahan–Sam
808 357-2681
3076 Iolani ST Apt #B
Pukalani HI 96768

–information provided by Victoria Vicky Kamakau Purdy
760-2133
146 Kaahauhea
Kula, Maui

(Kaniu P. Hapakuka called me for Vicky 344-6703)